

THE EARLY CHILDHOOD OF JESUS

OWING to the uncertainties and anxieties of their sojourn in Bethlehem, Mary did not wean the babe until they had arrived safely in Alexandria, where the family was able to settle down to a normal life. They lived with kinsfolk, and Joseph was well able to support his family as he secured work shortly after their arrival. He was employed as a carpenter for several months and then elevated to the position of foreman of a large group of workmen employed on one of the public buildings then in process of construction. This new experience gave him the idea of becoming a contractor and builder after their return to Nazareth.

All through these early years of Jesus' helpless infancy, Mary maintained one long and constant vigil lest anything befall her child which might jeopardize his welfare or in any way interfere with his future mission on earth; no mother was ever more devoted to her child. In the home where Jesus chanced to be there were two other children about his age, and among the near neighbors there were six others whose ages were sufficiently near his own to make them acceptable play-fellows. At first Mary was disposed to keep Jesus close by her side. She feared something might happen to him if he were allowed to play in the garden with the other children, but Joseph, with the assistance of his kinsfolk, was able to convince her that such a course would deprive Jesus of the helpful experience of learning how to adjust himself to children of his own age. And Mary, realizing that such a program of undue sheltering and unusual protection might tend to make him self-conscious and somewhat self-centered, finally gave assent to the plan of permitting the child of promise to grow up just like any other child; and though she was obedient to this decision, she made it her business always to be on watch while the little folks were at play about the house or in the garden. Only an affectionate mother can know the burden that Mary carried in her heart for the safety of her son during these years of his infancy and early childhood.

Throughout the two years of their sojourn at Alexandria, Jesus enjoyed good health and continued to grow normally. Aside from a few friends and relatives no one was told about Jesus' being a "child of promise." One of Joseph's relatives revealed this to a few friends in Memphis, descendants of the distant Ikhnaton, and they, with a small group of Alexandrian believers, assembled at the palatial home of Joseph's relative-benefactor a short time before the return to Palestine to wish the Nazareth family well and to pay their respects to the child. On this occasion the assembled friends presented Jesus with a complete copy of the Greek translation of the Hebrew scriptures.

ISUSOVO RANO DJETINJSTVO

ZAHVALJUJUĆI tjeskobi i neizvjesnostima koje su pratile putovanje u Betlehem, Marija je nastavila dobiti Isusa sve dok nisu stigli u Aleksandriju, gdje su bili u prilici ostvariti mirne i normalne uvjete života. Živjeli su kod rođaka i Josip bio u stanju pobrinuti se za obitelj kako mu nije dugo trebalo da nađe posao. Radio je kao tesar, nakon čega je kroz par mjeseci unaprijeđen na poziciju nadglednika veće grupe radnika uposlene na izgradnji određene državne zgrade. Sa ovim novim iskustvom javila se ideja da po povratku u Nazaret počne raditi kao graditelj i poduzetnik.

Tijekom svih ovih ranih godina Isusovog života, Marija je budno bdijela nad svojim bespomoćnim djetetom kako ništa ne bi ugrozilo njegovu sigurnost i omelo njegovu zemaljsku misiju; ni jedna majka nikad nije bila tako odana svome djetetu. U kući u kojoj su živjeli bilo je još dvoje djece približno iste dobi, dok je u neposrednom susjedstvu bilo još šestoro djece čija je dob bila dovoljno blizu Isusove kako bi se mogli zajednički igrati. Marija isprva nije ispuštala Isusa iz vida. Bojala se da će mu se nešto dogoditi ako mu dopusti da se igra u dvorištu s drugom djecom, dok ju je uz pomoć svojih rođaka Josip konačno uspio uvjeriti da bi takvom odlukom Isusu oduzela odličnu priliku da se nauči prilagoditi svojim vršnjacima. I uviđajući da bi ga tako pretjerana zaštita učinila ponešto samosvjesnim ako ne i umišljenim, Marija je konačno pristala dopustiti da obećano dijete odraste kao sva druga djeca; i premda se čvrsto držala ove odluke, smatrala je svojom dužnošću budno paziti na djecu za vrijeme igre u dvorištu. Jedino nježna i brižna majka može razumjeti teret koji je Marija nosila tijekom ovih prvih godina Isusovog najranijeg djetinjstva.

Tijekom prvih dvaju godina njihovog boravka u Aleksandriji, Isus je uživao dobro zdravlje i normalan razvoj. Izuzev nekoliko bliskih prijatelja, nitko nije znao da je Isus bio "obećano dijete." Jedan Josipov rođak je s tim upoznao nekoliko svojih prijatelja iz Memfisa i kratko prije Josipovog povratka u Nazaret, ovi su se prijatelji koji su vukli porijeklo od Ikhnatona, okupili s manjom grupom vjernika u predivnom domu koji je Josip dijelio sa svojim rođakom i domaćinom, kako bi iskazali poštovanje djetetu. Okupljeni prijatelji su ovom prilikom Isusu poklonili cjelovito izdanje grčkog prijevoda židovskih spisa.

But this copy of the Jewish sacred writings was not placed in Joseph's hands until both he and Mary had finally declined the invitation of their Memphis and Alexandrian friends to remain in Egypt. These believers insisted that the child of destiny would be able to exert a far greater world influence as a resident of Alexandria than of any designated place in Palestine. These persuasions delayed their departure for Palestine for some time after they received the news of Herod's death.

Joseph and Mary finally took leave of Alexandria on a boat belonging to their friend Ezraeon, bound for Joppa, arriving at that port late in August of the year 4 B.C. They went directly to Bethlehem, where they spent the entire month of September in counsel with their friends and relatives concerning whether they should remain there or return to Nazareth.

Mary had never fully given up the idea that Jesus ought to grow up in Bethlehem, the City of David. Joseph did not really believe that their son was to become a kingly deliverer of Israel. Besides, he knew that he himself was not really a descendant of David; that his being reckoned among the offspring of David was due to the adoption of one of his ancestors into the Davidic line of descent. Mary, of course, thought the City of David the most appropriate place in which the new candidate for David's throne could be reared, but Joseph preferred to take chances with Herod Antipas rather than with his brother Archelaus. He entertained great fears for the child's safety in Bethlehem or in any other city in Judea, and surmised that Archelaus would be more likely to pursue the menacing policies of his father, Herod, than would Antipas in Galilee. And besides all these reasons, Joseph was outspoken in his preference for Galilee as a better place in which to rear and educate the child, but it required three weeks to overcome Mary's objections.

By the first of October Joseph had convinced Mary and all their friends that it was best for them to return to Nazareth. Accordingly, early in October, 4 B.C., they departed from Bethlehem for Nazareth, going by way of Lydda and Scythopolis. They started out early one Sunday morning, Mary and the child riding on their newly acquired beast of burden, while Joseph and five accompanying kinsmen proceeded on foot; Joseph's relatives refused to permit them to make the trip to Nazareth alone. They feared to go to Galilee by Jerusalem and the Jordan valley, and the western routes were not altogether safe for two lone travelers with a child of tender years.

1. BACK IN NAZARETH

On the fourth day of the journey the party reached its destination in safety. They arrived unannounced at the Nazareth home, which had been occupied for more than three years by one of Joseph's married brothers, who was indeed surprised to see them; so quietly had they gone about their business that

Ali Josip nije primio ovu knjigu židovskih svetih spisa sve dok i on i Marija nisu konačno i neopozivo odbili poziv svojih prijatelja iz Memfisa i Aleksandrije da ostanu u Egiptu. Ovi su vjernici neprestano napominjali kako bi dijete sudbine imalo bolju priliku ispoljiti svjetski utjecaj živeći u Aleksandriji nego u bilo kojem dijelu Palestine. Ovakva nagovaranja su odgodila njihov povratak u Palestinu sve dok nisu primili vijesti o Herodovoj smrti.

Josip i Marija su konačno napustili Aleksandriju brodom koji je pripadao njihovom prijatelju Ezronu putujući prema Jopi, gdje su stigli krajem kolovoza 4. godine pr.K. Otišli su direktno u Betlehem, gdje su proveli cijeli mjesec raspravljajući s prijateljima da li se bilo bolje vratiti u Nazaret ili ostati u Betlehemu.

