

PAPER 125
JESUS AT JERUSALEM

NO INCIDENT in all Jesus' eventful earth career was more engaging, more humanly thrilling, than this, his first remembered visit to Jerusalem. He was especially stimulated by the experience of attending the temple discussions by himself, and it long stood out in his memory as the great event of his later childhood and early youth. This was his first opportunity to enjoy a few days of independent living, the exhilaration of going and coming without restraint and restrictions. This brief period of undirected living, during the week following the Passover, was the first complete freedom from responsibility he had ever enjoyed. And it was many years subsequent to this before he again had a like period of freedom from all sense of responsibility, even for a short time.

Women seldom went to the Passover feast at Jerusalem; they were not required to be present. Jesus, however, virtually refused to go unless his mother would accompany them. And when his mother decided to go, many other Nazareth women were led to make the journey, so that the Passover company contained the largest number of women, in proportion to men, ever to go up to the Passover from Nazareth. Ever and anon, on the way to Jerusalem, they chanted the one hundred and thirtieth Psalm.

From the time they left Nazareth until they reached the summit of the Mount of Olives, Jesus experienced one long stress of expectant anticipation. All through a joyful childhood he had reverently heard of Jerusalem and its temple; now he was soon to behold them in reality. From the Mount of Olives and from the outside, on closer inspection, the temple had been all and more than Jesus had expected; but when he once entered its sacred portals, the great disillusionment began.

In company with his parents Jesus passed through the temple precincts on his way to join that group of new sons of the law who were about to be consecrated as citizens of Israel. He was a little disappointed by the general demeanor of the temple throngs, but the first great shock of the day came when his mother took leave of them on her way to the women's gallery. It had never occurred to Jesus that his mother was not to accompany him to the consecration ceremonies, and he was thoroughly indignant that she was made to suffer from such unjust discrimination. While he strongly resented this, aside from a few remarks of protest to his father, he said nothing. But he thought, and thought deeply, as his questions to the scribes and teachers a week later disclosed.

He passed through the consecration rituals but was disappointed by their perfunctory and routine natures. He missed that personal interest which

POGLAVLJE 125
ISUS U JERUZALEMU

NI JEDAN događaj iz cijelog Isusovog znamenitog života nije bio uzbudljiviji i u ljudskom smislu dirljiviji, od ove (po njegovom sjećanju) prve posjete Jerzalemu. Naročito ga se dojmila samostalna rasprava sa stariješinama u hramu i ovaj se događaj dugo isticao u njegovu sjećanju kao najbitnija zgoda njegovog kasnijeg djetinjstva i ranije mladosti. Bila je to njegova prva prilika da uživa nekoliko dana samostalnog življenja, koja mu je pružila uzbuđenje nekontroliranog i nesmetanog kretanja. Ovaj kratki period samostalnog življenja za tjedna nakon Pashe je pružio Isusu prvu priliku da uživa punu slobodu od dužnosti. I proći će mnogo godina nakon ovog događaja prije nego što će ponovo steći ovakav period slobode od osjećaja dužnosti čak i na kraće vrijeme.

Žene su rijetko išle slaviti Pashu u Jeruzalem; od njih se nije tražilo da prisustvuju ovom obilježju. Isus je, međutim, doslovce odbio da ide ako im se ne pridruži Marija. I kad je njegova mati odlučila poći, za njom su se povele i mnoge druge nazaretske žene, tako da je ova grupa hodočasnika imala najveću proporciju žena u odnosu na muškarce koja se ikad uputila na Pashu iz Nazareta. Putujući prema Jeruzalemu pjevali su stotinu tridesesti Psalm.

Od časa kad su napustili Nazaret pa sve dok nisu dostigli vrhove Maslinske gore, Isus je bio prožet dugim osjećajem napetog iščekivanja. Tijekom cijelog svog radosnog djetinjstva, s p oštovanjem je slušao o Jeruzalemu i njegovu hramu; sad ih jeimao priliku vidjeti u stvarnosti. Promatran s Maslinske gore i izvana s bliže točke gledišta, hram je nadilazio sva Isusova iščekivanja; ali istog časa kad je kročio kroz njegove svete kapije, bio je obuzet velikim razočaranjem.

U pratnji roditelja, Isus je prošao kroz dvorane hrama kako bi se pridružio grupi novih sinova zakona koji su trebali postati posvećeni građani Izraela. Dok je bio pomalo razočaran općim držanjem masa u hramu, doživio je prvi veliki šok kad se Marija odvojila kako bi otišla u ženske odaje. Isus nikad nije ni pomislio da ga majka ne bi pratila na ceremonije posvećenja i bio je duboko ozlojađen što je bila predmetom tako nepravdne diskriminacije. Dok se snažno protivio ovoj činjenici, nije izustio ništa više od nekoliko proturiječnih primjedbi upućenih ocu. Ali dok nije puno govorio, Isus je razmišljao i to duboko razmišljao, kao što se moglo vidjeti po pitanjima koja je uputio stariješinama narednog tjedna.

Prošao je kroz rituale posvećenja, dok je bio duboko razočaran njihovom površnom i rutinskom prirodom. Ceremonije nisu imale osobnu pažnju koja

characterized the ceremonies of the synagogue at Nazareth. He then returned to greet his mother and prepared to accompany his father on his first trip about the temple and its various courts, galleries, and corridors. The temple precincts could accommodate over two hundred thousand worshipers at one time, and while the vastness of these buildings--in comparison with any he had ever seen--greatly impressed his mind, he was more intrigued by the contemplation of the spiritual significance of the temple ceremonies and their associated worship.

Though many of the temple rituals very touchingly impressed his sense of the beautiful and the symbolic, he was always disappointed by the explanation of the real meanings of these ceremonies which his parents would offer in answer to his many searching inquiries. Jesus simply would not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: "My father, it cannot be true--the Father in heaven cannot so regard his erring children on earth. The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth."

When Joseph and Mary heard these words of their first-born son, they held their peace. And never again did they seek to change his mind about the love of God and the mercifulness of the Father in heaven.

1. JESUS VIEWS THE TEMPLE

Everywhere Jesus went throughout the temple courts, he was shocked and sickened by the spirit of irreverence which he observed. He deemed the conduct of the temple throngs to be inconsistent with their presence in "his Father's house." But he received the shock of his young life when his father escorted him into the court of the gentiles with its noisy jargon, loud talking and cursing, mingled indiscriminately with the bleating of sheep and the babble of noises which betrayed the presence of the money-changers and the vendors of sacrificial animals and sundry other commercial commodities.

je obilježavala ceremonije nazaretske sinagoge. Isus se otišao pozdraviti s majkom dok se s ocem spremao poći u prvu šetnju različitim dijelovima hrama--dvorovima, galerijama i hodnicima. U hramu se moglo smjestiti preko dvije stotine obožavatelja i dok je Isusa snažno dojmila veličina ovih građevina--u usporedbi sa svim drugim građevinama koje je imao prilike vidjeti--više ga je zaokupljalo razmišljanje o duhovnom značaju ceremonija i pratećeg iskazanja obožavanja u ovom hramu.

