

PAPER 129
THE LATER ADULT LIFE OF JESUS

JESUS had fully and finally separated himself from the management of the domestic affairs of the Nazareth family and from the immediate direction of its individuals. He continued, right up to the event of his baptism, to contribute to the family finances and to take a keen personal interest in the spiritual welfare of every one of his brothers and sisters. And always was he ready to do everything humanly possible for the comfort and happiness of his widowed mother.

The Son of Man had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do. Jesus naturally loved his people; he loved his family, and this natural affection had been tremendously augmented by his extraordinary devotion to them. The more fully we bestow ourselves upon our fellows, the more we come to love them; and since Jesus had given himself so fully to his family, he loved them with a great and fervent affection.

All the family had slowly awakened to the realization that Jesus was making ready to leave them. The sadness of the anticipated separation was only tempered by this graduated method of preparing them for the announcement of his intended departure. For more than four years they discerned that he was planning for this eventual separation.

1. THE TWENTY-SEVENTH YEAR (A.D. 21)

In January of this year, A.D. 21, on a rainy Sunday morning, Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee. And thus he left them, never again to be a regular member of that household.

He spent one week at Tiberias, the new city which was soon to succeed Sepphoris as the capital of Galilee; and finding little to interest him, he passed on successively through Magdala and Bethsaida to Capernaum, where he stopped to pay a visit to his father's friend Zebedee. Zebedee's sons were fishermen; he himself was a boatbuilder. Jesus of Nazareth was an expert in both designing and building; he was a master at working with wood; and Zebedee had long known of the skill of the Nazareth craftsman. For a long time Zebedee had contemplated making improved boats; he now laid his plans before Jesus and invited the visiting carpenter to join him in the enterprise, and Jesus readily consented.

Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking. By superior technique and greatly

POGLAVLJE 129
KASNIJI PERIOD ISUSOVE ZRELE DOBI

ISUS je potpuno i konačno prestao upravljati domaćim poslovima nazaretske obitelji i neposredno nadgledati njezine pojedinačne članove. Do samog je krštenja nastavio slati priloge obiteljskoj blagajni i duboko se zanimati za duhovnu dobrobit sve svoje braće i sestara. I uvijek je bio spreman učiniti sve što je bilo u njegovoj ljudskoj moći kako bi utješio i razveselio svoju majku udovicu.

Sin Čovječji je do ovog časa uložio svako nastojanje kako bi se trajno udaljio od nazaretskog doma; i ovo nije bilo lako učiniti. Isus je prirodno volio svoje bližnje; on je volio svoju obitelj i ova prirodna ljubav je bila još veća zahvaljujući dubokoj odanosti koju im je posvetio. Što više sebe darujemo drugim ljudima, to ih više možemo voljeti; i kako je Isus bio tako duboko odan svojoj obitelji, volio ih je s velikom i svesrdnom ljubavlju.

Cijela obitelj je postupno uvidjela da je Isus bio u procesu pripreme za trenutak odvajanja. Jedino je njegova postupna metoda pripreme za ovaj čas mogla ublažiti tugu naslućene objave odlaska. Kroz više od četiri godine njegova obitelj je spoznavala da se Isus postupno spremao odvojiti od njih.

1. DVADESET SEDMA GODINA (21.P.K.)

Jednog kišnog nedjeljnog jutra u siječnju ove 21-e godine, Isus je bez pompe napustio svoju obitelj jedino rekavši da je išao do Tiberijade i da je nakon toga namjeravao posjetiti druge gradove oko Genezaretskog jezera. I tako ih je napustio i nikad više nije bio redovni član ovog domaćinstva.

Proveo je tjedan dana u Tiberijadi, novom gradu koji je nedugo zatim zamijenio Seforis kao prijestolnica Galileje; i kako tu nije našao ništa zanimljivo, produžio je kroz Magdalu i Betsaidu do Kafarnauma gdje se zaustavio da posjeti očevog prijatelja Zebedeja. Zebedejevi sinovi su bili ribari; Zebedej je bio brodograditelj. Isus iz Nazareta je bio stručan u obradi i planiranju izrade; bio je odličan drvodjelac; i Zebedej je već dugo imao prilike čuti o stručnosti ovog nazaretskog obrtnika. Već dugo je namjeravao početi s izgradnjom boljih i naprednijih brodova; ovom je prilikom iznio svoje planove Isusu nudeći mu da se pridruži poduzeću u ulozi tesara, na što je Isus rado pristao.

Dok je Isus radio sa Zebedejem tek nešto više od godinu dana, za ovog je vremena razvio novi stil izrade i utemeljio nove brodograditeljske metode. Naprednijom vještinom i daleko boljim metodama

improved methods of steaming the boards, Jesus and Zebedee began to build boats of a very superior type, craft which were far more safe for sailing the lake than were the older types. For several years Zebedee had more work, turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been built in the shop of Zebedee at Capernaum. Jesus became well known to the Galilean fisherfolk as the designer of the new boats.

Zebedee was a moderately well-to-do man; his boatbuilding shops were on the lake to the south of Capernaum, and his home was situated down the lake shore near the fishing headquarters of Bethsaida. Jesus lived in the home of Zebedee during the year and more he remained at Capernaum. He had long worked alone in the world, that is, without a father, and greatly enjoyed this period of working with a father-partner.

