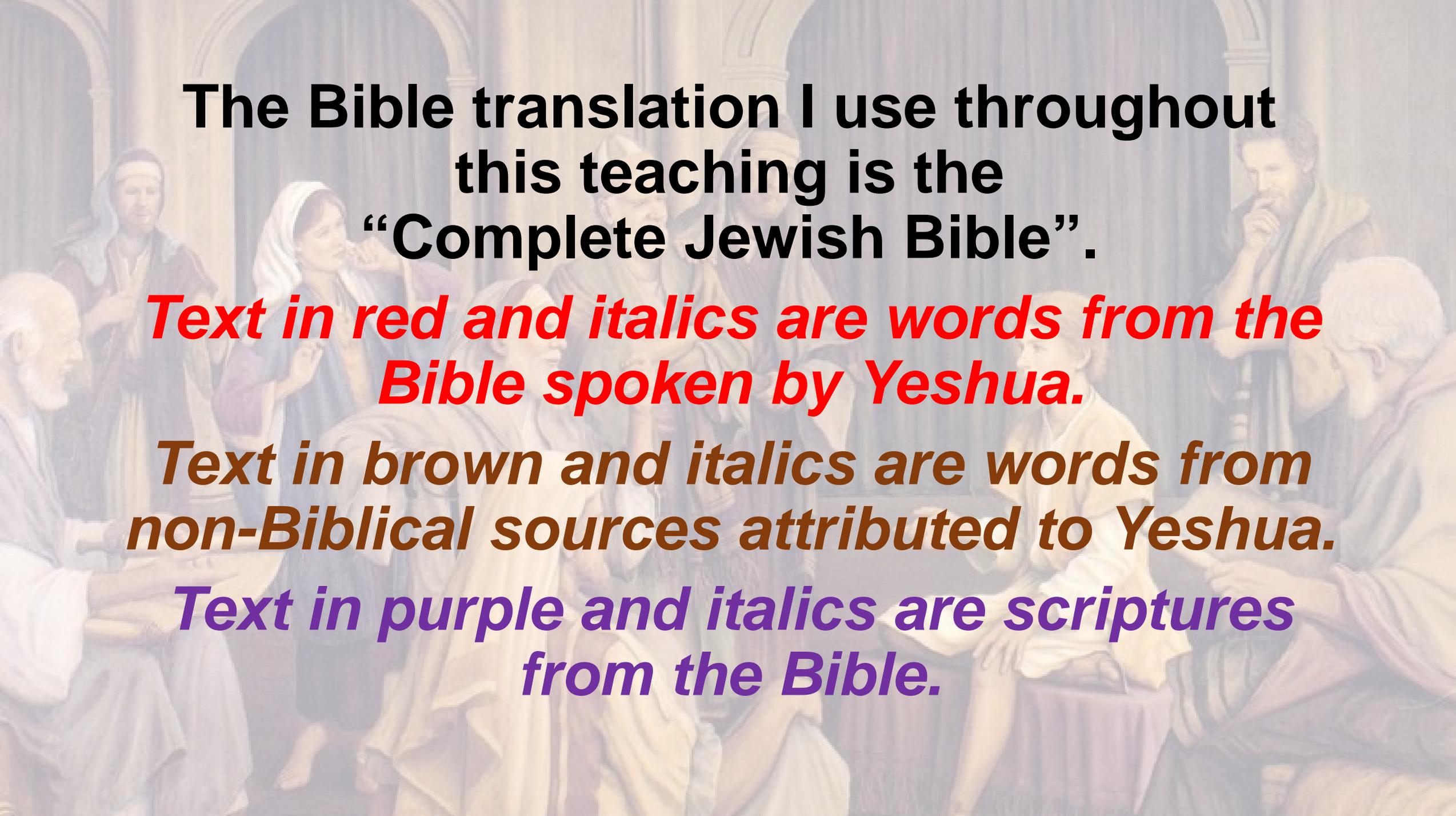


Occasionally during this teaching I will speculate on the meaning of the words or actions read on the screen.

If you have a different interpretation feel free to share it with us.



**The Bible translation I use throughout
this teaching is the
“Complete Jewish Bible”.**

***Text in red and italics are words from the
Bible spoken by Yeshua.***

***Text in brown and italics are words from
non-Biblical sources attributed to Yeshua.***

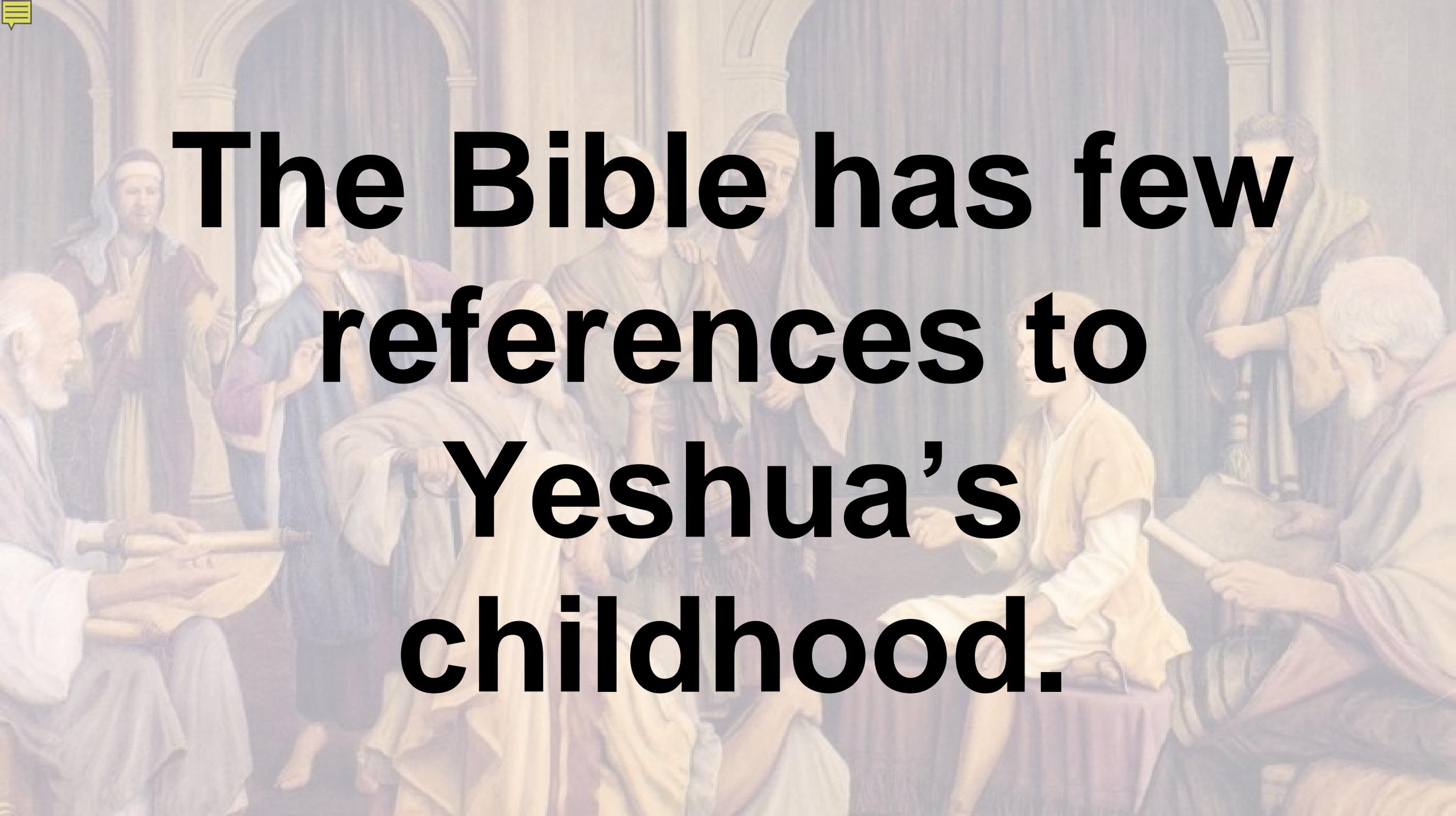
***Text in purple and italics are scriptures
from the Bible.***

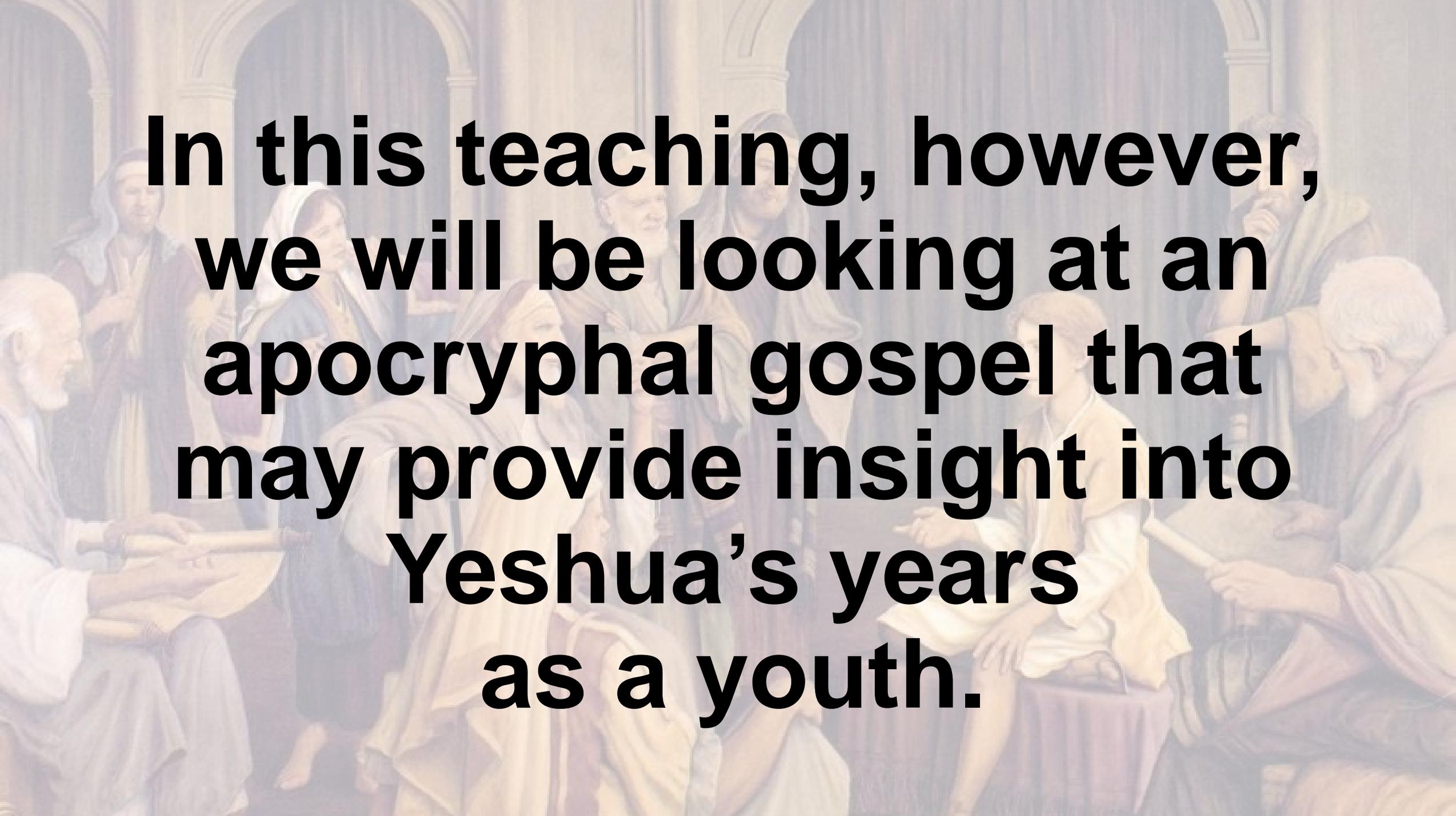
A background painting depicting a group of people in a classical setting, possibly a classroom or a study. The scene is set in a room with arched doorways and columns. In the foreground, a young man with long brown hair, wearing a white tunic and a brown shawl, sits on a purple draped stool, looking towards the right. To his left, an older man with a long white beard and hair, wearing a blue and white robe, sits on a similar stool, holding a scroll. To the right of the young man, another older man with white hair, wearing a brown and red robe, sits on a stool, holding a scroll. In the background, several other people are visible, some standing and some sitting, engaged in conversation or study. The overall atmosphere is one of a serious and scholarly environment.

Yeshua As a Youth Part 2



The Bible has few references to Yeshua's childhood.





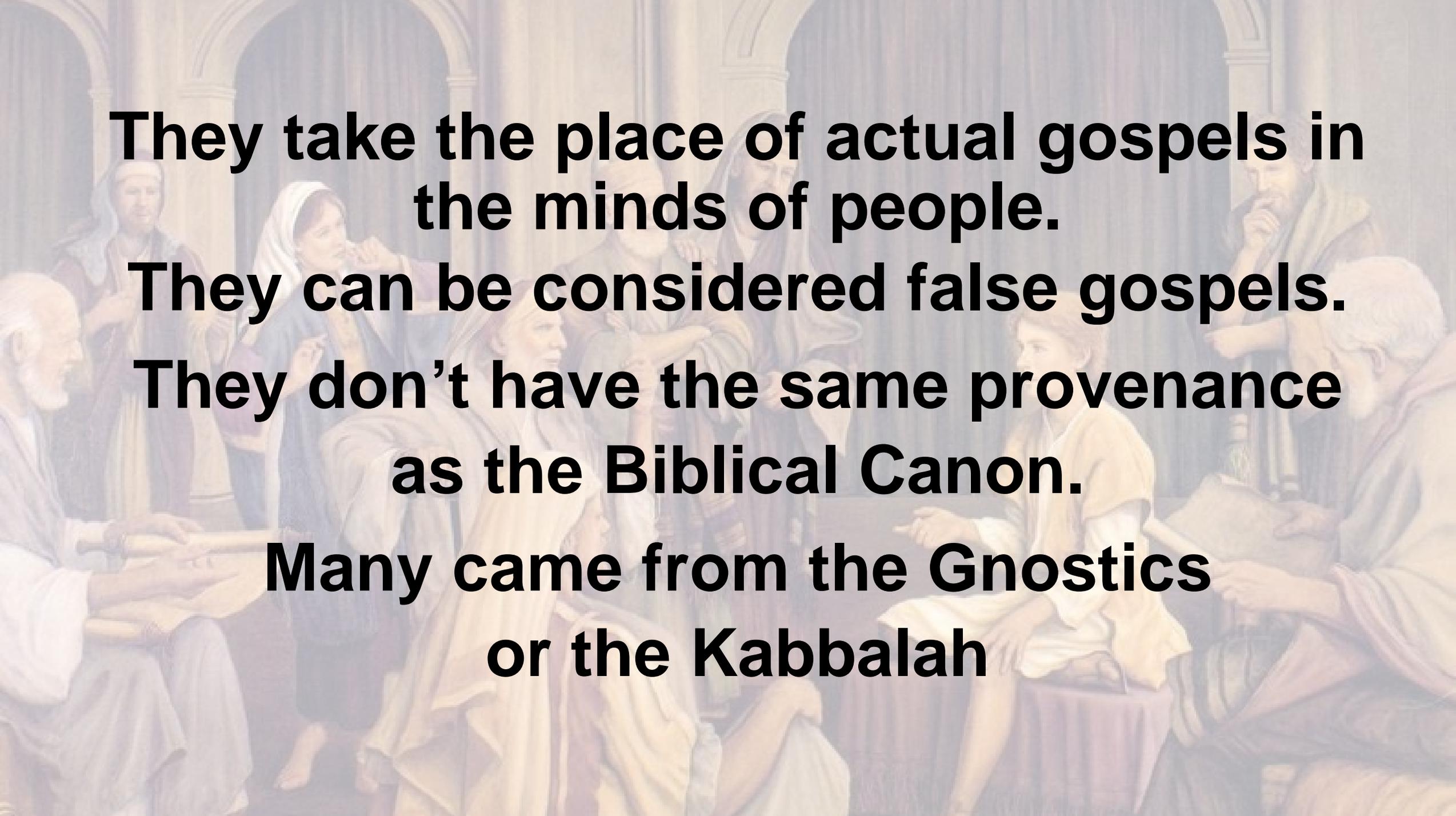
**In this teaching, however,
we will be looking at an
apocryphal gospel that
may provide insight into
Yeshua's years
as a youth.**



The first Rabbit Hole

Why should we be wary of apocryphal writing:





They take the place of actual gospels in the minds of people.

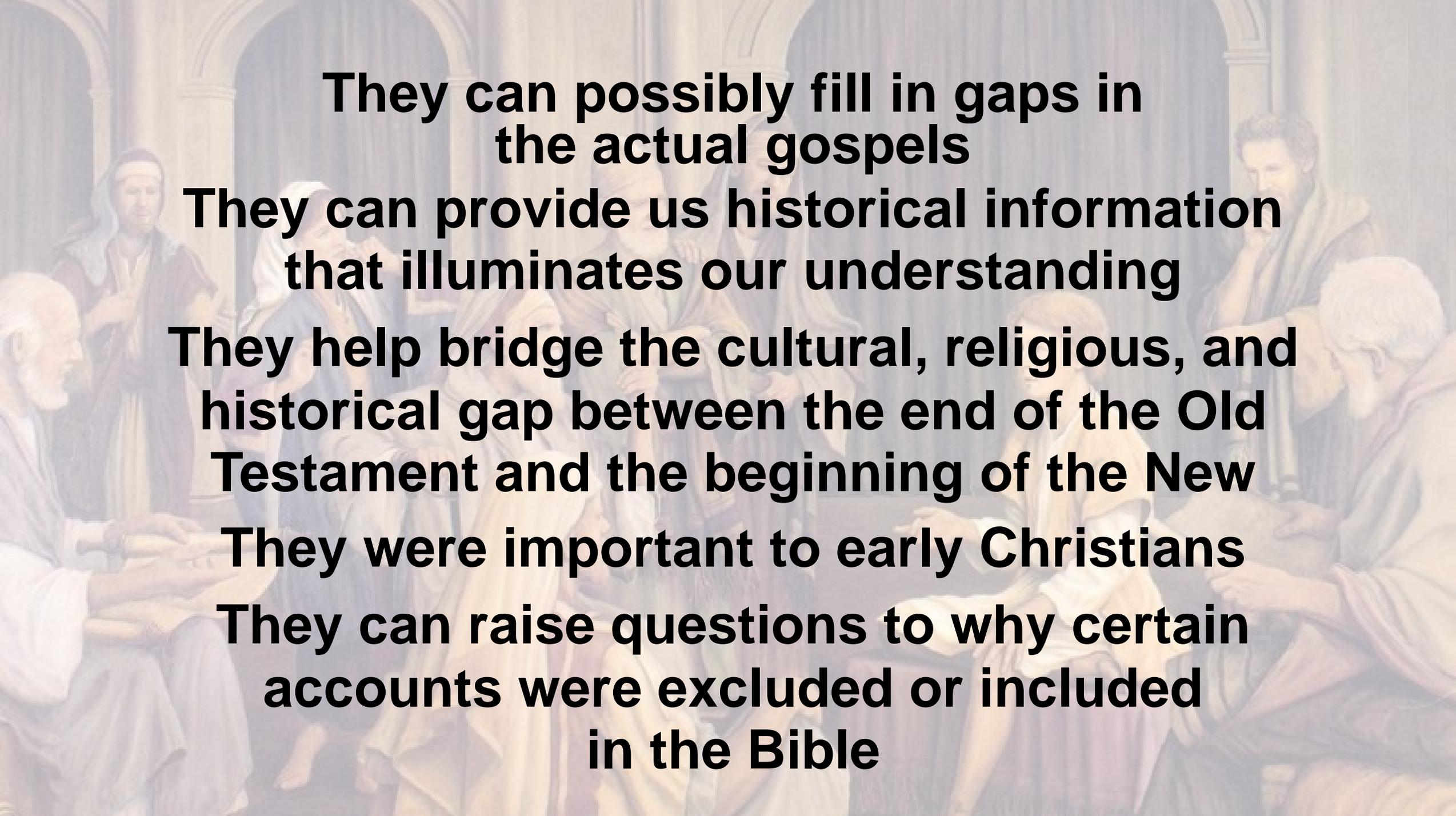
They can be considered false gospels.

They don't have the same provenance as the Biblical Canon.

Many came from the Gnostics or the Kabbalah

A classical painting depicting a group of men in ancient attire, likely a council or a teaching session. The scene is set in a grand, arched interior. Several men are seated on a raised platform, while others stand around them. One man on the left is seated and holding a scroll. Another man in the center is gesturing with his hand. A man on the right is seated and holding a book. The overall atmosphere is one of serious discussion and learning. The text is overlaid in the center of the image.

**Why we should read
the apocryphal
gospels:**



**They can possibly fill in gaps in
the actual gospels**

**They can provide us historical information
that illuminates our understanding**

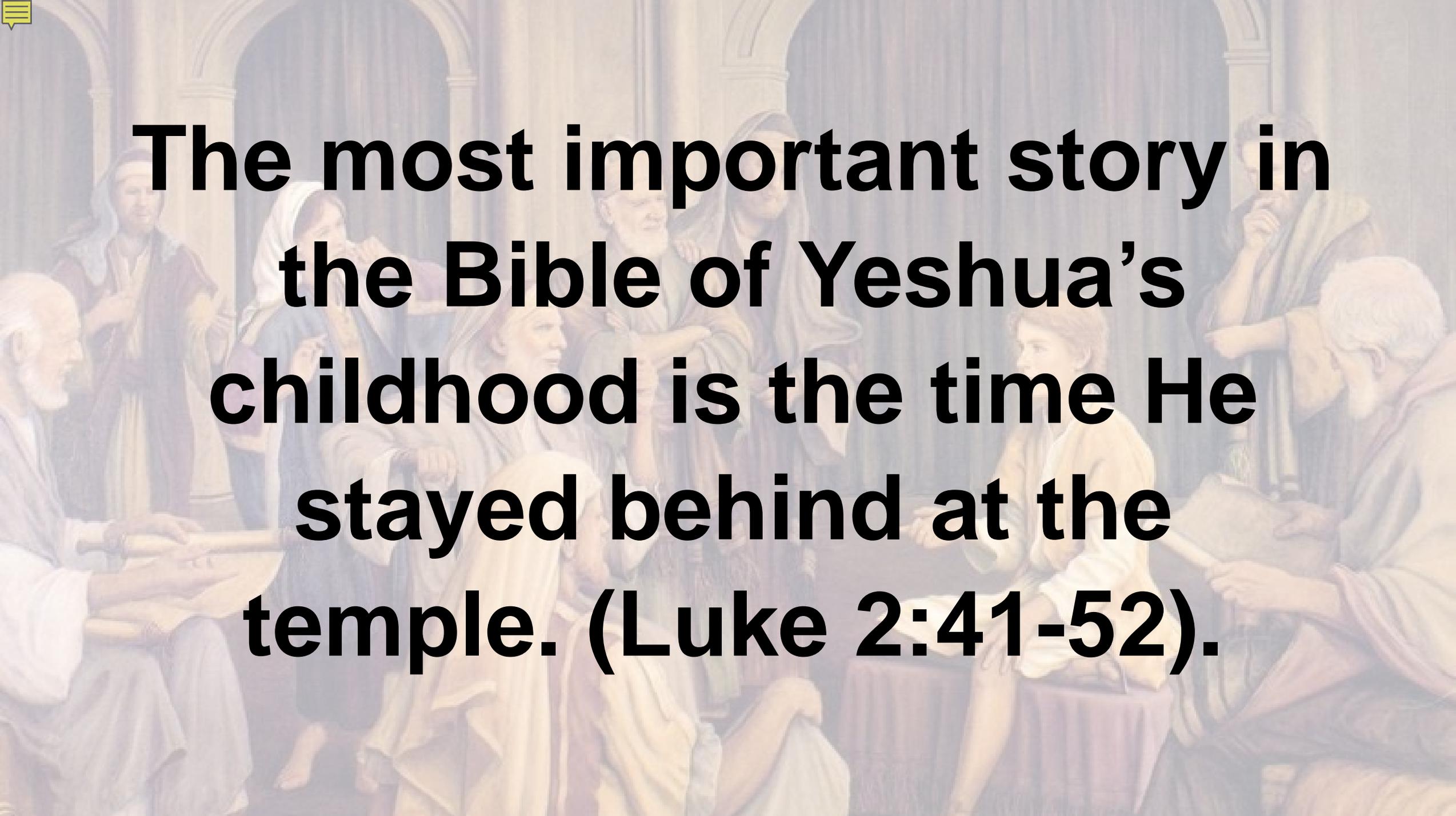
**They help bridge the cultural, religious, and
historical gap between the end of the Old
Testament and the beginning of the New**

