

PAPER 134
THE TRANSITION YEARS

DURING the Mediterranean journey Jesus had carefully studied the people he met and the countries through which he passed, and at about this time he reached his final decision as to the remainder of his life on earth. He had fully considered and now finally approved the plan which provided that he be born of Jewish parents in Palestine, and he therefore deliberately returned to Galilee to await the beginning of his lifework as a public teacher of truth; he began to lay plans for a public career in the land of his father Joseph's people, and he did this of his own free will.

Jesus had found out through personal and human experience that Palestine was the best place in all the Roman world wherein to set forth the closing chapters, and to enact the final scenes, of his life on earth. For the first time he became fully satisfied with the program of openly manifesting his true nature and of revealing his divine identity among the Jews and gentiles of his native Palestine. He definitely decided to finish his life on earth and to complete his career of mortal existence in the same land in which he entered the human experience as a helpless babe. His Urantia career began among the Jews in Palestine, and he chose to terminate his life in Palestine and among the Jews.

1. THE THIRTIETH YEAR (A.D. 24)

After taking leave of Gonod and Ganid at Charax (in December of A.D. 23), Jesus returned by way of Ur to Babylon, where he joined a desert caravan that was on its way to Damascus. From Damascus he went to Nazareth, stopping only a few hours at Capernaum, where he paused to call on Zebedee's family. There he met his brother James, who had sometime previously come over to work in his place in Zebedee's boatshop. After talking with James and Jude (who also chanced to be in Capernaum) and after turning over to his brother James the little house which John Zebedee had managed to buy, Jesus went on to Nazareth.

At the end of his Mediterranean journey Jesus had received sufficient money to meet his living expenses almost up to the time of the beginning of his public ministry. But aside from Zebedee of Capernaum and the people whom he met on this extraordinary trip, the world never knew that he made this journey. His family always believed that he spent this time in study at Alexandria. Jesus never confirmed these beliefs, neither did he make open denial of such misunderstandings.

During his stay of a few weeks at Nazareth, Jesus visited with his family and friends, spent some time at the repair shop with his brother Joseph, but

POGLAVLJE 134
PRIJELAZNE GODINE

ISUS JE za vrijeme putovanja Sredozemljem pažljivo proučavao ljude koji je sretao i zemlje kroz koje je putovao, te je otprilike u ovo doba donio konačnu odluku vezano uz ostatak svog zemaljskog života. U cjelosti je razmotrio i ovom prilikom konačno odobrio plan svog rođenja u obličju djeteta židovskih roditelja u Palestini, te se stoga namjeravao vratiti u Galileju kako bi tu sačekao na početak svog životnog rada posvećenog javnom poučavanju istine; slobodnom voljom i vlastitim odlukama počeo je graditi planove o javnoj aktivnosti u zemlji i među narodom svog oca Josipa.

Na temeljima osobnog i ljudskog iskustva Isus je ustanovio da je od cijelog rimskog svijeta Palestina bila najpogodnije mjesto za izvedbu završnih poglavlja i epizoda njegovog zemaljskog života. Prvi put je bio potpuno zadovoljan idejom otvorenog očitovanja svoje istinske naravi i otkrivenja svog božanskog identiteta među Židovima i ostalim narodima svoje rodne Palestine. Čvrsto je odlučio okončati svoj zemaljski život i dovršiti svoju smrtničku egzistenciju tamo gdje je stekao svoje prvo ljudsko iskustvo u obličju bespomoćnog djeteta. Njegov životni rad na Urantiji je započeo među palestinskim Židovima i on je odlučio dovršiti svoj život u Palestini i među Židovima.

1. TRIDESETA GODINA (24. GODINA P.K.)

Nakon što se u Karaksu oprostio od Gonoda i Ganida (studenog 23. godine p.K.), Isus se vratio preko Ura do Babilona, gdje se pridružio pustinjском karavanu koji je putovao prema Damasku. Iz Damaska je otišao u Nazaret, zaustavljajući se jedino na nekoliko časova u Kafarnaumu da se javi Zebedejevoj obitelji. Tu je sreo svog brata Jakova koji je nakon Isusovog odlaska preuzeo njegovo mjesto u Zebedejevoj radionici. Nakon što je porazgovarao s Jakovom i Judom (koji se također zadesio u Kafarnaumu) i nakon što je bratu Jakovu predao manju kuću koju je Ivan Zebedej uspio kupiti, Isus se vratio u Nazaret.

Po svršetku putovanja Sredozemljem, Isus je primio dovoljno novaca kako bi podmirio svoje troškove gotovo do samog početka javne službe. Ali izuzev Zebedeja i ljudi koje je sreo na ovom nesvakidašnjem putovanju, svijet nikad nije doznao da je Isus išao na ovu turneju. Njegova obitelj je uvijek vjerovala da je Isus proveo ovo razdoblje studirajući u Aleksandriji. Isus nikad nije potvrdio ova vjerovanja niti je ikad otvoreno zanijekao takve zablude.

Za vrijeme svog višetjednog boravka u Nazaretu, Isus je posjetio svoju obitelj i prijatelje, proveo nešto vremena sa svojim bratom Josipom

devoted most of his attention to Mary and Ruth. Ruth was then nearly fifteen years old, and this was Jesus' first opportunity to have long talks with her since she had become a young woman.

Both Simon and Jude had for some time wanted to get married, but they had disliked to do this without Jesus' consent; accordingly they had postponed these events, hoping for their eldest brother's return. Though they all regarded James as the head of the family in most matters, when it came to getting married, they wanted the blessing of Jesus. So Simon and Jude were married at a double wedding in early March of this year, A.D. 24. All the older children were now married; only Ruth, the youngest, remained at home with Mary.

Jesus visited with the individual members of his family quite normally and naturally, but when they were all together, he had so little to say that they remarked about it among themselves. Mary especially was disconcerted by this unusually peculiar behavior of her first-born son.