Marija nikad nije posve odustala od ideje da je Isus trebao odrasti u Betlehemu, Davidovom gradu. Josip nije istinski verovao da će Isus postati kraljem i izručiteljem Izraela. Osim toga, Josip je znao da nije vukao porijeklo od Davida; znao je da su ga smatrali Davidovim koljenom jedino zahvaljujući tome što je jedan od njegovih predaka bio usvojen kao pripadnik Davidove loze. Marija je, naravno, vjerovala da je Davidov grad bio najpogodnije mjesto za novog nasljednika Davidovog prijestolja, ali Josip je smatrao da im je prijetila manja opasnost od Heroda Antipe nego od njegovog brata Arhelaja. Jako se bojao za djetetovu sigurnost bilo u Betlehemu ili bilo kojem drugom gradu Judeje, smatrajući da je Arhelaj bio spremniji poslužiti se ubojitim metodama svoga oca Heroda nego što je to bio Antipa u Galileji. I pored svih ovih razloga, Josip je spremno branio Galileju ističući da je pružala bolje uvjete za podizanje djeteta, premda mu je trebalo tri tjedna da prevlada nad Marijinim zamjerkama.

Prije početka listopada, Josip je uvjerio Mariju i sve svoje prijatelje da se bilo najbolje vratiti u Nazaret. Tako su jednog dana početkom listopada 4. godine pr.K. napustili Betlehem na putu za Nazaret idući preko Lide i Sikara. Na put su pošli rano u nedjelju ujutro; Marija je s djetetom jahala na teretnoj životinji koju su upravo bili uzeli, dok su Josip i njegovi prijatelji išli pješice; Josipovi rođaci im nisu htjeli dopustiti da putuju nasamo. Bojali su se otići u Galileju preko Jeruzalema i doline Jordana, dok zapadne staze nisu pružale dovoljno sigurnosti roditeljima s malim djetetom.

1. POVRATAK U NAZARET

Nakon četverodnevnog putovanja, konačno su stigli do svog odredišta. Nenajavljeno su došli u svoju Nazaretsku kuću u kojoj je već tri godine živio Josipov brat sa svojom obitelji koja je bila istinski iznenađena ugledavši pridošlice; tako su se tiho bavili svojim

neither the family of Joseph nor that of Mary knew they had even left Alexandria. The next day Joseph's brother moved his family, and Mary, for the first time since Jesus' birth, settled down with her little family to enjoy life in their own home. In less than a week Joseph secured work as a carpenter, and they were supremely happy.

Jesus was about three years and two months old at the time of their return to Nazareth. He had stood all these travels very well and was in excellent health and full of childish glee and excitement at having premises of his own to run about in and to enjoy. But he greatly missed the association of his Alexandrian playmates.

On the way to Nazareth Joseph had persuaded Mary that it would be unwise to spread the word among their Galilean friends and relatives that Jesus was a child of promise. They agreed to refrain from all mention of these matters to anyone. And they were both very faithful in keeping this promise.

Jesus' entire fourth year was a period of normal physical development and of unusual mental activity. Meantime he had formed a very close attachment for a neighbor boy about his own age named Jacob. Jesus and Jacob were always happy in their play, and they grew up to be great friends and loyal companions.

The next important event in the life of this Nazareth family was the birth of the second child, James, in the early morning hours of April 2, 3 B.C. Jesus was thrilled by the thought of having a baby brother, and he would stand around by the hour just to observe the baby's early activities.

It was midsummer of this same year that Joseph built a small workshop close to the village spring and near the caravan tarrying lot. After this he did very little carpenter work by the day. He had as associates two of his brothers and several other mechanics, whom he sent out to work while he remained at the shop making yokes and plows and doing other woodwork. He also did some work in leather and with rope and canvas. And Jesus, as he grew up, when not at school, spent his time about equally between helping his mother with home duties and watching his father work at the shop, meanwhile listening to the conversation and gossip of the caravan conductors and passengers from the four corners of the earth.

In July of this year, one month before Jesus was four years old, an outbreak of malignant intestinal trouble spread over all Nazareth from contact with the caravan travelers. Mary became so alarmed by the danger of Jesus being exposed to this epidemic of disease that she bundled up both her children and fled to the country home of her brother, several miles south of Nazareth on the Megiddo road near Sarid. They did not return to Nazareth for more than two months; Jesus greatly enjoyed this, his first experience on a farm.

poslom da nitko u bilo Josipovoj ili Marijinoj obitelji nije znao da su napustili Aleksandriju. Josipov brat je narednog dana napustio kuću, dok se Marija po prvi put nakon Isusovog rođenja mogla opustiti u vlastitoj kući. Josipu nije trebalo više od tjedan dana da nađe posao kao tesar i svi su bili neizmjereno srećni.

Isusu je bilo otprilike tri godine i dva mjeseca u vrijeme povratka u Nazaret. Jako je dobro podnosio sva ova putovanja, uživajući odlično zdravlje i neizmjernu radost što je konačno mogao radosno i slobodno trčkarati po vlastitoj kući. Ali jako su mu nedostajali njegovi prijatelji iz Aleksandrije.

Na putu za Nazaret, Josip je uvjerio Mariju da nije bilo mudro širiti riječ među njihovim galilejskim prijateljima i rođacima da je Isus bio obećano dijete. Odlučili su nikome ne govoriti o ovim pitanjima. I oboje su se čvrsto držali ovog obećanja.

Cijela Isusova četvrta godina je bila period normalnog fizičkog razvoja i nesvakidašnje mentalne aktivnosti. U međuvremenu je razvio vrlo blisko prijateljstvo sa svojim susjedom i vršnjakom po imenu Jakov. Isus i Jakov su bili jako srećni zajedno se igrajući i iz dana u dan su postajali sve bolji i vjerniji prijatelji.

Slijedeći značajan događaj u životu ove obitelji bio je rođenje njihovog drugog djeteta, Jakova, ranog jutra 2. travnja 3. godine pr.K. Isus je bio presrećan što je dobio brata i satima je stajao promatrajući svaki djetetov pokret.

Sredinom ljeta ove godine, Josip je izgradio manju radionicu u blizini gradskog vrela i obližnje karavanske stanice. Nakon toga je vrlo rijetko radio vani. Surađivao je sa svoja dva brata i nekoliko drugih radnika koje je često znao poslati da obave različite radove dok bi sam ostao u radionici praveći jarame, plugove i druge proizvode od drveta. Pored toga je izrađivao proizvode od kože i šatorskog platna. I kad god nije bio u školi, Isus je za cijele svoje mladosti provodio otprilike jednako vremena pomažući svojoj majci u domaćim poslovima i promatrajući očev rad u radionici, dok je istodobno imao priliku slušati razgovore i tračeve karavanskih vodiča i putnika sa sve četiri strane svijeta.

U srpnju ove godine, mjesec dana prije Isusove četvrte godine, kao rezultat kontakta s karavanskim putnicima Nazaretom se proširila zloćudna bolest crijeva. Marija se toliko bojala da bi Isus mogao dobiti ovu zaraznu bolest, da je spremila djecu i otišla u posjetu svome bratu koji je živio na selu nekoliko milja južno od Nazareta na putu za Medigo i u blizini Sarida. Cijela dva mjeseca se nisu vraćali u Nazaret; Isus je jako uživao u ovoj prvoj posjeti seoskom gazdinstvu.

2. THE FIFTH YEAR (2 B.C.)

In something more than a year after the return to Nazareth the boy Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him a Thought Adjuster, a divine gift of the Paradise Father, which had aforesaid served with Machiventa Melchizedek, thus gaining the experience of functioning in connection with the incarnation of a supermortal being living in the likeness of mortal flesh. This event occurred on February 11, 2 B.C. Jesus was no more aware of the coming of the divine Monitor than are the millions upon millions of other children who, before and since that day, have likewise received these Thought Adjusters to indwell their minds and work for the ultimate spiritualization of these minds and the eternal survival of their evolving immortal souls.

On this day in February the direct and personal supervision of the Universe Rulers, as it was related to the integrity of the childlike incarnation of Michael, terminated. From that time on throughout the human unfolding of the incarnation, the guardianship of Jesus was destined to rest in the keeping of this indwelling Adjuster and the associated seraphic guardians, supplemented from time to time by the ministry of midway creatures assigned for the performance of certain definite duties in accordance with the instruction of their planetary superiors.