They were important to early Christians

**They can raise questions to why certain
accounts were excluded or included
in the Bible**

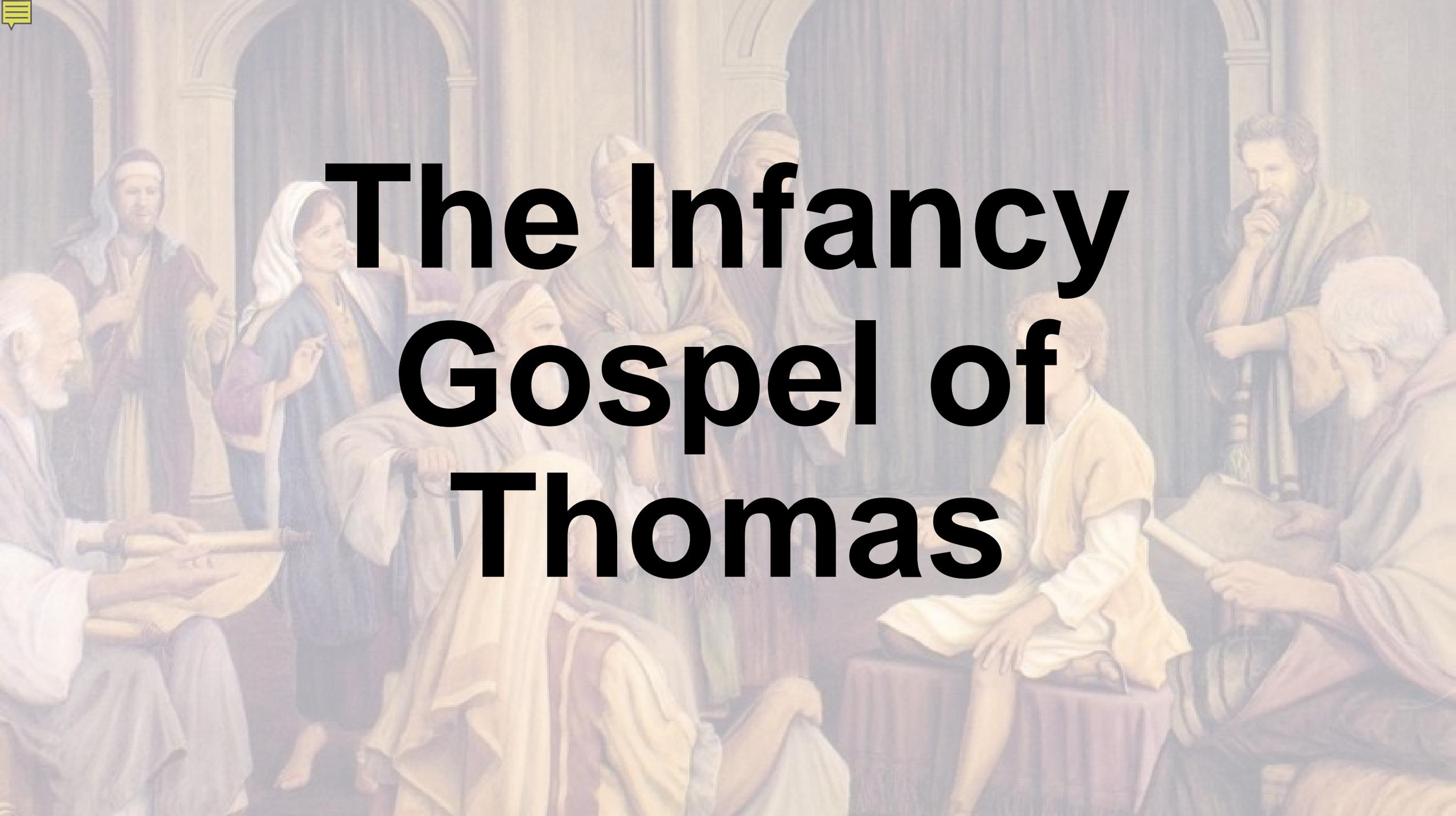


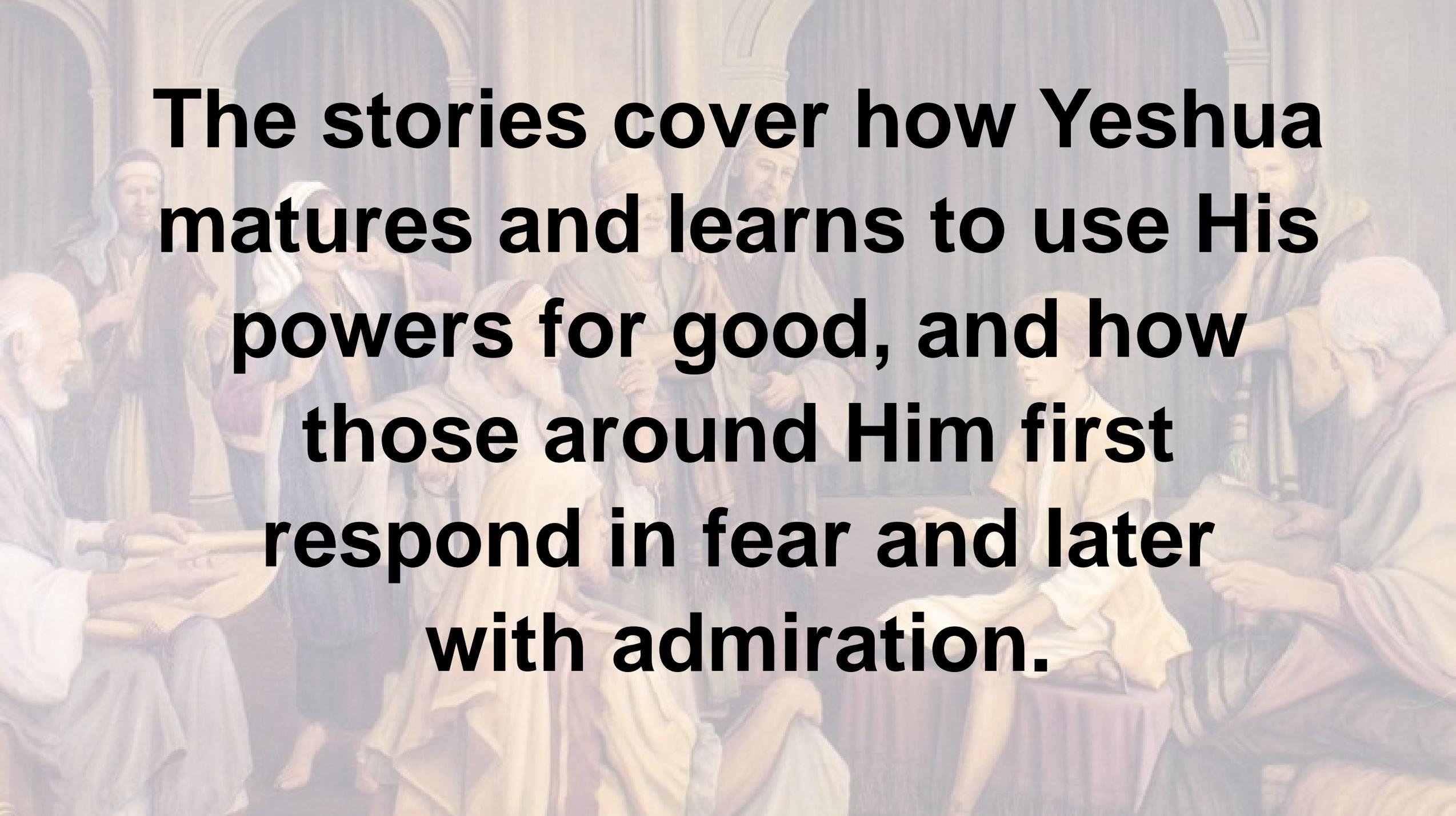
The most important story in the Bible of Yeshua's childhood is the time He stayed behind at the temple. (Luke 2:41-52).



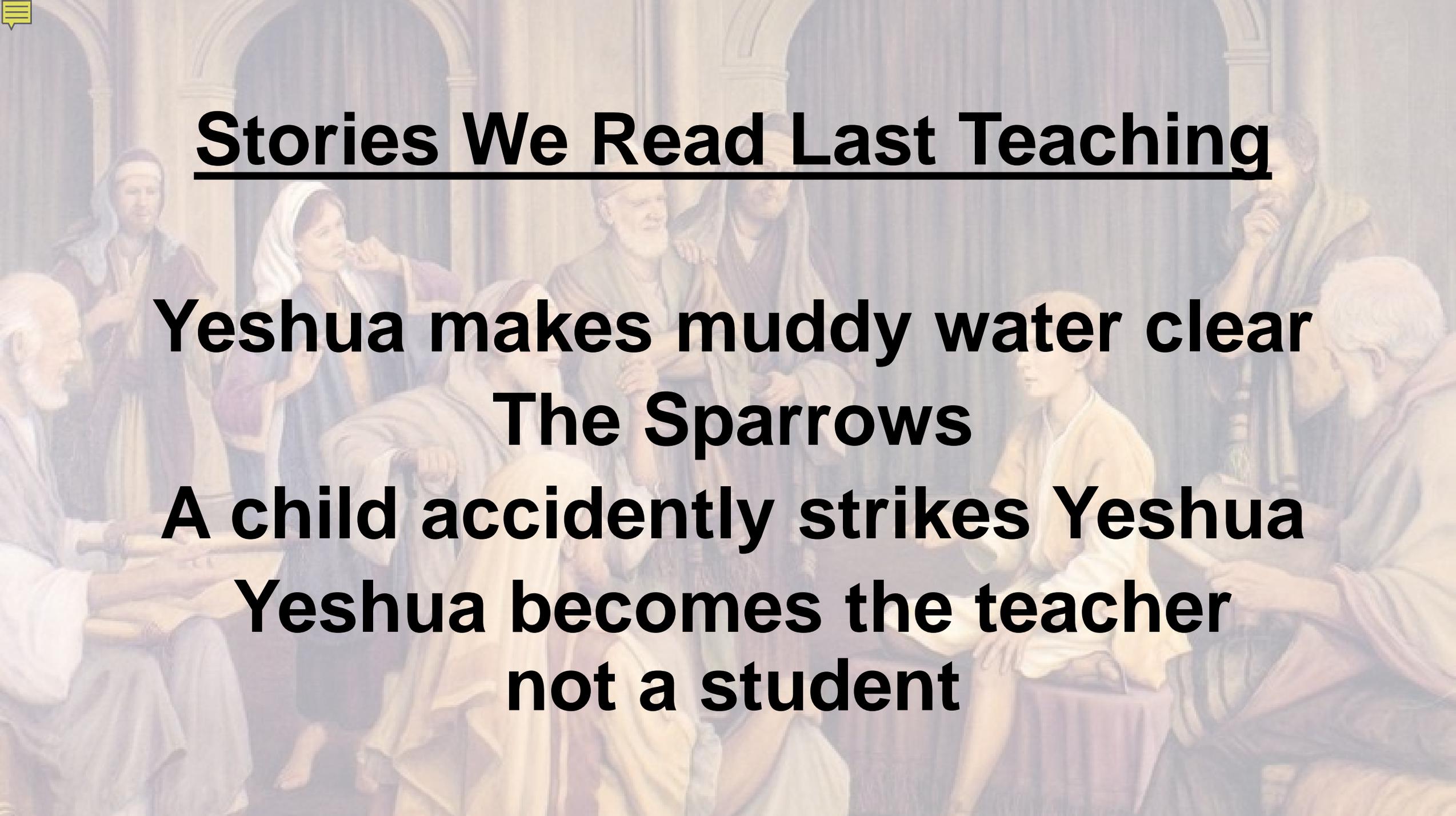


The Infancy Gospel of Thomas





The stories cover how Yeshua matures and learns to use His powers for good, and how those around Him first respond in fear and later with admiration.



Stories We Read Last Teaching

Yeshua makes muddy water clear

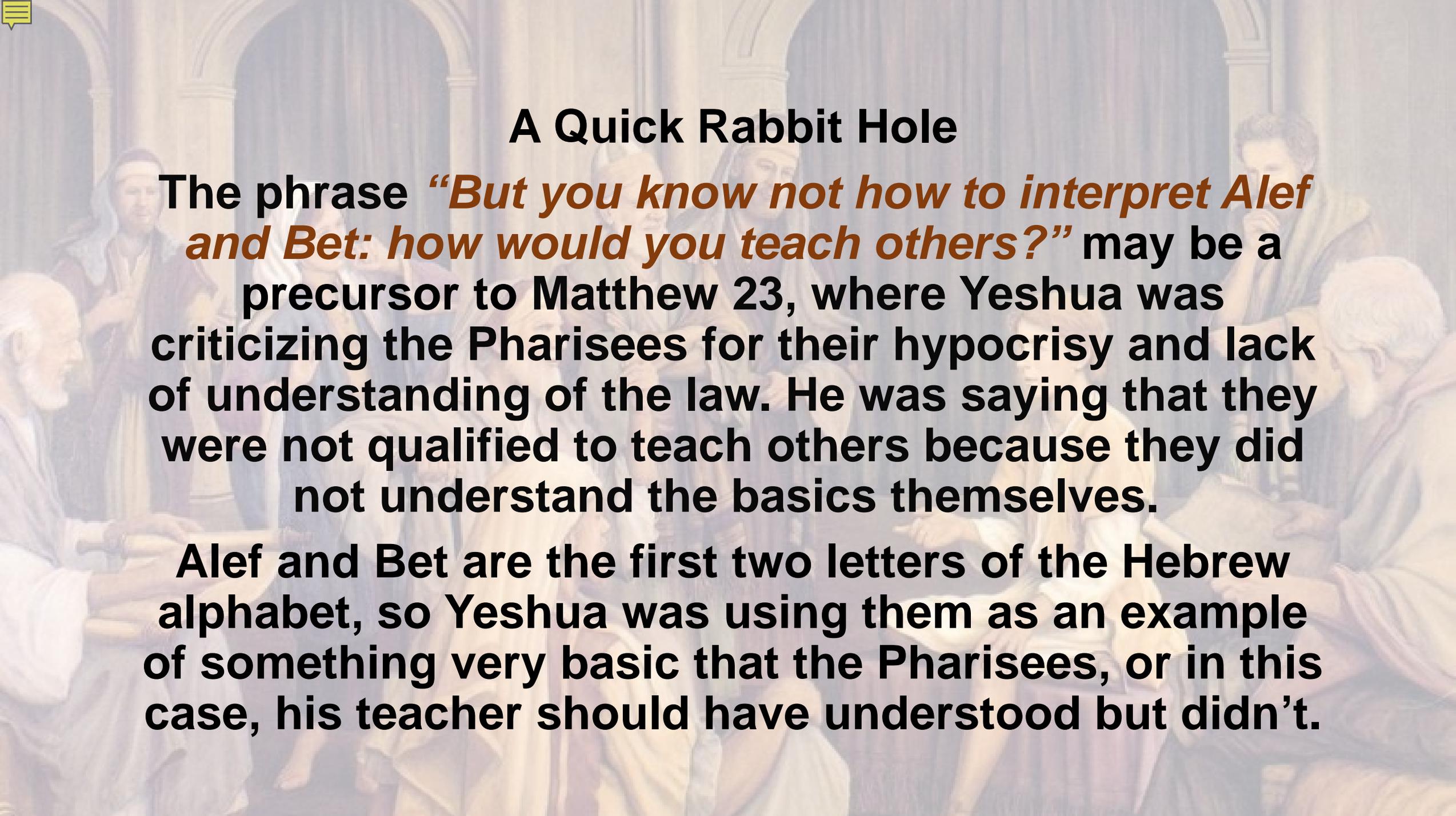
The Sparrows

A child accidentally strikes Yeshua

**Yeshua becomes the teacher
not a student**



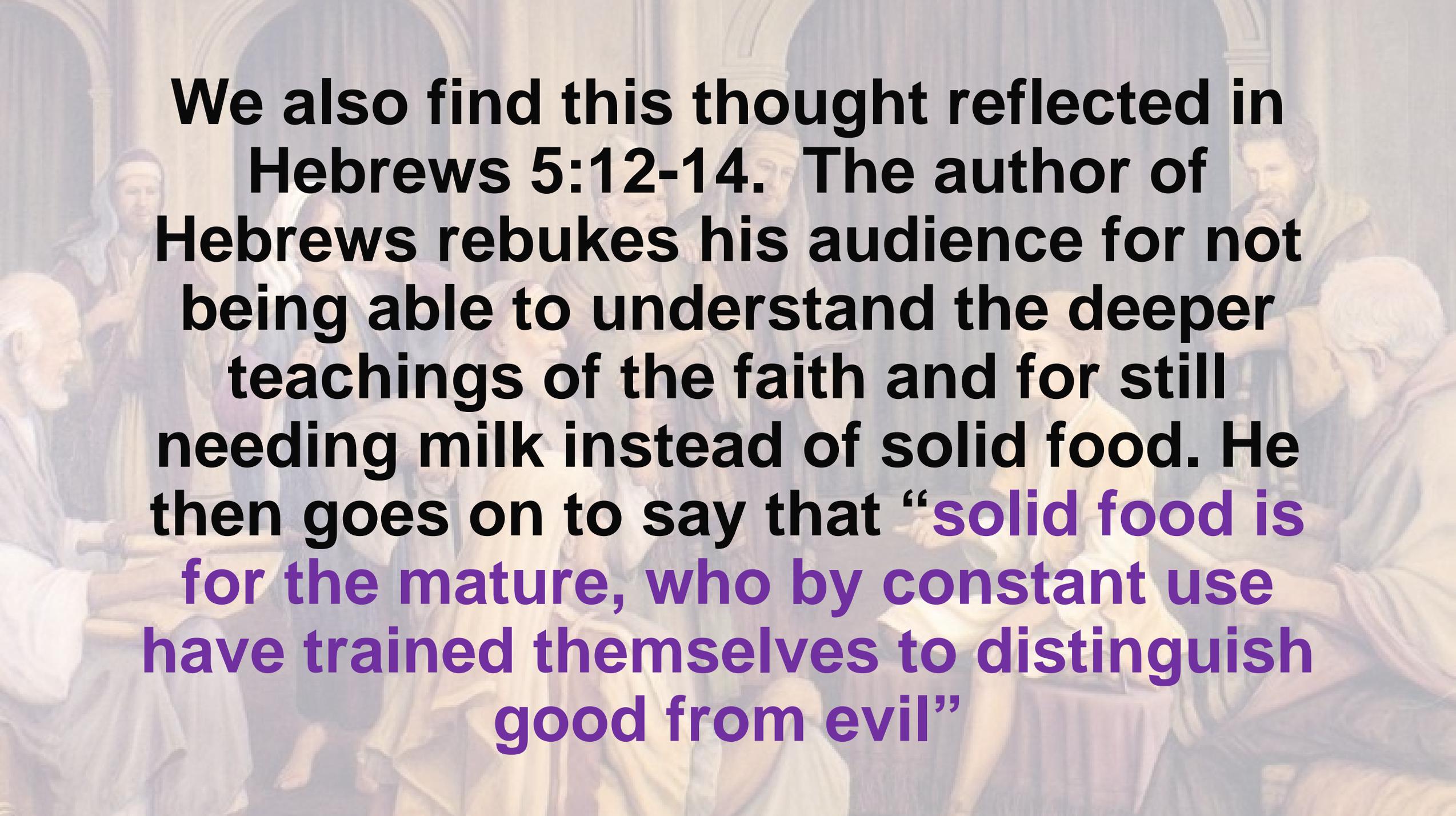
“But you know not how to interpret Alef and Bet: how would you teach others? You hypocrite, if you know and can tell me concerning Alef, then will I tell you concerning Bet.” But when the teacher began to expound concerning the first letter, he was not able to give any answer.



A Quick Rabbit Hole

The phrase ***“But you know not how to interpret Alef and Bet: how would you teach others?”*** may be a precursor to Matthew 23, where Yeshua was criticizing the Pharisees for their hypocrisy and lack of understanding of the law. He was saying that they were not qualified to teach others because they did not understand the basics themselves.

Alef and Bet are the first two letters of the Hebrew alphabet, so Yeshua was using them as an example of something very basic that the Pharisees, or in this case, his teacher should have understood but didn't.

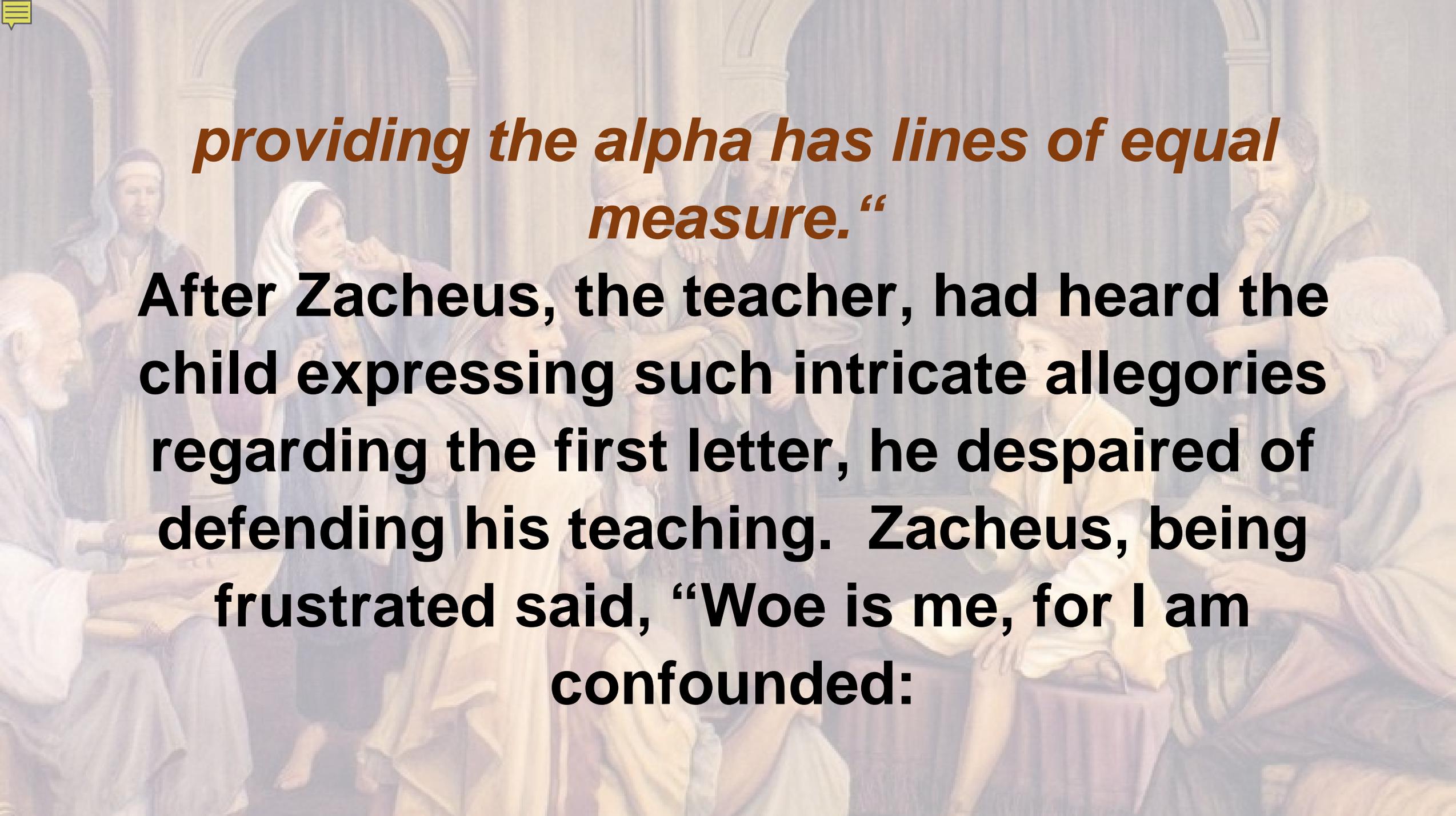


We also find this thought reflected in Hebrews 5:12-14. The author of Hebrews rebukes his audience for not being able to understand the deeper teachings of the faith and for still needing milk instead of solid food. He then goes on to say that “solid food is for the mature, who by constant use have trained themselves to distinguish good from evil”



Then said Yeshua to Zacheus:

“Listen to me, O master and understand the first letter. Give ear to me, how that it has two straight lines or strokes proceeding to a point in the middle, gathered together, elevated, dancing, three-cornered, two-cornered, not antagonistic, of the same family,



*providing the alpha has lines of equal
measure.”*

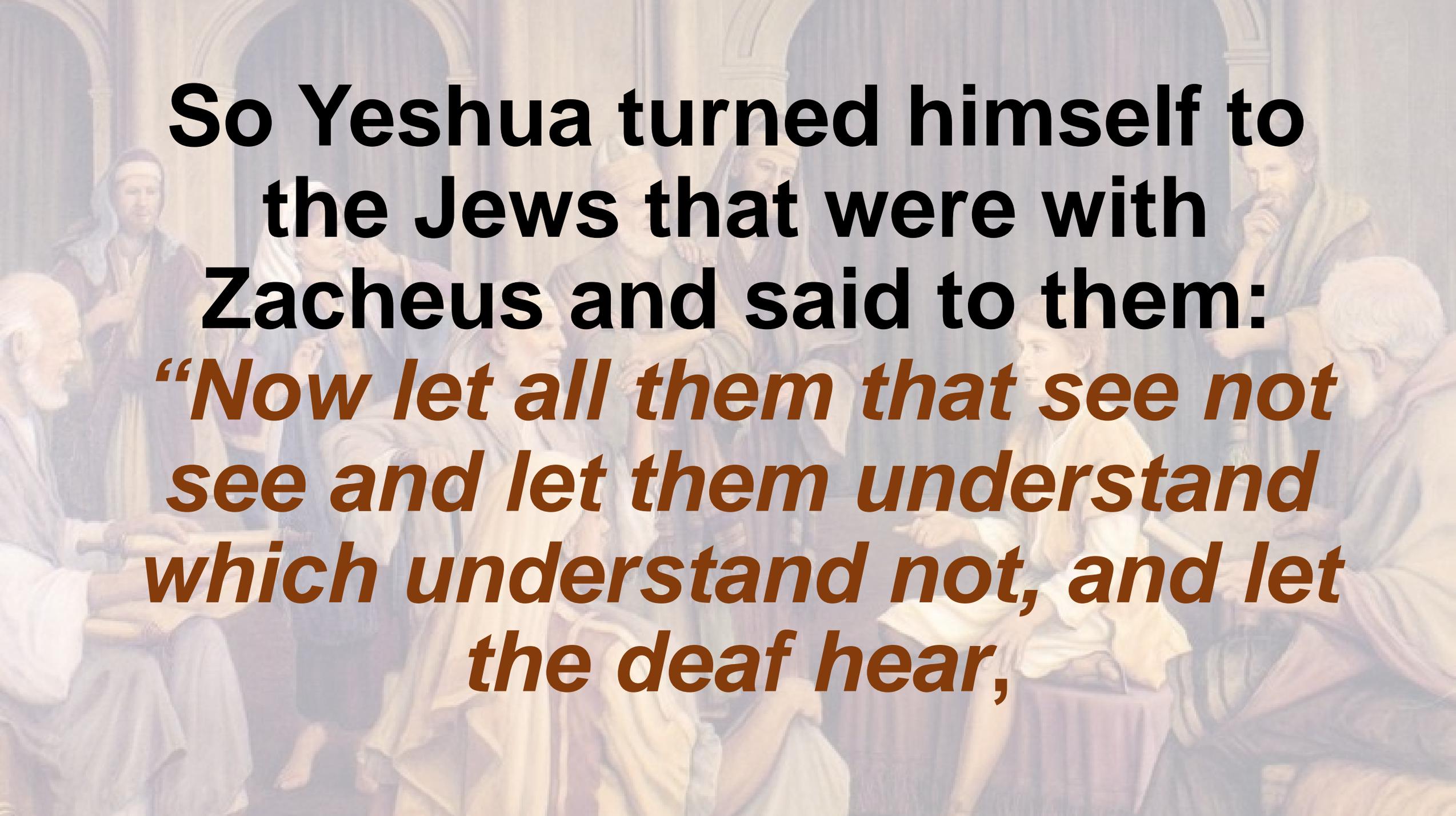
After Zacheus, the teacher, had heard the child expressing such intricate allegories regarding the first letter, he despaired of defending his teaching. Zacheus, being frustrated said, “Woe is me, for I am confounded:



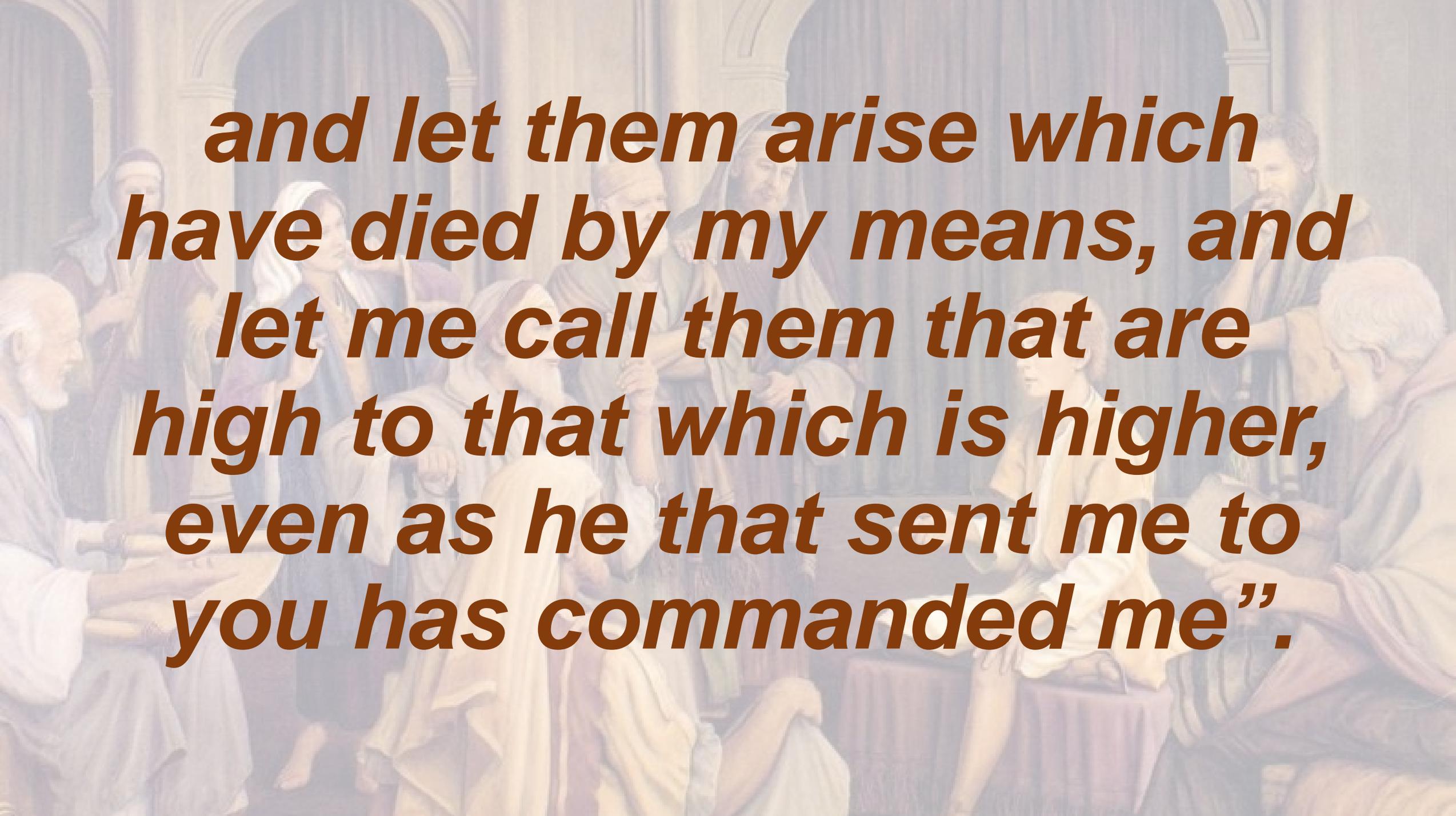
I have hired shame to myself by means of this child". And he said to Joseph: "I beg you earnestly, my brother, take Him away from me: for I cannot look upon His face nor hear His mighty words. This child is no ordinary mortal;



