

PAPER 126
THE TWO CRUCIAL YEARS

OF ALL Jesus' earth-life experiences, the fourteenth and fifteenth years were the most crucial. These two years, after he began to be self-conscious of divinity and destiny, and before he achieved a large measure of communication with his indwelling Adjuster, were the most trying of his eventful life on Urantia. It is this period of two years which should be called the great test, the real temptation. No human youth, in passing through the early confusions and adjustment problems of adolescence, ever experienced a more crucial testing than that which Jesus passed through during his transition from childhood to young manhood.

This important period in Jesus' youthful development began with the conclusion of the Jerusalem visit and with his return to Nazareth. At first Mary was happy in the thought that she had her boy back once more, that Jesus had returned home to be a dutiful son--not that he was ever anything else--and that he would henceforth be more responsive to her plans for his future life. But she was not for long to bask in this sunshine of maternal delusion and unrecognized family pride; very soon she was to be more completely disillusioned. More and more the boy was in the company of his father; less and less did he come to her with his problems, while increasingly both his parents failed to comprehend his frequent alternation between the affairs of this world and the contemplation of his relation to his Father's business. Frankly, they did not understand him, but they did truly love him.

As he grew older, Jesus' pity and love for the Jewish people deepened, but with the passing years, there developed in his mind a growing righteous resentment of the presence in the Father's temple of the politically appointed priests. Jesus had great respect for the sincere Pharisees and the honest scribes, but he held the hypocritical Pharisees and the dishonest theologians in great contempt; he looked with disdain upon all those religious leaders who were not sincere. When he scrutinized the leadership of Israel, he was sometimes tempted to look with favor on the possibility of his becoming the Messiah of Jewish expectation, but he never yielded to such a temptation.

The story of his exploits among the wise men of the temple in Jerusalem was gratifying to all Nazareth, especially to his former teachers in the synagogue school. For a time his praise was on everybody's lips. All the village recounted his childhood wisdom and praiseworthy conduct and predicted that he was destined to become a great leader in Israel; at last a really great teacher was to come out of Nazareth in Galilee. And they all looked forward to the time when he would be fifteen years of age so that

POGLAVLJE 126
DVIJE ODSUDNE GODINE

OD SVIH događaja Isusovog zemaljskog života, najodsudnije su bile njegova četrnaesta i petnaesta godina. Ove dvije godine, nakon što je počeo postajati svjestan svoje božanstvenosti i sudbine i prije nego što je dostigao veću komunikaciju s unutarnjim Ispravljačem, predstavljaju najveći test njegovog znamenitog života na Urantiji. Ovo se dvogodišnje razdoblje možete nazvati najvećim testom, stvarnim iskušenjem. Doživljavajući zbrku i probleme prilagođenja koji obilježavaju godine rane mladosti, ni jedna mlada osoba nije prošla kroz kušnju koja se može usporediti s Isusovim iskušenjima u ovom prijelazu iz djetinjstva u ranu mladost.

Ovaj odsudni period Isusovog mladenačkog razvoja započinje s okončanjem posjete Jeruzalemu i s povratkom u Nazaret. Marija je isprva bila presrećna što joj se sin vratio, što je došao kući i što je obećao da će biti poslušan – ne da je ikad bio nešto drugo – naročito se nadajući da će početi pokazivati više zanimanja za planove koje je kovala za njegovu budućnost. Ali Marija nije mogla dugo uživati u ovom sjaju materinske samoobmane i neprepoznatog obiteljskog ponosa; uskoro ju je snašlo veliko razočaranje. Mladić je počinjao provoditi sve više vremena sa svojim ocem; sve rijeđe je dijelio svoje probleme s Marijom, dok su i Josip i Marija sve teže bili u stanju razumjeti zašto je tako često skretao svoja zanimanja s ovozemaljskih problema na razmišljanje o odnosu prema poslovima svoga Oca. Iskreno rečeno, dok su ga roditelji najiskrenije voljeli, nisu ga mogli razumjeti.

Dok je Isus s godinama počeo osjećati sve veće sažaljenje i ljubav prema židovskom narodu, kako je vrijeme sve više prolazilo, u njegovom se umu počelo razvijati opravdano negodovanje prema politički nastrojenim svećenicima u hramu njegovog Oca. Isus je imao duboko poštovanje prema iskrenim farizejima i časnim pismoznanicima, dok je jednako tako prezirao licemjerne farizeje i nečasne religiozne učitelje; prezirao je sve neiskrene religiozne vođe. Dok je analizirajući osobe koji su bile na čelu Izraela često bio u iskušenju razmotriti mogućnost da postane očekivani židovski Mesija, nikad nije podlijegao ovom iskušenju.

Cijeli Nazaret, a naročito Isusovi negdašnji učitelji iz sinagoške škole, su uživali u pripovijedi o Isusovim riječima koje su bile upućene mudracima velikog hrama u Jeruzalemu. Neko su ga vrijeme svi hvalili. Cijeli Nazaret je govorio o njegovoj djetinjoj mudrosti i primjernom ponašanju, predviđajući da mu je bilo suđeno da postane veliki izraelski vođa; veliki učitelj je konačno trebao izaći iz Nazareta u Galileji. I svi su se radovali njegovom petnaestom rođendanu kad je trebao primiti dopuštenje

he might be permitted regularly to read the Scriptures in the synagogue on the Sabbath day.

1. HIS FOURTEENTH YEAR (A.D. 8)

This is the calendar year of his fourteenth birthday. He had become a good yoke maker and worked well with both canvas and leather. He was also rapidly developing into an expert carpenter and cabinetmaker. This summer he made frequent trips to the top of the hill to the northwest of Nazareth for prayer and meditation. He was gradually becoming more self-conscious of the nature of his bestowal on earth.

This hill, a little more than one hundred years previously, had been the "high place of Baal," and now it was the site of the tomb of Simeon, a reputed holy man of Israel. From the summit of this hill of Simeon, Jesus looked out over Nazareth and the surrounding country. He would gaze upon Megiddo and recall the story of the Egyptian army winning its first great victory in Asia; and how, later on, another such army defeated the Judean king Josiah. Not far away he could look upon Taanach, where Deborah and Barak defeated Sisera. In the distance he could view the hills of Dothan, where he had been taught Joseph's brethren sold him into Egyptian slavery. He then would shift his gaze over to Ebal and Gerizim and recount to himself the traditions of Abraham, Jacob, and Abimelech. And thus he recalled and turned over in his mind the historic and traditional events of his father Joseph's people.