Dok su mnogi rituali koji su držani u hramu dirljivo dojmili njegov osjećaj ljepote i simboličnosti, uvijek je bio razočaran objašnjenjem stvarnog značenja ovih ceremonija koje su mu roditelji davali kao odgovor na njegova mnogobrojna pitanja. Isus je jednostavno odbijao prihvatiti objašnjenja obožavanja i religiozne odanosti koja su u sebi nosila vjerovanje u Božju srdžbu ili ljutnju Svemogućeg. Pri daljoj raspravi ovih pitanja po okončanju posjete hramu, nakon što je Josip počeo blago ististirati da Isus prihvati ortodoksna židovska vjerovanja, Isus se iznenada okrenuo prema svojim roditeljima i molećivo gledajući u Josipove oči rekao: "Oče, to ne može biti istina--nebeski Otac se ne može tako odnositi prema svojoj zemaljskoj djeci. Nebeski Otac ne može voljeti svoju djecu manje nego što me ti voliš. I ja dobro znam da kakvu god ludost da učinim, ti nikada nećeš na meni iskaliti svoju ljutnju ili dati oduška svojoj srdžbi. Ako ti, moj nebeski otac, posjeduje takve ljudske odraze Božanskog, nebeski Otac tada mora posjedovati daleko više dobrote i milosti. Odbijam povjerovati da me moj nebeski Otac voli išta manje od mog zemaljskog oca."

Josip i Marija su se smirili kad su čuli ove riječi svog prvorodenog sina. I **n**ikad zatim nisu pokušali promijeniti Isusovo shvaćanje Božje ljubavi i njegovo razumijevanje milosti nebeskog Oca.

1. ISUS RAZGLEDA HRAM

Gdje god je išao u sklopu hrama, Isus se gnušao šokirajućeg duha nepoštovanja koji se svugdje očitovao. Smatrao je da je ponašanje prisutnih bilo nedosljedno njihovoj prisutnosti u "kući njegova Oca." Ali najveći šok njegove mladosti je nastupio kad je s ocem ušao u nežidovski dio hrama obilježen bučnim žargonom, glasnim razgovorom i psovka, izmiješanim s blejanjem ovaca i blebetanjem koje je svjedočilo o prisutnosti mijenjača novca i prodavaca žrtvenih životinja i različite druge trgovinske robe.

But most of all was his sense of propriety outraged by the sight of the frivolous courtesans parading about within this precinct of the temple, just such painted women as he had so recently seen when on a visit to Sepphoris. This profanation of the temple fully aroused all his youthful indignation, and he did not hesitate to express himself freely to Joseph.

Jesus admired the sentiment and service of the temple, but he was shocked by the spiritual ugliness which he beheld on the faces of so many of the unthinking worshippers.

They now passed down to the priests' court beneath the rock ledge in front of the temple, where the altar stood, to observe the killing of the doves of animals and the washing away of the blood from the hands of the officiating slaughter priests at the bronze fountain. The bloodstained pavement, the gory hands of the priests, and the sounds of the dying animals were more than this nature-loving lad could stand. The terrible sight sickened this boy of Nazareth; he clutched his father's arm and begged to be taken away. They walked back through the court of the gentiles, and even the coarse laughter and profane jesting which he there heard were a relief from the sights he had just beheld.

Joseph saw how his son had sickened at the sight of the temple rites and wisely led him around to view the "gate beautiful," the artistic gate made of Corinthian bronze. But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing the Asmonean palace, the stately home of Herod, and the tower of the Roman guards. During this stroll Joseph explained to Jesus that only the inhabitants of Jerusalem were permitted to witness the daily sacrifices in the temple, and that the dwellers in Galilee came up only three times a year to participate in the temple worship: at the Passover, at the feast of Pentecost (seven weeks after Passover), and at the feast of tabernacles in October. These feasts were established by Moses. They then discussed the two later established feasts of the dedication and of Purim. Afterward they went to their lodgings and made ready for the celebration of the Passover.

2. JESUS AND THE PASSOVER

Five Nazareth families were guests of, or associates with, the family of Simon of Bethany in the celebration of the Passover, Simon having purchased the paschal lamb for the company. It was the slaughter of these lambs in such enormous numbers that had so affected Jesus on his temple visit. It had been the plan to eat the Passover with Mary's relatives, but Jesus persuaded his parents to accept the invitation to go to Bethany.

Ali njegov osjećaj pristojnosti je naročito povrijeđen prizorom neizglednih milosnica koje su se šepurile odajama hrama, namazanih žena koje je nedavno imao prilike vidjeti pri posjeti Seforu. Ovo oskvrnjenje hrama je duboko pobudilo Isusovu mladalačku ozlojađenost i nije se ustručavao slobodno izraziti svoje osjećaje Josipu.

Dok je poštovao nazore i službu koji su držani u hramu, Isus je bio zaprepasćen duhovnom ružnoćom na licima velikog broja nerazumnih obožavatelja.

Zatim su prešli u svećeničke odaje smještene ispod kamenite hridi ispred hrama pred altara, gdje su imali priliku promatrati klanje ogromnog broja životinja i pranje krvi s ruku službenih svećenika-koljača pored brončane fontane. Pločnik poprskan krvlju, okrvavljene ruke svećenika i glasovi životinja na umoru--sve je ovo bilo više nego što je ovaj mladi ljubitelj prirode mogao podnijeti. Užasni prizor se smučio ovom nazaretskom mladiću; stisnuo je očevu ruku i zamolio da se udalje. Dok su ponovo prolazili nežidovskim odajama, čak su i grubi smijeh i prostačko izrugivanje koje se moglo čuti u ovim odajama predstavljali olakšanje od užasnih prizora pokolja.