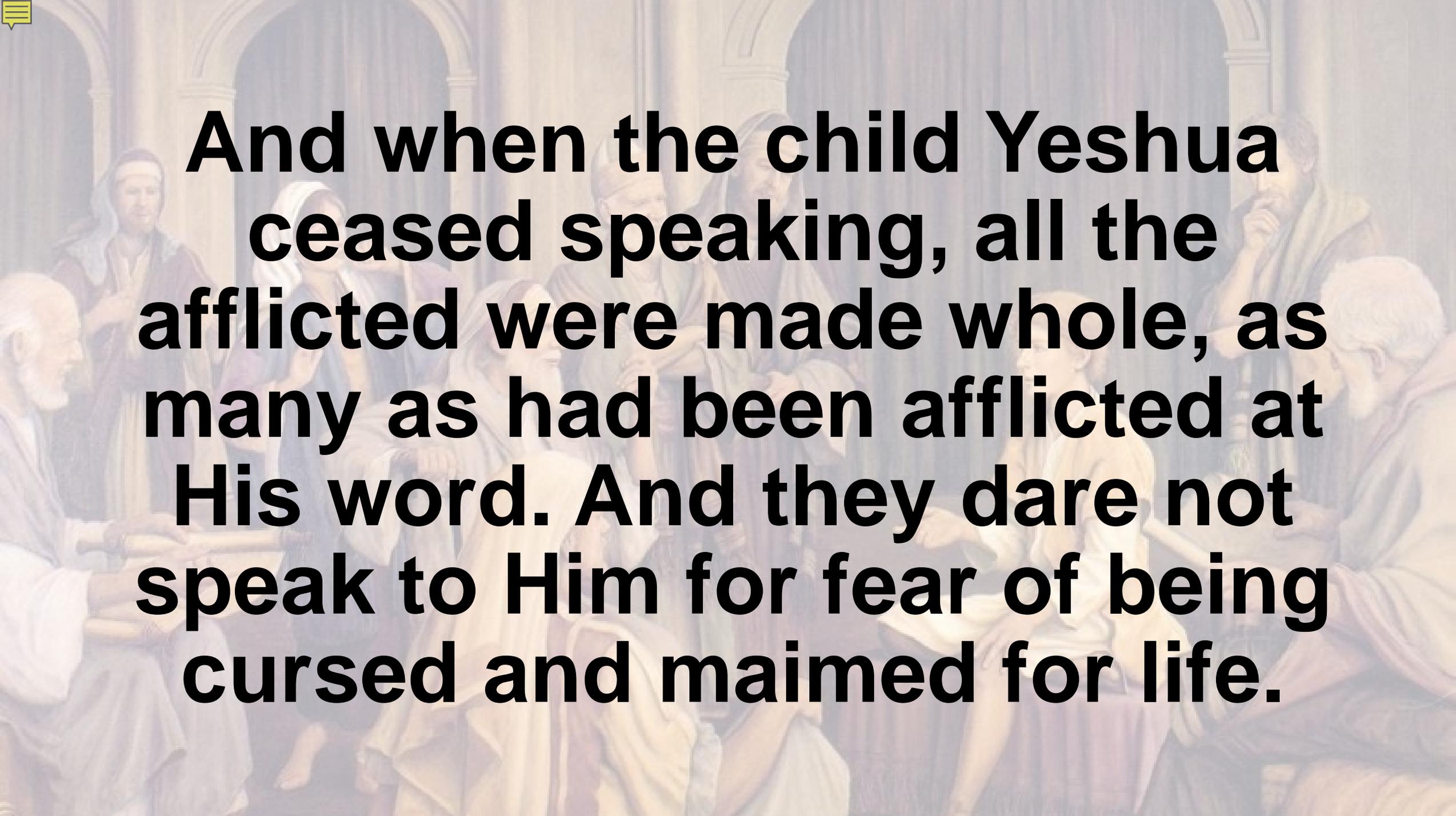
For this child is able to subdue the fire and to restrain the sea, for He was born before the worlds. And now I beg you brother Joseph, remove Him from me and take Him to your house, for either He is a sorcerer or a god (Lord) or an angel, and what to say I know not.”



**So Yeshua turned himself to
the Jews that were with
Zacheus and said to them:
*“Now let all them that see not
see and let them understand
which understand not, and let
the deaf hear,***



***and let them arise which
have died by my means, and
let me call them that are
high to that which is higher,
even as he that sent me to
you has commanded me”.***

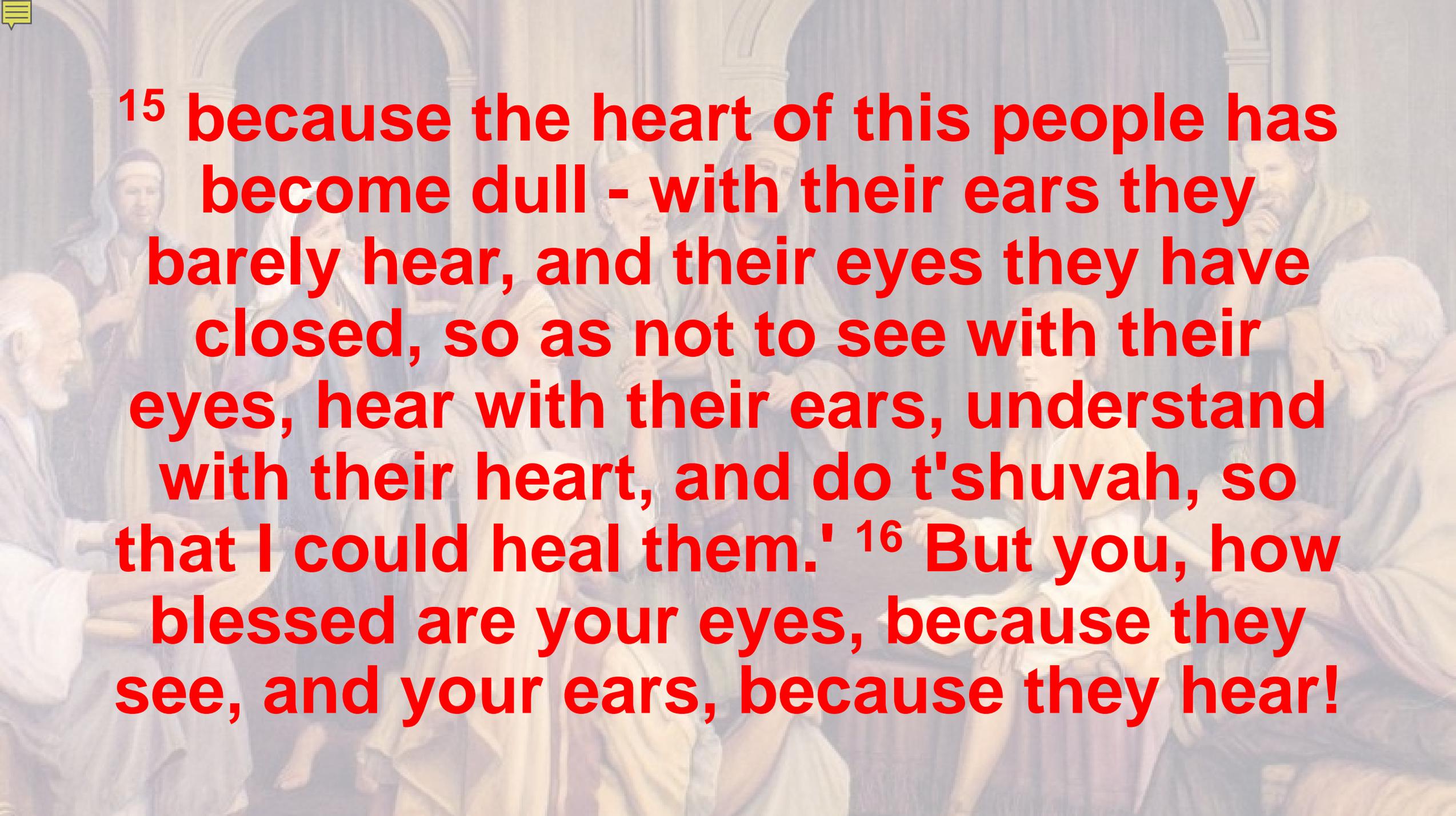


**And when the child Yeshua
ceased speaking, all the
afflicted were made whole, as
many as had been afflicted at
His word. And they dare not
speak to Him for fear of being
cursed and maimed for life.**

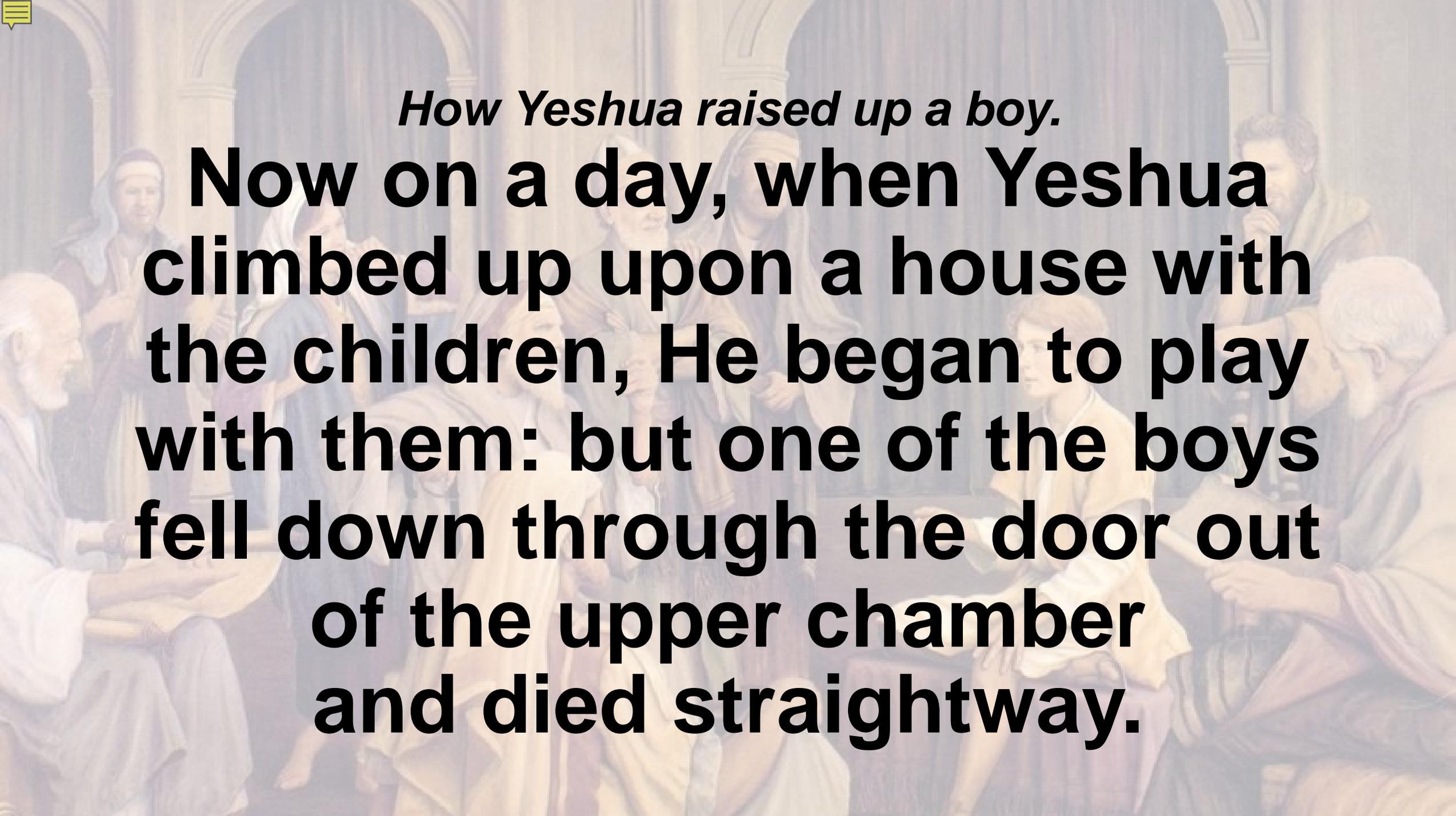
Yet another Rabbit Hole

This is reminiscent of Matthew 13:13-16 where he explains to the people why he speaks in parables:

¹³ Here is why I speak to them in parables: they look without seeing and listen without hearing or understanding. ¹⁴ That is, in them is fulfilled the prophecy of Yesha'yahu (Isaiah) which says, 'You will keep on hearing but never understand, and keep on seeing but never perceive,

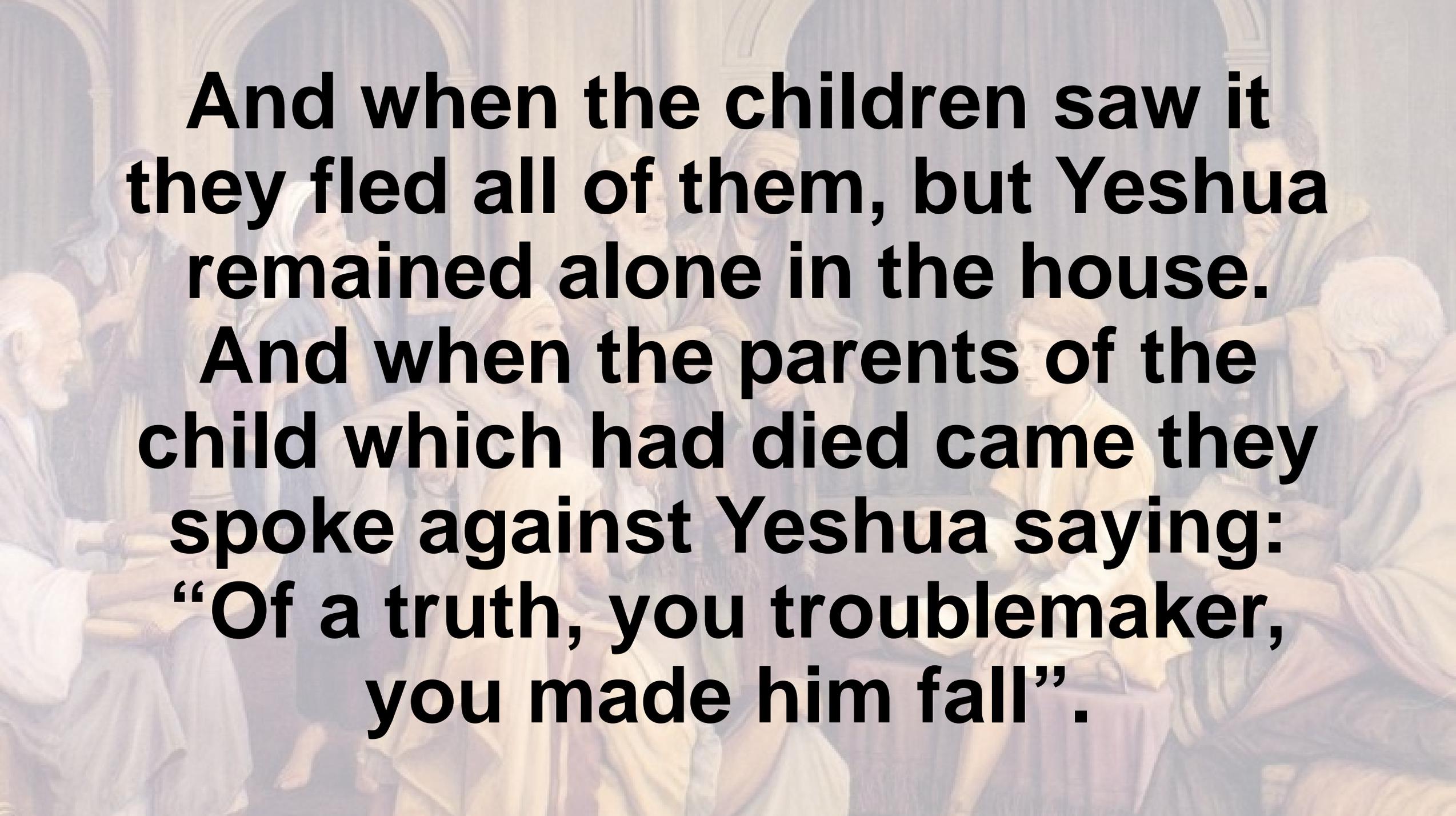


15 because the heart of this people has become dull - with their ears they barely hear, and their eyes they have closed, so as not to see with their eyes, hear with their ears, understand with their heart, and do t'shuvah, so that I could heal them.' 16 But you, how blessed are your eyes, because they see, and your ears, because they hear!



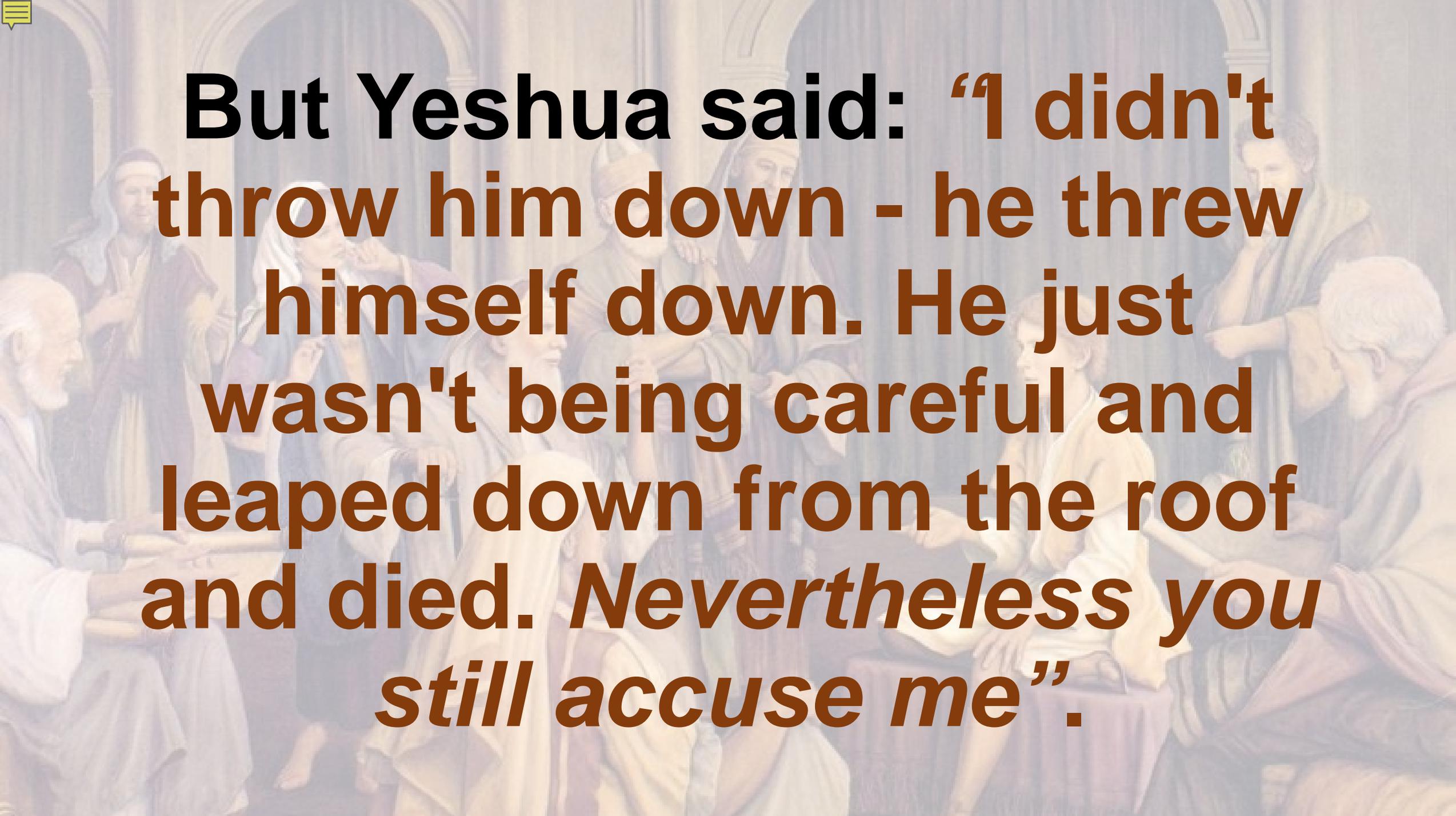
How Yeshua raised up a boy.

Now on a day, when Yeshua climbed up upon a house with the children, He began to play with them: but one of the boys fell down through the door out of the upper chamber and died straightway.

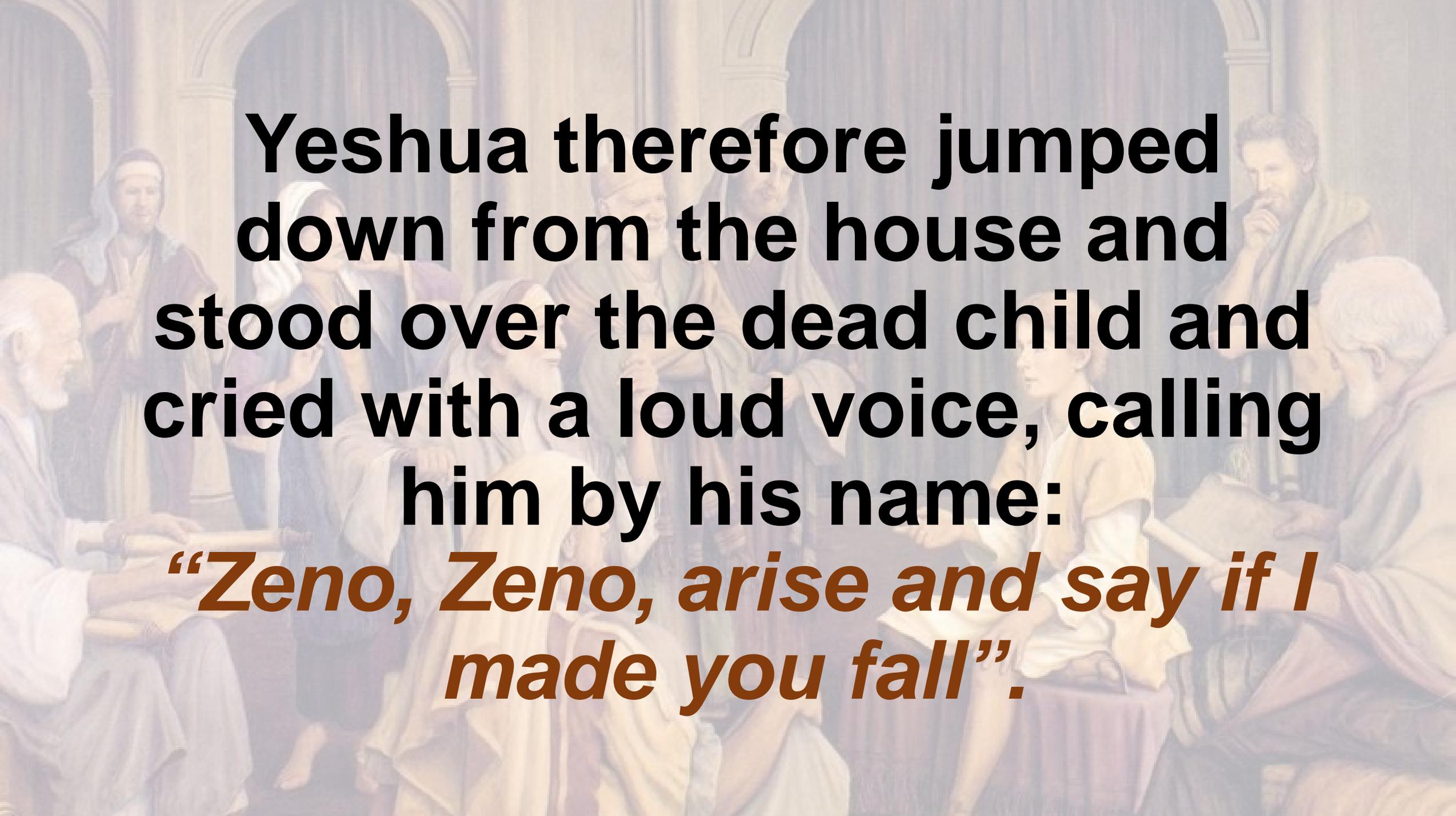


And when the children saw it they fled all of them, but Yeshua remained alone in the house.

**And when the parents of the child which had died came they spoke against Yeshua saying:
“Of a truth, you troublemaker, you made him fall”.**

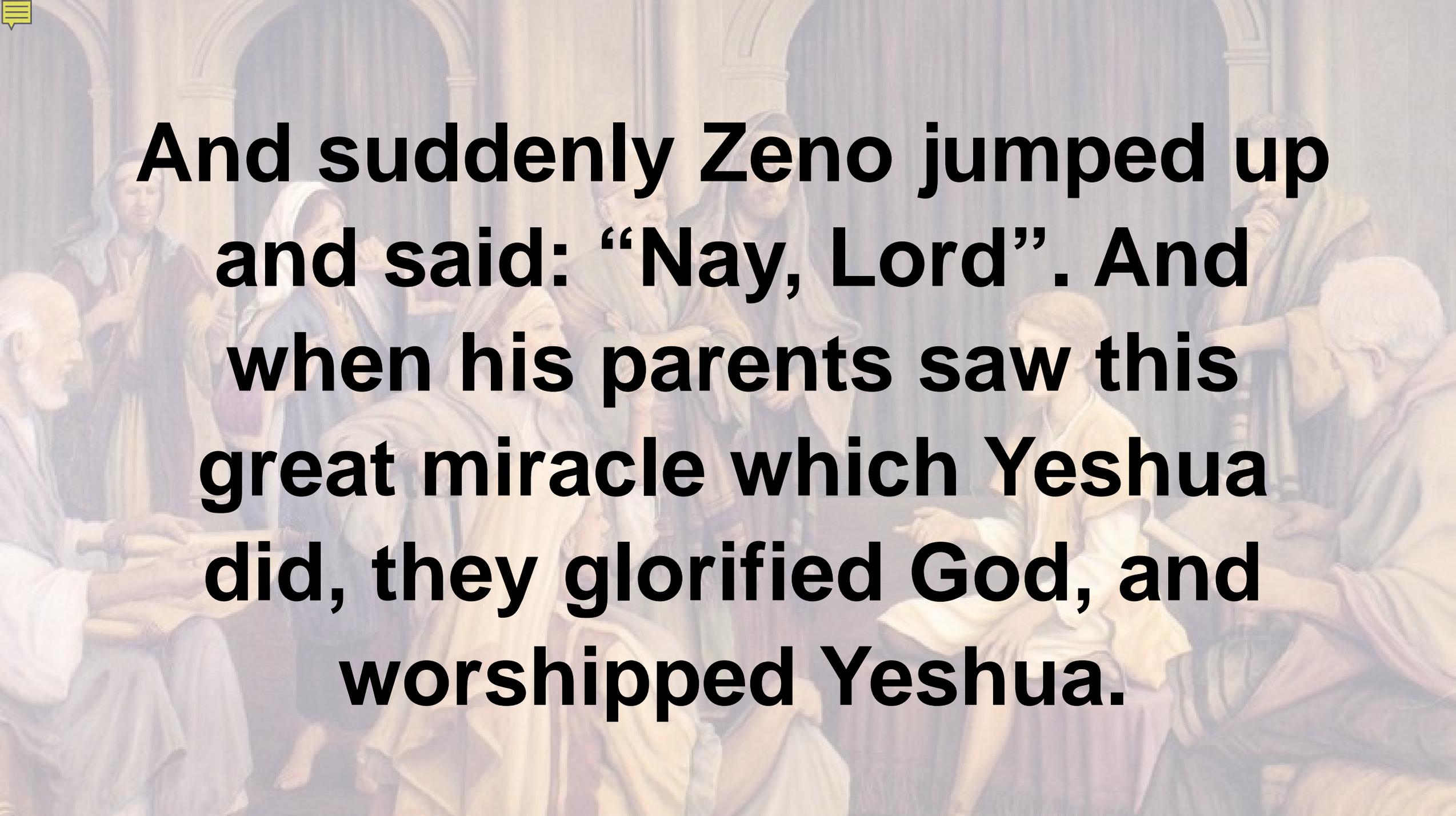


But Yeshua said: “I didn't throw him down - he threw himself down. He just wasn't being careful and leaped down from the roof and died. Nevertheless you still accuse me”.

