

PAPER 127  
THE ADOLESCENT YEARS

AS JESUS entered upon his adolescent years, he found himself the head and sole support of a large family. Within a few years after his father's death all their property was gone. As time passed, he became increasingly conscious of his pre-existence; at the same time he began more fully to realize that he was present on earth and in the flesh for the express purpose of revealing his Paradise Father to the children of men.

No adolescent youth who has lived or ever will live on this world or any other world has had or ever will have more weighty problems to resolve or more intricate difficulties to untangle. No youth of Urantia will ever be called upon to pass through more testing conflicts or more trying situations than Jesus himself endured during those strenuous years from fifteen to twenty.

Having thus tasted the actual experience of living these adolescent years on a world beset by evil and distraught by sin, the Son of Man became possessed of full knowledge about the life experience of the youth of all the realms of Nebadon, and thus forever he became the understanding refuge for the distressed and perplexed adolescents of all ages and on all worlds throughout the local universe.

Slowly, but certainly and by actual experience, this divine Son is earning the right to become sovereign of his universe, the unquestioned and supreme ruler of all created intelligences on all local universe worlds, the understanding refuge of the beings of all ages and of all degrees of personal endowment and experience.

1. THE SIXTEENTH YEAR (A.D. 10)

The incarnated Son passed through infancy and experienced an uneventful childhood. Then he emerged from that testing and trying transition stage between childhood and young manhood--he became the adolescent Jesus.

This year he attained his full physical growth. He was a virile and comely youth. He became increasingly sober and serious, but he was kind and sympathetic. His eye was kind but searching; his smile was always engaging and reassuring. His voice was musical but authoritative; his greeting cordial but unaffected. Always, even in the most commonplace of contacts, there seemed to be in evidence the touch of a twofold nature, the human and the divine. Ever he displayed this combination of the sympathizing friend and the authoritative teacher. And these personality traits began early to become manifest, even in these adolescent years.

POGLAVLJE 127  
GODINE RANE MLADOSTI

NA PRAGU rane mladosti, Isus se našao glavom i jedinom potporom velike obitelji. Nekoliko godina nakon očeve smrti izgubili su svu imovinu. Kako je vrijeme više prolazilo, postajao je sve svjesniji svoje prijašnje egzistencije; istovremeno je počeo potpunije spoznavati da je jedini cilj njegove zemaljske prisutnosti u ljudskom obličju bilo očitovanje Rajskog Oca djeci ljudi.

Na ovom ili bilo kojem drugom svijetu nikada nije živjela niti će ikad živjeti mlada osoba suočena s riješenjem težih problema i zamršenijih teškoća. Ni jedan mladić ili djevojka Urantije nikad neće biti pozvani da prođu kroz tako iskušavajuće sukobe i tako teške situacije kakve su snašle Isusa za ovog teškog razdoblja od petnaeste do dvadesete godine.

Stekavši stvarno iskustvo življenja ove mladenačke dobi na svijetu zaposjednutom zlom i pometenom grijehom, Sin Čovječji je stekao puno poznavanje životnog iskustva mladih osoba svih svjetova Nebadona, čime je zauvijek postao suosjećajno utočište svih rastresenih i zbrkanih mladih ljudi svih doba i svjetova lokalnog svemira.

Polako ali sigurno i stvarnim iskustvom, ovaj božanski Sin stječe pravo da postane upravitelj svoga svemira, neosporni i vrhovni vladar svih stvorenih inteligencija svakog svijeta lokalnog svemira, suosjećajno utočište bića svih doba i stupnjeva osobnog obdarenja i iskustva.

1. ŠESNAESTA GODINA (10. godina p.K.)

Utjelovljeni Sin je proživio svoje prve nejake godine i mirno i neuzbudljivo rano djetinjstvo. Zatim je izišao iz tog teškog i pokusnog stadija prijelaza između djetinjstva i rane mladosti – postao je mladi Isus.

Ove je godine dostigao puni fizički razvoj. Bio je muževan i pristao mladić. Postajao je sve staloženiji i ozbiljniji, dok je uvijek bio ljubezan i suosjećajan. Imao je ljubezan ali pronicav pogled i zarazan i ohrabrujući smijeh. Glas mu je bio melodičan ali autoritativan, a pozdrav srdačan ali prirodan. Uvijek, čak i pri najobičnijem kontaktu, u njemu se očitovao blagi dokaz dvostruke naravi, ljudske i božanske. Uvijek je ispoljavao spoj suosjećajnosti prijatelja i autoritativnosti učitelja. I ove osobne crte su se počele ispoljavati vrlo rano, još za vrijeme prvih godina njegove rane mladosti.

This physically strong and robust youth also acquired the full growth of his human intellect, not the full experience of human thinking but the fullness of capacity for such intellectual development. He possessed a healthy and well-proportioned body, a keen and analytical mind, a kind and sympathetic disposition, a somewhat fluctuating but aggressive temperament, all of which were becoming organized into a strong, striking, and attractive personality.

As time went on, it became more difficult for his mother and his brothers and sisters to understand him; they stumbled over his sayings and misinterpreted his doings. They were all unfitted to comprehend their eldest brother's life because their mother had given them to understand that he was destined to become the deliverer of the Jewish people. After they had received from Mary such intimations as family secrets, imagine their confusion when Jesus would make frank denials of all such ideas and intentions.

This year Simon started to school, and they were compelled to sell another house. James now took charge of the teaching of his three sisters, two of whom were old enough to begin serious study. As soon as Ruth grew up, she was taken in hand by Miriam and Martha. Ordinarily the girls of Jewish families received little education, but Jesus maintained (and his mother agreed) that girls should go to school the same as boys, and since the synagogue school would not receive them, there was nothing to do but conduct a home school especially for them.

Throughout this year Jesus was closely confined to the workbench. Fortunately he had plenty of work; his was of such a superior grade that he was never idle no matter how slack work might be in that region. At times he had so much to do that James would help him.

By the end of this year he had just about made up his mind that he would, after rearing his family and seeing them married, enter publicly upon his work as a teacher of truth and as a revealer of the heavenly Father to the world. He knew he was not to become the expected Jewish Messiah, and he concluded that it was next to useless to discuss these matters with his mother; he decided to allow her to entertain whatever ideas she might choose since all he had said in the past had made little or no impression upon her and he recalled that his father had never been able to say anything that would change her mind. From this year on he talked less and less with his mother, or anyone else, about these problems. His was such a peculiar mission that no one living on earth could give him advice concerning its prosecution.

He was a real though youthful father to the family; he spent every possible hour with the youngsters, and they truly loved him. His mother

Ovaj fizički snažan i krepak mladić je pored toga upravo dostigao puni razvoj ljudskog intelekta – ne puno iskustvo ljudskog razmišljanja, već upotpunjenje sposobnosti za takav intelektualni razvoj. Posjedovao je zdravo i proporcionalno tijelo, oštar i analitičan um, ljubezno i suosjećajno raspoloženje i ponešto nestalan i agresivan temperament – crte koje su se postupno organizirale u snažnu, izražajnu i privlačnu ličnost.

Kako je vrijeme više prolazilo, njegova majka, braća i sestre su ga sve teže mogli razumjeti; spotali su se o njegove riječi pogrešno tumačeći njegova djela. Budući da im je majka povjerila da je Isusu bilo suđeno da postane izručitelj židovskog naroda, njegova braća i sestre su teško mogli razumjeti život svog najstarijeg brata. Nakon što im je Marija povjerila ovu informaciju kao obiteljsku tajnu, zamislite njihovu pometnju kad je Isus odlučno zanijskao sve takve ideje i namjere.

Šimun je ove godine počeo ići u školu i bili su primorani prodati još jednu kuću. Jakov je sada preuzeo podučavanje svojih triju sestara od kojih su dvije dostigle obrazovnu dob. Čim je Ruta malo porasla, Mirjana i Marta su je preuzele u svoje ruke. U židovskim obiteljima djevojke su obično primale malo naobrazbe, dok je Isus držao (s čim se njegova majka složila) da su djevojke trebale ići u školu jednako kao i mladići i kako ih sinagoška škola nije htjela primiti, nisu imali izbora nego da drže školu za djevojke kod kuće.

Isus je tijekom ove godine bio prikovan za tesarsku klupu. Srećom je imao dosta posla; bio je tako stručan da nikad nije bio nezaposlen, iako bi potražnja u ovom području s vremena na vrijeme ozbiljno opala. Ponekad je imao toliko posla da mu je Jakov morao priteći u pomoć.