Jesus was five years old in August of this year, and we will, therefore, refer to this as his fifth (calendar) year of life. In this year, 2 B.C., a little more than one month before his fifth birthday anniversary, Jesus was made very happy by the coming of his sister Miriam, who was born on the night of July 11. During the evening of the following day Jesus had a long talk with his father concerning the manner in which various groups of living things are born into the world as separate individuals. The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions. From the time Jesus was five years old until he was ten, he was one continuous question mark. While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.

Since returning to Nazareth, theirs had been a busy household, and Joseph had been unusually occupied building his new shop and getting his business started again. So fully was he occupied that he had found no time to build a cradle for James, but this was corrected long before Miriam came, so that she had a very comfortable crib in which to nestle while the family admired her.

2. PETA GODINA (2. godina pr.K.)

Kroz nešto manje od godinu dana po povratku u Nazaret, Isus je dostigao doba svoje prve osobne i svesrdne moralne odluke; i tada je primio Misaonog Ispravljača, božanski dar Rajskog Oca, isti Ispravljač koji je živio u Makiventi Melkizedeku, time stekavši iskustvo življenja i djelovanja u nadljudskom biću utjelovljenom u obličju smrtnika. Ovo se dogodilo 11. veljače 2. godine pr.K. Isus nije bio svjestan primitka božanskog Osmatrača jednako kao što ni milijuni djece koja su primila Misaoni Ispravljač bilo prije ili poslije ovog događaja nisu svjesni da u njihove umove stiže dar posvećen konačnom produhovljenju njihovih umova i vječnom opstanku njihovih evoluirajućih duša.

Ovog dana sredinom veljače, obustavljeno je neposredno i osobno nadgledništvo Kozmičkih Vladara vezano uz Mihaelovo utjelovljenje. Od ovog dana pa sve do kraja njegovog ljudskog života, o Isusu se se zajednički brinuli njegov unutarnji Ispravljač i anđeo čuvar, uz povremenu pomoć međubića koja su s vremena na vrijeme obavljala određene jasno definirane dužnosti u skladu s uputama svojih planetarnih starješina.

U kolovozu ove godine Isus je napunio petu godinu i stoga možemo govoriti o ovoj godini kao njegovoj petoj (kalendarskoj) godini života. Ove godine, 2. god. pr.K., nešto prije nego što će napuniti petu godinu, Isusa je jako obradovalo rođenje njegove sestre Marijane koja je rođena noći 11. srpnja ove godine. Tijekom naredne večeri Isus je nadugačko razgovarao sa svojim ocem vezano uz način na koji različite grupe živih bića dolaze na svijet kao individualne osobe. Najvrijedniji dio Isusovog ranog obrazovanja predstavlja rezultat objašnjenja koja je primio od svojih roditelja kao odgovor na svoja inteligentna i radoznala pitanja. Josip je uvijek pomno obavljao svoju dužnost ulažući dosta napora i vremena kako bi odgovorio na Isusova mnogobrojna pitanja. Od svoje pete pa sve do desete godine, Isus je neprestano postavljao pitanja. Dok Josip i Marija nisu mogli odgovoriti na sva njegova pitanja, uvijek su ih bili spremni raspraviti i na svaki mogući način pomoći Isusu da ostvari zadovoljavajuće rješenje problema koji su se budili u njegovom budnom i radoznom umu.

Po povratku u Nazaret svi su bili jako zauzeti i Josip je ulagao dosta napora pri izgradnji radionice i ponovnoj uspostavi poslova. Bio je toliko zauzet da nije imao vremena napraviti kolijevku za Jakova, prema je to uspio učiniti prije Marijaninog rođenja, tako da se ona mogla udobno lješkariti u svojoj kolijevci dok joj se cijela obitelj divila. I kao djete

And the child Jesus heartily entered into all these natural and normal home experiences. He greatly enjoyed his little brother and his baby sister and was of great help to Mary in their care.

There were few homes in the gentile world of those days that could give a child a better intellectual, moral, and religious training than the Jewish homes of Galilee. These Jews had a systematic program for rearing and educating their children. They divided a child's life into seven stages:

1. The newborn child, the first to the eighth day.
2. The suckling child.
3. The weaned child.
4. The period of dependence on the mother, lasting up to the end of the fifth year.
5. The beginning independence of the child and, with sons, the father assuming responsibility for their education.
6. The adolescent youths and maidens.
7. The young men and the young women.

It was the custom of the Galilean Jews for the mother to bear the responsibility for a child's training until the fifth birthday, and then, if the child were a boy, to hold the father responsible for the lad's education from that time on. This year, therefore, Jesus entered upon the fifth stage of a Galilean Jewish child's career, and accordingly on August 21, 2 B.C., Mary formally turned him over to Joseph for further instruction.

Though Joseph was now assuming the direct responsibility for Jesus' intellectual and religious education, his mother still interested herself in his home training. She taught him to know and care for the vines and flowers growing about the garden walls which completely surrounded the home plot. She also provided on the roof of the house (the summer bedroom) shallow boxes of sand in which Jesus worked out maps and did much of his early practice at writing Aramaic, Greek, and later on, Hebrew, for in time he learned to read, write, and speak, fluently, all three languages.

Jesus appeared to be a well-nigh perfect child physically and continued to make normal progress mentally and emotionally. He experienced a mild digestive upset, his first minor illness, in the latter part of this, his fifth (calendar) year.

Though Joseph and Mary often talked about the future of their eldest child, had you been there, you would only have observed the growing up of a normal, healthy, carefree, but exceedingly inquisitive child of that time and place.

3. EVENTS OF THE SIXTH YEAR (1 B.C.)

Already, with his mother's help, Jesus had mastered the Galilean dialect of the Aramaic tongue; and now his father began teaching him Greek. Mary spoke little Greek, but Joseph was a fluent speaker of both

Isus je svesrdno sudjelovao u svim ovim prirodnim i normalnim obiteljskim aktivnostima. Jako je uživao igrajući se sa svojim bratom i sestrom i rado je pomagao Mariji u brizi za djecu.

Nekolicina poganskih obitelji ovog doba je bila u stanju pružiti bolje intelektualno, moralno i religiozno obrazovanje nego što je to bio slučaj s židovskim obiteljima u Galileji. Židovi su imali vrlo sistematičan način podizanja i obrazovanja djece. Dijelili su djetetov život u slijedećih sedam stadija:

1. Novorođenčad, od prvog do osmog dana.
2. Dojenčad.
3. Djecu odbijenu od prsiju.
4. Razdoblje ovisnosti o majci koje je trajalo do kraja pete godine.
5. Početak djetetove neovisnosti i u slučaju sinova, doba kad je otac preuzimao odgovornost za njihovo obrazovanje.
6. Mladenačko doba: mladiće i djevojke.
7. Mlade muškarce i žene.

Među galilejskim Židovima, majka je bila odgovorna za podizanje djeteta sve do njegovog petog rođendana, nakon čega bi u slučaju muške djece povjerila ovu odgovornost djetetovom ocu. Prema židovsko-galilejskom običaju Isus je ove godine ušao u petu fazu djetinjeg obrazovanja i Marija je tako 21. kolovoza 2. pr.K. formalno prepustila njegovu dalju naobrazbu u Josipove ruke.

Dok je Josip ovom prilikom preuzeo neposrednu odgovornost za Isusovo intelektualno i religiozno obrazovanje, Marija se nastavila brinuti o Isusovom domaćem obrazovanju. Naučila ga je uzgaju loza i cvijeća u vrtu okruženom visokim zidovima. Pored toga, na ravnom krovu kuće koji je tijekom ljeta služio kao spavaća soba, postavila je plitke kutije napunjene pijeskom i Isus je tu mogao crtati zemljopisne karte i vježbati aramejski, grčki i kasnije hebrejski jezik kako je s vremenom naučio čitati, pisati i tečno govoriti svim ovim jezicima.

Isus je u fizičkom pogledu bio gotovo savršeno djetete, i dalje se normalno razvijajući u mentalnom i emocionalnom pogledu. Doživio je manje probavne smetnje — prvu manju bolest — tijekom drugog dijela svoje pete (kalendarske) godine.

Premda su Josip i Marija vrlo često razgovarali o budućnosti svog najstarijeg djeteta, da ste imali priliku vidjeti Isusa, vidjeli bi jedino normalno, zdravo i bezbrižno, premda naročito znatiželjno dijete tipično svome vremenu i mjestu.