He continued to carry on his advanced courses of reading under the synagogue teachers, and he also continued with the home education of his brothers and sisters as they grew up to suitable ages.

Early this year Joseph arranged to set aside the income from his Nazareth and Capernaum property to pay for Jesus' long course of study at Jerusalem, it having been planned that he should go to Jerusalem in August of the following year when he would be fifteen years of age.

By the beginning of this year both Joseph and Mary entertained frequent doubts about the destiny of their first-born son. He was indeed a brilliant and lovable child, but he was so difficult to understand, so hard to fathom, and again, nothing extraordinary or miraculous ever happened. Scores of times had his proud mother stood in breathless anticipation, expecting to see her son engage in some superhuman or miraculous performance, but always were her hopes dashed down in cruel disappointment. And all this was discouraging, even disheartening. The devout people of those days truly believed that prophets and men of promise always demonstrated their calling and established their divine authority by performing

da čita Spise u sinagogi svake subote.

1. ČETRNAESTA GODINA (8.godina p.K.)

Bila je to kalendarska godina njegovog četrnaestog rođendana. Isus je već ovladao izradom jarmova i obradom šatorskog platna i kože. Pored toga je brzo razvijao sposobnost izrade vitrina i umjetničke stolarije. Ovog je ljeta obično išao na vrh brda koje je ležalo sjeverozapadno od Nazareta, gdje se posvećivao molitvi i meditaciji. Postupno je postajao sve svjesniji istinske prirode svog zemljskog darivanja.

Ovo je brdo prije nešto više od stotinu godina bilo "uzvišica podignuta Baalu" dok je sada u njemu ležala grobnica čuvenog izraelskog sveca Šimuna. S vrha ovog Šimunovog brda pružao se pogled preko cijelog Nazareta i obližnjih predjela. Isus je oдавde mogao vidjeti Medigo i sjetiti se pripovijedi o prvoj velikoj pobjedi egipatske vojske u Aziji i kako je zatim druga takva vojska porazila judeanskog kralja Jošiju. Mogao je vidjeti obližnju goru Tabor gdje su Debora i Barak porazili Siseru. U daljini se pružalo Dotansko gorje, mjesto gdje je prema predanju Josip rođan u ropstvo Egipćana od svoje braće. Isus je zatim imao običaj pogledati prema Ebalu i Gerizimu, sjećajući se predanja o Abrahamu, Jakovu i Abimeleku. Potom bi prizvao u sjećanje i počeo razmišljati o povijesnim događajima i predanjima naroda svoga oca Josipa.

Dok je Isus nastavio pohađati napredne kurseve čitanja pod nadzorom sinagoških učitelja, kod kuće je imao običaj započeti poduku svoje braće i sestara čim bi dostigli obrazovnu dob.

Josip je s početkom ove godine počeo odvajati dio prihoda od nazaretskih i kafarnaumskih posjeda kako bi podmario Isusov dugi studij u Jeruzalemu; Isus je prema planovima trebao otići u Jeruzalem u kolovozu iduće godine, nakon što napuni petnaest godina.

S početkom ove godine, Josip i Marija su sve češće počeli sumnjati u sudbinu svog prvorodenog sina. Dok je Isus bio istinski izvanredno i milo dijete, ljudi ga nisu mogli razumjeti, bilo ga je vrlo teško shvatiti, dok unatoč njihovim neprestanim iščekivanjima nikad nije učinio ništa neobičajeno ili čudesno. Njegova ponosna majka bi vrlo često napeto stajala očekujući neko nadljudsko ili čudesno djelo, dok su njezine nade uvijek slamane s gorkim razočaranjem. I Marija je tako postala jako obeshrabrena, gotovo očajna. U ovo doba, religiozni ljudi su istinski vjerovali da proroci i obećani ljudi trebaju potvrditi svoje zvanje i ispoljiti svoje božanske moći čudesnim djelima. Ali Isus nikad nije izvodio

miracles and working wonders. But Jesus did none of these things; wherefore was the confusion of his parents steadily increased as they contemplated his future.

The improved economic condition of the Nazareth family was reflected in many ways about the home and especially in the increased number of smooth white boards which were used as writing slates, the writing being done with charcoal. Jesus was also permitted to resume his music lessons; he was very fond of playing the harp. Throughout this year it can truly be said that Jesus "grew in favor with man and with God." The prospects of the family seemed good; the future was bright.

2. THE DEATH OF JOSEPH

All did go well until that fateful day of Tuesday, September 25, when a runner from Sepphoris brought to this Nazareth home the tragic news that Joseph had been severely injured by the falling of a derrick while at work on the governor's residence. The messenger from Sepphoris had stopped at the shop on the way to Joseph's home, informing Jesus of his father's accident, and they went together to the house to break the sad news to Mary. Jesus desired to go immediately to his father, but Mary would hear to nothing but that she must hasten to her husband's side. She directed that James, then ten years of age, should accompany her to Sepphoris while Jesus remained home with the younger children until she should return, as she did not know how seriously Joseph had been injured. But Joseph died of his injuries before Mary arrived. They brought him to Nazareth, and on the following day he was laid to rest with his fathers.

Just at the time when prospects were good and the future looked bright, an apparently cruel hand struck down the head of this Nazareth household, the affairs of this home were disrupted, and every plan for Jesus and his future education was demolished. This carpenter lad, now just past fourteen years of age, awakened to the realization that he had not only to fulfill the commission of his heavenly Father to reveal the divine nature on earth and in the flesh, but that his young human nature must also shoulder the responsibility of caring for his widowed mother and seven brothers and sisters--and another yet to be born. This lad of Nazareth now became the sole support and comfort of this so suddenly bereaved family. Thus were permitted those occurrences of the natural order of events on Urantia which would force this young man of destiny so early to assume these heavy but highly educational and disciplinary responsibilities attendant upon becoming the head of a human family, of becoming father to his own brothers and sisters, of supporting and protecting his mother, of functioning as guardian of his father's home, the only home he was to know while on this world.

čuda; što su više njegovi roditelji razmišljali o budućnosti svoga sina, to ih je više obuzimala zbunjenost.

Poboljšanje ekonomskog statusa nazaretske obitelji se kod kuće odrazilo na više načina, a naročito s povećanjem broja glatkih bijelih pločica za pisanje. Isus je pored toga primio dopuštenje da nastavi s časovima harfe koju je jako volio svirati. Iskreno se moglo reći da je Isus ove godine "napredovao u mudrosti, rastu i milosti pred Bogom i ljudima." Obitelj se nadala boljim danima; budućnost se činila blistavom.