About the time Jesus was preparing to leave Nazareth, the conductor of a large caravan which was passing through the city was taken violently ill, and Jesus, being a linguist, volunteered to take his place. Since this trip would necessitate his absence for a year, and inasmuch as all his brothers were married and his mother was living at home with Ruth, Jesus called a family conference at which he proposed that his mother and Ruth go to Capernaum to live in the home which he had so recently given to James. Accordingly, a few days after Jesus left with the caravan, Mary and Ruth moved to Capernaum, where they lived for the rest of Mary's life in the home that Jesus had provided. Joseph and his family moved into the old Nazareth home.

This was one of the more unusual years in the inner experience of the Son of Man; great progress was made in effecting working harmony between his human mind and the indwelling Adjuster. The Adjuster had been actively engaged in reorganizing the thinking and in rehearsing the mind for the great events which were in the not then distant future. The personality of Jesus was preparing for his great change in attitude toward the world. These were the in-between times, the transition stage of that being who began life as God appearing as man, and who was now making ready to complete his earth career as man appearing as God.

2. THE CARAVAN TRIP TO THE CASPIAN

It was the first of April, A.D. 24, when Jesus left Nazareth on the caravan trip to the Caspian Sea region. The caravan which Jesus joined as its conductor was going from Jerusalem by way of Damascus and Lake Urmia through Assyria, Media,

u radionici, dok je najveću pažnju posvetio Mariji i Rutu. Ruti je u to vrijeme bilo gotovo petnaest godina i otkako je postala mlada žena, ovo je bila Isusova prva prilika da s njom nadugačko porazgovara.

Dok su se Šimun i Juda već dulje vremena namjeravali oženiti, nisu to htjeli učiniti bez Isusovog pristanka; tako su odlagali svoje planove sve do povratka njihovog najstarijeg brata. Premda su po većini pitanja svi smatrali Jakova glavom obitelji, kad se radilo o ženidbi htjeli su primiti Isusov blagoslov. Šimun i Juda su tako održali dvostruku svadbu ranog ožujka 24. godine p.K. Sva starija djeca su se već poudavala i poženila; jedino je najmlađe dijete, Ruta, još uvijek bila doma s Marijom.

Dok se Isus prilično normalno družio s individualnim članovima svoje obitelji, svi su primijetili da je pri obiteljskim skupovima uvijek bio vrlo tih. Marija je naročito bila uzrujana ovim ponešto čudnim ponašanjem svog prvorođenog sina.

Otprilike u vrijeme kad se Isus spremao napustiti Nazaret, ozbiljno se razbolio vodič velikog karavana koji je prolazio gradom i kako je govorio više jezika, Isus se javio da preuzme njegovo mjesto. Kako je putovanje zahtijevalo da Isus bude odsutan cijelu godinu i kako su sva njegova braća bila poženjena dok mu je majka živjela doma s Rutom, Isus je sazvao obiteljski sastanak na kojem je predložio da majka s Rutom ode živjeti u kući koju im je kupio u Kafarnaumu, a koju je nedavno preveo na Jakova. Tako su se nekoliko dana nakon što je Isusov karavan napustio Nazaret Marija i Ruta preselile u Kafarnaum u kuću koju im je Isus kupio, gdje su živjele do kraja Marijinog života. Josip se sa svojom obitelji preselio u staru obiteljsku kuću u Nazaretu.

Bila je to jedna od neobičnijih godina u unutarnjem iskustvu Sina Čovječjeg; tijekom ove godine značajno je unaprijeđen radni sklad između njegovog uma i unutarnjeg Ispravljača. Ispravljač se ozbiljno bavio reorganizacijom misli i pripremom Isusovog uma za velike događaje na koje nije trebalo dugo čekati. Isusova ličnost se pripremala za veliku promjenu u njegovom stavu prema svijetu. Bila je to posrednička faza, prijelazno razdoblje u životu ovog bića koje je započelo život kao Bog u ulozi čovjeka i koje se sada spremalo okončati svoj ljudski život kao čovjek u ulozi Boga.

2. KARAVANSKO PUTOVANJE OKO KASPIJSKOG JEZERA

Isus je napustio Nazaret putujući karavanom prema Kaspijskom jezeru prvog travnja 24. godine p.K. Karavan kojem se Isus pridružio u ulozi vodiča išao je iz Jeruzalema preko Damaska i Urmijskog jezera kroz Asiriju, Mediju i Pariju do jugoistočne

and Parthia to the southeastern Caspian Sea region. It was a full year before he returned from this journey.

For Jesus this caravan trip was another adventure of exploration and personal ministry. He had an interesting experience with his caravan family--passengers, guards, and camel drivers. Scores of men, women, and children residing along the route followed by the caravan lived richer lives as a result of their contact with Jesus, to them, the extraordinary conductor of a commonplace caravan. Not all who enjoyed these occasions of his personal ministry profited thereby, but the vast majority of those who met and talked with him were made better for the remainder of their natural lives.

Of all his world travels this Caspian Sea trip carried Jesus nearest to the Orient and enabled him to gain a better understanding of the Far-Eastern peoples. He made intimate and personal contact with every one of the surviving races of Urantia excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them. The Europeans from the Far West and the Asiatics from the Far East alike gave attention to his words of hope and eternal life and were equally influenced by the life of loving service and spiritual ministry which he so graciously lived among them.

The caravan trip was successful in every way. This was a most interesting episode in the human life of Jesus, for he functioned during this year in an executive capacity, being responsible for the material entrusted to his charge and for the safe conduct of the travelers making up the caravan party. And he most faithfully, efficiently, and wisely discharged his multiple duties.

On the return from the Caspian region, Jesus gave up the direction of the caravan at Lake Urmia, where he tarried for slightly over two weeks. He returned as a passenger with a later caravan to Damascus, where the owners of the camels besought him to remain in their service. Declining this offer, he journeyed on with the caravan train to Capernaum, arriving the first of April, A.D. 25. No longer did he regard Nazareth as his home. Capernaum had become the home of Jesus, James, Mary, and Ruth. But Jesus never again lived with his family; when in Capernaum he made his home with the Zebedees.

