

PAPER 121
THE TIMES OF MICHAEL'S BESTOWAL

ACTING under the supervision of a commission of twelve members of the United Brotherhood of Urantia Midwayers, conjointly sponsored by the presiding head of our order and the Melchizedek of record, I am the secondary midwayer of onetime attachment to the Apostle Andrew, and I am authorized to place on record the narrative of the life transactions of Jesus of Nazareth as they were observed by my order of earth creatures, and as they were subsequently partially recorded by the human subject of my temporal guardianship. Knowing how his Master so scrupulously avoided leaving written records behind him, Andrew steadfastly refused to multiply copies of his written narrative. A similar attitude on the part of the other apostles of Jesus greatly delayed the writing of the Gospels.

1. THE OCCIDENT OF THE FIRST
CENTURY AFTER CHRIST

Jesus did not come to this world during an age of spiritual decadence; at the time of his birth Urantia was experiencing such a revival of spiritual thinking and religious living as it had not known in all its previous post-Adamic history nor has experienced in any era since. When Michael incarnated on Urantia, the world presented the most favorable condition for the Creator Son's bestowal that had ever previously prevailed or has since obtained. In the centuries just prior to these times Greek culture and the Greek language had spread over Occident and near Orient, and the Jews, being a Levantine race, in nature part Occidental and part Oriental, were eminently fitted to utilize such cultural and linguistic settings for the effective spread of a new religion to both East and West. These most favorable circumstances were further enhanced by the tolerant political rule of the Mediterranean world by the Romans.

This entire combination of world influences is well illustrated by the activities of Paul, who, being in religious culture a Hebrew of the Hebrews, proclaimed the gospel of a Jewish Messiah in the Greek tongue, while he himself was a Roman citizen.

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

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

POGLAVLJE 121
RAZDOBLJE MIHAELOVOG DARIVANJA

DJELUJUĆI pod nadzorom dvanaestočlane komisije Ujedinjenog Bratstva Međubića Urantije, pod zajedničkim pokroviteljstvom predsjedatelja našeg reda i Melkizedeka iz zapisa, kao predstavnik drugog reda Međubića Urantije koji je nekoć bio pridružen apostolu Andriji, primio sam slijedeće odobrenje: dopušteno mi je stvoriti zapis životnih pripovijedi Isusa iz Nazareta, prema svjedočanstvu bića moga reda egzistencije i prema djelomičnim zapisima čovjeka koji je bio predmet moje zemaljske zaštite. Znajući kako je njegov Gospodin savjesno izbjegavao ostaviti pisane zapise, Andrija je odlučno odbijao umnožiti kopije svoga zapisa. Kako su ostali Isusovi apostoli imali sličane stavove, ovim je uveliko odgođeno pisanje Evandolja.

1. ZAPAD U PRVOM STOLJEĆU POSLIJE
KRISTA

Isus nije došao na ovaj svijet u razdoblju duhovne nazadnosti; u periodu njegovog rođenja, Urantija je prolazila razdobljem preporoda duhovne misli i religioznog življenja kakav nije zabilježen bilo kroz cijelu poslijeadamičku povijest ili ikad zatim. U doba Mihaelovog utjelovljenja na Urantiji, svijet je pružao najpovoljnije uvjete za darivanje Sina Stvoritelja, uvjete kakvi se nikad prije nisu javili niti su ikad zatim postignuti. Tijekom prethodnih stoljeća, grčka su se kultura i jezik upravo proširili Zapadom i bliskim Istokom, dok su židovi – pripadnici Levantinske rase a u biti dio Istoka kao i Zapada – u ovom razdoblju imali priliku iskoristiti postojeće kulturne i jezične okolnosti kako bi djelotvorno pronijeli novu religiju na Istok i Zapad. Ove su jako povoljne okolnosti dalje unaprijeđene tolerancijom političke uprave Rimljana nad Mediteranom.

Cijeli je ovaj spoj svjetskih utjecaja zorno predočen u primjeru Pavla koji je, premda po religioznoj kulturi pravi židov, propovijedao evandjelje židovskog Mesije na grčkom jeziku dok je imao rimsko državljanstvo.

Civilizacija Isusovog doba se ne može usporediti s bilo kojom zapadnom civilizacijom prije ili poslije ovog razdoblja. Evropska je civilizacija bila ujedinjena i koordinirana nesvakidašnjim spletom triju okolnosti:

1. Rimskim političkim i društvenim sustavom.
2. Grčkim jezikom i kulturom – i u određenoj mjeri, filozofijom.
3. Brzim širenjem utjecaja židovskih religioznih i moralnih učenja.

When Jesus was born, the entire Mediterranean world was a unified empire. Good roads, for the first time in the world's history, interconnected many major centers. The seas were cleared of pirates, and a great era of trade and travel was rapidly advancing. Europe did not again enjoy another such period of travel and trade until the nineteenth century after Christ.

Notwithstanding the internal peace and superficial prosperity of the Greco-Roman world, a majority of the inhabitants of the empire languished in squalor and poverty. The small upper class was rich; a miserable and impoverished lower class embraced the rank and file of humanity. There was no happy and prosperous middle class in those days; it had just begun to make its appearance in Roman society.

The first struggles between the expanding Roman and Parthian states had been concluded in the then recent past, leaving Syria in the hands of the Romans. In the times of Jesus, Palestine and Syria were enjoying a period of prosperity, relative peace, and extensive commercial intercourse with the lands to both the East and the West.

2. THE JEWISH PEOPLE

The Jews were a part of the older Semitic race, which also included the Babylonians, the Phoenicians, and the more recent enemies of Rome, the Carthaginians. During the fore part of the first century after Christ, the Jews were the most influential group of the Semitic peoples, and they happened to occupy a peculiarly strategic geographic position in the world as it was at that time ruled and organized for trade.

Many of the great highways joining the nations of antiquity passed through Palestine, which thus became the meeting place, or crossroads, of three continents. The travel, trade, and armies of Babylonia, Assyria, Egypt, Syria, Greece, Parthia, and Rome successively swept over Palestine. From time immemorial, many caravan routes from the Orient passed through some part of this region to the few good seaports of the eastern end of the Mediterranean, whence ships carried their cargoes to all the maritime Occident. And more than half of this caravan traffic passed through or near the little town of Nazareth in Galilee.

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

Greece provided a language and a culture, Rome built the roads and unified an empire, but the

Po Isusovom rođenju, cijeli je Mediteranski svijet bio ujedinjen u jednu imperiju. Po prvi put u svjetskoj povijesti, mnogi su bitni centri bili povezani prohodnim cestama. Nakon što su mora očišćena od pirata, uslijedilo je veličanstveno doba trgovine i putovanja. Evropa nije nanovo uživala takav period putovanja i trgovine sve do devetnaestog stoljeća poslije Krista.

Unatoč unutarnjem miru i površnom prosperitetu grčko-rimske imperije, njezini su žitelji najvećim dijelom bili osuđeni na propast u bijedi i siromaštvu. Malobrojna je viša klasa uživala u bogatstvu; svakidašnji se svijet sastojao od očajne i osiromašene niže klase. U ovo doba nije postojala srećna i uspješna srednja klasa; ona se upravo počinjala javljati u rimskom društvu.

Upravo su bile okončane prve borbe između Rima i Parte, dvaju širećih imperija, što je ostavilo Siriju u rukama Rima. U Isusovo doba, Palestina i Sirija su uživale u razdoblju blagostanja, relativnog mira i sve boljih trgovinskih veza s Istokom i Zapadom.

2. ŽIDOVI

Židovi su bili dio starije semitske rase kojoj su također pripadali babilonjani i feničani, te skoriji neprijatelji Rima – kartažani. Tijekom prve polovice prvog stoljeća poslije Krista, židovi su predstavljali najutjecajniju grupu semitskih naroda, dok su zauzimali područje koje je imalo značajan strateški položaj s obzirom na tadašnju svjetsku upravu i trgovinsku organizaciju.

Najveći je broj bitnih cesta koje su povezivale prastare nacije prolazio preko Palestine koja je tako postala zborništem – ili sjecištem – triju kontinenata. Putovanje, trgovina i vojske Babilona, Asirije, Egipta, Sirije, Grčke, Parte i Rima su jedna za drugom prelazile preko Palestine. Od prastarih vremena, mnoge su karavanske ceste s Istoka prolazile nekim dijelovima ovog područja prema većem broju dobrih luka smještenih na istočnom kraju Mediterana, odakle su brodovi prevozili karavansku robu cijelom obalnom pojasu Zapada. I više je od polovice ovog karavanskog saobraćaja presijecalo mali galilejski grad po imenu Nazaret.

Premda je Palestina bila domovina židovske religiozne kulture kao i kolijevka kršćanstva, židovi su bili razasuti cijelim svijetom, živeći u mnogim nacijama i trgujući u svakoj provinciji Rima i Parte.

