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THE LATER CHILDHOOD OF JESUS

ALTHOUGH Jesus might have enjoyed a better opportunity for schooling at Alexandria than in Galilee, he could not have had such a splendid environment for working out his own life problems with a minimum of educational guidance, at the same time enjoying the great advantage of constantly contacting with such a large number of all classes of men and women hailing from every part of the civilized world. Had he remained at Alexandria, his education would have been directed by Jews and along exclusively Jewish lines. At Nazareth he secured an education and received a training which more acceptably prepared him to understand the gentiles, and which gave him a better and more balanced idea of the relative merits of the Eastern, or Babylonian, and the Western, or Hellenic, views of Hebrew theology.

1. JESUS' NINTH YEAR (A.D. 3)

Though it could hardly be said that Jesus was ever seriously ill, he did have some of the minor ailments of childhood this year, along with his brothers and baby sister.

School went on and he was still a favored pupil, having one week each month at liberty, and he continued to divide his time about equally between trips to neighboring cities with his father, sojourns on his uncle's farm south of Nazareth, and fishing excursions out from Magdala.

The most serious trouble as yet to come up at school occurred in late winter when Jesus dared to challenge the chazan regarding the teaching that all images, pictures, and drawings were idolatrous in nature. Jesus delighted in drawing landscapes as well as in modeling a great variety of objects in potter's clay. Everything of that sort was strictly forbidden by Jewish law, but up to this time he had managed to disarm his parents' objection to such an extent that they had permitted him to continue in these activities.

But trouble was again stirred up at school when one of the more backward pupils discovered Jesus drawing a charcoal picture of the teacher on the floor of the schoolroom. There it was, plain as day, and many of the elders had viewed it before the committee went to call on Joseph to demand that something be done to suppress the lawlessness of his eldest son. And though this was not the first time complaints had come to Joseph and Mary about the doings of their versatile and aggressive child, this was the most serious of all the accusations which had thus far been lodged against him. Jesus listened to the indictment of his artistic efforts for some time, being seated on a large stone just outside the back door. He resented their blaming his father for his alleged misdeeds; so in he

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ISUSOVO KASNIJE DJETINJSTVO

PREMDA je Isus mogao dobiti bolju priliku za školovanje u Aleksandriji nego u Galileji, Aleksandrija mu ne bi pružila tako dobro okruženje za samostalno riješenje životnih problema uz najmanju moguću mjeru obrazovnog utjecaja i odličnu priliku za kontakt s velikim brojem raznovrsnih klasa muškaraca i žena iz svih dijelova civiliziranog svijeta. Da je ostao u Aleksandriji, njegovim bi obrazovanjem upravljali jedino i isključivo Židovi. U Nazaretu je primio obrazovanje i obuku koji su ga adekvatnije pripremili za razumijevanje nežidova i koji su mu pružili uravnoteženiju spoznaju relativnih prednosti istočne ili babilonske i zapadne ili helenističke verzije židovske teologije.

1. ISUSOVA DEVETA GODINA (3. godina p.K.)

Premda se teško može reći da je Isus ikad bio ozbiljnije bolestan, ove je godine zajedno sa svojom braćom i novorođenom sestrom patio od manjih dječjih bolesti.

Nastavio je sa školovanjem, čuvajući poziciju povlaštenog učenika koji je svakog mjeseca imao tjedan dopusta provodeći otprilike trećinu vremena na putovanju obližnjim gradovima sa svojim ocem, trećinu u posjeti ujakovom seoskom gazdinstvu južno od Nazareta, a trećinu ribareći na obalama Magdale.

Najozbiljniji problem njegovih školskih dana nastupio je kad se Isus usudio izraziti neslaganje s hazanovim učenjem da svi kipovi, slike i crteži predstavljaju oblik idolopoklonstva. Isus je jako uživao slikajući pejzaže i oblikujući različite objekte od gline. Židovski zakon je najstrože zabranjivao sve takve djelatnosti, premda je Isus do ovog časa bio u stanju uvjeriti roditelje da mu dopuste nastaviti s ovim aktivnostima.

Ali problemi su nastupili kad je jedan nazadniji učenik vidio kako Isus kredom crta hazanovu sliku na podu učionice. Dokazi su bili očigledni i starješine su vidjele crtež prije nego što je komisija otišla pozvati Josipa tražeći da poduzme mjere kojima će obustaviti svojevoljnost svog nastarijeg sina. I premda ovo nije bila prva žalba upućena Josipu i Mariji na račun njihovog mnogostranog i agresivnog djeteta, bila je to najozbiljnija optužba koju su ikad primili. Sjedeći na velikom kamenu pored stražnjeg ulaza, Isus je dulje vremena slušao osudu svojih umjetničkih sposobnosti. Usprotivio se jedino kad su optužili Josipa za Isusova tobožnja zlodjela; i tako je Isus ušao i suočio se s komisijom, bez straha gledajući svoje

marched, fearlessly confronting his accusers. The elders were thrown into confusion. Some were inclined to view the episode humorously, while one or two seemed to think the boy was sacrilegious if not blasphemous. Joseph was nonplused, Mary indignant, but Jesus insisted on being heard. He had his say, courageously defended his viewpoint, and with consummate self-control announced that he would abide by the decision of his father in this as in all other matters controversial. And the committee of elders departed in silence.

Mary endeavored to influence Joseph to permit Jesus to model in clay at home, provided he promised not to carry on any of these questionable activities at school, but Joseph felt impelled to rule that the rabbinical interpretation of the second commandment should prevail. And so Jesus no more drew or modeled the likeness of anything from that day as long as he lived in his father's house. But he was unconvinced of the wrong of what he had done, and to give up such a favorite pastime constituted one of the great trials of his young life.

In the latter part of June, Jesus, in company with his father, first climbed to the summit of Mount Tabor. It was a clear day and the view was superb. It seemed to this nine-year-old lad that he had really gazed upon the entire world excepting India, Africa, and Rome.

Jesus' second sister, Martha, was born Thursday night, September 13. Three weeks after the coming of Martha, Joseph, who was home for awhile, started the building of an addition to their house, a combined workshop and bedroom. A small workbench was built for Jesus, and for the first time he possessed tools of his own. At odd times for many years he worked at this bench and became highly expert in the making of yokes.

This winter and the next were the coldest in Nazareth for many decades. Jesus had seen snow on the mountains, and several times it had fallen in Nazareth, remaining on the ground only a short time; but not until this winter had he seen ice. The fact that water could be had as a solid, a liquid, and a vapor--he had long pondered over the escaping steam from the boiling pots--caused the lad to think a great deal about the physical world and its constitution; and yet the personality embodied in this growing youth was all this while the actual creator and organizer of all these things throughout a far-flung universe.

The climate of Nazareth was not severe. January was the coldest month, the temperature averaging around 50 oF. During July and August, the hottest months, the temperature would vary from 75o to 90o F. From the mountains to the Jordan and the Dead Sea valley the climate of Palestine ranged from

optužitelje. Starješine su se našle zbunjenim. Neki su naginjali duhovitom tumačenju cijele situacije, dok je nekoliko učitelja smatralo dječakovo djelo svetogrđem ako ne i bogohuljenjem. Josip je bio zbunjen, Marija je bila puna ogorčenja, dok je Isus insistirao da ga saslušaju. I kad je dobio priliku da govori, hrabro je obranio svoje gledište i s izvanrednom samokontrolom objavio da će po ovom i svakom drugom spornom pitanju slijediti odluke svoga oca Josipa. I starješinska komisija je bez riječi raspuštena.

Dok je Marija nastojala uvjeriti Josipa da dopusti Isusu da oblikuje glinene predmete kod kuće ako obeća da se neće baviti ovim proturiječnim aktivnostima u školi, Josip se želio držati rabinskog tumačenja druge zapovijedi. I od tada pa sve do zadnjeg dana koji je proveo u kući svoga oca, Isus se nije smio baviti bilo crtanjem ili modeliranjem. Ali Isus nikad nije vidio ništa loše u ovim aktivnostima i to što se morao odreći svog omiljenog hobija predstavlja jednu od najvećih teškoća njegove ranije mladosti.

Za druge polovice lipnja Isus se s ocem popeo na vrh Taborske gore. Dan je bio vedar i uživali su u predivnom pogledu. Ovom se devetogodišnjem mladiću činilo da je odavde imao priliku promatrati cijeli svijet izuzev Indije, Afrike i Rima.