Zebedee's wife, Salome, was a relative of Annas, onetime high priest at Jerusalem and still the most influential of the Sadducean group, having been deposed only eight years previously. Salome became a great admirer of Jesus. She loved him as she loved her own sons, James, John, and David, while her four daughters looked upon Jesus as their elder brother. Jesus often went out fishing with James, John, and David, and they learned that he was an experienced fisherman as well as an expert boatbuilder.

All this year Jesus sent money each month to James. He returned to Nazareth in October to attend Martha's wedding, and he was not again in Nazareth for over two years, when he returned shortly before the double wedding of Simon and Jude.

Throughout this year Jesus built boats and continued to observe how men lived on earth. Frequently he would go down to visit at the caravan station, Capernaum being on the direct travel route from Damascus to the south. Capernaum was a strong Roman military post, and the garrison's commanding officer was a gentile believer in Yahweh, "a devout man," as the Jews were wont to designate such proselytes. This officer belonged to a wealthy Roman family, and he took it upon himself to build a beautiful synagogue in Capernaum, which had been presented to the Jews a short time before Jesus came to live with Zebedee. Jesus conducted the services in this new synagogue more than half the time this year, and some of the caravan people who chanced to attend remembered him as the carpenter from Nazareth.

When it came to the payment of taxes, Jesus registered himself as a "skilled craftsman of Capernaum." From this day on to the end of his earth life he was known as a resident of Capernaum. He never claimed any other legal residence, although he did, for various reasons, permit others to assign his

presovanja pod pritiskom pare, Isus i Zebedej su počeli graditi daleko nadmoćnije brodove; ovi su brodovi bili puno sigurniji za plovidbu jezerom od starih modela. Izrađujući ove nove modele, Zebedej je kroz nekoliko godina ostvario više posla nego što je njegovo malo produžće bilo u stanju podmiriti; kroz nešto manje od pet godina praktično svi brodovi koji su plovili ovim jezerom su bili izrađeni u Zebedejevoj radionici u Kafarnaumu. Isus je postao poznat među galilejskim ribarima kao dizajner ovih novih brodova.

Zebedej je bio prilično imućan; imao je brodograditeljske radionice na samom jezeru južno od Kafarnauma i živio je neposredno pored obale u blizini ribarskih četvrti Betsaide. Isus je proveo ovo razdoblje od nešto više od godinu dana živeći kod Zebedejevih u Kafarnaumu. On je već dugo bio u svijetu na svome i bez oca i jako je uživao što je imao Zebedeja kao oca i partnera.

Zebedejeva žena Saloma je bila rođaka Ane, negdašnjeg velikog jeruzalemskog svećenika koji je još uvijek bio jako utjecajan među saducejima, premda je zvanično sišao s dužnosti prije osam godina. Saloma je jako voljela Isusa. Voljela je Isusa onako kako je voljela svoje sinove Jakova, Ivana i Davida, dok su njezine četiri kćerke smatrale Isusa svojim starijim bratom. Isus je često išao u ribu s Jakovom, Ivanom i Davidom i mogli su se uvjeriti da je bio vješt ribar, a ne samo stručan brodograditeljski obrtnik.

Isus je cijele godine svakog mjeseca slao novce Jakovu. Vratio se u Nazaret u listopadu kako bi prisustvovao Martinom vjenčanju i nije navraćao u Nazaret više od dvije godine, sve do kratke posjete neposredno prije dvostruke svadbe Šimuna i Jude.

Isus je cijele godine gradio brodove i nastavio promatrati način ljudskog života na zemlji. Često je išao posjetiti karavansku stanicu, kako je Kafarnaum ležao na direktnoj karavanskoj liniji od Damaska prema jugu. Kafarnaum je bio snažno vojno uporište Rima i garnizonski komandir je bio nežidovski vjernik u Jahvu ili "odanik," kako su Židovi obično nazivali ovakve obraćenike. Ovaj oficir koji je vukao porijeklo iz imućne rimske obitelji, je na sebe preuzeo izgradnju lijepe sinagoge u Kafarnaumu; ova je sinagoga darovana Židovima malo prije nego će Isus doći da živi kod Zebedejevih. Isus je ove godine vodio više od polovice službi u ovoj sinagogi i nekoliko karavanskih putnika i posjetitelja sinagoške službe koji su se zadesili u Kafarnaumu je imalo prilike u njemu prepoznati nazaretskog tesara.

Kad se radilo o uplati poreza, Isus se prijavio kao "obučeni zanatlija iz Kafarnauma." Od ovog dana pa do kraja zemaljskog života bio je poznat kao žitelj Kafarnauma. Nikad nije naveo bilo koji drugi grad kao svoje službeno prebivalište premda je iz različitih razloga dopustio ljudima da povjeruju da je živio u

residence to Damascus, Bethany, Nazareth, and even Alexandria.

At the Capernaum synagogue he found many new books in the library chests, and he spent at least five evenings a week at intense study. One evening he devoted to social life with the older folks, and one evening he spent with the young people. There was something gracious and inspiring about the personality of Jesus which invariably attracted young people. He always made them feel at ease in his presence. Perhaps his great secret in getting along with them consisted in the twofold fact that he was always interested in what they were doing, while he seldom offered them advice unless they asked for it.

The Zebedee family almost worshiped Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study. The youthful neighbors also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion--the relation of man to God.

Once a week Jesus held a meeting with the entire household, shop, and shore helpers, for Zebedee had many employees. And it was among these workers that Jesus was first called "the Master." They all loved him. He enjoyed his labors with Zebedee in Capernaum, but he missed the children playing out by the side of the Nazareth carpenter shop.