Pred kraj ove godine gotovo je odlučio da će nakon što podigne obitelj i što se sva braća i sestre požene i poučavaju, javno početi s radom na poučavanju istine i očitovanju nebeskog Oca ljudima. Znao je da neće postati očekivani židovski Mesija i zaključio je da je bilo gotovo uzalud raspravljati ove stvari s Marijom; odlučio joj je dopustiti da misli kako hoće, budući da su sve njegove riječi stvorile jako malo ili ni malo rezultata i da se sjetio kako Josip nikad nije bio u stanju navesti Mariju da promijeni mišljenje. Od ove godine na dalje, sve manje je govorio sa Marijom ili s bilo kim drugim o ovim problemima. Njegova misija je bila tako čudnovata da ga nitko na zemlji nije mogao savjetovati o pitanjima njezine sprovedbe.

Isus je bio istinski, iako ponešto mlad, otac svoje obitelji; provodio je svaki mogući čas s djecom i ona su ga istinski voljela. Marija je s tugom gledala

grieved to see him work so hard; she sorrowed that he was day by day toiling at the carpenter's bench earning a living for the family instead of being, as they had so fondly planned, at Jerusalem studying with the rabbis. While there was much about her son that Mary could not understand, she did love him, and she most thoroughly appreciated the willing manner in which he shouldered the responsibility of the home.

## 2. THE SEVENTEENTH YEAR (A.D. 11)

At about this time there was considerable agitation, especially at Jerusalem and in Judea, in favor of rebellion against the payment of taxes to Rome. There was coming into existence a strong nationalist party, presently to be called the Zealots. The Zealots, unlike the Pharisees, were not willing to await the coming of the Messiah. They proposed to bring things to a head through political revolt.

A group of organizers from Jerusalem arrived in Galilee and were making good headway until they reached Nazareth. When they came to see Jesus, he listened carefully to them and asked many questions but refused to join the party. He declined fully to disclose his reasons for not enlisting, and his refusal had the effect of keeping out many of his youthful fellows in Nazareth.

Mary did her best to induce him to enlist, but she could not budge him. She went so far as to intimate that his refusal to espouse the nationalist cause at her behest was insubordination, a violation of his pledge made upon their return from Jerusalem that he would be subject to his parents; but in answer to this insinuation he only laid a kindly hand on her shoulder and, looking into her face, said: "My mother, how could you?" And Mary withdrew her statement.

One of Jesus' uncles (Mary's brother Simon) had already joined this group, subsequently becoming an officer in the Galilean division. And for several years there was something of an estrangement between Jesus and his uncle.

But trouble began to brew in Nazareth. Jesus' attitude in these matters had resulted in creating a division among the Jewish youths of the city. About half had joined the nationalist organization, and the other half began the formation of an opposing group of more moderate patriots, expecting Jesus to assume the leadership. They were amazed when he refused the honor offered him, pleading as an excuse his heavy family responsibilities, which they all allowed. But the situation was still further complicated when, presently, a wealthy Jew, Isaac, a moneylender to the gentiles, came forward agreeing to support Jesus' family if he would lay down his tools and assume leadership of these Nazareth patriots.

njegova naporna zalaganja; žalila je što je Isus iz dana u dan morao raditi za tesarском klupom kako bi nahranio obitelj i što nije mogao, kako su s puno nade planirali, otići u Jeruzalem da studira s rabinima. Dok Marija nije bila u stanju razumjeti mnoge stvari koje su se ticale njezinog sina, iskreno ga je voljela i najdublje je cijnila što se tako spremno prihvatio obiteljskih obveza.

## 2. SEDAMNAESTA GODINA (11.godina p.K.)

U ovom se razdoblju povećala agitacija, naročito u Jeruzalemu i Judeji, u cilju pobune protiv plaćanja poreza Rimu. Formirana je snažna nacionalistička stranka koja će s vremenom biti prozvana Revniteljima. Za razliku od farizeja, Revnitelji nisu bili spremni čekati na dolazak Mesije. Predlagali su da se stvari pokrenu političkim revoltom.

Grupa organizatora iz Jeruzalema je bila prilično uspješna širom Galileje sve dok nisu stigli u Nazaret. Kad su došli posjetiti Isusa, on ih je pažljivo saslušao postavljajući mnoga pitanja, dok je odbio pristupiti stranci. Premda nije želio u cjelosti obznaniti razloge koji su ga naveli da im se odbije priključiti, vođeni Isusovim primjerom ni mnogi drugi mladići u Nazaretu nisu htjeli prići stranci.

Marija je dala sve od sebe kako bi ga navela da im se priključi, dok su njezini naponi ostali bez uspjeha. Otišla je i tako daleko da izjavi da njegovo odbijanje da prihvati nacionalističke ciljeve znači neposlušnost i kršenje obećanja koje je dao po povratku iz Jeruzalema – da će pri svim odlukama slušati svoje roditelje; ali u odgovor na ovu insinuaciju, Isus je jedino blago položio ruku na njezino rame i gledajući je u oči rekao: "Moja majko, kako možeš?" I Marija je povukla ovu izjavu.

Jedan od Isusovih ujaka (Marijin brat Šimun) se već bio priključio grupi, te je nedugo zatim uznapredovao na poziciju oficira galilejske podgrupe. I više godina je vladao raskol između Isusa i njegovog ujaka.

Ali nevolja je uskoro počela rasti u Nazaretu. Isusov stav prema ovim pitanjima je rezultirao raskolom među židovskom mladeži Nazareta. Otprilike polovica je prišla nacionalističkoj organizaciji, dok je druga polovica počela formirati opoziciju, grupu umjerenijih rodoljuba, očekujući da Isus preuzme vodstvo. Bili su jako iznenađeni što je odbio ovu počast navodeći kao izgovor teške obiteljske obveze, što su svi uvažili. Ali situacija je dalje zakomplicirana kad je nedugo zatim bogati Židov po imenu Isak koji je pozajmljivao novce nežidovima, ponudio platiti za uzdržavanje Isusove obitelji pod uvjetom da Isus ostavi tesarски alat i preuzme upravu nad ovim nazaretskim rodoljubima.

Jesus, then scarcely seventeen years of age, was confronted with one of the most delicate and difficult situations of his early life. Patriotic issues, especially when complicated by tax-gathering foreign oppressors, are always difficult for spiritual leaders to relate themselves to, and it was doubly so in this case since the Jewish religion was involved in all this agitation against Rome.

Jesus' position was made more difficult because his mother and uncle, and even his younger brother James, all urged him to join the nationalist cause. All the better Jews of Nazareth had enlisted, and those young men who had not joined the movement would all enlist the moment Jesus changed his mind. He had but one wise counselor in all Nazareth, his old teacher, the chazan, who counseled him about his reply to the citizens' committee of Nazareth when they came to ask for his answer to the public appeal which had been made. In all Jesus' young life this was the very first time he had consciously resorted to public strategy. Theretofore, always had he depended upon a frank statement of truth to clarify the situation, but now he could not declare the full truth. He could not intimate that he was more than a man; he could not disclose his idea of the mission which awaited his attainment of a riper manhood. Despite these limitations his religious fealty and national loyalty were directly challenged. His family was in a turmoil, his youthful friends in division, and the entire Jewish contingent of the town in a hubbub. And to think that he was to blame for it all! And how innocent he had been of all intention to make trouble of any kind, much less a disturbance of this sort.

Something had to be done. He must state his position, and this he did bravely and diplomatically to the satisfaction of many, but not all. He adhered to the terms of his original plea, maintaining that his first duty was to his family, that a widowed mother and eight brothers and sisters needed something more than mere money could buy--the physical necessities of life--that they were entitled to a father's watchcare and guidance, and that he could not in clear conscience release himself from the obligation which a cruel accident had thrust upon him. He paid compliment to his mother and eldest brother for being willing to release him but reiterated that loyalty to a dead father forbade his leaving the family no matter how much money was forthcoming for their material support, making his never-to-be-forgotten statement that "money cannot love." In the course of this address Jesus made several veiled references to his "life mission" but explained that, regardless of whether or not it might be inconsistent with the military idea, it, along with everything else in his life, had been given up in order that he might be able to discharge faithfully his obligation to his family. Everyone in Nazareth well knew he was a good father to his family, and this was a matter so near the heart of every noble Jew that Jesus'

Tek što je napunio sedamnaestu godinu, Isus je bio suočen s jednom od najdelikatnijih i najtežih situacija svog ranog života. Duhovne vođe se teško mogu posvetiti patriotskim sporovima, naročito sporovima koji su zakomplicirani pitanjem inozemnog i tlačiteljskog prikupljanja poreza i Isus se nesumnjivo našao u upravo takvoj situaciji, naročito kako se židovska religija već uplela u ovu agitaciju protiv Rima.