2. JOSIPOVA SMRT

Sve je bilo dobro do ovog sudbonosnog utorka, 25 rujna ove godine, kad je glasnik donio tragične vijesti ovom nazaretskom domu da je Josip ozbiljno povrijeđen prilikom pada s dizalice u Seforisu, gdje je radio na guvernerovoj palači. Putujući iz Seforisa, glasnik je prvo zastao u radionici koja je ležala na putu prema Josipovoj kući, saopćivši Isusu o nesreći koja je zadesila njegovog oca; i zajedno su otišli do kuće kako bi Mariji saopćili ove tužne vijesti. Dok je Isus smjesta htio otići k ocu, Marija nije htjela čuti ni riječi već je odmah poslala svome mužu kako bi bila uz njega. Tražila je da je u Seforis prati desetogodišnji Jakov, dok je Isusa ostavila kod kuće s mlađom djecom kako nije znala da li je Josip bio ozbiljno povrijeđen. Ali Josip je podlijegao ranama još prije Marijinog dolaska. Odmah su ga odnijeli u Nazaret i sutradan je bio sahranjen pored svojih očeva.

Upravo kad su stvorili povoljnije izgleda i kad je budućnost počela djelovati nešto vedrije, ovaj nazaretski dom je pogođen naizgled okrutnom rukom koja je poremetila postojeće okolnosti i uništila sve planove za Isusovu buduću naobrazbu. Ovaj mladi tesar koji je upravo napunio četrnaest godina, je ovom prilikom spoznao da je pored dužnosti prema svom nebeskom Ocu koja je počivala u otkrivenju božanske prirode na zemlji i u ljudskom obličju, morao na svoja mlada pleća preuzeti brigu za majku udovicu i sedmero braće i sestara – i dijete koje je bilo na putu. Ovaj nazaretski mladić je sada bio jedina potpora i isključiva utjeha ovoj obitelji koja je tako iznenadno obavijena velom tuge. Tako je dopušten nesmetan razvoj prirodnih događaja Urantije koji su primorali ovog mladog čovjeka sudbine da preuzme preuranjene i teške, ali visoko obrazovne i disciplinarne odgovornosti svoje nove uloge, kad je postao glava ljudske obitelji, otac svoje braće i sestara koji je izdržavao i štitio svoju majku udovicu, djelujući kao zaštitnik doma svoga oca, jedinog doma za koji će znati za cijelog svog zemaljskog života.

Jesus cheerfully accepted the responsibilities so suddenly thrust upon him, and he carried them faithfully to the end. At least one great problem and anticipated difficulty in his life had been tragically solved--he would not now be expected to go to Jerusalem to study under the rabbis. It remained always true that Jesus "sat at no man's feet." He was ever willing to learn from even the humblest of little children, but he never derived authority to teach truth from human sources.

Still he knew nothing of the Gabriel visit to his mother before his birth; he only learned of this from John on the day of his baptism, at the beginning of his public ministry.

As the years passed, this young carpenter of Nazareth increasingly measured every institution of society and every usage of religion by the unvarying test: What does it do for the human soul? does it bring God to man? does it bring man to God? While this youth did not wholly neglect the recreational and social aspects of life, more and more he devoted his time and energies to just two purposes: the care of his family and the preparation to do his Father's heavenly will on earth.

This year it became the custom for the neighbors to drop in during the winter evenings to hear Jesus play upon the harp, to listen to his stories (for the lad was a master storyteller), and to hear him read from the Greek scriptures.

The economic affairs of the family continued to run fairly smoothly as there was quite a sum of money on hand at the time of Joseph's death. Jesus early demonstrated the possession of keen business judgment and financial sagacity. He was liberal but frugal; he was saving but generous. He proved to be a wise and efficient administrator of his father's estate.

But in spite of all that Jesus and the Nazareth neighbors could do to bring cheer into the home, Mary, and even the children, were overcast with sadness. Joseph was gone. Joseph was an unusual husband and father, and they all missed him. And it seemed all the more tragic to think that he died ere they could speak to him or hear his farewell blessing.

3. THE FIFTEENTH YEAR (A.D. 9)

By the middle of this fifteenth year--and we are reckoning time in accordance with the twentieth-century calendar, not by the Jewish year--Jesus had taken a firm grasp upon the management of his family. Before this year had passed, their savings had about disappeared, and they were face to face with the necessity of disposing of one of the Nazareth houses

Isus se vedro prihvatio svih dužnosti koje su tako iznenadno pogodile njegova pleća i do samog se kraja s njima odano nosio. Ako ništa drugo, tragično je riješen jedan veliki problem koji se prema Isusovim slutnjama mogao pretvoriti u veliku teškoću – od njega se više nije očekivalo da ode u Jeruzalem i da primi rabinsku naobrazbu. Zauvijek je točno da Isus nikoga nije smatrao autoritativnim učiteljem. Dok je uvijek bio voljan učiti istinu i od najsmjernije dječice, nikad nije primio učiteljski autoritet od ljudskih izvora.

Isus još uvijek nije čuo da je Gabrijel posjetio njegovu majku prije njegovog rođenja; on je čuo o ovom događaju od Ivana prilikom krštenja, na početku javne službe.

Kako su godine prolazile, ovaj mladi nazaretski tesar je sve više mjerio svaku društvenu instituciju i svaki religiozni postupak jednim jedinim testom: "Jesu li bili od koristi ljudskoj duši? Jesu li vodili Boga čovjeku? Jesu li vodili čovjeka Bogu?" Dok ovaj mladić nije posve zanemarivao rekreacijske i društvene aspekte života, sve više je posvećivao vrijeme i energiju samo dvjema aktivnostima: brizi za obitelj i pripremi za izvršenje volje svog nebeskog Oca na zemlji.

Susjedi su ove godine imali običaj svratiti za vrijeme zimskih večeri kako bi čuli Isusove izvedbe na harfi, njegove pripovijedi (za svoje godine, bio je odličan pripovjedač) ili poglavlja iz grčkih spisa koja im je obično čitao.

Ekonomska situacija je nastavila teći prilično glatko, kako su nakon Josipove smrti imali veću sumu novca. Isus je rano pokazao bistar sud i oštroumnost pri donošenju poslovnih i financijskih odluka. Bio je široke ruke, ali dosta štedljiv; dok nije bio rasipan, bio je prilično darežljiv. Pokazao se mudrim i uspješnim upraviteljem očevog imanja.