Of the sons of Zebedee, James was the most interested in Jesus as a teacher, as a philosopher. John cared most for his religious teaching and opinions. David respected him as a mechanic but took little stock in his religious views and philosophic teachings.

Frequently Jude came over on the Sabbath to hear Jesus talk in the synagogue and would tarry to visit with him. And the more Jude saw of his eldest brother, the more he became convinced that Jesus was a truly great man.

This year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Thought Adjuster.

This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages were rapidly approaching. Periods of intense activity were not far in the future, but there were now about to

Damasku, Betaniji, Nazaretu ili čak i Aleksandriji.

Isus je u kafarnaumskoj sinagoškoj biblioteci našao mnogo novih knjiga i provodio je najmanje pet noći svakog tjedna u intenzivnom studiju. Jednu je noć obično posvećivao druženju sa starijim osobama, dok je drugu provodio s mladima. Isusova ličnost je u sebi imala nešto dražesno i inspirativno što je uvijek privlačilo mlade ljude. Uvijek su se osjećali vrlo prijatno u njegovoj prisutnosti. Vjerojatno najveća tajna njegovog uspješnog odnosa prema mladima počiva u njegovom interesu za njihova zanimanja, kao i tome što im je rijetko nudio savjete izuzev ako su ih otvoreno tražili.

Zebedejeva obitelj je gotovo obožavala Isusa i uvijek su svi prisustvovali razgovorima koje je vodio poslije večere, kad je odgovarao na njihova pitanja neposredno prije početka večernjih studija u sinagogi. Mladi ljudi iz susjedstva su jednako imali običaj svratiti na ove skupove koji su držani poslije večernjeg objeda. Isus je pri ovim manjim skupovima iznosio različite predmete pouke koji su odgovarali stupnju razumijevanja njegovih slušatelja. Govorio je dosta otvoreno iznoseći svoje ideje o politici, sociologiji, znanosti i filozofiji, dok nikad nije govorio s autoritativnom sigurnošću o bilo čemu izuzev religije--odnosa između čovjeka i Boga.

Isus je svakog tjedna držao sastanak sa cijelim domaćinstvom kao i radnim i pomoćnim osobljem radionice, kako su Zebedejevi zapošljavali veći broj radnika. I upravo među ovim radnicima Isus je po prvi put prozvan "Učiteljem." Svi su ga jako voljeli. Dok je uživao radeći uz Zebedeja u Kafarnaumu, nedostajala su mu djeca koja su se uvijek igrala u blizini njegove stolarske radionice u Nazaretu.

Od Zebedejevih sinova, Jakov je imao najveće zanimanje za Isusa kao učitelja i filozofa. Ivan se najviše zanimao za njegova religiozna učenja i mišljenja. David je poštovao Isusa kao mehaničara, dok se slabo zanimao za njegove religiozne stavove i filozofska učenja.

Juda je često navraćao subotom da čuje Isusov govor u sinagogi, nakon čega bi se zadržao da s njim porazgovara. I što je Juda više imao prilike vidjeti svog najstarijeg brata, to je postajao uvjereniji da je Isus uistinu bio velik čovjek.

Isus je ove godine postigao veliki napredak u uzlaznom ovladanju svog ljudskog uma i dostigao je nove i više razine svjesnog kontakta s unutarnjim Misaonim Ispravljачem.

Bila je to Isusova posljednja godina života na jednom mjestu. Isus nikad zatim nije proveo cijelu godinu u jednom mjestu ili na jednom poduhvatu. Brzo se primicalo vrijeme njegovih svjetskih hodočašća. Dok više nije trebalo dugo čekati na

intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity. His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Urantia bestowal.

2. THE TWENTY-EIGHTH YEAR (A.D. 22)

In March, A.D. 22, Jesus took leave of Zebedee and of Capernaum. He asked for a small sum of money to defray his expenses to Jerusalem. While working with Zebedee he had drawn only small sums of money, which each month he would send to the family at Nazareth. One month Joseph would come down to Capernaum for the money; the next month Jude would come over to Capernaum, get the money from Jesus, and take it up to Nazareth. Jude's fishing headquarters was only a few miles south of Capernaum.

When Jesus took leave of Zebedee's family, he agreed to remain in Jerusalem until Passover time, and they all promised to be present for that event. They even arranged to celebrate the Passover supper together. They all sorrowed when Jesus left them, especially the daughters of Zebedee.

Before leaving Capernaum, Jesus had a long talk with his new-found friend and close companion, John Zebedee. He told John that he contemplated traveling extensively until "my hour shall come" and asked John to act in his stead in the matter of sending some money to the family at Nazareth each month until the funds due him should be exhausted. And John made him this promise: "My Teacher, go about your business, do your work in the world; I will act for you in this or any other matter, and I will watch over your family even as I would foster my own mother and care for my own brothers and sisters. I will disburse your funds which my father holds as you have directed and as they may be needed, and when your money has been expended, if I do not receive more from you, and if your mother is in need, then will I share my own earnings with her. Go your way in peace. I will act in your stead in all these matters."