3. THE URMIA LECTURES

On the way to the Caspian Sea, Jesus had stopped several days for rest and recuperation at the old Persian city of Urmia on the western shores of Lake Urmia. On the largest of a group of islands situated a short distance offshore near Urmia was located a large building--a lecture amphitheater--

oblasti Kaspijskog jezera. Isus je proveo punu godinu dana na ovom putovanju.

Ovo karavansko putovanje je pružilo Isusu još jednu priliku za istraživačku pustolovinu i osobnu službu. Proživio je zanimljive događaje sa svojom karavanskom obitelji putnika, čuvara i vodiča deva. Zahvaljujući kontaktu s Isusom koji je s njihovog gledišta bio jedino neobični vodič običnog karavana, obogaćeni su životi velikog broja muškaraca, žena i djece koji su se zatekli na karavanskoj stazi. Dok svi koji su primili ovu osobnu službu nisu iz nje uspjeli izvući korist, velika većina koja je imala priliku upoznati Isusa i s njim porazgovarati je postala boljim osobama do kraja njihovog prirodnog života.

Od svih svjetskih putovanja, ova turneja Kaspijskim jezerom najviše je upoznala Isusa s Istokom, donijevši mu bolje razumijevanje dalekoistočnih naroda. Uspio je ostvariti blizak i osoban kontakt sa svim ondašnjim ljudskim rasama Urantije s izuzetkom crvenokožaca. Jednako je uživao u osobnoj službi ovim različitim rasama i miješanim narodima i svi su bili otvoreni živućoj istini koju im je donio. Evropljani s Dalekog zapada kao i Azijati s Dalekog istoka jednako su poklonili pažnju njegovim riječima nade i vječnog života, dok je život brižne duhovne službe koji je Isus tako dostojanstveno među njima živio na sve njih ostavio jednako snažan dojam.

Karavansko putovanje je bilo uspješno u svakom pogledu. Bila je to najzanimljivija epizoda Isusovog ljudskog života kako je cijele godine imao priliku djelovati u izvršnoj funkciji, snoseći odgovornost ne samo za povjereni materijal već i za sigurnost karavanskih putnika. I on je obavljao svoje mnogostruke dužnosti s najvišom odanošću, djelotvornošću i mudrošću.

Po povratku iz oblasti Kaspijskog jezera Isus se povukao s pozicije karavanskog vodiča na jezeru Urmiji gdje se zadržao nešto više od dva tjedna. Vratio se kao redovni putnik narednim karavanom za Damask, gdje su ga vlasnici deva molili da ostane u njihovoj službi. Odbijajući ovu ponudu uputio se karavanom do Kafarnauma, gdje je stigao prvog travnja 25. godine p.K. Isus više nije smatrao Nazaret svojim gradom. Kafarnaum je sada bio grad Isusa, Jakova, Marije i Rute. Ali Isus više nikad nije živio sa svojom obitelji; kad god se našao u Kafarnaumu, uvijek bi se smjestio u domu Zebedejeve obitelji.

3. PREDAVANJA U URMIJU

Na putu prema Kaspijskom jezeru Isus je zastao da predahne i da se osvježi nekoliko dana u starom perzijskom gradu Urmiji smještenom na zapadnim obalama Urmijskog jezera. Na najvećem otoku nedaleko od obale blizu Urmije nalazila se velika zgrada koja je zapravo bila amfiteatar posvećen

dedicated to the "spirit of religion." This structure was really a temple of the philosophy of religions.

This temple of religion had been built by a wealthy merchant citizen of Urmia and his three sons. This man was Cymboyton, and he numbered among his ancestors many diverse peoples.

The lectures and discussions in this school of religion began at 10:00 o'clock every morning in the week. The afternoon sessions started at 3:00 o'clock, and the evening debates opened at 8:00 o'clock. Cymboyton or one of his three sons always presided at these sessions of teaching, discussion, and debate. The founder of this unique school of religions lived and died without ever revealing his personal religious beliefs.

On several occasions Jesus participated in these discussions, and before he left Urmia, Cymboyton arranged with Jesus to sojourn with them for two weeks on his return trip and give twenty-four lectures on "The Brotherhood of Men," and to conduct twelve evening sessions of questions, discussions, and debates on his lectures in particular and on the brotherhood of men in general.

In accordance with this arrangement, Jesus stopped off on the return trip and delivered these lectures. This was the most systematic and formal of all the Master's teaching on Urantia. Never before or after did he say so much on one subject as was contained in these lectures and discussions on the brotherhood of men. In reality these lectures were on the "Kingdom of God" and the "Kingdoms of Men."

More than thirty religions and religious cults were represented on the faculty of this temple of religious philosophy. These teachers were chosen, supported, and fully accredited by their respective religious groups. At this time there were about seventy-five teachers on the faculty, and they lived in cottages each accommodating about a dozen persons. Every new moon these groups were changed by the casting of lots. Intolerance, a contentious spirit, or any other disposition to interfere with the smooth running of the community would bring about the prompt and summary dismissal of the offending teacher. He would be unceremoniously dismissed, and his alternate in waiting would be immediately installed in his place.

These teachers of the various religions made a great effort to show how similar their religions were in regard to the fundamental things of this life and the next. There was but one doctrine which had to be accepted in order to gain a seat on this faculty--every teacher must represent a religion which recognized God--some sort of supreme Deity. There were five independent teachers on the faculty who did not

predavanjima o "duhu religije." Ova građevina je ustvari bila hram filozofije mnogobrojnih religija.

Ovaj hram religije predstavlja djelo bogatog Urmijskog trgovca i njegova tri sina. Ovaj trgovac po imenu Simbojton predstavlja rezultat miješanja više različitih naroda.

Svakog dana u deset ujutro držana su različita predavanja i rasprave u ovoj školi religioznog učenja. Poslijepodnevna zasjedanja su otvarana u tri sata, dok su večernje diskusije otvarane u osam. Nad predavanjima su uvijek predsjedavali bilo Simbojton ili jedan od njegova tri sina i sjednice su obuhvaćale učenja, rasprave i diskusije. Utemeljitelj ove jedinstvene škole je živio i okončao svoj život a da nikad nije obznano svoja osobna religiozna vjerovanja.