Isusova druga sestra Marta je rođena utorak uvečer, 13 rujna ove godine. Tri tjedna nakon Martinog rođenja i nakon što je proveo kraće vrijeme kod kuće, Josip je počeo raditi na proširenju kuće čime su istodobno dobili radionicu i spavaću sobu. Josip je napravio manju tesarsku klupu za Isusa koji je ovom prilikom dobio svoj prvi tesarski alat. S vremena na vrijeme tijekom više godina Isus je radio na ovoj klupi i odlično je ovladao vještinom izrade jarama.

Ova i naredna zima su bile najhladnije zime koje su pogodile Nazaret tijekom više desetljeća. Isus je već imao priliku vidjeti snijeg na planinama, dok je više puta sniježilo i u samom Nazaretu gdje se snijeg jedino kratko zadržao; ali Isus je ove zime po prvi put vidio led. To što je voda mogla promijeniti stanje od čvrstog u tečno i u parovito – Isus je dosta razmišljao o pari iz kuhinjskih lonaca – navelo je mladića na razmišljanje o fizičkom svijetu i njegovoj građi; a u ovom je mladiću svo to vrijeme živjela ličnost onoga koji je stvorio i uredio sve prirodne pojave cijelog prostranog svemira.

Nazaretska klima nije bila oštra. Siječanj je bio najhladniji mjesec, s temperaturom od oko 10 C. Tijekom srpnja i rujna, normalno najtoplijih mjeseci, temperatura se kretala između 23 i 24 C. Od planina na jednoj pa sve do Jordana i doline Mrtvog mora na drugoj strani, klima je varirala od oštre do

the rigid to the torrid. And so, in a way, the Jews were prepared to live in about any and all of the world's varying climates.

Even during the warmest summer months a cool sea breeze usually blew from the west from 10:00 A.M. until about 10:00 P.M. But every now and then terrific hot winds from the eastern desert would blow across all Palestine. These hot blasts usually came in February and March, near the end of the rainy season. In those days the rain fell in refreshing showers from November to April, but it did not rain steadily. There were only two seasons in Palestine, summer and winter, the dry and rainy seasons. In January the flowers began to bloom, and by the end of April the whole land was one vast flower garden.

In May of this year, on his uncle's farm, Jesus for the first time helped with the harvest of the grain. Before he was thirteen, he had managed to find out something about practically everything that men and women worked at around Nazareth except metal working, and he spent several months in a smith's shop when older, after the death of his father.

When work and caravan travel were slack, Jesus made many trips with his father on pleasure or business to nearby Cana, Endor, and Nain. Even as a lad he frequently visited Sepphoris, only a little over three miles from Nazareth to the northwest, and from 4 B.C. to about A.D. 25 the capital of Galilee and one of the residences of Herod Antipas.

Jesus continued to grow physically, intellectually, socially, and spiritually. His trips away from home did much to give him a better and more generous understanding of his own family, and by this time even his parents were beginning to learn from him as well as to teach him. Jesus was an original thinker and a skillful teacher, even in his youth. He was in constant collision with the so-called "oral law," but he always sought to adapt himself to the practices of his family. He got along fairly well with the children of his age, but he often grew discouraged with their slow-acting minds. Before he was ten years old, he had become the leader of a group of seven lads who formed themselves into a society for promoting the acquirements of manhood--physical, intellectual, and religious. Among these boys Jesus succeeded in introducing many new games and various improved methods of physical recreation.

## 2. THE TENTH YEAR (A.D. 4)

It was the fifth of July, the first Sabbath of the month, when Jesus, while strolling through the countryside with his father, first gave expression to feelings and ideas which indicated that he was becoming self-conscious of the unusual nature of his life mission. Joseph listened attentively to the

suhe. I Židovi su tako na određeni način bili prilagođeni životu u gotovo svim svjetskim klimama.

I za vrijeme najtoplijih ljetnjih mjeseci, prohladni vjetrovi je puhao sa zapada od deset ujutro do jedan poslije podne. Ali s vremena na vrijeme, cijelom bi Palestinom počeli puhati užasni vrući vjetrovi s istoka. Ovi naleti vrućeg vjetra bi obično nastupili tijekom siječnja i veljače, pred kraj kišne sezone. Od studenog do travnja, kiša je padala u neredovnim razmacima ali s osvježavajućim učinkom. U Palestini su postojala samo dva godišnja doba, suho i kišno. U siječnju bi se počeli otvarati prvi cvjetovi i pred kraj travnja, zemlja je izgledala kao jedan veliki cvjetni vrt.

U svibnju ove godine Isus je na ujakovom seoskom gazdinstvu po prvi put imao priliku pomoći pri žetvi. Prije nego će napuniti trinaestu godinu, uspio se upoznati s određenim aspektima gotovo svake aktivnosti kojom su se bavili nazaretski muškarci i žene, dok će mu se kroz nekoliko godina ukazati prilika da provede više mjeseci radeći u kovačnici.

Kako je za vrijeme mrtve sezone bilo manje posla i karavanskog prometa, Isus je s ocem putovao bilo turistički ili poslovno do obližnje Kane, Endora i Naina. Kao mladić, često je išao u posjetu Seforisu koji se nalazio malo više od tri milje sjeverozapadno od Nazareta i koji je od 4. godine pr.K. do 25. godine p.K. bio glavni grad Galileje i jedan od centara Heroda Antipe.

Isus je nastavio rasti fizički, intelektualno, društveno i duhovno. Zahvaljujući putovanjima stekao je bolje razumijevanje vlastite obitelji i Isusovi roditelji su u ovom razdoblju počeli učiti od njega, a ne samo on od njih. I tijekom najranije mladosti, Isus je bio osebujan mislilac i vrlo vješt učitelj. Stalno je dolazio u sukob s takozvanim "nepisanim zakonom," dok se uvijek nastojao prilagoditi obiteljskim pravilima. Prilično se dobro slagao s drugom djecom, dok je često bio obeshrabren sporim djelovanjem njihovih umova. Prije nego što će navršiti desetu godinu, postao je vođa sedmočlane muške grupe koja je nastojala unaprijediti muževna dostignuća – fizička, intelektualna i religiozna. Isus je uspio upoznati svoje prijatelje s novim igrama i određenim naprednijim metodama fizičke rekreacije.

## 2. DESETA GODINA (4. godina p.K.)

Petoga srpnja prve subota u mjesecu, dok je bio na izletu s Josipom, Isus je prvi put izrazio osjećaje i ideje koji su svjedočili o novostečenoj svjesnosti svoje nesvakidašnje naravi i životne misije. Josip je pažljivo slušao ove bitne riječi svoga sina gotovo ništa ne govoreći; nije htio govoriti o činjenicama sa kojima

momentous words of his son but made few comments; he volunteered no information. The next day Jesus had a similar but longer talk with his mother. Mary likewise listened to the pronouncements of the lad, but neither did she volunteer any information. It was almost two years before Jesus again spoke to his parents concerning this increasing revelation within his own consciousness regarding the nature of his personality and the character of his mission on earth.

He entered the advanced school of the synagogue in August. At school he was constantly creating trouble by the questions he persisted in asking. Increasingly he kept all Nazareth in more or less of a hubbub. His parents were loath to forbid his asking these disquieting questions, and his chief teacher was greatly intrigued by the lad's curiosity, insight, and hunger for knowledge.

Jesus' playmates saw nothing supernatural in his conduct; in most ways he was altogether like themselves. His interest in study was somewhat above the average but not wholly unusual. He did ask more questions at school than others in his class.

Perhaps his most unusual and outstanding trait was his unwillingness to fight for his rights. Since he was such a well-developed lad for his age, it seemed strange to his playfellows that he was disinclined to defend himself even from injustice or when subjected to personal abuse. As it happened, he did not suffer much on account of this trait because of the friendship of Jacob, a neighbor boy, who was one year older. He was the son of the stone mason, a business associate of Joseph. Jacob was a great admirer of Jesus and made it his business to see that no one was permitted to impose upon Jesus because of his aversion to physical combat. Several times older and uncouth youths attacked Jesus, relying upon his reputed docility, but they always suffered swift and certain retribution at the hands of his self-appointed champion and ever-ready defender, Jacob the stone mason's son.

Jesus was the generally accepted leader of the Nazareth lads who stood for the higher ideals of their day and generation. He was really loved by his youthful associates, not only because he was fair, but also because he possessed a rare and understanding sympathy that betokened love and bordered on discreet compassion.