Isusova pozicija je bila naročito teška zato što su ga majka i ujak, pa i mlađi brat Jakov, nagovarali da pristupi nacionalističkoj stranci. Svi bolji nazaretski mladići su im već bili prišli, a oni koji su još uvijek stajali po strani nisu čekali ništa drugo nego da Isus promijeni mišljenje. Isusov jedini mudri savjetnik u cijelom Nazaretu je bio njegov stari učitelj, hazan, koji mu je pomogao da izabere prave riječi s kojima će se obratiti nazaretskom odboru građana u znak odgovora na upućeni javni apel. U cijelom Isusovom mladenačkom životu, bio je to prvi put da je svjesno pribjegao javnoj strategiji. Do ovog časa, kad god je želio razjasniti određenu situaciju, uvijek se oslanjao na iskrenu predstavu istine, dok ovom prilikom nije mogao biti posve iskren. Nije mogao reći da je bio više nego čovjek; nije mogao obznaniti ideje o svojoj predstojećoj misiji koja je čekala na dolazak zrelije životne dobi. Pored ovih ograničenja, ovaj događaj je predstavljao izazov njegovoj religioznoj odanosti i nacionalnoj vjernosti. Njegova obitelj je bila u pometnji, njegovi mladi prijatelji podijeljeni, dok je cijeli židovski kontingent bio okrenut naglavačke. I zamislite da je on bio uzrok svemu tome, on koji nije imao ni najmanju namjeru da bude uzrok bilo kakvih teškoća, a kamoli ovolike smutnje.

Nešto se moralo učiniti. Morao je obrazložiti svoju poziciju, što je hrabro i diplomatski učinio i to na zadovoljstvo mnogih, ali ne svih. Držao se svog izvornog stava, navodeći obitelj kao svoju prvu dužnost i objasnivši da su udovica majka i osmoro braće i sestara trebali više od zadovoljenja svojih fizičkih potreba primitkom novčane pomoći--da im je trebala briga i uprava oca i da se on nije mogao čiste savjesti osloboditi obveza koje su okrutnom nesrećom pale na njegova pleća. Zahvalio se majci i najstarijem bratu na njihovoj spremnosti da ga oslobode dužnosti, dok je ponovio da je vjernost preminulom ocu zabranjivala napuštanje obitelji unatoč novčanoj pomoći koja je ponuđena u cilju rješavanja materijalnih problema, izgovarajući svoju nezaboravnu tvrdnju da "novci ne mogu pružiti ljubav." Tijekom ovog obraćanja, Isus je više puta neizravno aludirao na svoju "životnu misiju" ali je objasnio da, unatoč nespojivosti ove misije s vojničkom dužnošću, ona kao i sve drugo u njegovom životu, mora počekati kako bi prvo vjerno podmirio obveze prema svojoj obitelji. Svi nazarećani su dobro znali da je Isus bio dobar otac svoje obitelji i ovo je tako ganulo srca svih plemenitih Židova da je Isusova molba naišla na

plea found an appreciative response in the hearts of many of his hearers; and some of those who were not thus minded were disarmed by a speech made by James, which, while not on the program, was delivered at this time. That very day the chazan had rehearsed James in his speech, but that was their secret.

James stated that he was sure Jesus would help to liberate his people if he (James) were only old enough to assume responsibility for the family, and that, if they would only consent to allow Jesus to remain "with us, to be our father and teacher, then you will have not just one leader from Joseph's family, but presently you will have five loyal nationalists, for are there not five of us boys to grow up and come forth from our brother-father's guidance to serve our nation?" And thus did the lad bring to a fairly happy ending a very tense and threatening situation.

The crisis for the time being was over, but never was this incident forgotten in Nazareth. The agitation persisted; not again was Jesus in universal favor; the division of sentiment was never fully overcome. And this, augmented by other and subsequent occurrences, was one of the chief reasons why he moved to Capernaum in later years. Henceforth Nazareth maintained a division of sentiment regarding the Son of Man.

James graduated at school this year and began full-time work at home in the carpenter shop. He had become a clever worker with tools and now took over the making of yokes and plows while Jesus began to do more house finishing and expert cabinet work.

This year Jesus made great progress in the organization of his mind. Gradually he had brought his divine and human natures together, and he accomplished all this organization of intellect by the force of his own decisions and with only the aid of his indwelling Monitor, just such a Monitor as all normal mortals on all postbestowal-Son worlds have within their minds. So far, nothing supernatural had happened in this young man's career except the visit of a messenger, dispatched by his elder brother Immanuel, who once appeared to him during the night at Jerusalem.

### 3. THE EIGHTEENTH YEAR (A.D. 12)

In the course of this year all the family property, except the home and garden, was disposed of. The last piece of Capernaum property (except an equity in one other), already mortgaged, was sold. The proceeds were used for taxes, to buy some new tools for James, and to make a payment on the old family supply and repair shop near the caravan lot, which Jesus now proposed to buy back since James was old enough to work at the house shop and help Mary about the home. With the financial pressure thus eased for

priznanje u srcima mnogih okupljenih u sinagogi; a oni kojima ovo nije bilo dovoljno, morali su popustiti nakon Jakovljevog govora koji je izručen iako nije bio na programu. Hazan je malo prije ovog govora preslušao Jakova, ali to je bila njihova tajna.

Jakov je odmah na početku rekao kako je bio siguran da bi Isus pomogao pri oslobođenju svog naroda samo da je on (Jakov) bio stariji i u stanju preuzeti obiteljske dužnosti i da će ako budu dopustili da Isus ostane "s nama, da bude naš otac i učitelj, imati ne samo jednog vođu iz Josipove obitelji, već pet vjernih nacionalista, jer zar neće nas pet mladića odrasti uz brigu našeg brata-oca kako bi služili svojoj naciji?" I tako je mladić doveo do prilično srećnog svršetka vrlo zategnutu i neprijatnu situaciju.

Dok je kriza za neko vrijeme minula, ovaj događaj nikad nije zaboravljen u Nazaretu. Agitacija je nastavljena; od ovog časa uvijek je bilo onih koji nisu voljeli Isusa; ova podijeljenost osjećaja nikad nije posve nestala. I ova činjenica, pogoršana budućim događajima, predstavlja glavni razlog zašto se Isus u kasnijim godinama preselio u Kafarnaum. Nazarećani su od ovog dana imali podijeljene osjećaje prema Sinu Čovječjem.

Jakov je ove godine diplomirao i počeo raditi puno vrijeme u tesarskoj radnji. Naučio je vješto raditi alatom i preuzeo je izradu jarmova i plugova, dok se Isus počeo posvećivati doradi kuća i umjetničkoj stolariji.

Isus je ove godine postigao značajan napredak u organizaciji uma. Postupno je sjedinio svoje dvije naravi, božansku i ljudsku, ostvarivši ovu novu organizaciju intelekta snagom svojih odluka i isključivom službom unutarnjeg Osmatrača, upravo onakvog Osmatrača kakav živi u svim normalnim smrtnicima svjetova koje su posjetili darovani Sinovi. Sve do ovog časa nije se dogodilo ništa nadprirodno u životu ovog čovjeka, izuzev posjete glasnika koji mu se ukazao jedne noći u Jeruzalemu po nalogu njegovog starijeg brata Imanuela.

### 3. DEVETNAESTA GODINA (12. godina p.K.)

Ove su godine prodali svu obiteljsku imovinu izuzev kuće i vrta. U Kafarnaumu su imali još jednu nekretninu koja je bila u sastavu drugog objekta i izuzev ove kuće, prodali su posljednji Kafarnaumski posjed koji je već bio pod zalogom. Prihodom su platili porez, kupili nešto novog alata za Jakova i podmirili ratu zaloga na starom obiteljskom skladištu i radnji blizu karavanskog svratišta koje je Isus želio ponovo kupiti budući je Jakov bio dovoljno star da preuzme radionicu pored kuće i pomogne Mariji po

the time being, Jesus decided to take James to the Passover. They went up to Jerusalem a day early, to be alone, going by way of Samaria. They walked, and Jesus told James about the historic places en route as his father had taught him on a similar journey five years before.

In passing through Samaria, they saw many strange sights. On this journey they talked over many of their problems, personal, family, and national. James was a very religious type of lad, and while he did not fully agree with his mother regarding the little he knew of the plans concerning Jesus' lifework, he did look forward to the time when he would be able to assume responsibility for the family so that Jesus could begin his mission. He was very appreciative of Jesus' taking him up to the Passover, and they talked over the future more fully than ever before.

Jesus did much thinking as they journeyed through Samaria, particularly at Bethel and when drinking from Jacob's well. He and his brother discussed the traditions of Abraham, Isaac, and Jacob. He did much to prepare James for what he was about to witness at Jerusalem, thus seeking to lessen the shock such as he himself had experienced on his first visit to the temple. But James was not so sensitive to some of these sights. He commented on the perfunctory and heartless manner in which some of the priests performed their duties but on the whole greatly enjoyed his sojourn at Jerusalem.

Jesus took James to Bethany for the Passover supper. Simon had been laid to rest with his fathers, and Jesus presided over this household as the head of the Passover family, having brought the paschal lamb from the temple.