3. DOGAĐAJI ŠESTE GODINE (1. godine pr.K.)

Zahvaljujući pomoći svoje majke, Isus je već uspio ovladati galilejskim dijalektom aramejskog jezika; i otac ga je ovom prilikom počeo učiti grčki. Marija je slabo poznavala grčki, dok je Josip tečno govorio kako

Aramaic and Greek. The textbook for the study of the Greek language was the copy of the Hebrew scriptures--a complete version of the law and the prophets, including the Psalms--which had been presented to them on leaving Egypt. There were only two complete copies of the Scriptures in Greek in all Nazareth, and the possession of one of them by the carpenter's family made Joseph's home a much-sought place and enabled Jesus, as he grew up, to meet an almost endless procession of earnest students and sincere truth seekers. Before this year ended, Jesus had assumed custody of this priceless manuscript, having been told on his sixth birthday that the sacred book had been presented to him by Alexandrian friends and relatives. And in a very short time he could read it readily.

The first great shock of Jesus' young life occurred when he was not quite six years old. It had seemed to the lad that his father--at least his father and mother together--knew everything. Imagine, therefore, the surprise of this inquiring child, when he asked his father the cause of a mild earthquake which had just occurred, to hear Joseph say, "My son, I really do not know." Thus began that long and disconcerting disillusionment in the course of which Jesus found out that his earthly parents were not all-wise and all-knowing.

Joseph's first thought was to tell Jesus that the earthquake had been caused by God, but a moment's reflection admonished him that such an answer would immediately be provocative of further and still more embarrassing inquiries. Even at an early age it was very difficult to answer Jesus' questions about physical or social phenomena by thoughtlessly telling him that either God or the devil was responsible. In harmony with the prevailing belief of the Jewish people, Jesus was long willing to accept the doctrine of good spirits and evil spirits as the possible explanation of mental and spiritual phenomena, but he very early became doubtful that such unseen influences were responsible for the physical happenings of the natural world.

Before Jesus was six years of age, in the early summer of 1 B.C., Zacharias and Elizabeth and their son John came to visit the Nazareth family. Jesus and John had a happy time during this, their first visit within their memories. Although the visitors could remain only a few days, the parents talked over many things, including the future plans for their sons. While they were thus engaged, the lads played with blocks in the sand on top of the house and in many other ways enjoyed themselves in true boyish fashion.

Having met John, who came from near Jerusalem, Jesus began to evince an unusual interest in the history of Israel and to inquire in great detail as to the meaning of the Sabbath rites, the synagogue sermons, and the recurring feasts of commemoration. His father explained to him the meaning of all these seasons. The first was the midwinter festive illumination, lasting eight

aramijski tako i grčki. Pri proučavanju grčkog jezika, Isus je koristio židovske spise — puno izdanje koje je obuhvaćalo zakone, proroke i Psalme — koje je dobio na poklon prije nego što će otići iz Egipta. U Nazaretu su postojala samo dva cjelovita izdanja spisa na grčkom jeziku i kako je tesareva obitelj posjedovala jedno, to ih je učinilo jako popularnim istodobno omogućivši mladom Isusu da upozna velik broj marljivih učenika i iskrenih tragatelja za istinom. Prije kraja ove godine, Isus je primio na staranje ovu neprocjenjivu zbirku, te je na dan svog šestog rođendana saznao od svojih roditelja da su mu ovu svetu knjigu poklonili njegovi prijatelji iz Aleksandrije. I nije prošlo dugo vremena prije nego je bio u stanju tečno čitati ovaj rukopis.

Prvi veliki šok Isusove rane mladosti dogodio se nešto prije nego što će napuniti šestu godinu. Mladiću se činilo da je njegov otac — ili preciznije otac i majka — znao sve na svijetu. Zamislite stoga veliko iznenađenje ovog radoznalog djeteta kad je nakon manjeg zemljotresa upitao oca o uzroku ove pojave i kad mu je Josip rekao, "Sine, nemam odgovora." Ovo je označilo početak te duge i uznemirujuće spoznaje da njegovi zemaljski roditelji nisu posjedovali svo zemaljsko znanje i mudrost.

Josip je prvo pomislio da odgovori da zemljotresi predstavljaju Božje djelo, dok je nakon krećeg razmišljanja zaključio da bi takav odgovor jedino izazvao lavinu novih pitanja na koja najvjerojatnije ne bi imao odgovora. Čak i za najranije mladosti, bilo je vrlo teško odgovoriti na Isusova teška pitanja vezana uz fizičke i društvene pojave objašnjenjem da predstavljaju djelo Boga ili đavla. Prema općeprihvaćenom vjerovanju židovskog naroda, Isus je dugo vremena bio voljan prihvatiti ideju da dobri i zli duhovi mogu biti uzrokom bolesti, dok je vrlo rano počeo sumnjati da su takvi nevidljivi utjecaji izazivali fizičke promjene u okviru prirodnog svijeta.

Prije nego što će Isus napuniti šestu godinu, ranog ljeta 1. godine pr.K., Zakarije i Elizabeta su došli u posjetu nazaretskoj obitelji sa svojim sinom Ivanom. Isus i Ivan su se vrlo dobro družili tijekom ovog — prema njihovom sjećanju — prvog susreta. Dok su gosti mogli ostati jedino par dana, ovo im je dalo priliku da rasprave mnoga pitanja uključujući planove za budućnost svojih sinova. Dok su se odrasli bavili raspravama, dječaci su se igrali u pijesku na ravnom krovu kuće, na pravi djetinji način uživajući u ovom susretu.

Nakon što je upoznao Ivana koji je živio u blizini Jeruzalema, Isus je počeo ispoljavati neuobičajeno zanimanje za povijest Izraela i postavljati pitanja o mnoštvu detalja vezanih uz subotnje rituale, sinagoške ceremonije i periodična obilježja slave. Otac mu je objasnio smisao i značenje svih ovih blagdana. Prvi je bio proslava zimske suncostaje koja je trajala osam

days, starting out with one candle the first night and adding one each successive night; this commemorated the dedication of the temple after the restoration of the Mosaic services by Judas Maccabee. Next came the early springtime celebration of Purim, the feast of Esther and Israel's deliverance through her. Then followed the solemn Passover, which the adults celebrated in Jerusalem whenever possible, while at home the children would remember that no leavened bread was to be eaten for the whole week. Later came the feast of the first-fruits, the harvest ingathering; and last, the most solemn of all, the feast of the new year, the day of atonement. While some of these celebrations and observances were difficult for Jesus' young mind to understand, he pondered them seriously and then entered fully into the joy of the feast of tabernacles, the annual vacation season of the whole Jewish people, the time when they camped out in leafy booths and gave themselves up to mirth and pleasure.

During this year Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father. This departure from the more solemn and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having "just a little talk with my Father in heaven."

In June of this year Joseph turned the shop in Nazareth over to his brothers and formally entered upon his work as a builder. Before the year was over, the family income had more than trebled. Never again, until after Joseph's death, did the Nazareth family feel the pinch of poverty. The family grew larger and larger, and they spent much money on extra education and travel, but always Joseph's increasing income kept pace with the growing expenses.

The next few years Joseph did considerable work at Cana, Bethlehem (of Galilee), Magdala, Nain, Sepphoris, Capernaum, and Endor, as well as much building in and near Nazareth. As James grew up to be old enough to help his mother with the housework and care of the younger children, Jesus made frequent trips away from home with his father to these surrounding towns and villages. Jesus was a keen observer and gained much practical knowledge from these trips away from home; he was assiduously storing up knowledge regarding man and the way he lived on earth.

This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline. Mary was a loving mother but a fairly strict disciplinarian. In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquillity of the entire family. When the situation had been explained to Jesus, he was always intelligently and willingly co-operative

dana; počinjala je s jednom svijećom i svake bi večeri upalili novu svijeću; ovo je obilježavalo posvećenje hrama uoči ponovne uspostave mojsijevske službe djelima Jude Makabejca. Zatim je slijedila proljetna proslava Purima, Esterinog blagdana i izraelskog oslobođenja kroz nju. Iza ovog bi došla svečana proslava Pashe, koju su odrasli slavili u Jeruzalemu kad god je to bilo moguće, dok su djeca uvijek imala na umu da tijekom tog blagdana ne smiju jesti kruh s kvascem. Zatim su slavili blagdan prvih plodova, ubiranja žetve; na koncu bi došao najsvečaniji blagdan, novogodišnja svečanost iskupljenja. Dok Isusovom mladom umu nije uvijek bilo lako shvatiti značenje svih ovih praznika, o svakom bi pomno razmislio radosno se predajući prazniku sjenica, godišnjem odmoru cijelog židovskog naroda, danima koje su radosno i veselo provodili u skromnim vikendicama u prirodi.