This year he began to show a marked preference for the company of older persons. He delighted in talking over things cultural, educational, social, economic, political, and religious with older minds, and his depth of reasoning and keenness of observation so charmed his adult associates that they were always more than willing to visit with him. Until he became responsible for the support of the home, his parents were constantly seeking to influence him to

mladić još nije bio upoznat. Isus je narednog dana imao sličan ali nešto dulji razgovor sa svojom majkom. Marija je jednako saslušala mladićeve riječi ali mu ni ona nije htjela obznanim nove činjenice. Prošle su gotovo dvije godine prije nego je Isus ponovo pomenuo svojim roditeljima sve veća otkrivenja naravi svoje ličnosti i zemaljske misije koja su se radala u njegovoj svijesti.

U kolovozu je počeo pohađati višu sinagošku školu. U školi je neprestano stvarao probleme svojim ustrajnim pitanjima. Isus je stvarao sve veću pometnju u Nazaretu. Roditelji mu nisu htjeli zabraniti da postavlja tolika pitanja, dok je Isusov učitelj bio iznenađen mladićevom radoznalošću, uvidom i žudnjom za novim saznanjima.

Isusovi prijatelji nisu vidjeli ništa neprirodno u njegovom ponašanju; po svemu je bio kao i oni. Istina da je imao nadprosječno, premda ne u cjelosti neprirodno zanimanje za školski materijal. Jedino je postavljao više pitanja od svojih vršnjaka.

Vjerojatno najneobičnija i najistaknutija Isusova osobina počiva u tome što se nije htio boriti za svoja prava. Kako je bio dobro razvijen za svoje godine, njegovi vršnjaci su se čudili što se nije htio zaštititi od nepravde i obraniti od zlostavljanja. Međutim, zahvaljujući svom prijateljstvu sa susjedom Jakovom koji je bio godinu dana stariji, Isus nije morao trpiti zle posljedice svoje miroljubivosti. Jakovljev otac je bio zidar i Josipov poslovni suradnik. Jakov se jako divio Isusu i pod okriljem njegove zaštite, Isus nije morao snositi posljedice svoje averzije prema fizičkom sukobu. Isus je više puta bio izložen napadu dosta starijih neotesanaca koji su računali na glasine o njegovoj neagresivnosti i koji su se uvijek našli licem u lice s Isusovim samozvanim tjelohraniteljem i spremnim zaštitnikom, zidarevim sinom Jakovom.

Isus je bio općenito prihvaćen kao vođa nazaretskih mladića koji se zalagao za ideale daleko naprednije od onih koji su obilježavali njegovu dob i generaciju. Bio je predmet iskrene simpatije svojih vršnjaka ne samo zato što je bio pošten već i zato što je posjedovao rijetku i suosjećajnu simpatiju koja je svjedočila o ljubavi i graničila s diskretnom samilošću.

Isus je ove godine počeo ispoljavati otvorenu naklonost prema druženju sa starijim osobama. Uživao je u raspravi kulturnih, obrazovnih, društvenih, ekonomskih, političkih i religioznih pitanja sa starijim ljudima; dubinom i pronicavošću svoje misli lako je osvajao svoje starije prijatelje koji su uvijek uživali u njegovom društvu. Sve do dana kad je preuzeo odgovornost za uzdržavanje obitelji, roditelji su ga neprestano nastojali ponukati da se druži sa svojim

associate with those of his own age, or more nearly his age, rather than with older and better-informed individuals for whom he evinced such a preference.

Late this year he had a fishing experience of two months with his uncle on the Sea of Galilee, and he was very successful. Before attaining manhood, he had become an expert fisherman.

His physical development continued; he was an advanced and privileged pupil at school; he got along fairly well at home with his younger brothers and sisters, having the advantage of being three and one-half years older than the oldest of the other children. He was well thought of in Nazareth except by the parents of some of the duller children, who often spoke of Jesus as being too pert, as lacking in proper humility and youthful reserve. He manifested a growing tendency to direct the play activities of his youthful associates into more serious and thoughtful channels. He was a born teacher and simply could not refrain from so functioning, even when supposedly engaged in play.

Joseph early began to instruct Jesus in the diverse means of gaining a livelihood, explaining the advantages of agriculture over industry and trade. Galilee was a more beautiful and prosperous district than Judea, and it cost only about one fourth as much to live there as in Jerusalem and Judea. It was a province of agricultural villages and thriving industrial cities, containing more than two hundred towns of over five thousand population and thirty of over fifteen thousand.

When on his first trip with his father to observe the fishing industry on the lake of Galilee, Jesus had just about made up his mind to become a fisherman; but close association with his father's vocation later on influenced him to become a carpenter, while still later a combination of influences led him to the final choice of becoming a religious teacher of a new order.

### 3. THE ELEVENTH YEAR (A.D. 5)

Throughout this year the lad continued to make trips away from home with his father, but he also frequently visited his uncle's farm and occasionally went over to Magdala to engage in fishing with the uncle who made his headquarters near that city.

Joseph and Mary were often tempted to show some special favoritism for Jesus or otherwise to betray their knowledge that he was a child of promise, a son of destiny. But both of his parents were extraordinarily wise and sagacious in all these matters. The few times they did in any manner exhibit any preference for him, even in the slightest degree, the lad was quick to refuse all such special consideration.

vršnjacima ili osobama približne dobi, umjesto što će provoditi vrijeme s bolje informiranim starijim ljudima prema kojima je pokazivao toliku naklonost.

Drugom polovicom ove godine išao je u ribu s ujakom na Galilejskom jezeru i pokazao se vrlo uspješnim ribarom. Prije nego što će dostići punu zrelost, odlično je ovladao ribarstvom.

Isus se nastavio razvijati fizički; u školi je bio napredan i povlašten učenik; kod kuće se dobro slagao s braćom i sestrama jer je imao prednost od tri i pol godine, koliko je bio stariji od svog najstarijeg brata. Osim roditelja određene glupave djece koji su ga smatrali uobraženjakom bez primjerne poniznosti i djetinje rezerviranosti, bio je jako omiljen u cijelom Nazaretu. Sve češće je upravljao slobodne aktivnosti svojih mladih prijatelja u ozbiljnijem i dubokomnijem smjeru. Bio je jako nadaren učitelj koji je posve prirodno djelovao u ovoj ulozi, ne mogavši se susdržati ni kad je tobože bio zaokupljen igrom.

Josip je rano počeo poučavati Isusa različitim metodama zarađivanja za život objasnivši mu prednosti poljoprivrednih nad industrijskim i trgovinskim djelatnostima. Galileja je bila ljepša i bogatija provincija od Judeje, dok je cijena življenja u Galileji bila četiri puta niža od cijene u Jeruzalemu i Judeji. Bila je to provincija poljoprivrednih sela i naprednih industrijskih gradova koja je brojila više od dvije stotine mjesta s preko pet tisuća žitelja i više od trideset s preko petnaest tisuća.

Na svom prvom putovanju sa ocem na kojem se upoznao s ribarenjem na obalama Galilejskog jezera, Isus je odlučio postati ribar; ali nakon intenzivnijeg bavljenja očevim zanatom, s vremenom je postao tesar, dok je zatim zahvaljujući spletu okolnosti donio konačnu odluku da će postati religiozni učitelj novog reda.

### 3. JEDANAESTA GODINA (5. godina p.K.)

Isus je ove godine nastavio putovati sa svojim ocem, dok je često išao u posjetu ujakovom seoskom gazdinstvu i povremeno u Magdalu, gdje je ribario s ujakom koji je živio u blizini ovog grada.

Josip i Marija su često dolazili u iskušenje da pokažu naročitu naklonost prema Isusu ili da na druge načine objelodane svoje uvjerenje da je Isus bio obećano dijete, sin sudbine. Ali pokazali su se jako mudrim i promišljenim po ovom pitanju. Kad su mu u nekoliko slučajeva pokazali čak i najmanju mjeru naklonosti nad drugom djecom, Isus je spremno odbio sve takve specijalne povlastice.

Jesus spent considerable time at the caravan supply shop, and by conversing with the travelers from all parts of the world, he acquired a store of information about international affairs that was amazing, considering his age. This was the last year in which he enjoyed much free play and youthful joyousness. From this time on difficulties and responsibilities rapidly multiplied in the life of this youth.

On Wednesday evening, June 24, A.D. 5, Jude was born. Complications attended the birth of this, the seventh child. Mary was so very ill for several weeks that Joseph remained at home. Jesus was very much occupied with errands for his father and with many duties occasioned by his mother's serious illness. Never again did this youth find it possible to return to the childlike attitude of his earlier years. From the time of his mother's illness--just before he was eleven years old--he was compelled to assume the responsibilities of the first-born son and to do all this one or two full years before these burdens should normally have fallen on his shoulders.