Therefore, after Jesus had departed for Jerusalem, John consulted with his father, Zebedee, regarding the money due Jesus, and he was surprised that it was such a large sum. As Jesus had left the matter so entirely in their hands, they agreed that it would be the better plan to invest these funds in property and use the income for assisting the family at Nazareth; and since Zebedee knew of a little house in Capernaum which carried a mortgage and was for sale, he directed John to buy this house with Jesus' money and hold the title in trust for his friend. And John did

razdoblje intenzivne aktivnosti, bio je to posrednički period između jednostavnog premda jako aktivnog života prošlosti i još intezivnije i neumornije javne službe, godina opsežnih putovanja i različitih osobnih aktivnosti. Prije početka pouke i propovijedi u ulozi usavršenog spoja Boga i čovjeka božanskih i nadljudskih faza darivanja na Urantiji, Isus je ovom prilikom primao obuku u ulozi ovozemaljskog čovjeka.

2. DVADESET OSMA GODINA (22. P.K.)

U ožuljku 22 godine p.K. Isus se oprostio od Zebedeja i Kafarnauma. Tražio je jedino manju sumu novca kojom je namjeravao podmiriti troškove putovanja u Jeruzalem. Radeći kod Zebedeja, Isus je uzimao jedino dio zarađenog novca koji je slao svojoj obitelji u Nazaret. Josip i Juda su na smjenu navraćali u Kafarnaum da uzmu novce od Isusa za nazaretsku obitelj. Judina ribarska postaja je ležala otprilike pet milja južno od Kafarnauma.

Kad se Isus oprostio od Zebedejeve obitelji, sporazumjeli su se da će ostati u Jeruzalemu do Pashe kad su mu se svi obećali pridružiti. Čak su se dogovorili da će zajednički proslaviti pashalnu večeru. Svi su bili žalosni kad ih je Isus napustio, a naročito Zebedejeve kćerke.

Prije nego će napustiti Kafarnaum, Isus je nadugačko razgovarao sa svojim novostečenim prijateljem i bliskim suradnikom Ivanom Zebedejem. Rekao je Ivanu kako je namjeravao otići na veliko putovanje dok "ne dođe moj čas" i zamolio je Ivana da preuzme njegovu ulogu i da svakog mjeseca pošalje novce nazaretskoj obitelji, sve dok se ne potroši suma koju je ostavio kod Zebedejevih. I Ivan je obećao: "Učitelju, idi svojim poslom, obavi svoj rad u svijetu; ja ću djelovati u tvoje ime u ovom i svakom drugom pogledu i pazit ću na tvoju obitelj onako kako bih pazio na svoju vlastitu majku, braću i sestre. Podmirit ću ove obveze prvo od novaca koje si ostavio kod mog oca, a zatim prema potrebi i po isteku ove sume, ako tvoja obitelj bude u potrebi i ako ne primim više od tebe, podijelit ću s njima svoju zaradu. Mirno idi svojim putem. Ja ću te rado zastupati pri svim ovim poslovima."

I tako, nakon što je Isus napustio Jeruzalem, Ivan se posavjetovao sa svojim ocem Zebedejem u vezi Isusovih novaca i bio je iznenađen otkrivši da se radilo o velikoj svoti. Kako je Isus ostavio cijelu stvar u njihovim rukama, složili su se da bi bilo najbolje uložiti ove novce u nepokretnu imovinu i koristiti prihode od ovih nekretnina u cilju pomoći nazaretskoj obitelji; i kako je Zebedej znao o jednoj maloj kući pod hipotekom koja je bila na prodaju u Kafarnaumu, savjetovao je Ivana da kupi ovu kuću u svoje ime Isusovim novcem. I Ivan je učinio onako kako ga je

as his father advised him. For two years the rent of this house was applied on the mortgage, and this, augmented by a certain large fund which Jesus presently sent up to John to be used as needed by the family, almost equaled the amount of this obligation; and Zebedee supplied the difference, so that John paid up the remainder of the mortgage when it fell due, thereby securing clear title to this two-room house. In this way Jesus became the owner of a house in Capernaum, but he had not been told about it.

When the family at Nazareth heard that Jesus had departed from Capernaum, they, not knowing of this financial arrangement with John, believed the time had come for them to get along without any further help from Jesus. James remembered his contract with Jesus and, with the help of his brothers, forthwith assumed full responsibility for the care of the family.

But let us go back to observe Jesus in Jerusalem. For almost two months he spent the greater part of his time listening to the temple discussions with occasional visits to the various schools of the rabbis. Most of the Sabbath days he spent at Bethany.

Jesus had carried with him to Jerusalem a letter from Salome, Zebedee's wife, introducing him to the former high priest, Annas, as "one, the same as my own son." Annas spent much time with him, personally taking him to visit the many academies of the Jerusalem religious teachers. While Jesus thoroughly inspected these schools and carefully observed their methods of teaching, he never so much as asked a single question in public. Although Annas looked upon Jesus as a great man, he was puzzled as to how to advise him. He recognized the foolishness of suggesting that he enter any of the schools of Jerusalem as a student, and yet he well knew Jesus would never be accorded the status of a regular teacher inasmuch as he had never been trained in these schools.

Presently the time of the Passover drew near, and along with the throngs from every quarter there arrived at Jerusalem from Capernaum, Zebedee and his entire family. They all stopped at the spacious home of Annas, where they celebrated the Passover as one happy family.

Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his son, a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. Jesus told him about his family and that it was hardly fair to go away for almost

otac savjetovao. Kroz dvije godine su isplatili hipoteku stanarinom koju su ubirali izdajući kuću i uz određenu veću sumu koju je Isus kasnije poslao Ivanu kako bi se našla njegovoj obitelji, ovo je bilo gotovo jednako kupovnoj cijeni kuće; Zebedej je podmirio razliku i Ivan je tako na vrijeme otplatio ostatak hipoteke, što mu je dalo naslov vlasnika ove dvosobne kuće. Isus je na ovaj način, unatoč tome što nije bio upoznat s ovim događajima, postao kućevlasnikom u Kafarnaumu.