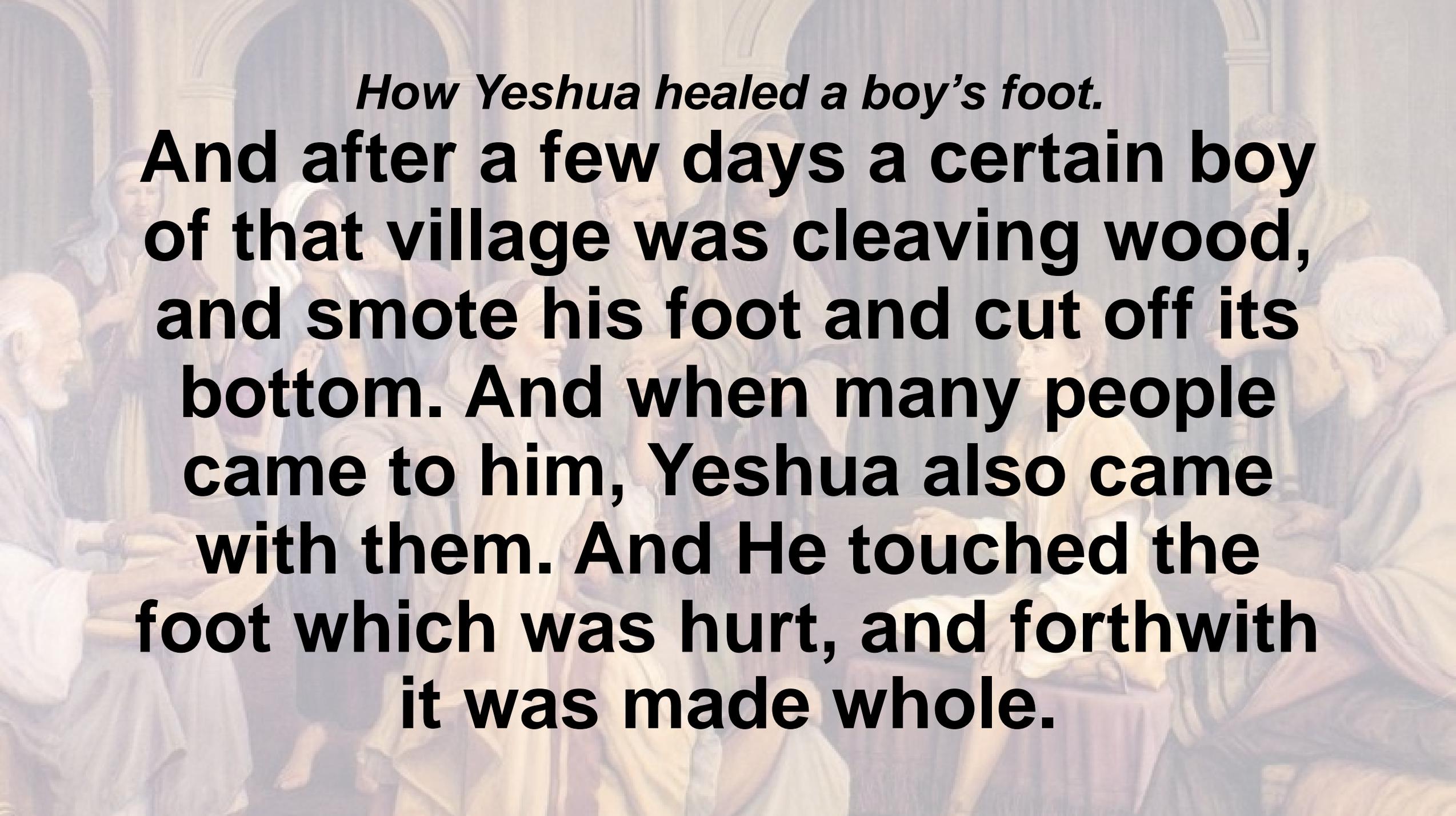


**Yeshua therefore jumped
down from the house and
stood over the dead child and
cried with a loud voice, calling
him by his name:**

***“Zeno, Zeno, arise and say if I
made you fall”.***

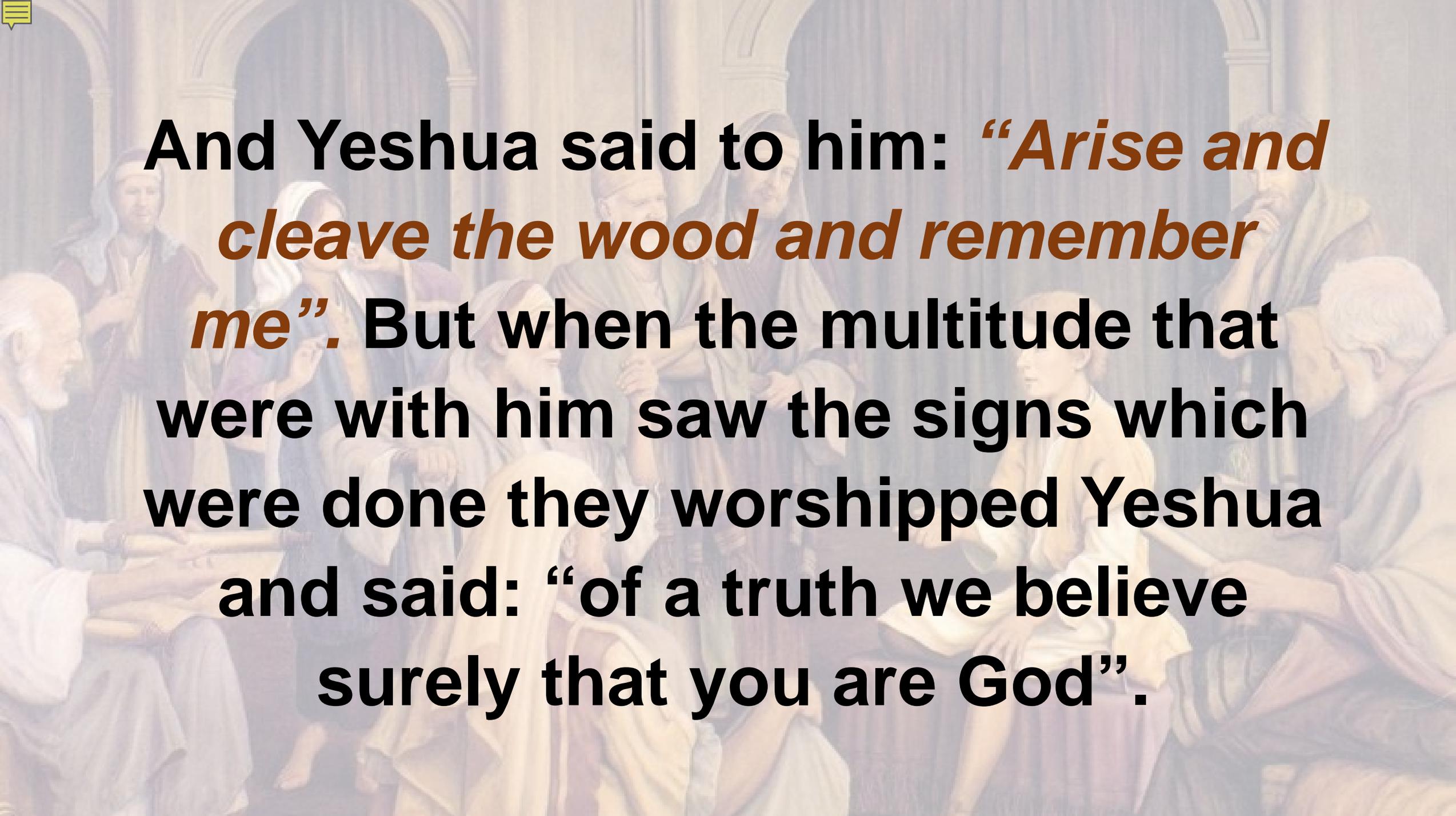


And suddenly Zeno jumped up and said: “Nay, Lord”. And when his parents saw this great miracle which Yeshua did, they glorified God, and worshipped Yeshua.



How Yeshua healed a boy's foot.

And after a few days a certain boy of that village was cleaving wood, and smote his foot and cut off its bottom. And when many people came to him, Yeshua also came with them. And He touched the foot which was hurt, and forthwith it was made whole.



And Yeshua said to him: ***“Arise and cleave the wood and remember me”***. But when the multitude that were with him saw the signs which were done they worshipped Yeshua and said: **“of a truth we believe surely that you are God”**.



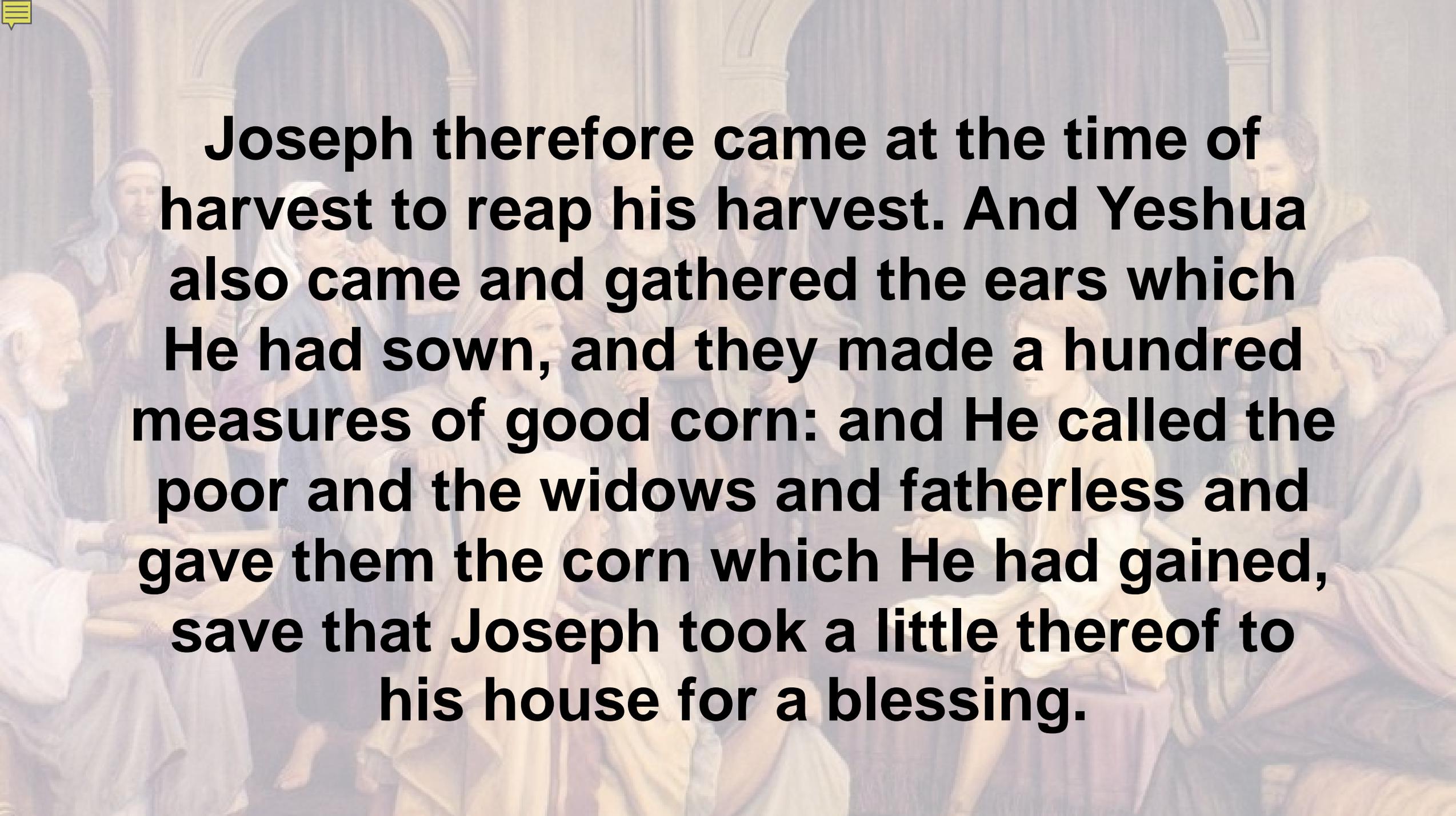
How Yeshua bore water in his cloak.

**When Yeshua was six years old, His mother sent him to draw water. And when Yeshua got to the well there were many people there and they broke His pitcher. But He took the cloak which He had upon him and filled it with water and brought it to Mary His mother. And when His mother saw the miracle that Yeshua did she kissed Him and said:
“Lord, listen to me and save my son”.**

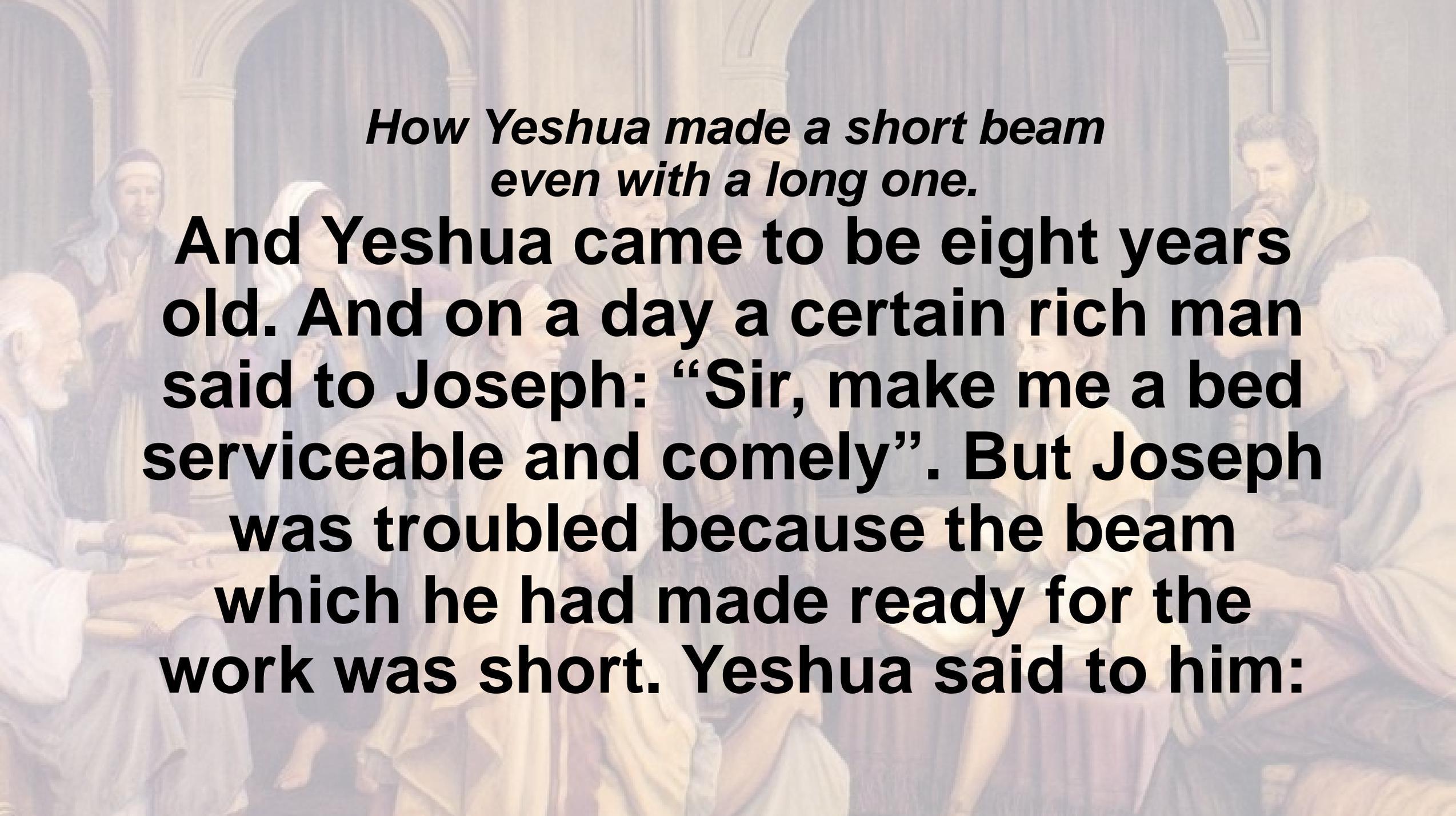


How Yeshua sowed wheat.

Now when it was seed time, Joseph went forth to sow corn, and the eight year old Yeshua followed after him. And when Joseph began to sow, Yeshua put forth his hand and took one measure of the corn and scattered it.

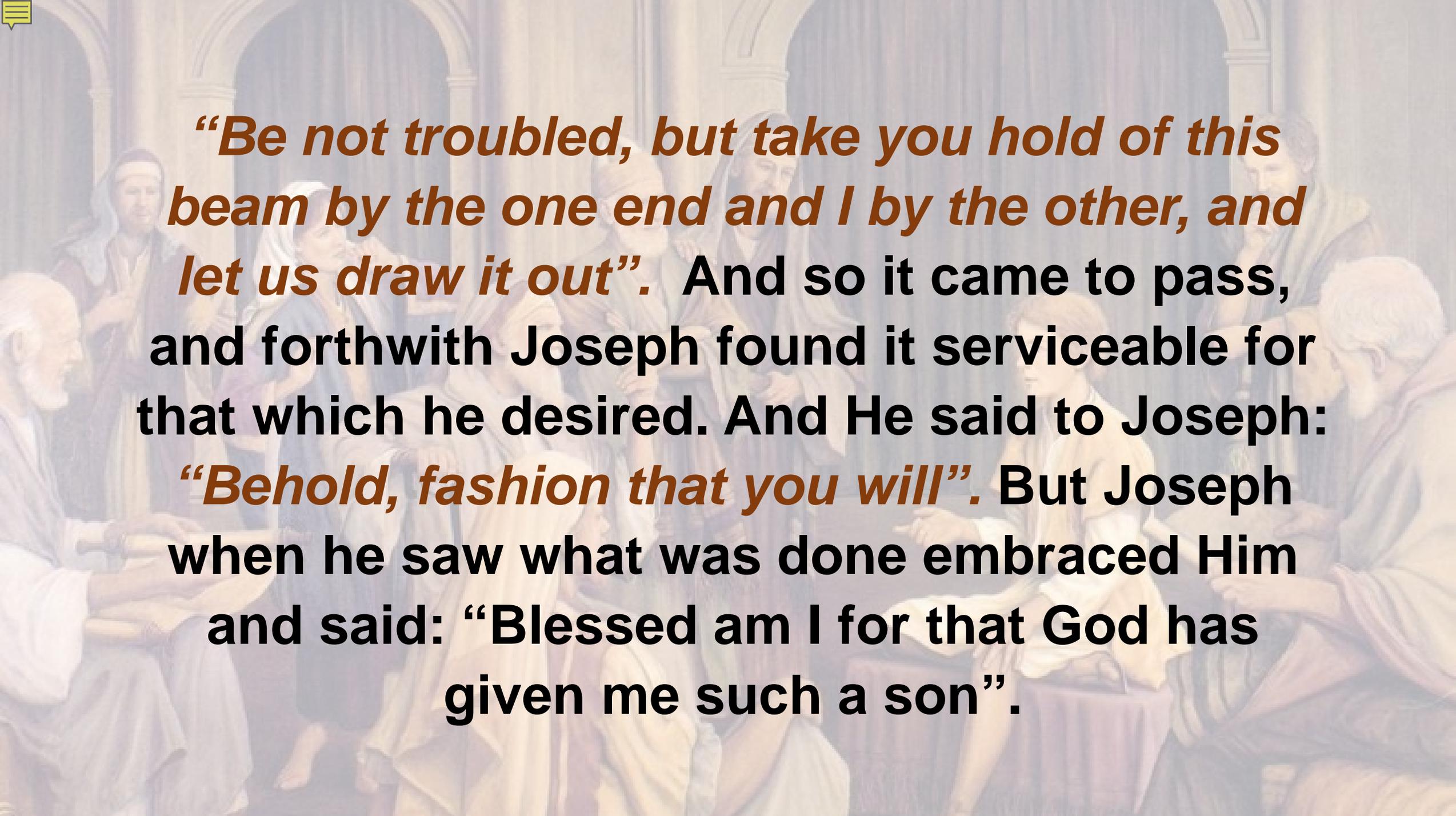


Joseph therefore came at the time of harvest to reap his harvest. And Yeshua also came and gathered the ears which He had sown, and they made a hundred measures of good corn: and He called the poor and the widows and fatherless and gave them the corn which He had gained, save that Joseph took a little thereof to his house for a blessing.



*How Yeshua made a short beam
even with a long one.*

And Yeshua came to be eight years old. And on a day a certain rich man said to Joseph: “Sir, make me a bed serviceable and comely”. But Joseph was troubled because the beam which he had made ready for the work was short. Yeshua said to him:

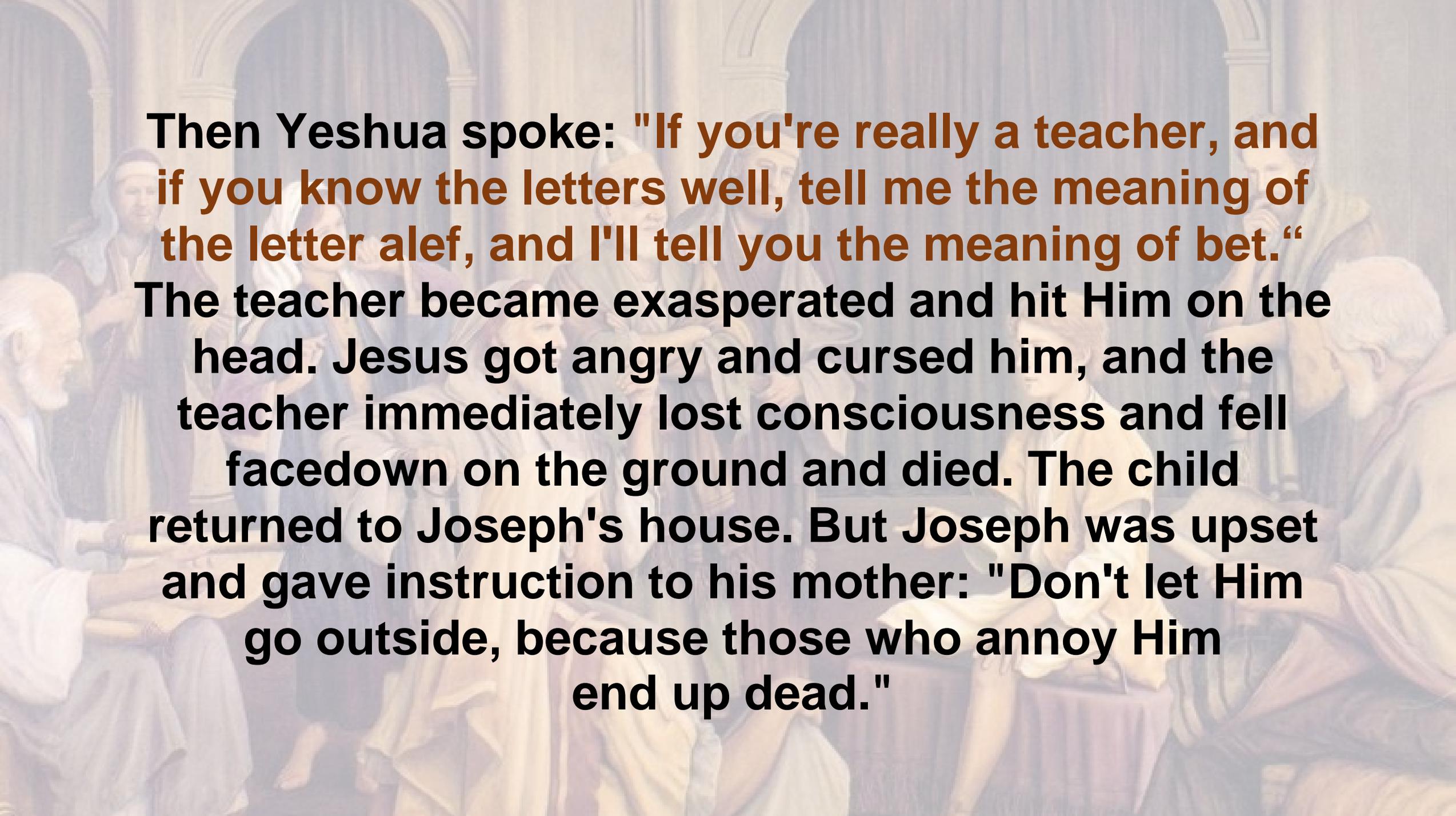


“Be not troubled, but take you hold of this beam by the one end and I by the other, and let us draw it out”. And so it came to pass, and forthwith Joseph found it serviceable for that which he desired. And He said to Joseph: ***“Behold, fashion that you will”.*** But Joseph when he saw what was done embraced Him and said: **“Blessed am I for that God has given me such a son”.**



How He was delivered to another teacher.

When Joseph saw the child's aptitude, and His great intelligence for his age, he again resolved that Yeshua should not remain illiterate. So he took Him and handed Him over to another teacher. The teacher said to Joseph, "First I'll teach him Greek, then Hebrew." This teacher, of course, knew of the child's previous experience (with a teacher) and was afraid of Him. Still, he wrote out the alphabet and instructed Him for quite a while, though Yeshua was unresponsive.