The chazan spent one evening each week with Jesus, helping him to master the Hebrew scriptures. He was greatly interested in the progress of his promising pupil; therefore was he willing to assist him in many ways. This Jewish pedagogue exerted a great influence upon this growing mind, but he was never able to comprehend why Jesus was so indifferent to all his suggestions regarding the prospects of going to Jerusalem to continue his education under the learned rabbis.

About the middle of May the lad accompanied his father on a business trip to Scythopolis, the chief Greek city of the Decapolis, the ancient Hebrew city of Beth-shean. On the way Joseph recounted much of the olden history of King Saul, the Philistines, and the subsequent events of Israel's turbulent history. Jesus was tremendously impressed with the clean appearance and well-ordered arrangement of this so-called heathen city. He marveled at the open-air theater and admired the beautiful marble temple dedicated to the worship of the "heathen" gods. Joseph was much perturbed by the lad's enthusiasm and sought to counteract these favorable impressions by extolling the beauty and grandeur of the Jewish temple at Jerusalem. Jesus had often gazed curiously upon this magnificent Greek city from the hill of Nazareth and had many times inquired about its extensive public works and ornate buildings, but his father had always sought to avoid answering these questions. Now they were face to face with the beauties of this gentile city, and Joseph could not gracefully ignore Jesus' inquiries.

It so happened that just at this time the annual competitive games and public demonstrations

Isus je provodio dosta vremena u karavanskoj radnji i kroz razgovor s putnicima iz svih krajeva svijeta, stekao je dosta znanja o međunarodnim pitanjima, što je bilo jako neobično s obzirom na njegovu dob. Bila je to posljednja godina Isusove bezbrižnosti i mladalačke radosti. Od ovog je časa pred mladićem stajao sve veći broj teškoća i odgovornosti.

Juda je rođen u srijedu ujutro 24. lipnja 5. godine p. K. Rođenje ovog sedmog djeteta je bilo praćeno određenim komplikacijama. Marija je više tjedana bila toliko bolesna da je Josip odlučio ostati kod kuće. Isus je bio jako zauzet slijedeći očeve upute i izvršavajući mnogobrojne dužnosti koje su ga snašle zahvaljujući majčinoj bolesti. Ovaj mladić nikad više nije bio u stanju vratiti se djetinjoj bezbrižnosti ranijih godina. Od ove majčine bolesti--malo prije nego što će napuniti jedanaest godina--bio je primoran prihvatiti odgovornosti prvorodenog sina, i to punu godinu ili dvije prije nego bi ovi tereti normalno pali na njegova pleća.

Hazan je svakog tjedna provodio jednu večer s Isusom pomažući mu da ovlada hebrejskim spisima. Bio je jako impresioniran napretkom ovog nadarenog učenika kojem je spremno pomagao na svaki mogući način. Ovaj židovski pedagog je ispoljio snažan utjecaj na mladićev prijemljivi um, premda nikad nije bio u stanju shvatiti Isusovu ravnodušnost prema svim izgledima da nastavi obrazovanje pod nadzorom učenih rabina u Jeruzalemu.

Mladić se otprilike sredinom svibnja pridružio ocu na poslovnom putovanju u Skitopol, grčku prijestolnicu Dekapolisa, prastarog hebrejskog grada Bet-Šana. Josip je na putu dosta govorio o starijoj povijesti kralja Šaula, Filistejaca i kasnijih događaja koji su obilježili burnu povijest Izraela. Isusa su jako dojmili red i čistoća ovog takozvanog poganskog grada. Radoznalo se divio otvorenom kazalištu, dok je s poštovanjem promatrao lijepi mramorni hram posvećen obožavanju "poganskih" bogova. Josipa je jako uznemirilo mladićevo oduševljenje, te je nastojalo neutralizirati ove povolje utiske uznoseći ljepotu i veličanstvo židovskog hrama u Jeruzalemu. Isus je često radoznalo promatrao ovaj čarobni grčki grad s obronaka nazaretske gore, često upitkujući o opsežnim javnim radovima i kitnjastim zgradama, dok je Josip uvijek nastojao izbjeći odgovore na ova pitanja. Ovom su se prilikom suočili s ljepotama ovog nežidovskog grada i Josip nije mogao čiste savjesti zanemariti Isusova pitanja.

Upravo u ovo vrijeme u Skitopolskom amfiteatru su držane godišnje natjecateljske igre

of physical prowess between the Greek cities of the Decapolis were in progress at the Scythopolis amphitheater, and Jesus was insistent that his father take him to see the games, and he was so insistent that Joseph hesitated to deny him. The boy was thrilled with the games and entered most heartily into the spirit of the demonstrations of physical development and athletic skill. Joseph was inexpressibly shocked to observe his son's enthusiasm as he beheld these exhibitions of "heathen" vaingloriousness. After the games were finished, Joseph received the surprise of his life when he heard Jesus express his approval of them and suggest that it would be good for the young men of Nazareth if they could be thus benefited by wholesome outdoor physical activities. Joseph talked earnestly and long with Jesus concerning the evil nature of such practices, but he well knew that the lad was unconvinced.

The only time Jesus ever saw his father angry with him was that night in their room at the inn when, in the course of their discussions, the boy so far forgot the trends of Jewish thought as to suggest that they go back home and work for the building of an amphitheater at Nazareth. When Joseph heard his first-born son express such un-Jewish sentiments, he forgot his usual calm demeanor and, seizing Jesus by the shoulder, angrily exclaimed, "My son, never again let me hear you give utterance to such an evil thought as long as you live." Jesus was startled by his father's display of emotion; he had never before been made to feel the personal sting of his father's indignation and was astonished and shocked beyond expression. He only replied, "Very well, my father, it shall be so." And never again did the boy even in the slightest manner allude to the games and other athletic activities of the Greeks as long as his father lived.

Later on, Jesus saw the Greek amphitheater at Jerusalem and learned how hateful such things were from the Jewish point of view. Nevertheless, throughout his life he endeavored to introduce the idea of wholesome recreation into his personal plans and, as far as Jewish practice would permit, into the later program of regular activities for his twelve apostles.

At the end of this eleventh year Jesus was a vigorous, well-developed, moderately humorous, and fairly lighthearted youth, but from this year on he was more and more given to peculiar seasons of profound meditation and serious contemplation. He was much given to thinking about how he was to carry out his obligations to his family and at the same time be obedient to the call of his mission to the world; already he had conceived that his ministry was not to be limited to the betterment of the Jewish people.

i javne demonstracije fizičkih sposobnosti između različitih grčkih gradova Dekapolisa i Isus je toliko insistirao da posjete ova natjecanja da se Josip ustručavao uskratiti njegovu želju. Dječak je bio jako oduševljen igrama i svesrdno je prihvatio duh demonstracije fizičke snage i atletskih sposobnosti. Josip je bio neizrecivo šokiran što je njegov sin bio toliko oduševljen ovim ispoljenjem "poganske" razmetljivosti. Po svršetku natjecanja, Josip je doživio najveće iznenađenje cijelog svog života kad je Isus s odobravanjem predložio kako bi nazaretski mladići izvukli veliku korist iz tako zdravih fizičkih aktivnosti. Josip se vrlo ozbiljno i riječito suprotstavio ovoj ideji ističući zlu narav ovakvog natjecanja premda je dobro znao da njegove riječi nisu promijenile Isusovo mišljenje.

Isus je vidio Josipovu ljutnju samo jednom u cijelom svom životu--kad su se ove noći vratili u svratište i kad je tijekom rasparve u tolikoj mjeri zaboravio pravac židovske misli da je predložio da po povratku u Nazaret počnu graditi amfiteatar. Kad je Josip čuo ove nežidovske ideje svog prvorodenog sina, zaboravio je svoje normalno blago držanje i uhvativši Isusa ispod ruke, ljutito je uzviknuo, "Sine, da više nikad u životu nisi izrekao tako pokvarene misli." Isus je bio zaprepašten Josipovim snažnim ispoljenjem emocija; Isus nikad prije nije bio predmet očevo g ogorčenja i bio je neizrecivo začuđen i iznenađen. Jedino je odgovorio, "Dobro oče, tako će i biti." I mladić više nikad nije ni u najmanjoj mjeri aludirao na natjecateljske igre i druge grčke sportske aktivnosti do kraja Josipovog života.