Kad je Nazaretska obitelj čula da je Isus napustio Kafarnaum i ne znajući o njegovom financijskom dogovoru s Ivanom, mislili su da više neće primiti njegovu pomoć. Jakov nije zaboravio svoj sporazum s Isusom te je uz suradnju svoje braće ovom prilikom preuzo punu odgovornost za obiteljsku brigu.

Ali vratimo se Isusu u Jeruzalemu. Gotovo cijela dva mjeseca Isus je proveo najveći dio vremena slušajući rasprave u hramu, dok je ponekad išao u posjetu različitim rabinskim školama. Subote je uglavnom provodio u Betaniji.

Isus je sa sobom ponio u Jeruzalem pismo Zebedejeve žene Salome, kojim ga je predstavila negdašnjem velikom svećeniku Ani kao "onog koji mi je kao sin." Ana je proveo dosta vremena s Isusom i osobno ga je poveo u posjetu akademijama jeruzalemskih religioznih učitelja. Dok se Isus podrobno upoznao s ovim školama i dok je pažljivo osmotrio metode njegovog poučavanja, javno nije nikada postavio ni jednog pitanja. Iako je gledao na Isusa kao velikog čovjeka, Ana nije znao kako će ga posavjetovati. Bilo mu je jasno da bi bilo ludo predložiti da se Isus upiše u jeruzalemsku školu kao učenik, dok je dobro znao da mu nikad ne bi bilo dato zvanje redovnog učitelja kako nije prošao obukom u ovim školama.

Kako se bližio pashalni blagdan, među narodom koji je pristizao u Jeruzalem sa svih strana svijeta, stigla je i cijela Zebedejeva obitelj iz Kafarnauma. Svi su se smjestili u Aninom prostranom domu gdje su proslavili Pashu ako jedna velika srećna obitelj.

Prije kraja pashalnog tjedna Isus je naizgled pukim slučajem upoznao bogatog putnika i njegovog sedamnaestogodišnjeg sina. Ovi putnici su bili iz Indije i kako su išli prema Rimu i mnogim drugim sredozemnim gradovima, namjerno su planirali putovanje kako bi stigli u Jeruzalem za vrijeme Pashe, nadajući se da će naći nekog tko bi mogao djelovati ne samo kao prevoditelj ocu i sinu, već i kao sinov tutor. Otac je insistirao da im se Isus pristane pridružiti na ovom putovanju. Isus im je rekao o svojoj obitelji i kako nije mogao mirne duše poći na

two years, during which time they might find themselves in need. Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want. And Jesus agreed to make the trip.

Jesus turned this large sum over to John the son of Zebedee. And you have been told how John applied this money toward the liquidation of the mortgage on the Capernaum property. Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return from this trip the family at Nazareth had just about given him up as dead. Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's heart.

During this time the Nazareth family got along very well; Jude had considerably increased his quota and kept up this extra contribution until he was married. Notwithstanding that they required little assistance, it was the practice of John Zebedee to take presents each month to Mary and Ruth, as Jesus had instructed him.

3. THE TWENTY-NINTH YEAR (A.D. 23)

The whole of Jesus' twenty-ninth year was spent finishing up the tour of the Mediterranean world. The main events, as far as we have permission to reveal these experiences, constitute the subjects of the narratives which immediately follow this paper.

Throughout this tour of the Roman world, for many reasons, Jesus was known as the Damascus scribe. At Corinth and other stops on the return trip he was, however, known as the Jewish tutor.

This was an eventful period in Jesus' life. While on this journey he made many contacts with his fellow men, but this experience is a phase of his life which he never revealed to any member of his family nor to any of the apostles. Jesus lived out his life in the flesh and departed from this world without anyone (save Zebedee of Bethsaida) knowing that he had made this extensive trip. Some of his friends thought he had returned to Damascus; others thought he had gone to India. His own family inclined to the belief that he was in Alexandria, as they knew that he had once been invited to go there for the purpose of becoming an assistant chazan.

When Jesus returned to Palestine, he did nothing to change the opinion of his family that he had gone from Jerusalem to Alexandria; he permitted them

putovanje tijekom gotovo dvije godine zato što su ga njegovi mogli zatrebati za tog razdoblja. Ovaj putnik s Istoka je na ovu primjedbu unaprijed dao Isusu novce za cijelu godinu, što je Isus povjerio svojim prijateljima da se nađe pri ruci njegovoj obitelji. I Isus se tako složio poći na put.

Isus je dao ovu veliku sumu Zebedejevom sinu Ivanu. I prethodno je navedeno da je Ivan upotrijebio ove novce kako bi isplatio hipoteku na kući koju je uzeo u Kafarnaumu. Isus je u povjerenju rekao Zebedeu o svom putovanju Sredozemljem, ali je tražio od njega da ne govori o ovim planovima nikome, čak ni njegovoj obitelji u Nazaretu i Zebedej nikad nije govorio o Isusovim putovanjima za ovog dugog razdoblja od gotovo dvije godine. Prije nego se Isus vratio s putovanja, njegova nazaretska obitelj je gotovo izgubila nadu da je bio živ. Jedino su Zebedejeva uvjerenja kad ih je više puta došao obići sa svojim sinom Ivanom, bila u stanju oživjeti nadu u Marijinom srcu.

