

Jesus: From a Child into Adulthood

Jesus' Early and Later Childhood

Part 1: Papers 120 through 124 of The Urantia Book

Background information

The Birth & Infancy of Jesus - Mary & Joseph

The Trip to Bethlehem & the birth of Jesus

The Early Childhood of Jesus - Alexandria & Nazareth

The Later Childhood of Jesus - Nazareth

Jesus in Jerusalem & Adolescence

Part 2: Papers 125 through 127 of The Urantia Book

Background information

Jesus at Jerusalem - Jerusalem & Nazareth

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Jesus' Early Manhood

Part 3: Papers 128 & 129 of The Urantia Book

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Jesus' Early Twenties

Jesus' Late Twenties, before going to Rome

The Human Jesus

This presentation is Part 1

Some parts of this presentation are abridged. They are indicated by the simple sans-serif typeface in a brown tone, as this is.

The images have been created with the use of Adoby Firefly AI program.

Jesus: Early and Later Childhood

This presentation tells the story of Jesus from childhood through early adulthood.

It is in three parts: Jesus' early childhood, followed by Jesus' years leading to adulthood, then his late twenties.

Although this story shares many similarities with the Bible, it is much more comprehensive, includes much that is not in the Bible, and corrects what the Bible did not accurately portray.

We must remember that whatever happens on this our world, Urantia—or on any world—is never lost; all is recorded. These words that follow are those of the personalities that witnessed Jesus' life, and recorded how he lived, what he said, and with whom he interacted.



Some background: Who is Jesus?

Among the many things the Bible leaves out is that Jesus is not merely human. Who he really was, and still is, is one of the most miraculous things about him and his choosing to visit our world out of all the other worlds he could have chosen.

Jesus is what is called a Creator Son, a very special class of Son of our Paradise Father, God. He, along with the Universe Mother Spirit, creates his entire universes, of which we are a very small part. Jesus' name, before he came here and since he returned to his duties as Creator Son, is Michael of Nebadon, Nebadon being the Universe that our planet resides within. All Creator Sons are referred to as Michael.

As a part of his growth, a Creator Son must live as a life of each of his created offspring, which is referred to as a "bestowal." Through this, he learns to understand his creations and develops a real affinity for them, one based upon empathy and compassion.

Each Creator Son must undergo seven such bestowals. Living as a human on a world like ours is the seventh and final bestowal. Jesus chose us for several reasons, but probably the most significant was due to our planet being in a double default: the Lucifer Rebellion and the unfortunate incident with Adam and Eve.

No snake was involved.



The details of the Lucifer Rebellion and the story of Adam and Eve are far too complicated to tell in this presentation. You can find their stories in Part III of *The Urantia Book, History of Urantia*, our planet. And the other six bestowals can be found in Paper 119 (in Part III) of the book.

For this presentation, we will begin in Paper 120, *The Bestowal of Michael on Urantia*.

About the seventh bestowal. The seventh one is different; it is where Michaelsons and other bestowal sons live with the lowest of their creations—that is us. It requires each Michael to be born of a woman, live as a man, and experience death before returning to their sovereign position. Only one planet in a universe gets to have their Creator Son bestowed to them; that is one out of 10 million planets. All 10 million planets get a bestowal, but only one gets to have the Creator Son, and Urantia was chosen. The other worlds receive Avonal Sons. We are very special indeed.

But I need to tell you of Gabriel. Gabriel, the Bright and Evening Star, is a son of Michael of Nebadon—Jesus. When Michael is away on his bestowal missions, Gabriel is in charge. He is an important personality. He is not an angel, but is very high up in the order of being in our universe. That is one reason he keeps cropping up in the Bible.

Once Urantia was selected, the game was afoot.

One of the things that needed to be taken care of was a decision as to which time, which part of the world, and which family would be chosen to receive the Creator Son as a child born into this world.

All of this detail and much more can be found in the first several sections of Paper 120, but for our purposes, we can skip much of it, as it lays out the ground rules, so to speak, that Michael, as Jesus, would be required to undertake or prohibited from undertaking, depending upon what it was.

This is called the **Bestowal Mandate**.

It is worth looking at the Bestowal Mandate a bit.

The Bestowal Mandate - UB 120:2.7-8

“You are bestowing this life of mortal incarnation upon Urantia, but you are to live such a life for the spiritual inspiration of every human and superhuman intelligence that has lived, now exists, or may yet live on every inhabited world which has formed, now forms, or may yet form a part of the vast galaxy of your administrative domain.”(UB 120:2.7)

“Your great mission to be realized and experienced in the mortal incarnation is embraced in your decision to live a life wholeheartedly motivated to do the will of your Paradise Father, thus to reveal God, your Father, in the flesh and especially to the creatures of the flesh.”

“At the same time you will also *interpret*, with a new enhancement, our Father, to the supermortal beings of all Nebadon.

“Equally with this ministry of new revelation and augmented interpretation of the Paradise Father to the human and the superhuman type of mind, you will also so function as to make a new revelation of man to God.

“Exhibit in your one short life in the flesh, as it has never before been seen in all Nebadon, the transcendent possibilities attainable by a God-knowing human during the short career of mortal existence, and make a new and illuminating *interpretation* of man and the vicissitudes of his planetary life to all the superhuman intelligences of all Nebadon, and for all time.

“You are to go down to Urantia in the likeness of mortal flesh, and living as a man in your day and generation, you will so function as to show your entire universe the ideal of perfected technique in the supreme engagement of the affairs of your vast creation: The achievement of God seeking man and finding him and the phenomenon of man seeking God and finding him; and doing all of this to mutual satisfaction and doing it during one short lifetime in the flesh.”

Many things happen that we will never understand. Some things only the First Source and Center-God-knows. Among these is the fact of incarnation into a physical being by a Michael so that he can be born into this world as a human. It is truly a miracle that even the highest personalities do not understand; much of everything else is non-miracles to them.

And that concludes Paper 120 as far as this presentation is concerned. Now we begin.

NOTE: All text from *The Urantia Book* is shown in the **serifed font of Palatino**. Quotations of spoken words are *italicized*. Added text by me is in Lucida Sans, and is a sans-serif font. This is Lucinda Sans.



Prelude: Setting the stage for the coming of Jesus

Paper 121 tells the story of what the world was like at the time of Jesus' birth and life on our world.

Jesus did not come to this world during an age of spiritual decadence; at the time of his birth Urantia was experiencing such a revival of spiritual thinking and religious living as it had not known in all its previous post-Adamic history [that is, since Adam and Eve] nor has experienced in any era since.

In the centuries just prior to these times Greek culture and the Greek language had spread over Occident and near Orient, and the Jews, being a Levantine race, in nature part Occidental and part Oriental, were eminently fitted to utilize such cultural and linguistic settings for the effective spread of a new religion to both East and West.



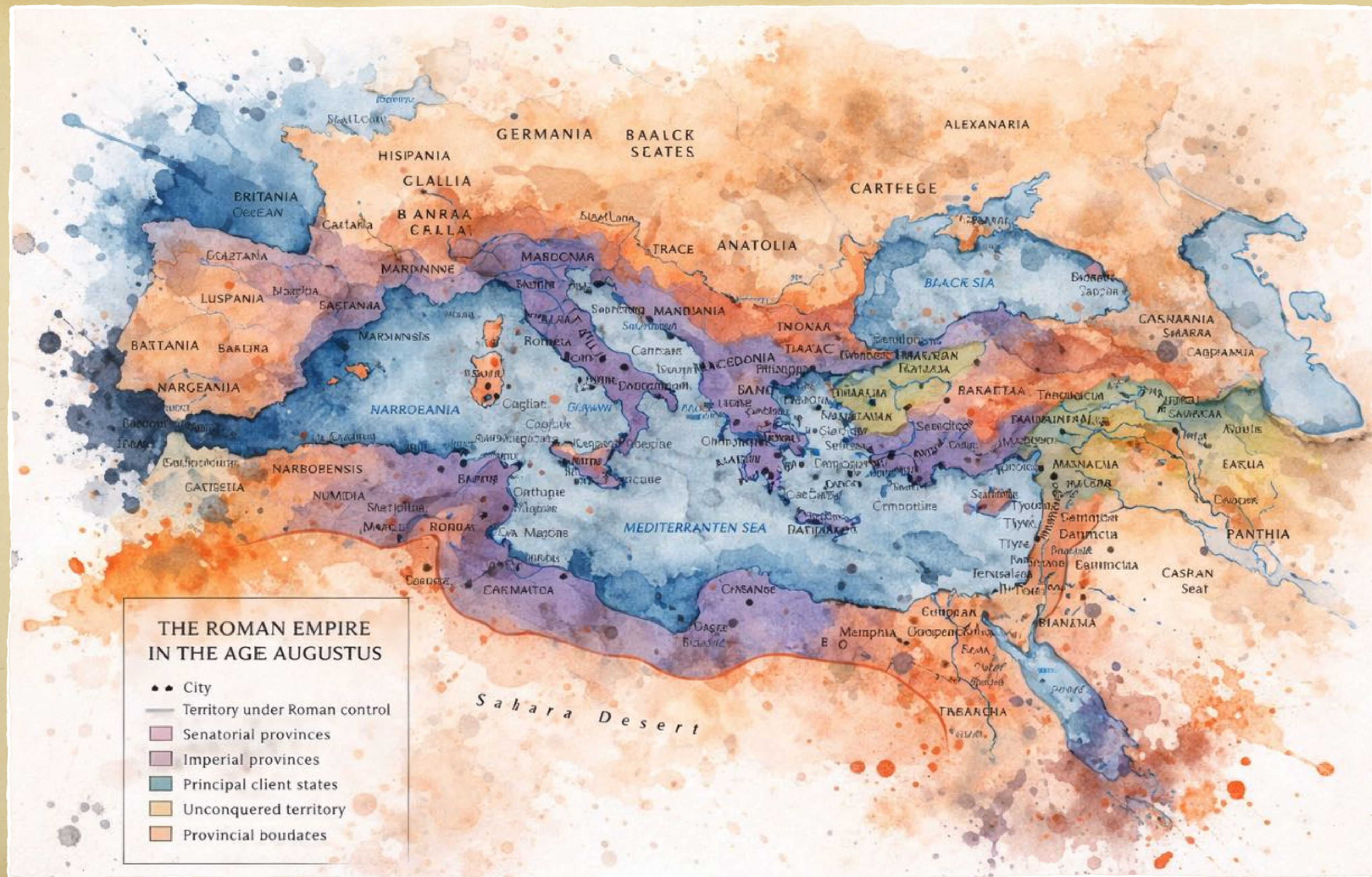
These most favorable circumstances were further enhanced by the tolerant political rule of the Mediterranean world by the Romans.