After the Passover supper Mary sat down to talk with James while Martha, Lazarus, and Jesus talked together far into the night. The next day they attended the temple services, and James was received into the commonwealth of Israel. That morning, as they paused on the brow of Olivet to view the temple, while James exclaimed in wonder, Jesus gazed on Jerusalem in silence. James could not comprehend his brother's demeanor. That night they again returned to Bethany and would have departed for home the next day, but James was insistent on their going back to visit the temple, explaining that he wanted to hear the teachers. And while this was true, secretly in his heart he wanted to hear Jesus participate in the discussions, as he had heard his mother tell about. Accordingly, they went to the temple and heard the discussions, but Jesus asked no questions. It all seemed so puerile and insignificant to this awakening mind of man and God—he could only pity them. James was disappointed that Jesus said nothing. To his inquiries Jesus only made reply, "My hour has not yet come."

kući. Kako je financijski pritisak za neko vrijeme popustio, Isus je odlučio povesti Jakova na Pashu. Kako bi bili sami, krenuli su u Jeruzalem dan prije drugih hodočasnika putujući preko Samarije. Išli su pješice i Isus je govorio Jakovu o povijesnim mjestima na koja su nailazili, upravo kao što je njega otac učio na sličnom putovanju prije pet godina.

Putujući Samarijom, vidjeli su mnoge interesantne prizore. Raspravljali su mnoga osobna, obiteljska i nacionalna pitanja. Jakov je bio vrlo religiozan mladić i dok se nije u cjelosti slagao s majkom u pogledu onih nekoliko detalja koje je znao o Isusovom životnom radu, istinski se radovao danu kad će preuzeti obiteljsku odgovornost kako bi Isus mogao početi svoju misiju. Istinski je cijenio što ga je Isus poveo na Pashu i razgovarali su o budućnosti više nego ikad prije.

Isus je dosta razmišljao za vrijeme ovog putovanja Samarijom, naročito na Betelu i dok je pio iz Jakobovog zdenca. Raspravljao je s Jakovom o tradicijama Abrahama, Isaka i Jakoba. Isus je nastojao pripremiti Jakova za ono što će vidjeti u Jeruzalemu, nastojeći ublažiti šok koji je on sam doživio prilikom prve posjete hramu. Ali Jakov nije bio tako osjetljiv na ove prizore. Jedino je primijetio kako određeni svećenici izvršavaju dužnosti na vrlo površan i nemilosrdan način, dok je uopćeno jako uživao u posjeti Jeruzalemu.

Isus je poveo Jakova u Betaniju na pashalnu večeru. Šimun je u međuvremenu preminuo i bio sahranjen sa svojim očevima i Isus je preko blagdana preuzeo ulogu glave obitelji nad domaćinstvom, budući je donio pashalno janje iz hrama.

Poslije pashalne večere Marija je sjela da porazgovara s Jakovom, dok su Marta, Lazar i Isus razgovarali dugo u noć. Sutradan su prisustvovali službi u hramu i Jakov je primljen u izraelsku zajednicu. Ovog su jutra zastali na obronku Maslinske gore kako bi uživali u pogledu na hram i dok je Jakov uzbuđeno uzvikivao, Isus je jedino nijemo promatrao Jeruzalem. Jakov nije bio u stanju razumjeti bratovo ponašanje. Navečer su se vratili u Betaniju s namjerom da krenu prema Nazaretu narednog jutra, ali Jakov je insistirao da se vrate u Jeruzalem kako bi posjetili hram i čuli rasprave učitelja. I dok je ovo bilo istina, u srcu je potajno želio vidjeti Isuso sudjelovanje u raspravama, o čemu im je Marija pričala. I tako su posjetili hram da čuju rasprave, ali Isus nije postavio ni jednog pitanja. Sve se to činilo jako djetinjastim i nebitnim ovom novostvorenom umu čovjeka i Boga – jedino je osjećao sažaljenje. Jakov je bio razočaran Isusovom šutnjom. Na sva njegova pitanja, Isus je jedino rekao: "Moj čas još nije došao."

The next day they journeyed home by Jericho and the Jordan valley, and Jesus recounted many things by the way, including his former trip over this road when he was thirteen years old.

Upon returning to Nazareth, Jesus began work in the old family repair shop and was greatly cheered by being able to meet so many people each day from all parts of the country and surrounding districts. Jesus truly loved people--just common folks. Each month he made his payments on the shop and, with James's help, continued to provide for the family.

Several times a year, when visitors were not present thus to function, Jesus continued to read the Sabbath scriptures at the synagogue and many times offered comments on the lesson, but usually he so selected the passages that comment was unnecessary. He was skillful, so arranging the order of the reading of the various passages that the one would illuminate the other. He never failed, weather permitting, to take his brothers and sisters out on Sabbath afternoons for their nature strolls.

About this time the chazan inaugurated a young men's club for philosophic discussion which met at the homes of different members and often at his own home, and Jesus became a prominent member of this group. By this means he was enabled to regain some of the local prestige which he had lost at the time of the recent nationalistic controversies.

His social life, while restricted, was not wholly neglected. He had many warm friends and stanch admirers among both the young men and the young women of Nazareth.

In September, Elizabeth and John came to visit the Nazareth family. John, having lost his father, intended to return to the Judean hills to engage in agriculture and sheep raising unless Jesus advised him to remain in Nazareth to take up carpentry or some other line of work. They did not know that the Nazareth family was practically penniless. The more Mary and Elizabeth talked about their sons, the more they became convinced that it would be good for the two young men to work together and see more of each other.

Jesus and John had many talks together; and they talked over some very intimate and personal matters. When they had finished this visit, they decided not again to see each other until they should meet in their public service after "the heavenly Father should call" them to their work. John was tremendously impressed by what he saw at Nazareth that he should return home and labor for the support of his mother. He became convinced that he was to be a part of Jesus' life mission, but he saw that Jesus was to occupy many years with the rearing of his family; so

Sutradan su pošli nazad preko Jerihona i jordanske doline i Isus se prisjetio mnogih pripovijedi, uključujući i svoje prijašnje putovanje ovim putem kad mu je bilo trinaest godina.

Po povratku u Jeruzalem, Isus je počeo raditi u staroj obiteljskoj radnji i jako se radovao što je bio u stanju svakodnevno stupiti u kontakt s toliko ljudi iz svih dijelova zemlje i okolnih oblasti. Isus je istinski volio ljude – običan svijet. Svakog mjeseca je isplaćivao ratu zaloga nad radnjom dok je uz Jakovljevu pomoć nastavio hraniti obitelj.

Više puta godišnje, kad subotom nisu imali posjetitelja kojima je obično ukazivana ova počast, Isus je čitao Pisma u sinagogi često komentirajući izabrane odlomke, dok ih je obično organizirao tako da nisu trebali komentara. Znao je tako vješto izabrati i uklopiti dijelove da je svaki novi odlomak bio nadopuna i objašnjenje prethodnog. Kad god su vremenske prilike dopuštale, subotom poslije podne vodio je braću i sestre na izlet u prirodu.

Hazan je ove godine osnovao muški omladinski klub posvećen filozofskim raspravama; klub se sastajao u kućama svojih članova i često u Isusovoj kući, i Isus je postao istaknuti član ove grupe. Tako je među svojim sugrađanima povratio dio ugleda koji je izgubio prilikom skorih nacionalističkih nesuglasica.

Vodio je dosta ograničen iako ne posve zanemarljiv društveni život. Imao je više toplih prijatelja i vjernih obožavatelja među nazaretskim mladićima i djevojkama.

Elizabeta i Ivan su u rujnu došli posjetiti nazaretsku obitelj. Nakon što je izgubio oca, Ivan se namjeravao vratiti u brda Judeje gdje se bavio zemljoradnjom i ovčarstvom, ali je prvo htio vidjeti hoće li ga Isus pozvati da ostane u Nazaretu i prihvati tesarški ili koji drugi zanat. Nisu znali da je nazaretska obitelj bila praktično bez prebite pare. Što su više Marija i Elizabeta govorile o svojim sinovima, to su više bila uvjerene da su mladići trebali više surađivati i češće se posjećivati.

Isus je dosta govorio s Ivanom; razgovarali su i o nekim vrlo intimnim i osobnim stvarima. Kako se posjeta bližila kraju, odlučili su da se neće vidjeti dok se ne sretnu pri javnoj službi, nakon što ih "Otac nebeski pozove" na posao. Ivan je bio jako impresioniran ovom posjetom nazaretskoj obitelji, te se vratio kući spremno se prihvativši rada na majčinom uzdržavanju. Bio je uvjeren da će sudjelovati u Isusovoj životnoj misiji, ali je vidio da će Isus dugo biti zauzet podizanjem obitelji; i tako se mnogo spremnije vratio kući i posvetio brizi za

he was much more content to return to his home and settle down to the care of their little farm and to minister to the needs of his mother. And never again did John and Jesus see each other until that day by the Jordan when the Son of Man presented himself for baptism.

On Saturday afternoon, December 3, of this year, death for the second time struck at this Nazareth family. Little Amos, their baby brother, died after a week's illness with a high fever. After passing through this time of sorrow with her first-born son as her only support, Mary at last and in the fullest sense recognized Jesus as the real head of the family; and he was truly a worthy head.