Isus je više puta sudjelovao u ovim raspravama i prije nego što će napustiti Urmiju, Simbojton se dogovorio s Isusom da ostane kod njih dva tjedna pri povratnom putovanju i da održi dvadeset četiri predavanja o "Bratstvu ljudi" i dvanaest večernjih predavanja s pitanjima, raspravama i diskusijama vezanim bilo uz njegova pojedinačna učenja ili bratstvo ljudi uopćeno.

Isus se pri povratku zaustavio da održi ugovorena predavanja. Bile su to najsistematičnije i najformalnije pouke koje je Učitelj imao prilike održati na Urantiji. Nikada prije niti ikad zatim Isus nije govorio tako opsežno o jednom predmetu pouke kao što je bio slučaj prilikom ovih nauka o bratstvu ljudi. Njegova predavanja su bila vezana uz "Kraljevstvo Božje" i "Kraljevsta ljudi."

Među pripadnicima nastavničkog osoblja ovog hrama religiozne filozofije bilo je preko trideset religija i religioznih kultova. Svakog učitelja je birala, izdržavala i u cjelosti akreditirala njegova religiozna grupa. Nastavničko vijeće je u ovom razdoblju brojilo otprilike sedamdeset pet članova i svakih desetak osoba je dijelilo jednu kućicu. Sa svakom mjesječevom mjenom, ždrijebom je mijenjano članstvo ovih grupa. Netrpeljivost, prepirke ili bilo koji drugi ispad koji je remetio miran tijek komunalnih poslova smjesta i bez okolišanja su bili praćeni smicanjem s dužnosti. Prekršitelj je neceremonijalno otpuštan s dužnosti i na njegovo mjesto je smjesta postavljan zamjenik.

Svaki učitelj je nastojao pokazati kako je njegova religija sličila svim drugim religijama po osnovnim pitanjima ovog i narednog života. Kako bi postao dijelom nastavničkog osoblja, svaki je učitelj morao zadovoljiti jedan jedini kriterij--morao je zastupati religiju koja je priznavala Boga--neku vrstu vrhovnog Božanstva. Među nastavničkim osobljem su bila i tri nezavisna učitelja koja nisu zastupala ni

represent any organized religion, and it was as such an independent teacher that Jesus appeared before them.

[When we, the midwayers, first prepared the summary of Jesus' teachings at Urmia, there arose a disagreement between the seraphim of the churches and the seraphim of progress as to the wisdom of including these teachings in the Urantia Revelation. Conditions of the twentieth century, prevailing in both religion and human governments, are so different from those prevailing in Jesus' day that it was indeed difficult to adapt the Master's teachings at Urmia to the problems of the kingdom of God and the kingdoms of men as these world functions are existent in the twentieth century. We were never able to formulate a statement of the Master's teachings which was acceptable to both groups of these seraphim of planetary government. Finally, the Melchizedek chairman of the revelatory commission appointed a commission of three of our number to prepare our view of the Master's Urmia teachings as adapted to twentieth-century religious and political conditions on Urantia. Accordingly, we three secondary midwayers completed such an adaptation of Jesus' teachings, restating his pronouncements as we would apply them to present-day world conditions, and we now present these statements as they stand after having been edited by the Melchizedek chairman of the revelatory commission.]

4. SOVEREIGNTY--DIVINE AND HUMAN

The brotherhood of men is founded on the fatherhood of God. The family of God is derived from the love of God--God is love. God the Father divinely loves his children, all of them.

The kingdom of heaven, the divine government, is founded on the fact of divine sovereignty--God is spirit. Since God is spirit, this kingdom is spiritual. The kingdom of heaven is neither material nor merely intellectual; it is a spiritual relationship between God and man.

If different religions recognize the spirit sovereignty of God the Father, then will all such religions remain at peace. Only when one religion assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers.

Religious peace--brotherhood--can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign.

jednu organiziranu religiju i Isus je ovom prilikom djelovao u upravo takvoj ulozi.

[Kad smo mi, srednja bića, počeli raditi na pripremi sažetka Isusovih učenja u Urmiji, među serafima crkava i serafima napretka se javio slijedeći raskol: Da li je bilo mudro uključiti ova učenja među nova otkrivenja Urantije? U usporedbi s Isusovim dobom danas na zemlji vladaju tako različiti uvjeti kako u pogledu religije tako i u pogledu ljudskih vlada, da je uistinu teško uskladiti Učiteljeve pouke upućene u Urmiji s problemima vezanim uz ulogu Božjeg kraljevstva i ljudskih vlada kakve danas postoje na svijetu. Mi nismo bili u stanju predstaviti Učiteljev nauk na način koji bi bio prihvatljiv objema grupama serafa koji djeluju u sastavu planetarne vlade. Melkizedek koji predsjedava komisijom otkrivenja je konačno odredio tročlani komitet srednjih bića koji je primio dužnost da predoči vlastito gledište Učiteljevih pouka u Urmiji usklađenih s religioznim i političkim uvjetima koji vladaju na Urantiji u dvadesetom stoljeću. Sukladno ovom nalogu i u suradnji s druga dva suradnika koji pripadaju srednjim bićima drugog reda, pripremio sam adaptaciju Isusovih učenja i novu formulaciju njegovih proglašenja koja se može primijeniti na suvremene svjetske okolnosti; ove izjave je zatim pregledao Melkizedek koji predsjedava komisijom otkrivenja i ova učenja slijede u naredom poglavlju.]

4. SUVERENA VLAST--BOŽANSKA I LJUDSKA

Bratstvo ljudi počiva na temeljima Božjeg očinstva. Božja obitelj predstavlja rezultat Božje ljubavi--Bog je ljubav. Bog Otac božanski voli svoju djecu--svu svoju djecu.