Tijekom ove godine, Josip i Marija su bili uznemireni Isusovim molitvama. Isus je neprestano razgovarao sa svojim nebeskim Ocem upravo kao što je razgovarao s Josipom, svojim zemaljskim ocem. Dok su njegovi roditelji, a naročito majka, bili ponešto zabrinuti što se Isus nije držao svečanijeg i ozbiljnijeg oblika komunikacije s Božanstvom, nisu insistirali na promijeni; nakon što bi završio s recitalom redovnih molitvi, Isus je tražio da "malo popriča sa svojim Ocem na nebu."

U lipnju ove godine, Josip je predao radionicu svojoj braći dok je službeno počeo raditi kao graditelj i poduzetnik. Prije kraja ove godine, obiteljski prihodi su potrostručeni. Od ovog časa pa sve do Josipove smrti, nazaretska obitelj nikad nije osjetila stisak neimaštine. Obitelj je sve više rasla, trošeći sve više na obrazovanje i putovanja, dok je neprestani porast Josipovih prihoda uvijek bio u stanju održati korak s troškovima.

Kroz narednih nekoliko godina, Josip je dosta gradio u Kani, Betlehemu (u Galileji), Magdali, Nainu, Seforisu, Kafarnaumu i Endoru, kao i u samom Nazaretu i okolici. Kako je Jakov u ovo doba bio dovoljno star kako bi pomogao majci s domaćim poslovima, Isus je vrlo često putovao s ocem u ove obližnje gradove i sela. Isus je bio budan promatrač koji je stekao dosta praktičnog znanja iz ovih putovanja; marljivo je sakupljao nova saznanja o ljudima i načinu njihovog života na zemlji.

Isus je ove godine postigao značajan napredak u prilagođenju svojih snažnih emocija i burnih osjećaja zahtjevima obiteljske suradnje i domaće discipline. Marija je bila nježna majka, premda je zahtijevala prilično strogu disciplinu. Josip je, međutim, po mnogo čemu ispoljio snažniji utjecaj na Isusa kako je imao običaj sjesti s dječakom i u cjelosti mu objasniti stvarne razloge koji su ležali u podlozi ove potrebe za kontrolom osobnih želja u cilju ostvarenja mira i dobrobiti cijele obitelji. Nakon što bi primio inteligentno objašnjenje, Isus bi se uvijek voljno i inteligentno pristao povinovati

with parental wishes and family regulations.

Much of his spare time--when his mother did not require his help about the house--was spent studying the flowers and plants by day and the stars by night. He evinced a troublesome penchant for lying on his back and gazing wonderingly up into the starry heavens long after his usual bedtime in this well-ordered Nazareth household.

4. THE SEVENTH YEAR (A.D. 1)

This was, indeed, an eventful year in Jesus' life. Early in January a great snowstorm occurred in Galilee. Snow fell two feet deep, the heaviest snowfall Jesus saw during his lifetime and one of the deepest at Nazareth in a hundred years.

The play life of Jewish children in the times of Jesus was rather circumscribed; all too often the children played at the more serious things they observed their elders doing. They played much at weddings and funerals, ceremonies which they so frequently saw and which were so spectacular. They danced and sang but had few organized games, such as children of later days so much enjoy.

Jesus, in company with a neighbor boy and later his brother James, delighted to play in the far corner of the family carpenter shop, where they had great fun with the shavings and the blocks of wood. It was always difficult for Jesus to comprehend the harm of certain sorts of play which were forbidden on the Sabbath, but he never failed to conform to his parents' wishes. He had a capacity for humor and play which was afforded little opportunity for expression in the environment of his day and generation, but up to the age of fourteen he was cheerful and lighthearted most of the time.

Mary maintained a dovecote on top of the animal house adjoining the home, and they used the profits from the sale of doves as a special charity fund, which Jesus administered after he deducted the tithe and turned it over to the officer of the synagogue. The only real accident Jesus had up to this time was a fall down the back-yard stone stairs which led up to the canvas-roofed bedroom. It happened during an unexpected July sandstorm from the east. The hot winds, carrying blasts of fine sand, usually blew during the rainy season, especially in March and April. It was extraordinary to have such a storm in July. When the storm came up, Jesus was on the housetop playing, as was his habit, for during much of the dry season this was his accustomed playroom. He was blinded by the sand when descending the stairs and fell. After this accident Joseph built a balustrade up both sides of the stairway.

There was no way in which this accident could have been prevented. It was not chargeable to neglect by the midway temporal guardians, one primary and

roditeljskim željama i obiteljskim pravilima.

Veći dio slobodnog vremena — kad god ga roditelji nisu trebali oko kuće — Isus je provodio proučavajući različite vrste cvijeća i biljaka preko dana i zvijezda preko noći. Koristio je svaku priliku da legne na leđa radoznalo promatrajući zvjezdani svod dugo po isteku vremena koje je bilo zacrtano za počinak u ovom organiziranom nazaretskom domaćinstvu.

5. SEDMA GODINA (1. god. p.K.)

Bila je to istinski znamenita godina Isusovog života. Ranog siječnja Galileju je pogodila velika snježna mećava. Snijeg je bio dubok dvije stope — najdublji snijeg koji je Isus ikad vidio i koji je pao u Nazaretu u posljednjih stotinu godina.

U Isusovo doba židovska djeca nisu imala mnogo igara; često su se znala igrati imitirajući ozbiljnije aktivnosti odraslih ljudi. Imitirali su svadbe i sahrane, ceremonije koje su tako često imali prilike vidjeti i koje su im djelovale tako spektakularnim. Često su znali igrati i pjevati, premda su imali mali broj organiziranih igara popularnih u novije doba.

U pratnji jednog susjeda i nešto kasnije, svog brata Jakova, Isus se najviše volio bavljati u udaljenom uglu tesarske radnje, gdje se igrao sa strugotinama i blokovima drveta. Isus nikada nije bio u stanju shvatiti zašto su određene vrste igara bile zabranjene subotom, premda se bez iznimke povinovao željama svojih roditelja. Njegova sposobnost za humor i igru nije uspjela postići cejlovit izražaj u okruženju njegove generacije i vremena premda je do četrnaeste godine najvećim dijelom bio pun radosti i dobrog raspoloženja.

Marija je postavila golubnjak na vrhu staje pripojene uz kuću i od ovih prihoda od prodaje golubova formirali su specijalnu dobrotvornu zakladu koja je išla u korist siromaha nakon što bi Isus prvo predao desetinu sinagoškim službenicima. Jedina istinska nezgoda koja je zadesila Isusa do ovog časa je bila pad s kamenog stepeništa na stražnjem djelu kuće koje je vodilo do nadstvođenog krova koji je služio kao spavaća soba. Nesreća se dogodila u srpnju za vrijeme jedne neočekivane pješčane oluje koja se primakla s istoka. Ovakve su oluje vrlo neobične u ovo doba godine. Kad se oluja počela primicati, Isus je bio na krovu gdje se obično igrao tijekom cijele suhe sezone. Dok je silazio s krova, pao je nakon što mu je pijesak zaslijepio oči. Josip je nakon toga izgradio balustradu na obje strane stepeništa.

Ova se nezgoda nikako nije mogla spriječiti. Ne treba je pripisivati nepažnji međubića — jednog iz prvog i jednog iz drugog reda — koja su mladiću

one secondary midwayer having been assigned to the watchcare of the lad; neither was it chargeable to the guardian seraphim. It simply could not have been avoided. But this slight accident, occurring while Joseph was absent in Endor, caused such great anxiety to develop in Mary's mind that she unwisely tried to keep Jesus very close to her side for some months.

Material accidents, commonplace occurrences of a physical nature, are not arbitrarily interfered with by celestial personalities. Under ordinary circumstances only midway creatures can intervene in material conditions to safeguard the persons of men and women of destiny, and even in special situations these beings can so act only in obedience to the specific mandates of their superiors.