Isus je kasnije imao priliku vidjeti grčki amfiteatar u Jeruzalemu i naučiti koliko su Židovi prezirali sportska natjecanja. No on je unatoč tome uvijek nastojao stvoriti uvjete za zdravu rekreaciju u osobnom životu i koliko su to dopuštali židovski običaji, u kasnijim redovnim aktivnostima dvanaestorice apostola.

Pred kraj jedanaeste godine, Isus je bio snažan, dobro razvijen, umjereno duhovit i prilično bezbrižan mladić, dok se od ovog časa sve više počeo odavati neuobičajenim periodima duboke meditacije i ozbiljnog razmišljanja. Dosta je razmišljao kako da podmiri obiteljske dužnosti istovremeno se povinujući pozivu svoje svjetske misije; već je bio odlučio da njegova služba neće biti ograničena na ostvarenje dobrobiti židovskog naroda.

#### 4. THE TWELFTH YEAR (A.D. 6)

This was an eventful year in Jesus' life. He continued to make progress at school and was indefatigable in his study of nature, while increasingly he prosecuted his study of the methods whereby men make a living. He began doing regular work in the home carpenter shop and was permitted to manage his own earnings, a very unusual arrangement to obtain in a Jewish family. This year he also learned the wisdom of keeping such matters a secret in the family. He was becoming conscious of the way in which he had caused trouble in the village, and henceforth he became increasingly discreet in concealing everything which might cause him to be regarded as different from his fellows.

Throughout this year he experienced many seasons of uncertainty, if not actual doubt, regarding the nature of his mission. His naturally developing human mind did not yet fully grasp the reality of his dual nature. The fact that he had a single personality rendered it difficult for his consciousness to recognize the double origin of those factors which composed the nature associated with that selfsame personality.

From this time on he became more successful in getting along with his brothers and sisters. He was increasingly tactful, always compassionate and considerate of their welfare and happiness, and enjoyed good relations with them up to the beginning of his public ministry. To be more explicit: He got along with James, Miriam, and the two younger (as yet unborn) children, Amos and Ruth, most excellently. He always got along with Martha fairly well. What trouble he had at home largely arose out of friction with Joseph and Jude, particularly the latter.

It was a trying experience for Joseph and Mary to undertake the rearing of this unprecedented combination of divinity and humanity, and they deserve great credit for so faithfully and successfully discharging their parental responsibilities. Increasingly Jesus' parents realized that there was something superhuman resident within this eldest son, but they never even faintly dreamed that this son of promise was indeed and in truth the actual creator of this local universe of things and beings. Joseph and Mary lived and died without ever learning that their son Jesus really was the Universe Creator incarnate in mortal flesh.

This year Jesus paid more attention than ever to music, and he continued to teach the home school for his brothers and sisters. It was at about this time that the lad became keenly conscious of the difference between the viewpoints of Joseph and Mary regarding the nature of his mission. He pondered much over his parents' differing opinions, often hearing their discussions when they thought he was sound asleep.

#### 4. DVANAESTA GODINA (6. godina p.K.)

Bila je to znamenita godina Isusovog života. Nastavio je napredovati u školi neumorno proučavajući prirodu, dok se sve više zanimao za proučavanje različitih metoda zarađivanja za život. Počeo je redovno raditi u tesarskoj radionici koja se nalazila uz kuću i bilo mu je dopušteno upravljati svojim prihodima, što je bilo vrlo neuobičajeno za židovsku obitelj. Ove je godine naučio da je bilo mudro ne obznanjivati ova pitanja drugim članovima obitelji. Počeo je shvaćati da je svojim ponašanjem izazivao probleme u selu, zahvaljujući čemu je postao dosta diskretniji u pogledu svih aktivnosti po kojima se razlikovao od svojih vršnjaka.

Tijekom ove godine doživio je više razdoblja neizvjesnosti, ako ne i istinske sumnje u pogledu naravi svoje misije. Njegov um je prolazio normalnim razvojnim procesom i još uvijek nije bio u stanju potpuno shvatiti stvarnost svoje dvojne naravi. Zahvaljujući tome što je imao samo jednu ličnost, bilo mu je teže prepoznati njezinu povezanost s elementima naravi koji su vukli porijeklo iz dvaju različitih izvora.

Od ovog doba na dalje, naučio se bolje ophoditi prema svojoj braći i sestrama. Postao je taktičniji, suosjećajniji i obzirniji prema njihovoj dobrobiti i sreći i tako su bili u stanju ostati u dobrim odnosima sve do početka njegove javne službe. Preciznije rečeno, odlično se slagao s Jakovom, Marijanom i dvoje najmlađe (još nerođene) djece, Amosom i Rutom. S Martom se prilično dobro slagao. Problemi su uglavnom izbijali pri odnosu s Josipom i Judom, naročito ovim drugim.

Josip i Marija su prolazili kroz velika iskušenja podižući ovaj jedinstveni spoj božanstvenosti i ljudskosti i zaslužuju svaku pohvalu za vjerno i uspješno izvršenje svojih roditeljskih dužnosti. Isusovi roditelji su sve više spoznavali da je u njihovom najstarijem sinu postojalo nešto nadljudsko, premda nikad nisu ni sanjali da je ovaj sin obećanja bio istinski i stvarni stvoritelj svih stvari i bića cijelog lokalnog svemira. Do kraja života Josip i Marija nisu saznali da je njihov sin Isus bio Kozmički Stvoritelj utjelovljen u ljudskom obličju.

Više nego ikad prije, Isus se ove godine posvetio glazbi, dok je kod kuće nastavio podučavati svoju mlađu braću i sestre. Otprilike u ovo doba mladić je postao duboko svjestan da su Josip i Marija imali različito tumačenje njegove životne misije. Dosta je razmišljao o različitim pogledima svojih roditelja često slušajući njihove rasprave dok su mislili da je čvrsto spavao.

More and more he inclined to the view of his father, so that his mother was destined to be hurt by the realization that her son was gradually rejecting her guidance in matters having to do with his life career. And, as the years passed, this breach of understanding widened. Less and less did Mary comprehend the significance of Jesus' mission, and increasingly was this good mother hurt by the failure of her favorite son to fulfill her fond expectations.

Joseph entertained a growing belief in the spiritual nature of Jesus' mission. And but for other and more important reasons it does seem unfortunate that he could not have lived to see the fulfillment of his concept of Jesus' bestowal on earth.

During his last year at school, when he was twelve years old, Jesus remonstrated with his father about the Jewish custom of touching the bit of parchment nailed upon the doorpost each time on going into, or coming out of, the house and then kissing the finger that touched the parchment. As a part of this ritual it was customary to say, "The Lord shall preserve our going out and our coming in, from this time forth and even forevermore." Joseph and Mary had repeatedly instructed Jesus as to the reasons for not making images or drawing pictures, explaining that such creations might be used for idolatrous purposes. Though Jesus failed fully to grasp their proscriptions against images and pictures, he possessed a high concept of consistency and therefore pointed out to his father the essentially idolatrous nature of this habitual obeisance to the doorpost parchment. And Joseph removed the parchment after Jesus had thus remonstrated with him.

As time passed, Jesus did much to modify their practice of religious forms, such as the family prayers and other customs. And it was possible to do many such things at Nazareth, for its synagogue was under the influence of a liberal school of rabbis, exemplified by the renowned Nazareth teacher, Jose.

Throughout this and the two following years Jesus suffered great mental distress as the result of his constant effort to adjust his personal views of religious practices and social amenities to the established beliefs of his parents. He was distraught by the conflict between the urge to be loyal to his own convictions and the conscientious admonition of dutiful submission to his parents; his supreme conflict was between two great commands which were uppermost in his youthful mind. The one was: "Be loyal to the dictates of your highest convictions of truth and righteousness." The other was: "Honor your father and mother, for they have given you life and the nurture thereof." However, he never shirked the responsibility of making the necessary daily adjustments between these realms of loyalty to one's personal convictions and duty toward one's family, and he achieved the satisfaction of

Isus je sve više naginjao mišljenju svoga oca, tako da je Marija bila osuđena na razočaranje gledajući kako se Isus postupno oslobađao njezinog utjecaja u pogledu svega vezanog uz svoj životni put i poziv. I kako su godine prolazile, mišljenja su im se sve više razilazila. Marija je sve manje bila u stanju razumjeti značaj Isusove misije i ova dobra majka je bila sve više povrijeđena što ovaj omiljeni sin nije ispunjavao njezina najiskrenija iščekivanja.