Nothing like the civilization of the times of Jesus has been seen in the Occident before or since those days. European civilization was unified and co-ordinated under an extraordinary threefold influence:

1. The Roman political and social systems.
2. The Grecian language and culture—and philosophy to a certain extent.
3. The rapidly spreading influence of Jewish religious and moral teachings.

When Jesus was born, the entire Mediterranean world was a unified empire.





Good roads, for the first time in the world's history, interconnected many major centers.

The seas were cleared of pirates, and a great era of trade and travel was rapidly advancing.

Europe did not again enjoy another such period of travel and trade until the nineteenth century after Christ.

Notwithstanding the internal peace and superficial prosperity of the Greco-Roman world, a majority of the inhabitants of the empire languished in squalor and poverty.

The small upper class was rich; a miserable and impoverished lower class embraced the rank and file of humanity.

There was no happy and prosperous middle class in those days....



The first struggles between the expanding Roman and Parthian states had been concluded in the then recent past, leaving Syria in the hands of the Romans.

In the times of Jesus, Palestine and Syria were enjoying a period of prosperity, relative peace, and extensive commercial intercourse with the lands to both the East and the West.

The Jewish people & their context

The Jews were a part of the older Semitic race, which also included the Babylonians, the Phoenicians, and the more recent enemies of Rome, the Carthaginians.

During the fore part of the first century after Christ, the Jews were the most influential group of the Semitic peoples, and they happened to occupy a peculiarly strategic geographic position in the world as it was at that time ruled and organized for trade.



Many of the great highways joining the nations of antiquity passed through Palestine, which thus became the meeting place, or crossroads, of three continents.

The travel, trade, and armies of Babylonia, Assyria, Egypt, Syria, Greece, Parthia, and Rome successively swept over Palestine.

From time immemorial, many caravan routes from the Orient passed through some part of this region to the few good seaports of the eastern end of the Mediterranean, whence ships carried their cargoes to all the maritime Occident.

And more than half of this caravan traffic passed through or near the little town of Nazareth in Galilee.



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Although Palestine was the home of Jewish religious culture and the birthplace of Christianity, the Jews were abroad in the world, dwelling in many nations and trading in every province of the Roman and Parthian states.

Greece provided a language and a culture, Rome built the roads and unified an empire, but the dispersion of the Jews, with their more than two hundred synagogues and well-organized religious communities scattered hither and yon throughout the Roman world, provided the cultural centers in which the new gospel of the kingdom of heaven found initial reception, and from which it subsequently spread to the uttermost parts of the world.



The centralization of the Jewish temple worship at Jerusalem constituted alike the secret of the survival of their monotheism and the promise of the nurture and sending forth to the world of a new and enlarged concept of that one God of all nations and Father of all mortals.

The temple service at Jerusalem represented the survival of a religious cultural concept in the face of the downfall of a succession of gentile national overlords and racial persecutors.

The Jewish people of this time, although under Roman suzerainty, enjoyed a considerable degree of self-government and, remembering the then only recent heroic exploits of deliverance executed by Judas Maccabee and his immediate successors, were vibrant with the expectation of the immediate appearance of a still greater deliverer, the long-expected Messiah.



The secret of the survival of Palestine, the kingdom of the Jews, as a semi-independent state was wrapped up in the foreign policy of the Roman government, which desired to maintain control of the Palestinian highway of travel between Syria and Egypt as well as the western terminals of the caravan routes between the Orient and the Occident. Rome did not wish any power to arise in the Levant which might curb her future expansion in these regions.

The ... fortuitous liberty and independence of the political rule of surrounding and more powerful peoples the Jews attributed to the fact that they were the “chosen people,” to the direct interposition of Yahweh.

Such an attitude of racial superiority made it all the harder for them to endure Roman suzerainty when it finally fell upon their land. But even in that sad hour the Jews refused to learn that their world mission was spiritual, not political.



The Jews were unusually apprehensive and suspicious during the times of Jesus because they were then ruled by an outsider, Herod the Idumean, who had seized the overlordship of Judea by cleverly ingratiating himself with the Roman rulers.

And though Herod professed loyalty to the Hebrew ceremonial observances, he proceeded to build temples for many strange gods.

The friendly relations of Herod with the Roman rulers made the world safe for Jewish travel and thus opened the way for increased Jewish penetration even of distant portions of the Roman Empire and of foreign treaty nations with the new gospel of the kingdom of heaven.

Herod's reign also contributed much toward the further blending of Hebrew and Hellenistic philosophies.



Herod built the harbor of Caesarea, which further aided in making Palestine the crossroads of the civilized world.

He died in 4 b.c., and his son Herod Antipas governed Galilee and Perea during Jesus' youth and ministry to a.d. 39.

Antipas, like his father, was a great builder. He rebuilt many of the cities of Galilee, including the important trade center of Sepphoris.

The Galileans were not regarded with full favor by the Jerusalem religious leaders and rabbinical teachers.

Galilee was more gentile than Jewish when Jesus was born.



Paper 121 has much more on the context of Jesus' life and times. Beyond Judaism, other belief systems included Epicurean, Stoic, Cynic, Skeptic, and other semi-religious philosophies. Gentile religions included pagan cults, emperor worship, astrology, and the mystery religions.

Upon such a spiritually hungry world a flood of mystery cults had broken, new and strange religions from the Levant, which had enamored the common people and had promised them *individual* salvation.

These religions rapidly became the accepted belief of the lower classes of the Greco-Roman world.

And they did much to prepare the way for the rapid spread of the vastly superior Christian teachings, which presented a majestic concept of Deity, associated with an intriguing theology for the intelligent and a profound proffer of salvation for all, including the ignorant but spiritually hungry average man of those days.



But do not make the mistake of confusing the teachings of Jesus with the mysteries.

The popularity of the mysteries reveals man's quest for survival, thus portraying a real hunger and thirst for personal religion and individual righteousness.

Although the mysteries failed adequately to satisfy this longing, they did prepare the way for the subsequent appearance of Jesus, who truly brought to this world the bread of life and the water thereof.

The Hebrew religion

By the close of the first century before Christ the religious thought of Jerusalem had been tremendously influenced and somewhat modified by Greek cultural teachings and even by Greek philosophy.



In the days of Jesus three languages prevailed in Palestine: The common people spoke some dialect of Aramaic; the priests and rabbis spoke Hebrew; the educated classes and the better strata of Jews in general spoke Greek.

The early translation of the Hebrew scriptures into Greek at Alexandria was responsible in no small measure for the subsequent predominance of the Greek wing of Jewish culture and theology.

And the writings of the Christian teachers were soon to appear in the same language.

The Greek philosophers who preceded the time of Jesus were great teachers of many of the truths Jesus tried to convey to his followers and apostles, including Philo, Aristotle, and Plato, to name a few.



Prelude: Previous written records about Jesus

Section 8 of Paper 121 describes previous written records about Jesus. Here is what the authors say:

As far as possible, ... we have endeavored to utilize and to some extent co-ordinate the existing records having to do with the life of Jesus on Urantia. Although we have enjoyed access to the lost record of the Apostle Andrew and have benefited from the collaboration of a vast host of celestial beings who were on earth during the times of Michael's bestowal (notably his now Personalized Adjuster), it has been our purpose also to make use of the so-called Gospels of Matthew, Mark, Luke, and John.

These New Testament records had their origin in the following circumstances:

ANDREW



The Gospel of Mark

John Mark wrote the earliest (excepting the notes of Andrew), briefest, and most simple record of Jesus' life.

He presented the Master as a minister, as man among men.

Although Mark was a lad lingering about many of the scenes which he depicts, his record is in reality the Gospel according to Simon Peter.

He was early associated with Peter; later with Paul.

Mark wrote this record at the instigation of Peter and on the earnest petition of the church at Rome.

Knowing how consistently the Master refused to write out his teachings when on earth and in the flesh, Mark, like the apostles and other leading disciples, was hesitant to put them in writing.

JOHN MARK WITH PETER



But Peter felt the church at Rome required the assistance of such a written narrative, and Mark consented to undertake its preparation.

He made many notes before Peter died in a.d. 67, and in accordance with the outline approved by Peter and for the church at Rome, he began his writing soon after Peter's death.

The Gospel was completed near the end of a.d. 68. Mark wrote entirely from his own memory and Peter's memory.

The record has since been considerably changed, numerous passages having been taken out and some later matter added at the end to replace the latter one fifth of the original Gospel, which was lost from the first manuscript before it was ever copied.

This record by Mark, in conjunction with Andrew's and Matthew's notes, was the written basis of all subsequent Gospel narratives which sought to portray the life and teachings of Jesus.



The Gospel of Matthew

The so-called Gospel according to Matthew is the record of the Master's life which was written for the edification of Jewish Christians.

The author of this record constantly seeks to show in Jesus' life that much which he did was that "it might be fulfilled which was spoken by the prophet." Matthew's Gospel portrays Jesus as a son of David, picturing him as showing great respect for the law and the prophets.

The Apostle Matthew did not write this Gospel.

It was written by Isador, one of his disciples, who had as a help in his work not only Matthew's personal remembrance of these events but also a certain record which the latter had made of the sayings of Jesus directly after the crucifixion.

This record by Matthew was written in Aramaic; Isador wrote in Greek.

ISODOR & MATTHEW



There was no intent to deceive in accrediting the production to Matthew. It was the custom in those days for pupils thus to honor their teachers.

Matthew's original record was edited and added to in a.d. 40 just before he left Jerusalem to engage in evangelistic preaching.

It was a private record, the last copy having been destroyed in the burning of a Syrian monastery in a.d. 416.

Isador escaped from Jerusalem in a.d. 70 after the investment of the city by the armies of Titus, taking with him to Pella a copy of Matthew's notes.

In the year 71, while living at Pella, Isador wrote the Gospel according to Matthew.

He also had with him the first four fifths of Mark's narrative.



The Gospel of Luke

Luke, the physician of Antioch in Pisidia, was a gentile convert of Paul, and he wrote quite a different story of the Master's life.

He began to follow Paul and learn of the life and teachings of Jesus in a.d. 47.

Luke preserves much of the "grace of the Lord Jesus Christ" in his record as he gathered up these facts from Paul and others.

Luke presents the Master as "the friend of publicans and sinners."

He did not formulate his many notes into the Gospel until after Paul's death.

Luke wrote in the year 82 in Achaia.



He planned three books dealing with the history of Christ and Christianity but died in a.d. 90 just before he finished the second of these works, the “Acts of the Apostles.”