Josip je vidio da je njegovog sina uhvatila muka od rituala koje je vidio, te je mudro odlučio mladiću pokazati hramska vrata zvana Krasna, umjetničku kapiju izrađenu od korintske bronce. Ali Isus je već stekao dovoljno utisaka za vrijeme ove prve posjete hramu. Otišli su po Mariju u gornje odaje i cijeli su sat prošetali na otvorenom, dalje od masa, razgledajući asmonijsku palaču, Herodovu gizdavu rezidenciju i kule rimskih stražara. Za vrijeme ove šetnje, Josip je objasnio Isusu da je jedino žiteljima Jeruzalema bilo dopušteno da prisustvuju ceremonijama žrtvovanja koje su se održavale u hramu, te da su Galilejci dolazili u Jeruzalem samo tri puta godišnje: na Pashu, na Duhove (sedam tjedana nakon Pashe) i uoči blagdana sjenica u listopadu. Ovi praznici su utemeljeni prema Mojsijevom zakonu. Zatim su raspravljali dva druga, kasnije utemeljena blagdana, posvećenje i purim. Potom su se vratili u svoju sobu kako bi se pripremili za proslavu Pashe.

2. ISUS NA PASHI

Pet nazaretskih obitelji je došlo u goste i u posjetu Šimunovoj obitelji u Betaniju na proslavu Pashe i Šimun je bio taj koji je kupio pashalno janje. Upravo klanje tako velikog broja životinja predstavlja to što je tako snažno pogodilo Isusa prilikom ove posjete hramu. Dok su izvorno planirali blagovati Pashu s Marijinim rođacima, Isus je nagovorio roditelje da prihvate poziv betanijske obitelji.

That night they assembled for the Passover rites, eating the roasted flesh with unleavened bread and bitter herbs. Jesus, being a new son of the covenant, was asked to recount the origin of the Passover, and this he well did, but he somewhat disconcerted his parents by the inclusion of numerous remarks mildly reflecting the impressions made on his youthful but thoughtful mind by the things which he had so recently seen and heard. This was the beginning of the seven-day ceremonies of the feast of the Passover.

Even at this early date, though he said nothing about such matters to his parents, Jesus had begun to turn over in his mind the propriety of celebrating the Passover without the slaughtered lamb. He felt assured in his own mind that the Father in heaven was not pleased with this spectacle of sacrificial offerings, and as the years passed, he became increasingly determined someday to establish the celebration of a bloodless Passover.

Jesus slept very little that night. His rest was greatly disturbed by revolting dreams of slaughter and suffering. His mind was distraught and his heart torn by the inconsistencies and absurdities of the theology of the whole Jewish ceremonial system. His parents likewise slept little. They were greatly disconcerted by the events of the day just ended. They were completely upset in their own hearts by the lad's, to them, strange and determined attitude. Mary became nervously agitated during the fore part of the night, but Joseph remained calm, though he was equally puzzled. Both of them feared to talk frankly with the lad about these problems, though Jesus would gladly have talked with his parents if they had dared to encourage him.

The next day's services at the temple were more acceptable to Jesus and did much to relieve the unpleasant memories of the previous day. The following morning young Lazarus took Jesus in hand, and they began a systematic exploration of Jerusalem and its environs. Before the day was over, Jesus discovered the various places about the temple where teaching and question conferences were in progress; and aside from a few visits to the holy of holies to gaze in wonder as to what really was behind the veil of separation, he spent most of his time about the temple at these teaching conferences.

Throughout the Passover week, Jesus kept his place among the new sons of the commandment, and this meant that he must seat himself outside the rail which segregated all persons who were not full citizens of Israel. Being thus made conscious of his youth, he refrained from asking the many questions which surged back and forth in his mind; at least he refrained until the Passover celebration had ended and these restrictions on the newly consecrated youths were lifted.

Te su se večeri okupili da zajednički sudjeluju u pashalnim ritualima; blagovali su beskvasni kruh i gorko zelje. Pitali su Isusa, novog sina zapovijedi, da im kaže o porijeklu Pashe, što je ovaj i učinio, dok je ponešto uznemirio svoje roditelje više puta blago aludirajući na događaje koje je upravo vidio i čuo, a koji su snažno dojmili njegov mladi ali dubokomisleni um. Bio je to početak sedmodnevnih ceremonija koje su obilježavale Pashalni blagdan.

I u ovo rano doba, dok nije dijelio ove misli sa svojim roditeljima, Isus je duboko razmišljao o mogućnosti proslave Pashe bez klanja janjadi. Bio je uvjeren da Otac na nebu nije uživao u ovom prizoru žrtvenog klanja, i kako su godine prolazile, bio je sve odlučniji da utemelji proslavu Pashe koja neće biti obilježena krvoproliećem.

Isus je vrlo malo spavao ove noći. Bio je jako uznemiran jer su mu u snove dolazili ogavni prizori klanja i patnje. Bio je uznemiren u umu i rastrgan u srcu zbog nedosljednosti i apsurdnosti teologije cijelog židovskog ceremonijalnog sistema. Ni njegovi roditelji nisu ništa bolje spavali. Bili su jako uznemireni događajima prethodnog dana. U srcima su se jako brinuli za mladićev, prema njihovom mišljenju, čudan i odlučan stav. Marija je postala puna nervoze ranije te noći, dok je Josip ostao spokojan premda je bio jednako ybunjen. Oboje se ustručavalo iskreno govoriti s mladićem o ovim problemima, iako bi Isus radio razgovarao sa svojim roditeljima samo da su mu se usudili obratiti.

Služba koja je održana u hramu ya vrijeme drugog dana Pashalnog blagovanja, djelovala je prihvatljivije i uveliko je ublažila Isusova neprijatna sjećanja na događaje prethodnog dana. Sutradan ujutro, mladić se počeo sistematski upoznavati s Jeruzalemom i njegovom okolicom. Prije noći, otkrio je da su na više mjesta u hramu držani skupovi na kojima su rabini davali odgovore na postavljena pitanja; i pored toga što je više puta otišao posjetiti vrhovno svetište sa čudom se pitajući što se krilo iza koprene odvojenja, proveo je najveći dio vremena u hramu na ovim skupovima.

Za ovog pashalnog tjedna, Isus se držao svoga mjesta među novim sinovima zapovijedi, što je značilo da je morao poštovati ogradu koja je dijelila sve osobe koje nisu imale puno izraelsko državljanstvo. Kako je ovo služilo kao opomena njegovoj mladosti, uzdržavao se od postavljanja mnogobrojnih pitanja koja su kolala njegovim umom; ako ništa drugo, mogao se suspregnuti sve do svršetka pashalnog tjedna i časa kad su ukinuta ova ograničenja nad novoposvećenim mladićima.

On Wednesday of the Passover week, Jesus was permitted to go home with Lazarus to spend the night at Bethany. This evening, Lazarus, Martha, and Mary heard Jesus discuss things temporal and eternal, human and divine, and from that night on they all three loved him as if he had been their own brother.