Za ovog razdoblja, članovi nazaretske obitelji su se vrlo dobro slagali; Juda je značajno uvećao svoj prilog obitelji, a slao je i dodatna sredstva sve dok se nije oženio. Unatoč tome što nisu trebali mnogo pomoći, Ivan Zebedej je imao običaj nositi poklone Mariji i Ruti svakog mjeseca, upravo kako ga je Isus zamolio da učini.

3. DVADESET DEVETA GODINA (23 GOD. P.K.)

Isus je proveo cijelu dvadeset devetu godinu života završavajući putovanje Sredozemljem. Glavni događaji ovog putovanja, ukoliko nam je dopušteno obznaniti sve što se desilo, predstavljaju predmet pripovjedi narednog poglavlja.

Za ove turneje rimskim svijetom, Isus je iz više razloga bio poznat kao pisar iz Damaska. Na Korintu i drugim mjestima gdje su zastali pri povratku s putovanja, bio je poznat kao židovski tutor.

Bio je to buran i znamenit period Isusovog života. Na onom je putovanju imao prilike uspostaviti brojne susrete sa svojim bližnjima, dok ovi događaji ulaze u fazu njegovog života o kojoj nikad nije rekao ni riječi ni jednom članu svoje obitelji, niti i jednom apostolu. Isus je proživio svoj zemaljski život i napustio ovaj svijet a da nitko (osim Zebedeja iz Betsaide) nije znao o njegovom dugom putovanju. Neki Isusovi prijatelji su mislili da se vratio u Damask; dok su drugi mislili da je otišao u Indiju. Njegova obitelj je vjerovala da je bio u Aleksandriji, kako je znala da je jednom prilikom išao u Aleksandriju vezano uz ponuđenu poziciju kantorskog asistenta.

Kad se vratio u Palestinu, Isus nije na bilo koji način nastojao uvjeriti svoju obitelj da po odlasku uz Jeruzalema nije otišao u Aleksandriju; dopustio im

to continue in the belief that all the time he had been absent from Palestine had been spent in that city of learning and culture. Only Zebedee the boatbuilder of Bethsaida knew the facts about these matters, and Zebedee told no one.

In all your efforts to decipher the meaning of Jesus' life on Urantia, you must be mindful of the motivation of the Michael bestowal. If you would comprehend the meaning of many of his apparently strange doings, you must discern the purpose of his sojourn on your world. He was consistently careful not to build up an overattractive and attention-consuming personal career. He wanted to make no unusual or overpowering appeals to his fellow men. He was dedicated to the work of revealing the heavenly Father to his fellow mortals and at the same time was consecrated to the sublime task of living his mortal earth life all the while subject to the will of the same Paradise Father.

It will also always be helpful in understanding Jesus' life on earth if all mortal students of this divine bestowal will remember that, while he lived this life of incarnation on Urantia, he lived it for his entire universe. There was something special and inspiring associated with the life he lived in the flesh of mortal nature for every single inhabited sphere throughout all the universe of Nebadon. The same is also true of all those worlds which have become habitable since the eventful times of his sojourn on Urantia. And it will likewise be equally true of all worlds which may become inhabited by will creatures in all the future history of this local universe.

The Son of Man, during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation. By the time of his return to Nazareth, through the medium of this travel-training he had just about learned how man lived and wrought out his existence on Urantia.

The real purpose of his trip around the Mediterranean basin was to know men. He came very close to hundreds of humankind on this journey. He met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral.

On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling Adjuster made great progress in the ascension and spiritual conquest of this same human intellect. By the end of this tour Jesus virtually knew--with all human certainty--that he was a Son of God, a Creator Son of the Universal Father. The Adjuster more and more

je da nastave vjerovati da je cijeli period odsutnosti iz Palestine proveo u ovom poznatom centru učenja i kulture. Jedino je Zebedej, brodograditelj iz Betsaide, znao istinu o ovim događajima, ali je nikom nije rekao.

Pri svim svojim nastojanjima da objasnite smisao Isusovog života na Urantiji, morate imati na umu stvarne motive Mihaelovog darivanja. Ako želite razumjeti smisao mnogih njegovih naizgled čudnovatih djela, morate uvidjeti namisao njegovog boravka na vašem svijetu. Dosljedno i s velikom pažnjom, Isus je nastojao izbjeći izgradnju osobne karijere koja bi privukla ljudsku pažnju. On nije želio ostaviti upečatljiv i nesvakidašnji dojam na svoju braću. Posvetio se radu na obznani nebeskog Oca svojim bližnjima i u isto je vrijeme bio odan najvišoj zadaći življenja svog smrtničkog života na zemlji podložno volji istog ovog Rajskog Oca.

Dok smrtnici nastoje shvatiti Isusov zemaljski život, bilo bi jako dobro ako svi učenici njegovog božanskog darivanja budu imali na umu da je Isus živio svoj utjelovljeni život na Urantiji, ali da je ovaj život bio u korist cijelog svemira. Svaki naseljeni planet širom cijelog nebadonskog svemira nalazi nešto specijalno i inspirativno u Isusovom životu na zemlji u tjelesnom obličju smrtnika. Isto je slučaj sa svim svjetovima koji su postali naseljeni nakon ovih znamenitih događaja njegovog boravka na Urantiji. I isto će biti slučaj sa svim svjetovima koji budu naseljeni bićima slobodne volje za vrijeme buduće povijesti lokalnog svemira.