As material for the compilation of his Gospel, Luke first depended upon the story of Jesus’ life as Paul had related it to him.

Luke’s Gospel is, therefore, in some ways the Gospel according to Paul.

But Luke had other sources of information.

He not only interviewed scores of eyewitnesses to the numerous episodes of Jesus’ life which he records, but he also had with him a copy of Mark’s Gospel, that is, the first four fifths, Isador’s narrative, and a brief record made in the year a.d. 78 at Antioch by a believer named Cedes.

Luke also had a mutilated and much-edited copy of some notes purported to have been made by the Apostle Andrew.



The Gospel of John

The Gospel according to John relates much of Jesus' work in Judea and around Jerusalem which is not contained in the other records.

This is the so-called Gospel according to John the son of Zebedee, and though John did not write it, he did inspire it.

Since its first writing it has several times been edited to make it appear to have been written by John himself.

When this record was made, John had the other Gospels, and he saw that much had been omitted; accordingly, in the year a.d. 101 he encouraged his associate, Nathan, a Greek Jew from Caesarea, to begin the writing.

John supplied his material from memory and by reference to the three records already in existence.

He had no written records of his own.



An acknowledgment by the authors

In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, I have drawn freely upon all sources of record and planetary information. My ruling motive has been to prepare a record which will not only be enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. As far as possible I have derived my information from purely human sources. Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns. Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives. I well know that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus—aside from the memory of the record of the Apostle Andrew—embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources.

While I, with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator.

I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology.

In behalf of the Brotherhood of the United Midwayers of Urantia, I most gratefully acknowledge our indebtedness to all sources of record and concept which have been hereinafter utilized in the further elaboration of our restatement of Jesus' life on earth.]



The Birth & Infancy of Jesus

Mary & Joseph

This presentation tells the story of Jesus from childhood through early adulthood.

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We must remember that whatever happens on this our world, Urantia—or on any world—is never lost; all is recorded. These words that follow are those of the personalities that witnessed Jesus' life, and recorded how he lived, what he said, and with whom he interacted.



An Introduction

It will hardly be possible fully to explain the many reasons which led to the selection of Palestine as the land for Michael's bestowal, and especially as to just why the family of Joseph and Mary should have been chosen as the immediate setting for the appearance of this Son of God on Urantia.

After a study of the special report on the status of segregated worlds prepared by the Melchizedeks, in counsel with Gabriel, Michael finally chose Urantia as the planet whereon to enact his final bestowal.

Subsequent to this decision Gabriel made a personal visit to Urantia, and, as a result of his study of human groups and his survey of the spiritual, intellectual, racial, and geographic features of the world and its peoples, he decided that the Hebrews possessed those relative advantages which warranted their selection as the bestowal race.



Upon Michael's approval of this decision, Gabriel appointed and dispatched to Urantia the Family Commission of Twelve—selected from among the higher orders of universe personalities—which was intrusted with the task of making an investigation of Jewish family life.

When this commission ended its labors, Gabriel was present on Urantia and received the report nominating three prospective unions as being, in the opinion of the commission, equally favorable as bestowal families for Michael's projected incarnation.

From the three couples nominated, Gabriel made the personal choice of Joseph and Mary, subsequently making his personal appearance to Mary, at which time he imparted to her the glad tidings that she had been selected to become the earth mother of the bestowal child.



Joseph and Mary

Joseph, the human father of Jesus (Joshua ben Joseph), was a Hebrew of the Hebrews, albeit he carried many non-Jewish racial strains which had been added to his ancestral tree from time to time by the female lines of his progenitors.

The ancestry of the father of Jesus went back to the days of Abraham and through this venerable patriarch to the earlier lines of inheritance leading to the Sumerians and Nodites .

David and Solomon were not in the direct line of Joseph's ancestry....

Joseph's immediate ancestors were mechanics—builders, carpenters, masons, and smiths.

Joseph himself was a carpenter and later a contractor.



His family belonged to a long and illustrious line of the nobility of the common people, accentuated ever and anon by the appearance of unusual individuals who had distinguished themselves in connection with the evolution of religion on Urantia.

Mary, the earth mother of Jesus, was a descendant of a long line of unique ancestors embracing many of the most remarkable women in the racial history of Urantia.

Although Mary was an average woman of her day and generation, possessing a fairly normal temperament, she reckoned among her ancestors such well-known women as Annon, Tamar, Ruth, Bathsheba, Ansie, Cloa, Eve, Enta, and Ratta.

No Jewish woman of that day had a more illustrious lineage of common progenitors or one extending back to more auspicious beginnings.



Mary's ancestry, like Joseph's, was characterized by the predominance of strong but average individuals, relieved now and then by numerous outstanding personalities in the march of civilization and the progressive evolution of religion.

Of all couples living in Palestine at about the time of Michael's projected bestowal, Joseph and Mary possessed the most ideal combination of widespread racial connections and superior average of personality endowments.

It was the plan of Michael to appear on earth as an *average* man, that the common people might understand him and receive him; wherefore Gabriel selected just such persons as Joseph and Mary to become the bestowal parents.



Gabriel Appears to Elizabeth

Jesus' lifework on Urantia was really begun by John the Baptist. Zacharias, John's father, belonged to the Jewish priesthood, while his mother, Elizabeth, was a member of the more prosperous branch of the same large family group to which Mary the mother of Jesus also belonged. Zacharias and Elizabeth, though they had been married many years, were childless.

It was late in the month of June, 8 b.c., about three months after the marriage of Joseph and Mary, that Gabriel appeared to Elizabeth at noontide one day, just as he later made his presence known to Mary.

Said Gabriel:

"While your husband, Zacharias, stands before the altar in Jerusalem, and while the assembled people pray for the coming of a deliverer, I, Gabriel, have come to announce that you will shortly bear a son who shall be the forerunner of this divine teacher, and you shall call your son John."



“He will grow up dedicated to the Lord your God, and when he has come to full years, he will gladden your heart because he will turn many souls to God, and he will also proclaim the coming of the soul-healer of your people and the spirit-liberator of all mankind.

“Your kinswoman Mary shall be the mother of this child of promise, and I will also appear to her.”

This vision greatly frightened Elizabeth.

After Gabriel’s departure she turned this experience over in her mind, long pondering the sayings of the majestic visitor, but did not speak of the revelation to anyone save her husband until her subsequent visit with Mary in early February of the following year.

For five months, however, Elizabeth withheld her secret even from her husband.



Upon her disclosure of the story of Gabriel's visit, Zacharias was very skeptical and for weeks doubted the entire experience, only consenting halfheartedly to believe in Gabriel's visit to his wife when he could no longer question that she was expectant with child.

Zacharias was very much perplexed regarding the prospective motherhood of Elizabeth, but he did not doubt the integrity of his wife, notwithstanding his own advanced age.

It was not until about six weeks before John's birth that Zacharias, as the result of an impressive dream, became fully convinced that Elizabeth was to become the mother of a son of destiny, one who was to prepare the way for the coming of the Messiah.

Gabriel appeared to Mary about the middle of November, 8 b.c., while she was at work in her Nazareth home.



Later on, after Mary knew without doubt that she was to become a mother, she persuaded Joseph to let her journey to the City of Judah, four miles west of Jerusalem, in the hills, to visit Elizabeth.

Gabriel had informed each of these mothers-to-be of his appearance to the other.

Naturally they were anxious to get together, compare experiences, and talk over the probable futures of their sons.

Mary remained with her distant cousin for three weeks.

Elizabeth did much to strengthen Mary's faith in the vision of Gabriel, so that she returned home more fully dedicated to the call to mother the child of destiny whom she was so soon to present to the world as a helpless babe, an average and normal infant of the realm.



John was born in the City of Judah, March 25, 7 b.c.

Zacharias and Elizabeth rejoiced greatly in the realization that a son had come to them as Gabriel had promised, and when on the eighth day they presented the child for circumcision, they formally christened him John, as they had been directed aforetime.

Already had a nephew of Zacharias departed for Nazareth, carrying the message of Elizabeth to Mary proclaiming that a son had been born to her and that his name was to be John.

From his earliest infancy John was judiciously impressed by his parents with the idea that he was to grow up to become a spiritual leader and religious teacher.

And the soil of John's heart was ever responsive to the sowing of such suggestive seeds.

Even as a child he was found frequently at the temple during the seasons of his father's service, and he was tremendously impressed with the significance of all that he saw.



Gabriel's announcement to Mary

One evening about sundown, before Joseph had returned home, Gabriel appeared to Mary by the side of a low stone table and, after she had recovered her composure, said: *"I come at the bidding of one who is my Master and whom you shall love and nurture."*

"To you, Mary, I bring glad tidings when I announce that the conception within you is ordained by heaven, and that in due time you will become the mother of a son; you shall call him Joshua, and he shall inaugurate the kingdom of heaven on earth and among men."

"Speak not of this matter save to Joseph and to Elizabeth, your kinswoman, to whom I have also appeared, and who shall presently also bear a son, whose name shall be John, and who will prepare the way for the message of deliverance which your son shall proclaim to men with great power and deep conviction."



“And doubt not my word, Mary, for this home has been chosen as the mortal habitat of the child of destiny.”

“My benediction rests upon you, the power of the Most Highs will strengthen you, and the Lord of all the earth shall overshadow you.”

Mary pondered this visitation secretly in her heart for many weeks until of a certainty she knew she was with child, before she dared to disclose these unusual events to her husband.

When Joseph heard all about this, although he had great confidence in Mary, he was much troubled and could not sleep for many nights.

At first Joseph had doubts about the Gabriel visitation.

Then when he became well-nigh persuaded that Mary had really heard the voice and beheld the form of the divine messenger, he was torn in mind as he pondered how such things could be.

How could the offspring of human beings be a child of divine destiny?



Never could Joseph reconcile these conflicting ideas until, after several weeks of thought, both he and Mary reached the conclusion that they had been chosen to become the parents of the Messiah, though it had hardly been the Jewish concept that the expected deliverer was to be of divine nature.

Upon arriving at this momentous conclusion, Mary hastened to depart for a visit with Elizabeth.

Gabriel's announcement to Mary was made the day following the conception of Jesus and was the only event of supernatural occurrence connected with her entire experience of carrying and bearing the child of promise.

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Joseph's dream

Joseph did not become reconciled to the idea that Mary was to become the mother of an extraordinary child until after he had experienced a very impressive dream.

In this dream a brilliant celestial messenger appeared to him and, among other things, said: *“Joseph, I appear by command of Him who now reigns on high, and I am directed to instruct you concerning the son whom Mary shall bear, and who shall become a great light in the world.*

“In him will be life, and his life shall become the light of mankind.