By the end of the week, Jesus saw less of Lazarus since he was not eligible for admission to even the outer circle of the temple discussions, though he attended some of the public talks delivered in the outer courts. Lazarus was the same age as Jesus, but in Jerusalem youths were seldom admitted to the consecration of sons of the law until they were a full thirteen years of age.

Again and again, during the Passover week, his parents would find Jesus sitting off by himself with his youthful head in his hands, profoundly thinking. They had never seen him behave like this, and not knowing how much he was confused in mind and troubled in spirit by the experience through which he was passing, they were sorely perplexed; they did not know what to do. They welcomed the passing of the days of the Passover week and longed to have their strangely acting son safely back in Nazareth.

Day by day Jesus was thinking through his problems. By the end of the week he had made many adjustments; but when the time came to return to Nazareth, his youthful mind was still swarming with perplexities and beset by a host of unanswered questions and unsolved problems.

Before Joseph and Mary left Jerusalem, in company with Jesus' Nazareth teacher they made definite arrangements for Jesus to return when he reached the age of fifteen to begin his long course of study in one of the best-known academies of the rabbis. Jesus accompanied his parents and teacher on their visits to the school, but they were all distressed to observe how indifferent he seemed to all they said and did. Mary was deeply pained at his reactions to the Jerusalem visit, and Joseph was profoundly perplexed at the lad's strange remarks and unusual conduct.

After all, Passover week had been a great event in Jesus' life. He had enjoyed the opportunity of meeting scores of boys about his own age, fellow candidates for the consecration, and he utilized such contacts as a means of learning how people lived in Mesopotamia, Turkestan, and Parthia, as well as in the Far-Western provinces of Rome. He was already fairly conversant with the way in which the youth of Egypt and other regions near Palestine grew up. There were thousands of young people in Jerusalem at this time, and the Nazareth lad personally met, and more or less extensively interviewed, more than one

Isus je u srijedu primio odobrenje da otprati Lazara u Betaniji da provede noć kod njegove kuće. Lazar, Marija i Marta su ove noći imali prilike čuti Isusovu raspravu vremenskog i vječnog, ljudskog i božanskog, i od ove su ga večeri sve troje voljeli kao da je bio njihov brat.

Pred kraj tjedna, Isus više nije imao prilike vidjeti Lazara jer ovom još nije bilo dopušteno pristupiti čak ni vanjskom krugu diskusija koje su vođene u hramu, premda je mogao prisustvovati govorima koji su držani u vanjskim odajama. Dok je Lazar bio Isusov vršnjak, jeruzalemski mladići su vrlo rijetko primani među posvećene sinove zakona sve dok ne bi napunili trinaest godina.

Isusovi roditelji su više puta ovog tjedna mogli vidjeti Isusa kako sjedi u osami držeći se za svoju mladu glavu zaokupljen dubokim mislima. Nikad ga prije nisu ovakvog vidjeli i bili su jako zbunjeni kako nisu shvaćali veliku zbrku koja je zahvatila njegov um i muku koja mu je pogodila duh; nisu znali što im je bilo činiti. Jako su se radovali svršetku ovog pashalnog tjedna i teško su čekali da povedu svog sina koji se počeo ovako čudno ponašati, natrag u sigurnost njihovog nazaretskog okružja.

Iz dana u dan Isus je razmišljao o svojim problemima. Pred kraj tjedna je postigao mnoga prilagođenja; ali kad je došlo vrijeme da se vrate u Nazaret, njegov mladenački um je i dalje bio preplavljen zbrkom i opsjednut mnoštvom pitanja na koja nije imao odgovora i problema koje nije mogao riješiti.

Prije nego što će napustiti Jeruzalem, Josip i Marija su u društvu Isusovog nazaretskog učitelja ugovorili detalje Isusovog povratka u Jeruzalem uoči njegove petnaeste godine kako bi upisao dugi studij na jednoj od najpoznatijih rabinskih akademija. Dok se Isus pridružio svom učitelju i roditeljima pri posjeti školama, svi su bili razočarani što je Isus bio tako ravnodušan prema svemu što su govorili i radili. Mariju su jako pogodile njegove reakcije na ovu posjetu Jeruzalemu, dok je Josip bio jako zbunjen mladićevim čudnovatim primjedbama i neobičnim ponašanjem.

Naposljetku, pashalni tjedan predstavlja veliki događaj Isusovog života. Ovim mu se ukazala prilika da upozna veliki broj vršnjaka, mladića koji su jednako došli na ceremoniju posvećenja i uspješno je iskoristio ove kontakte da upozna načine ljudskog života u Mezopotamiji, Turkestanu, Partiji kao i dalekozapadnim provincijama Rima. Već je bio prilično upoznat s načinom odrastanja mladih ljudi iz Egipta i drugih oblasti u blizini Palestine. U Jeruzalemu se ovom prilikom okupilo više tisuća mladića i nazaretski mladić je iskoristio ovu priliku da osobno upozna i kroz razgovore prilično potanko ispita više od

hundred and fifty. He was particularly interested in those who hailed from the Far-Eastern and the remote Western countries. As a result of these contacts the lad began to entertain a desire to travel about the world for the purpose of learning how the various groups of his fellow men toiled for their livelihood.

3. DEPARTURE OF JOSEPH AND MARY

It had been arranged that the Nazareth party should gather in the region of the temple at midforenoon on the first day of the week after the Passover festival had ended. This they did and started out on the return journey to Nazareth. Jesus had gone into the temple to listen to the discussions while his parents awaited the assembly of their fellow travelers. Presently the company prepared to depart, the men going in one group and the women in another as was their custom in journeying to and from the Jerusalem festivals. Jesus had gone up to Jerusalem in company with his mother and the women. Being now a young man of the consecration, he was supposed to journey back to Nazareth in company with his father and the men. But as the Nazareth party moved on toward Bethany, Jesus was completely absorbed in the discussion of angels, in the temple, being wholly unmindful of the passing of the time for the departure of his parents. And he did not realize that he had been left behind until the noontime adjournment of the temple conferences.

The Nazareth travelers did not miss Jesus because Mary surmised he journeyed with the men, while Joseph thought he traveled with the women since he had gone up to Jerusalem with the women, leading Mary's donkey. They did not discover his absence until they reached Jericho and prepared to tarry for the night. After making inquiry of the last of the party to reach Jericho and learning that none of them had seen their son, they spent a sleepless night, turning over in their minds what might have happened to him, recounting many of his unusual reactions to the events of Passover week, and mildly chiding each other for not seeing to it that he was in the group before they left Jerusalem.