And this was but one of a number of such minor accidents which subsequently befell this inquisitive and adventurous youth. If you envisage the average childhood and youth of an aggressive boy, you will have a fairly good idea of the youthful career of Jesus, and you will be able to imagine just about how much anxiety he caused his parents, particularly his mother.

The fourth member of the Nazareth family, Joseph, was born Wednesday morning, March 16, A.D. 1.

6. SCHOOL DAYS IN NAZARETH

Jesus was now seven years old, the age when Jewish children were supposed to begin their formal education in the synagogue schools. Accordingly, in August of this year he entered upon his eventful school life at Nazareth. Already this lad was a fluent reader, writer, and speaker of two languages, Aramaic and Greek. He was now to acquaint himself with the task of learning to read, write, and speak the Hebrew language. And he was truly eager for the new school life which was ahead of him.

For three years--until he was ten--he attended the elementary school of the Nazareth synagogue. For these three years he studied the rudiments of the Book of the Law as it was recorded in the Hebrew tongue. For the following three years he studied in the advanced school and committed to memory, by the method of repeating aloud, the deeper teachings of the sacred law. He graduated from this school of the synagogue during his thirteenth year and was turned over to his parents by the synagogue rulers as an educated "son of the commandment"--henceforth a responsible citizen of the commonwealth of Israel, all of which entailed his attendance at the Passovers in Jerusalem; accordingly, he attended his first Passover that year in company with his father and mother.

At Nazareth the pupils sat on the floor in a semicircle, while their teacher, the chazan, an officer of the synagogue, sat facing them. Beginning with the Book of Leviticus, they passed on to the study of the other books of the law, followed by the study of the Prophets and the Psalms. The Nazareth synagogue possessed a

priopjena u zaštitnoj ulozi; niti treba kriviti anđela čuvara. Ova se nezgoda jednostavno nije mogla izbjeći, a uzrokovala je veliku tjeskobu u Marijinom umu da je ona nepromišljeno pokušala zadržati nekoliko mjeseci Isusa u svojoj blizini.

Nebeske osobe se ne upliću u materijalne nezgode, svakodnevne događaje fizičke naravi. Pod normalnim uvjetima, jedino se međubića smiju uplitati u materijalne okolnosti kako bi pružila sigurnost muškarcima i ženama sudbine i u naročitim slučajevima ova bića smiju ispoljiti takvo djelovanje jedino u skladu s nalogima svojih nadređenih.

I bila je to jedna od više manjih nezgoda koje su nakon toga pogodile ovog radoznalog i pustolovnog mladića. Ako si predočite prosječno djetinjstvo i vrlo aktivno djetetvo, možete biti u stanju zamisliti tjeskobu i uznemirenost koju je Isus donio svojim roditeljima, naročito majci.

Četvrti član nazaretske obitelji, Josip, rođen je u srijedu ujutro 16. ožujka 1. godine p.K.

7. ŠKOLSKI DANI U NAZARETU

Isusu je ove godine bilo sedam godina--doba kad židovska djeca počinju sa službenim obrazovanjem u sinagoškoj školi. Prema tome, u kolovozu ove godine, Isus je započeo svoju znamenitu obrazovnu karijeru. On je već bio u stanju tečno čitati, pisati i govoriti dva jezika — aramejski i grčki. Sad se trebao početi upoznavati s čitanjem, pisanjem i govorenjem hebrejskog jezika. I on se s velikim iščekivanjem radovao školovanju koje mu je predstojalo.

Tijekom tri godine — sve do svoje desete godine — pohađao je osnovnu školu nazaretske sinagoge. Za vrijeme ovih triju godina, proučavao je osnovu Knjige Zakona napisane na hebrejskom jeziku. Poslije toga, proveo je tri godine pohađajući višu školu, kad je metodom glasnog ponavljanja naučio dublja načela svetog zakona. Diplomirao je iz sinagoške škole kad mu je bilo trinaest godina, kad se vratio roditeljima kao obrazovani "sin zapovijedi" — koji je stoga bio odgovorni građanin izraelske zajednice što je podrazumijevalo odlazak u Jeruzalem na proslavu Pashe; Isus je tako ove godine prisustvovao svojoj prvoj Pashi u pratnji oba roditelja.

U Nazaretu, učenici su sjedili na podu u polukrugu oko učitelja, hazana, koji je bio sinagoški službenik. Prvo su čitali Levitski zakonik, zatim druge zakonske knjige, za čim je uslijedila studija Knjige proroka i Psalma. Nazaretska sinagoga je imala cjelovitu zbirku Spisa na hebrejskom. Sve do dvanaeste godine,

complete copy of the Scriptures in Hebrew. Nothing but the Scriptures was studied prior to the twelfth year. In the summer months the hours for school were greatly shortened.

Jesus early became a master of Hebrew, and as a young man, when no visitor of prominence happened to be sojourning in Nazareth, he would often be asked to read the Hebrew scriptures to the faithful assembled in the synagogue at the regular Sabbath services.

These synagogue schools, of course, had no textbooks. In teaching, the chazan would utter a statement while the pupils would in unison repeat it after him. When having access to the written books of the law, the student learned his lesson by reading aloud and by constant repetition.

Next, in addition to his more formal schooling, Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop. When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and nourishment. Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors.

Nazareth was a caravan way station and crossroads of travel and largely gentile in population; at the same time it was widely known as a center of liberal interpretation of Jewish traditional law. In Galilee the Jews mingled more freely with the gentiles than was their practice in Judea. And of all the cities of Galilee, the Jews of Nazareth were most liberal in their interpretation of the social restrictions based on the fears of contamination as a result of contact with the gentiles. And these conditions gave rise to the common saying in Jerusalem, "Can any good thing come out of Nazareth?"

Jesus received his moral training and spiritual culture chiefly in his own home. He secured much of his intellectual and theological education from the chazan. But his real education--that equipment of mind and heart for the actual test of grappling with the difficult problems of life--he obtained by mingling with his fellow men. It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human race. Jesus was highly educated in that he thoroughly understood men and devotedly loved them.

Throughout his years at the synagogue he was a brilliant student, possessing a great advantage since he was conversant with three languages. The Nazareth chazan, on the occasion of Jesus' finishing the course in his school, remarked to Joseph that he feared he "had learned more from Jesus' searching questions" than he had "been able to teach the lad."

Throughout his course of study Jesus learned much and derived great inspiration from the regular Sabbath sermons in the synagogue. It was customary to ask distinguished visitors, stopping over the Sabbath in

učenici su jedino čitali Spise. Tijekom ljeta, školski sati su bili znatno kraći.

Isus je vrlo rano savladao hebrejski i kao mladić, kad u Nazaretu nisu imali istaknutih gostiju, primio bi molbu da pročita izvode iz hebrejskih spisa okupljenim vjernicima koji su pohađali redovne subotnje službe.

Ove sinagoške škole, naravno, nisu imale udžbenika. Hazan bi prilikom predavanja recitirao odlomke koje su učenici jednoglasno ponavljali. Kad su imali pristupa knjizi zakona, učenici bi naučili tekst glasnim čitanjem i ponavljanjem.

Na stranu od formalnog obrazovanja, Isus je počeo formirati kontakt s ljudskom naravi sa sve četiri strane svijeta zahvaljujući dodiru s ljudima iz mnogih krajeva svijeta koji su prolazili kroz radnju njegovog oca. Kad je odrastao, počeo se slobodno kretati među karavanima koji su se obično odmarali pored vrela. Kako je tečno govorio grčki, lako je mogao razgovarati s najvećim brojem karavanskih putnika i vodiča.

Nazaret je bio karavanska stanica i sjecište mnogih putničkih staza i većinom je bio naseljen nežidovljem; u isto vrijeme, bio je poznat kao centar liberalnog tumačenja židovskog tradicionalnog zakona. U Galileji, Židovi su se slobodnije družili s nežidovima nego je to bio slučaj u Judeji. I od svih galilejskih gradova, Nazaret je bio najliberalniji po tumačenju društvenih ograničenja koja su proizlazila iz straha od kontaminacije pri konaktu s nežidovima. I upravo zahvaljujući ovim okolnostima, ljudi su imali običaj reći: "Iz Nazareta može li što dobro izići?"