Grčka je pružila jezik i kulturu, Rim je izgradio ceste i ujedinio imperiju, dok je razasutost

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

Each Jewish synagogue tolerated a fringe of gentile believers, "devout" or "God-fearing" men, and it was among this fringe of proselytes that Paul made the bulk of his early converts to Christianity. Even the temple at Jerusalem possessed its ornate court of the gentiles. There was very close connection between the culture, commerce, and worship of Jerusalem and Antioch. In Antioch Paul's disciples were first called "Christians."

The centralization of the Jewish temple worship at Jerusalem constituted alike the secret of the survival of their monotheism and the promise of the nurture and sending forth to the world of a new and enlarged concept of that one God of all nations and Father of all mortals. The temple service at Jerusalem represented the survival of a religious cultural concept in the face of the downfall of a succession of gentile national overlords and racial persecutors.

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

The secret of the survival of Palestine, the kingdom of the Jews, as a semi-independent state was wrapped up in the foreign policy of the Roman government, which desired to maintain control of the Palestinian highway of travel between Syria and Egypt as well as the western terminals of the caravan routes between the Orient and the Occident. Rome did not wish any power to arise in the Levant which might curb her future expansion in these regions. The policy of intrigue which had for its object the pitting of Seleucid Syria and Ptolemaic Egypt against each other necessitated fostering Palestine as a separate and independent state. Roman policy, the degeneration of Egypt, and the progressive weakening of the Seleucids before the rising power of Parthia, explain why it was that for several generations a small and unpowerful group of Jews was able to maintain its independence against both Seleucidae to the north and Ptolemies to the south. This fortuitous liberty and independence of the political rule of surrounding and more powerful peoples the Jews attributed to the fact that they were the "chosen people," to the direct interposition of Yahweh. Such an attitude of racial superiority made it

židova, koji su imali preko dvije stotine sinagoga kao i dobro organizirane religiozne zajednice razasute širom cijelog Rimskog svijeta, pružila kulturne centre u kojima je isprva primljeno novo evanđelje nebeskog kraljevstva koje se odatle proširilo do najudaljenijih dijelova svijeta.

Svaka je židovska sinagoga dopuštala manju spoljašnju grupu nežidova – "odanika" ili "bogobojaznih" ljudi – i upravo je među takvom grupom obraćenika Pavao našao najveći broj ranih kršćanskih obraćenika. Štoviše i jeruzalemski hram je imao kitnjasti dvor nežidova. Između Jeruzalema i Antiohije su vladali bliski kulturni, trgovinski i religiozni odnosi. Pavlovi učenici su u Antiohiji prvi put bili nazvani "kršćanima."

Činjenica da se židovsko sinagoško obožavanje povodilo prema Jeruzalemu predstavlja tajnu opstanka njihovog jednoboštva i temelje nade u moguće razvijanje novog i šireg koncepta jednog Boga svih nacija i Oca svih smrtnika koji se odatle trebao proširiti cijelim svijetom. Jeruzalemska sinagoška služba objašnjava opstanak njihovog religioznog kulturnog koncepta unatoč padu niza nežidovskih nacionalnih poglavara i rasnih progonitelja.

Unatoč rimskoj upravi, židovski je narod u ovom razdoblju uživao u određenom stupnju samouprave, dok se dobro sjećao Jude Makabejskog i njegovih neposrednih sljedbenika koji su ga nedavno izručili svojim junačkim podvizima, željno iščekujući pojavu još veličanstvenijeg izručitelja, dugo očekivanog Mesija.

Tajna palestinskog opstanka, židovskog kraljevstva, kao poluneovisne države počivala je u inozemnoj politici rimske vlade, koja je htjela održati kontrolu nad palestinskim cestama kojima se putovalo između Sirije i Egipta, kao i nad zapadnim granicama karavanskih puteva između Istoka i Zapada. Rim nije namjeravao dopustiti da se u Levantu pojavi sila koja bi ograničila njegovo buduće proširenje ovim domenama. Spletkarenja kojima se nastojalo potaći neprijateljstvo između Seuklidove Sirije i Ptolomejevog Egipta nalagalo je postojanje Palestine kao zasebne i nezavisne države. Rimska strategija koja se zalagala za pad Egipta i sve veće slabljenje Seuklida pred rastućom snagom Parte, objašnjavaju zašto je kroz više generacija mala i nemoćna grupa Židova bila u stanju održati nezavisnost unatoč Seuklidu na sjeveru i Ptolomeja na jugu. Ovu su slučajno stečenu slobodu i nezavisnost političke uprave koju su uživali unatoč svojim moćnijim susjedima, židovi pripisali svojoj ulozi "izabranog naroda," smatrajući je djelom samog Jahve. Radi takvih je ideja o rasnoj nadmoćnosti židovima bilo odveć teško pomiriti se s Rimskom upravom kad više nisu imali

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

The Jews were unusually apprehensive and suspicious during the times of Jesus because they were then ruled by an outsider, Herod the Idumean, who had seized the overlordship of Judea by cleverly ingratiating himself with the Roman rulers. And though Herod professed loyalty to the Hebrew ceremonial observances, he proceeded to build temples for many strange gods.

The friendly relations of Herod with the Roman rulers made the world safe for Jewish travel and thus opened the way for increased Jewish penetration even of distant portions of the Roman Empire and of foreign treaty nations with the new gospel of the kingdom of heaven. Herod's reign also much toward the further blending of Hebrew and Hellenistic philosophies.

Herod built the harbor of Caesarea, which further aided in making Palestine the crossroads of the civilized world. He died in 4 B.C., and his son Herod Antipas governed Galilee and Perea during Jesus' youth and ministry to A.D. 39. Antipas, like his father, was a great builder. He rebuilt many of the cities of Galilee, including the important trade center of Sepphoris.

The Galileans were not regarded with full favor by the Jerusalem religious leaders and rabbinical teachers. Galilee was more gentile than Jewish when Jesus was born.

3. AMONG THE GENTILES

Although the social and economic condition of the Roman state was not of the highest order, the widespread domestic peace and prosperity was propitious for the bestowal of Michael. In the first century after Christ the society of the Mediterranean world consisted of five well-defined strata:

1. The aristocracy. The upper classes with money and official power, the privileged and ruling groups.
2. The business groups. The merchant princes and the bankers, the traders--the big importers and exporters--the international merchants.
3. The small middle class. Although this group was indeed small, it was very influential and provided the moral backbone of the early Christian church, which encouraged these groups to continue in their various crafts and trades. Among the Jews many of the Pharisees belonged to this class of tradesmen.
4. The free proletariat. This group had little or no social standing. Though proud of their freedom,

izbora. I u ovom su tužnom času židovi odbili spoznati da je njihova svjetska misija imala duhovnu a ne političku prirodu.

U Isusovo su doba židovi bili izuzetno bojažljivi i nepovjerljivi zahvaljujući tome što su se nalazili pod upravom stranca – Heroda Idumejskog – koji se domogao vladasti nad Judejom tako što se vješto ulagivao rimskim vladarima. I unatoč tome što je Herod javno priznavao odanost židovskim ceremonijalnim običajima, nastavio je graditi hramove mnogim čudnim bogovima.

Zahvaljujući Herodovim prijateljskim odnosima s rimskim vladarima, uspostavljene su sigurne trgovinske veze i uvjeti koji su pogodovali židovskom promicanju novog evanđelja nebeskog kraljevstva ne samo do udaljenih dijelova rimske imperije, već i do drugih miroljubivih nacija. Herodova je vlast također značajno doprinijela daljem miješanju židovske i helenske filozofije.

Herod je izgradio pristanište u Cezareji, na taj način učinivši Palestinu raskršćem civiliziranog svijeta. Herod je umro 4. godine prije Krista i njegov je sin Herod Antipa vladao Galilejom i Partom tijekom Isusove mladosti i službe, do 39. godine Krista. Antipa je, kao i njegov otac, bio veliki graditelj. Obnovio je mnoge Galilejske gradove, uključujući i bitni trgovinski centar Seforis.

Židovske religiozne vođe i rabinski učitelji nisu gledali na Galilejce s velikom naklonosti. U doba Isusovog rođenja, Galilejci su teško smatrani židovima.

3. NEŽIDOVI

Premda društveni i ekonomski uvjeti koji su vladali u Rimskoj državi nisu bili u najboljem redu, Mihaelovom su darivanju jako pogodovali unutarnji mir i blagostanje. Tijekom prvog stoljeća poslije Krista, mediteranski se svijet sastojao od pet jasno definiranih društvenih klasa:

1. Aristokracije. Viših klasa koje su imale novce i zvaničnu moć, privilegiranih vladajućih grupa.
2. Poslovnih grupa. Trgovačkih i bankarskih velikana – velikih međunarodnih uvoznika i izvoznika – međunarodnih trgovaca.
3. Malobrojne srednje klase. Ova je grupa unatoč svojoj malobrojnosti bila prilično ujecajna i predstavljala je samu kralježnicu rane kršćanske crkve koja je potakla ove grupe da se nastave baviti različitim zanatima i trgovinom. Među židovima, ovoj su grupi pripadali mnogi farizeji.
4. Slobodnog proleterijata. Ova je grupa imala jako mali ili čak nikakav društveni ugled.

they were placed at great disadvantage because they were forced to compete with slave labor. The upper classes regarded them disdainfully, allowing that they were useless except for "breeding purposes."