Ali unatoč svemu što su Isus i nazaretski susjedi činili kako bi unijeli veselje u njihovu kuću, Marija i djeca su bili preplavljeni tugom. Josip nije bio s njima. Bio je to izuzetan muž i otac koji je svima nedostajao. I njegova se pogibelj činila još tragičnijom zbog toga što nisu imali prilike zajedno progovoriti ili primiti njegov oproštajni blagoslov.

3. PETNAESTA GODINA (9. godina p.K.)

Sredinom petnaeste godine – prema suvremenom kalendaru, a ne prema židovskoj računici godina – Isus se čvrsto prihvatio uprave nad svojom obitelji. Kako su prije isteka ove godine potrošili gotovo svu uštedevinu, bili su primorani prodati jednu od više nazaretskih kuća koja se nalazila pod zajedničkim vlasništvom Josipa i njegovog susjeda

which Joseph and his neighbor Jacob owned in partnership.

On Wednesday evening, April 17, A.D. 9, Ruth, the baby of the family, was born, and to the best of his ability Jesus endeavored to take the place of his father in comforting and ministering to his mother during this trying and peculiarly sad ordeal. For almost a score of years (until he began his public ministry) no father could have loved and nurtured his daughter any more affectionately and faithfully than Jesus cared for little Ruth. And he was an equally good father to all the other members of his family.

During this year Jesus first formulated the prayer which he subsequently taught to his apostles, and which to many has become known as "The Lord's Prayer." In a way it was an evolution of the family altar; they had many forms of praise and several formal prayers. After his father's death Jesus tried to teach the older children to express themselves individually in prayer--much as he so enjoyed doing--but they could not grasp his thought and would invariably fall back upon their memorized prayer forms. It was in this effort to stimulate his older brothers and sisters to say individual prayers that Jesus would endeavor to lead them along by suggestive phrases, and presently, without intention on his part, it developed that they were all using a form of prayer which was largely built up from these suggestive lines which Jesus had taught them.

At last Jesus gave up the idea of having each member of the family formulate spontaneous prayers, and one evening in October he sat down by the little squat lamp on the low stone table, and, on a piece of smooth cedar board about eighteen inches square, with a piece of charcoal he wrote out the prayer which became from that time on the standard family petition.

This year Jesus was much troubled with confused thinking. Family responsibility had quite effectively removed all thought of immediately carrying out any plan for responding to the Jerusalem visitation directing him to "be about his Father's business." Jesus rightly reasoned that the watchcare of his earthly father's family must take precedence of all duties; that the support of his family must become his first obligation.

In the course of this year Jesus found a passage in the so-called Book of Enoch which influenced him in the later adoption of the term "Son of Man" as a designation for his bestowal mission on Urantia. He had thoroughly considered the idea of the Jewish Messiah and was firmly convinced that he was not to be that Messiah. He longed to help his father's people, but he never expected to lead Jewish armies in overthrowing the foreign domination of Palestine. He

Jakova kao dvaju partnera.

U srijedu uvečer 17 travnja 9. godine p.K., rođena je Ruta, miljenica cijele obitelji i koliko god je mogao, Isus je nastojao zauzeti očevo položaj tješeći majku i pružajući svaku pomoć za cijelog ovog teškog i izuzetno tužnog procesa. Skoro dvadeset godina (sve do početka javne službe) ni jedan otac nije mogao voljeti ili podizati svoju kćerku s više ljubavi i odanosti nego što je Isus ukazao maloj Ruti. I bio je jednako dobar otac svim drugim članovima obitelji.

Isus je ove godine formulirao molitvu koju je kasnije predstavio svojim apostolima i koja je postala poznata kao "Očenaš." Molitva na određeni način svjedoči o razvoju obiteljskog oltara; imali su više oblika molitve zahvalnice kao i nekoliko službenih molitvi. Isus je nakon očeve smrti pokušavao naučiti stariju djecu da mole individualnim riječima--onako kako je sam volio činiti--ali kako nisu bili u stanju razumjeti značenje ovog prijedloga, nije im dugo trebalo da se vrate naučenim oblicima molitve. Upravo pri ovom nastojanju da potakne stariju djecu da mole individualnim riječima, Isus ih je nastojao voditi sugestivnim frazama koje su se s vremenom i nehotimice razvile u molitvu koju su svi počeli koristiti, a koja se najvećim dijelom sastojala iz ovih sugestivnih izraza koje ih je Isus naučio.

Nakon što je konačno odustao od nastojanja da potakne svoju obitelj da stvori spontane i individualne molitve, Isus je jedne večeri u listopadu sjeo pored lampe koja je stajala na niskom kamenom stolu i na glatkoj cedrovoj pločici veličine jednog kvadratnog decimetara, komadom krede napisao riječi koje su prihvaćene kao obiteljska molitva.

Isusa su ove godine jako mučile zbrkane misli. Obiteljska odgovornost je odagnala svaku misao o skorom poduzeću plana kojim je namjeravao odgovoriti na ukazanje koje je primio u Jeruzalemu da se "posveti onim što je Oca njegovog." Isus je pravilno zaključio da se od svih ostalih dužnosti prije svega trebao posvetiti brizi za obitelj svog zamaľjskog oca; da je izdržavanje i podizanje obitelji moralo biti njegova prva dužnost.

Isus je ove godine našao izvod iz takozvane Knjige Henokove, koja ga je navela da usvoji naziv "Sina Čovječjeg" kao obilježje svoje misije darivanja na Urantiji. Podrobno je razmotio ideju židovskog Mesije i bio je čvrsto uvjeren da neće postati takav Mesija. Dok je jako želio pomoći narodu svoga oca, nikad nije očekivao da stane na čelo židovske vojske u nastojanju da obori tuđinsku vlast nad Palestinom. Znao je da nikad neće sjesti u Davidovu stolicu u

knew he would never sit on the throne of David at Jerusalem. Neither did he believe that his mission was that of a spiritual deliverer or moral teacher solely to the Jewish people. In no sense, therefore, could his life mission be the fulfillment of the intense longings and supposed Messianic prophecies of the Hebrew scriptures; at least, not as the Jews understood these predictions of the prophets. Likewise he was certain he was never to appear as the Son of Man depicted by the Prophet Daniel.

But when the time came for him to go forth as a world teacher, what would he call himself? What claim should he make concerning his mission? By what name would he be called by the people who would become believers in his teachings?