“He shall first come to his own people, but they will hardly receive him; but to as many as shall receive him to them will he reveal that they are the children of God.”



After this experience Joseph never again wholly doubted Mary's story of Gabriel's visit and of the promise that the unborn child was to become a divine messenger to the world.

In all these visitations nothing was said about the house of David.

Nothing was ever intimated about Jesus' becoming a "deliverer of the Jews," not even that he was to be the long-expected Messiah. Jesus was not such a Messiah as the Jews had anticipated, but he was the *world's deliverer*. His mission was to all races and peoples, not to any one group.

Joseph was not of the line of King David.

Mary had more of the Davidic ancestry than Joseph.

True, Joseph did go to the City of David, Bethlehem, to be registered for the Roman census, but that was because, six generations previously, Joseph's paternal ancestor of that generation, being an orphan, was adopted by one Zadoc, who was a direct descendant of David; hence was Joseph also accounted as of the "house of David."



Most of the so-called Messianic prophecies of the Old Testament were made to apply to Jesus long after his life had been lived on earth.

For centuries the Hebrew prophets had proclaimed the coming of a deliverer, and these promises had been construed by successive generations as referring to a new Jewish ruler who would sit upon the throne of David and, by the reputed miraculous methods of Moses, proceed to establish the Jews in Palestine as a powerful nation, free from all foreign domination.

Again, many figurative passages found throughout the Hebrew scriptures were subsequently misapplied to the life mission of Jesus.

Many Old Testament sayings were so distorted as to appear to fit some episode of the Master's earth life.



Jesus himself onetime publicly denied any connection with the royal house of David.

Even the passage, “a maiden shall bear a son,” was made to read, “a virgin shall bear a son.”

This was also true of the many genealogies of both Joseph and Mary which were constructed subsequent to Michael’s career on earth.

Jesus’ Earth parents

Jesus’ earthly parents were sound and intellectually solid citizens of the realm. Joseph was a mild-mannered, conscientious man faithful to religious practices.

He talked little but thought much and the plight of the Jewish people saddened him.

Mary was usually cheerful, rarely downcast, and had a sunny disposition, that is, until Joseph’s death.



She faced new anxieties because of her eldest son's extraordinary career.

Despite these challenges, Mary remained composed, courageous, and wise in her dealings with her first-born son and his siblings.

Jesus inherited his father's gentleness and understanding, and his mother's gift for teaching and capacity for righteous indignation.

In emotional reactions, he was sometimes like his father—meditative, worshipful, and sad—and more often like his mother—optimistic and determined.

Mary's temperament largely influenced his development, blending traits from both parents in some respects, while contrasting in others.

From Joseph, Jesus learned about Jewish ceremonials and Hebrew scriptures; from Mary, he gained a broader view of religious life and spiritual freedom.



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Joseph and Mary's families were well educated for their time, and Joseph and Mary were educated well above their peers.

He was a thinker; she a planner, skilled in adaptation and practical in execution. Joseph was a black-eyed brunet; Mary, a brown-eyed near-blond type.

Mary fluctuated between belief and doubt, influenced by her children and community, but her memory of Gabriel's appearance after the child's conception steadied her final stance.

Mary was an expert weaver and skilled in household arts; she was a good housekeeper and a superior homemaker.



Both Joseph and Mary were good teachers, ensuring their children learned well.

Joseph and Mary married according to Jewish custom at Mary's home near Nazareth when Joseph was twenty-one, after a nearly two-year courtship.

Soon after, they moved into a house Joseph built with his brothers, near elevated land overlooking the countryside.

They planned to welcome the promised child there, unaware that this momentous event would happen while they were away in Bethlehem of Judea.

Joseph adhered to the Eastern, or Babylonian, views of the Jewish religion; Mary favored the more liberal Western, or Hellenistic, interpretation of the law and the prophets.



Jesus' home in Nazareth

Jesus' house was near the high hill in Nazareth's northern part, away from the village spring in the east.

His family lived on the outskirts, making it easy for him to walk in the countryside and visit the hill, the highest in southern Galilee except Mount Tabor and Nain hill.

Their home was south-east of the hill's promontory, midway between its base and the road to Cana.

Jesus often climbed the hill or walked along a trail at its base to the road to Sepphoris.

Joseph and Mary's home was a one-room stone structure with a flat roof, an adjoining animal building, and simple furniture like a low stone table, earthenware and stone dishes, a loom, a lampstand, small stools, and mats for sleeping on the stone floor.



In the backyard, near the animal shelter, was the oven and grain mill, which needed two people to operate—one to grind, another to feed the grain.

As a boy, Jesus often fed grain to the mill while his mother turned the grinder.

In later years, as the family grew, they all sat around the large stone table to eat from a common dish or pot. In winter evenings, a small clay lamp filled with olive oil lit the table.

After Martha's birth, Joseph added a large room to this house, used as a carpenter's workshop by day and a sleeping area at night.



The Trip to Bethlehem & the birth of Jesus

In the month of March, 8 b.c. (the month Joseph and Mary were married), Caesar Augustus decreed that all inhabitants of the Roman Empire should be numbered, that a census should be made which could be used for effecting better taxation.

The Jews had always been greatly prejudiced against any attempt to “number the people,” and this, in connection with the serious domestic difficulties of Herod, King of Judea, had conspired to cause the postponement of the taking of this census in the Jewish kingdom for one year.

Throughout all the Roman Empire this census was registered in the year 8 b.c., except in the Palestinian kingdom of Herod, where it was taken in 7 b.c., one year later.

It was not necessary that Mary should go to Bethlehem for enrollment—Joseph was authorized to register for his family—but Mary, being an adventurous and aggressive person, insisted on accompanying him.

UB 122:7.1-2



She feared being left alone lest the child be born while Joseph was away, and again, Bethlehem being not far from the City of Judah, Mary foresaw a possible pleasurable visit with her kinswoman Elizabeth.

Joseph virtually forbade Mary to accompany him, but it was of no avail; when the food was packed for the trip of three or four days, she prepared double rations and made ready for the journey.

But before they actually set forth, Joseph was reconciled to Mary's going along, and they cheerfully departed from Nazareth at the break of day.

Joseph and Mary were poor, and since they had only one beast of burden, Mary, being large with child, rode on the animal with the provisions while Joseph walked, leading the beast.

The building and furnishing of a home had been a great drain on Joseph since he had also to contribute to the support of his parents, as his father had been recently disabled.

UB 122:7.2-4



And so this Jewish couple went forth from their humble home early on the morning of August 18, 7 b.c., on their journey to Bethlehem.

Their first day of travel carried them around the foothills of Mount Gilboa, where they camped for the night by the river Jordan and engaged in many speculations as to what sort of a son would be born to them, Joseph adhering to the concept of a spiritual teacher and Mary holding to the idea of a Jewish Messiah, a deliverer of the Hebrew nation.

Bright and early the morning of August 19, Joseph and Mary were again on their way.

They partook of their noontide meal at the foot of Mount Sartaba, overlooking the Jordan valley, and journeyed on, making Jericho for the night, where they stopped at an inn on the highway in the outskirts of the city.



Following the evening meal and after much discussion concerning the oppressiveness of Roman rule, Herod, the census enrollment, and the comparative influence of Jerusalem and Alexandria as centers of Jewish learning and culture, the Nazareth travelers retired for the night's rest.

Early in the morning of August 20 they resumed their journey, reaching Jerusalem before noon, visiting the temple, and going on to their destination, arriving at Bethlehem in midafternoon.

The inn was overcrowded, and Joseph accordingly sought lodgings with distant relatives, but every room in Bethlehem was filled to overflowing.

On returning to the courtyard of the inn, he was informed that the caravan stables, hewn out of the side of the rock and situated just below the inn, had been cleared of animals and cleaned up for the reception of lodgers.



Leaving the donkey in the courtyard, Joseph shouldered their bags of clothing and provisions and with Mary descended the stone steps to their lodgings below.

They found themselves located in what had been a grain storage room to the front of the stalls and mangers. Tent curtains had been hung, and they counted themselves fortunate to have such comfortable quarters.

Joseph had thought to go out at once and enroll, but Mary was weary; she was considerably distressed and besought him to remain by her side, which he did.

Night falls....

UB 122:7.7-8



All that night Mary was restless so that neither of them slept much.

By the break of day the pangs of childbirth were well in evidence, and at noon, August 21, 7 b.c., with the help and kind ministrations of women fellow travelers, Mary was delivered of a male child. Jesus of Nazareth was born into the world, was wrapped in the clothes which Mary had brought along for such a possible contingency, and laid in a near-by manger.

In just the same manner as all babies before that day and since have come into the world, the promised child was born; and on the eighth day, according to the Jewish practice, he was circumcised and formally named Joshua (Jesus).

The next day after the birth of Jesus, Joseph made his enrollment.



Meeting a man they had talked with two nights previously at Jericho, Joseph was taken by him to a well-to-do friend who had a room at the inn, and who said he would gladly exchange quarters with the Nazareth couple.

That afternoon they moved up to the inn, where they lived for almost three weeks until they found lodgings in the home of a distant relative of Joseph.

The second day after the birth of Jesus, Mary sent word to Elizabeth that her child had come and received word in return inviting Joseph up to Jerusalem to talk over all their affairs with Zacharias.

The following week Joseph went to Jerusalem to confer with Zacharias.

Both Zacharias and Elizabeth had become possessed with the sincere conviction that Jesus was indeed to become the Jewish deliverer, the Messiah, and that their son John was to be his chief of aides, his right-hand man of destiny.

And since Mary held these same ideas, it was not difficult to prevail upon Joseph to remain in Bethlehem, the City of David, so that Jesus might grow up to become the successor of David on the throne of all Israel.

Accordingly, they remained in Bethlehem more than a year, Joseph meantime working some at his carpenter's trade.

At the noontide birth of Jesus the seraphim of Urantia, assembled under their directors, did sing anthems of glory over the Bethlehem manger, but these utterances of praise were not heard by human ears.

No shepherds nor any other mortal creatures came to pay homage to the babe of Bethlehem until the day of the arrival of certain priests from Ur, who were sent down from Jerusalem by Zacharias.



These priests from Mesopotamia had been told sometime before by a strange religious teacher of their country that he had had a dream in which he was informed that “the light of life” was about to appear on earth as a babe and among the Jews.

And thither went these three teachers looking for this “light of life.”

After many weeks of futile search in Jerusalem, they were about to return to Ur when Zacharias met them and disclosed his belief that Jesus was the object of their quest and sent them on to Bethlehem, where they found the babe and left their gifts with Mary, his earth mother.