Isus je najvećim dijelom primio moralni odgoj i duhovno obrazovanje od svojih roditelja. Od hazana je stekao intelektualno i teološko obrazovanje. Ali svoje stvarno obrazovanje — pripremu uma i srca za stvarni ispit hvatanja u koštac s teškim životnim problemima — stekao je dodirima sa svojim bližnjima. Njegovo poznavanje ljudske naravi proizlazi upravo iz ovog bliskog kontakta s bližnjima, mladim i starim, Židovima i nežidovima. Isus je bio visoko obrazovan po tome što je istinski shvaćao i odano volio ljude.

Tijekom godina koje je proveo u sinagogi bio je izvrstan učenik koji je posjedovao značajnu prednost nad drugim učenicima zahvaljujući tome što je poznao tri jezika. Nazaretski hazan, nakon što je Isus upravo završio sinagošku školu, je rekao Josipu kako je strahovao "da je on više naučio iz Isusovih radoznalih pitanja" nego što je imao priliku "poučiti mladića."

Tijekom studija, Isus je stekao veliko znanje i moćnu inspiraciju redovno pohađajući subotnje propovijedi u sinagogi. Sinagoški službenici su imali običaj zamoliti istaknute goste koji su se zatekli u

Nazareth, to address the synagogue. As Jesus grew up, he heard many great thinkers of the entire Jewish world expound their views, and many also who were hardly orthodox Jews since the synagogue of Nazareth was an advanced and liberal center of Hebrew thought and culture.

When entering school at seven years (at this time the Jews had just inaugurated a compulsory education law), it was customary for the pupils to choose their "birthday text," a sort of golden rule to guide them throughout their studies, one upon which they often expatiated at their graduation when thirteen years old. The text which Jesus chose was from the Prophet Isaiah: "The spirit of the Lord God is upon me, for the Lord has anointed me; he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to set the spiritual prisoners free."

Nazareth was one of the twenty-four priest centers of the Hebrew nation. But the Galilean priesthood was more liberal in the interpretation of the traditional laws than were the Judean scribes and rabbis. And at Nazareth they were also more liberal regarding the observance of the Sabbath. It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to climb the high hill near their home, from which they could obtain a panoramic view of all Galilee. To the northwest, on clear days, they could see the long ridge of Mount Carmel running down to the sea; and many times Jesus heard his father relate the story of Elijah, one of the first of that long line of Hebrew prophets, who reproved Ahab and exposed the priests of Baal. To the north Mount Hermon raised its snowy peak in majestic splendor and monopolized the skyline, almost 3,000 feet of the upper slopes glistening white with perpetual snow. Far to the east they could discern the Jordan valley and far beyond lay the rocky hills of Moab. Also to the south and the east, when the sun shone upon their marble walls, they could see the Greco-Roman cities of the Decapolis, with their amphitheaters and pretentious temples. And when they lingered toward the going down of the sun, to the west they could make out the sailing vessels on the distant Mediterranean.

From four directions Jesus could observe the caravan trains as they wended their way in and out of Nazareth, and to the south he could overlook the broad and fertile plain country of Esdraelon, stretching off toward Mount Gilboa and Samaria.

When they did not climb the heights to view the distant landscape, they strolled through the countryside and studied nature in her various moods in accordance with the seasons. Jesus' earliest training, aside from that of the home hearth, had to do with a reverent and sympathetic contact with nature.

Before he was eight years of age, he was known to all the mothers and young women of Nazareth, who had met him and talked with him at the spring,

Nazaretu preko subote da se obrate sinagogi. Isus je tijekom svoje mladosti imao priliku čuti misli i poglede velioga broja istaknutih mislilaca iz cijelog židovskog svijeta, među kojima je velik broj odudarao od ortodoksnih zakona kako je nazaretska sinagoga bila napredan i liberalan centar hebrejske misli i kulture.

Uoči sedme godine, na samom početku školovanja (Židovi su upravo bili uveli zakon o prinudnom obrazovanju), učenici su prema običaju odabirali "rođendanski odlomak," neku vrstu zlatnog pravila kojeg bi se držali za vrijeme studija i o kojem bi govorili kad uoči trinaeste godine budu diplomirali iz sinagoge. Isus je odabrao slijedeći odlomak iz Proroka Izaije: "Duh Gospoda Boga na meni je, jer me Bog pomaza; posla me da radosnu vijest donesem ubogima, da **iscijelim** srca slomljena da zarobljenima navijestim slobodu i oslobođenje duhovnim služnjevima."

Nazaret se ubrajao među dvadeset i četiri svećenička grada hebrejske nacije. Ali galilejsko svećenstvo je bilo liberalnije po tumačenju tradicionalnih zakona nego što su bili judeanski književnici i rabini. I nazarećani su bili liberalniji u pogledu obilježavanja subote. Josip je tako subotom imao običaj povesti Isusa u šetnju, a najviše su se voljeli popeti na visoko brdo koje se nalazilo nedaleko od kuće, odakle se pružao pogled na cijelu Galileju. Vedrim danima, na sjeverozapadu su mogli razaznati dugi greben Karmelskog gorja koji se protezao sve do mora; i Isus je više puta čuo priču koju mu je otac pripovijedao o Iliji, jednom od prvih hebrejskih proroka, koji je ukorio Ahaba i izvrgnuo Baalsko svećenstvo. Prema sjeveru se veličanstveno uzdizao sniježni vrh Hermonske gore nad kojim je dominirao cijeli svod; gorje je bilo visoko gotovo 1,000 metara i neprestano prekriveno snijegom. Prema istoku su mogli razaznati jordansku dolinu iza koje su se podizala stjenovita brda Moabske gore. Prema jugu i istoku, dok je sunce obasjavalo mramorne zidove, mogli su vidjeti grčko-rimske gradove s pretencioznim dvorovima i amfiteatrima. I po zalasku sunca, na zapadu su mogli vidjeti brodove koji su krstarili udaljenim Mediteranom.

Na sve četiri strane, Isus je mogao vidjeti karavane koji su ulazili i izlazili iz Nazareta dok je prema istoku pucao pogled na prostrana i plodna esdrelonska polja koja su se protezala prema Gilbonskoj gori i Samariji.

Ako nisu išli u brda uživajući u pogledu na udaljene predjele, obično bi otišli u prirodu kako bi uživali u promjenama raspoloženja i ugođaja različitih godišnjih doba. Na stranu od obiteljskog odgoja, Isusovo prvo obrazovanje se sastojalo od dubokog suosjećajnog doživljaja i poštovanja prirode.

Prije nego što će napuniti osmu godinu, Isusa su upoznale sve majke i djevojke cijelog Nazareta koje su ga imale priliku upoznati na vrelu smještenom nedaleko od

which was not far from his home, and which was one of the social centers of contact and gossip for the entire town. This year Jesus learned to milk the family cow and care for the other animals. During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator. It was about this time that Jesus and the neighbor boy Jacob became great friends of the potter who worked near the flowing spring; and as they watched Nathan's deft fingers mold the clay on the potter's wheel, many times both of them determined to be potters when they grew up. Nathan was very fond of the lads and often gave them clay to play with, seeking to stimulate their creative imaginations by suggesting competitive efforts in modeling various objects and animals.

8. HIS EIGHTH YEAR (A.D. 2)

This was an interesting year at school. Although Jesus was not an unusual student, he was a diligent pupil and belonged to the more progressive third of the class, doing his work so well that he was excused from attendance one week out of each month. This week he usually spent either with his fisherman uncle on the shores of the Sea of Galilee near Magdala or on the farm of another uncle (his mother's brother) five miles south of Nazareth.

Although his mother had become unduly anxious about his health and safety, she gradually became reconciled to these trips away from home. Jesus' uncles and aunts were all very fond of him, and there ensued a lively competition among them to secure his company for these monthly visits throughout this and immediately subsequent years. His first week's sojourn on his uncle's farm (since infancy) was in January of this year; the first week's fishing experience on the Sea of Galilee occurred in the month of May.

About this time Jesus met a teacher of mathematics from Damascus, and learning some new techniques of numbers, he spent much time on mathematics for several years. He developed a keen sense of numbers, distances, and proportions.

Jesus began to enjoy his brother James very much and by the end of this year had begun to teach him the alphabet.