While turning all these problems over in his mind, he found in the synagogue library at Nazareth, among the apocalyptic books which he had been studying, this manuscript called "The Book of Enoch"; and though he was certain that it had not been written by Enoch of old, it proved very intriguing to him, and he read and reread it many times. There was one passage which particularly impressed him, a passage in which this term "Son of Man" appeared. The writer of this so-called Book of Enoch went on to tell about this Son of Man, describing the work he would do on earth and explaining that this Son of Man, before coming down on this earth to bring salvation to mankind, had walked through the courts of heavenly glory with his Father, the Father of all; and that he had turned his back upon all this grandeur and glory to come down on earth to proclaim salvation to needy mortals. As Jesus would read these passages (well understanding that much of the Eastern mysticism which had become admixed with these teachings was erroneous), he responded in his heart and recognized in his mind that of all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title "the Son of Man." And this he did when he subsequently began his public work. Jesus had an unerring ability for the recognition of truth, and truth he never hesitated to embrace, no matter from what source it appeared to emanate.

By this time he had quite thoroughly settled many things about his forthcoming work for the world, but he said nothing of these matters to his mother, who still held stoutly to the idea of his being the Jewish Messiah.

The great confusion of Jesus' younger days now arose. Having settled something about the nature of his mission on earth, "to be about his Father's business"--to show forth his Father's loving nature to all mankind--he began to ponder anew the many

Jeruzalemu. Pored toga nije vjerovao da je njegova misija imala prirodu duhovnog izručenja ili moralne obuke jedino židovskog naroda. Njegova misija stoga nije mogla ispuniti snažne čežnje i navodna mesijanska proročanstava židovskih spisa; ako ništa drugo, ovo se nije moglo dogoditi onako kako su Židovi shvaćali ova proročka predskazanja. On je pored toga bio siguran da nikad neće postati Sin Čovječji kakvog je opisao prorok Danijel.

Ali kad dođe vrijeme da postane svjetski učitelj, kojim će se imenom nazvati? Što će reći o svojoj misiji? Kako će ga zvati ljudi koji budu prihvatili njegova učenja?

Dok je u svom umu prevrtao sve ove probleme, našao je u Nazaretskoj sinagoškoj biblioteci među drugim apokaliptičkim knjigama rukopis po imenu "Knjiga Henokova" i premda je bio siguran da ova knjiga nije bila djelo drevnog Henoka, bio je očaran njezinim sadržajem koji je više puta pročitao. Tu je našao odlomak koji ga se naročito dojmio, gdje je korišten naziv "Sin Čovječji." Pisac ove takozvane Knjige Henokove dalje opisuje Sina Čovječjeg navodeći njegova zemaljska djela i objašnjavajući da je ovaj Sin Čovječji, prije nego što će doći na ovaj svijet da donese spasenje čovječanstvu, kročio odajama nebeske slave sa svojim Ocem, Ocem Svih; i on je zatim okrenuo leđa cijelom ovom veličanstvu i slavi kako bi došao na zemlju da proglasi spasenje smrtnicima i kako bi zadovoljio njihove duhovne potrebe. Dok je Isus čitao ove odlomke (jasno shvaćajući neispravnost velikog dijela istočnog misticizma vezanog za ovo učenje), doživio je reakciju u svom srcu i spoznaju u svom umu da od svih mesijanskih proročanstava iz židovskih spisa i svih teorija o židovskom izručitelju, ni jedna nije bila tako istinita kao ova priča sakrivena u ovoj nepotpuno priznatoj Knjizi Henokovoj; i na licu mjesta je odlučio usvojiti ovaj naslov "Sina Čovječjeg" kao svoje inauguralno zvanje. I ovo je učinio na početku svog javnog djelovanja. Isus je imao nepogrešivu sposobnost spoznavanja istine i nikad nije oklijevao prihvatiti takvu istinu, neovisno o njezinom porijeklu.

U ovo je vrijeme donio prilično čvrste odluke o mnogim stvarima vezim uz budući rad u korist svijeta, o čemu nije govorio svojoj majci koja se još uvijek čvrsto držala ideje da će Isus postati židovski Mesija.

Bio je to početak velike zbrke Isusove rane mladosti. Odlučivši da se priroda njegove zemaljske misije sastojala u bavljenju "poslovima njegovog Oca" – u nastojanju da predoči cijelom čovječanstvu ljubav i prirodu svoga Oca – počeo je iznova misliti o

statements in the Scriptures referring to the coming of a national deliverer, a Jewish teacher or king. To what event did these prophecies refer? Was not he a Jew? or was he? Was he or was he not of the house of David? His mother averred he was; his father had ruled that he was not. He decided he was not. But had the prophets confused the nature and mission of the Messiah?

After all, could it be possible that his mother was right? In most matters, when differences of opinion had arisen in the past, she had been right. If he were a new teacher and not the Messiah, then how should he recognize the Jewish Messiah if such a one should appear in Jerusalem during the time of his earth mission; and, further, what should be his relation to this Jewish Messiah? And what should be his relation, after embarking on his life mission, to his family? to the Jewish commonwealth and religion? to the Roman Empire? to the gentiles and their religions? Each of these momentous problems this young Galilean turned over in his mind and seriously pondered while he continued to work at the carpenter's bench, laboriously making a living for himself, his mother, and eight other hungry mouths.

Before the end of this year Mary saw the family funds diminishing. She turned the sale of doves over to James. Presently they bought a second cow, and with the aid of Miriam they began the sale of milk to their Nazareth neighbors.

His profound periods of meditation, his frequent journeys to the hilltop for prayer, and the many strange ideas which Jesus advanced from time to time, thoroughly alarmed his mother. Sometimes she thought the lad was beside himself, and then she would steady her fears, remembering that he was, after all, a child of promise and in some manner different from other youths.

But Jesus was learning not to speak of all his thoughts, not to present all his ideas to the world, not even to his own mother. From this year on, Jesus' disclosures about what was going on in his mind steadily diminished; that is, he talked less about those things which an average person could not grasp, and which would lead to his being regarded as peculiar or different from ordinary folks. To all appearances he became commonplace and conventional, though he did long for someone who could understand his problems. He craved a trustworthy and confidential friend, but his problems were too complex for his human associates to comprehend. The uniqueness of the unusual situation compelled him to bear his burdens alone.

mnogim izjavama iz Spisa vezanim uz dolazak nacionalnog izručitelja, židovskog učitelja ili kralja. Na što su se ova proročanstva odnosila? Zar on nije bio Židov? Ili zar jeste? Da li je pripadao Davidovoj kući? Njegova majka je tvrdila da jeste; njegov otac je rekao da nije. Odlučio je da nije. Ali da nisu proroci bili u krivu kad se radilo o Mesijinoj prirodi i misiji?