4. FIRST AND SECOND DAYS IN THE TEMPLE

In the meantime, Jesus had remained in the temple throughout the afternoon, listening to the discussions and enjoying the more quiet and decorous atmosphere, the great crowds of Passover week having about disappeared. At the conclusion of the afternoon discussions, in none of which Jesus participated, he betook himself to Bethany, arriving just as Simon's family made ready to partake of their evening meal. The three youngsters were overjoyed to greet Jesus, and he remained in Simon's house for the night. He visited very little during the evening, spending much of the time alone in the garden meditating.

stotinu pedest mladića. Naročito se interesovao za osobe iz zemalja Dalekog istoka i udaljenog Zapada. Kao rezultat ovih susreta, mladić je dobio želju da proputuje svijetom kako bi upoznao način na koji su različite grupe njegovih bližnjih ljudi zarađivale za život.

3. JOSIP I MARIJA NAPUŠTAJU JERUZALEM

Nazaretska grupa se prema dogovoru trebala naći u određenom dijelu hrama sredinom prijedpodneva prvog dana u tjednu koji je pratio svršetak pashalnih svečanosti. Tako su i učinili, krenuvši natrag prema Nazaretu. Dok su njegovi roditelji čekali svoje saputnike, Isus je otišao da čuje rasprave koje su držane u hramu. Putnici su se konačno okupili i spremili za put, muškarci u jednoj a žene u drugoj grupi, kako su obično išli na jeruzalmske svečanosti i natrag. Isus je putovao u Jeruzalem u pratnji svoje majke i drugih žena. Kako je ovom prilikom primio posvećenje, trebao je putovati u Nazaret u pratnji svoga oca i drugih muškaraca. Ali kako je Nazaretska grupa pošla prema Betaniji, Isus je ostao u hramu posve zaokupljen raspravom o anđelima, dok je u cjelosti zaboravio na vrijeme i to da su njegovi roditelji trebali napustiti Jeruzalem. I sve do podneva, uoči okončanja rasprava koje su vođene u hramu, Isus nije bio svjestan da su ga roditelji ostavili u Jeruzalemu.

Nazaretski putnici nisu bili svjeni da Isus nije bio među njima zbog toga što je Marija mislila da je Isus bio s muškarcima, dok je Josip mislio da je bio među ženama, vodeći magare na kojem je Marija jahala. Nisu bili svjesni Isusove odsutnosti sve dok nisu stigli do Jerihona, gdje su se spremali prenoćiti. Nakon što su ustanovili da Isus nije bio među putnicima posljednje grupe koja je pristigla u Jerihon i kad su čuli da nitko od putnika nije vidio njihovog sina, počeli su prevrtati po glavi što mu se moglo dogoditi, prisjećajući se Isusovih čudnovatih reakcija na događaje koji se se odigrali za vrijeme pashalnog tjedna, dok su jedno drugo blago korili što su ga ostavili u Jeruzalemu.

4. PRVI I DRUGI DAN U HRAMU

Isus je u međuvremenu ostao u hramu tijekom cijelog poslijepodneva, slušajući diskusije i uživajući u mirnijoj i dostojanstvenijoj atmosferi koja je nastupila po okončanju pashalnog tjedna i po odlasku velikog broja ljudi iz Jeruzalema. Po svršetku poslijepodnevni rasprava u kojima nije sudjelovao, Isus se uputio prema Betaniji, stigavši na vrata Šimunove obitelji upravo na početku večernjeg objeda. Lazar, Marija i Marta su bili presrećni kad su ugledali Isusa koji je prenoćio u Šimunovoj kući. Mladić nije puno govorio ove večeri i uglavnom je proveo vrijeme u osami, meditirajući u vrtu.

Early next day Jesus was up and on his way to the temple. On the brow of Olivet he paused and wept over the sight his eyes beheld--a spiritually impoverished people, tradition bound and living under the surveillance of the Roman legions. Early forenoon found him in the temple with his mind made up to take part in the discussions. Meanwhile, Joseph and Mary also had arisen with the early dawn with the intention of retracing their steps to Jerusalem. First, they hastened to the house of their relatives, where they had lodged as a family during the Passover week, but inquiry elicited the fact that no one had seen Jesus. After searching all day and finding no trace of him, they returned to their relatives for the night.

At the second conference Jesus had made bold to ask questions, and in a very amazing way he participated in the temple discussions but always in a manner consistent with his youth. Sometimes his pointed questions were somewhat embarrassing to the learned teachers of the Jewish law, but he evinced such a spirit of candid fairness, coupled with an evident hunger for knowledge, that the majority of the temple teachers were disposed to treat him with every consideration. But when he presumed to question the justice of putting to death a drunken gentile who had wandered outside the court of the gentiles and unwittingly entered the forbidden and reputedly sacred precincts of the temple, one of the more intolerant teachers grew impatient with the lad's implied criticisms and, glowering down upon him, asked how old he was. Jesus replied, "thirteen years lacking a trifle more than four months." "Then," rejoined the now irate teacher, "why are you here, since you are not of age as a son of the law?" And when Jesus explained that he had received consecration during the Passover, and that he was a finished student of the Nazareth schools, the teachers with one accord derisively replied, "We might have known; he is from Nazareth." But the leader insisted that Jesus was not to be blamed if the rulers of the synagogue at Nazareth had graduated him, technically, when he was twelve instead of thirteen; and notwithstanding that several of his detractors got up and left, it was ruled that the lad might continue undisturbed as a pupil of the temple discussions.

When this, his second day in the temple, was finished, again he went to Bethany for the night. And again he went out in the garden to meditate and pray. It was apparent that his mind was concerned with the contemplation of weighty problems.

5. THE THIRD DAY IN THE TEMPLE

Jesus' third day with the scribes and teachers in the temple witnessed the gathering of many spectators who, having heard of this youth from Galilee, came to enjoy the experience of seeing a lad confuse the wise men of the law.

Rano narednog dana, Isus se podigao i spremio da pođe do hrama. Zastao je na padinama Maslinske gore, tugujući nad prizorom koji se ukazao pred njegovim očima--nad duhovno osiromašenim narodom koji je bio sputan tradicijom i koji je živio pod prismotrom rimskih legionara. U hram je stigao rano prijepodne, dok se spremno želio uključiti u diskusije. Josip i Marija su se u međuvremenu rano podigli, s namjerom da se vrate u Jeruzalem. Prvo su pohitili domu svojih rođaka, gdje su se bili smjetili za vrijeme pashalnog tjedna i gdje su jedino dobili odgovor da nitko nije vidio Isusa. Nakon što su proveli cijeli dan tragajući za njim, vratili su se da prenoće kod svojih rođaka.