Josip je sve više sumnjao u duhovnu narav Isusove misije. Iz ovih i drugih bitnijih razloga, žalosno je što nije poživio da vidi ostvarenje svojih shvaćanja naravi Isusovog zemaljskog darivanja.

Tijekom svoje posljednje školske godine, kad mu je bilo dvanaest godina, Isus je objasnio Josipu svoje neslaganje s židovskim običajem ljubljenja prsta kojim se dotakne pergament obješen na dovratniku prilikom svakog ulazka i izlaska iz kuće. Kao dio ovog rituala bilo je običaj reći, "Čuvao Jahve tvoj izlazak i povratak odsada do vijeka." Josip i Marija su Isusu više puta objasnili razloge koji su vodili k zabrani crtanja i modeliranja različitih oblika, navodeći činjenicu da su takvi predmeti mogli poslužiti idolopokloničkim namjerama. Premda Isus nije bio u stanju u cjelosti razumjeti razloge koji su vodili zabrani crtanja i modeliranja, posjedovao je izražajnu moć dosljednosti, te je stoga ocu ukazao na idolopokloničku narav ovog ropskog običaja koji je zahtijevao da se dodirne pergament obješen na dovratniku. I Josip je skinuo pergament nakon ovog razgovora s Isusom.

Kako je vrijeme više prolazilo, Isus je značajno izmijenio religiozne formalnosti obiteljskih molitvi i drugih običaja. I to mu je bilo dopušteno zahvaljujući utjecaju liberalne nazaretske škole rabinskog učenja koju je u svom primjeru oblikovao glasoviti nazaretski učitelj po imenu Jozo.

Tijekom ove i dvaju narednih godina Isus je često bio izložen uznemirujućim mentalnim nastojanjima da uskladi svoje osobne religiozne običaje i društvene obzire s kristaliziranim vjerovanjima svojih roditelja. Bio je rastrgan sukobom između poriva da ostane vjeran vlastitim uvjerenjima i glasa savjesti koji je nalaagao poslušnu pokornost roditeljima; naročito je bio rastrgan sukobom između dvaju velikih zapovijedi koje su držale bitnu poziciju u njegovom mladenačkom umu. Jedna je bila: "Odano slijedi naloge svojih najviših uvjerenja istine i ispravnosti." Druga je bila: "Poštuj svoga oca i majku svoju, jer ti oni dadeše život i uzdržavanje." Međutim, on nikada nije zanemario odgovornosti svakodnevne uspostave ravnoteže između ovih dvaju domena, odanosti vlastitim osobnim uvjerenjima i obiteljskim dužnostima, čime je ostvario zadovoljstvo sve

effecting an increasingly harmonious blending of personal convictions and family obligations into a masterful concept of group solidarity based upon loyalty, fairness, tolerance, and love.

#### 5. HIS THIRTEENTH YEAR (A.D. 7)

In this year the lad of Nazareth passed from boyhood to the beginning of young manhood; his voice began to change, and other features of mind and body gave evidence of the oncoming status of manhood.

On Sunday night, January 9, A.D. 7, his baby brother, Amos, was born. Jude was not yet two years of age, and the baby sister, Ruth, was yet to come; so it may be seen that Jesus had a sizable family of small children left to his watchcare when his father met his accidental death the following year.

It was about the middle of February that Jesus became humanly assured that he was destined to perform a mission on earth for the enlightenment of man and the revelation of God. Momentous decisions, coupled with far-reaching plans, were formulating in the mind of this youth, who was, to outward appearances, an average Jewish lad of Nazareth. The intelligent life of all Nebadon looked on with fascination and amazement as all this began to unfold in the thinking and acting of the now adolescent carpenter's son.

On the first day of the week, March 20, A.D. 7, Jesus graduated from the course of training in the local school connected with the Nazareth synagogue. This was a great day in the life of any ambitious Jewish family, the day when the first-born son was pronounced a "son of the commandment" and the ransomed first-born of the Lord God of Israel, a "child of the Most High" and servant of the Lord of all the earth.

Friday of the week before, Joseph had come over from Sepphoris, where he was in charge of the work on a new public building, to be present on this glad occasion. Jesus' teacher confidently believed that his alert and diligent pupil was destined to some outstanding career, some distinguished mission. The elders, notwithstanding all their trouble with Jesus' nonconformist tendencies, were very proud of the lad and had already begun laying plans which would enable him to go to Jerusalem to continue his education in the renowned Hebrew academies.

As Jesus heard these plans discussed from time to time, he became increasingly sure that he would never go to Jerusalem to study with the rabbis. But he little dreamed of the tragedy, so soon to occur, which would insure the abandonment of all such plans by causing him to assume the responsibility for the support and direction of a large family, presently to

skladnijeg spoja osobnih uvjerenja i obiteljskih dužnosti i vješto stvorio grupnu solidarnost utemeljenu na odanosti, poštenju, trpeljivosti i ljubavi.

#### 5. TRINAESTA GODINA (7. godina p.K.)

Nazaretski mladić je ove godine prešao prag odraslog doba; počeo je mijenjati boju glasa, dok su i druga umna i tjelesna obilježja počela govoriti o dolasku zrelosti.

U nadjelju uvečer 9. siječnja 7. godine p.K., rođen je Isusov brat Amos. Judi još nisu bile dvije godine, dok se Ruta još nije bila rodila; i tako se može vidjeti da je naredne godine uoči Josipove smrti Isus morao preuzeti brigu za veliku obitelj i veći broj male djece.

Bilo je to otprilike sredinom siječnja ove godine kad je Isus postao ljudski uvjeren da mu je bilo suđeno da se posveti izvršenju zemaljske misije u cilju prosvjećenja ljudi i otkrivenja Boga. U umu Isusa koji se činio posve prosječnim židovskim mladićem iz Nazareta, formirale su se značajne odluke i dalekosežni planovi. Inteligentna bića cijelog Nazareta su s velikim uzbuđenjem i fascinacijom promatrala početne stadije razvoja misli i djelovanja ovog mladog tesarovog sina.

Isus je diplomirao 20. ožujka 7. godine p.K., prvog dana ovog tjedna; završio je kurs obuke u okviru lokalne škole povezane s nazaretskom sinagogom. Bio je to veliki dan u životu svake ambiciozne židovske obitelji, dan kad je prvorodeni sin proglašen "sinom zapovijedi" i iskupljenim prvorodencem Gospodina Boga Izraelovog, "djeteta Previšnjeg" i sluga Boga cijele zemlje.

U petak, tjedan prije nego što će Isus diplomirati, Josip se vratio iz Seforisa gdje je nadgledao izgradnju određene javne zgrade, kako bi prisustvovao ovom radosnom događaju. Isusov učitelj je bio čvrsto uvjeren da je njegovog vrijednog i inteligentnog učenika čekala neka nesvakidašnja karijera, specijalna misija. Unatoč svim problemima s Isusovim individualističkim tendencijama, starješine su se ponosile mladićem i već su počele formirati planove za nastavak njegovog školovanja u Jeruzalemu na glasovitim židovskim akademijama.

Povremeno slušajući o ovim planovima, Isus je svakim danom postajao sve uvjereniji da neće pohađati rabinske studije u Jeruzalemu. Ali on nije ni sanjao o tragediji koja će ga nedugo snaći, poremetivši sve takve planove i primoravši ga da preuzme odgovornost za upravu i podizanje velike obitelji koja je po dobitku novog člana pored Isusa i njegove majke

consist of five brothers and three sisters as well as his mother and himself. Jesus had a larger and longer experience rearing this family than was accorded to Joseph, his father; and he did measure up to the standard which he subsequently set for himself: to become a wise, patient, understanding, and effective teacher and eldest brother to this family--his family--so suddenly sorrow-stricken and so unexpectedly bereaved.

## 6. THE JOURNEY TO JERUSALEM

Jesus, having now reached the threshold of young manhood and having been formally graduated from the synagogue schools, was qualified to proceed to Jerusalem with his parents to participate with them in the celebration of his first Passover. The Passover feast of this year fell on Saturday, April 9, A.D. 7. A considerable company (103) made ready to depart from Nazareth early Monday morning, April 4, for Jerusalem. They journeyed south toward Samaria, but on reaching Jezreel, they turned east, going around Mount Gilboa into the Jordan valley in order to avoid passing through Samaria. Joseph and his family would have enjoyed going down through Samaria by way of Jacob's well and Bethel, but since the Jews disliked to deal with the Samaritans, they decided to go with their neighbors by way of the Jordan valley.