Naposljetku, je li moguće da je njegova majka bila u pravu? U većini pitanja, pri svim prošlim nesuglasicama, ona je bila u pravu. Ako je on bio novi učitelj ali ne i Mesija, kako će prepoznati židovskog Mesiju ako se ovaj pojavi u Jeruzalemu za vrijeme njegove zemaljske misije; i dalje, kako će se odnositi prema ovom židovskom Mesiji? I kako će se odnositi, nakon što započne svoju životnu misiju, prema svojoj obitelji? Prema židovskom narodu i religiji? Prema Rimskom Carstvu? Prema nežidovima i njihovim religijama? Ovaj mladi Galilejac je prevrtao po glavi sva ova bitna pitanja i ozbiljno je o njima razmišljao dok je nastavio raditi sa tesarskom klupom, vrijedno zarađujući za sebe, svoju majku i osam drugih gladnih usta.

Marija je pred kraj ove godine uvidjela da su se obiteljska sredstva postajala sve tanja. Prebacila je prodaju golubova na Jakova. S vremenom su kupili još jednu kravu i s Mirjaninom su pomoći počeli prodavati mlijeko svojim nazaretskim susjedima.

Marija je bila jako uznemirena Isusovim periodima dubokih meditacija, čestim odlascima u brda gdje se posvećivao molitvi, kao i mnogim čudnovatim idejama koje je povremeno iznosio. Ponekad je mislila da je mladić bio izvan pameti, dok bi zatim obuzdala svoje strahove sjetivši se da je Isus naposljetku bio obećano dijete koje se razlikovalo od drugih mladih ljudi.

Ali Isus je već počinjao učiti da ne iznosi sve svoje misli, da ne predstavlja sve svoje ideje ljudima, čak ni svojoj majci. Od ove godine, Isus je sve rijede govorio o onom što se događalo u njegovom umu; to jest, nikad nije govorio o stvarima koje prosječna osoba nije mogla shvatiti i koje bi navele ljude da ga smatraju čudnim i različitim od drugih ljudi. Naočigled se po svemu držao na normalan i općeprihvaćen način, iako je čeznuo za osobom koja bi mogla razumjeti njegove probleme. Dok mu je jako trebao pouzdan i povjerljiv prijatelj, njegovi ljudski prijatelji nisu mogli shvatiti složenost njegovih problema. Zahvaljujući jedinstvenosti ove neobične situacije, morao je sam nositi svoje terete.

4. FIRST SERMON IN THE SYNAGOGUE

With the coming of his fifteenth birthday, Jesus could officially occupy the synagogue pulpit on the Sabbath day. Many times before, in the absence of speakers, Jesus had been asked to read the Scriptures, but now the day had come when, according to law, he could conduct the service. Therefore on the first Sabbath after his fifteenth birthday the chazan arranged for Jesus to conduct the morning service of the synagogue. And when all the faithful in Nazareth had assembled, the young man, having made his selection of Scriptures, stood up and began to read:

"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; to proclaim the year of God's favor and the day of our God's reckoning; to comfort all mourners, to give them beauty for ashes, the oil of joy in the place of mourning, a song of praise instead of the spirit of sorrow, that they may be called trees of righteousness, the planting of the Lord, wherewith he may be glorified.

"Seek good and not evil that you may live, and so the Lord, the God of hosts, shall be with you. Hate the evil and love the good; establish judgment in the gate. Perhaps the Lord God will be gracious to the remnant of Joseph.

"Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil and learn to do good; seek justice, relieve the oppressed. Defend the fatherless and plead for the widow.

"Wherewith shall I come before the Lord, to bow myself before the Lord of all the earth? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, ten thousands of sheep, or with rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? No! for the Lord has showed us, O men, what is good. And what does the Lord require of you but to deal justly, love mercy, and walk humbly with your God?

"To whom, then, will you liken God who sits upon the circle of the earth? Lift up your eyes and behold who has created all these worlds, who brings forth their host by number and calls them all by their names. He does all these things by the greatness of his might, and because he is strong in power, not one fails. He gives power to the weak, and to those who are weary he increases strength. Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you and I will help you; yes, I will uphold

4. PRVA PROPOVIJED U SINAGOGI

Nakon što je napunio petnaestu godinu, Isus je službeno mogao stati na sinagošku propovjedaonicu svake subote. Dok su prethodno u više slučajeva kad sinagoga nije imala govornika, znali zamoliti Isusa da čita Spise, mladić je ovom prilikom primio zakonsko dopuštenje da upravlja javnom službom. Tako je kantor prve subote uoči Isusovog petnaestog rođendana dopustio Isusu da vodi jutarnju službu u sinagogi. I kad su se svi nazaretski vjernici okupili, mladić je ustao i počeo čitati slijedeće odabrane odlomke iz Spisa:

"Duh Gospodina Boga na meni je, jer me Gospodin pomaza; posla me da radosnu vijest donesem krotkima, da iscijelim srca slomljena; da zarobljenima navijestim slobodu i oslobođenje duhovnim služnjevima; da navijestim godinu milosti Gospodinove i dan računice Boga našeg; da razveselim sve ožalošćene i da im dadem ljepotu mjesto pepela, ulje radosti mjesto ruha žalosti, pjesmu zahvalnicu mjesto duha očajna, da se mogu zvati hrastovima pravde, nasadom Gospodinovim, na slavu njegovu.

"Tražite dobro, a ne zlo da biste živjeli, i da Gospodin, Bog nad vojskama, odista s vama bude kao što velite da jest. Mrzite zlo, ljubite dobro i postavite na vratima sud, pa će se možda Gospodin Bog smilovat ostatku Josipovu.

"Operite se, očistite, uklonite mi s očiju djela opaka; prestanite zlo činiti i učite se dobrim djelima: pravdi težite, ugnjetenom pritecite u pomoć. Siročetu pomozite do pravde, za udovu se zauzmite.

"Sa čime ću doći pred Gospodina, hoću li pasti ničice pred Gospodinom cijele zemlje? Hoću li doći preda njim sa žrtvom paljenicom, s telcima od jedne godine? Hoće li mu biti mile tisuće ovnova, tisuće tisuća potoka ulja? Treba li prinijeti sina prvorodenog zbog svoga zločina, plod svoje utrobe zbog grijeha koji sam počinio? Ne! Objavljano ti je čovječe što je dobro, i što drugo od tebe Gospodin traži nego samo da činiš što je pravo, da milosrđe ljubiš i da smjerno sa svojim Bogom hodiš?