The babe was almost three weeks old at the time of their visit.



These wise men saw no star to guide them to Bethlehem.

The beautiful legend of the star of Bethlehem originated in this way: Jesus was born August 21 at noon, 7 b.c.

On May 29, 7 b.c., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces. And it is a remarkable astronomic fact that similar conjunctions occurred on September 29 and December 5 of the same year.

Upon the basis of these extraordinary but wholly natural events the well-meaning zealots of the succeeding generation constructed the appealing legend of the star of Bethlehem and the adoring Magi led thereby to the manger, where they beheld and worshiped the newborn babe.



Oriental and near-Oriental minds delight in fairy stories, and they are continually spinning such beautiful myths about the lives of their religious leaders and political heroes.

In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts.
(UB 122:8.7)

The presentation in the Temple

Moses taught the Jews that every first-born son belonged to the Lord and could live if redeemed with five shekels paid to a priest. The Mosaic law also required a mother to present herself at the temple for purification, often doing both ceremonies simultaneously.

Joseph and Mary went to the temple in Jerusalem to present Jesus to the priests, effect his redemption, and make the proper sacrifice for Mary's ceremonial purification from childbirth's alleged uncleanness.

UB 122:8.7, 9.1...



Two notable figures, Simeon, a Judean singer, and Anna, a Galilean poetess, often lingered in the temple courts. They were close to priest Zacharias, who shared the secret of John and Jesus with them. Both longed for the Messiah's arrival and believed Jesus was the Jewish deliverer.

Zacharias knew the day Joseph and Mary would arrive at the temple with Jesus and had coordinating signals with Simeon and Anna. He planned to use a raised hand salute to identify Jesus among the first-born children in the procession.

Anna wrote a poem that Simeon sang, astonishing Joseph, Mary, and others in the temple courts.

The song spoke of the coming of the prophet of the Most High and salvation from the enemies of the Hebrews, and the establishment of the Lord's Kingdom.

The entirety of the song can be found in Paper 122: 9, beginning with paragraph 5.



Herod!

The watchers for Herod were not inactive.

When they reported to him the visit of the priests of Ur to Bethlehem, Herod summoned these Chaldeans to appear before him.

He inquired diligently of these wise men about the new “king of the Jews,” but they gave him little satisfaction, explaining that the babe had been born of a woman who had come down to Bethlehem with her husband for the census enrollment.

Herod, not being satisfied with this answer, sent them forth with a purse and directed that they should find the child so that he too might come and worship him, since they had declared that his kingdom was to be spiritual, not temporal.

But when the wise men did not return, Herod grew suspicious.



As he turned these things over in his mind, his informers returned and made full report of the recent occurrences in the temple, bringing him a copy of parts of the Simeon song which had been sung at the redemption ceremonies of Jesus.

But they had failed to follow Joseph and Mary, and Herod was very angry with them when they could not tell him whither the pair had taken the babe.

He then dispatched searchers to locate Joseph and Mary.

Knowing Herod pursued the Nazareth family, Zacharias and Elizabeth remained away from Bethlehem.

The boy baby was secreted with Joseph's relatives.



When, after more than a year of searching, Herod's spies had not located Jesus, and because of the suspicion that the babe was still concealed in Bethlehem, he prepared an order directing that a systematic search be made of every house in Bethlehem, and that all boy babies under two years of age should be killed.

In this manner Herod hoped to make sure that this child who was to become "king of the Jews" would be destroyed.

And thus perished in one day sixteen boy babies in Bethlehem of Judea.

The massacre of these infants took place about the middle of October, 6 b.c., when Jesus was a little over one year of age.



But there were believers in the coming Messiah even among Herod's court attachés, and one of these, learning of the order to slaughter the Bethlehem boy babies, communicated with Zacharias, who in turn dispatched a messenger to Joseph; and the night before the massacre Joseph and Mary departed from Bethlehem with the babe for Alexandria in Egypt.

In order to avoid attracting attention, they journeyed alone to Egypt with Jesus. They went to Alexandria on funds provided by Zacharias, and there Joseph worked at his trade while Mary and Jesus lodged with well-to-do relatives of Joseph's family.

They sojourned in Alexandria two full years, not returning to Bethlehem until after the death of Herod.



The Early Childhood of Jesus

Alexandria & Nazareth

Owing to the uncertainties and anxieties of their sojourn in Bethlehem, Mary did not wean the babe until they had arrived safely in Alexandria, where the family was able to settle down to a normal life.

They lived with kinsfolk, and Joseph was well able to support his family as he secured work shortly after their arrival.

He was employed as a carpenter for several months and then elevated to the position of foreman of a large group of workmen employed on one of the public buildings then in process of construction.

This new experience gave him the idea of becoming a contractor and builder after their return to Nazareth.



Throughout Jesus' early years, Mary kept a constant vigil to protect him from harm or interference with his mission; no mother was more devoted.

In the home where Jesus was, there were two other children his age, and among neighbors, six more whose ages made them acceptable playmates.

Initially, Mary wanted to keep Jesus close, fearing harm if he played with other children. Joseph, with his relatives' help, convinced her that allowing him to play would help Jesus learn to adjust with peers.

Mary, concerned that excessive sheltering might make the child self-conscious and self-centered, agreed to let the child grow up normally. However, she always watched over them during play in the house or garden.

Only an affectionate mother knows the burden Mary bore for her son's safety during infancy and early childhood.



During their two-year stay at Alexandria, Jesus remained healthy and grew normally.

Few friends and relatives knew about Jesus being a “child of promise.”

One of Joseph’s relatives told some friends in Memphis, descendants of Ikhnaton, and they, along with a small group of Alexandrian believers, gathered at Joseph’s relative-benefactor's home before returning to Palestine to wish the Nazareth family well and pay respects to the child.

The friends presented Jesus with a complete Greek translation of the Hebrew scriptures. This copy of the Jewish sacred writings was only given to Joseph after he and Mary declined their friends' invitation to stay in Egypt.

These believers claimed the child of destiny would influence the world more as an Alexandria resident than in Palestine. These persuasions delayed their departure for Palestine after Herod’s death news.



Joseph and Mary finally took leave of Alexandria on a boat belonging to their friend Ezraeon, bound for Joppa, arriving at that port late in August of the year 4 b.c.

They went directly to Bethlehem, where they spent the entire month of September in counsel with their friends and relatives concerning whether they should remain there or return to Nazareth.

Mary had never fully given up the idea that Jesus ought to grow up in Bethlehem, the City of David. Joseph did not really believe that their son was to become a kingly deliverer of Israel.

Besides, he knew that he himself was not really a descendant of David; that his being reckoned among the offspring of David was due to the adoption of one of his ancestors into the Davidic line of descent.



Mary, of course, thought the City of David the most appropriate place in which the new candidate for David's throne could be reared, but Joseph preferred to take chances with Herod Antipas rather than with his brother Archelaus.

He entertained great fears for the child's safety in Bethlehem or in any other city in Judea, and surmised that Archelaus would be more likely to pursue the menacing policies of his father, Herod, than would Antipas in Galilee.

And besides all these reasons, Joseph was outspoken in his preference for Galilee as a better place in which to rear and educate the child, but it required three weeks to overcome Mary's objections.

By the first of October Joseph had convinced Mary and all their friends that it was best for them to return to Nazareth. Accordingly, early in October, 4 b.c., they departed from Bethlehem for Nazareth, going by way of Lydda and Scythopolis.



They started out early one Sunday morning, Mary and the child riding on their newly acquired beast of burden, while Joseph and five accompanying kinsmen proceeded on foot; ...Joseph's relatives refused to permit them to make the trip to Nazareth alone.

They feared to go to Galilee by Jerusalem and the Jordan valley, and the western routes were not altogether safe for two lone travelers with a child of tender years.

On the fourth day of the journey the party reached its destination in safety.

They arrived unannounced at the Nazareth home, which had been occupied for more than three years by one of Joseph's married brothers, who was indeed surprised to see them; so quietly had they gone about their business that neither the family of Joseph nor that of Mary knew they had even left Alexandria.

The next day Joseph's brother moved his family, and Mary, for the first time since Jesus' birth, settled down with her little family to enjoy life in their own home.



In less than a week Joseph secured work as a carpenter, and they were supremely happy.

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

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

Jesus' entire fourth year was a period of normal physical development and of unusual mental activity.



Meantime he had formed a very close attachment for a neighbor boy about his own age named Jacob. Jesus and Jacob were always happy in their play, and they grew up to be great friends and loyal companions.

The next important event in the life of this Nazareth family was the birth of the second child, James, in the early morning hours of April 2, 3 b.c.

Jesus was thrilled by the thought of having a baby brother, and he would stand around by the hour just to observe the baby's early activities.

In midsummer, Joseph built a small workshop near the village spring and caravan tarrying lot. Afterward, he did little carpenter work daily.



He had two brothers and several mechanics working for him, while he remained at the shop making yokes, plows, and woodworking. He also engaged in leatherwork, and worked with rope and canvas.

And Jesus, as he grew up, spent his time helping his mother at home and watching his father work at the shop, while listening to the caravan conductors' and passengers' gossip from around the world.

In July, a month before Jesus turned four, malignant intestinal trouble spread across Nazareth from caravan contact.

Mary, alarmed by the danger of Jesus being exposed to the epidemic, bundled up her children and fled to her brother's country home south of Nazareth on the Megiddo road near Sarid. They stayed away for over two months; Jesus greatly enjoyed this first farm experience.



Jesus' fifth year - 2 B.C.

In something more than a year after the return to Nazareth the boy Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him a Thought Adjuster, a divine gift of the Paradise Father, which had aforetime served with Machiventa Melchizedek, thus gaining the experience of functioning in connection with the incarnation of a supermortal being living in the likeness of mortal flesh.

This event occurred on February 11, 2 b.c. Jesus was no more aware of the coming of the divine Monitor than are the millions upon millions of other children who, before and since that day, have likewise received these Thought Adjusters to indwell their minds and work for the ultimate spiritualization of these minds and the eternal survival of their evolving immortal souls.



On this day in February the direct and personal supervision of the Universe Rulers, as it was related to the integrity of the childlike incarnation of Michael, terminated.

From that time on throughout the human unfolding of the incarnation, the guardianship of Jesus was destined to rest in the keeping of this indwelling Adjuster and the associated seraphic guardians, supplemented from time to time by the ministry of midway creatures assigned for the performance of certain definite duties in accordance with the instruction of their planetary superiors.



In 2 b.c., Jesus was five years old in August ... his fifth (calendar) year of life.