5. The slaves. Half the population of the Roman state were slaves; many were superior individuals and quickly made their way up among the free proletariat and even among the tradesmen. The majority were either mediocre or very inferior.

Slavery, even of superior peoples, was a feature of Roman military conquest. The power of the master over his slave was unqualified. The early Christian church was largely composed of the lower classes and these slaves.

Superior slaves often received wages and by saving their earnings were able to purchase their freedom. Many such emancipated slaves rose to high positions in state, church, and the business world. And it was just such possibilities that made the early Christian church so tolerant of this modified form of slavery.

There was no widespread social problem in the Roman Empire in the first century after Christ. The major portion of the populace regarded themselves as belonging in that group into which they chanced to be born. There was always the open door through which talented and able individuals could ascend from the lower to the higher strata of Roman society, but the people were generally content with their social rank. They were not class conscious, neither did they look upon these class distinctions as being unjust or wrong. Christianity was in no sense an economic movement having for its purpose the amelioration of the miseries of the depressed classes.

Although woman enjoyed more freedom throughout the Roman Empire than in her restricted position in Palestine, the family devotion and natural affection of the Jews far transcended that of the gentile world.

4. GENTILE PHILOSOPHY

The gentiles were, from a moral standpoint, somewhat inferior to the Jews, but there was present in the hearts of the nobler gentiles abundant soil of natural goodness and potential human affection in which it was possible for the seed of Christianity to sprout and bring forth an abundant harvest of moral character and spiritual achievement. The gentile world was then dominated by four great philosophies, all more or less derived from the earlier Platonism of the Greeks. These schools of philosophy were:

1. The Epicurean. This school of thought was dedicated to the pursuit of happiness. The better Epicureans were not given to sensual excesses. At least

Premda se ponosila svojom slobodom, bila je u jako nezavidnom položaju jer se morala natjecati s robovima. Više klase su je gledale s prezirom, smatrajući je korisnom jedino za "produženje vrste."

5. Robova. Polovica Rimske države se sastojala od robova; mnogi robovi su bili superiorne osobe koje su si brzo prokrčile put u više slojeve, među slobodni proleterijat ako ne i same trgovce. Većinom je ubrajala prosječne ili vrlo inferiorne osobe.

I među superiornijim narodima, ropstvo je bilo rezultat rimskih osvajajčkih pobjeda. Gospodar je imao neograničenu moć nad robom. Rana je kršćanska crkva najvećim dijelom bila sačinjena od nižih klasa i robova.

Superiorniji robovi su obično primali plaću, te su ušteđevinom mogli kupiti slobodu. Mnogi od ovih oslobođenih robova su se uzdigli na visoke državničke, crkvene i poslovne pozicije. I upravo takve mogućnosti objašnjavaju trpeljivost ove rane kršćanske crkve prema ovom modificiranom obliku ropstva.

Tijekom prvog stoljeća poslije Krista, Rimsku su Imperiju potresali dalekosežni društveni problemi. Ljudi su se uglavnom poistovjećivali s grupom kojoj su pripadali prema rođenju. Unatoč tome što su nadarene i sposobne osobe uvijek mogle prokrčiti put od nižih do viših slojeva rimskog društva, ljudi su općenito bili zadovoljni svojim društvenim položajem. Nisu imali razvijenu svijest o klasnoj pripadnosti, niti su ovu klasnu podvojenost smatrali bilo nepravednom ili pogrešnom. Kršćanstvo nije bilo ekonomski pokret koji je težio poboljšanju životnih okolnosti ili umanjenju bijede potlačenih klasa.

Premda su širom rimske imperije žene uživale veću slobodu nego u Palestini gdje su imale dosta ograničenu poziciju, židovska je obiteljska odanost i prirodna ljubav daleko nadilazila odanost i ljubav nežidova.

4. FILOZOFIJA NEŽIDOVA

Premda su židovi bili moralno napredniji od drugih naroda, plemenitiji su nežidovi imali u svojim srcima plodno tlo prirodne dobrote i potencijalne ljudske ljubavi u kojem je moglo proklijati sjeme kršćanstva i razviti se u bogate plodove moralnog karaktera i duhovnog postignuća. Nežidovskim su svijetom u ovom razdoblju vladale četiri velike filozofije više-manje utemeljene na starijim učenjima grčkog Platonizma. Bile su to slijedeće škole filozofije:

1. Epikurejska. Ova je filozofska škola bila posvećena težnju za srećom. Bolji se epikurejci nisu posvećivali prekomjernom tjelesnom uživanju. Ako

this doctrine helped to deliver the Romans from a more deadly form of fatalism; it taught that men could do something to improve their terrestrial status. It did effectually combat ignorant superstition.

2. The Stoic. Stoicism was the superior philosophy of the better classes. The Stoics believed that a controlling Reason-Fate dominated all nature. They taught that the soul of man was divine; that it was imprisoned in the evil body of physical nature. Man's soul achieved liberty by living in harmony with nature, with God; thus virtue came to be its own reward. Stoicism ascended to a sublime morality, ideals never since transcended by any purely human system of philosophy. While the Stoics professed to be the "offspring of God," they failed to know him and therefore failed to find him. Stoicism remained a philosophy; it never became a religion. Its followers sought to attune their minds to the harmony of the Universal Mind, but they failed to envisage themselves as the children of a loving Father. Paul leaned heavily toward Stoicism when he wrote, "I have learned in whatsoever state I am, therewith to be content."

3. The Cynic. Although the Cynics traced their philosophy to Diogenes of Athens, they derived much of their doctrine from the remnants of the teachings of Machiventa Melchizedek. Cynicism had formerly been more of a religion than a philosophy. At least the Cynics made their religio-philosophy democratic. In the fields and in the market places they continually preached their doctrine that "man could save himself if he would." They preached simplicity and virtue and urged men to meet death fearlessly. These wandering Cynic preachers did much to prepare the spiritually hungry populace for the later Christian missionaries. Their plan of popular preaching was much after the pattern, and in accordance with the style, of Paul's Epistles.

4. The Skeptic. Skepticism asserted that knowledge was fallacious, and that conviction and assurance were impossible. It was a purely negative attitude and never became widespread.

These philosophies were semireligious; they were often invigorating, ethical, and ennobling but were usually above the common people. With the possible exception of Cynicism, they were philosophies for the strong and the wise, not religions of salvation for even the poor and the weak.

5. THE GENTILE RELIGIONS

Throughout preceding ages religion had chiefly been an affair of the tribe or nation; it had not often been a matter of concern to the individual. Gods were tribal or national, not personal. Such religious systems afforded little satisfaction for the individual spiritual longings of the average person.

ništa drugo, ova je doktrina uspjela osloboditi rimljane od opasnijih oblika fatalizma; naučavala je da su ljudi mogli unaprijediti svoj zemaljski položaj. Djelotvorno je pobijala predrasude utemeljene na neukosti.

2. Stoička. Stoicizam je bio nadmoćna filozofija boljih ljudskih klasa. Stoici su vjerovali u dominaciju upraviteljskog spoja Razuma i Sudbine. Naučavali su da je čovjek imao božansku dušu koja je bila zatvorena u zlom tijelu fizičke naravi. Čovjekova je duša mogla postići slobodu živeći u skladu s prirodom, s Bogom; vrlina je bila njezina nagrada. Stoicizam je uznapredovao do najviše razine moralnosti, do ideala koje ni jedan posve ljudski filozofski sustav nije uspio prevazići. Dok su stoici sebe nazivali "Božjim potomstvom," oni nisu uspjeli spoznati Boga pa ga tako nisu uspjeli ni naći. Stoicizam je ostao filozofija; nikada nije postao religijom. Dok su njegovi priznavaoci nastojali uskladiti svoje umove s Univerzalnim Umom, nisu se smatrali djecom Oca ljubavi. Pavao je pokazao snažnu stoičku tendenciju kad je rekao, "Ja sam u prilikama u kojima sam naučio biti zadovoljan svojom sudbinom."

3. Cinička. Premda cinička filozofija vuče porijeklo od atenskog Diogena, njihova se doktrina velikim dijelom temelji na ostacima učenja Makivente Melkizedeka. Cinizam je isprva više nalikovao religiji nego filozofiji. Ako ništa drugo, njegovi su pripadnici učinili svoje religio-filozofsko učenje demokratskim. U poljima kao i na trgovima, neprestano su propovijedali doktrinu da "se čovjek može spasti ako hoće." Zagovarali su jednostavnost i vrlinu potičući ljude da neustrašivo pogledaju u oči smrti. Ovi cinički učitelji koji su putovali od mjesta do mjesta dosta su doprinijeli pripremi duhovno gladnog pučanstva za primitak učenja kasnijih kršćanskih misionara. Njihove su javne propovijedi po stilu i uzorku dosta nalikovale propovijedima Pavlovih poslanika.