Nebesko kraljevstvo, božanska vlada, počiva na temeljima činjenice božanske vlasti--Bog je duh. Kako je Bog duh, ovo je duhovno kraljevstvo. Nebesko kraljevstvo nije ni materijalno niti posve intelektualno; ono je duhovni odnos između Boga i čovjeka.

Sve religije koje budu priznale da vlast duha pripada Bogu Ocu, mogu biti u stanju očuvati uzajamni mir. Jedino ako neka religija pretpostavi da ima određenu premoć i autoritet nad svim drugim religijama, ona si može dopustiti netrpeljivost prema drugim religijama ili se može usuditi da progna druge religiozne vjernike.

Religiozni mir--bratstvo--ne može postojati ako religije ne budu spremne potpuno odustati od svakog oblika crkvenog autoriteta i u cjelosti odbaciti svako nastojanje na ostvarenju duhovne vlasti. Jedino Bog ima suverenu vlast i ovo je vlast duha.

You cannot have equality among religions (religious liberty) without having religious wars unless all religions consent to the transfer of all religious sovereignty to some superhuman level, to God himself.

The kingdom of heaven in the hearts of men will create religious unity (not necessarily uniformity) because any and all religious groups composed of such religious believers will be free from all notions of ecclesiastical authority--religious sovereignty.

God is spirit, and God gives a fragment of his spirit self to dwell in the heart of man. Spiritually, all men are equal. The kingdom of heaven is free from castes, classes, social levels, and economic groups. You are all brethren.

But the moment you lose sight of the spirit sovereignty of God the Father, some one religion will begin to assert its superiority over other religions; and then, instead of peace on earth and good will among men, there will start dissensions, recriminations, even religious wars, at least wars among religionists.

Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of visoke supersovereignty.

The Urmia religionists lived together in comparative peace and tranquillity because they had fully surrendered all their notions of religious sovereignty. Spiritually, they all believed in a sovereign God; socially, full and unchallengeable authority rested in their presiding head--Cymboyton. They well knew what would happen to any teacher who assumed to lord it over his fellow teachers. There can be no lasting religious peace on Urantia until all religious groups freely surrender all their notions of divine favor, chosen people, and religious sovereignty. Only when God the Father becomes supreme will men become religious brothers and live together in religious peace on earth.

5. POLITICAL SOVEREIGNTY

[While the Master's teaching concerning the sovereignty of God is a truth--only complicated by the subsequent appearance of the religion about him among the world's religions--his presentations concerning political sovereignty are vastly complicated by the political evolution of nation life during the last nineteen hundred years and more. In the times of Jesus there were only two great world powers--the Roman Empire in the West and the Han Empire in the East--

Ne možete imati jednakost među religijama (religioznu slobodu) bez religioznih ratova, izuzev ako sve religije odluče izručiti svaki oblik religiozne vlasti nekoj nadljudskoj razini, samom Bogu.

Kraljevstvo nebesko u ljudskim srcima treba stvoriti religiozno jedinstvo (što nije jednakost) zahvaljujući tome što u sastav svih religioznih grupa trebaju ući religiozni vjernici koji su se oslobodili svih ideja o crkvenom autoritetu--religioznoj vlasti.

Bog je duh i Bog ljudima daje fragment svoga bića duha koji dolazi živjeti u ljudskim srcima. Duhovno, svi ljudi su jednaki. U nebeskom kraljevstvu nema kasti, klasa, društvenih razina ili ekonomskih grupa. Svi ste braća.

Ali istog časa kad izgubite iz vida vlast duha koja pripada Bogu Ocu, određena religija mora početi ispoljavati nadmoć nad drugim religijama; i tada umjesto mira na zemlji i dobre volje među ljudima nastupaju nesuglasice, međuoptužbe, pa čak i religiozni ratovi, ratovi među religionistima.

Ako bića koja imaju slobodnu volju i koja sebe smatraju uzajamno jednakim ne priznaju uzajamnu pokornost nekoj visokoj vlasti, nekom autoritetu koji je nad njima i iznad njih, ona prije ili kasnije moraju doći u iskušenje da upotrijebe svoju sposobnost kako bi stekla moć i autoritet nad drugim ljudima i grupama. Ideja o jednakosti može donijeti mir jedino u uzajamnom priznanju neke vlade s visokim kontrolnim utjecajem.

Urmijini religionisti su živjeli u relativnom miru i spokoju zato što su u cjelosti izručili svaku ideju o religioznoj vlasti. Duhovno, svi su vjerovali u Božju vlast; društveno, puni i neosporivi autoritet je pripadao njihovom poglavaru Simboytonu. Dobro su znali što bi se dogodilo ako bi određeni učitelj posegnuo za vlašću nad drugim učiteljima, svojim bližnjima. Na Uranitiji ne može zavladatai trajan religiozni mir sve dok religiozne grupe dobrovoljno ne odustanu od svake ideje da imaju Božju naklonost, status odabranog naroda i religiozne vlasti. Jedino kad Bog Otac preuzme vlast ljudi mogu postati religiozna braća i živjeti zajednički u religioznom miru na zemlji.

5. POLITIČKI SUVERENITET

[Dok su Učiteljeve pouke o Božjoj vlasti istina--istina koja je postala zakomplicirana nakon što se među svjetskim religijama pojavila religija o Isusu--njegove su predstave o političkoj vlasti uveliko usložnjene i zbrkane političkom evolucijom nacionalnog života tijekom posljednjih više od tisuću i devet stotina godina. U Isusovo doba postojale su jedino dvije velike svjetske moći--Rimska imperija na Zapadu i Hunska imperija na Istoku--koje su bile

and these were widely separated by the Parthian kingdom and other intervening lands of the Caspian and Turkestan regions. We have, therefore, in the following presentation departed more widely from the substance of the Master's teachings at Urmia concerning political sovereignty, at the same time attempting to depict the import of such teachings as they are applicable to the peculiarly critical stage of the evolution of political sovereignty in the twentieth century after Christ.]