[A] little more than one month before his fifth birthday anniversary, Jesus was made very happy by the coming of his sister Miriam, who was born on the night of July 11.

During the evening of the following day Jesus had a long talk with his father concerning the manner in which various groups of living things are born into the world as separate individuals.

The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions.

From the time Jesus was five years old until he was ten, he was one continuous question mark.



While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.

Since returning to Nazareth, theirs had been a busy household, and Joseph had been unusually occupied building his new shop and getting his business started again.

So fully was he occupied that he had found no time to build a cradle for James, but this was corrected long before Miriam came, so that she had a very comfortable crib in which to nestle while the family admired her.

And the child Jesus heartily entered into all these natural and normal home experiences.

He greatly enjoyed his little brother and his baby sister and was of great help to Mary in their care.



There were few homes in the gentile world of those days that could give a child a better intellectual, moral, and religious training than the Jewish homes of Galilee.

These Jews had a systematic program for rearing and educating their children. They divided a child's life into seven stages:

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



6. The adolescent youths and maidens.

7. The young men and the young women.

It was the custom of the Galilean Jews for the mother to bear the responsibility for a child's training until the fifth birthday, and then, if the child were a boy, to hold the father responsible for the lad's education from that time on.

This year, therefore, Jesus entered upon the fifth stage of a Galilean Jewish child's career, and accordingly on August 21, 2 b.c., Mary formally turned him over to Joseph for further instruction.

Though Joseph was now assuming the direct responsibility for Jesus' intellectual and religious education, his mother still interested herself in his home training.

She taught him to know and care for the vines and flowers growing about the garden walls which completely surrounded the home plot.



She also provided on the roof of the house (the summer bedroom) shallow boxes of sand in which Jesus worked out maps and did much of his early practice at writing Aramaic, Greek, and later on, Hebrew, for in time he learned to read, write, and speak, fluently, all three languages.

Jesus appeared to be a nearly perfect child physically and continued to progress mentally and emotionally. He had a mild digestive upset, his first minor illness, in the latter part of his fifth year.

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



Jesus' sixth year - 1 B.C.

Already, with his mother's help, Jesus had mastered the Galilean dialect of the Aramaic tongue; and now his father began teaching him Greek.

Mary spoke little Greek, but Joseph was a fluent speaker of both Aramaic and Greek.

The textbook for the study of the Greek language was the copy of the Hebrew scriptures—a complete version of the law and the prophets, including the Psalms—which had been presented to them on leaving Egypt.

There were only two complete copies of the Scriptures in Greek in all Nazareth, and the possession of one of them by the carpenter's family made Joseph's home a much-sought place and enabled Jesus, as he grew up, to meet an almost endless procession of earnest students and sincere truth seekers.



Before this year ended, Jesus had assumed custody of this priceless manuscript, having been told on his sixth birthday that the sacred book had been presented to him by Alexandrian friends and relatives.

And in a very short time he could read it readily.

The first great shock of Jesus' young life occurred when he was not quite six years old.

It had seemed to the lad that his father—at least his father and mother together—knew everything. Imagine, therefore, the surprise of this inquiring child, when he asked his father the cause of a mild earthquake which had just occurred, to hear Joseph say, “My son, I really do not know.”

Thus began that long and disconcerting disillusionment in the course of which Jesus found out that his earthly parents were not all-wise and all-knowing.



Joseph's first thought was to tell Jesus that the earthquake had been caused by God, but a moment's reflection admonished him that such an answer would immediately be provocative of further and still more embarrassing inquiries.

Even at an early age it was very difficult to answer Jesus' questions about physical or social phenomena by thoughtlessly telling him that either God or the devil was responsible.

In harmony with the prevailing belief of the Jewish people, Jesus was long willing to accept the doctrine of good spirits and evil spirits as the possible explanation of mental and spiritual phenomena, but he very early became doubtful that such unseen influences were responsible for the physical happenings of the natural world.



Before Jesus was six years of age, in the early summer of 1 b.c., Zacharias and Elizabeth and their son John came to visit the Nazareth family.

Jesus and John had a happy time during this, their first visit within their memories.

Although the visitors could remain only a few days, the parents talked over many things, including the future plans for their sons.

While they were thus engaged, the lads played with blocks in the sand on top of the house and in many other ways enjoyed themselves in true boyish fashion.

Having met John, who came from near Jerusalem, Jesus began to evince an unusual interest in the history of Israel and to inquire in great detail as to the meaning of the Sabbath rites, the synagogue sermons, and the recurring feasts of commemoration.



His father explained to him the meaning of all these seasons.

The first was the midwinter festive illumination, lasting eight days, starting out with one candle the first night and adding one each successive night; this commemorated the dedication of the temple after the restoration of the Mosaic services by Judas Maccabee.

Next came the early springtime celebration of Purim, the feast of Esther and Israel's deliverance through her.

Then followed the solemn Passover, which the adults celebrated in Jerusalem whenever possible, while at home the children would remember that no leavened bread was to be eaten for the whole week.



Later came the feast of the first-fruits, the harvest ingathering; and last, the most solemn of all, the feast of the new year, the day of atonement.

While some of these celebrations and observances were difficult for Jesus' young mind to understand, he pondered them seriously and then entered fully into the joy of the feast of tabernacles, the annual vacation season of the whole Jewish people, the time when they camped out in leafy booths and gave themselves up to mirth and pleasure.

During this year Joseph and Mary had trouble with Jesus about his prayers.

He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father.

In June of this year Joseph turned the shop in Nazareth over to his brothers and formally entered upon his work as a builder.



Before the year was over, the family income had more than trebled.

Never again, until after Joseph's death, did the Nazareth family feel the pinch of poverty.

The family grew larger and larger, and they spent much money on extra education and travel, but always Joseph's increasing income kept pace with the growing expenses.

The next few years Joseph did considerable work at Cana, Bethlehem (of Galilee), Magdala, Nain, Sepphoris, Capernaum, and Endor, as well as much building in and near Nazareth.

As James grew up to be old enough to help his mother with the housework and care of the younger children, Jesus made frequent trips away from home with his father to these surrounding towns and villages.



Jesus was a keen observer and gained much practical knowledge from these trips away from home; he was assiduously storing up knowledge regarding man and the way he lived on earth.

This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline.

Mary was a loving mother but a fairly strict disciplinarian.

In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquillity of the entire family.

When the situation had been explained to Jesus, he was always intelligently and willingly co-operative with parental wishes and family regulations.



Much of his spare time—when his mother did not require his help about the house—was spent studying the flowers and plants by day and the stars by night.

He evinced a troublesome penchant for lying on his back and gazing wonderingly up into the starry heavens long after his usual bedtime in this well-ordered Nazareth household.



Jesus' seventh year - A.D.1

This was, indeed, an eventful year in Jesus' life.

Early in January a great snowstorm occurred in Galilee. Snow fell two feet deep, the heaviest snowfall Jesus saw during his lifetime and one of the deepest at Nazareth in a hundred years.

The play life of Jewish children in the times of Jesus was rather circumscribed; all too often the children played at the more serious things they observed their elders doing.

They played much at weddings and funerals, ceremonies which they so frequently saw and which were so spectacular.

They danced and sang but had few organized games, such as children of later days so much enjoy.



Jesus, in company with a neighbor boy and later his brother James, delighted to play in the far corner of the family carpenter shop, where they had great fun with the shavings and the blocks of wood.

It was always difficult for Jesus to comprehend the harm of certain sorts of play which were forbidden on the Sabbath, but he never failed to conform to his parents' wishes.

He had a capacity for humor and play which was afforded little opportunity for expression in the environment of his day and generation, but up to the age of fourteen he was cheerful and lighthearted most of the time.

Mary maintained a dovecote on top of the animal house adjoining the home, and they used the profits from the sale of doves as a special charity fund, which Jesus administered after he deducted the tithe and turned it over to the officer of the synagogue.



The only real accident Jesus had up to this time was a fall down the back-yard stone stairs which led up to the canvas-roofed bedroom.

It happened during an unexpected July sandstorm from the east. The hot winds, carrying blasts of fine sand, usually blew during the rainy season, especially in March and April.

It was extraordinary to have such a storm in July.

When the storm came up, Jesus was on the housetop playing, as was his habit, for during much of the dry season this was his accustomed playroom.

He was blinded by the sand when descending the stairs and fell. After this accident Joseph built a balustrade up both sides of the stairway.

There was no way in which this accident could have been prevented.



It was not chargeable to neglect by the midway temporal guardians, one primary and one secondary midwayer having been assigned to the watchcare of the lad; neither was it chargeable to the guardian seraphim.

It simply could not have been avoided.

But this slight accident, occurring while Joseph was absent in Endor, caused such great anxiety to develop in Mary's mind that she unwisely tried to keep Jesus very close to her side for some months.

Material accidents, commonplace occurrences of a physical nature, are not arbitrarily interfered with by celestial personalities.

Under ordinary circumstances only midway creatures can intervene in material conditions to safeguard the persons of men and women of destiny, and even in special situations these beings can so act only in obedience to the specific mandates of their superiors.

UB 123:4.6-8



And this was but one of a number of such minor accidents which subsequently befell this inquisitive and adventurous youth.

If you envisage the average childhood and youth of an aggressive boy, you will have a fairly good idea of the youthful career of Jesus, and you will be able to imagine just about how much anxiety he caused his parents, particularly his mother.

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

Jesus was now seven years old, the age when Jewish children were supposed to begin their formal education in the synagogue schools.

Accordingly, in August of this year he entered upon his eventful school life at Nazareth.

Already this lad was a fluent reader, writer, and speaker of two languages, Aramaic and Greek.



He was now to acquaint himself with the task of learning to read, write, and speak the Hebrew language. And he was truly eager for the new school life which was ahead of him.

For three years—until he was ten—he attended the elementary school of the Nazareth synagogue.

For these three years he studied the rudiments of the Book of the Law as it was recorded in the Hebrew tongue.

For the following three years he studied in the advanced school and committed to memory, by the method of repeating aloud, the deeper teachings of the sacred law.

He graduated from this school of the synagogue during his thirteenth year and was turned over to his parents by the synagogue rulers as an educated “son of the commandment”—henceforth a responsible citizen of the commonwealth of Israel, all of which entailed his attendance at the Passovers in Jerusalem; accordingly, he attended his first Passover that year in company with his father and mother.



At Nazareth the pupils sat on the floor in a semicircle, while their teacher, the chazan, an officer of the synagogue, sat facing them.

Beginning with the Book of Leviticus, they passed on to the study of the other books of the law, followed by the study of the Prophets and the Psalms.

The Nazareth synagogue possessed a complete copy of the Scriptures in Hebrew.

