

This is a portion of a larger book. In this version, the Bible texts have been modified into modern English, the punctuation improved, headings and emphasis may have been added, and some sentences realigned.

Desire of Ages
The life of Christ
[I have added the emphases]

Chapter 7—As a Child

This chapter is based on Luke 2:39, 40.

The childhood and youth of Jesus were spent in a little mountain village. There was no place on earth that would not have been honored by His presence. The palaces of kings would have been privileged in receiving Him as a guest. But He passed by the homes of wealth, the courts of royalty, and the renowned seats of learning, to make His home in obscure and despised Nazareth. {DA 68.1}

Wonderful in its significance is the brief record of His early life: “The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.” In the sunlight of His Father’s countenance, Jesus “increased in wisdom and stature, and in favor with God and man.” Luke 2:52. ***His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood.*** {DA 68.2}

As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy. {DA 68.3}

With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to co-operate with the heavenly agencies in the development of this child, who could claim only God as His Father. {DA 69.1}

From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and

lessons from the Scriptures were to be adapted to the opening mind. ***Fathers and mothers were to instruct their children that the law of God is an expression of His character,*** and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study. {DA 69.2}

In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures. True education would lead the youth to “seek the Lord, if haply they might feel after Him, and find Him.” Acts 17:27.

But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. ***The experience which is obtained through a personal acceptance of God’s word had no place in the educational system.*** Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow. {DA 69.3}

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher.

From her lips and from the scrolls of the prophets, He learned of heavenly things.

The very words which He Himself had spoken to Moses for Israel He was now taught at His mother’s knee.

As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor. {DA 70.1}

The question asked during the Saviour’s ministry, “How knoweth this man letters, having never learned?” does not indicate that Jesus was unable to read, but merely that He had not received a rabbinical education. John 7:15.

Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God’s word. And spread out before Him was the great library of God’s

created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life. Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during His ministry, He loved to teach His lessons of truth show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life. {DA 70.2}

Thus to Jesus the significance of the word and the works of God was unfolded, as He was trying to understand the reason of things. Heavenly beings were His attendants, and the culture of holy thoughts and communings was His. From the first dawning of intelligence He was constantly growing in spiritual grace and knowledge of truth. {DA 70.3}

Every child may gain knowledge as Jesus did.

As we try to become acquainted with our heavenly Father through His word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things. {DA 70.4}

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. ***Yet He was not exempt from temptation.*** The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael's question, "Can there any good thing come out of Nazareth?" John 1:46. Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood. {DA 71.1}

Satan was unwearied in his efforts to overcome the Child of Nazareth. From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. That there should be upon the

earth one life free from the defilement of evil was an offense and a perplexity to the prince of darkness. He left no means untried to ensnare Jesus. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour. {DA 71.2}

The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. He was wise to discern evil, and strong to resist it. {DA 72.1}

Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness. {DA 72.2}

Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He did not employ His divine power to lessen His burdens or to lighten His toil. {DA 72.3}

As Jesus worked in childhood and youth, mind and body were developed.

He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. The exercise that teaches the hands to be useful and trains the young to bear their share of life's burdens gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life. The approval of God rests with loving assurance upon children and youth who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be useful members of society. {DA 72.4}

Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much. After He had entered on His ministry, He said, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4. Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that so many are weak and inefficient. They may possess precious and amiable traits, but they are nerveless and almost useless when difficulties are to be met or obstacles surmounted. The positiveness and energy, the solidity and strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured. And the grace that He received is for us. {DA 73.1}

So long as He lived among men, our Saviour shared the lot of the poor. He knew by experience their cares and hardships, and He could comfort and encourage all humble workers. Those who have a true conception of the teaching of His life will never feel that a distinction must be made between classes, that the rich are to be honored above the worthy poor. {DA 73.2}

Jesus carried into His labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to the glory of God. This is where Christ was a helper. He was never so full of worldly care as to have no time or thought for heavenly things. Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home. {DA 73.3}

Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden, — all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister. {DA 74.1}

Thus as He grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home. And often in the synagogue on the

Sabbath day He was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text. {DA 74.2}

Yet Jesus shunned display. During all the years of His stay in Nazareth, He made no exhibition of His miraculous power. He sought no high position and assumed no titles. His quiet and simple life, and even the silence of the Scriptures concerning His early years, teach an important lesson. The more quiet and simple the life of the child, — the more free from artificial excitement, and the more in harmony with nature, — the more favorable is it to physical and mental vigor and to spiritual strength. {DA 74.3}

Jesus is our example.

There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. The Saviour condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth." Isaiah 42:1. {DA 74.4}

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