The much-dreaded Archelaus had been deposed, and they had little to fear in taking Jesus to Jerusalem. Twelve years had passed since the first Herod had sought to destroy the babe of Bethlehem, and no one would now think of associating that affair with this obscure lad of Nazareth.

Before reaching the Jezreel junction, and as they journeyed on, very soon, on the left, they passed the ancient village of Shunem, and Jesus heard again about the most beautiful maiden of all Israel who once lived there and also about the wonderful works Elisha performed there. In passing by Jezreel, Jesus' parents recounted the doings of Ahab and Jezebel and the exploits of Jehu. In passing around Mount Gilboa, they talked much about Saul, who took his life on the slopes of this mountain, King David, and the associations of this historic spot.

As they rounded the base of Gilboa, the pilgrims could see the Greek city of Scythopolis on the right. They gazed upon the marble structures from a distance but went not near the gentile city lest they so defile themselves that they could not participate in the forthcoming solemn and sacred ceremonies of the Passover at Jerusalem. Mary could not understand why neither Joseph nor Jesus would speak of Scythopolis. She did not know about their controversy of the previous year as they had never revealed this episode to her.

imala petoro braće i tri sestre. Isus je više i dulje imao priliku posvetiti se podizanju svoje obitelji nego je to bio slučaj s njegovim ocem Josipom; i Isus je bio dorastao očekivanjima koja je pred sebe postavio: namjeri da postane mudar, strpljiv, suosjećajan i djelotvoran učitelj i najstariji brat ove obitelji – svoje obitelji – koja će nedugo zatim biti ožalošćena i tako iznenadno pogođena Josipovom tragičnom smrću.

## 6. PUTOVANJE U JERUZALEM

Nakon što je dostigao prag zrelog doba i službeno diplomirao iz sinagoške škole, Isus je primio dopuštenje da posjeti Jeruzalem sa svojim roditeljima i da prisustvuje svojoj prvoj proslavi Pashe. Pashalni blagdan je pao na subotu 9. travnja. 7. godine p.K. U ponedjeljak ujutro, 4. travnja, veća grupa od 103 osobe uputila se iz Nazareta prema Jeruzalemu. Putovali su prema Samariji i kad su dostigli Ezdrelon, skrenuli su prema istoku idući oko Gilboe kroz jordansku dolinu kako bi zaobišli Samariju. Josip i njegova obitelj bi uveliko uživali u putovanju Samarijom preko Jakobovog zdenca i Betela, ali kako Židovi nisu htjeli imati posla sa samarićanima, odlučili su držati se svojih susjeda i putovati dolinom Jordana.

Po svrgnuću omraženog Arhelaja, nisu se više bojali povesti Isusa u Jeruzalem. Prošlo je punih dvanaest godina otkako je Herod pokušao uništiti betlehemske djeteta i nitko više ne bi ni pomislio da poveže ove događaje s neuglednim mladićem iz Nazareta.

Malo prije nego što će doći do Ezdrelonske raskrce putujući prema zapadu, prošli su pored prastarog seoceta po imenu Šunem i Isus je ponovo imao priliku čuti pripovijed o najljepšoj izraelskoj djevojci koja je nekoć ovdje živjela i o Elizejevim čudesnim djelima koja su obilježila ovo mjesto. Prolazeći pored Ezrelona, Isusovi roditelji su govorili o Ahabu i Izebeli i Jehovim poduzećima. Idući oko Gilboe govorili su o Šaulu koji se bacio na mač na padinama ove gore i o vezama kralja Davida s ovim povijesnim odredištem.

Nakon što su zaobišli Gilbou, pred hodočasnici se s desne strane otvorio pogled na grčki grad Skitopol. Dok su iz daljine promatrali njegove mramorne građevine, nisu htjeli prići ovom nežidovskom gradu da se ne bi okaljali, jer u tom slučaju ne bi mogli prisustvovati predstojećim svećanim i svetim ceremonijama blagdana Pashe u Jeruzalemu. Marija nije mogla razumjeti zašto Josip i Isus nisu htjeli govoriti o Skitopolu. Ona nije znala o njihovoj prošlogodišnjoj polemici zato što nikad nisu pominjali ove događaje.

The road now led immediately down into the tropical Jordan valley, and soon Jesus was to have exposed to his wondering gaze the crooked and ever-winding Jordan with its glistening and rippling waters as it flowed down toward the Dead Sea. They laid aside their outer garments as they journeyed south in this tropical valley, enjoying the luxurious fields of grain and the beautiful oleanders laden with their pink blossoms, while massive snow-capped Mount Hermon stood far to the north, in majesty looking down on the historic valley. A little over three hours' travel from opposite Scythopolis they came upon a bubbling spring, and here they camped for the night, out under the starlit heavens.

On their second day's journey they passed by where the Jabbok, from the east, flows into the Jordan, and looking east up this river valley, they recounted the days of Gideon, when the Midianites poured into this region to overrun the land. Toward the end of the second day's journey they camped near the base of the highest mountain overlooking the Jordan valley, Mount Sartaba, whose summit was occupied by the Alexandrian fortress where Herod had imprisoned one of his wives and buried his two strangled sons.

The third day they passed by two villages which had been recently built by Herod and noted their superior architecture and their beautiful palm gardens. By nightfall they reached Jericho, where they remained until the morrow. That evening Joseph, Mary, and Jesus walked a mile and a half to the site of the ancient Jericho, where Joshua, for whom Jesus was named, had performed his renowned exploits, according to Jewish tradition.

By the fourth and last day's journey the road was a continuous procession of pilgrims. They now began to climb the hills leading up to Jerusalem. As they neared the top, they could look across the Jordan to the mountains beyond and south over the sluggish waters of the Dead Sea. About halfway up to Jerusalem, Jesus gained his first view of the Mount of Olives (the region to be so much a part of his subsequent life), and Joseph pointed out to him that the Holy City lay just beyond this ridge, and the lad's heart beat fast with joyous anticipation of soon beholding the city and house of his heavenly Father.

On the eastern slopes of Olivet they paused for rest in the borders of a little village called Bethany. The hospitable villagers poured forth to minister to the pilgrims, and it happened that Joseph and his family had stopped near the house of one Simon, who had three children about the same age as Jesus--Mary, Martha, and Lazarus. They invited the Nazareth family in for refreshment, and a lifelong friendship sprang up between the two families. Many times afterward, in his eventful life, Jesus stopped in this home.

Put je sada vodio direktno jordanskom tropskom dolinom i pred Isusovim začuđenim očima se uskoro ukazao vijugavi Jordan, svjetlucava i uskomešana vodena masa koja je tekla prema Mrtvom moru. Dok su putovali ovom tropskom dolinom, morali su se osloboditi toplije odjeće i jako su uživali u bujnim žitnim poljima i prelijepim oleanderima prepunim ružičastih cvjetova, dok su se daleko na sjeveru uzdizali snijegom prekriveni vrhovi Hermonske gore veličanstveno natkriljujući ovu povijesnu dolinu. Nakon nešto više od tri sata putovanja poslije Skitopola, naišli su na žuboreće vrelo gdje su se pod otvorenim zvjezdanim nebom utaborili da prenoće.

Drugog su dana prošli mjesto gdje se Jabok s istoka ulijeva u Jordan i gledajući prema istoku, prisjetili su se Gideonova doba kad su Midijanci preplavili ovu oblast i preuzeli cijelu zemlju. Pred kraj drugog dana, utaborili su se blizu podnožja Sartabske gore, najviše planine koja je natkrivala jordansku dolinu, na čijim se vrhovima nalazila aleksandrijska tvrđava gdje je Herod utamničio jednu svoju ženu i gdje je zakopao svoja dva zadavljena sina.

Trećeg su dana prošli pored dva sela koja je Herod nedavno podigao, diveći se njihovoj arhitekturi i prelijepim vrtovima punim palmi. Prije noći su stigli do Jerihona, gdje su se zadržali do kraja dana. Josip, Marija i Isus su te večeri odlučili pješaćiti jednu i pol milju do starog Jerihona, gdje je prema židovskim predanjima Jošua, prema kojem je Isus dobio ime, izvršio svoje glasovite poduhvate.