War on Urantia will never end so long as nations cling to the illusive notions of unlimited national sovereignty. There are only two levels of relative sovereignty on an inhabited world: the spiritual free will of the individual mortal and the collective sovereignty of mankind as a whole. Between the level of the individual human being and the level of the total of mankind, all groupings and associations are relative, transitory, and of value only in so far as they enhance the welfare, well-being, and progress of the individual and the planetary grand total--man and mankind.

Religious teachers must always remember that the spiritual sovereignty of God overrides all intervening and intermediate spiritual loyalties. Someday civil rulers will learn that the Most Highs rule in the kingdoms of men.

This rule of the Most Highs in the kingdoms of men is not for the especial benefit of any especially favored group of mortals. There is no such thing as a "chosen people." The rule of the Most Highs, the overcontrollers of political evolution, is a rule designed to foster the greatest good to the greatest number of all men and for the greatest length of time.

Sovereignty is power and it grows by organization. This growth of the organization of political power is good and proper, for it tends to encompass ever-widening segments of the total of mankind. But this same growth of political organizations creates a problem at every intervening stage between the initial and natural organization of political power--the family--and the final consummation of political growth--the government of all mankind, by all mankind, and for all mankind.

Starting out with parental power in the family group, political sovereignty evolves by organization as families overlap into consanguineous clans which become united, for various reasons, into tribal units--superconsanguineous political groupings. And then, by trade, commerce, and conquest, tribes become unified as a nation, while nations themselves sometimes become unified by empire.

As sovereignty passes from smaller groups to larger groups, wars are lessened. That is, minor wars between smaller nations are lessened, but the potential

široko razdvojene Partijskim kraljevstvom i drugim zemljama između Kaspijske i Turkestarske oblasti. Mi smo stoga u narednim odlomcima značajno izmijenili sadržaj Učiteljevih pouka izloženih u Urmiji vezano uz političku vlast, istovremeno nastojeći predložiti njihovu bit i način na koji se mogu primijeniti na naročito kritično stanje evolucije političke vlasti u dvadesetom stoljeću poslije Krista.]

Rat na Urantiji neće prestati sve dok se nacije budu držale iluzornih ideja o neograničenoj nacionalnoj vlasti. Na svakom naseljenom svijetu postoje samo dvije razine relativne vlasti, duhovna slobodna volja individualnog smrtnika i kolektivna vlast cijelog čovječanstva. Sve grupe i udruženja između razine individualnog ljudskog bića i razine cijelog čovječanstva imaju jedino relativnu i prolaznu vrijednost i to jedino do mjere do koje unaprijeduju dobrobit, dobrostanje i napredak individualne i planetarne cjelokupnosti--čovjeka i čovječanstva.

Religiozni učitelji uvijek moraju imati na umu da duhovna vlast Boga nadilazi sve međupostojeće i posredničke duhovne odanosti. Građanski vladari će jednom naučiti da Svevišnji vlada kraljevstvima ljudi.

Ova vlast Svevišnjeg u kraljevstvima ljudi neće donijeti naročitu korist ni jednoj smrtničkoj grupi naročitih primatelja naklonosti. Ne postoji "odabrani narod." Vlast Svevišnjeg, vrhovnog upravitelja političke evolucije, treba donijeti najviše dobro najvećem broju ljudi u najduljem vremenskom periodu.

Suverena vlast je moć i to moć koja raste s organizacijom. Ovaj je razvoj organizacije političke moći dobar i ispravan jer teži uključenju sve širih segmenata cjelokupnog čovječanstva. Ali isti ovaj rast političkih organizacija stvara probleme na svakom posredničkom stadiju između početne i prirodne organizacije političke moći--obitelji--i konačnog upotpunjenja političkog razvoja--vlade cijelog čovječanstva u kojoj učestvuje cijelo čovječanstvo u korist cijelog čovječanstva.

Počevši od roditeljske moći u obiteljskim grupama, politička vlast evoluirala putem organizacije zahvaljujući povezivanju različitih obitelji u krvne klanove koji se zatim iz različitih razloga ujedinjuju u plemenske jedinice--političke grupacije koje nadilaze krvno srodstvo. I plemena se zatim trgovinom, poslovanjem i osvajanjem ujedinjuju u nacije, dok se nacije s vremenom ujedinjuju u imperiju.

Kako vlast prelazi s manjih na veće grupe, ratovi postaju sve rjeđi. Zapravo to što postaje rjeđe su manji ratovi između manjih nacija, dok sve više

for greater wars is increased as the nations wielding sovereignty become larger and larger. Presently, when all the world has been explored and occupied, when nations are few, strong, and powerful, when these great and supposedly sovereign nations come to touch borders, when only oceans separate them, then will the stage be set for major wars, world-wide conflicts. So-called sovereign nations cannot rub elbows without generating conflicts and eventuating wars.

The difficulty in the evolution of political sovereignty from the family to all mankind, lies in the inertia-resistance exhibited on all intervening levels. Families have, on occasion, defied their clan, while clans and tribes have often been subversive of the sovereignty of the territorial state. Each new and forward evolution of political sovereignty is (and has always been) embarrassed and hampered by the "scaffolding stages" of the previous developments in political organization. And this is true because human loyalties, once mobilized, are hard to change. The same loyalty which makes possible the evolution of the tribe, makes difficult the evolution of the supertribe--the territorial state. And the same loyalty (patriotism) which makes possible the evolution of the territorial state, vastly complicates the evolutionary development of the government of all mankind.

Political sovereignty is created out of the surrender of self-determinism, first by the individual within the family and then by the families and clans in relation to the tribe and larger groupings. This progressive transfer of self-determination from the smaller to ever larger political organizations has generally proceeded unabated in the East since the establishment of the Ming and the Mogul dynasties. In the West it obtained for more than a thousand years right on down to the end of the World War, when an unfortunate retrograde movement temporarily reversed this normal trend by re-establishing the submerged political sovereignty of numerous small groups in Europe.

Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into the hands of the brotherhood of men--mankind government. Internationalism--Leagues of Nations--can never bring permanent peace to mankind. World-wide confederations of nations will effectively prevent minor wars and acceptably control the smaller nations, but they will not prevent world wars nor control the three, four, or five most powerful governments. In the face of real conflicts, one of these world powers will withdraw from the League and declare war. You cannot prevent nations going to war as long as they remain infected with the delusional virus of national sovereignty. Internationalism is a step in the right direction. An international police force will prevent many minor wars, but it will not be effective in

raste mogućnost izbijanja većih ratova, kako suverene nacije postaju sve veće i veće. S vremenom, kad cijeli svijet bude istražen i zauzet, kad nacije postanu malobrojne, snažne i moćne, kad se granična područja između ovih snažnih i tobože suverenih nacija počnu dodirivati i kad ih budu dijelili jedino oceani, nastat će okolnosti za velike ratove, općesvjetske sukobe. Takozvane suverene nacije neće moći supostojati bez sukoba i ratova.

Teškoća pri evoluciji političke vlasti od obitelji do čovječanstva leži u inertivnom otporu na svim posredničkim razinama. Obitelji su se tijekom povijesti odupirale formiranju klanova, dok su klanovi i plemena često razarali suverenitet teritorijalne države. Kako je to danas slučaj (i kao je uvijek bilo istina), svakoj novoj i naprednoj evoluciji političke vlasti staju na put "prijelazne ljestvice" prošlih razvojnih koraka političke organizacije. I ovo je istina zbog toga što ljudi vrlo teško mijenjaju predmet odanosti. Ista odanost koja omogućuje evoluciju plemena otežava evoluciju nadplemenske razine--teritorijalne države. I ista odanost (patriotizam) koja omogućuje evoluciju teritorijalne države, uveliko usložnjava evolutivni napredak vlade cijelog čovječanstva.

Politički suverenitet nastaje kad se individualno tijelo odrekne prava na samoopredjeljenje--prvo kad se pojedinac odrekne ovog prava u korist obitelji, zatim kad se obitelji i klanovi odreknu samoopredjeljenja u korist plemena i većih grupa. Ovaj je progresivni prijenos samoopredjeljenja s manjih na veće grupe političke organizacije uglavnom tekao nesmetano na Istoku sve od uspostave Ming i Mandžurske dinastije. Na Zapadu je ovaj pravac vladao kroz više od tisuću godina sve do kraja drugog svjetskog rata, kad je nesrećan nazadni pokret privremeno stao na put ovom prirodnom pokretu, vodeći k obnovi izgubljene vlasti brojnih manjih evropskih grupa.

Urantija neće uživati u trajnom miru sve dok takozvane suverene nacije ne budu inteligentno i cjelovito izručile svoje suverene moći u ruke bratstva ljudi--vlade cijelog čovječanstva. Internacionalizam--Nacionalni Savezi--ne mogu donijeti trajni mir čovječanstvu. Dok svjetske konfederacije mogu djelotvorno spriječiti manje ratove i prihvatljivo kontrolirati manje nacije, one neće spriječiti svjetske ratove niti će kontrolirati tri, četiri ili pet najmoćnijih vlada. Uoči stvarnih sukoba jedna od ovih svjetskih moći uvijek može istupiti iz Saveza i objaviti rat drugim vladama. Nacije neće odustati od ratovanja dokle god budu bolovale od iluzornog virusa nacionalnog suvereniteta. Internacionalizam je korak u pravom smjeru. Dok međunarodna policijska sila može spriječiti višebrojne manje ratove, ona neće biti djelotvorna pri sprječavanju velikih ratova,

preventing major wars, conflicts between the great military governments of earth.

As the number of truly sovereign nations (great powers) decreases, so do both opportunity and need for mankind government increase. When there are only a few really sovereign (great) powers, either they must embark on the life and death struggle for national (imperial) supremacy, or else, by voluntary surrender of certain prerogatives of sovereignty, they must create the essential nucleus of supernational power which will serve as the beginning of the real sovereignty of all mankind.

Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a representative government of all mankind. Political sovereignty is innate with the peoples of the world. When all the peoples of Urantia create a world government, they have the right and the power to make such a government SOVEREIGN; and when such a representative or democratic world power controls the world's land, air, and naval forces, peace on earth and good will among men can prevail--but not until then.

To use an important nineteenth- and twentieth-century illustration: The forty-eight states of the American Federal Union have long enjoyed peace. They have no more wars among themselves. They have surrendered their sovereignty to the federal government, and through the arbitrament of war, they have abandoned all claims to the delusions of self-determination. While each state regulates its internal affairs, it is not concerned with foreign relations, tariffs, immigration, military affairs, or interstate commerce. Neither do the individual states concern themselves with matters of citizenship. The forty-eight states suffer the ravages of war only when the federal government's sovereignty is in some way jeopardized.

These forty-eight states, having abandoned the twin sophistries of sovereignty and self-determination, enjoy interstate peace and tranquillity. So will the nations of Urantia begin to enjoy peace when they freely surrender their respective sovereignties into the hands of a global government--the sovereignty of the brotherhood of men. In this world state the small nations will be as powerful as the great, even as the small state of Rhode Island has its two senators in the American Congress just the same as the populous state of New York or the large state of Texas.

The limited (state) sovereignty of these forty-eight states was created by men and for men. The superstate (national) sovereignty of the American Federal Union was created by the original thirteen of these states for their own benefit and for the benefit of men. Sometime the supernational sovereignty of the

sukoba između velikih vojnih sila zemaljskih vlada.

Kako istinski suverene nacije (velike sile) postaju sve rjeđe, tako raste mogućnost i potreba za uspostavom vlade cijelog čovječanstva. Kad na svijetu bude postojalo tek nekoliko istinski suverenih (velikih) sila, one moraju bilo stupiti u "biti ili ne biti" vrstu sukoba za nacionalnu (imperijalnu) nadmoć ili se moraju dobrovoljno odreći određenih povlastica suvereniteta--stvoriti bitnu jezgru nadnacionalne moći koja će poslužiti kao početak stvarnog suvereniteta cijelog čovječanstva.