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

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

UB 123:5.3-4



These synagogue schools, of course, had no textbooks.

In teaching, the chazan would utter a statement while the pupils would in unison repeat it after him.

When having access to the written books of the law, the student learned his lesson by reading aloud and by constant repetition.

Next, in addition to his more formal schooling, Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop.

When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and nourishment.

Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors.



Nazareth was a caravan way station and crossroads of travel and largely gentile in population; at the same time it was widely known as a center of liberal interpretation of Jewish traditional law.

In Galilee the Jews mingled more freely with the gentiles than was their practice in Judea.

And of all the cities of Galilee, the Jews of Nazareth were most liberal in their interpretation of the social restrictions based on the fears of contamination as a result of contact with the gentiles.

And these conditions gave rise to the common saying in Jerusalem, "Can any good thing come out of Nazareth?"

Jesus received his moral training and spiritual culture chiefly in his own home.

He secured much of his intellectual and theological education from the chazan.



But his real education—that equipment of mind and heart for the actual test of grappling with the difficult problems of life—he obtained by mingling with his fellow men.

It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human race.

Jesus was highly educated in that he thoroughly understood men and devotedly loved them.

Throughout his years at the synagogue he was a brilliant student, possessing a great advantage since he was conversant with three languages.

The Nazareth chazan, on the occasion of Jesus' finishing the course in his school, remarked to Joseph that he feared he "had learned more from Jesus' searching questions" than he had "been able to teach the lad."

UB 123:5.8-9



Throughout his course of study Jesus learned much and derived great inspiration from the regular Sabbath sermons in the synagogue.

It was customary to ask distinguished visitors, stopping over the Sabbath in Nazareth, to address the synagogue.

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

When entering school at seven years (at this time the Jews had just inaugurated a compulsory education law), it was customary for the pupils to choose their "birthday text," a sort of golden rule to guide them throughout their studies, one upon which they often expatiated at their graduation when thirteen years old.



The text which Jesus chose was from the Prophet Isaiah:
“The spirit of the Lord God is upon me, for the Lord has anointed me; he has sent me to bring good news to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and to set the spiritual prisoners free.”

Nazareth was one of the twenty-four priest centers of the Hebrew nation.

But the Galilean priesthood was more liberal in the interpretation of the traditional laws than were the Judean scribes and rabbis.

And at Nazareth they were also more liberal regarding the observance of the Sabbath.

It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to climb the high hill near their home, from which they could obtain a panoramic view of all Galilee.



To the northwest, on clear days, they could see the long ridge of Mount Carmel running down to the sea; and many times Jesus heard his father relate the story of Elijah, one of the first of that long line of Hebrew prophets, who reproved Ahab and exposed the priests of Baal.

To the north Mount Hermon raised its snowy peak in majestic splendor and monopolized the skyline, almost 3,000 feet of the upper slopes glistening white with perpetual snow.

Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab.

Also to the south and the east, when the sun shone upon their marble walls, they could see the Greco-Roman cities of the Decapolis, with their amphitheaters and pretentious temples.



And when they lingered toward the going down of the sun, to the west they could make out the sailing vessels on the distant Mediterranean.

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

When they did not climb the heights to view the distant landscape, they strolled through the countryside and studied nature in her various moods in accordance with the seasons.

Jesus' earliest training, aside from that of the home hearth, had to do with a reverent and sympathetic contact with nature.



Before he was eight years of age, he was known to all the mothers and young women of Nazareth, who had met him and talked with him at the spring, which was not far from his home, and which was one of the social centers of contact and gossip for the entire town.

This year Jesus learned to milk the family cow and care for the other animals.



During this and the following year he also learned to make cheese and to weave.

When he was ten years of age, he was an expert loom operator.

It was about this time that Jesus and the neighbor boy Jacob became great friends of the potter who worked near the flowing spring; and as they watched Nathan's deft fingers mold the clay on the potter's wheel, many times both of them determined to be potters when they grew up.

Nathan was very fond of the lads and often gave them clay to play with, seeking to stimulate their creative imaginations by suggesting competitive efforts in modeling various objects and animals.



Jesus' eighth year - A.D.2

This was an interesting year at school.

Although Jesus was not an unusual student, he was a diligent pupil and belonged to the more progressive third of the class, doing his work so well that he was excused from attendance one week out of each month.

This week he usually spent either with his fisherman uncle on the shores of the Sea of Galilee near Magdala or on the farm of another uncle (his mother's brother) five miles south of Nazareth.

Although his mother had become unduly anxious about his health and safety, she gradually became reconciled to these trips away from home. Jesus' uncles and aunts were all very fond of him, and there ensued a lively competition among them to secure his company for these monthly visits throughout this and immediately subsequent years.

His first week's sojourn on his uncle's farm (since infancy) was in January of this year; the first week's fishing experience on the Sea of Galilee occurred in the month of May.



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

He developed a keen sense of numbers, distances, and proportions.

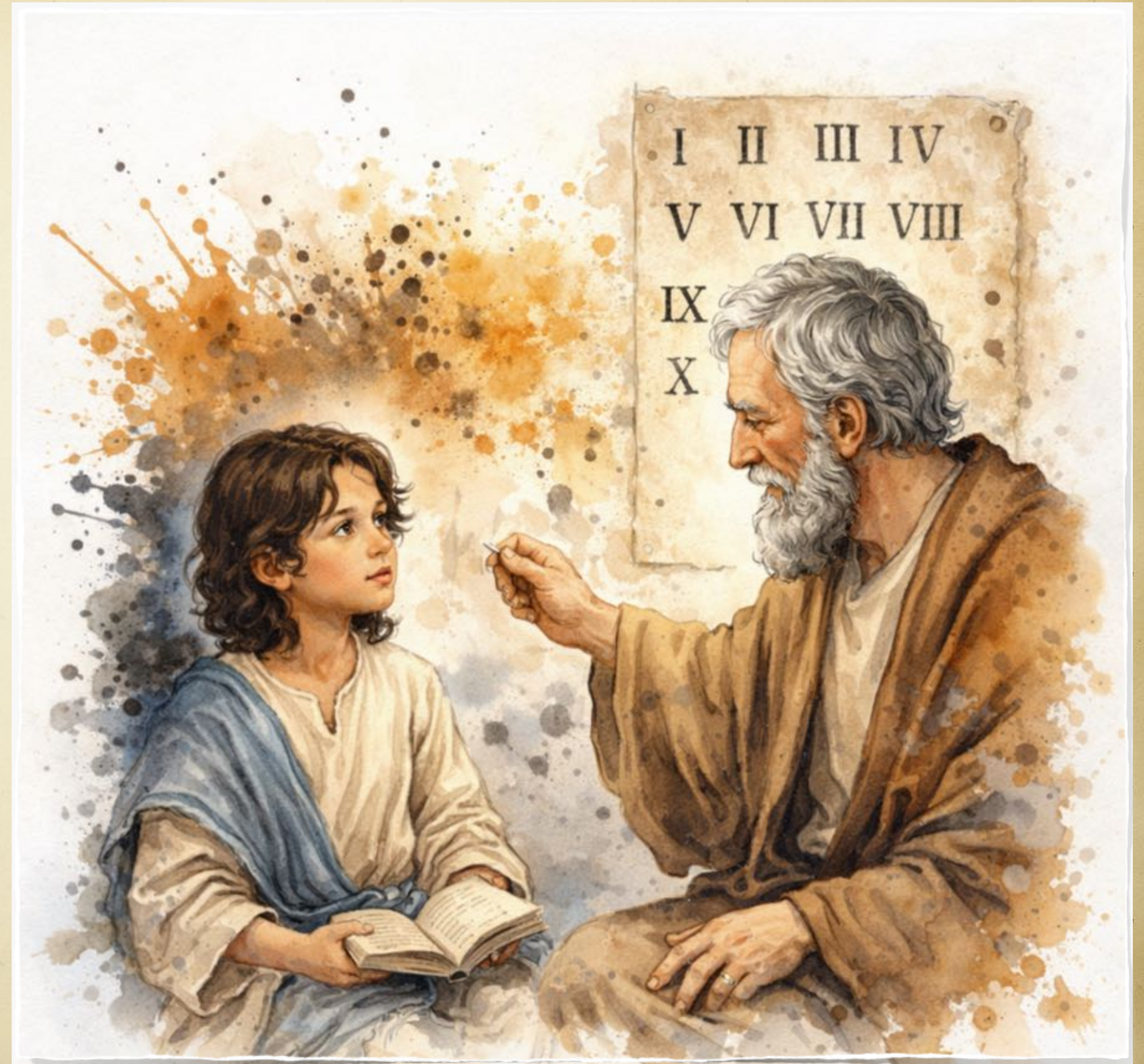
Jesus began to enjoy his brother James very much and by the end of this year had begun to teach him the alphabet.

This year Jesus made arrangements to exchange dairy products for lessons on the harp.

He had an unusual liking for everything musical.

Later on he did much to promote an interest in vocal music among his youthful associates.

UB 123:6.3-6



By the time he was eleven years of age, he was a skillful harpist and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations.

While Jesus continued to make enviable progress at school, all did not run smoothly for either parents or teachers.

He persisted in asking many embarrassing questions concerning both science and religion, particularly regarding geography and astronomy.

He was especially insistent on finding out why there was a dry season and a rainy season in Palestine.

Repeatedly he sought the explanation for the great difference between the temperatures of Nazareth and the Jordan valley.

He simply never ceased to ask such intelligent but perplexing questions.