Prilikom druge rasprave, Isus je imao dovoljno hrabrosti da postavi nekoliko pitanja, dok je na izvanredan način bio u stanju sudjelovati u raspravama na način koji je bio prikladan njegovim godinama. Dok je svojim nedvosmislenim pitanjima nekom prilikom znao stvoriti neprijatnosti učenim profesorima židovskog zakona, ispoljio je takav duh iskrene dobronamjernosti praćen očiglednom željom za znanjem, da mu je većina učitelja u hramu nastojala ukazati svaku učtivost. Ali nakon što se usudio dovesti u pitanje čestitost odluke da se pogubi pijani nežidov koji je tumarajući nežidovskim odajama nehotice ušao u zabranjene i navodno svete odaje hrama, jedan netrpeljivi učitelj je konačno izgubio strpljenje zbog mladićevog kritičizma koji se mogao vidjeti u njegovim riječima, te ga je s negodovanjem upitao koliko mu je bilo godina. Isus je odgovorio, "trinaest za nešto više od četiri mjeseca." "Onda," uzvratilo je razlučeni učitelj, "kako si ušao ovamo ako još ne možeš biti sin zakona?" I kad je Isus objasnio da je primio posvećenje za vrijeme Pashe i da je diplomirao iz nazaretske škole, učitelji su jednim glasom podrugljivo uzvratili, "Mogli smo si misliti; on je iz Nazareta." Ali starješina je insistirao da to nije bila Isusova krivica ako su mu nazaretski učitelji dopustili da diplomira za svoje (tehnički) dvanaeste a ne trinaeste godine; i unatoč tome što je više njegovih klevetnika napustilo raspravu, odlučili su mu dopustiti da nastavi prisustvovati raspravama koje su vođene u hramu i to u ulozi učenika.

Po svršetku ovog drugog dana u hramu, Isus se ponovo uputio u Betaniju da tu prenoći. I ponovo je sjedio u vrtu, posvećen molitvi i meditaciji. Njegov um je očigledno bio zaokupljen razmatranjem mnogih teških pitanja.

5. TREĆI DAN U HRAMU

Tijekom trećeg dana koji je Isus proveo u hramu s pismoznanicima i učiteljima, tu se okupio veći broj gledalaca koji su čuli o ovom mladiću iz Galileje i koji su tako uživali promatrajući kako je mladić bio u stanju unijeti zbrku među ove mudrace zakona.

Simon also came down from Bethany to see what the boy was up to. Throughout this day Joseph and Mary continued their anxious search for Jesus, even going several times into the temple but never thinking to scrutinize the several discussion groups, although they once came almost within hearing distance of his fascinating voice.

Before the day had ended, the entire attention of the chief discussion group of the temple had become focused upon the questions being asked by Jesus. Among his many questions were:

1. What really exists in the holy of holies, behind the veil?
2. Why should mothers in Israel be segregated from the male temple worshippers?
3. If God is a father who loves his children, why all this slaughter of animals to gain divine favor--has the teaching of Moses been misunderstood?
4. Since the temple is dedicated to the worship of the Father in heaven, is it consistent to permit the presence of those who engage in secular barter and trade?
5. Is the expected Messiah to become a temporal prince to sit on the throne of David, or is he to function as the light of life in the establishment of a spiritual kingdom?

And all the day through, those who listened marveled at these questions, and none was more astonished than Simon. For more than four hours this Nazareth youth plied these Jewish teachers with thought-provoking and heart-searching questions. He made few comments on the remarks of his elders. He conveyed his teaching by the questions he would ask. By the deft and subtle phrasing of a question he would at one and the same time challenge their teaching and suggest his own. In the manner of his asking a question there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating questions. On this eventful afternoon in the temple he exhibited that same reluctance to take unfair advantage of an opponent which characterized his entire subsequent public ministry. As a youth, and later on as a man, he seemed to be utterly free from all egoistic desire to win an argument merely to experience logical triumph over his fellows, being interested supremely in just one thing: to proclaim everlasting truth and thus effect a fuller revelation of the eternal God.

When the day was over, Simon and Jesus wended their way back to Bethany. For most of the distance both the man and the boy were silent. Again Jesus paused on the brow of Olivet, but as he viewed

I Šimun se spustio iz Betanije da vidi čine se mladić bavio. Josip i Marija su s puno zebnje proveli cijeli dan tragajući za Isusom i čak su ga nekoliko puta tražili i u samom hramu, ali se nikad nisu dosjetili da pogledaju među pripadnike više grupa koje su vodile rasprave, premda su mu jednom bili tako blizu da su gotovo mogli čuti njegov zanosni glas.

Prije večeri, cjelokupna pažnja glavnog kruga koji je bio zaokupljen raspravom je bila posvećena Isusovim pitanjima. Između ostalog, Isus je postavio slijedeća pitanja:

1. Što se uistinu nalazi iza zavjese koja prikriva najveću svetinju?
2. Zašto se prilikom iskazanja obožavanja u hramu Izraelske majke moraju držati odvojeno od muškaraca?
3. Ako znamo da je Bog otac koji voli svoju djecu, čemu svo ovo klanje životinja kojim nastojimo zadobiti božansku naklonost--je li moguće da ovo ne predstavlja ispravno tumačenje Mojsijevog zakona?
4. Ako je hram posvećen obožavanju Oca na nebu, je li dosljedno dopustiti prisutnost onih koji se bave ovozemaljskom razmjenom i trgovinom?
5. Hoće li očekivani Mesija postati zemaljski knez koji će sjesti u Davidovu stolicu, ili će djelovati kao svjetlo života pri uspostavi duhovnog kraljevstva?

Slušatelji su se cijelog dana divili ovim pitanjima i nitko nije bio iznenađen više od Šimuna. Mladić je više od četiri sata zasipao ove židovske učitelje provokativnim i inspirativnim pitanjima. Isus nije bitnije primjedbovao riječima ovih starijina. On se znao služiti pitanjima kako bi saopćio svoja učenja. Upotrebom vješte i jedva zamjetne igre riječi, istovremeno je dovodio u pitanje njihova učenja i nudio svoje sugestije. U načinu na koji je postavljao pitanja mogla se zamijetiti dopadljiva kombinacija oštroumnosti i duhovitosti s kojom je zadobio naklonost čak i onih koji su osjećali odbojnost prema njegovoj mladoj dobi. Postavljajući svoja pronicava pitanja uvijek je ispoljavao najdublje poštenje i obazrivost. Ovog znamenitog poslijepodneva Isus je odbio ostvariti nepoštenu prednost nad protivnikom jednako kao što je to činio tijekom cijele svoje buduće javne službe. Prvo kao mladić a zatim i kao odrastao čovjek, Isus nije ispoljavao niti najmanje egoistično nastojanje da ostvari pobjedu prilikom rasprave samo kako bi doživio osjećaj logičke pobjede nad svojim bližnjima; on je uvijek nastojao ostvariti samo jedan cilj--proglašenje vječne istine kojim je nastojao postići punije otkrivenje vječnog Boga.