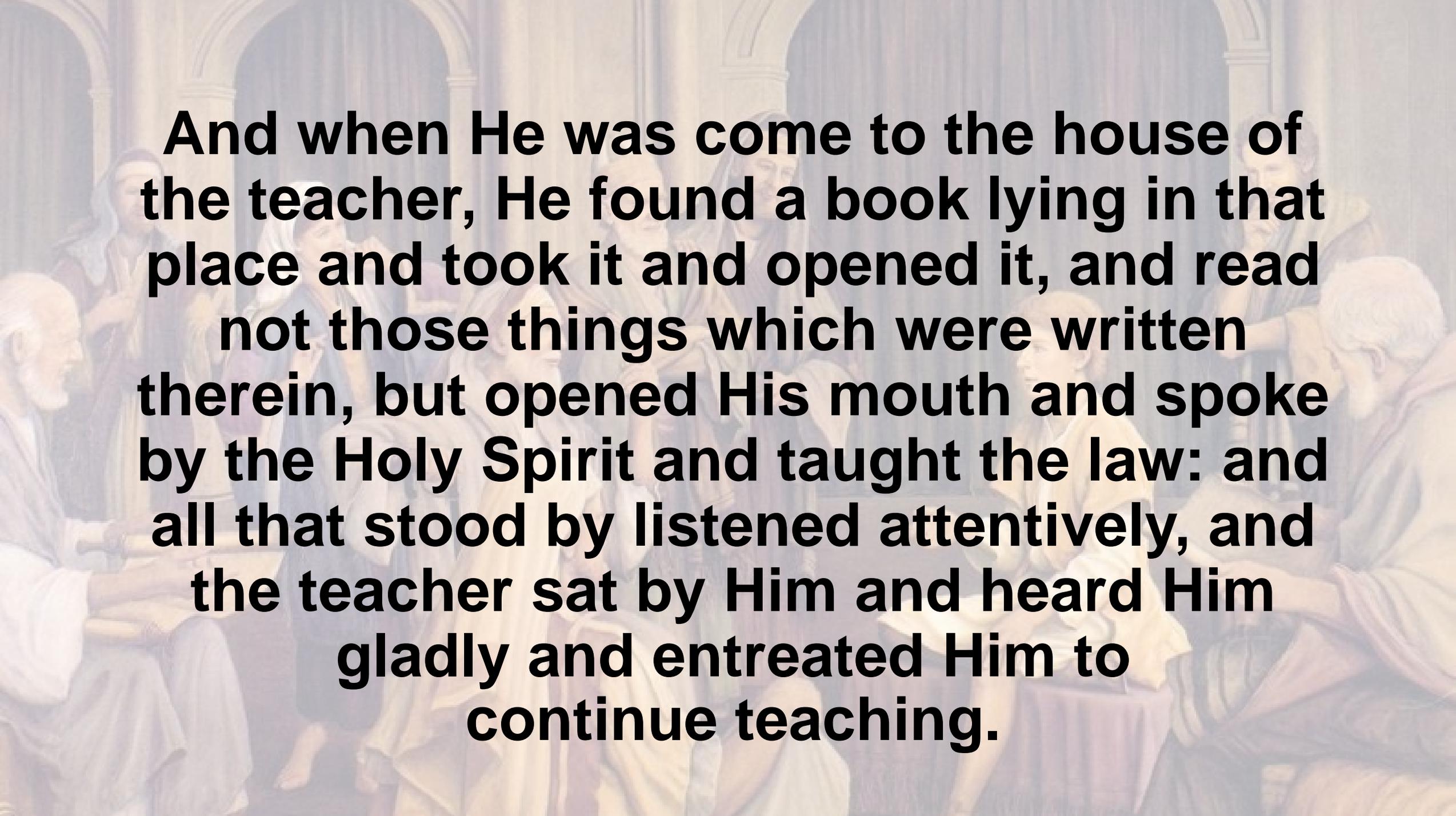
Then Yeshua spoke: "If you're really a teacher, and if you know the letters well, tell me the meaning of the letter alef, and I'll tell you the meaning of bet."

The teacher became exasperated and hit Him on the head. Jesus got angry and cursed him, and the teacher immediately lost consciousness and fell facedown on the ground and died. The child returned to Joseph's house. But Joseph was upset and gave instruction to his mother: "Don't let Him go outside, because those who annoy Him end up dead."

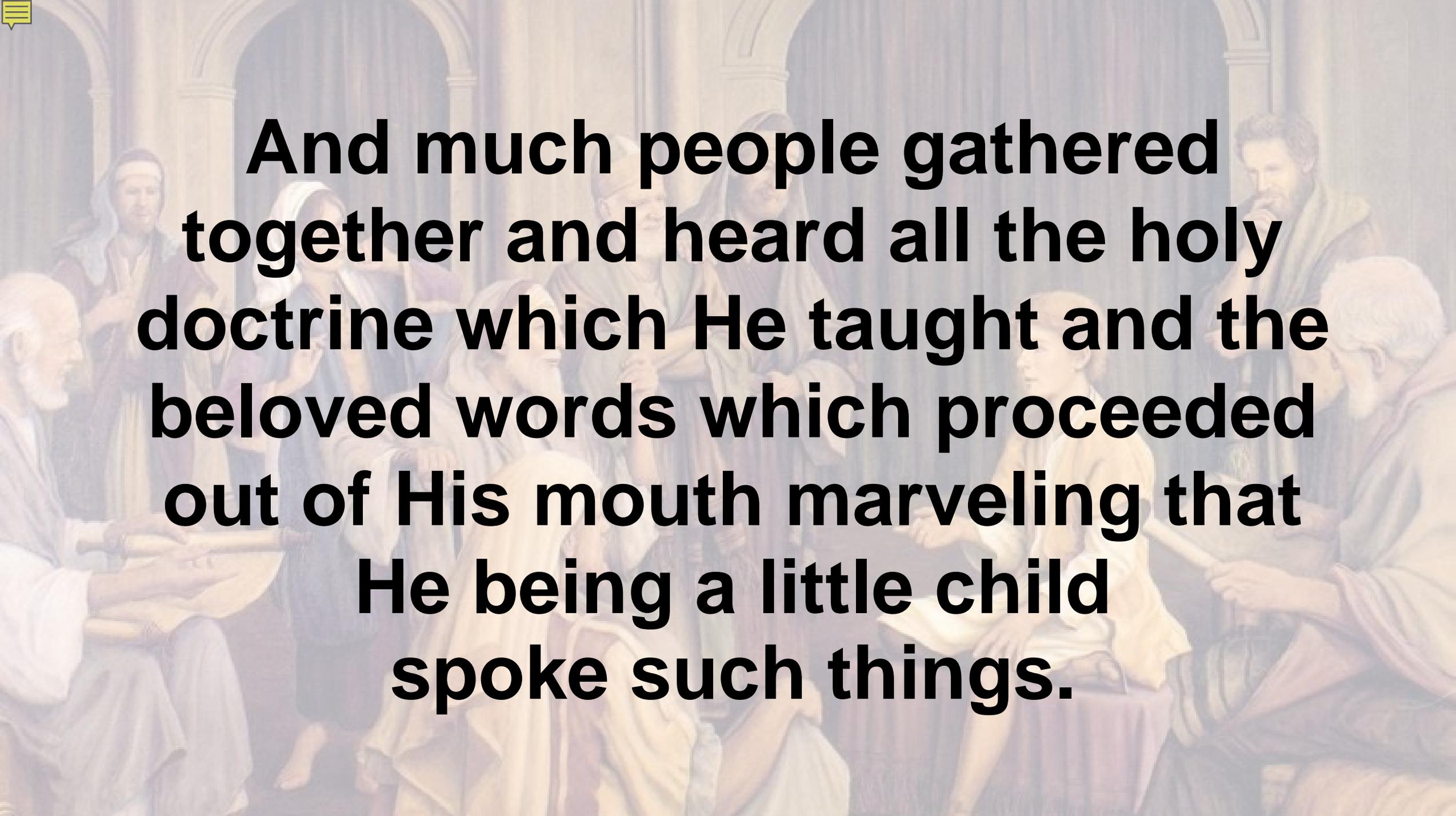


How He was delivered to yet another teacher.

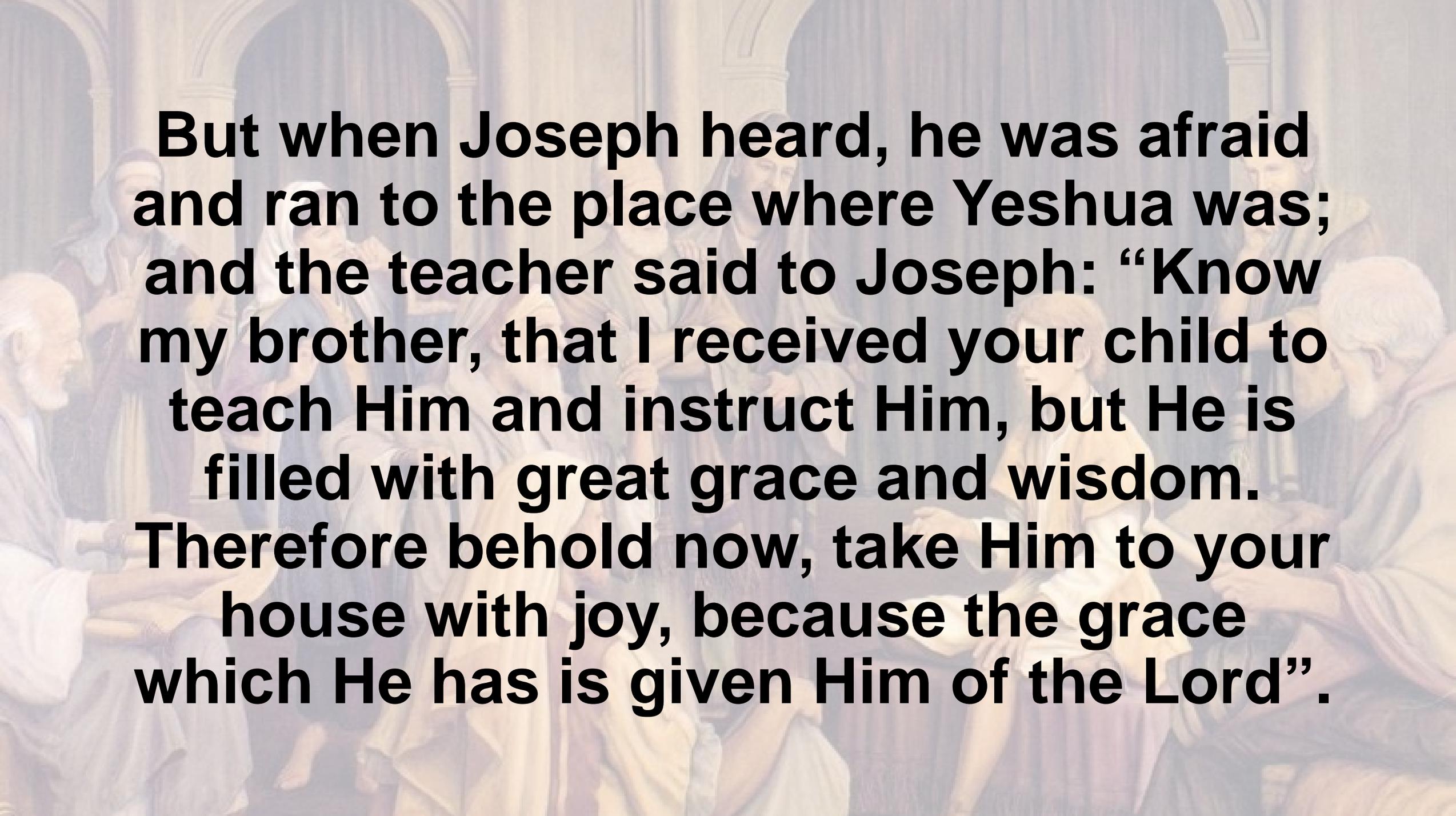
After many days there came another teacher which was a friend of Joseph and said to him: “Deliver Him to me and I will teach Him letters with much gentleness”. And Joseph said to him: “If you can muster the courage, brother, take him with you and teach Him, and it shall be done Gladly”. And when the teacher received Yeshua, he went with fear and great boldness and took Him rejoicing.



And when He was come to the house of the teacher, He found a book lying in that place and took it and opened it, and read not those things which were written therein, but opened His mouth and spoke by the Holy Spirit and taught the law: and all that stood by listened attentively, and the teacher sat by Him and heard Him gladly and entreated Him to continue teaching.



And much people gathered together and heard all the holy doctrine which He taught and the beloved words which proceeded out of His mouth marveling that He being a little child spoke such things.



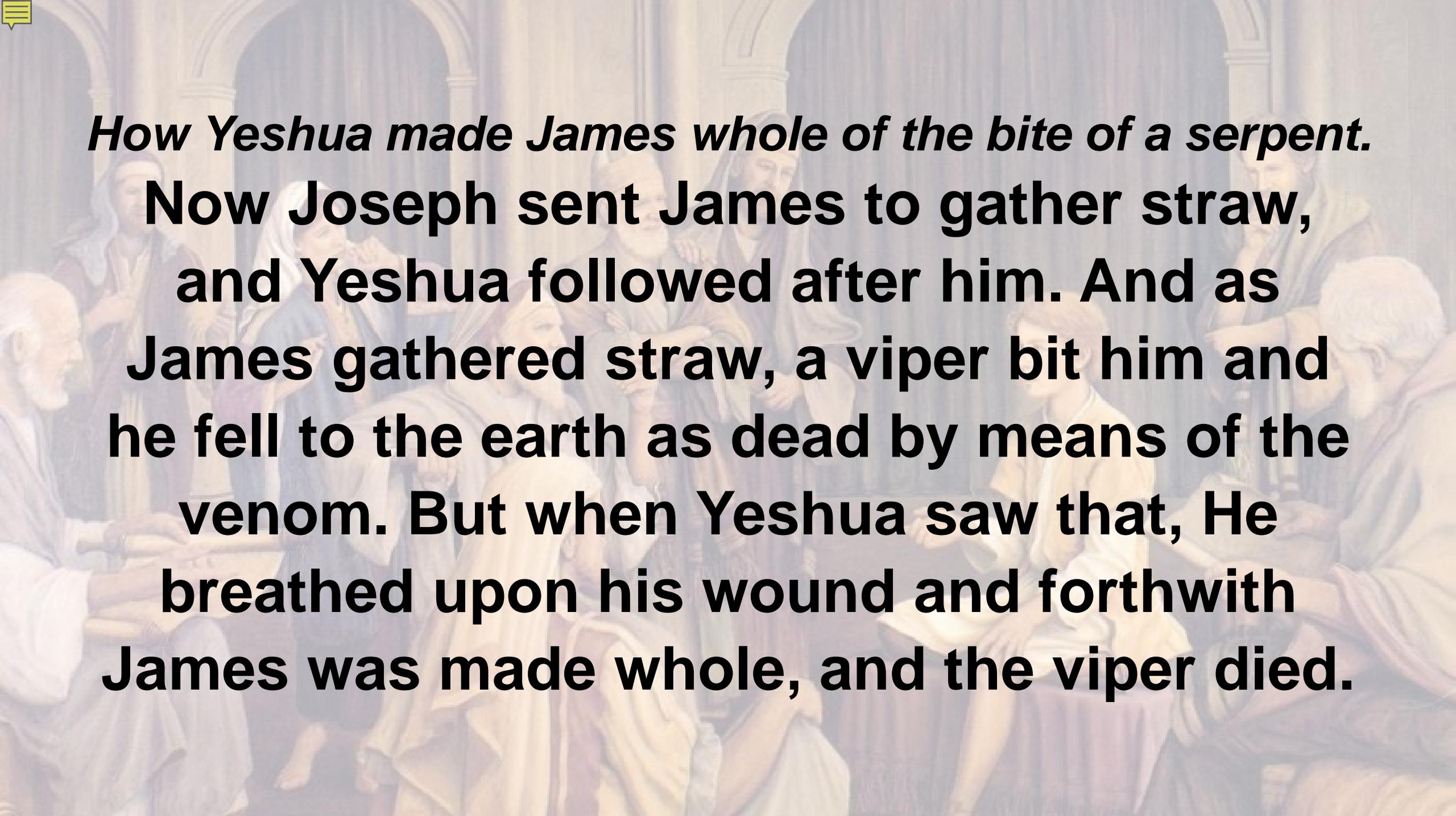
But when Joseph heard, he was afraid and ran to the place where Yeshua was; and the teacher said to Joseph: “Know my brother, that I received your child to teach Him and instruct Him, but He is filled with great grace and wisdom. Therefore behold now, take Him to your house with joy, because the grace which He has is given Him of the Lord”.



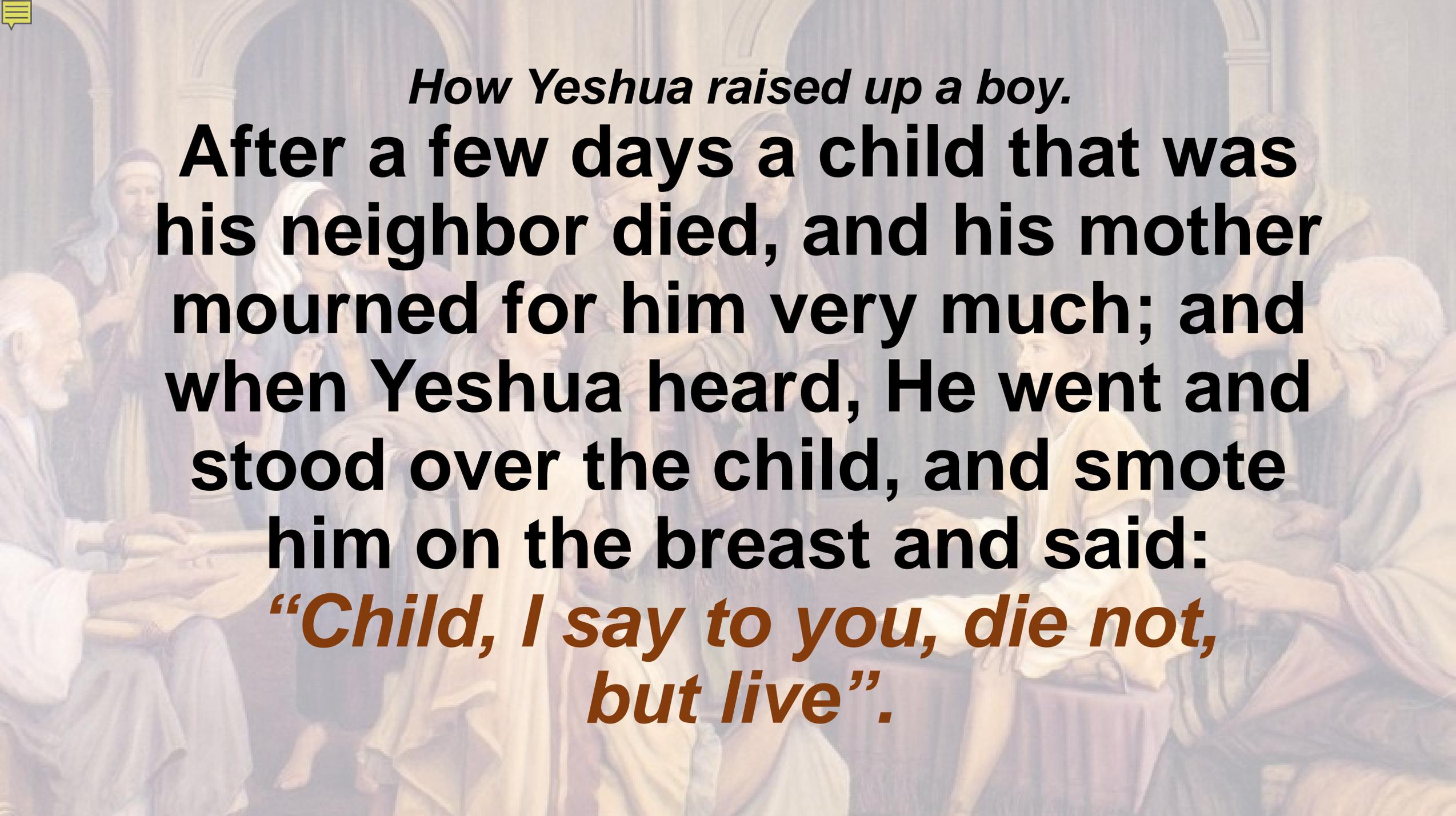
And when Yeshua heard the master speak thus He was joyful and said:

“Lo, now you have well said, O master: for your sake shall my former teacher rise again who was dead”.

And right away his former teacher was alive. Joseph took his child and went home.



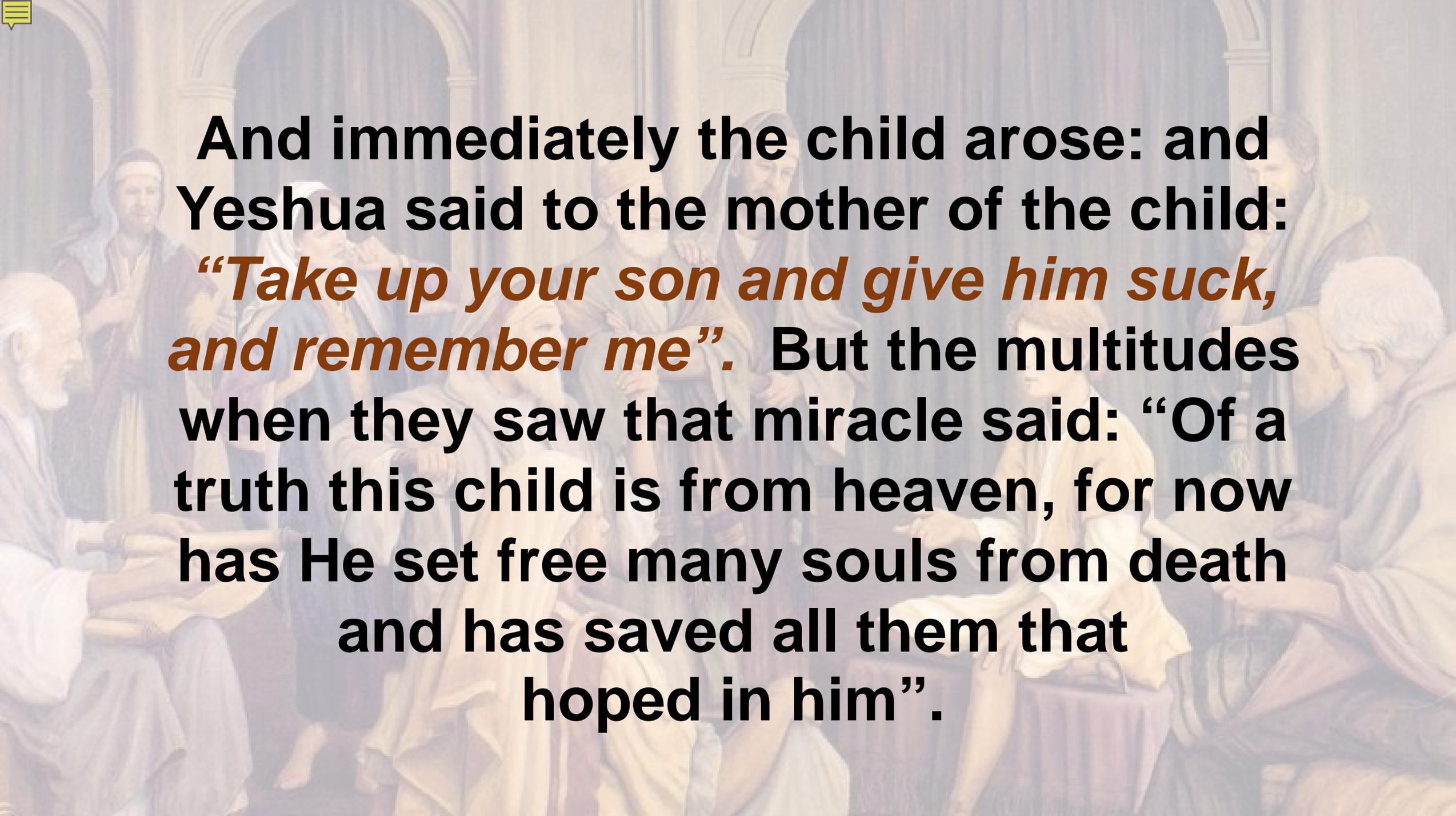
How Yeshua made James whole of the bite of a serpent.
**Now Joseph sent James to gather straw,
and Yeshua followed after him. And as
James gathered straw, a viper bit him and
he fell to the earth as dead by means of the
venom. But when Yeshua saw that, He
breathed upon his wound and forthwith
James was made whole, and the viper died.**



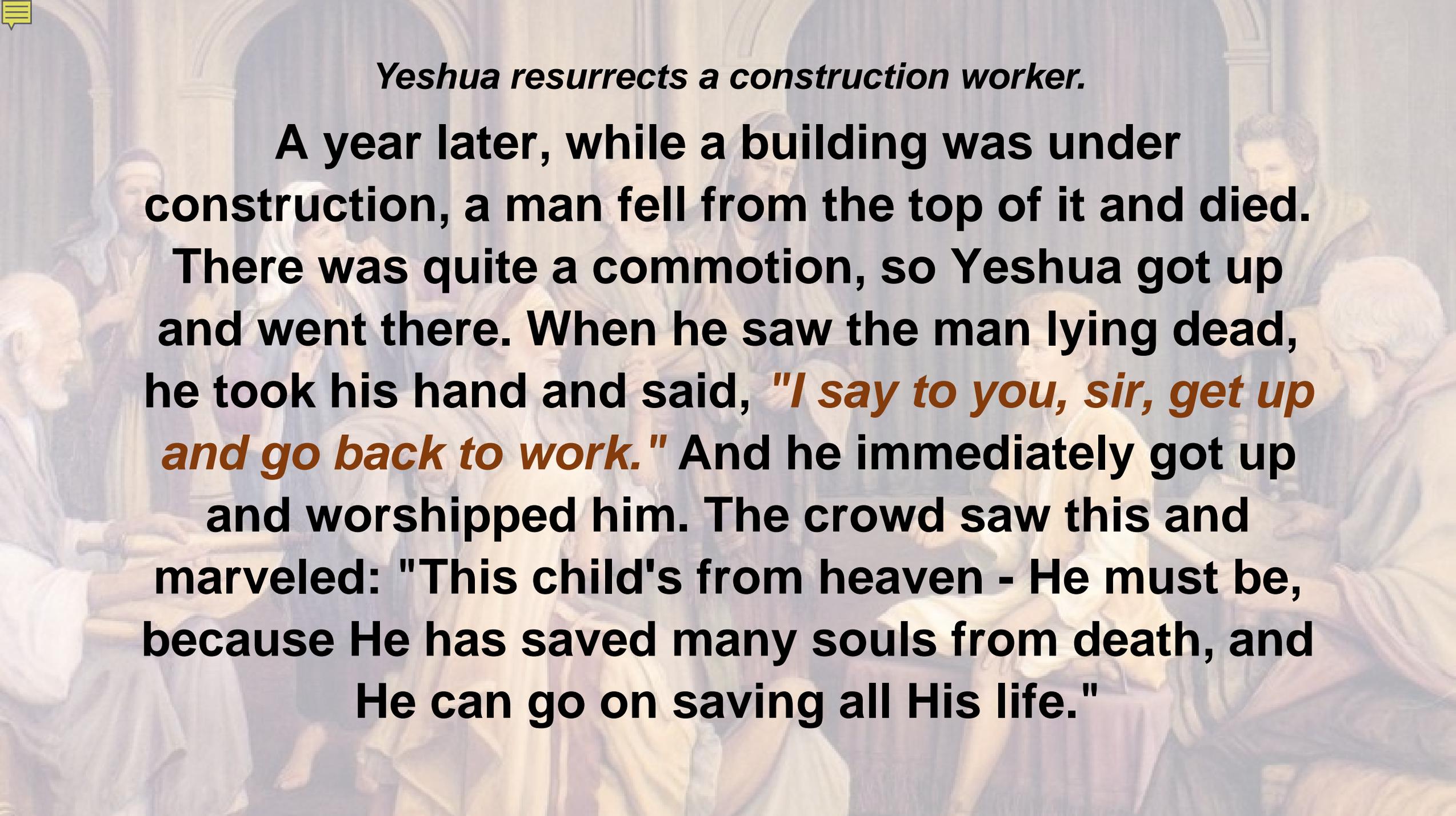
How Yeshua raised up a boy.

After a few days a child that was his neighbor died, and his mother mourned for him very much; and when Yeshua heard, He went and stood over the child, and smote him on the breast and said:

“Child, I say to you, die not, but live”.



And immediately the child arose: and Yeshua said to the mother of the child: *“Take up your son and give him suck, and remember me”*. But the multitudes when they saw that miracle said: “Of a truth this child is from heaven, for now has He set free many souls from death and has saved all them that hoped in him”.