4. Skeptička. Skepticizam je učio zabludnosti znanja i nepostojanju uvjerenja i sigurnosti. Bio je to posve negativan stav koji nikad nije postao široko rasprostranjen.

Ove filozofije su bile jedino polureligiozne; često su pružale poticaj vodeći etici i plemenitosti, dok su uglavnom bile izvan domašaja svagdašnjeg svijeta. S izuzetkom cinizma, bile su to filozofije snažnih i mudrih, a ne religije spasenja siromasnih i slabih.

5. NEŽIDOVSKJE RELIGIJE

Za prošlih stoljeća, religija je najvećim dijelom bila plemenska ili nacionalna pojava; ona je vrlo rijetko bila individualnim pitanjem. Bogovi su pripadali plemenima ili nacijama, a ne osobama. Takvi religiozni sustavi su pružali malo zadovoljstva individualnim duhovnim čežnjama prosječnih osoba.

In the times of Jesus the religions of the Occident included:

1. The pagan cults. These were a combination of Hellenic and Latin mythology, patriotism, and tradition.

2. Emperor worship. This deification of man as the symbol of the state was very seriously resented by the Jews and the early Christians and led directly to the bitter persecutions of both churches by the Roman government.

3. Astrology. This pseudo science of Babylon developed into a religion throughout the Greco-Roman Empire. Even in the twentieth century man has not been fully delivered from this superstitious belief.

4. The mystery religions. Upon such a spiritually hungry world a flood of mystery cults had broken, new and strange religions from the Levant, which had enamored the common people and had promised them individual salvation. These religions rapidly became the accepted belief of the lower classes of the Greco-Roman world. And they did much to prepare the way for the rapid spread of the vastly superior Christian teachings, which presented a majestic concept of Deity, associated with an intriguing theology for the intelligent and a profound proffer of salvation for all, including the ignorant but spiritually hungry average man of those days.

The mystery religions spelled the end of national beliefs and resulted in the birth of the numerous personal cults. The mysteries were many but were all characterized by:

1. Some mythical legend, a mystery--whence their name. As a rule this mystery pertained to the story of some god's life and death and return to life, as illustrated by the teachings of Mithraism, which, for a time, were contemporary with, and a competitor of, Paul's rising cult of Christianity.

2. The mysteries were nonnational and interracial. They were personal and fraternal, giving rise to religious brotherhoods and numerous sectarian societies.

3. They were, in their services, characterized by elaborate ceremonies of initiation and impressive sacraments of worship. Their secret rites and rituals were sometimes gruesome and revolting.

But no matter what the nature of their ceremonies or the degree of their excesses, these mysteries invariably promised their devotees salvation, "deliverance from evil, survival after death, and enduring life in blissful realms beyond this world of sorrow and slavery."

But do not make the mistake of confusing the teachings of Jesus with the mysteries. The popularity of the mysteries reveals man's quest for survival, thus

Religije Zapadnog svijeta su u Isusovo doba obuhvaćale slijedeća učenja:

1. Poganske kultove. Bio je to spoj helenističke i latinske mitologije, patriotizma i tradicije.

2. Obožavanje imperatora. Židovi kao i rani kršćani su se snažno protivili ovom obogatvorenju čovjeka kao simbola države, što je vodilo mučnim progonima kako židovske tako i kršćanske crkve od Rimske vlade.

3. Astrologiju. Ova babilonska pseudo-znanost se razvila u religiju širom Grčko-Rimske Imperije. Čak i u dvadesetom stoljeću, čovjek se nije u cjelosti oslobodio ovog sujevjernog vjerovanja.

4. Religiju misticizma. Duhovno gladni svijet ovog doba je bio preplavljen rijekom mističkih kultova, novih i čudnih religija koje su prodirale s Istoka privlačeći svagdašnji svijet obećavajući individualno spasenje. Niže klase Grčko-Rimskog svijeta su brzo prihvatile ove religije. I one su učinile značajan doprinos pripremivši svijet za brzo širenje daleko naprednijih kršćanskih učenja koja su predložila veličanstveni koncept Božanstva zajedno s fascinantnom teologijom koja je inteligentno i uvjerljivo ponudila spasenje svima, čak i neukom ali duhovno gladnom prosječnom čovjeku ovog doba.

S pojavom religija misticizma, došao je kraj nacionalnim vjerovanjima i početak brojnih osobnih kultova. Sve ove mnogobrojne religije misticizma su bile obilježene slijedećim:

1. Nekim tajanstvenim predanjem, misterijom – po čemu su dobile ime. Ova misterija se po pravilu odnosila na pripovijed o životu, smrti i uskrsnuću nekog boga, kao što se može vidjeti u primjeru mitraizma, koji je u ovo doba bio suvremenik i takmac Pavlovom širećem kršćanskom kultu.

2. Misterije su bile nenacionalne i međurasne. Bile su osobne i bratinske, dajući poticaja religioznom bratstvu i brojnim sektaškim društvima.

3. Njihove službe su bile obilježene složenim ceremonijama prihvatanja novih članova i impresivnim pričestima. Njihovi obredi i rituali su nekad znali biti jezivi i ogavni.

Ali unatoč naravi njihovih ceremonija ili stupnju njihove neumjerenosti, ove misterije su uvijek svojim poklonicima obećavale spasenje, "izručenje od zla, preživljavanje smrti i trajni život u blaženim svjetovima koji čovjeka čekaju nakon ovog svijeta patnje i ropstva."

Ali pogrešno je poistovijetiti Isusova učenja s misterijama. Popularnost ovih misterija svjedoči o čovjekovoj težnji za nastavkom života, o stvarnoj gladi

portraying a real hunger and thirst for personal religion and individual righteousness. Although the mysteries failed adequately to satisfy this longing, they did prepare the way for the subsequent appearance of Jesus, who truly brought to this world the bread of life and the water thereof.

Paul, in an effort to utilize the widespread adherence to the better types of the mystery religions, made certain adaptations of the teachings of Jesus so as to render them more acceptable to a larger number of prospective converts. But even Paul's compromise of Jesus' teachings (Christianity) was superior to the best in the mysteries in that:

1. Paul taught a moral redemption, an ethical salvation. Christianity pointed to a new life and proclaimed a new ideal. Paul forsook magic rites and ceremonial enchantments.

2. Christianity presented a religion which grappled with final solutions of the human problem, for it not only offered salvation from sorrow and even from death, but it also promised deliverance from sin followed by the endowment of a righteous character of eternal survival qualities.

3. The mysteries were built upon myths. Christianity, as Paul preached it, was founded upon a historic fact: the bestowal of Michael, the Son of God, upon mankind.

Morality among the gentiles was not necessarily related to either philosophy or religion. Outside of Palestine it not always occurred to people that a priest of religion was supposed to lead a moral life. Jewish religion and subsequently the teachings of Jesus and later the evolving Christianity of Paul were the first European religions to lay one hand upon morals and the other upon ethics, insisting that religionists pay some attention to both.

Into such a generation of men, dominated by such incomplete systems of philosophy and perplexed by such complex cults of religion, Jesus was born in Palestine. And to this same generation he subsequently gave his gospel of personal religion--sonship with God.

6. THE HEBREW RELIGION

By the close of the first century before Christ the religious thought of Jerusalem had been tremendously influenced and somewhat modified by Greek cultural teachings and even by Greek philosophy. In the long contest between the views of the Eastern and Western schools of Hebrew thought, Jerusalem and the rest of the Occident and the Levant in general adopted the Western Jewish or modified Hellenistic viewpoint.

i žedi za osobnom religijom i individualnom ispravnošću. Premda misterije nisu uspjele adekvatno zadovoljiti ove čežnje, one su stvorile uvjete za kasniju pojavu Isusa koji je u pravom smislu riječi svijetu donio kruh i vodu života.

Nastojeći izvući korist iz široke rasprostranjenosti boljih oblika religija misticizma, Pavao je uveo izvjesne promjene u Isusova učenja kako bi ih učinio prihvatljivijim većem broju potencijalnih obraćenika. Ali čak je i Pavlova kompromitacija Isusovih učenja (kršćanstvo) bila daleko bolja od najboljih misterija zahvaljujući slijedećim činjenicama:

1. Pavao je propovijedao moralno iskupljenje, etičko spasenje. Kršćanstvo je pokazalo put k novom životu; navijestilo je novi ideal. Pavao je odbacio magične rituale i ceremonijalne čarolije.