Četvrtog, posljednjeg, dana putovanja, staza je bila puna hodočasnika. Počeli su se uspinjati brdima koja su vodila do Jeruzalema. Kako su se primicali vrhu, mogli su vidjeti planine s druge strane Jordana, dok su prema jugu vidjeli nepokretne vode Mrtvog mora. Otprilike na pola puta prema Jeruzalemu Isus je prvi put imao priliku vidjeti Maslinsku goru (oblast koja će uskoro postati tako bitnim dijelom njegovog života) i kad je Josip rekao da sveti grad leži s druge strane njezinih grebena, mladićevo je srce poskočilo u iščekivanju ovog prizora, svetog grada i kuće njegovog nebeskog Oca.

Na istočnim padinama Maslinske gore zaustavili su se da predahnu ispred malog sela po imenu Betanija. Gostoljubivi mještani su pohitili da dočekaju hodočasnike i Josipova se obitelj zaustavila pored kuće određenog Šimuna koji je imao troje djece blizu Isusove dobi – Mariju, Martu i Lazara. Pozvali su nazaretsku obitelj da se uđe osvježiti i tako se između dvaju obitelji razvilo dugogodišnje prijateljstvo. Isus je mnogo puta tijekom svog znamenitog života prenoćio u ovoj kući. Nastavili

They pressed on, soon standing on the brink of Olivet, and Jesus saw for the first time (in his memory) the Holy City, the pretentious palaces, and the inspiring temple of his Father. At no time in his life did Jesus ever experience such a purely human thrill as that which at this time so completely enthralled him as he stood there on this April afternoon on the Mount of Olives, drinking in his first view of Jerusalem. And in after years, on this same spot he stood and wept over the city which was about to reject another prophet, the last and the greatest of her heavenly teachers.

But they hurried on to Jerusalem. It was now Thursday afternoon. On reaching the city, they journeyed past the temple, and never had Jesus beheld such throngs of human beings. He meditated deeply on how these Jews had assembled here from the uttermost parts of the known world.

Soon they reached the place prearranged for their accommodation during the Passover week, the large home of a well-to-do relative of Mary's, one who knew something of the early history of both John and Jesus, through Zacharias. The following day, the day of preparation, they made ready for the appropriate celebration of the Passover Sabbath.

While all Jerusalem was astir in preparation for the Passover, Joseph found time to take his son around to visit the academy where it had been arranged for him to resume his education two years later, as soon as he reached the required age of fifteen. Joseph was truly puzzled when he observed how little interest Jesus evinced in all these carefully laid plans.

Jesus was profoundly impressed by the temple and all the associated services and other activities. For the first time since he was four years old, he was too much preoccupied with his own meditations to ask many questions. He did, however, ask his father several embarrassing questions (as he had on previous occasions) as to why the heavenly Father required the slaughter of so many innocent and helpless animals. And his father well knew from the expression on the lad's face that his answers and attempts at explanation were unsatisfactory to his deep-thinking and keen-reasoning son.

On the day before the Passover Sabbath, flood tides of spiritual illumination swept through the mortal mind of Jesus and filled his human heart to overflowing with affectionate pity for the spiritually blind and morally ignorant multitudes assembled for the celebration of the ancient Passover commemoration. This was one of the most extraordinary days that the Son of God spent in the flesh; and during the night, for the first time in his earth career, there appeared to him an assigned messenger from Salvington, commissioned by

su s putovanjem, uskoro dostigavši padine Maslinske gore i Isus je po prvi put (u svom sjećanju) ugledao Sveti grad s pretencioznim palatama i insprativnim hramom njegovog Oca. Tijekom cijelog svog života Isus nikad nije doživio takvo posve ljudsko uzbuđenje kakvim je bio obuzet ovog travanjskog predvečerja na Maslinskoj gori dok je upijao pogled na Jeruzalem. I kasnijih godina, stajao je na istom ovom mjestu plačući zbog grada koji se spremao odbaciti još jednog proroka, svog posljednjeg i najvećeg nebeskog učitelja.

Pohitili su prema Jeruzalemu. Bilo je to utorak poslije podne. Po ulasku u grad prošli su pored hrama i Isus nikad nije vidio tako veliku masu ljudi. Duboko je razmišljao o činjenici da su se ovi Židovi okupili iz svih dijelova otkrivenog svijeta.

Uskoro su stigli do mjesto gdje su planirali ostatu preko Pashalnog tjedna, velikog doma Marijinog imućnijeg rođaka kojeg je Zaharije upoznao s ranom poviješću Ivana i Isusa. Narednog dana koji je bio određen za pripreme, spremili su se za proslavu subotnje Pashe.

Dok je cijeli Jeruzalem bio uskomešan pripremama za Pashu, Josip je našao vremena da povede sina u posjetu akademiji u kojoj je Isus trebao nastaviti školovanje za dvije godine, kad napuni petnaest godina. Josip je bio jako iznenađen kad je vidio da Isus nije pokazivao gotovo ni malo zanimanja za ove pažljivo skovane planove.

Isus je bio duboko impresioniran hramom, njegovim bogoslužjenjem i drugim aktivnostima. Po prvi put nakon svoje četvrte godine, bio je suviše zaokupljen vlastitim mislima kako bi postavio mnogo pitanja. Ali on je svejedno doveo Josipa u neprimik postavivši nekoliko težih pitanja (kako je to uvijek imao običaj činiti) kao recimo zašto nebeski Oca traži pokolj toliko nedužnih i bespomoćnih životinja. I po izrazu mladićevog lica, Josip je dobro znao da njegov dubokomisleni i inteligentni sin nije bio zadovoljan njegovim pokušajem da odgovori na ovo pitanje.

Dan prije Pashalne subote Isusovim smrtničkim umom su kolale bujice duhovnog prosvjetljenja i njegovo ljudsko srce je bilo preplavljeno samilosnim sažaljenjem prema duhovno slijepim i moralno neobrazovanim masama koje su se okupile na proslavu prastarog Pashalnog blagdana. Bio je to jedan on najneobičnijih dana u zemaljskom životu Sina Čovječjeg i za vrijeme noći, po prvi put u svom zemaljskom životu, pred njim se ukazao odabrani vjesnik iz Salvingtona koji je prema Imanuelovoj uputi rekao:

Immanuel, who said: "The hour has come. It is time that you began to be about your Father's business."

And so, even ere the heavy responsibilities of the Nazareth family descended upon his youthful shoulders, there now arrived the celestial messenger to remind this lad, not quite thirteen years of age, that the hour had come to begin the resumption of the responsibilities of a universe. This was the first act of a long succession of events which finally culminated in the completion of the Son's bestowal on Urantia and the replacing of "the government of a universe on his human-divine shoulders."

As time passed, the mystery of the incarnation became, to all of us, more and more unfathomable. We could hardly comprehend that this lad of Nazareth was the creator of all Nebadon. Neither do we nowadays understand how the spirit of this same Creator Son and the spirit of his Paradise Father are associated with the souls of mankind. With the passing of time, we could see that his human mind was increasingly discerning that, while he lived his life in the flesh, in spirit on his shoulders rested the responsibility of a universe.

Thus ends the career of the Nazareth lad, and begins the narrative of that adolescent youth--the increasingly self-conscious divine human--who now begins the contemplation of his world career as he strives to integrate his expanding life purpose with the desires of his parents and his obligations to his family and the society of his day and age.

"Došao je čas. Vrijeme je da se počneš baviti Očevim poslom."

I tako, prije nego što su se teške odgovornosti nazaretske obitelji spustile na Isusova mladalačka pleća i prije nego što mu je bilo trinaest godina, nebeski glasnik je došao opomenuti Isusa da se počne brinuti za kozmičke odgovornosti. Bio je to prvi čin iz dugog niza događaja koji su kulminirali upotpunjenjem Sinovog darivanja na Urantiji i ponovnom postavkom "kozmičke vlade na njegova ljudsko-božanska pleća."

Kako je vrijeme više prolazilo, više nas je bunila misterija utjelovljenja. Bilo nam je teško shvatiti da je ovaj mladić bio stvoritelj cijelog Nebadona. Pored toga ne možemo shvatiti povezanost duha ovog Sina Stvoritelja i duha njegovog Rajskog Oca s ljudskim dušama. Neprestano smo imali prilike vidjeti kako je njegov ljudski um svakim danom zemaljskog života sve više spoznao brojne kozmičke odgovornosti koje su ležale na njegovim plećima.

I tako se završava život nazaretskog dječaka i počinje život mladića koji je svakim danom postajao sve svjesniji božanski čovjek, koji je počeo planirati svoj svjetski put nastojeći integrirati sve širi sadržaj svog života sa željama svojim roditelja i obvezama prema svojoj obitelji i društvu svog vremena i doba.