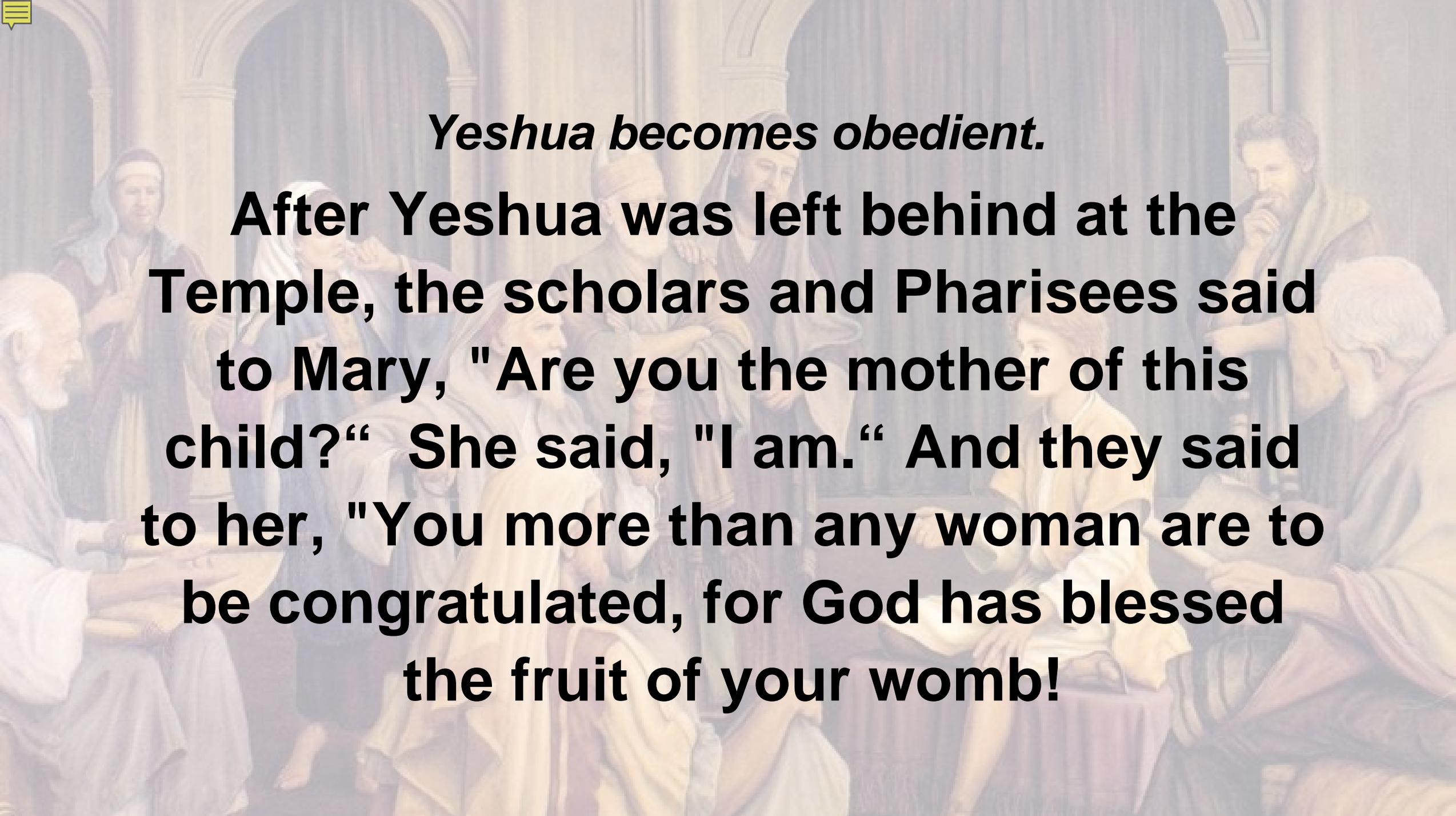
Yeshua resurrects a construction worker.

A year later, while a building was under construction, a man fell from the top of it and died.

There was quite a commotion, so Yeshua got up and went there. When he saw the man lying dead, he took his hand and said, "*I say to you, sir, get up and go back to work.*" And he immediately got up

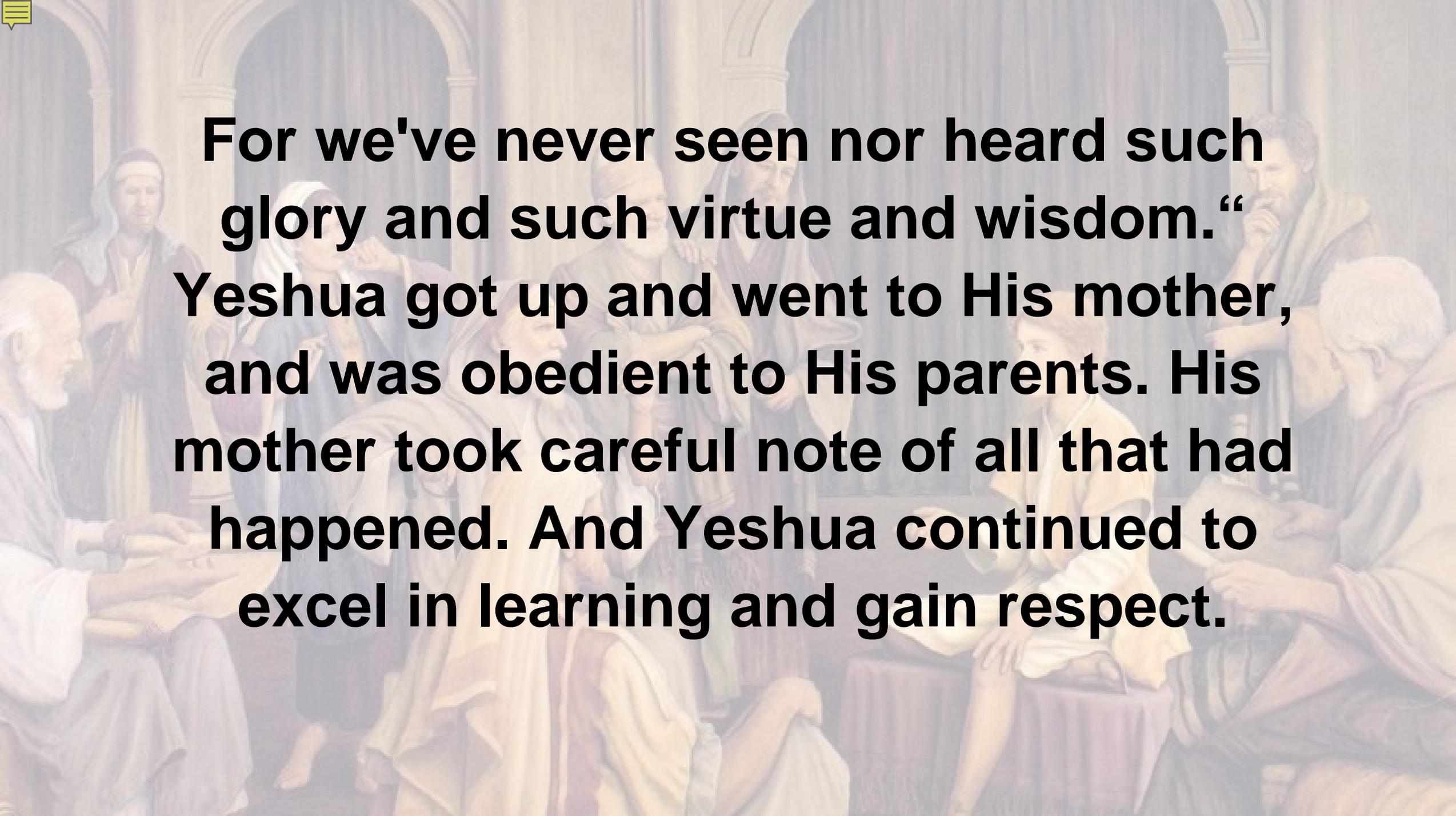
and worshipped him. The crowd saw this and marveled: "This child's from heaven - He must be, because He has saved many souls from death, and

He can go on saving all His life."

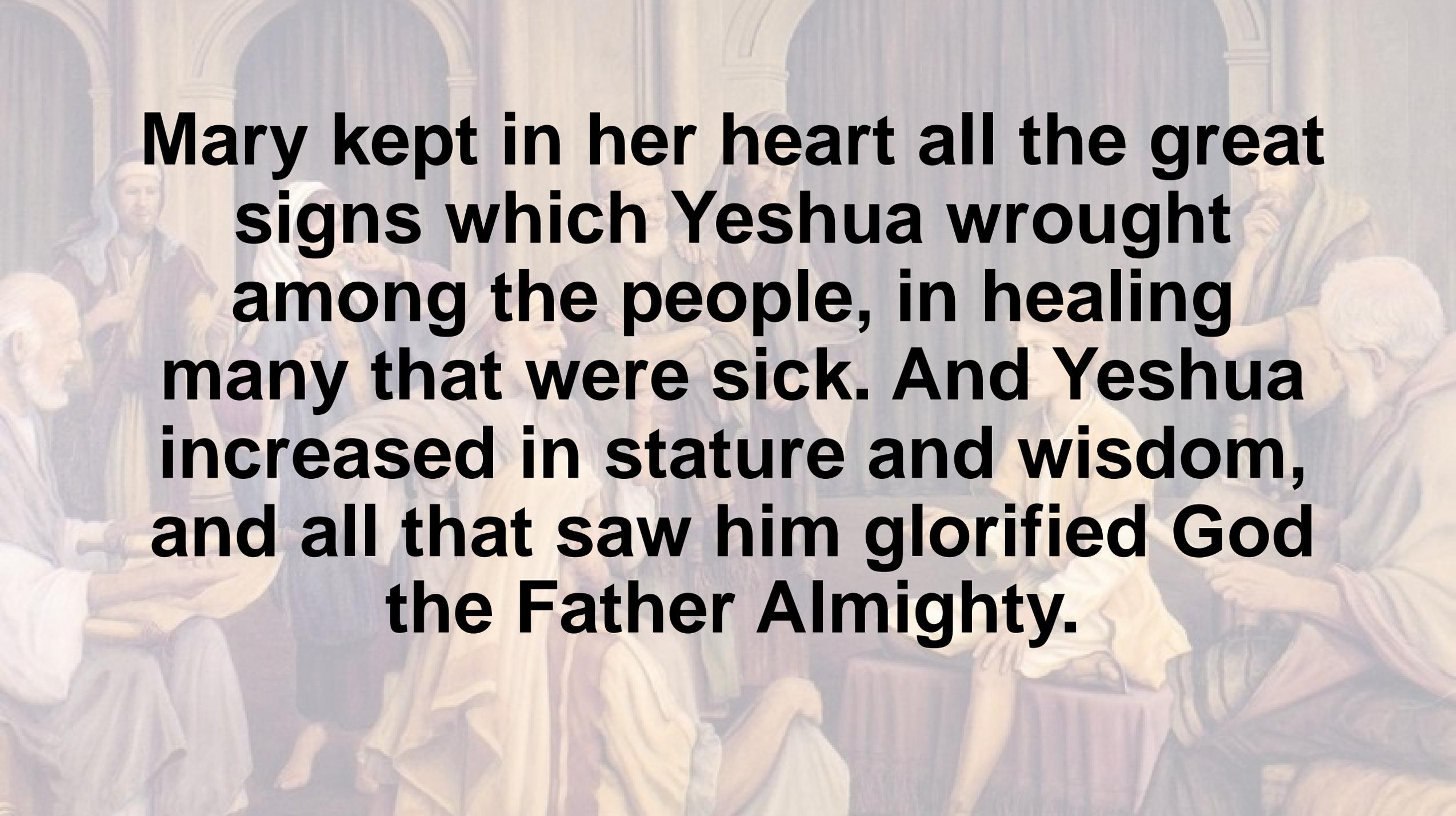


Yeshua becomes obedient.

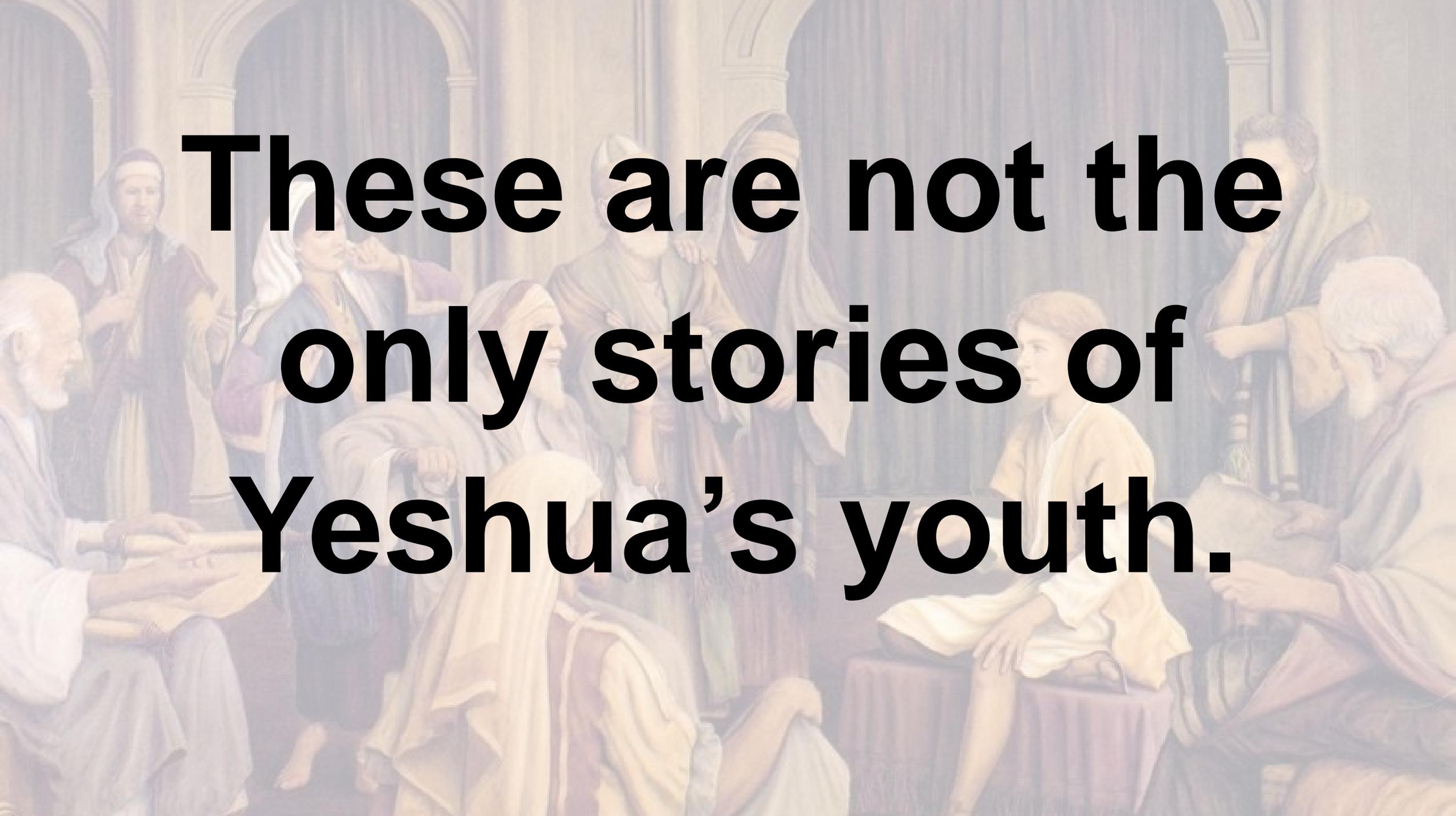
After Yeshua was left behind at the Temple, the scholars and Pharisees said to Mary, "Are you the mother of this child?" She said, "I am." And they said to her, "You more than any woman are to be congratulated, for God has blessed the fruit of your womb!"



**For we've never seen nor heard such glory and such virtue and wisdom.“
Yeshua got up and went to His mother, and was obedient to His parents. His mother took careful note of all that had happened. And Yeshua continued to excel in learning and gain respect.**



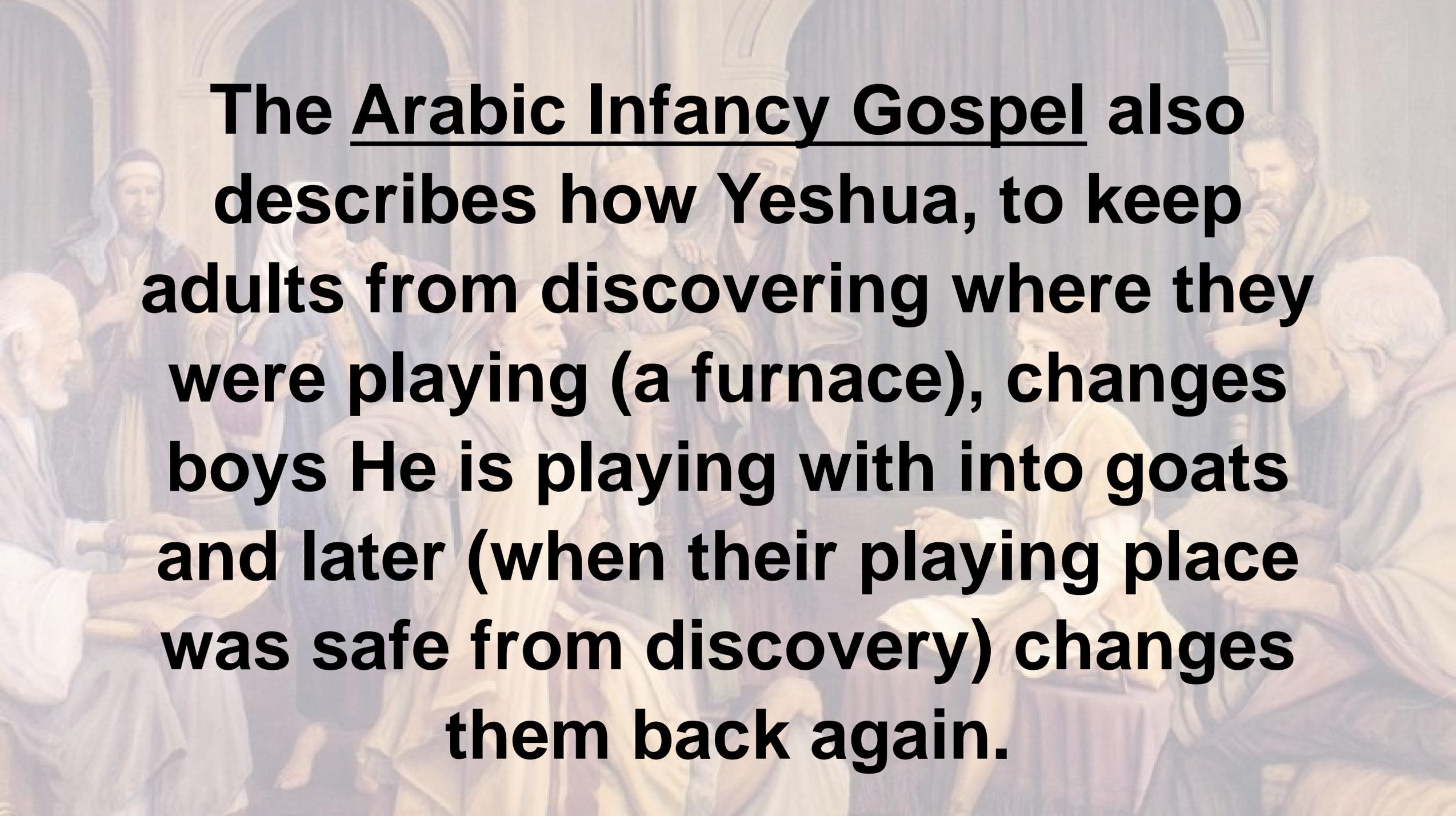
Mary kept in her heart all the great signs which Yeshua wrought among the people, in healing many that were sick. And Yeshua increased in stature and wisdom, and all that saw him glorified God the Father Almighty.

A painting depicting a group of people in a room with arched doorways. In the center, a young girl with brown hair, wearing a white tunic, sits on a purple stool, looking towards the right. To her left, an older man with a white beard and a blue robe sits on a purple stool, looking at her. To her right, another older man with a white beard and a brown robe sits on a purple stool, looking at her. In the background, several other people are standing and talking. The overall scene suggests a teaching or a meeting. The text is overlaid on the painting in a large, bold, black font.

**These are not the
only stories of
Yeshua's youth.**



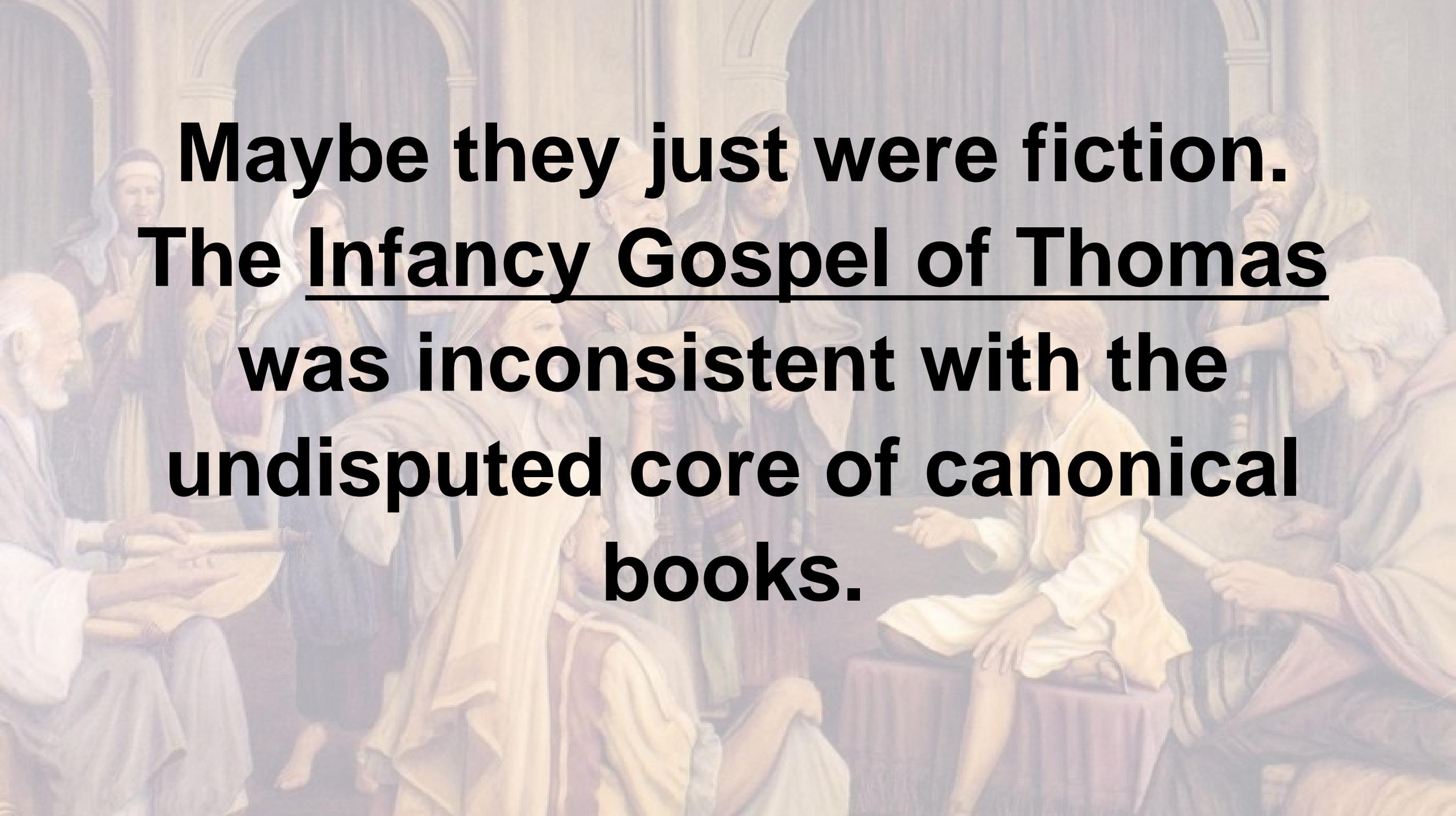
The Arabic Infancy Gospel describes how Yeshua went into the dyer's workshop, took all the pieces of cloth and put them into a tub full of indigo. He then removes them from the tub in the exact color the dyer wanted them.



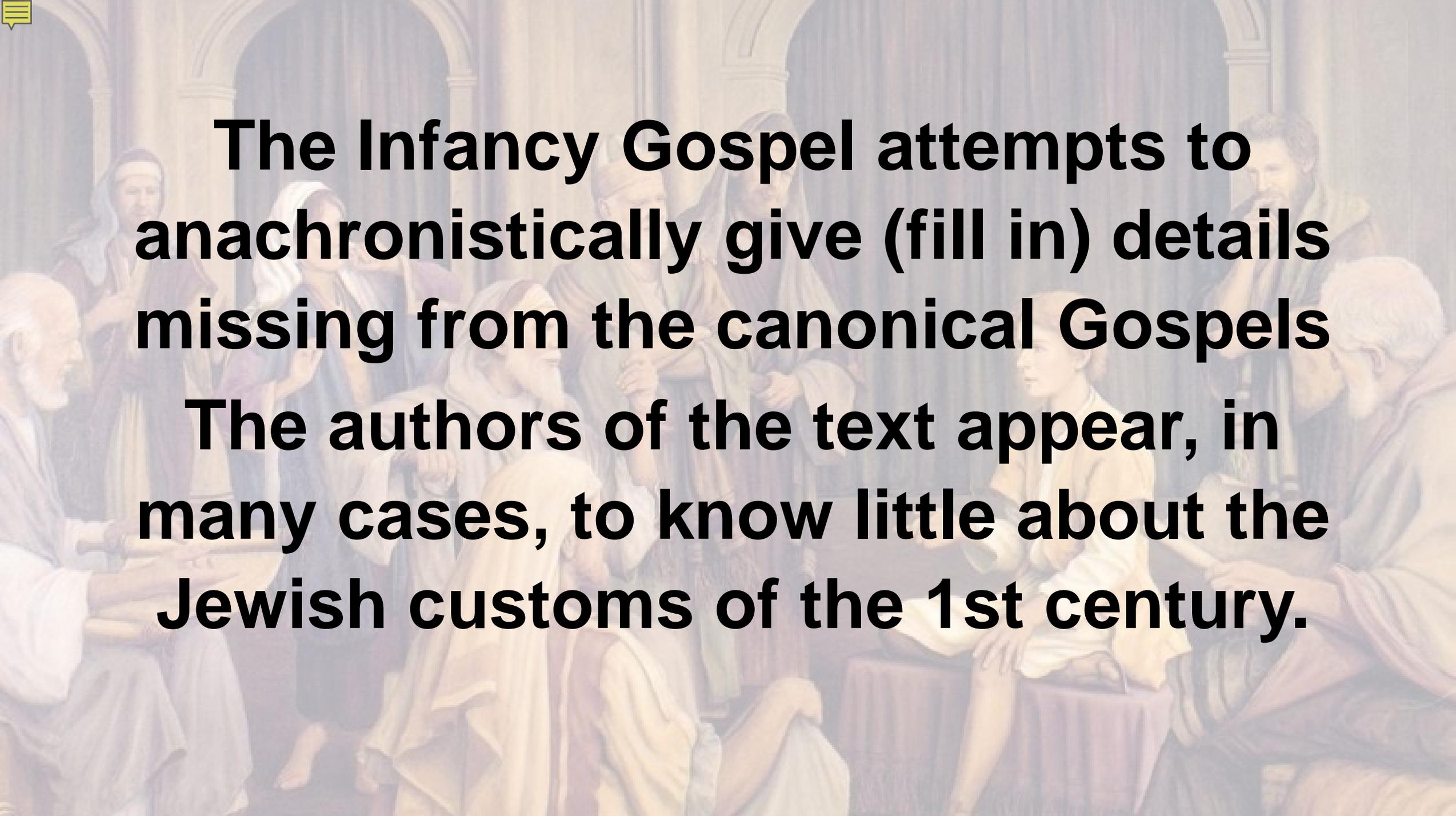
The Arabic Infancy Gospel also describes how Yeshua, to keep adults from discovering where they were playing (a furnace), changes boys He is playing with into goats and later (when their playing place was safe from discovery) changes them back again.