Sin Čovječji je za vrijeme ovog putovanja rimskim svijetom i na temelju ovih iskustava praktično dovršio svoj obrazovni proces zasnovan na kontaktu s različitim svjetskim narodima svoje generacije i dobi. Prije nego se vratio u Nazaret, Isus je ovim procesom obrazovnog putovanja naučio o načinu ljudskog života i zarađivanja za egzistenciju na Urantiji.

Stvarna namisao koja je ležala u podlozi ovog putovanja Sredozemljem počiva u Isusovoj namjeri da upozna ljude. Na ovom je putovanju stupio u blizak kontakt sa stotinama ljudi. Sreo je i zavolio vrlo različite ljude: bogate i siromašne, visoke i niske, crne i bijele, obrazovane i neobrazovane, kulturne i nekulturne, neotesane i duhovne, religiozne i nereligiozne, moralne i nemoralne.

Isus je na ovom putovanju Sredozemljem uveliko uznapredovao u ljudskom nastojanju da ovlada svojim materijalnim i smrtničkim umom i njegov unutarnji Misaoni Ispravljač je uspio učiniti jednako veliki napredak pri uznošenju i duhovnom osvajanju ovog ljudskog intelekta. Prije svršetka ove turneje Isus je istinski znao--s punom ljudskom sigurnošću--da je bio Sin Božji, Sin Stvoritelj Oca Svih. Ispravljač je

was able to bring up in the mind of the Son of Man shadowy memories of his Paradise experience in association with his divine Father ere he ever came to organize and administer this local universe of Nebadon. Thus did the Adjuster, little by little, bring to Jesus' human consciousness those necessary memories of his former and divine existence in the various epochs of the well-nigh eternal past. The last episode of his prehuman experience to be brought forth by the Adjuster was his farewell conference with Immanuel of Salvington just before his surrender of conscious personality to embark upon the Urantia incarnation. And this final memory picture of prehuman existence was made clear in Jesus' consciousness on the very day of his baptism by John in the Jordan.

4. THE HUMAN JESUS

To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death. This was the fascinating period of his personal ministry in contrast with the soon-following epoch of public ministry. This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man. He had not yet achieved the complete mastery of his human mind; the Adjuster had not fully mastered and counterparted the mortal identity. He was still a man among men.

The purely human religious experience--the personal spiritual growth--of the Son of Man well-nigh reached the apex of attainment during this, the twenty-ninth year. This experience of spiritual development was a consistently gradual growth from the moment of the arrival of his Thought Adjuster until the day of the completion and confirmation of that natural and normal human relationship between the material mind of man and the mind-endowment of the spirit--the phenomenon of the making of these two minds one, the experience which the Son of Man attained in completion and finality, as an incarnated mortal of the realm, on the day of his baptism in the Jordan.

Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. He knows from personal experience the equivalent of the actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space.

sve više bio u stanju predočiti umu Sina Čovječjeg sjenovita sjećanja na njegova Rajska iskustva s božanskim Ocem prije poduzeća organizacije i uprave nad nebadonskim lokalnim svemirom. Ispraljač je tako malo po malo unosio u Isusovu ljudsku svijest bitna sjećanja na njegovu prijašnju i božansku egzistenciju iz različitih epoha njegove gotovo vječne prošlosti. Isusovo oproštajno vijećanje s Imanuelom iz Salvingtona neposredno prije dobrovoljnog gubitka svjesne ličnosti i početka utjelovljenja na Urantiji predstavlja posljednji prizor njegovog predljudskog života koji mu je Ispravljlač uspio predstaviti. I ovo je posljednje sjećanje na predljudsku egzistenciju jasno predstavljeno u Isusovoj svijesti na dan kad je stao pred Ivana da primi krštenje u Jordanu.

4. ISUS KAO ČOVJEK

Širom cijelog lokalnog svemira nebeske inteligencije su promatrale Isusovo putovanje Sredozemljem, smatrajući ga najuzbudljivijim od svih Isusovih zemaljskih događaja ili ako ništa drugo od svih događaja prije raspeća i smrtničke smrti. Bio je to fascinirajući period osobne službe praćen razdobljem javog služenja. Ovaj je bitni događaj bio tim upečatljiviji zato što je Isus u to vrijeme još uvijek bio nazaretski tesar, kafarnaumski brodograditelj i pisar iz Damaska; još uvijek je bio Sin Čovječji. Još nije postigao punu moć nad svojim ljudskim umom; Ispravljlač još nije posve ovladao njegovim smrtničkim identitetom i još nije stvorio duplikat ovog identiteta. Isus je još uvijek bio jedan od ljudi.

Posve ljudsko religiozno iskustvo – osobni duhovni rast – Sina Čovječjeg je tijekom ove, dvadeset devete godine njegovog života, bilo na govoto samom vrhuncu postignuća. Ovo iskustvo duhovnog razvoja predstavlja posve postupan rast od samog primitka Misaonog Ispravljčaja, pa sve do upotpunjenja i utvrđenja ovog prirodnog i normalnog ljudskog odnosa između ljudskog materijalnog uma i umnog obdarenja duha--ujedinjenja ovih dvaju umova, iskustva koje je Sin Čovječji postigao postupno i konačno kao utjelovljeni smrtnik ovog svijeta prilikom krštenja u Jordanu.