This year Jesus made arrangements to exchange dairy products for lessons on the harp. He had an unusual liking for everything musical. Later on he did much to promote an interest in vocal music among his youthful associates. By the time he was eleven years of age, he was a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations.

While Jesus continued to make enviable progress at school, all did not run smoothly for either parents or teachers. He persisted in asking many embarrassing questions concerning both science and religion, particularly regarding geography and astronomy. He was

njegove kuće koje je služilo kao društveni centar kontakta i razmjene informacija cijeloga grada. Isus je ove godine naučio musti kravu i brinuti se za sve druge životinje. Tijekom ove i naredne godine, naučio je tkati i praviti sir. Kad mu je bilo deset godina, odlično je naučio upravljati razbojem. Otprilike u ovo doba, Isus i njegov prijatelj Jakov su se sprijateljili s lončarem koji je radio nedaleko od obližnjeg vrela; i dok su promatrali kako su Natanijevi vješti prsti oblikovali glinu, Isus i Jakov su mnogo puta odlučili postati lončari. Natanije je jako volio dječake i često im je znao dati gline da se igraju, nastojeći potaći njihovu stvaralačku maštu natjecateljskim oblikovanjem različitih predmeta i životinja.

9. OSMA GODINA (2. god p.K.)

Bila je to jako zanimljiva školska godina. Premda Isus nije bio neuobičajen učenik, bio je jako vrijedan, ubrajajući se među napredniju trećinu učenika; tako je dobro podmirivao svoje obveze da je svakog mjeseca imao tjedan dopusta. Ovo je vrijeme obično provodio bilo kod svog strica ribara na obalama Genezaretskog jezera nedaleko od Magdale ili na selu kod ujaka koji je živio pet milja južno od Nazareta.

Premda se Marija pretjerano brinula za dječakovu sigurnost i zdravlje, spremno je prihvaćala Isusovu odsutnost od kuće. Isusovi stričevi, ujaci i tetke su osjećali veliku naklonost prema dječaku međusobno se natječući da mu pruže gostoprimstvo za ovih mjesečnih posjeta kako ove tako i narednih godina. U siječnju ove godine Isus je po prvi put (nakon što je bio beba) imao priliku posjetiti ujakovu farmu; i u prvom tjednu je imao iskustvo ribolova na Galilejskom jezeru što se dogodilo u mjesecu svibnju.

Otprilike u ovo doba, Isus je upoznao učitelja matematike iz Damaska koji ga je poučio novim brojnim operacijama i s kojim je proveo dosta vremena tijekom narednih godina. Razvio je odličan smisao za operacije s brojevima, udaljenosti i proporcije.

Isus je uveliko počeo uživati u druženju sa svojim bratom Jakovom i ove ga je godine počeo učiti abecedu.

Isus je ove godine počeo razmijenjivati mliječne proizvode za časove harfe. Imao je neuobičajenu glazbenu naklonost. U kasnijim je godinama nastojao unaprijediti vokalnu glazbu među svojim vršnjacima. Prije nego što će navršiti jedanaestu godinu, vješto je ovladao harfom uživajući kad god bi mu se pružila prilika da izvede svoje izvanredne interpretacije i improvizacije pred svojom obitelji i prijateljima.

Dok je Isus nastavio postizati zavidne rezultate u školi, njegovi roditelji i učitelji nisu uvijek bili zadovoljni. Neprestano ih je dovodio u nepriliku svojim znanstvenim i religioznim pitanjima, naročito pitanjima vezanim uz zemljopis i astronomiju. Jako se čudio

especially insistent on finding out why there was a dry season and a rainy season in Palestine. Repeatedly he sought the explanation for the great difference between the temperatures of Nazareth and the Jordan valley. He simply never ceased to ask such intelligent but perplexing questions.

His third brother, Simon, was born on Friday evening, April 14, of this year, A.D. 2.

In February, Nahor, one of the teachers in a Jerusalem academy of the rabbis, came to Nazareth to observe Jesus, having been on a similar mission to Zacharias's home near Jerusalem. He came to Nazareth at the instigation of John's father. While at first he was somewhat shocked by Jesus' frankness and unconventional manner of relating himself to things religious, he attributed it to the remoteness of Galilee from the centers of Hebrew learning and culture and advised Joseph and Mary to allow him to take Jesus back with him to Jerusalem, where he could have the advantages of education and training at the center of Jewish culture. Mary was half persuaded to consent; she was convinced her eldest son was to become the Messiah, the Jewish deliverer; Joseph hesitated; he was equally persuaded that Jesus was to grow up to become a man of destiny, but what that destiny would prove to be he was profoundly uncertain. But he never really doubted that his son was to fulfill some great mission on earth. The more he thought about Nahor's advice, the more he questioned the wisdom of the proposed sojourn in Jerusalem.

Because of this difference of opinion between Joseph and Mary, Nahor requested permission to lay the whole matter before Jesus. Jesus listened attentively, talked with Joseph, Mary, and a neighbor, Jacob the stone mason, whose son was his favorite playmate, and then, two days later, reported that since there was such a difference of opinion among his parents and advisers, and since he did not feel competent to assume the responsibility for such a decision, not feeling strongly one way or the other, in view of the whole situation, he had finally decided to "talk with my Father who is in heaven"; and while he was not perfectly sure about the answer, he rather felt he should remain at home "with my father and mother," adding, "they who love me so much should be able to do more for me and guide me more safely than strangers who can only view my body and observe my mind but can hardly truly know me." They all marveled, and Nahor went his way, back to Jerusalem. And it was many years before the subject of Jesus' going away from home again came up for consideration.

zašto je Palestina imala suha i kišna razdoblja. Neprestano je tražio objašnjenje velikih temperaturnih razlika između Nazareta i jordanske doline. Jednostavno nikad nije prestajao postavljati tako inteligentna premda teška pitanja.

Isusov treći brat, Šimun, je rođen u petak uvečer 14. veljače ove godine, 2. godine p.K.

Tijekom veljače ove godine, nakon posjete Zakarijevom domu nedaleko od Jeruzalema, učitelj jeruzalemske rabinske akademije po imenu Nahor je došao u Nazaret kako bi upoznao Isusa. Posjetio je Isusa na insistiranje Ivanovog oca. Dok ga je isprva šokirala Isusova iskrenost i nekonvencionalni odnos prema religioznim pitanjima, objasnio je ovu pojavu udaljenošću Galileje od većih centara hebrejske kulture i učenja, tražeći da mu Marija i Josip dopuste da povede Isusa u Jeruzalem, gdje se dječaku pružala prilika za obrazovanje i obuku u samom centru židovske kulture. Marija je bila napola spremna pristati; bila je uvjerena da je njezin najstariji sin trebao postati Mesija, židovski izručitelj; ali Josip je oklijevao; bio je jednako uvjeren da je Isus trebao postati čovjek sudbine, ali nije bio siguran u čemu se ta sudbina trebala sastojati. Ali on ni jednog časa nije posumnjao da je njegov sin trebao ispuniti neku veliku zemaljsku misiju. Što je više razmišljao o Nahorovu prijedlogu, to je više sumnjao u mudrost Isusovog odlaska u Jeruzalem.

Zbog ove razlike u mišljenju između Josipa i Marije, Nahor je zatražio dopuštenje da predstavi cijelu stvar Isusu. Isus je pažljivo saslušao Nahora te je otišao porazgovarati prvo s Josipom i Marijom a zatim sa susjedom Jakobom, zidarom s čijim se sinom tako rado družio, konačno saopćivši da zbog tako velike razlike u mišljenju između njegovih roditelja i savjetnika i zbog toga što se sam nije osjećao spremnim preuzeti odgovornost za tako veliku odluku a ne naginjući ni jednoj strani – da je s obzirom na cijelu situaciju odlučio "porazgovarati sa svojim nebeskim Ocem"; i kako nije bio posve siguran što mu je Otac odgovorio, osjećao je da je bilo najbolje ostati doma "s mojim ocem i majkom" zaključivši da su "mi oni koji me toliko vole mogli ponuditi bolje i sigurnije vodstvo od stranaca koji jedino vide moj um i tijelo, ali koji me uistinu ne poznaju." Svi su se čudili njegovoj mudrosti i Nahor se vratio u Jeruzalem. I prošlo je više godina prije nego što su ponovo raspravljali ideju Isusovog odlaska u Jeruzalem.