"Sa kim ćete dakle, prisposodbit Boga? I s kakvim ga likom usporedit? On stoluje na vrh kruga zemaljskoga. Podignite oči i gledajte: tko je to stvorio? Onaj koji na broj izvodi vojsku njihovu i koji ih sve zove po imenu i velike radi sile njegove i jake moći ne izostaje ni jedno. On daje snagu umornome, jača nemoćnoga. Ne boj se, jer ja sam s tobom; ne obaziri se plaho, jer ja sam Bog tvoj. Ja ću vas ojačati, a ja ću vam pomoći; Da, ja ću vas

you with the right hand of my righteousness, for I am the Lord your God. And I will hold your right hand, saying to you, fear not, for I will help you.

And you are my witness, says the Lord, and my servant whom I have chosen that all may know and believe me and understand that I am the Eternal. I, even I, am the Lord, and beside me there is no savior."

And when he had thus read, he sat down, and the people went to their homes, pondering over the words which he had so graciously read to them. Never had his townspeople seen him so magnificently solemn; never had they heard his voice so earnest and so sincere; never had they observed him so manly and decisive, so authoritative.

This Sabbath afternoon Jesus climbed the Nazareth hill with James and, when they returned home, wrote out the Ten Commandments in Greek on two smooth boards in charcoal. Subsequently Martha colored and decorated these boards, and for long they hung on the wall over James's small workbench.

5. THE FINANCIAL STRUGGLE

Gradually Jesus and his family returned to the simple life of their earlier years. Their clothes and even their food became simpler. They had plenty of milk, butter, and cheese. In season they enjoyed the produce of their garden, but each passing month necessitated the practice of greater frugality. Their breakfasts were very plain; they saved their best food for the evening meal. However, among these Jews lack of wealth did not imply social inferiority.

Already had this youth well-nigh encompassed the comprehension of how men lived in his day. And how well he understood life in the home, field, and workshop is shown by his subsequent teachings, which so repletely reveal his intimate contact with all phases of human experience.

The Nazareth chazan continued to cling to the belief that Jesus was to become a great teacher, probably the successor of the renowned Gamaliel at Jerusalem.

Apparently all Jesus' plans for a career were thwarted. The future did not look bright as matters now developed. But he did not falter; he was not discouraged. He lived on, day by day, doing well the present duty and faithfully discharging the immediate responsibilities of his station in life. Jesus' life is the everlasting comfort of all disappointed idealists.

The pay of a common day-laboring carpenter was slowly diminishing. By the end of this year Jesus could earn, by working early and late, only the

podupirati sa desnicom pravednosti, jer ja sam Jahve, Bog tvoj. I ja ću držati desnu ruku, rekavši za vas, ne bojte se, jer ću vam pomoći.

Jer vi ste mi svjedoci, riječ je Gospodinova i moje sluge koje sam izabrao, da bi ste znali i vjerovali i uvidjeli da sam ja Vječni. Ja, ja sam Gospodin, osim mene nema spasitelja."

I Isus sjede kad je završio s čitanjem, dok se narod razila kućama razmišljajući o riječima koje im je tako dostojanstveno pročitao. Njegovi sugrađani ga nikad nisu vidjeli tako veličanstveno svečanog; nikad mu glas nije bio tako ozbiljan i iskren; nikad ga nisu vidjeli tako muževnog i odlučnog, tako autoritativnog.

Isus se ove subote poslije podne popeo na brdo iznad Nazareta sa svojim bratom Jakovom, te je po povratku napisao Deset Zapovijedi na grčkom jeziku na dvije glatke ploče. Marta je zatim obojila i ukasila ove ploče koje su dugo visile na zidu iznad Jakovljeve male tesarske klupe.

5. FINACIJSKA BORBA

Isus se sa svojom obitelji postupno vratio jednostavnijem načinu života kakvim su nekoć živjeli. Ovom prilikom su pojednostavili i ishranu, a ne samo odjeću. Imali su dosta mlijeka, putra i sira. Dok su za vrijeme ljeta i jeseni uživali u plodovima svoga vrta, svaki novi mjesec je zahtijevao sve veću štedljivost. Izjutra bi imali vrlo jednostavan obrok; najbolje su čuvali za večeru. Ali među ovim Židovima siromaštvo nije povlačilo gubitak društvenog statusa.

Mladić je već stekao gotovo puno razumijevanje ljudskog života svoje dobi. I njegova učenja koja tako potpuno svjedoče o bliskom kontaktu sa svim fazama ljudskom iskustva, govore o odličnom poznavanju života kako u domaćinstvu, tako i na polju i u radionici.

Nazaretski kantor je i dalje smatrao da je Isus trebao postati veliki učitelj i eventualno naslijediti slavnog Gamaliela u Jeruzalemu.

Svi Isusovi planovi su ovom prilikom bili poremećeni. Kako su stvari sada stajale, budućnost nije djelovala blistavo. Ali on nije posustajao; nije gubio hrabrosti. Nastavio je živjeti iz dana u dan, uspješno sprovodeći trenutne dužnosti i odano podmirujući neposredne odgovornosti svog životnog položaja. Isusov život pruža vječnu utjehu svim razočaranim idealistima.

Dnevna primanja prosječnog tesara su bila sve niža. Isus je pred kraj ove godine zarađivao, radeći od rano ujutro do kasno uvečer, sumu koja je iznosila

equivalent of about twenty-five cents a day. By the next year they found it difficult to pay the civil taxes, not to mention the synagogue assessments and the temple tax of one-half shekel. During this year the tax collector tried to squeeze extra revenue out of Jesus, even threatening to take his harp.

Fearing that the copy of the Greek scriptures might be discovered and confiscated by the tax collectors, Jesus, on his fifteenth birthday, presented it to the Nazareth synagogue library as his maturity offering to the Lord.

The great shock of his fifteenth year came when Jesus went over to Sepphoris to receive the decision of Herod regarding the appeal taken to him in the dispute about the amount of money due Joseph at the time of his accidental death. Jesus and Mary had hoped for the receipt of a considerable sum of money when the treasurer at Sepphoris had offered them a paltry amount. Joseph's brothers had taken an appeal to Herod himself, and now Jesus stood in the palace and heard Herod decree that his father had nothing due him at the time of his death. And for such an unjust decision Jesus never again trusted Herod Antipas. It is not surprising that he once alluded to Herod as "that fox."