2. Kršćanstvo je predočilo religiju koja se uhvatila u koštac s pitanjem konačnog rješenja ljudskih problema, jer ne samo što je ponudilo spasenje od patnje pa čak i smrti, već je pored toga obećalo izručenje od grijeha praćeno primitkom ispravnog karaktera koji je obećavao vječno spasenje.

3. Misterije su počivale na mitovima. Kršćanstvo, predmet Pavlovih propovijedi, je počivalo na povijesnoj činjenici – darivanju Božjeg Sina Mihaela čovječanstvu.

Medju nežidovima, moralnost nije uvijek bila povezana bilo s filozofijom ili s religijom. Izvan Palestine, ljudi nisu ni pomišljali da su religiozni učitelji trebali voditi moralne živote. Jevrejska religija, Isova učenja i kasnije Pavlovo evoluirajuće kršćanstvo su bili prve Europske religije koje su se jednom rukom oslanjale na moral a drugom na etiku, zahtijevajući da religiozni ljudi obrate pozornost na oboje.

U takvom čovječjem naraštaju, dominiranom nepotpunim sustavima filozofije i smetenom tako složenim kultovima religija, Isus je rođen u Palestini. I istom ovom naraštaju, on je zatim dao svoje evanđelje osobne religije – sinstva s Bogom.

6. ŽIDOVSKA RELIGIJA

Krajem prvog stoljeća p.K., jeruzalemska religiozna misao je bila izložena snažnom i djelotvornom utjecaju grčkih kulturnih pa čak i filozofskih učenja. U dugoj borbi između istočnih i zapadnih škola židovske misli, Jeruzalem i ostatak Zapada i Istoka su općenito prihvatili zapadni židovski ili modificirani helenistički pogled.

In the days of Jesus three languages prevailed in Palestine: The common people spoke some dialect of Aramaic; the priests and rabbis spoke Hebrew; the educated classes and the better strata of Jews in general spoke Greek. The early translation of the Hebrew scriptures into Greek at Alexandria was responsible in no small measure for the subsequent predominance of the Greek wing of Jewish culture and theology. And the writings of the Christian teachers were soon to appear in the same language. The renaissance of Judaism dates from the Greek translation of the Hebrew scriptures. This was a vital influence which later determined the drift of Paul's Christian cult toward the West instead of toward the East.

Though the Hellenized Jewish beliefs were very little influenced by the teachings of the Epicureans, they were very materially affected by the philosophy of Plato and the self-abnegation doctrines of the Stoics. The great inroad of Stoicism is exemplified by the Fourth Book of the Maccabees; the penetration of both Platonic philosophy and Stoic doctrines is exhibited in the Wisdom of Solomon. The Hellenized Jews brought to the Hebrew scriptures such an allegorical interpretation that they found no difficulty in conforming Hebrew theology with their revered Aristotelian philosophy. But this all led to disastrous confusion until these problems were taken in hand by Philo of Alexandria, who proceeded to harmonize and systemize Greek philosophy and Hebrew theology into a compact and fairly consistent system of religious belief and practice. And it was this later teaching of combined Greek philosophy and Hebrew theology that prevailed in Palestine when Jesus lived and taught, and which Paul utilized as the foundation on which to build his more advanced and enlightening cult of Christianity.

Philo was a great teacher; not since Moses had there lived a man who exerted such a profound influence on the ethical and religious thought of the Occidental world. In the matter of the combination of the better elements in contemporaneous systems of ethical and religious teachings, there have been seven outstanding human teachers: Sethard, Moses, Zoroaster, Lao-tse, Buddha, Philo, and Paul.

Many, but not all, of Philo's inconsistencies resulting from an effort to combine Greek mystical philosophy and Roman Stoic doctrines with the legalistic theology of the Hebrews, Paul recognized and wisely eliminated from his pre-Christian basic theology. Philo led the way for Paul more fully to restore the concept of the Paradise Trinity, which had long been dormant in Jewish theology. In only one matter did Paul fail to keep pace with Philo or to transcend the teachings of this wealthy and educated Jew of Alexandria, and that was the doctrine of the atonement; Philo taught deliverance from the doctrine

U Isusovo doba, Palestinom su preovladavala tri jezika: Svagdašnji svijet je govorio nekim dijalektom aramejskog; svećenici i rabini su govorili hebrejski; obrazovane klase i bolji sloj Židova je uopćeno govorio grčki. Rani prijevod židovskih spisa na grčki koji je ostvaren u Aleksandriji značajno je doprinio kasnijoj premoći grčkog krila židovske kulture i teologije. I zapisi kršćanskih učitelja su se uskoro pojavili na istom ovom jeziku. Preporod Judaizma datira od vremena kad su židovski spisi prevedeni na grčki. Bio je to vitalni utjecaj koji je kasnije uveliko odlučio o skretanju Pavlovog kršćanskog kulta prema Zapadu umjesto prema Istoku.

Premda su epikurejska učenja ispoljila vrlo malo utjecaja na vjerovanja heleniziranih Židova, na njih su značajno utjecale Platonova filozofija i stoičke doktrine samoodricanja. Na snažni prodor stoicizma ukazuje primjer "Četvrte Knjige o Makabejcima"; prodor platonske filozofije i stoičkih doktrina se može vidjeti u "Mudrosti Salomonovoj." Helenizirani Židovi su unijeli u židovske spise takvo alegoričko tumačenje da im nije bilo teško uskladiti židovsku teologiju s visoko cijenjenom aristotelskom filozofijom. Ali sve ovo je vodilo pogubnoj pometnji, sve dok se Filon iz Aleksandrije nije prihvatio ovih problema, nastojeći uskladiti i sistematizirati grčku filozofiju i židovsku teologiju i od njih načiniti kompaktan i dosljedan sustav religioznih učenja i radnji. I upravo ovaj kasniji spoj grčke filozofije i židovske teologije je preovladao Palestinom za Isusova života i rada, i on predstavlja temelj na kojem je Pavao izgradio svoj napredniji i prosvjetljeniji kršćanski kult.

Filon je bio veliki učitelj; poslije Mojsija na svijetu nije živio čovjek koji je ispoljio tako velik uticaj na etičku i religioznu misao Zapadnog svijeta. U pogledu spajanja boljih elemenata suvremenih sustava etičkih i religioznih učenja, među ljudima se može istaći slijedećih sedam izvanrednih učitelja: Sidarta, Mojsije, Zaratustra, Lao-Ce, Filon i Pavao.

Mnoge, premda ne sve, Filonove nedosljednosti koje su nastale kao rezultat njegovog nastojanja da spoji grčku mističku filozofiju i rimske stoičke doktrine s židovskom legalističkom teologijom, Pavao je prepoznao i mudro eliminirao iz svoje osnovne predkršćanske teologije. Filon je prokrčio put kako bi Pavao mogao punije obnoviti pojam Rajskog Trojstva koji je dugo vremena pritajeno postojao u židovskoj teologiji. U samo jednom pogledu Pavao nije uspio bilo održati korak s Filonom ili nadmašiti učenja ovog imućnog i obrazovanog aleksandrijskog Židova--u pogledu učenja o mucu i smrti Isusovoj;

of forgiveness only by the shedding of blood. He also possibly glimpsed the reality and presence of the Thought Adjusters more clearly than did Paul. But Paul's theory of original sin, the doctrines of hereditary guilt and innate evil and redemption therefrom, was partially Mithraic in origin, having little in common with Hebrew theology, Philo's philosophy, or Jesus' teachings. Some phases of Paul's teachings regarding original sin and the atonement were original with himself.

The Gospel of John, the last of the narratives of Jesus' earth life, was addressed to the Western peoples and presents its story much in the light of the viewpoint of the later Alexandrian Christians, who were also disciples of the teachings of Philo.

At about the time of Christ a strange reversion of feeling toward the Jews occurred in Alexandria, and from this former Jewish stronghold there went forth a virulent wave of persecution, extending even to Rome, from which many thousands were banished. But such a campaign of misrepresentation was short-lived; very soon the imperial government fully restored the curtailed liberties of the Jews throughout the empire.

Throughout the whole wide world, no matter where the Jews found themselves dispersed by commerce or oppression, all with one accord kept their hearts centered on the holy temple at Jerusalem. Jewish theology did survive as it was interpreted and practiced at Jerusalem, notwithstanding that it was several times saved from oblivion by the timely intervention of certain Babylonian teachers.

As many as two and one-half million of these dispersed Jews used to come to Jerusalem for the celebration of their national religious festivals. And no matter what the theologic or philosophic differences of the Eastern (Babylonian) and the Western (Hellenic) Jews, they were all agreed on Jerusalem as the center of their worship and in ever looking forward to the coming of the Messiah.

7. JEWS AND GENTILES

By the times of Jesus the Jews had arrived at a settled concept of their origin, history, and destiny. They had built up a rigid wall of separation between themselves and the gentile world; they looked upon all gentile ways with utter contempt. They worshiped the letter of the law and indulged a form of self-righteousness based upon the false pride of descent. They had formed preconceived notions regarding the promised Messiah, and most of these expectations envisaged a Messiah who would come as a part of their national and racial history. To the Hebrews of those days Jewish theology was irrevocably settled, forever fixed.