For four years their standard of living had steadily declined; year by year they felt the pinch of increasing poverty. By the close of this year they faced one of the most difficult experiences of all their uphill struggles. James had not yet begun to earn much, and the expenses of a funeral on top of everything else staggered them. But Jesus would only say to his anxious and grieving mother: "Mother-Mary, sorrow will not help us; we are all doing our best, and mother's smile, perchance, might even inspire us to do better. Day by day we are strengthened for these tasks by our hope of better days ahead." His sturdy and practical optimism was truly contagious; all the children lived in an atmosphere of anticipation of better times and better things. And this hopeful courage contributed mightily to the development of strong and noble characters, in spite of the depressiveness of their poverty.

Jesus possessed the ability effectively to mobilize all his powers of mind, soul, and body on the task immediately in hand. He could concentrate his deep-thinking mind on the one problem which he wished to solve, and this, in connection with his untiring patience, enabled him serenely to endure the trials of a difficult mortal existence--to live as if he were "seeing Him who is invisible."

#### 4. THE NINETEENTH YEAR (A.D. 13)

By this time Jesus and Mary were getting along much better. She regarded him less as a son; he had become to her more a father to her children. Each day's life swarmed with practical and immediate difficulties. Less frequently they spoke of his lifework, for, as time passed, all their thought was mutually devoted to the support and upbringing of their family of four boys and three girls.

By the beginning of this year Jesus had fully won his mother to the acceptance of his methods of child training--the positive injunction to do good in the place of the older Jewish method of forbidding to do evil. In his home and throughout his public-teaching career Jesus invariably employed the positive form of

svoju majku i njihovo malo gazdinstvo. Ivan i Isus se nisu ponovo sreli sve do onog dana kad se Sin Čovječji predstavio Ivanu na krštenje u Jordanu.

U subotu poslije podne, 3. prosinca ove godine, smrt je po drugi put pogodila nazaretsku obitelj. Preminuo je mali Amos, njihov novorođeni brat, nakon što ga je cijeli tjedan tresla groznica. Nakon perioda tuge i patnje kroz koji je prošla sa svojim prvencem kao jedinom utjehom, Marija je konačno u cjelosti priznala Isusa kao glavu obitelji; i on je istinski bio vrijedna i dostojna glava obitelji.

Iz dana u dan tijekom posljednje četiri godine, sve više su gubili na standardu življenja; godinu za godinom osjećali su snažniji pritisak neimaštine. Krajem ove godine bili su suočeni s jednim od najtežih događaja cijele ove mukotrpne borbe. Jakov još nije bio počeo ozbiljno zarađivati i uz sve ostalo, istinski su ih pogodili troškovi pogreba. Ali Isus bi jedino rekao svojoj uznemirenoj i ožalošćenoj majci: "Marijo Majko, tuga nam neće pomoći; svi dajemo sve od sebe i majčinski smiješak bi nas jedino nadahnuo da učinimo još više. Iz dana u dan hrabri nas nada u bolje dane pred nama." Isus je imao snažan i praktičan optimizam koji je djelovao jako zarazno; djeca su živjela u atmosferi iščekivanja boljih vremena i okolnosti. I ova optimistična hrabrost je uveliko doprinijela razvoju snažnog i plemenitog karaktera ovih mladih ljudi, unatoč depresivnosti njihove neimaštine.

Isus je imao sposobnost da djelotvorno pokrene sve moći uma, duše i tijela i da ih usmjeri na zadatak koji je pred njim stajao. Znao je usredotočiti svoj dubokomisleni um na praktično rješenje problema i zajedno s ustrajnim strpljenjem, to ga je osposobilo da spokojno podnese kušnje teške smrtničke egzistencije – da živi kao da "promatra Nevidljivog."

#### 4. DEVETNAESTA GODINA (13. godina p.K.)

Isus i Marija su se u ovom razdoblju puno bolje slagali. Ona ga je sve manje smatrala sinom; sve više je postajao otac njezine djece. Svaki dan je bio prepun praktičnih i neposrednih teškoća. Sve rijeđe su govorili o njegovom životnom radu, jer kako je vrijeme prolazilo, mislili su jedino o uzajamnoj posvećenosti izdržavanju i podizanju obitelji koja je brojila četiri dječaka i tri djevojčice.

Isus je s početkom ove godine u cjelosti privolio Mariju da prihvati njegove metode podizanja djece – da ih pozitivno potakne da čine dobro umjesto što će im prema starom židovskom metodu zabranjivati da čine zlo. U svojoj kući kao i za vrijeme javne pouke, Isus je bez iznimke koristio pozitivni

exhortation. Always and everywhere did he say, "You shall do this--you ought to do that." Never did he employ the negative mode of teaching derived from the ancient taboos. He refrained from placing emphasis on evil by forbidding it, while he exalted the good by commanding its performance. Prayer time in this household was the occasion for discussing anything and everything relating to the welfare of the family.

Jesus began wise discipline upon his brothers and sisters at such an early age that little or no punishment was ever required to secure their prompt and wholehearted obedience. The only exception was Jude, upon whom on sundry occasions Jesus found it necessary to impose penalties for his infractions of the rules of the home. On three occasions when it was deemed wise to punish Jude for self-confessed and deliberate violations of the family rules of conduct, his punishment was fixed by the unanimous decree of the older children and was assented to by Jude himself before it was inflicted.

While Jesus was most methodical and systematic in everything he did, there was also in all his administrative rulings a refreshing elasticity of interpretation and an individuality of adaptation that greatly impressed all the children with the spirit of justice which actuated their father-brother. He never arbitrarily disciplined his brothers and sisters, and such uniform fairness and personal consideration greatly endeared Jesus to all his family.

James and Simon grew up trying to follow Jesus' plan of placating their bellicose and sometimes irate playmates by persuasion and nonresistance, and they were fairly successful; but Joseph and Jude, while assenting to such teachings at home, made haste to defend themselves when assailed by their comrades; in particular was Jude guilty of violating the spirit of these teachings. But nonresistance was not a rule of the family. No penalty was attached to the violation of personal teachings.

In general, all of the children, particularly the girls, would consult Jesus about their childhood troubles and confide in him just as they would have in an affectionate father.

James was growing up to be a well-balanced and even-tempered youth, but he was not so spiritually inclined as Jesus. He was a much better student than Joseph, who, while a faithful worker, was even less spiritually minded. Joseph was a plodder and not up to the intellectual level of the other children. Simon was a well-meaning boy but too much of a dreamer. He was slow in getting settled down in life and was the cause of considerable anxiety to Jesus and Mary. But he was always a good and well-intentioned lad. Jude was a firebrand. He had the highest of ideals, but he was unstable in temperament. He had all and more of his

oblik pobude. Uvijek je govorio: "Učini tako i tako." Nikad nije koristio negativni oblik pouke utemeljen na starim tabuima. Nije htio davati značaja zlu tako što će ga zabraniti, dok je uvijek uzdizao dobro zahtijevajući njegovo izvršenje. U ovoj kući, vrijeme za molitvu je bilo prilika da se rasprave svi problemi koji su se ticali obiteljske dobrobiti.

Isus je tako od nalih nogu počeo mudro podizati svoju braću i sestre, dok ih je rijetko morao kažnjavati kako bi zadobio njihovu brzu i svesrdnu poslušnost. Jedini izuzetak je bio Juda, koga je Isus povremeno morao kazniti zbog kršenja obiteljskih pravila. U tri slučaja, kad je mudrost nalagala da Juda bude kažnjen zbog svjesnog kršenja obiteljskih pravila i nakon što je Juda sam priznao počinjeno djelo, o kazni su jednoglasno odlučila starija djeca i prije nego što će primiti kaznu, i Juda se s njom suglasio.

Dok je Isus bio jako metodičan i sistematičan pri svemu što je činio, pri administrativnom odlučivanju tumačio je pravila s velikom elastičnošću i individualističnom prilagodljivošću i ovaj duh pravednosti njihovog oca-brata snažno je dojmio svu djecu. Isus nikada nije samovoljno kažnjavao svoju braću i sestre, dok se prema svima odnosio pravedno i obzirno, zbog čega su ga svi u obitelji jako voljeli.

Jakov i Šimun su nastojali slijediti Isusov primjer nastojeći primiriti svoje ratoborne i ponekad srdite drugove nagovaranjem i nepružanjem otpora i pri tome su bili prilično uspješni; ali dok su Josip i Juda slijedili takva učenja kod kuće, spremno bi se obranili od napada svojih vršnjaka; Juda je naročito kršio duh ovih učenja. Ali nepružanje otpora nije bilo obiteljsko pravilo. Nikad nitko nije bio kažnjen radi kršenja osobnih učenja.