Dok tijekom ovih godina naizgled nije stupao u tako brojna razdoblja formalnog duhovnog zajedništava s nebeskim Ocem, Isus je radio na usavršenju sve djelotvornijih metoda osobne komunikacije s unutarnjim duhom prisutnosti Rajskog Oca. Živio je stvarni život, puni život i istinski normalan, prirodan i prosječan zemaljski život. Iz osobnog iskustva je upoznao događaje koji odgovaraju stvarnosti ukupne sume i biti života ljudskih bića na materijalnim svjetovima vremena i prostora.

The Son of Man experienced those wide ranges of human emotion which reach from superb joy to profound sorrow. He was a child of joy and a being of rare good humor; likewise was he a "man of sorrows and acquainted with grief." In a spiritual sense, he did live through the mortal life from the bottom to the top, from the beginning to the end. From a material point of view, he might appear to have escaped living through both social extremes of human existence, but intellectually he became wholly familiar with the entire and complete experience of humankind.

Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood--even to the human experience of death. He not only passed through these usual and familiar human periods of intellectual and spiritual advancement, but he also fully experienced those higher and more advanced phases of human and Adjuster reconciliation which so few Urantia mortals ever attain. And thus he experienced the full life of mortal man, not only as it is lived on your world, but also as it is lived on all other evolutionary worlds of time and space, even on the highest and most advanced of all the worlds settled in light and life.

Although this perfect life which he lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Urantia did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality-life, the fullness of the revelation of the eternal God to mortal man and the presentation of perfected human personality to the satisfaction of the Infinite Creator.

And this was his true and supreme purpose. He did not come down to live on Urantia as the perfect and detailed example for any child or adult, any man or woman, in that age or any other. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are. You may not aspire to live his life, but you can resolve to live your lives even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the

Sin Čovječji je doživio široki raspon ljudskih emocija od najviše radosti do najdublje patnje. Bio je pun radosti kao i rijetkog i odličnog raspoloženja i humora; istovremeno je bio "čovjek boli i vičan patnjama." U duhovnom je smislu živio smrtnički život od nizina do visina, od početka do svršetka. Dok se s materijalnog stanovišta može učiniti da je izbjegao dvije krajnosti društvene ljudske egzistencije, intelektualno se podrobno upoznao sa cijelim i sveukupnim iskustvom ljudskog roda.

Isus je upoznao misli, osjećaje, porive i impulse evolutivnih i uzlaznih zemaljskih smrtnika od rođenja do smrtni. Živio je ljudski život od početaka fizičkog, intelektualnog i duhovnog bitka kroz najranije godine, djetinjstvo, mladost i zrelost--do samog ljudskog doživljaja smrti. On ne samo što je prošao kroz ove svagdašnje i općepoznate ljudske periode intelektualnog i duhovnog napretka, već je pored toga potpuno doživio i više i naprednije faze pomirenja čovjeka i Ispravljača koje ostvaruje jedino mali broj smrtnika. I tako je proživio puni život smrtnog čovjeka, ne samo život kojim živite na ovom svijetu, već i život kojim se živi na svim drugim evolutivnim svjetovima vremena i prostora, čak i na najvišim i najnaprednijim svjetovima koji su postigli stabilizaciju u stadiju svjetla i života.

Iako ovaj savršen život koji je živio u ljudskom obličju nije primio bezuvjetno i sveopće odobravanje njegovih bližnjih, onih koji su bili njegovi suvremenici na zemlji, Isus iz Nazareta je proživio u ljudskom obličju na Urantiji život koji je u cjelosti i bezuvjetno prihvaćen od Oca Svih kao život koji je istovremeno i u životu jedne ličnosti predstavio cjelokupnost otkrivenja vječnog Boga smrtnom čovjeku i predstavu usavršene ljudske ličnosti koja je donijela zadovoljstvo Beskonačnom Stvoritelju.

I ovo je bio Isusov istinski i najviši cilj. On nije došao na Urantiju kako bi ponudio savršeni i detaljni primjer djeci i odraslim ljudima, muškarcima i ženama ovog ili bilo kojeg drugog doba. Točno da u njegovom punom, bogatom, lijepom i plemenitom životu svi možemo naći događaje koji su izvanredno primjerni i božanstveno inspirativni, ali ovo je slučaj zbog toga što je živio stvarni i istinski ljudski život. Isus nije živio svoj zemaljski život kako bi postavio primjer koji ljudska bića trebaju kopirati. Živio je ovaj život na zemlji istom milostivom službom kojom vi možete živjeti svoje živote; i kako je živio svoj smrtnički život u vlastitom vremenu i obličju, tako nam je svima postavio za primjer kako da živimo svoje živote u vlastitom vremenu i obličju. Dok ne trebate nastojati živjeti njegov život, uvijek možete donijeti odluku da ćete živjeti onako kako je on živio. Dok Isus ne predstavlja tehnički i detaljan uzor smrtnicima svih doba i svjetova ovog lokalnog

inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. Jesus is the new and living way from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity.

By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age.

svemira, on je nadahnuće i vodič svim hodočasnicima na putu za Raju koji putuju sa uzlaznih svjetova svemirom nad svemirima i Havonom do Raja. Isus je novi i životonosni put od čovjeka do Boga, od djelomičnog do savršenog, od zemaljskog do nebeskog, od vremena do vječnosti.

Pred kraj dvadeset devete godine, Isus iz Nazareta je praktično dovršio život koji se traži od smrtnika kao privremenih zemaljskih žitelja. Došao je na zemlju u punoći Boga kako bi sebe očitovao čovjeku; postao je gotovo savršeni čovjek koji je čekao na priliku da bude predstavljen Bogu. I sve ovo je učinio prije nego što će napuniti trideset godina.