Filon je poučavao izručenje od doktrine oprostjenja koja je zahtijevala prolijevanje krvi. Jednako je moguće da je Filon, i to jasnije nego Pavao, naslutio stvarnost i prisutnost Misaonih Ispravljača. Ali Pavlovo učenje o istočnom grijehu, njegove doktrine o nasljednom grijehu, usađenom zlu i iskupljenju od njega, dijelomično vuku porijeklo iz mitraizma i teško da imaju zajedničkog bilo s židovskom teologijom, Filonovom filozofijom ili Isusovim učenjima. Neke faze Pavlovihi učenja o istočnom grijehu vuku porijeklo od njega samoga.

Evangelje po Ivanu – posljednja pripovijed o Isusovom zemaljskom životu – je upućeno Zapadnim narodima i uveliko iznosi svoju sadržinu u svjetlu gledišta kasnijih aleksandrijskih kršćana koji su bili priznavaoci Filonovih učenja.

Otprilike u Kristovo doba, u Aleksandriji je nastupio čudan preokret u osjećajima drugih naroda naspram Židova i iz ove negdašnje židovske utvrde, krenuo je žestok val progona koji se proširio do samog Rima, iz kojeg je zatim prognano više tisuća ljudi. Ali ova lažna propaganda nije dugo trajala; imperijalna vlada je uskoro zatim širom zemlje Židovima vratila oduzete privilegije.

Širom cijelog svijeta, gdje god ih je vodila bilo trgovina ili potlačenost, Židovi su se jednoglasno u svojim srcima okretali k svetom hramu u Jeruzalemu. Židovska teologija koja se nalazila na snazi u Jeruzalemu uspjela je preživjeti unatoč tome što su je određeni babilonski učitelji brzom intervencijom više puta morali spasiti od zaborava.

Čak dva i pol milijuna razasutih Židova se znalo sjatiti u Jeruzalem na proslavu svojih nacionalnih religioznih praznika. I unatoč teološkim i filozofskim razlikama koje su vladale između istočnih (babilonskih) i zapadnih (helenskih) židova, svi su se slagali po dva pitanja: da je Jeruzalem bio centar njihovog obožavanja i da su trebali nastaviti iščekivati dolazak Mesije.

7. ŽIDOV I NEŽIDOV LJE

1. U vrijeme Isusovog života, Židovi su izgradili kristaliziranu predstavu svog postanka, povijesti i sudbine. Izgradili su neprobojan zid koji ih je dijelio od nežidovskog svijeta; promatrali su sve nežidovske radnje i običaje s puno prezira. Obožavali su slovo zakona i odavali se samozvanom obliku pravičnosti utemeljene na lažnom ponosu vlastitog porijekla. Formirali su predrasude vezane uz dolazak obećanog Mesije i većinom promatrajući Mesiju kao dio svoje nacionalne i rasne povijesti. Židovima ovog doba, židovska teologija je bila neopozivo definirana i zauvijek kristalizirana.

The teachings and practices of Jesus regarding tolerance and kindness ran counter to the long-standing attitude of the Jews toward other peoples whom they considered heathen. For generations the Jews had nourished an attitude toward the outside world which made it impossible for them to accept the Master's teachings about the spiritual brotherhood of man. They were unwilling to share Yahweh on equal terms with the gentiles and were likewise unwilling to accept as the Son of God one who taught such new and strange doctrines.

The scribes, the Pharisees, and the priesthood held the Jews in a terrible bondage of ritualism and legalism, a bondage far more real than that of the Roman political rule. The Jews of Jesus' time were not only held in subjugation to the law but were equally bound by the slavish demands of the traditions, which involved and invaded every domain of personal and social life. These minute regulations of conduct pursued and dominated every loyal Jew, and it is not strange that they promptly rejected one of their number who presumed to ignore their sacred traditions, and who dared to flout their long-honored regulations of social conduct. They could hardly regard with favor the teachings of one who did not hesitate to clash with dogmas which they regarded as having been ordained by Father Abraham himself. Moses had given them their law and they would not compromise.

By the time of the first century after Christ the spoken interpretation of the law by the recognized teachers, the scribes, had become a higher authority than the written law itself. And all this made it easier for certain religious leaders of the Jews to array the people against the acceptance of a new gospel.

These circumstances rendered it impossible for the Jews to fulfill their divine destiny as messengers of the new gospel of religious freedom and spiritual liberty. They could not break the fetters of tradition. Jeremiah had told of the "law to be written in men's hearts," Ezekiel had spoken of a "new spirit to live in man's soul," and the Psalmist had prayed that God would "create a clean heart within and renew a right spirit." But when the Jewish religion of good works and slavery to law fell victim to the stagnation of traditionalistic inertia, the motion of religious evolution passed westward to the European peoples.

And so a different people were called upon to carry an advancing theology to the world, a system of teaching embodying the philosophy of the Greeks, the law of the Romans, the morality of the Hebrews, and the gospel of personality sanctity and spiritual liberty formulated by Paul and based on the teachings of Jesus.

Paul's cult of Christianity exhibited its morality as a Jewish birthmark. The Jews viewed

Nisu bili u stanju pomiriti Isusova djela i učenja koja su ih pozivala na trpeljivost i ljubaznost sa svojim duboko uvriježenim negativnim stavom prema drugim narodima koje su bez razlike nazivali poganima. Iz generacije u generaciju, Židovi su njegovali odbojan stav prema spoljašnjem svijetu i ovaj je stav stajao na putu njihovom prihvaćanju Gospodinovih učenja o duhovnom bratstvu ljudi. Nisu bili voljni podijeliti Jahvu s nežidovima kao sebi jednakima i jednako tako nisu htjeli prihvatiti Sina Božjeg koji je poučavao takve nove i čudne doktrine.

Književnici, farizeji i svećenici su držali Židove u groznom ropstvu ritualizma i legalizma, ropstvu koje je bilo daleko stvarnije od ropstva koje je nametala Rimska politička vlast. Židovi Isusovog doba nisu jedino bili primorani pokoriti se zakona, već su jednako bili okovani ropskim zahtjevima tradicije, zahtjevima koji su zahvaćali i dominirali u svakoj domeni njihovog osobnog i društvenog života. Ovi detaljni zakoni koji su određivali način ponašanja progonili su i dominirali kod svakog odanog židova i nije čudo što su se tako brzo odrekli osobe koja je pripadala njihovim redovima, a koja se usudila ismijati njihove dugo poštivane zakone društvenog ponašanja. Teško da su mogli s odobravanjem prihvatiti učenja osobe koja se bez oklijevanja sukobila s dogmama za koje su vjerovali da potječu od samog Oca Abrahama. Mojsije im je dao njihov zakon i oni nisu bili spremni na kompromis.

Tijekom prvog stoljeća p.K., nepisano tumačenje zakona od priznatih učitelja--književnika--je postalo višim autoritetom nego je bio sam pisani zakon. I upravo zahvaljujući tome, određene židovske religiozne vode su lakše mogle pridobiti narod da se suprotstavi prihvaćanju novog evanđelja.

Zbog ovih okolnosti Židovi nisu bili u stanju ispuniti svoju božansku sudbinu koju su trebali ostvariti kao glasnici novog evanđelja religiozne i duhovne slobode. Nisu bili u stanju raskinuti okove tradicije. Jeremija je govorio o "zakonu koji će biti stavljen u čovjekovu dušu i upisan u njegovo srce." Ezekije je govorio o "novom duhu koji će živjeti u čovjekovom srcu," dok je autor Psalma molio da Bog "čisto srce stvori u njemu i obnovi duh postojni." Ali kad je židovska religija dobročinstva i pokornosti zakonu postala žrtvom stagnacije tradicionalističke inercije, religiozna evolucija je nastavila teći među Evropskim narodima.

I tako su različiti narodi bili pozvani kao nositelji napredujuće teologije, sustava učenja koji je bio utjelovljenje grčke filozofije, rimskog zakona, židovske moralnosti i Pavlovog evanđelja osobne slobode utemeljenog na Isusovim učenjima.

Ispoljena moralnost Pavlovog kršćanskog kulta predstavlja židovsko obilježje. Židovi su

history as the providence of God--Yahweh at work. The Greeks brought to the new teaching clearer concepts of the eternal life. Paul's doctrines were influenced in theology and philosophy not only by Jesus' teachings but also by Plato and Philo. In ethics he was inspired not only by Christ but also by the Stoics.

The gospel of Jesus, as it was embodied in Paul's cult of Antioch Christianity, became blended with the following teachings:

1. The philosophic reasoning of the Greek proselytes to Judaism, including some of their concepts of the eternal life.
2. The appealing teachings of the prevailing mystery cults, especially the Mithraic doctrines of redemption, atonement, and salvation by the sacrifice made by some god.
3. The sturdy morality of the established Jewish religion.