Uopćeno, sva djeca, a naročito djevojčice, bi tražila Isusov savjet u vezi svojih djetinjih problema; povjeravali su mu se onako kako se djeca povjeravaju brižnom ocu.

Dok je Jakov izrastao u uravnoteženog i umjerenog mladića, imao je slabiju duhovnu naklonost od Isusa. Bio je mnogo bolji učenik od Josipa; dok je bio dobar radnik, Josip je bio još manje duhovno naklonjen. Josip je po prirodi bio radnik i nije bio dorastao intelektualnoj razini ostale djece. Šimun je bio dobronamjeran mladić, ali velika sanjalica. Trebalo mu je dulje da se skrasi u životu i donio je dosta tjeskobe i Isusu i Mariji. Ali uvijek je bio dobar i dobronamjeran mladić. Juda je bio agitator. On je imao najviše ideale, ali nestalan temperament. Imao je jednako, ako ne i više, odlučnosti i

mother's determination and aggressiveness, but he lacked much of her sense of proportion and discretion.

Miriam was a well-balanced and level-headed daughter with a keen appreciation of things noble and spiritual. Martha was slow in thought and action but a very dependable and efficient child. Baby Ruth was the sunshine of the home; though thoughtless of speech, she was most sincere of heart. She just about worshiped her big brother and father. But they did not spoil her. She was a beautiful child but not quite so comely as Miriam, who was the belle of the family, if not of the city.

As time passed, Jesus did much to liberalize and modify the family teachings and practices related to Sabbath observance and many other phases of religion, and to all these changes Mary gave hearty assent. By this time Jesus had become the unquestioned head of the house.

This year Jude started to school, and it was necessary for Jesus to sell his harp in order to defray these expenses. Thus disappeared the last of his recreational pleasures. He much loved to play the harp when tired in mind and weary in body, but he comforted himself with the thought that at least the harp was safe from seizure by the tax collector.

#### 5. REBECCA, THE DAUGHTER OF EZRA

Although Jesus was poor, his social standing in Nazareth was in no way impaired. He was one of the foremost young men of the city and very highly regarded by most of the young women. Since Jesus was such a splendid specimen of robust and intellectual manhood, and considering his reputation as a spiritual leader, it was not strange that Rebecca, the eldest daughter of Ezra, a wealthy merchant and trader of Nazareth, should discover that she was slowly falling in love with this son of Joseph. She first confided her affection to Miriam, Jesus' sister, and Miriam in turn talked all this over with her mother. Mary was intensely aroused. Was she about to lose her son, now become the indispensable head of the family? Would troubles never cease? What next could happen? And then she paused to contemplate what effect marriage would have upon Jesus' future career; not often, but at least sometimes, did she recall the fact that Jesus was a "child of promise." After she and Miriam had talked this matter over, they decided to make an effort to stop it before Jesus learned about it, by going direct to Rebecca, laying the whole story before her, and honestly telling her about their belief that Jesus was a son of destiny; that he was to become a great religious leader, perhaps the Messiah.

Rebecca listened intently; she was thrilled with the recital and more than ever determined to cast her lot with this man of her choice and to share his

agresivnosti od svoje majke, ali nije imao njezinu razboritost i smisao za proporciju.

Mirjana je bila uravnotežena i trijezvena kćerka, s dubokim cijenjenjem plemenitog i duhovnog. Marta je sporo mislila i djelovala, ali je bila pouzdano i djelotvorno djete. Beba Ruta je bila izvor topline cijele obitelji; iako joj je jezik znao biti brži od pameti, bila je najiskrenijeg srca. Ona je gotovo obožavala svog velikog brata i oca. Ali nisu je razmazili. Bila je lijepo dijete, iako ne tako pristala kao Mirjana, koja je bila ljepotica cijele obitelji, ako ne i grada.

Kako je vrijeme prolazilo, Isus je na mnoge načine liberalizirao i dotjerao obiteljska učenja i radnje u vezi subote i mnogih drugih faza religije i Marija je rado pristala na sve ove promjene. U ovo vrijeme, Isus je neosporno bio glava obitelji.

Juda je ove godine počeo ići u školu i Isus je morao prodati harfu kako bi podmirio ove nove troškove. Tako je izgubio svoju posljednju rekreaciju i izvor zadovoljstva. Dok je jako volio svirati harfu kad bi posustao umom i tijelom, tiješio se mislju da je ako ništa drugo, harfa bila sigurna od porezničkih ruku.

#### 5. REBEKA, EZRINA KĆERKA

Iako je Isus bio siromašan, njegov društveni status u Nazaretu nije ni na koji način bio ugrožen. Bio je jedan od najistaknutijih mladića u gradu i djevojke su ga uglavnom visoko cijenile. Budući da je bio tako izvanredan primjer robusne i intelektualne muževnosti i s obzirom na reputaciju koju je imao kao duhovni vođa, nije se čuditi što je Rebeka, najstarija kćerka Ezre, bogatog Nazaretskog trgovca, otkrila da se polagano zaljubljuje u ovog Josipovog sina. Prvo je povjerila svoje osjećaje Mirjani, Isusovoj sestri, a Mirjana ja zauzvrat o svemu tome razgovarala sa svojom majkom. Marija je bila jako uznemirena. Hoće li joj ovo oduzeti sina, koji je postao neodvojiva glava obitelji? Zar nevoljama nikad nema kraja? Što ih je još čekalo? I onda se počela pitati kako bi brak utjecao na Isusov predstojeći životni rad; iako ne tako često, ponekad bi prizvala u sjećanje činjenicu da je Isus bio "obećano djete." Nakon što je s Mirjanom porazgovarala o ovom problemu, odlučile su pokušati zaustaviti cijelu stvar prije nego Isus dozna tako što su smjesta otišle Rebeki, sve joj ispričale i iskreno joj rekle da je po njihovom mišljenju Isus bio sin sudbine koji je trebao postati veliki religiozni vođa, možda i Mesija.

Rebeka ih je pažljivo saslušala; bila je dirnuta cijelom pričom i još odlučnija u svojoj želji da okuša sreću s ovim izabranim čovjekom i da podijeli njegov

career of leadership. She argued (to herself) that such a man would all the more need a faithful and efficient wife. She interpreted Mary's efforts to dissuade her as a natural reaction to the dread of losing the head and sole support of her family; but knowing that her father approved of her attraction for the carpenter's son, she rightly reckoned that he would gladly supply the family with sufficient income fully to compensate for the loss of Jesus' earnings. When her father agreed to such a plan, Rebecca had further conferences with Mary and Miriam, and when she failed to win their support, she made bold to go directly to Jesus. This she did with the co-operation of her father, who invited Jesus to their home for the celebration of Rebecca's seventeenth birthday.

Jesus listened attentively and sympathetically to the recital of these things, first by the father, then by Rebecca herself. He made kindly reply to the effect that no amount of money could take the place of his obligation personally to rear his father's family, to "fulfill the most sacred of all human trusts--loyalty to one's own flesh and blood." Rebecca's father was deeply touched by Jesus' words of family devotion and retired from the conference. His only remark to Mary, his wife, was: "We can't have him for a son; he is too noble for us."

Then began that eventful talk with Rebecca. Thus far in his life, Jesus had made little distinction in his association with boys and girls, with young men and young women. His mind had been altogether too much occupied with the pressing problems of practical earthly affairs and the intriguing contemplation of his eventual career "about his Father's " ever to have given serious consideration to the consummation of personal love in human marriage. But now he was face to face with another of those problems which every average human being must confront and decide. Indeed was he "tested in all points like as you are."

After listening attentively, he sincerely thanked Rebecca for her expressed admiration, adding, "it shall cheer and comfort me all the days of my life." He explained that he was not free to enter into relations with any woman other than those of simple brotherly regard and pure friendship. He made it clear that his first and paramount duty was the rearing of his father's family, that he could not consider marriage until that was accomplished; and then he added: "If I am a son of destiny, I must not assume obligations of lifelong duration until such a time as my destiny shall be made manifest."

Rebecca was heartbroken. She refused to be comforted and importuned her father to leave Nazareth until he finally consented to move to Sepphoris. In after years, to the many men who sought her hand in marriage, Rebecca had but one answer. She lived for only one purpose--to await the hour when this, to her,

život duhovnog poučavanja. Raspravljala je (sa sobom) da takvom čovjeku još više treba odana i djelotvorna žena. Protumačila je Marijino nastojanje da je obeshrabri kao prirodnu reakciju na strah pred gubitkom glave i jedine potpore velike obitelji; ali znajući da je njezin otac odobravao Rebekine osjećaje prema tesarevom sinu, ispravno je računala da bi on rado nadomjestio gubitak cijele Isusove plaće. Kad je otac pristao na takav plan, Rebeka je dalje razgovarala s Marijom i Mirjanom i kako ih nije uspjela pridobiti, odvažila se otići direktno k Isusu. To je učinila u suradnji sa svojim ocem koji je pozvao Isusa njihovoj kući na proslavu Rebekinog sedamnaestog rođendana.