**Why Were These
Accounts
Excluded From
The Bible?**



**Maybe they just were fiction.
The Infancy Gospel of Thomas
was inconsistent with the
undisputed core of canonical
books.**

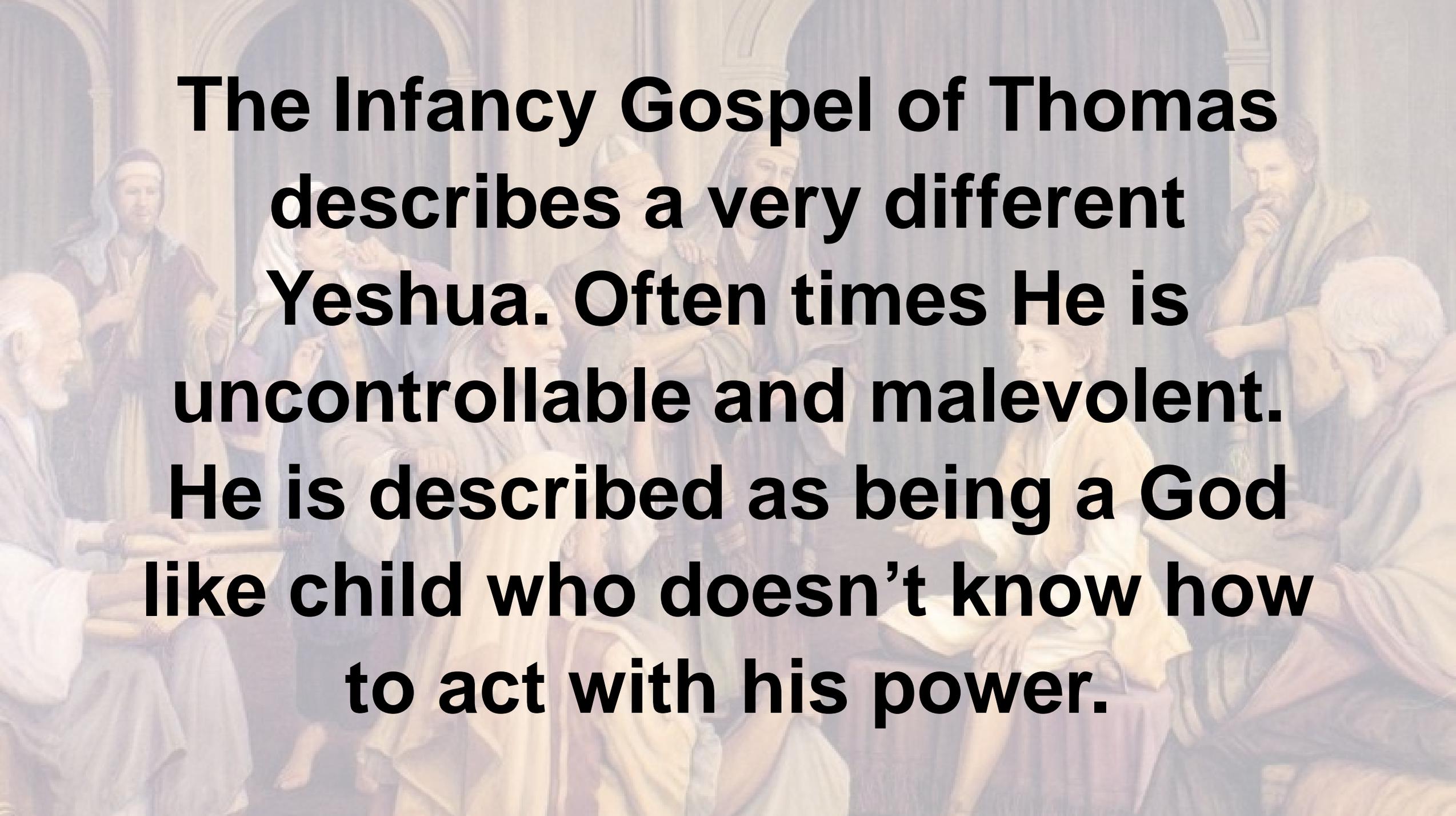


The Infancy Gospel attempts to anachronistically give (fill in) details missing from the canonical Gospels

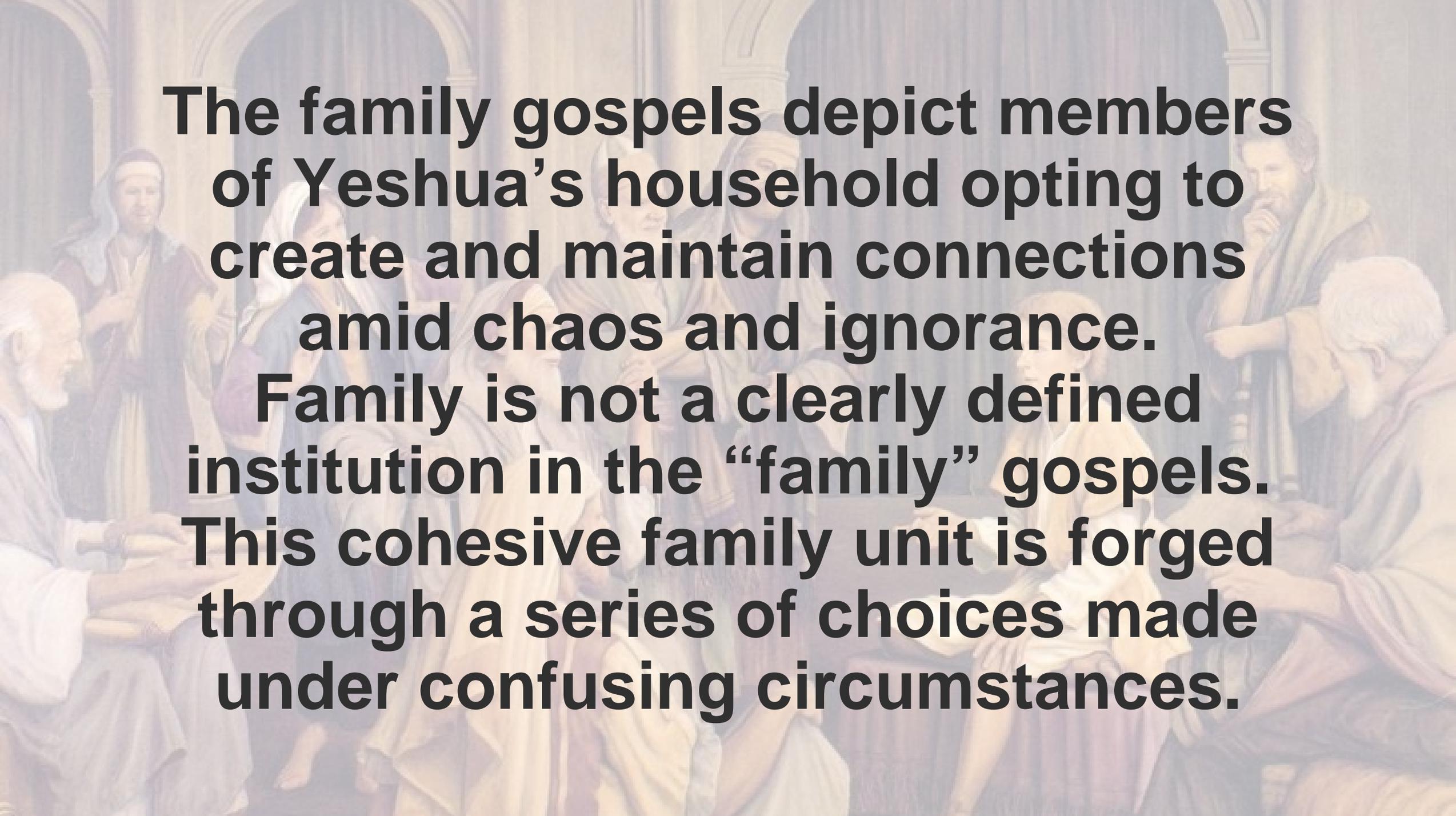
The authors of the text appear, in many cases, to know little about the Jewish customs of the 1st century.



Why Are These Gospels Important?

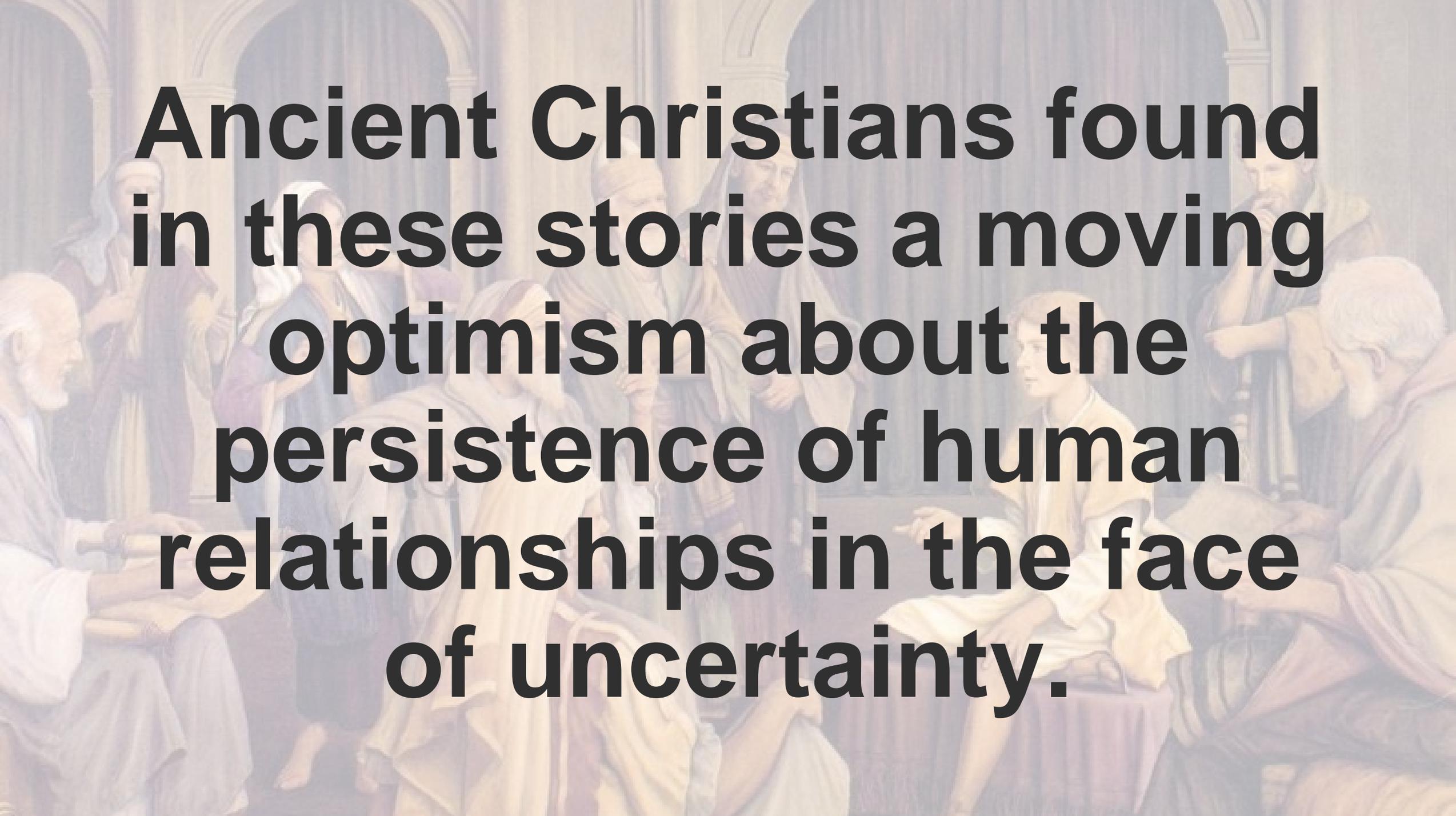
The background image is a faded, classical-style painting depicting a group of people in a room with arched doorways. In the center, a young child is seated, surrounded by several men in robes, some of whom appear to be in discussion or teaching. The overall tone is historical and scholarly.

The Infancy Gospel of Thomas describes a very different Yeshua. Often times He is uncontrollable and malevolent. He is described as being a God like child who doesn't know how to act with his power.

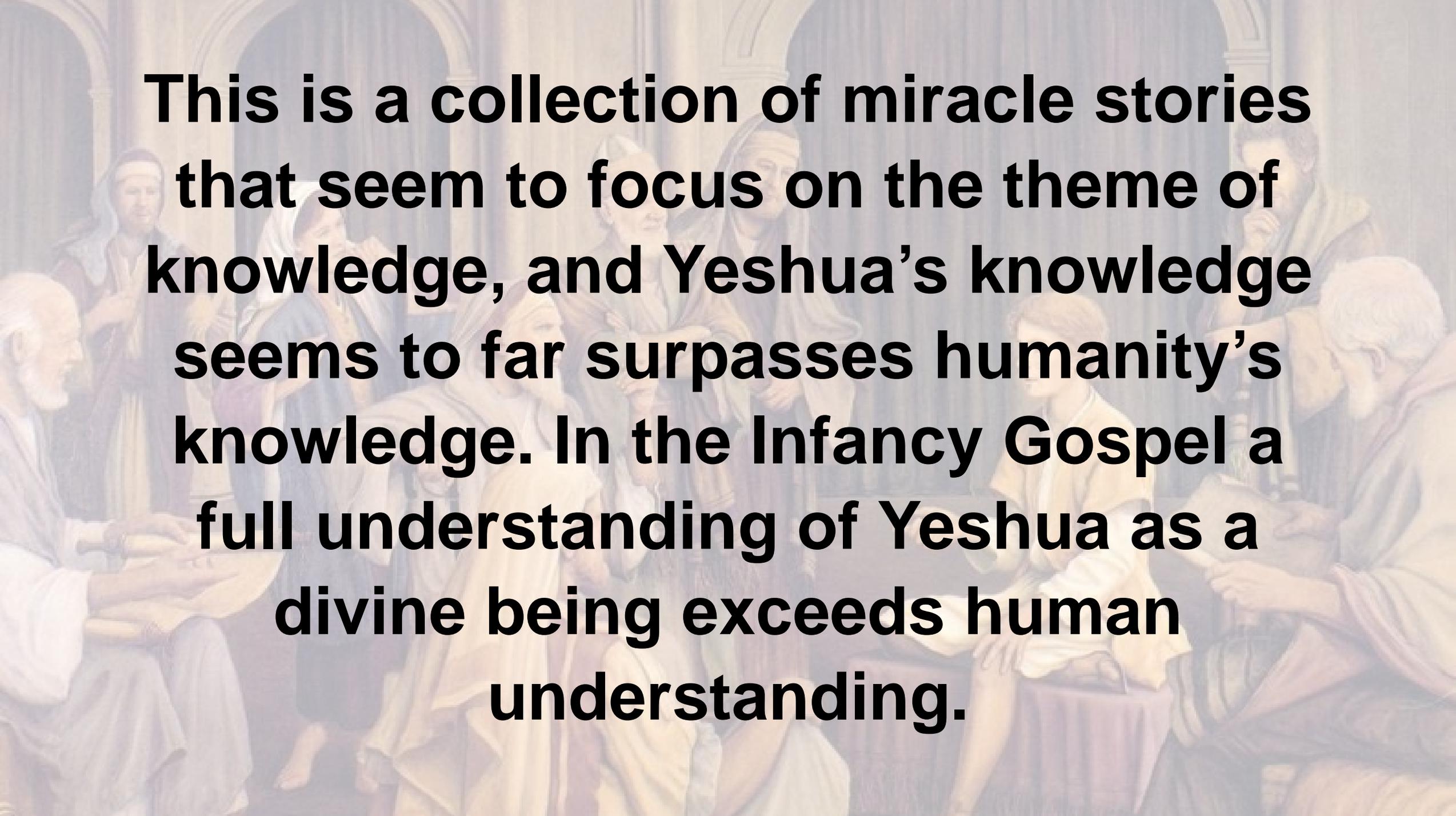


The family gospels depict members of Yeshua's household opting to create and maintain connections amid chaos and ignorance.

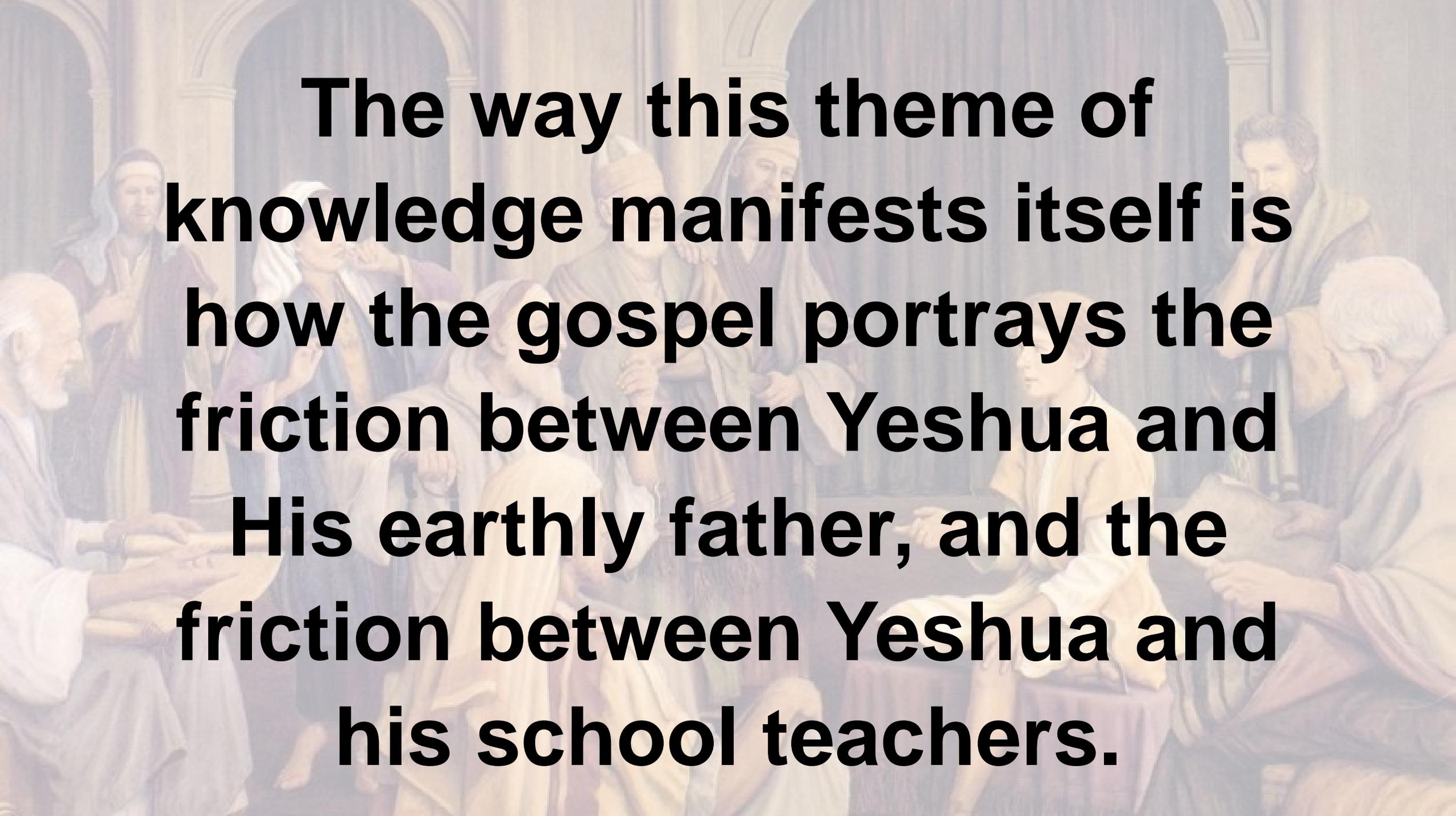
Family is not a clearly defined institution in the "family" gospels. This cohesive family unit is forged through a series of choices made under confusing circumstances.



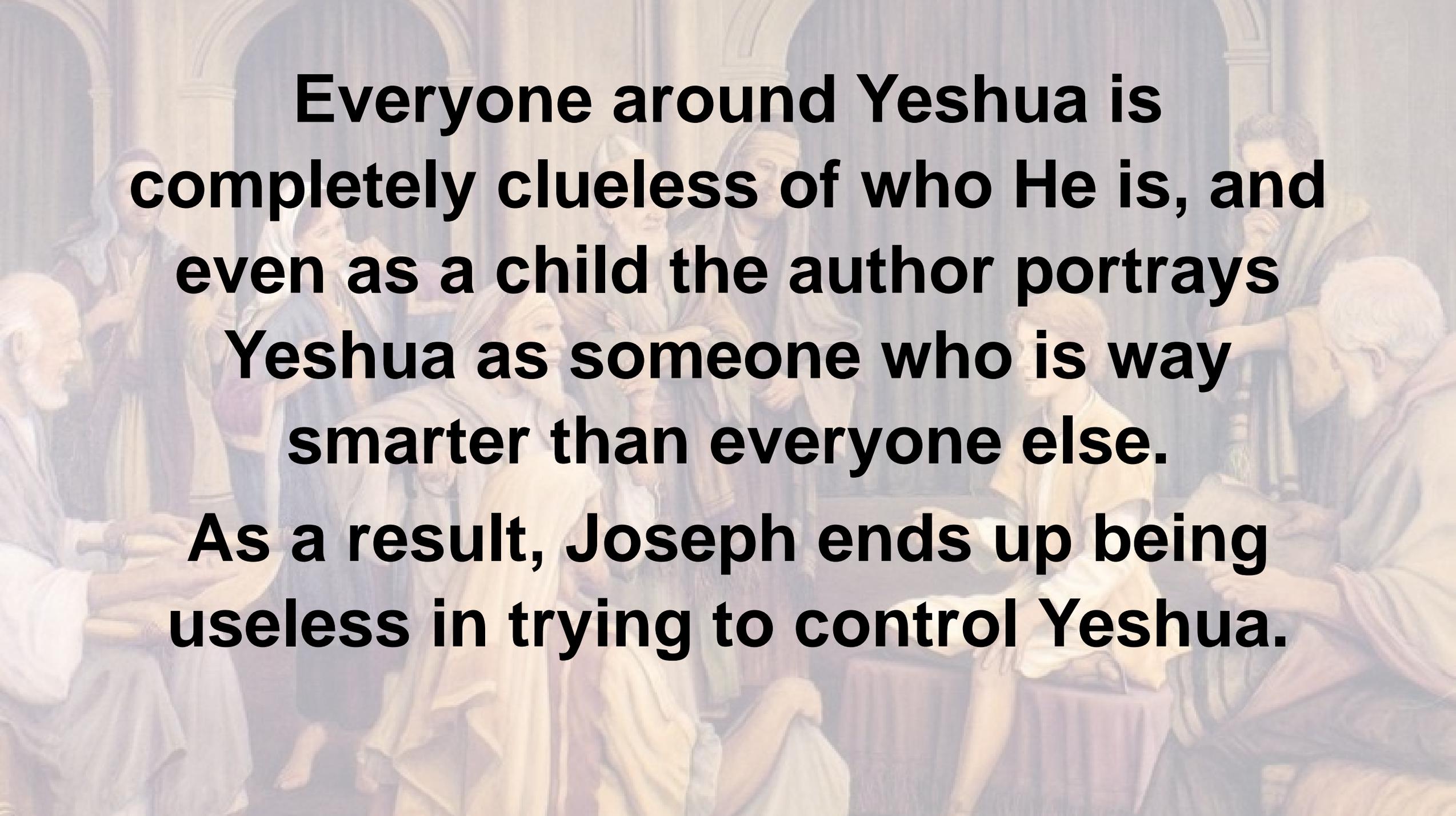
**Ancient Christians found
in these stories a moving
optimism about the
persistence of human
relationships in the face
of uncertainty.**



This is a collection of miracle stories that seem to focus on the theme of knowledge, and Yeshua's knowledge seems to far surpasses humanity's knowledge. In the Infancy Gospel a full understanding of Yeshua as a divine being exceeds human understanding.

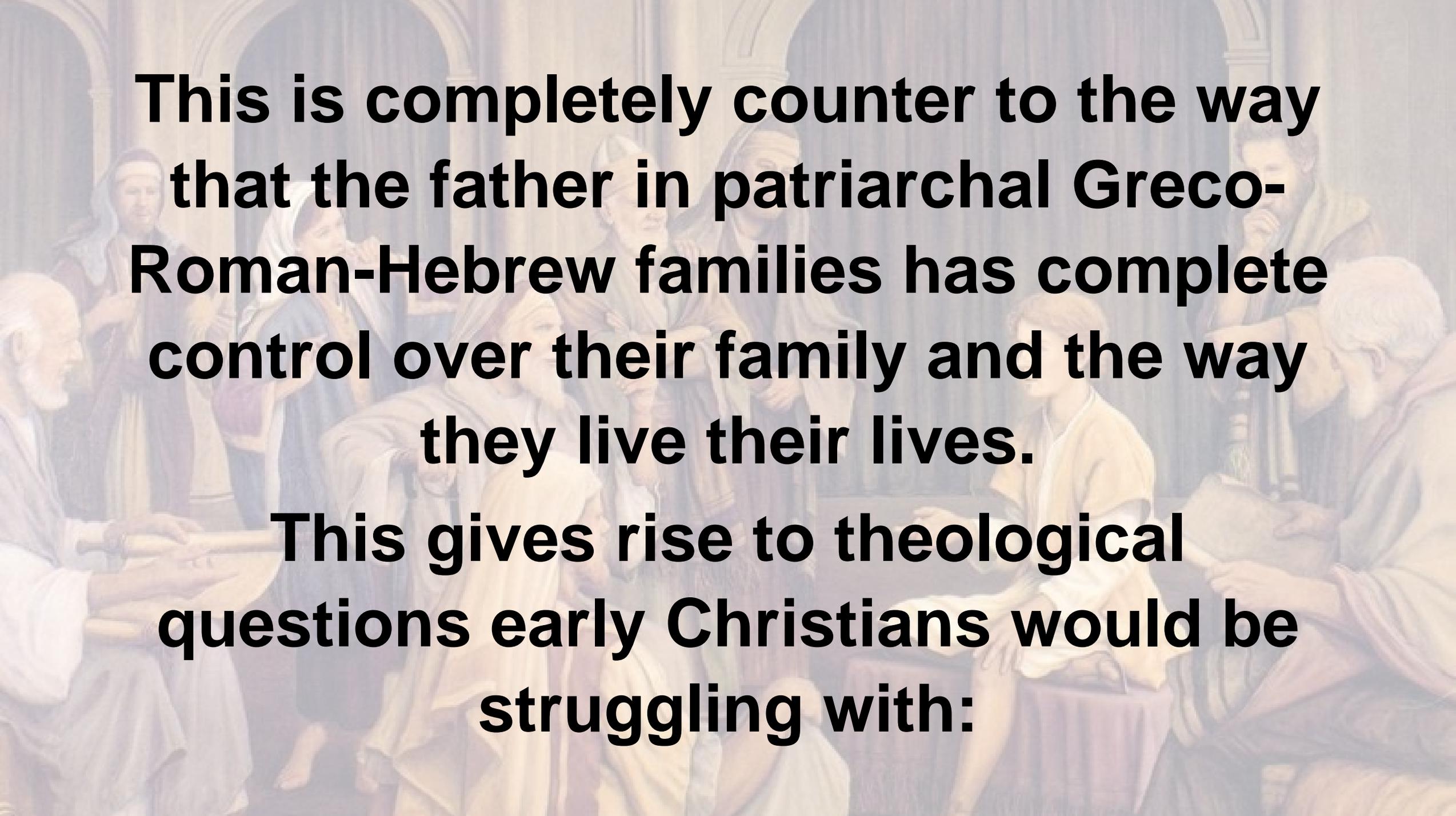


The way this theme of knowledge manifests itself is how the gospel portrays the friction between Yeshua and His earthly father, and the friction between Yeshua and his school teachers.



Everyone around Yeshua is completely clueless of who He is, and even as a child the author portrays Yeshua as someone who is way smarter than everyone else.

As a result, Joseph ends up being useless in trying to control Yeshua.



This is completely counter to the way that the father in patriarchal Greco-Roman-Hebrew families has complete control over their family and the way they live their lives.