The Mediterranean Roman Empire, the Parthian kingdom, and the adjacent peoples of Jesus' time all held crude and primitive ideas regarding the geography of the world, astronomy, health, and disease; and naturally they were amazed by the new and startling pronouncements of the carpenter of Nazareth. The ideas of spirit possession, good and bad, applied not merely to human beings, but every rock and tree was viewed by many as being spirit possessed. This was an enchanted age, and everybody believed in miracles as commonplace occurrences.

8. PREVIOUS WRITTEN RECORDS

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

1. The Gospel by Mark. John Mark wrote the earliest (excepting the notes of Andrew), briefest, and most simple record of Jesus' life. He presented the Master as a minister, as man among men. Although Mark was a lad lingering about many of the scenes which he depicts, his record is in reality the Gospel according to Simon Peter. He was early associated with Peter; later with Paul. Mark wrote this record at the instigation of Peter and on the earnest petition of the church at Rome. Knowing how consistently the Master refused to write out his teachings when on earth

promatrali povijest kao Božju providnost--Jahvino djelo. Grci su u ova nova učenja unijeli jasnije pojmove vječnog života. U pogledu teologije i filozofije, Pavlove doktrine su došle pod utjecaj ne samo Isusovih učenja već i Platona i Filona. Po etičnosti, nadahnula su ga ne samo Kristova već i stoička učenja.

Isusovo evanđelje, utjelovljeno u Pavlovom kultu antiohijskog kršćanstva, se pomiješalo sa sljedećim učenjima:

1. Filozofskim rasuđivanjem grčkih obraćenika koji su prihvatili Judaizam, uključujući i određene koncepte vječnog života.
2. Privlačnim učenjima suvremenih kultova misticizma, naročito mitraičke doktrine iskupljenja, okajanja i spasenja žrtvovanjem nekom bogu.
3. Postojanom moralnošću postojeće židovske religije.

Mediterranska Rimska Imperija, Partsko kraljevstvo i obližnji narodi su svi imali gruba i primitivna zemljopisna, astronomska i medicinska saznanja; i nije čudo što ih tako snažno dojmile ove nove i zapanjujuće izjave ovog Nazaretskog stolara. Ideje o opsjednutosti bilo dobrim ili zlim duhovima se nisu odnosile samo na ljudska bića, već se smatralo da je svaka stijena i svako drvo bilo opsjednuto duhovima. Bilo je to doba magije i svatko je smatrao čuda svakodnevnim pojavama.

8. RANIJI PISANI ZAPISI

Koliko god je to bilo moguće i ukoliko je dosljedno s našim dopuštenjima, nastojali smo iskoristiti i u određenoj mjeri koordinirati postojeće zapise o Isusovom životu na Urantiji. Premda smo imali na raspolaganju zapis apostola Andrije i premda nam je jako pomogao veliki broj nebeskih bića koja su bila na zemlji u vrijeme Michaelovog darivanja (naročito njegov Ispravljač koji je danas personaliziran), nastojali smo se koristiti takozvanim Evanđeljima po Matiji, Marku, Luki i Ivanu. Ovi izvodi iz Novog Zavjeta predstavljaju rezultate sljedećih okolnosti:

1. Evanđelje po Marku. Ivan Marko je napisao najraniji (s izuzetkom bilješki koje je ostavio Andrija), najkraći i najjednostavniji zapis Isusovog života. Predstavio je Gospodina kao služitelja, čovjeka među ljudima. Iako je Marko bio mladić koji se često puta zadesio na mjestu dešavanja prizora koje opisuje, njegov zapis je u stvarnosti Evanđelje prema Šimunu Petru. On je rano stupio u vezu s Petrom, kasnije Pavlom. Marko je napisao svoj zapis na Petrovo poticanje i na usrdnu molbu crkve u Rimu. Znajući

and in the flesh, Mark, like the apostles and other leading disciples, was hesitant to put them in writing. But Peter felt the church at Rome required the assistance of such a written narrative, and Mark consented to undertake its preparation. He made many notes before Peter died in A.D. 67, and in accordance with the outline approved by Peter and for the church at Rome, he began his writing soon after Peter's death. The Gospel was completed near the end of A.D. 68. Mark wrote entirely from his own memory and Peter's memory. The record has since been considerably changed, numerous passages having been taken out and some later matter added at the end to replace the latter one fifth of the original Gospel, which was lost from the first manuscript before it was ever copied. This record by Mark, in conjunction with Andrew's and Matthew's notes, was the written basis of all subsequent Gospel narratives which sought to portray the life and teachings of Jesus.

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

The Apostle Matthew did not write this Gospel. It was written by Isador, one of his disciples, who had as a help in his work not only Matthew's personal remembrance of these events but also a certain record which the latter had made of the sayings of Jesus directly after the crucifixion. This record by Matthew was written in Aramaic; Isador wrote in Greek. There was no intent to deceive in accrediting the production to Matthew. It was the custom in those days for pupils thus to honor their teachers.

Matthew's original record was edited and added to in A.D. 40 just before he left Jerusalem to engage in evangelistic preaching. It was a private record, the last copy having been destroyed in the burning of a Syrian monastery in A.D. 416.

Isador escaped from Jerusalem in A.D. 70 after the investment of the city by the armies of Titus, taking with him to Pella a copy of Matthew's notes. In the year 71, while living at Pella, Isador wrote the Gospel according to Matthew. He also had with him the first four fifths of Mark's narrative.

3. The Gospel by Luke. Luke, the physician of Antioch in Pisidia, was a gentile convert of Paul, and he wrote quite a different story of the Master's life. He began to follow Paul and learn of the life and teachings of Jesus in A.D. 47. Luke preserves much of the "grace of the Lord Jesus Christ" in his record as he

kao je Gospodin dosljedno odbijao zapisati svoja učenja za svog života na zemlji i u tjelesnom obličju, Marko je, kao i apostoli i drugi vodeći učenici, oklijevao da ih zapiše. Ali Petar je osjećao da je crkva u Rimu trebala pomoć koju bi joj pružila takva pripovijed i Marko je pristao prihvatiti se njene pripreme. Napisao je mnoge zabilješke prije Petrove smrti, 67. godine N.E. i u skladu s osnovnim crtama koje je Petar odobrio i koje je namjerio crkvi u Rimu, počeo je pisanje svoga evanđelja uskoro nakon Petrove smrti. Evanđelje je završeno pred kraj 68. godine N.E. Zapis je naknadno značajno izmijenjen, brojni odlomci su izostavljeni i nešto materijala je dodano kako bi nadomjestilo jednu petinu izvornog Evanđelja koje je izgubljeno prije nego je rukopis umnožen. Ovaj je zapis prema Marku, zajedno s Andrijinim i Matijinim zabiljškama, bio pisana osnova koja je poslužila svim kasnijim pripovijedanjima Evanđelja koja su nastojala predstaviti Isusov život i učenja.

2. Evanđelje po Matiji. Ovo takozvano Evanđelje po Matiji predstavlja zapis Gospodinovog života koji je napisan radi prosvjetljenja židovskih kršćana. Autor ovog zapisa neprestano nastoji naglasiti kako je u Isusovom životu "izvršeno što je Gospodin rekao po proroku." Evanđelje po Matiji predstavlja Isusa kao Davidovog sina ukazujući na njegovo veliko poštovanje prema zakonima i prorocima.

Apostol Matija nije napisao ovo Evanđelje. Njega je napisao učenik po imenu Izador koji se poslužio jedino Matijinim osobnim sjećanjem na ove događaje, kao i određenim zapisom Isusovih riječi koje je Matija zabilježio neposredno nakon Isusovog raspeća. Ovaj Matijin zapis je napisan na armejskom; Izador je pisao na grčkom. Izador nije imao loše namjere kad je predstavio Matiju kao autora. Učenici su u to vrijeme imali običaj na ovaj način ukazati počast svojim učiteljima.

Matijin izvorni zapis je prepravljen i proširen 40. godine p.K., neposredno prije nego što će napustiti Jeruzalem da se posveti evangeličkom propovijedanju. Bio je to privatni zapis i posljednja kopija je uništena u požaru koji je razorio sirijski manastir 416. godine p.K.

Izador je pobjegao iz Jeruzalema 70. godine p.K. nakon što su Titove vojske napale grad, sa sobom ponijevši u Pelu kopiju Matijinih rukopisa. 71. godine p.K., dok je živio u Peli, Izador je napisao Evanđelje po Matiji. On je također imao prve četiri petine Markove pripovijedi.

3. Evanđelje po Luki. Luka, doktor iz Antiohije u Fisidiji, koji nije imao židovsko porijeklo, Pavlov obraćenik koji je napisao dosta drugačiju priču Gospodinovog života. Počeo je slijediti Pavla i učiti o Isusovom životu i učenjima 47. godine p.K. Luka je u svojim zabilješkama očuvao dosta "milosti Gospodina

gathered up these facts from Paul and others. Luke presents the Master as "the friend of publicans and sinners." He did not formulate his many notes into the Gospel until after Paul's death. Luke wrote in the year 82 in Achaia. He planned three books dealing with the history of Christ and Christianity but died in A.D. 90 just before he finished the second of these works, the "Acts of the Apostles."