Isus je pažljivo i suosjećajno saslušao cijelu priču, prvo od oca, a zatim i od same Rebeke. Ljubezno je odvratio da ni koja novčana suma ne može nadomjestiti njegovu osobnu obvezu prema podizanju obitelji svoga oca, čime je "ispunjavao najsvetiju od svih ljudskih obveza – odanost svome rodu." Rebekin otac je bio duboko dirnut Isusovim riječima koje su svjedočile o obiteljskoj odanosti i brzo se povukao od razgovora. Jedino je svojoj ženi Mariji rekao: "Ne možemo ga imati za sina; suviše je plemenit za nas."

Tako je počeo taj znameniti razgovor s Rebekom. Isus je do ovog časa pravio malo razlike bilo da se obraćao dječacima ili djevojčicama, mladićima ili djevojkama. Njegov um je bio posve zaokupljen teškim problemima koji su se ticali praktičnih zemaljskih poslova i fascinirajućih planova znamenitog života posvećenog izvršenju "onoga što je Oca njegovog" da bi ikad ozbiljnije razmišljao o ovjekovječenju osobne ljubavi ljudskim brakom. Ali sad se našao licem u lice s jednim od onih problema koji zahtijevaju misao i odluku svakog prosječnog ljudskog bića. Istinski je bio "iskušan u svemu kao i vi."

Nakon što ju je pažljivo saslušao, iskreno se zahvalio Rebeki za njezine riječi pune osobnog divljenja, rekavši: "One će me bodriti i tješiti cijelog mog života." Objasnio je kako nije imao slobodu stupiti u odnos s bilo kojom ženom izuzev s onima s kojima je bio u bratskom ili posve prijateljskom odnosu. Objasnio je da je njegova prva i najviša dužnost bila podizanje obitelji njegovog oca, da nije mogao misliti o braku dok to ne obavi; i zatim je dodao: "Ako jesam sin sudbine, ne smijem prihvatiti obveze koje zahtijevaju životnu odanost sve do časa kad se očituje moja sudbina."

Rebeka je ostala slomljenog srca. Odbila je svaku utjehu i salijetala je oca da napuste Nazaret sve dok se nije pristao preseliti se u Seforis. U kasnijim godinama, odbila je mnoge mladiće koji su je došli prositi. Živjela je u jednoj jedinjoj namjeri – da dočeka čas kad će ovaj, za nju najveći

the greatest man who ever lived would begin his career as a teacher of living truth. And she followed him devotedly through his eventful years of public labor, being present (unobserved by Jesus) that day when he rode triumphantly into Jerusalem; and she stood "among the other women" by the side of Mary on that fateful and tragic afternoon when the Son of Man hung upon the cross, to her, as well as to countless worlds on high, "the one altogether lovely and the greatest among ten thousand."

#### 6. HIS TWENTIETH YEAR (A.D. 14)

The story of Rebecca's love for Jesus was whispered about Nazareth and later on at Capernaum, so that, while in the years to follow many women loved Jesus even as men loved him, not again did he have to reject the personal proffer of another good woman's devotion. From this time on human affection for Jesus partook more of the nature of worshipful and adoring regard. Both men and women loved him devotedly and for what he was, not with any tinge of self-satisfaction or desire for affectionate possession. But for many years, whenever the story of Jesus' human personality was recited, the devotion of Rebecca was recounted.

Miriam, knowing fully about the affair of Rebecca and knowing how her brother had forsaken even the love of a beautiful maiden (not realizing the factor of his future career of destiny), came to idealize Jesus and to love him with a touching and profound affection as for a father as well as for a brother.

Although they could hardly afford it, Jesus had a strange longing to go up to Jerusalem for the Passover. His mother, knowing of his recent experience with Rebecca, wisely urged him to make the journey. He was not markedly conscious of it, but what he most wanted was an opportunity to talk with Lazarus and to visit with Martha and Mary. Next to his own family he loved these three most of all.

In making this trip to Jerusalem, he went by way of Megiddo, Antipatris, and Lydda, in part covering the same route traversed when he was brought back to Nazareth on the return from Egypt. He spent four days going up to the Passover and thought much about the past events which had transpired in and around Megiddo, the international battlefield of Palestine.

Jesus passed on through Jerusalem, only pausing to look upon the temple and the gathering throngs of visitors. He had a strange and increasing aversion to this Herod-built temple with its politically appointed priesthood. He wanted most of all to see Lazarus, Martha, and Mary. Lazarus was the same age as Jesus and now head of the house; by the time of this visit Lazarus's mother had also been laid to rest.

od svih muškaraca, početi svoju životnu misiju kao učitelj živuće istine. I ona ga je odano slijedila kroz burne i znamenite godine njegovog javnog rada i bila je prisutna (iako je Isus nije primijetio) onog dana kad je pobjednički ujahao u Jeruzalem; i stajala je "među drugim ženama" pored Marije onog sudbonosnog i tragičnog poslijepodneva kad je razapet Sin Čovječji, čovjek koji je njoj i nebrojenim drugim bićima bio - "sav od ljupkosti dok se isticao među tisućama."

#### 6. DVADESETA GODINA (14. godina p.K.)

U Nazaretu i kasnije u Kafarnaumu dugo se govorilo o Rebekinoj ljubavi prema Isusu, tako da dok su u narednim godinama mnoge žene voljele Isusa kao što su ga voljeli i muškarci, nikad više nije morao odbiti osobnu ponudu naklonosti i jedne druge dobre žene. Od ovog časa, čovječja naklonost prema Isusu je poprimila narav obožavanja, poštovanja i divljenja. I muškarci i žene su ga odano voljeli zbog onoga što je bio, bez imalo samozadovoljstva ili želje za strasnim dodirima. Ali tijekom više godina, kad god je bilo pomena o Isusovoj ljudskoj osobi, uvijek je bilo pomena i o Rebekinoj odanosti prema njemu.

Dobro znajući o detaljima ovog slučaja i znajući da se njezin brat odrekao ljubavi lijepe djevojke (ne znajući o aspektu ove odluke koji se ticao njegovog budućeg života sudbine), Mirjana je jako idealizirala Isusa podarivši mu dirljivu i duboku ljubav kao svome ocu i bratu.

Iako su to jedva mogli priuštiti, Isus je jako želio otići u Jeruzalem na proslavu Pashe. Znaajući za skore događaje u vezi Rebeke, majka ga je mudro ponukala na put. On toga nije bio posve svjestan, ali ono što je povrh svega želio je bila prilika da razgovara s Lazarom i da posjeti Martu i Mariju. Pored vlastite obitelji, njih je najviše volio.

Putujući u Jeruzalem, Isus je išao preko Mediga, Antipatride i Lide, dijelom idući istim putom kojim je išao kad se sa svojom obitelji vraćao iz Egipta u Nazaret. Putovao je četiri dana i dosta je mislio o prošlim događajima koji su se odigrali u blizini ili u samom centru Mediga, međunarodnog palestinskog bojišta.

Isus je nastavio ići u Jeruzalem, zaustavivši se jedino kako da pogleda hram i hodočasnike koji su se tu okupili. Imao je čudnu i sve veću averziju prema ovoj Herodovoj građevini i njezinom politički postavljenom svećenstvu. Iznad svega je želio vidjeti Lazara, Martu i Mariju. Lazar je bio Isusov vršnjak i glava obitelji; prije ove posjete, izgubio je i majku. Marta je

Martha was a little over one year older than Jesus, while Mary was two years younger. And Jesus was the idolized ideal of all three of them.

On this visit occurred one of those periodic outbreaks of rebellion against tradition--the expression of resentment for those ceremonial practices which Jesus deemed misrepresentative of his Father in heaven. Not knowing Jesus was coming, Lazarus had arranged to celebrate the Passover with friends in an adjoining village down the Jericho road. Jesus now proposed that they celebrate the feast where they were, at Lazarus's house. "But," said Lazarus, "we have no paschal lamb." And then Jesus entered upon a prolonged and convincing dissertation to the effect that the Father in heaven was not truly concerned with such childlike and meaningless rituals. After solemn and fervent prayer they rose, and Jesus said: "Let the childlike and darkened minds of my people serve their God as Moses directed; it is better that they do, but let us who have seen the light of life no longer approach our Father by the darkness of death. Let us be free in the knowledge of the truth of our Father's eternal love."

That evening about twilight these four sat down and partook of the first Passover feast ever to be celebrated by devout Jews without the paschal lamb. The unleavened bread and the wine had been made ready for this Passover, and these emblems, which Jesus termed "the bread of life" and "the water of life," he served to his companions, and they ate in solemn conformity with the teachings just imparted. It was his custom to engage in this sacramental ritual whenever he paid subsequent visits to Bethany. When he returned home, he told all this to his mother. She was shocked at first but came gradually to see his viewpoint; nevertheless, she was greatly relieved when Jesus assured her that he did not intend to introduce this new idea of the Passover in their family. At home with the children he continued, year by year, to eat the Passover "according to the law of Moses."