UB 123:6.6-7

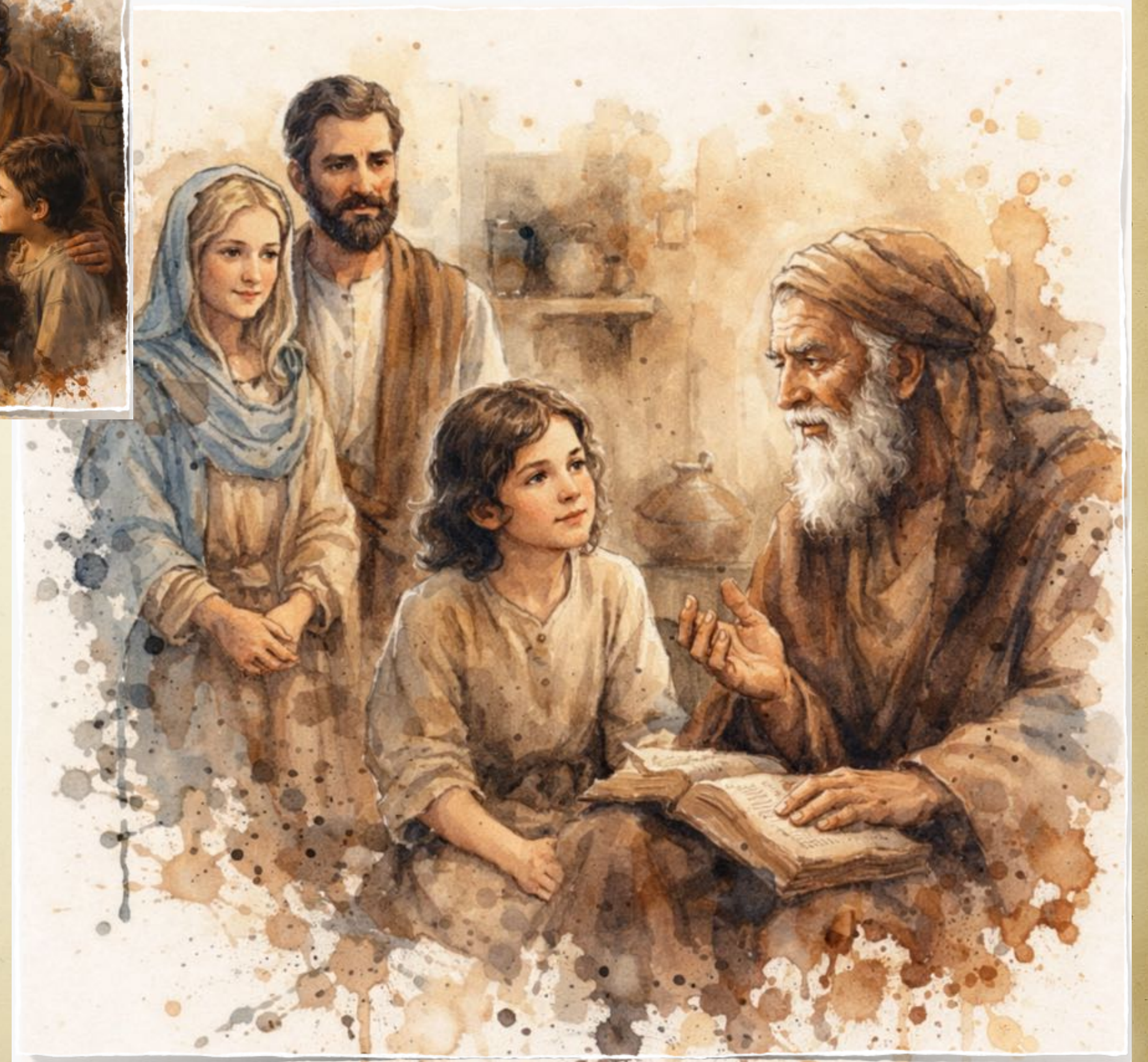


His third brother, Simon, was born on Friday evening, April 14, of this year, a.d. 2.

In February, Nahor, one of the teachers in a Jerusalem academy of the rabbis, came to Nazareth to observe Jesus, having been on a similar mission to Zacharias's home near Jerusalem.

He came to Nazareth at the instigation of John's father.

While at first he was somewhat shocked by Jesus' frankness and unconventional manner of relating himself to things religious, he attributed it to the remoteness of Galilee from the centers of Hebrew learning and culture and advised Joseph and Mary to allow him to take Jesus back with him to Jerusalem, where he could have the advantages of education and training at the center of Jewish culture.



Mary was half persuaded to consent; she was convinced her eldest son was to become the Messiah, the Jewish deliverer; Joseph hesitated; he was equally persuaded that Jesus was to grow up to become a man of destiny, but what that destiny would prove to be he was profoundly uncertain.

But he never really doubted that his son was to fulfill some great mission on earth.

The more he thought about Nahor's advice, the more he questioned the wisdom of the proposed sojourn in Jerusalem.

Because of this difference of opinion between Joseph and Mary, Nahor requested permission to lay the whole matter before Jesus.

UB 123:6.8-9



Jesus listened attentively, talked with Joseph, Mary, and a neighbor, Jacob the stone mason, whose son was his favorite playmate, and then, two days later, reported that since there was such a difference of opinion among his parents and advisers, and since he did not feel competent to assume the responsibility for such a decision, not feeling strongly one way or the other, in view of the whole situation, he had finally decided to “talk with my Father who is in heaven”;... and while he was not perfectly sure about the answer, he rather felt he should remain at home “with my father and mother,” adding, “they who love me so much should be able to do more for me and guide me more safely than strangers who can only view my body and observe my mind but can hardly truly know me.”

They all marveled, and Nahor went his way, back to Jerusalem.

And it was many years before the subject of Jesus’ going away from home again came up for consideration.



The Later Childhood of Jesus

Nazareth

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.



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.

UB 124:1:3-4



He resented their blaming his father for his alleged misdeeds; so in he 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.

UB 124:1:3-5



Jesus listened to the indictment of his artistic efforts for some time, being seated on a large stone just outside the back door.

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.

UB 124:1:5-7



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° F.

During July and August, the hottest months, the temperature would vary from 75° to 90° F.

From the mountains to the Jordan and the Dead Sea valley the climate of Palestine ranged from the frigid 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.

UB 124:1:10-12



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 near-by 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.

UB 124:1:10-12



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.

UB 124:1:12-13



Among these boys Jesus succeeded in introducing many new games and various improved methods of physical recreation.

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.



Jesus' 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 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.

UB 124:2.2-3



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 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.

UB 124:2.2-3



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.

UB 124:2.2-3



Jesus' 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.



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.

UB 124:3.2-3



Jesus was very much occupied with errands for his father and with many duties occasioned by his mother's serious illness.

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.

UB 124:3.3-5



Never again did this youth find it possible to return to the childlike attitude of his earlier years.

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 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 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.

UB 124:3.7-8



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.

UB 124:3.8-9



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.

UB 124:3.10-11



Jesus' 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 then on, he became more successful with his siblings, showing tact, compassion, and concern for their happiness, maintaining good relations until his public ministry.

Specifically, he related well to James, Miriam, and the two younger children, Amos and Ruth.



He generally got along with Martha but faced trouble at home mainly due to friction with Joseph and Jude, especially Jude.

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.

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.

UB 124:4.5



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."*

UB 124:4.5-7



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.”*

UB 124:4.9



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 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.



Jesus' 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 Nabadon 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 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.



Going 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.

UB 124: 6.1-3



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.

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.

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.

UB 124:6.10-12



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.



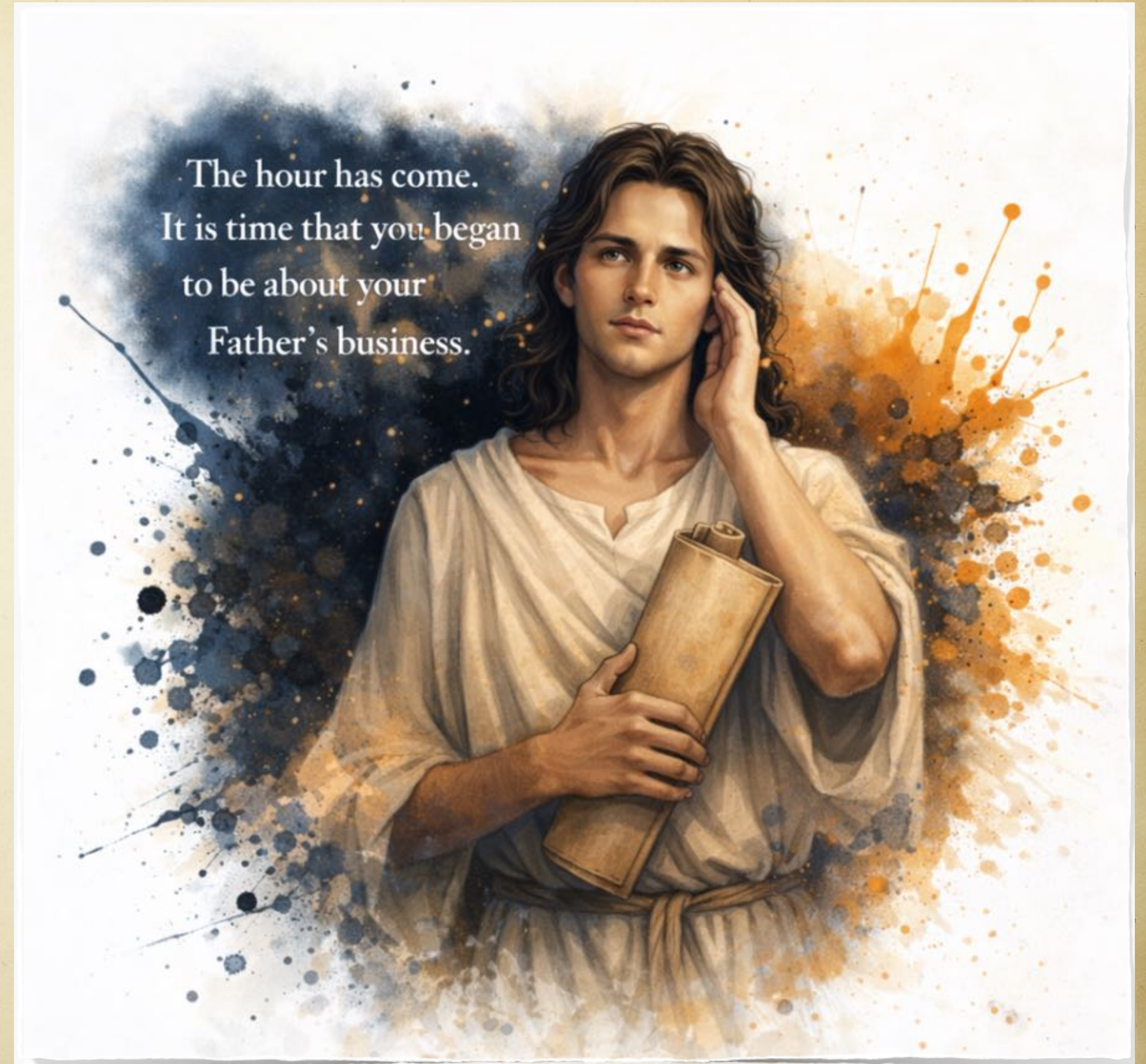
And his father well knew from the expression on the lad's face that his answers and attempts at explanation were unsatisfactory to his deep-thinking and keen-reasoning son.

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 Immanuel, who said:

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

UB 124:6.14-15



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.





Up Next

Part 2: Jesus' goes to Jerusalem and his adolescent years.

On the cutting room floor...