As material for the compilation of his Gospel, Luke first depended upon the story of Jesus' life as Paul had related it to him. Luke's Gospel is, therefore, in some ways the Gospel according to Paul. But Luke had other sources of information. He not only interviewed scores of eyewitnesses to the numerous episodes of Jesus' life which he records, but he also had with him a copy of Mark's Gospel, that is, the first four fifths, Isador's narrative, and a brief record made in the year A.D. 78 at Antioch by a believer named Cedus. Luke also had a mutilated and much-edited copy of some notes purported to have been made by the Apostle Andrew.

4. The Gospel of John. The Gospel according to John relates much of Jesus' work in Judea and around Jerusalem which is not contained in the other records. This is the so-called Gospel according to John the son of Zebedee, and though John did not write it, he did inspire it. Since its first writing it has several times been edited to make it appear to have been written by John himself. When this record was made, John had the other Gospels, and he saw that much had been omitted; accordingly, in the year A.D. 101 he encouraged his associate, Nathan, a Greek Jew from Caesarea, to begin the writing. John supplied his material from memory and by reference to the three records already in existence. He had no written records of his own. The Epistle known as "First John" was written by John himself as a covering letter for the work which Nathan executed under his direction.

All these writers presented honest pictures of Jesus as they saw, remembered, or had learned of him, and as their concepts of these distant events were affected by their subsequent espousal of Paul's theology of Christianity. And these records, imperfect as they are, have been sufficient to change the course of the history of Urantia for almost two thousand years.

[Acknowledgment: In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, I have drawn freely upon all sources of record and planetary information. My ruling motive has been to prepare a record which will not only be enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. As far as possible I have derived my information from purely

Isusa Krista," dok je ove činjenice dobio od Pavla kao i drugih. Luka predstavlja Gospodina kao "prijatelja carinika i grešnika." Tek nakon Pavlove smrti sabrao je svoje brojne zabilješke u organizirano Evandjelje. Luka je pisao 82. godine na Ahaji. Planirao je napisati tri knjige o povijesti Krista i kršćanstva, ali je umro 90. godine p.K., neposredno prije završetka svog drugog zapisa, "Djela Apostolskih."

Kao materijal za pisanje Evandjelja, Luka je prvo koristio pripovijed Isusovog životu koju je čuo od Pavla. Evandjelje po Luki je stoga u neku ruku, Evandjelje po Pavlu. Ali Luka je koristio i druge izvore informacije. Ne samo što je govorio s velikim brojem ljudi koji su posvjedočili Isusov život, već je kod sebe imao i kopiju Evandjelja po Marku tj. prve četiri petine ovog materijala, kao i Izadorov zapis i kratku zabilješku vjernika po imenu Kedeš načinjenu 78. godine p.K. u Antiohiji. Luka je također imao unakaženu i dosta izmijenjenu kopiju određenih zabilješki koje su ukazivale na moguće djelo apostola Andrije.

4. Evandjelje po Ivanu. Evandjelje po Ivanu govori o većem dijelu Isusovog rada u Judeji i okolici Jeruzalema i ovaj materijal ne ulazi u sastav drugih zapisa. Ovo je takozvano Evandjelje po Zabeđejevom sinu Ivanu i premda ga nije napisao sam Ivan, on mu je dao nadahnuće. Od prvog zapisa, ovaj je materijal više puta izmijenjen kako bi djelovao kao Ivanovo osobno djelo. Pri pisanju ovog zapisa, Ivan je imao i druga Evandjelja i mogao je uočiti nedostatak velikog dijela materijala; prema tome 101. godine p.K., ponukao je svog prijatelja Natana, grčkog židova iz Cezareje, da počne s pisanjem. Ivan je diktirao ovaj materijal prema sjećanju, vodeći se prema tri postojeća zapisa. Zabilješku koja je poznata kao "Prva Ivanova poslanica" Ivan je napisao kao popratno pismo radu koji je Natanije izvršavao prema njegovim uputama.

Svi ovi autori su zabilježili svoje iskrene predstave Isusa kojeg su bilo vidjeli, zapamtili ili o kojem su čuli i kao što su njihove predstave ovih dalekih događaja izmijenjene naknadnim prihvaćanjem Pavlove teologije kršćanstva. I ovi nesavršeni zapisi su bili dovoljni da izmijene povijest Urantije kroz gotovo dvije tisuće godina.

[Izvršavajući svoj zadatak i vodeći se prema svojoj punomoći da preformuliram učenja i ispričavam radnje Isusa iz Nazareta, slobodno sam se koristio svim izvorima zapisa planetarne informacije. Moj glavni motiv je bio priprema zapisa koji trebaju prosvjetliti ne samo sadašnju generaciju, već koji također trebaju pomoći svim budućim generacijama. Iz velike mase informacije koja mi je bila na raspolaganju, izabrao sam ono što je bilo najprikladnije imajući u vidu ovu namjeru. Koliko god

human sources. Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns. Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives. I well know that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human expressions, I have next resorted to the memory resources of my own order of earth creatures, the midways. And when that secondary source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

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

While I, with the collaboration of my eleven associate fellow midways and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator. I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology. In behalf of the Brotherhood of the United Midways of Urantia, I most gratefully acknowledge our indebtedness to all sources of record and concept which have been hereinafter utilized in the further elaboration of our restatement of Jesus' life on earth.]

je to bilo moguće, koristio sam informaciju koju sam našao iz ljudskih izvora. Jedino kad to nije bilo moguće, pribjegao sam korištenju zabilješki nadljudskog porijekla. Kad god su ideje i pojmovi Isusovog života i učenja bili prihvatljivo iskazani od strane ljudskog uma, uvijek sam davao prednost takvim prividno ljudskim misaonim uzorcima. Iako sam nastojao uskladiti jezički izraz kako bi ga bolje prilagodio našem pojmu stvarnog značenja i istinskog smisla Gospodinovog života i učenja, koliko god je to bilo moguće, drzao sam se stvarnog ljudskog pojma i misaonog uzorka u svim mojim pripovijedima. Dobro znam da će se oni pojmovi koji su potekli od ljudskog uma pokazati prihvatljivijim i korisnijim svim drugim ljudskim umovima. Kada nisam bio u stanju naći neophodne pojmove u ljudskim zapisima ili izrazima, koristio sam sjećanja međubića, moje vrste zemaljskih bića. I kad ovaj drugorazredni izvor informacije nije bio adekvatan, bez oklijevanja sam koristio nadplanetarne izvore informacije.

Sabrana sjećanja iz kojih sam pripremio ovu pripovijed Isusovog života i učenja – neovisno o sjećanju na zapis apostola Andrije – obuhvaća dragulje misli i nadmoćne ideje Isusovih učenja sakupljenih od strane više od dvije tisuće ljudskih bića koja su živjela na zemlji od Isusovog vremena pa sve do pisanja ovih otkrivenja ili pravilnije prepričavanja. Koristio sam se dozvolom da iznesem otkrivenje jedino u slučaju da ljudski zapisi i pojmovi nisu dali adekvatan misaoni uzorak. Nalog i dopuštenje za sastav ovog otkrivenja zabranjuju korištenje izvanljudskih izvora informacije ili izraza sve dok ne budem u stanju dokazati da nisam uspio naći neophodne pojmovne izraze u posve ljudsim izvorima.

Dok sam u suradnji s drugih jedanaest međubića i pod nadzorom Melkizedeka iz zapisa, predstavio ovaj zapis u skladu s vlastitim shvaćanjem metoda djelotvorne organizacije i prema vlastitom izboru neposrednog načina izražavanja, svejedno većina ideja pa čak i neki djelotvorni izrazi koje sam upotrijebio, vuku porijeklo od umova mnogih rasa; ovi ljudi su živjeli na zemlji od generacija neposredno nakon Isusovog darovanja pa sve do onih koji još uvijek žive u vrijeme izvršenja ovog poduzeća. Moj rad se umnogome više sastojao od sabiranja i editiranja nego od stvarnog pisanja. Dajući prednost izvorima ljudskog porijekla, bez oklijevanja sam se poslužio ovim sakupljenim idejama i pojmovima koji su mi pomogli da stvorim najdjelotvorniju predstavu Isusovog života i da preformuliram njegova neusporediva učenja na način koji će djelovati najizražajnije i koji će voditi sveopćem unaprijeđenju karakterističnog načina izražavanja. U ime Bratstva Urantija Međubića, s najvećom zahvalnošću priznajem dug svim izvorima zapisa i pojmova koji su korišteni pri slijedećoj definiciji Isusovog zemaljskog života.)