Kad je pala noć, Šimu se s Isusom uspeo natrag do Betanije. Najvećim dijelom puta i mladić i Šimun su išli bez riječi. Isus je ponovo zastao na ovim padinama Maslinske gore, ali ovaj put nije plakao nad

the city and its temple, he did not weep; he only bowed his head in silent devotion.

After the evening meal at Bethany he again declined to join the merry circle but instead went to the garden, where he lingered long into the night, vainly endeavoring to think out some definite plan of approach to the problem of his lifework and to decide how best he might labor to reveal to his spiritually blinded countrymen a more beautiful concept of the heavenly Father and so set them free from their terrible bondage to law, ritual, ceremonial, and musty tradition. But the clear light did not come to the truth-seeking lad.

6. THE FOURTH DAY IN THE TEMPLE

Jesus was strangely unmindful of his earthly parents; even at breakfast, when Lazarus's mother remarked that his parents must be about home by that time, Jesus did not seem to comprehend that they would be somewhat worried about his having lingered behind.

Again he journeyed to the temple, but he did not pause to meditate at the brow of Olivet. In the course of the morning's discussions much time was devoted to the law and the prophets, and the teachers were astonished that Jesus was so familiar with the Scriptures, in Hebrew as well as Greek. But they were amazed not so much by his knowledge of truth as by his youth.

At the afternoon conference they had hardly begun to answer his question relating to the purpose of prayer when the leader invited the lad to come forward and, sitting beside him, bade him state his own views regarding prayer and worship.

The evening before, Jesus' parents had heard about this strange youth who so deftly sparred with the expounders of the law, but it had not occurred to them that this lad was their son. They had about decided to journey out to the home of Zacharias as they thought Jesus might have gone thither to see Elizabeth and John. Thinking Zacharias might perhaps be at the temple, they stopped there on their way to the City of Judah. As they strolled through the courts of the temple, imagine their surprise and amazement when they recognized the voice of the missing lad and beheld him seated among the temple teachers.

Joseph was speechless, but Mary gave vent to her long-pent-up fear and anxiety when, rushing up to the lad, now standing to greet his astonished parents, she said: "My child, why have you treated us like this? It is now more than three days that your father and I have searched for you sorrowing. Whatever possessed you to desert us?" It was a tense

gradom i njegovim hramom; jedino je pognute glave iskazao svoju tihu odanost.

Poslije večere u Betaniji, Isus se ponovo odbio pridružiti radosnom društvu, nego se povukao u vrt gdje je ostao dugo u noć, uzalud se nastojeći domisliti nekon jasnom planu prilaza problemima svoje životne djelatnosti i najpogodnijeg načina otkrivenja svojim duhovno zaslepljenim zemljacima ljepši koncept nebeskog Oca koji bi ih oslobodio od ropstva zakonu, ritualima, ceremonijama i zastarjeloj tradiciji. Ali ovaj istinoljubivi mladić još uvijek nije uspijevaao ugledati jasno svjetlo.

5. ČETVRTI DAN U HRAMU

Bilo je čudno što Isus nije razmišljao o svojim zemaljskim roditeljima; čak ni kad je Lazareva majka prilikom doručka pomenula da su njegovi roditelji već trebali stići doma, činilo se da Isus nije bio svjestan da su se njegovi roditelji morali brinuti što je on još uvijek bio u Jeruzalemu.

Isus se ponovo uputio prema hramu, dok se ovaj put nije posvećivao meditaciji na padima Maslinske gore. Za vrijeme jutarnje rasprave posvetili su dosta vremena zakonu i prorocima, i učitelji su bili iznenađeni Isusovim poznavanjem Spisa, kako na hebrejskom tako i na grčkom. I nije ih toliko čudilo njegovo poznavanje istine, koliko su bili iznenađeni njegovom mladom dobi.

Prilikom poslijepodnevne rasprave jedva su počeli odgovorati na njegovo pitanje o svrsi molitve, kad je predsjedatelj debate pozvao Isusa da sjedne pored njih i da im ljubežno iznese svoja gledišta molitve i iskazanja obožavanja.

Isusovi roditelji su prethodne večeri čuli o ovom čudnovatom mladiću koji se tako vješto znao rječati s tumačima zakona, ali im ni jednog časa nije sinulo da bi ovaj mladić mogao biti njihov sin. Već su gotovo donijeli odluku da odu Zakarijevu domu kako su mislili da je Isus otišao posjetiti Elizabetu i Ivana. Kako su mislili da je Zakarije najvjerojatnije bio u hramu, tu su se zaustavili na putu prema Judinu gradu. Dok su šetali odajama hrama, zamislite njihovo iznenađenje i zaprepaštenje kad su prepoznali glas svog izgubljenog djeteta i kad su ga ugledali kako sjedi među učiteljima velikog hrama.

Dok je Josip ostao bez riječi, Marija je dala oduška svom velikom i dugotrajnom strahu i tjeskobi te je pohitila prema mladiću koji je ovom prilikom ustao da ih pozdravi, govoreći: "Dijete moje, zašto nam to učini? Otac i ja s bolom smo te tražili. Kako je moguće da si zaboravio na nas?" Bila je to zategnuta situacija. Sve oči

moment. All eyes were turned on Jesus to hear what he would say. His father looked reprovingly at him but said nothing.

It should be remembered that Jesus was supposed to be a young man. He had finished the regular schooling of a child, had been recognized as a son of the law, and had received consecration as a citizen of Israel. And yet his mother more than mildly upbraided him before all the people assembled, right in the midst of the most serious and sublime effort of his young life, thus bringing to an inglorious termination one of the greatest opportunities ever to be granted him to function as a teacher of truth, a preacher of righteousness, a revealer of the loving character of his Father in heaven.

But the lad was equal to the occasion. When you take into fair consideration all the factors which combined to make up this situation, you will be better prepared to fathom the wisdom of the boy's reply to his mother's unintended rebuke. After a moment's thought, Jesus answered his mother, saying: "Why is it that you have so long sought me? Would you not expect to find me in my Father's house since the time has come when I should be about my Father's business?"