The close work at the carpenter's bench during this and subsequent years deprived Jesus of the opportunity of mingling with the caravan passengers. The family supply shop had already been taken over by his uncle, and Jesus worked altogether in the home shop, where he was near to help Mary with the family. About this time he began sending James up to the camel lot to gather information about world events, and thus he sought to keep in touch with the news of the day.

As he grew up to manhood, he passed through all those conflicts and confusions which the average young persons of previous and subsequent ages have undergone. And the rigorous experience of supporting his family was a sure safeguard against his having overmuch time for idle meditation or the indulgence of mystic tendencies.

This was the year that Jesus rented a considerable piece of land just to the north of their home, which was divided up as a family garden plot. Each of the older children had an individual garden, and they entered into keen competition in their agricultural efforts. Their eldest brother spent some time with them in the garden each day during the season of vegetable cultivation. As Jesus worked with his younger brothers and sisters in the garden, he many times entertained the wish that they were all located on a farm out in the country where they could enjoy the liberty and freedom of an unhampered life. But they did not find themselves growing up in the country; and

dvadeset pet centa na dan. Slijedeće godine su teško uspjeli platiti građanske poreze, a da ne govorimo o porezima sinagogi i hramu koji su iznosili pola šekela. Ubirač poreza je ove godine pokušao iscijediti od Isusa dodatnu sumu novca, prijeteci da će mu oduzeti harfu.

Bojeći se da bi ubirači poreza mogli otkriti, ako ne i zaplijeniti, kopiju Grčkih spisa, Isus je na dan svog petnaestog rođendana poklonio ove spise Nazaretskoj sinagogi kao dar Gospodu za dostižuće zrelosti.

Isus je doživio najveći šok svoje petnaeste godine kad je otišao u Seforis kako bi primio Herodovu odluku o žalbi vezanoj uz sumu koju je Herod dugovao Josipu prilikom njegove nesrećne smrti. Dok su se Isus i Marija nadali značajnoj novčanoj svoti, blagajnik u Seforisu im je ponudio tek vrlo malu sumu. Josipova braća su zatim uputila tužbu samom Herodu i Isus je te godine stajao pred njim u palači, kad je primio izjavu da Herod nije dugovao njegovom ocu prilikom njegove smrti apsolutno ništa. I Isus zbog ove nepravedne odluke nikad nije vjerovao Herodu Antipi. Nije čudo što je jednom prilikom aludirao na Heroda kao "onu lisicu."

Kako je ove i narednih godina bio čvrsto prikovan za tesarsku klupu, Isus nije imao prilike posjetiti karavanske putnike. Njegov ujak je preuzao skladišnu radionicu i Isus je jedino radio u radnji koja je bila neposredno pored kuće, gdje je mogao pomoći Mariji u upravljanju kućanstvom i obitelji. Isus je ovih dana počeo slati Jakova do karavanske stanice da mu donese vijesti o svjetskim događajima; tako je nastojao ostati u vezi s najnovijim vijestima.

Prije nego što će doći zrelo doba, Isus je prošao kroz sve sukobe i svu zbunjenost svih prosječnih mladih osoba kako prijašnjih tako i budućih doba. I rigorozno iskustvo izdržavanja i podizanja obitelji je djelovalo kao sigurna garancija protiv besposličarske meditacije i pretjeranog odavanja mističkim tendencijama.

Isus je ove godine iznajmio veći komad zemlje sjeverno od kuće, koji je podijelio kao obiteljski vrt. Sva starija djeca su dobila svoj dio zemlje i žustro su se natjecala u vrtlarskim radovima. Najstariji brat je u vrijeme sadnje i obrade iz dana u dan s njima provodio nešto vremena u vrtu, uzgajajući povrće. Radeći sa svojom mladom braćom i sestrama, Isus je često čeznuo za životom na seoskom imanju, gdje bi bili u prilici uživati u opuštenijem i mirnijem životu. Ali oni nisu živjeli na selu već u gradu; i pored toga što je bio idealističan, Isus je bio i jako praktičan, te se inteligentno i odvažno suočavao sa svojim problemima

Jesus, being a thoroughly practical youth as well as an idealist, intelligently and vigorously attacked his problem just as he found it, and did everything within his power to adjust himself and his family to the realities of their situation and to adapt their condition to the highest possible satisfaction of their individual and collective longings.

At one time Jesus faintly hoped that he might be able to gather up sufficient means, provided they could collect the considerable sum of money due his father for work on Herod's palace, to warrant undertaking the purchase of a small farm. He had really given serious thought to this plan of moving his family out into the country. But when Herod refused to pay them any of the funds due Joseph, they gave up the ambition of owning a home in the country. As it was, they contrived to enjoy much of the experience of farm life as they now had three cows, four sheep, a flock of chickens, a donkey, and a dog, in addition to the doves. Even the little tots had their regular duties to perform in the well-regulated scheme of management which characterized the home life of this Nazareth family.

With the close of this fifteenth year Jesus completed the traversal of that dangerous and difficult period in human existence, that time of transition between the more complacent years of childhood and the consciousness of approaching manhood with its increased responsibilities and opportunities for the acquirement of advanced experience in the development of a noble character. The growth period for mind and body had ended, and now began the real career of this young man of Nazareth.

i činio je sve što je bilo u njegovoj moći kako bi sebe i svoju obitelj prilagodio stvarnostima njihove situacije i adaptirao njihove okolnosti najvišem mogućem zadovoljenju njihovih osobnih i kolektivnih težnji.

Isus se na određeno vrijeme potajno nadao da će skupiti dovoljno novca – što bi bilo moguće da su dobili tu veću svotu koja je trebala biti isplaćena njegovom ocu za rad na Herodovoj palači – čime bi kupili manje seosko imanje. Već je ozbiljno razmišljao da preseli svoju obitelj na selo. Ali kad im je Herod odbio isplatiti čak i najmanji dio svoga duga Josipu, odustali su od ambicije da se presele na selo. Bilo kako bilo, stvorili su uvjete za užitak u više ladanjskih blagodati kako su već imali tri krave, četiri ovce, jato kokoši, magarca, psa i golubove. U precizno definiranom i uređenom dnevnom planu nazaretske obitelji, čak su i mališani imali redovne dužnosti.

Isus je krajem ove petnaeste godine konačno prošao tim opasnim i teškim periodom ljudskog iskustva, razdobljem između mirnijih godina djetinjstva i svijesti o nastupanju zrelog doba koje je nosilo veće odgovornosti i koje je otvaralo mogućnost postignuća naprednijeg iskustva u razvijanju plemenitog karaktera. I tu se završava razvoj uma i tijela i započinje istinski životni rad ovog nazaretskog mladića.