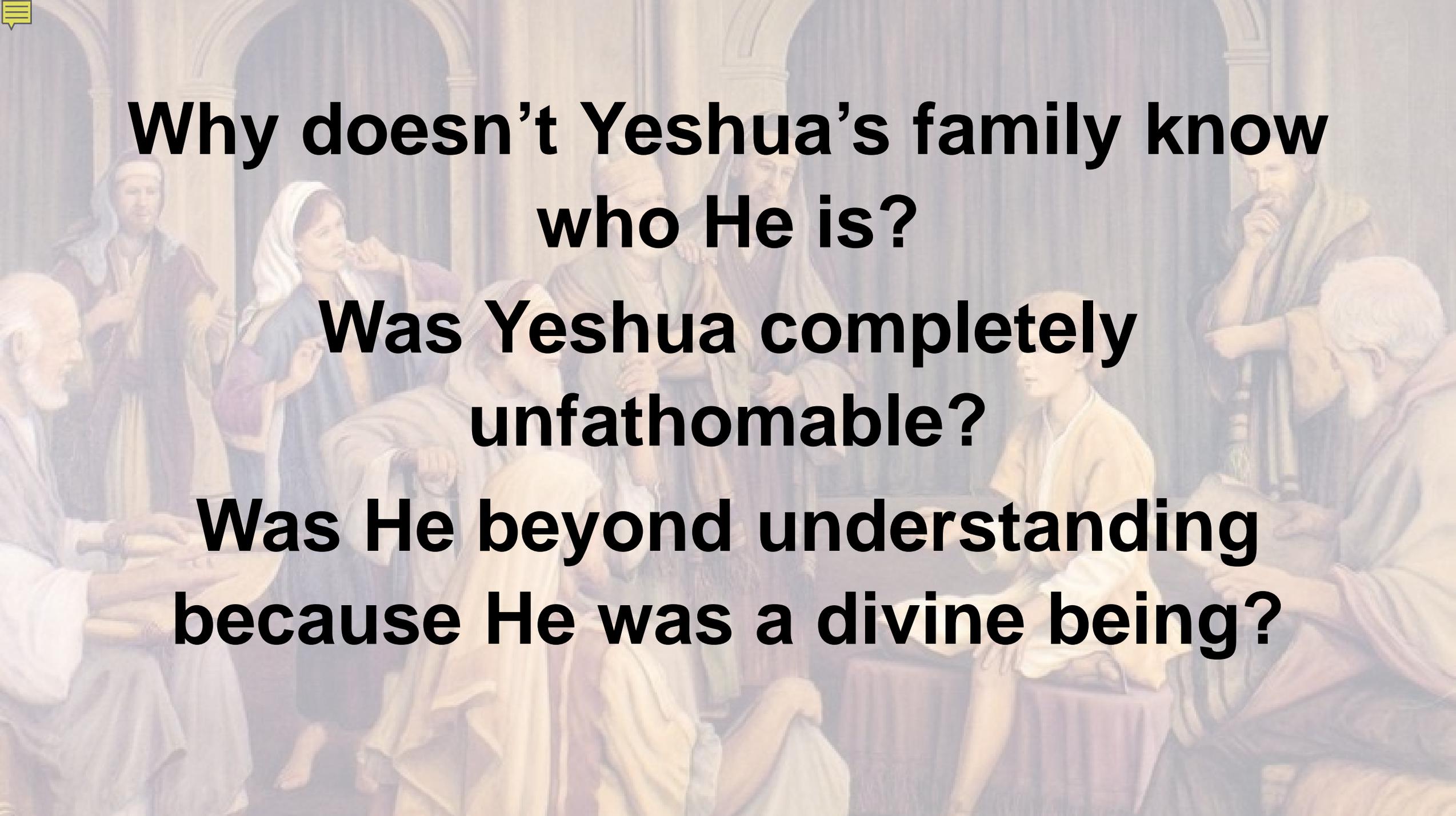
This gives rise to theological questions early Christians would be struggling with:

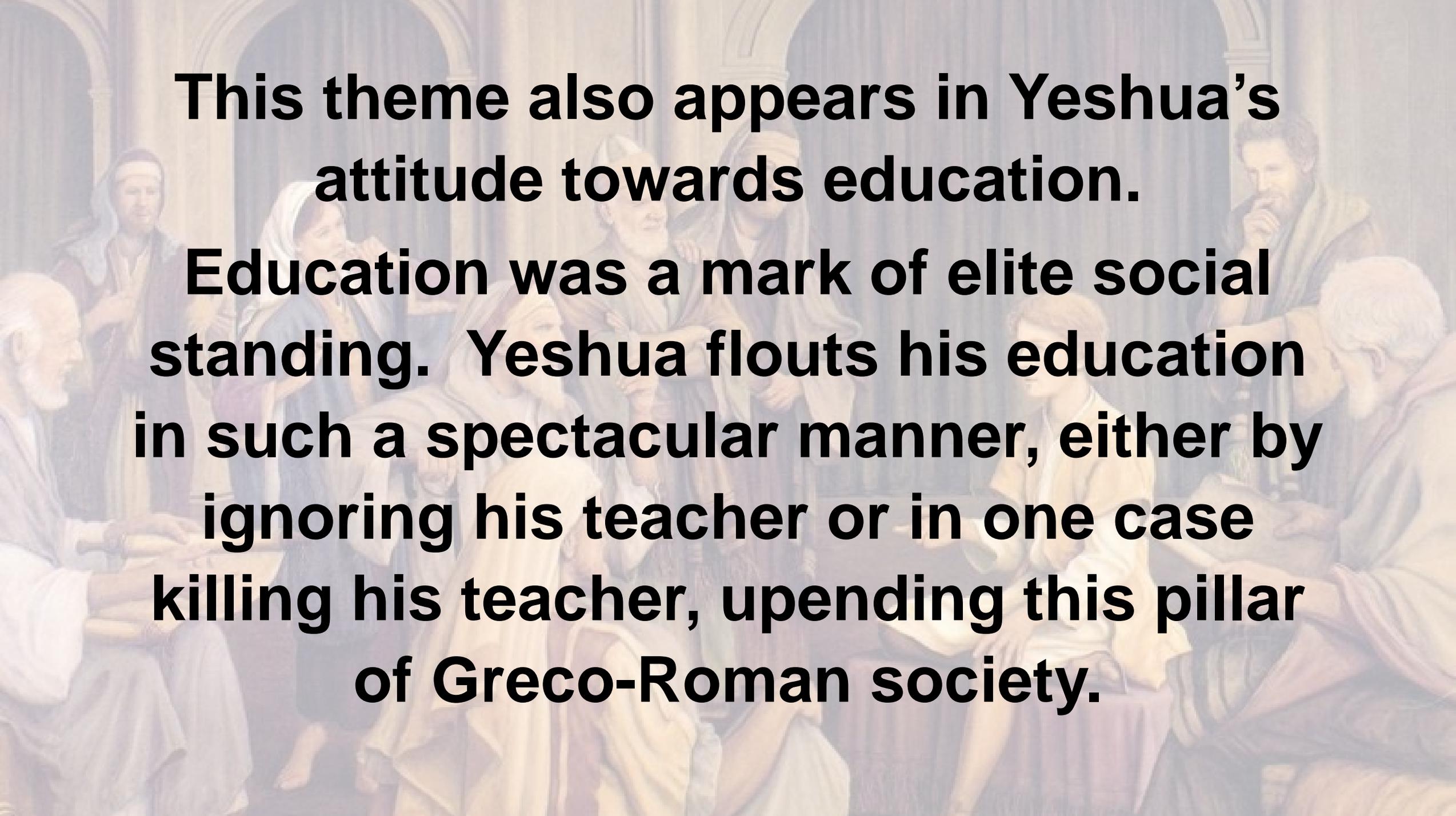


**Why doesn't Yeshua's family know
who He is?**

**Was Yeshua completely
unfathomable?**

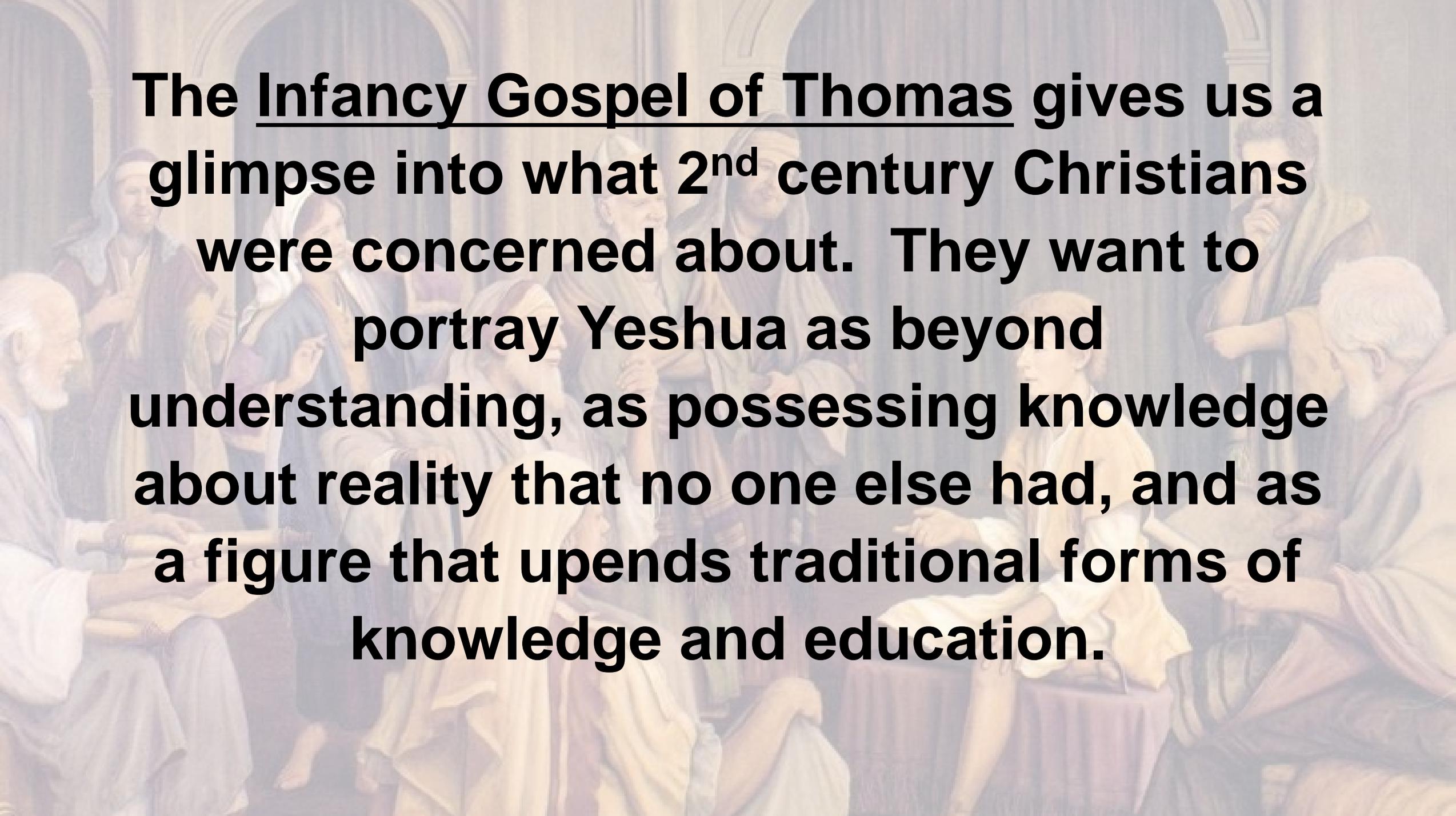
**Was He beyond understanding
because He was a divine being?**



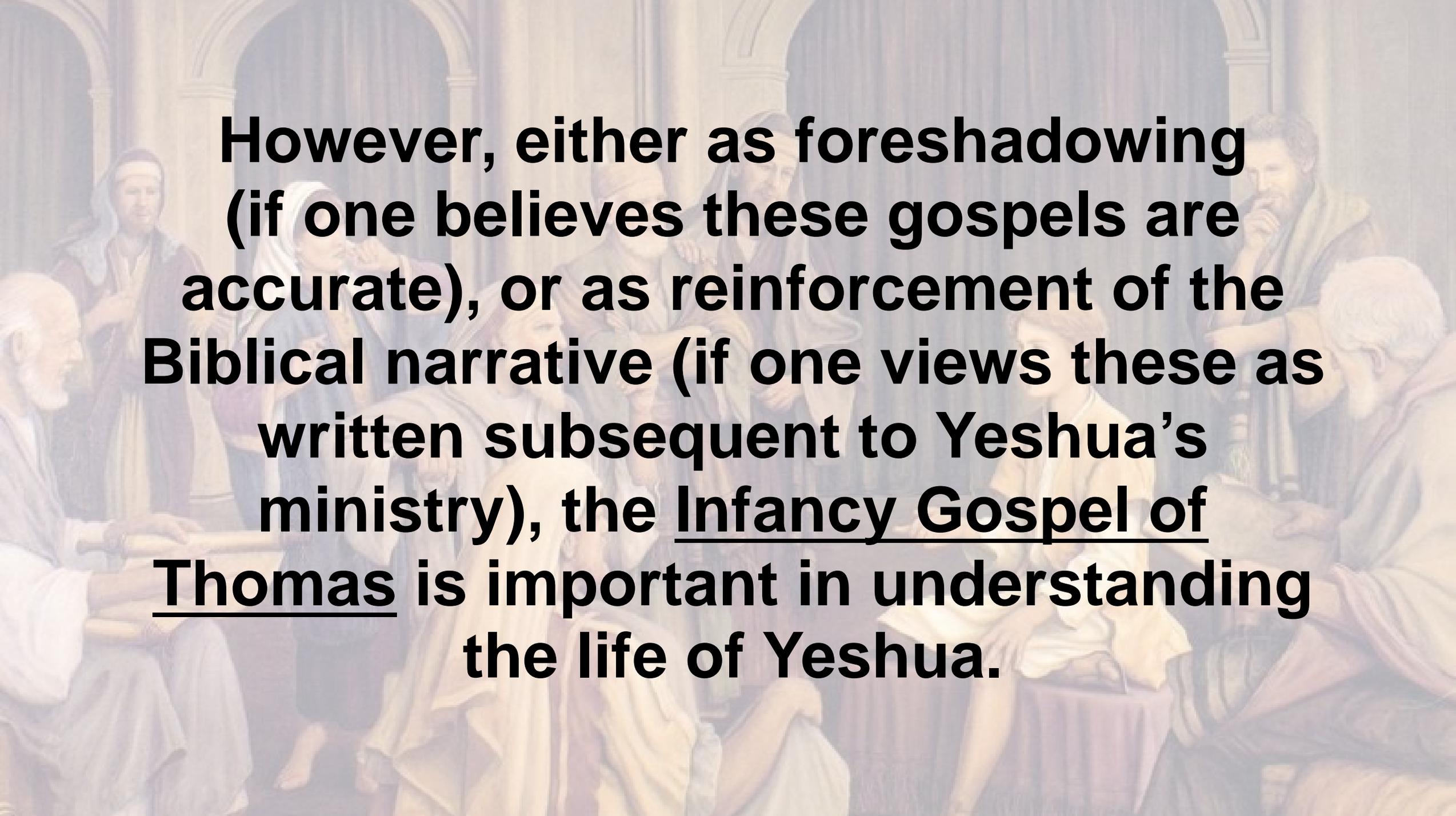


This theme also appears in Yeshua's attitude towards education.

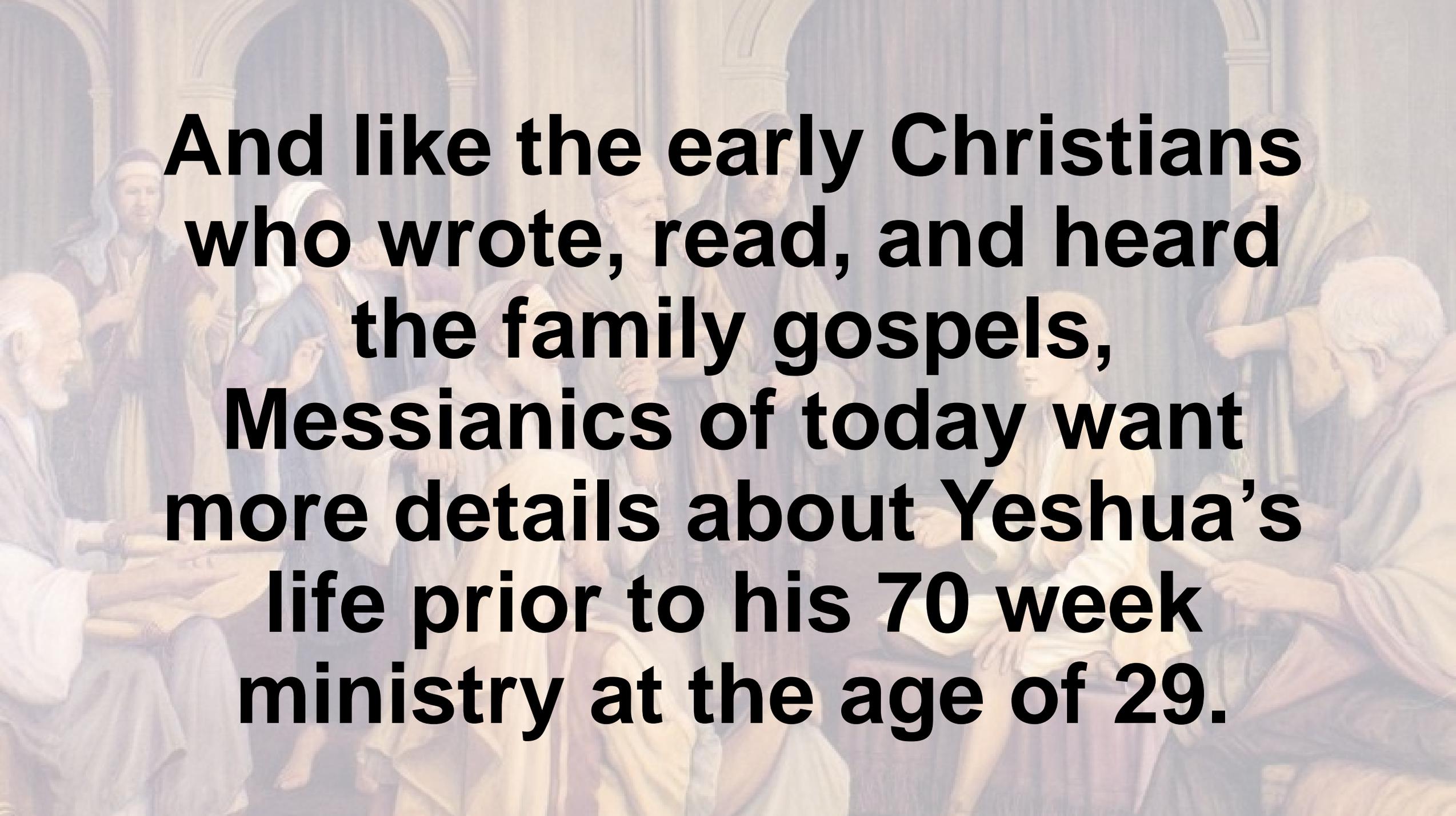
Education was a mark of elite social standing. Yeshua flouts his education in such a spectacular manner, either by ignoring his teacher or in one case killing his teacher, upending this pillar of Greco-Roman society.



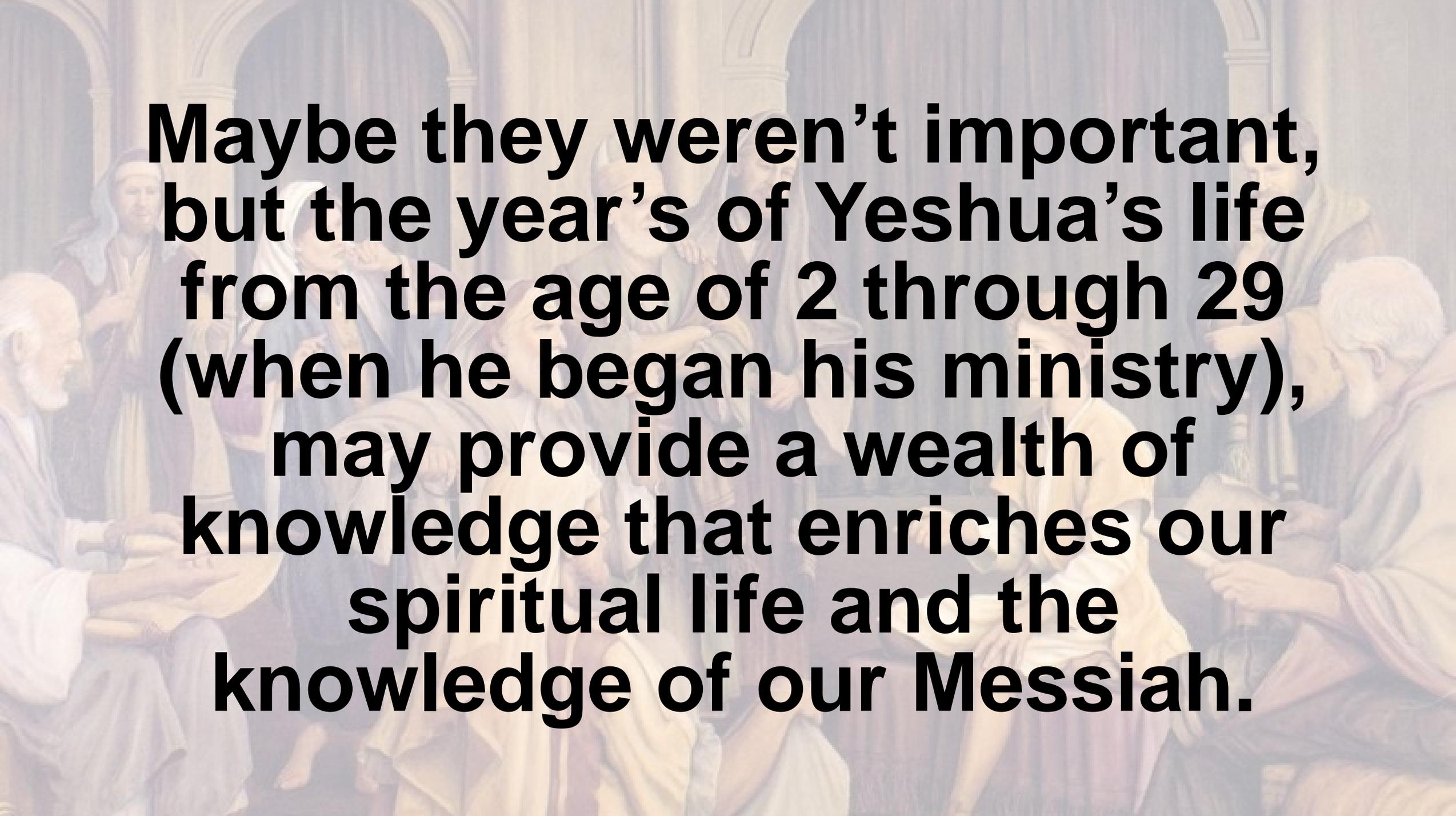
The Infancy Gospel of Thomas gives us a glimpse into what 2nd century Christians were concerned about. They want to portray Yeshua as beyond understanding, as possessing knowledge about reality that no one else had, and as a figure that upends traditional forms of knowledge and education.



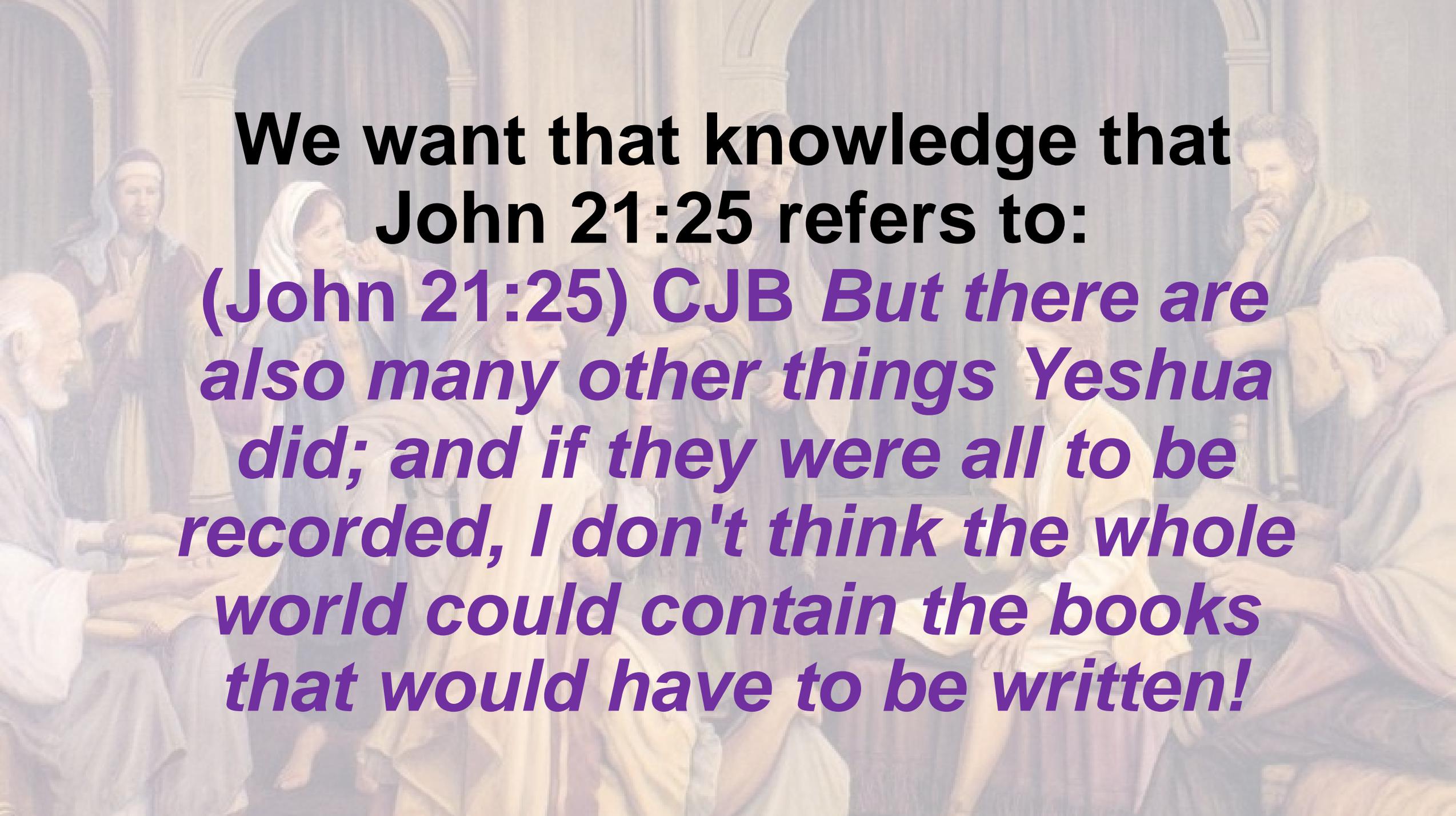
However, either as foreshadowing (if one believes these gospels are accurate), or as reinforcement of the Biblical narrative (if one views these as written subsequent to Yeshua's ministry), the Infancy Gospel of Thomas is important in understanding the life of Yeshua.



**And like the early Christians
who wrote, read, and heard
the family gospels,
Messianics of today want
more details about Yeshua's
life prior to his 70 week
ministry at the age of 29.**



**Maybe they weren't important,
but the year's of Yeshua's life
from the age of 2 through 29
(when he began his ministry),
may provide a wealth of
knowledge that enriches our
spiritual life and the
knowledge of our Messiah.**



**We want that knowledge that
John 21:25 refers to:**

***(John 21:25) CJB But there are
also many other things Yeshua
did; and if they were all to be
recorded, I don't think the whole
world could contain the books
that would have to be written!***



Daniel 12:4 CJB

"But you, Dani'el, keep these words secret, and seal up the book until the time of the end. Many will rush here and there as knowledge increases."