Everyone was astonished at the lad's manner of speaking. Silently they all withdrew and left him standing alone with his parents. Presently the young man relieved the embarrassment of all three when he quietly said: "Come, my parents, none has done aught but that which he thought best. Our Father in heaven has ordained these things; let us depart for home."

In silence they started out, arriving at Jericho for the night. Only once did they pause, and that on the brow of Olivet, when the lad raised his staff aloft and, quivering from head to foot under the surging of intense emotion, said: "O Jerusalem, Jerusalem, and the people thereof, what slaves you are--subservient to the Roman yoke and victims of your own traditions--but I will return to cleanse yonder temple and deliver my people from this bondage!"

On the three days' journey to Nazareth Jesus said little; neither did his parents say much in his presence. They were truly at a loss to understand the conduct of their first-born son, but they did treasure in their hearts his sayings, even though they could not fully comprehend their meanings.

Upon reaching home, Jesus made a brief statement to his parents, assuring them of his affection and implying that they need not fear he would again give any occasion for their suffering anxiety because of his conduct. He concluded this momentous statement by saying: "While I must do the will of my Father in heaven, I will also be obedient to my father on earth. I will await my hour."

su bile uputne prema Isusu kako bi čule njegove riječi. Dok je imao prijekoran pogled u očima, otac nije rekao ni riječi.

Nemojte zaboraviti da je Isus navodno bio mlade dobi. On je upravo završio redovno dječje školovanje nakon čega je priznat kao sin zakona i uoči čega je primio posvećenje kao građanin Izraela. A i pored toga majka ga je ovom prilikom prilično oštro prekorila pred okupljenim svijetom, uoči najozbiljnijeg i najblaženijeg nastojanja cijele njegove mladosti, čime se neslavno završila jedna od najvećih prilika koja mu se ikad ukazala da djeluje kao učitelj istine, propovjedatelj ispravnosti i obznanitelj ljubeznog karaktera njegovog Oca na nebu.

Ali mladić je bio pripravan da se nosi s okolnostima. Ako objektivno uzmete u razmatranje sve činitelje ove situacije, bolje možete spoznati mudrost mladićevog odgovora na majčin nehotični ukor. Nakon što je za trenutak razmislio, Isus je odgovorio majci slijedećim riječima: "Pa zašto ste me tražili? Zar niste znali da ja moram biti u kući svoga Oca jer je došlo vrijeme da se počnem baviti Očevim poslovima?"

Svi su bili začuđeni mladićevim načinom govora. Tiho su se povukli i ostavili ga nasamo s njegovim roditeljima. Mladić je konačno ublažio neugodnost situacije u kojoj su se sve troje našli kad je tihim glasom rekao: "Dođite, roditelji, svi smo činili jedino to što smo smatrali najboljim. Naš nebeski Otac odlučuje o ovim stvarima; idemo kući."

Na put su krenuli u tišini, stigavši u Jerihon prije večeri. Zaustavili su se samo jednom – na padinama Maslinske gore – i mladić je podigao svoj štap i podrhtavajući od glave do pete pod snažnim utjecajem emocija, rekao: "Jeruzaleme, Jeruzaleme i ropski jeruzalemski narode – žrtve vlastitih tradicija koje služe pod Rimskim jaramom – ali ja ću se vratiti da očistim hram i da oslobodim svoj narod od njegovog ropstva!"

Prilikom trodnevnog putovanja prema Nazaretu Isus nije puno govorio; a ni njegovi roditelji nisu puno govorili u njegovoj prisutnosti. Dok najiskrenije nisu bili u stanju razumjeti ponošanje svog prvorođenog sina, u srcu su duboko poštovali njegove riječi premda nisu u cjelosti shvaćali njihovo značenje.

Kad su došli kući, Isus je iznio kraću objavu svojim roditeljima, uvjeravajući ih u svoju ljubav i govoreći da se ne moraju bojati da će im svojim ponašanjem ponovo dati povoda bolu i patnji. Završio je svoju znamenitu izjavu slijedećim riječima: "Dok moram izvršavati volju svog nebeskog Oca, istovremeno ću pokazati poslušnost svom zemaljskom ocu. Čekat ću da dođe moj čas."

Though Jesus, in his mind, would many times refuse to consent to the well-intentioned but misguided efforts of his parents to dictate the course of his thinking or to establish the plan of his work on earth, still, in every manner consistent with his dedication to the doing of his Paradise Father's will, he did most gracefully conform to the desires of his earthly father and to the usages of his family in the flesh. Even when he could not consent, he would do everything possible to conform. He was an artist in the matter of adjusting his dedication to duty to his obligations of family loyalty and social service.

Joseph was puzzled, but Mary, as she reflected on these experiences, gained comfort, eventually viewing his utterance on Olivet as prophetic of the Messianic mission of her son as Israel's deliverer. She set to work with renewed energy to mold his thoughts into patriotic and nationalistic channels and enlisted the efforts of her brother, Jesus' favorite uncle; and in every other way did the mother of Jesus address herself to the task of preparing her first-born son to assume the leadership of those who would restore the throne of David and forever cast off the gentile yoke of political bondage.

Dok je Isus u svom umu mnogo puta odbio prihvatiti dobronamjerna ali zavedena nastojanja svojih roditelja da uprave njegove misli ili da odluče o smijeru njegovog zemaljskog života, on se svejedno na svaki način koji je bio dosljedan njegovj odanosti izvršenju volje njegovog Rajskog Oca najdostojanstvenije podvrgavao odlukama svog zemaljskog oca i običajima njegove zemaljske obitelji. I čak i kad se nije mogao složiti, ulagao je sve moguće napore da se prilagodi svojim roditeljima. Isus je na vrlo umjetnički način znao uskladiti svoju odanost dužnosti svojim obvezama prema obiteljskoj odanosti i društvenoj službi.

Dok je Josip bio zbunjen, razmišljajući o ovim događajima Marija je našla utjehu s vremenom protumačivši njegove riječi na Maslinskoj gori kao najavu Mesijanske misije svoga sina u ulozi Izraelskog izručitelja. Puna energije, odala se nastojanju da skrene njegove misli u patriotskom i nacionalističkom smijeru, pri čemu se oslanjala i na suradnju svog brata, Isusovog omiljenog ujaka; i Isusova majka se na svaki mogući način odavala nastojanju da pripremi svog prvorođenog sina da preuzme upravu nad ovima koji su htjeli oboviti Davidovu stolicu i zauvijek zbaciti nežidovski jaram političkog ropstva.