It was during this year that Mary had a long talk with Jesus about marriage. She frankly asked him if he would get married if he were free from his family responsibilities. Jesus explained to her that, since immediate duty forbade his marriage, he had given the subject little thought. He expressed himself as doubting that he would ever enter the marriage state; he said that all such things must await "my hour," the time when "my Father's work must begin." Having settled already in his mind that he was not to become the father of children in the flesh, he gave very little thought to the subject of human marriage.

This year he began anew the task of further weaving his mortal and divine natures into a simple and effective human individuality. And he continued to grow in moral status and spiritual understanding.

bila nešto više od godinu dana starija od Isusa, dok je Marija bila dvije godine mlađa. I svo troje su vidjeli Isusa kao obožavani ideal.

Prilikom ove posjete dogodio se jedan od onih Isusovih periodičnih epizoda pobune protiv tradicije--izraz negodovanja prema ceremonijalnim radnjama za koje je smatrao da nisu bile dobra predstava njegovog Oca na nebu. Ne znajući o Isusovom dolasku, Lazar je planirao proslaviti Pashu s prijateljima u obližnjem seocetu smještenom na putu za Jerihon. Isus je predložio da proslave Pashu kod Lazareve kuće. "Ali," rekao je Lazar, "nemamo pashalnog janjeta." I Isus je tada počeo svoju dugu i uvjerljivu disertaciju tvrdeći da se Otac na nebu istinski ne zanima za takve djetinjaste i besmislene rituale. Kad su se podigli nakon svečane i žzrke molitve, Isus je rekao: "Neka djetinjasti i pomračeni umovi mog naroda služe Boga kako im je Mojsije odredio; bolje je da tako čine; ali mi koji smo vidjeli svjetlo života više nećemo prilaziti Ocu s tamom smrti. Budimo slobodni u poznavanju istine o vječnoj ljubavi našeg Oca."

Te večeri oko sumraka, započeli su prvu pashalnu ceremoniju koju je grupa odanih Židova ikad održala bez pashalnog janjeta. Pripremili su za Pashu beskvasan kruh i vino i Isus je svojim prijateljima služio ove simbole koje je nazvao "kruhom života" i "vodom njegovom" i blagovali su u svečanoj slozi s ovim učenjima. Isus je držao upravo ovakav pričesni ritual pri svim budućim posjetama Betaniji. Kad se vratio kući, ispričao je majci o ovom događaju. Marija je isprva bila šokirana, dok je zatim postupno uspjela sagledati njegovo gledište; unatoč tome, jako joj je laknulo kad ju je Isus uvjerio da nije namjeravao uvesti ovu novu ideju u pashalne proslave njihove obitelji. Kod kuće i oko djece, nastavio je iz godine u godinu blagovati pashu "prema zakonima Mojsija."

Marija je ove godine nadugačko govorila s Isusom na temu braka. Izravno ga je upitala da li se imao namjeru oženiti da nije snosio obiteljske obveze. Isus je objasnio da, pošto mu je neposredna dužnost zabranjivala brak, nije odveć ni razmišljao na tu temu. Izjavio je da je sumnjao da će ikad formirati bračnu zajednicu; rekao je da sve slične stvari moraju pričekati "njegov čas," vrijeme kad "treba početi posao njegovog Oca." Kako je već bio odlučio da neće imati tjelesne djece, nije puno mislio o ljudskom braku.

Isus je ove godine ponovo počeo tkati niti svoje smrtničke i božanske prirode u jednostavnu i djelotvornu čovječju individualnost. I nastavio je rasti u moralnom statusu i duhovnom razumijevanju.

Although all their Nazareth property (except their home) was gone, this year they received a little financial help from the sale of an equity in a piece of property in Capernaum. This was the last of Joseph's entire estate. This real estate deal in Capernaum was with a boatbuilder named Zebedee.

Joseph graduated at the synagogue school this year and prepared to begin work at the small bench in the home carpenter shop. Although the estate of their father was exhausted, there were prospects that they would successfully fight off poverty since three of them were now regularly at work.

Jesus is rapidly becoming a man, not just a young man but an adult. He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity.

And so, as the years pass, this young man of Nazareth continues to experience life as it is lived in mortal flesh on the worlds of time and space. He lives a full, representative, and replete life on Urantia. He left this world ripe in the experience which his creatures pass through during the short and strenuous years of their first life, the life in the flesh. And all this human experience is an eternal possession of the Universe Sovereign. He is our understanding brother, sympathetic friend, experienced sovereign, and merciful father.

As a child he accumulated a vast body of knowledge; as a youth he sorted, classified, and correlated this information; and now as a man of the realm he begins to organize these mental possessions preparatory to utilization in his subsequent teaching, ministry, and service in behalf of his fellow mortals on this world and on all other spheres of habitation throughout the entire universe of Nebadon.

Iako je sva njihova nazaretska imovina (izuzev kuće) rasprodata, ove godine su primili malu financijsku pomoć od prodaje imovine u sastavu jednog objekta u Kafarnaumu. Bio je to posljednji dio cijelog Josipovog imanja. Ovaj kafarnaumski ugovor je sklopljen s određenim brodograditeljem po imenu Zebedej.

Josip je ove godine diplomirao iz sinagoške škole i pripremio se za rad na maloj klupi u tesarskoj radnji pored kuće. Iako su prodali svo Josipovo imanje, imali su više izgleda da će odaganti neimaštinu kako su sada tri osobe bile redovno zaposlene.

Isus iz dana u dan ubrzano postaje čovjek, ne samo mladić nego zreo čovjek. Naučio je dobro snositi odgovornost. Zna ustrajati pri razočaranju. S hrabrošću se nosi s poremećajem planova i privremenim porazom svojih namjera. Naučio je biti pravedan i pravičan i kad se nađe licem u lice s nepravdom. Uči prilagoditi svoje ideale duhovnog življenja praktičnim zahtjevima zemaljske egzistencije. Uči planirati postignuće viših i daljih ciljeva idealizma dok neumorno radi na postignuću bližih i neposrednijih ciljeva nužde. Sve više stječe vještinu usklađenja svojih aspiracija u skladu sa svagdašnjim zahtjevima ljudskih okolnosti. Gotovo u cjelosti vlada vještinom korištenja energije duhovnog poriva u cilju pokretanja mehanizama materijalnog postignuća. Polako uči živjeti nebeskim životom dok se i dalje bavi zemaljskom egzistencijom. Sve više ovisi o najvišem vodstvu svog nebeskog Oca dok sam igra očinsku ulogu podižući i vodeći svoju zemaljsku obitelj. Stječe veliko iskustvo u procesu vještog otimanja pobjede iz čeljusti poraza; uči preobraziti teškoće vremena u pobjede vječnosti.

I tako, dok godine prolaze, ovaj nazaretski mladić nastavlja doživljavati život kojim žive smrtnici svjetova vremena i prostora. On živi punim, reprezentativnim i obilnim životom na Urantiji. Kad je napustio ovaj svijet, imao je zrelo iskustvo života kojim prolaze njegova bića za kratkih i mukotrpnih godina prve egzistencije – života u ljudskom tijelu. I Vladar Svemira zauvijek posjeduje ovo ljudsko iskustvo. On je naš suosjećajni brat, samilosni prijatelj, prekaljeni vladar i milostivi otac.

Od malih nogu Isus je nakupio veliku sumu znanja, dok je kao mladić razvrstao, sortirao i uskladio ove informacije; i sada, kao zreo čovjek, počinje organizirati ove mentalne posjede prije nego što ih počne intenzivnije koristiti pri pouci, službi i pomoći svojim bližnjim smrtnicima kako ovog tako i ostalih naseljenih planeta cijelog svemira Nebadona.

Born into the world a babe of the realm, he has lived his childhood life and passed through the successive stages of youth and young manhood; he now stands on the threshold of full manhood, rich in the experience of human living, replete in the understanding of human nature, and full of sympathy for the frailties of human nature. He is becoming expert in the divine art of revealing his Paradise Father to all ages and stages of mortal creatures.

And now as a full-grown man--an adult of the realm--he prepares to continue his supreme mission of revealing God to men and leading men to God.

Rođen u svijetu kao beba, proživio je djetinjstvo i prošao nizom mladenačkih i ranih muževnih stadija; i sada stoji na pragu odraslog doba, bogat u iskustvu ljudskog življenja, prepun razumijevanja ljudske naravi i pun suosjećajnosti prema slabostima ljudske naravi. On postaje vješt u božanskoj umjetnosti očitovanja Rajskog Oca smrtnim stvorenjima svih dobi i stadija.

I sada, kao zreo i odrastao čovjek ovog svijeta, Isus se sprema da nastavi sa svojom veličanstvenom misijom očitovanja Boga ljudima i upravljanja ljudi prema Bogu.