Mir neće doći na Urantiju sve dok takozvane suverene nacije ne izruče svoju bojnu moć u ruke predstavničke vlade cijelog čovječanstva. Politički suverenitet predstavlja usađeno svojstvo svjetskih naroda. Kad svi narodi Urantije uđu u sastav svjetske vlade, oni će imati pravo i moć da učine takvu vladu SUVERENOM; i kad takva predstavnička ili demokratska svjetska sila bude upravljala svjetskim kopnenim, zračnim i pomorskim silama, nastupit će mir na zemlji i dobra volja među ljudima--ali ne prije toga.

Radi ilustracije možemo navesti bitan primjer zemlje devetnaestog i dvadesetog stoljeća: Četrdeset osam država Američke Federalne Unije uživaju u dugotrajnom miru. Ove države više ne vode međusobne ratove. Predale su svoj suverenitet u ruke federalne vlade, dok su arbitražnim ratom odustale od svih zahtjeva za iluzornim samoopredjeljenjem. Dok svaka država upravlja vlastitim unutarnjim poslovima, pojedinačno se ne bave inozemnim odnosima, tarifama, usljeničkim i vojnim pitanjima ili međudržavnom trgovinom. Pojedinačne države se pored toga ne bave pitanjima državljanstva. Ovih četrdeset osam država osjećaju razorne posljedice rata jedino kad je ugrožen suverenitet federalne vlade.

Nakon što su se odrekle dvojnih sofisterija o suverenoj vlasti i samoopredjeljenju, ovih četrdeset osam država uživaju u uzajamnom miru i spokoju. Tako će i nacije Urantije početi uživati u miru nakon što dobrovoljno izruče svoj suverenitet u ruke svjetske vlade--suverene vlasti bratstva ljudi. U ovom će svjetskom ustrojstvu male nacije imati jednaku moć kao i velike, jednako kao što mala država Rhode Island ima dva senatora u američkom Kongresu upravo kao i gusto naseljena država New York ili kao prostrani Teksas.

Ograničena (državna) vlast ovih četrdeset osam država predstavlja djelo ljudi koje služi ljudima. Naddržavna (nacionalna) vlast Američke Federalne Unije predstavlja djelo izvornih trinaest država stvoreno u cilju vlastite kao i opće ljudske dobrobiti. Jednog će dana nacije stvoriti nadnacionalnu vlast

planetary government of mankind will be similarly created by nations for their own benefit and for the benefit of all men.

Citizens are not born for the benefit of governments; governments are organizations created and devised for the benefit of men. There can be no end to the evolution of political sovereignty short of the appearance of the government of the sovereignty of all men. All other sovereignties are relative in value, intermediate in meaning, and subordinate in status.

With scientific progress, wars are going to become more and more devastating until they become almost racially suicidal. How many world wars must be fought and how many leagues of nations must fail before men will be willing to establish the government of mankind and begin to enjoy the blessings of permanent peace and thrive on the tranquillity of good will--world-wide good will--among men?

6. LAW, LIBERTY, AND SOVEREIGNTY

If one man craves freedom--liberty--he must remember that all other men long for the same freedom. Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals. If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically, and politically. Freedom is the gift of civilization made possible by the enforcement of LAW.

Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency.

There shall be wars and rumors of wars--nation will rise against nation--just as long as the world's political sovereignty is divided up and unjustly held by a group of nation-states. England, Scotland, and Wales were always fighting each other until they gave up their respective sovereignties, reposing them in the United Kingdom.

Another world war will teach the so-called sovereign nations to form some sort of federation, thus creating the machinery for preventing small wars, wars between the lesser nations. But global wars will go on until the government of mankind is created. Global sovereignty will prevent global wars--nothing else can.

The forty-eight American free states live together in peace. There are among the citizens of

planetarne vlade cijelog čovječanstva u cilju vlastite i opće dobrobiti.

Građani ne postoje kako bi služili vladama; ljudi kroje i stvaraju vlade i organizacije u cilju ljudske dobrobiti. Konačni proizvod evolucije političkog suvereniteta jedino može počivati u pojavi vlade kojom upravljaju svi ljudi. Sve druge suverene vlasti imaju jedino relativnu vrijednost, posrednički značaj i potčinjen status.

Zahvaljujući znanstvenom napretku ratovi postaju sve razorniji, dok ne postanu gotovo stvar rasnog samoubojstva. Koliko puta morate voditi svjetske ratove i koliko se puta morate uvjeriti u nedjelotvornost Nacionalnih Saveza, prije nego budete voljni utemeljiti vladu cijelog čovječanstva i uživati u blagoslovima trajnog mira i spokoja dobre volje--općesvjetske dobre volje--među ljudima?

6. ZAKON, SLOBODA I SUVERENITET

Ako jedan čovjek teži nezavisnosti--slobodi--on mora imati na umu da svi drugi teže istoj ovoj slobodi. Grupe takvih slobodoljubivih ljudi ne mogu zajednički živjeti u miru ako se ne budu podredile zakonima, pravilima i regulacijama koji svakoj osobi daju jednak stupanj slobode, istovremeno pružajući isti ovaj stupanj slobode svim njihovim bližnjim smrtnicima. Ako jedan čovjek ima apsolutnu slobodu, tada drugi čovjek mora biti apsolutni rob. I sloboda ima istu ovu relativnu prirodu i u društvenim, ekonomskim i političkim pogledima. Sloboda je dar civilizacije koji počiva na prinudi ZAKONA.

Dok religija duhovno omogućuje ostvarenje bratstva ljudi, društveni, ekonomski i politički problemi vezani uz takav cilj ljudske djelotvornosti i sreće mogu biti riješeni jedino utemeljenjem vlade cijelog čovječanstva.

Bit će ratova i glasina o ratovima--diče se nacija protiv nacije--dokle god bude vladala podjeljenost svjetskog političkog suvereniteta i dokle ga nepravedno bude držala određena grupa nacija-država. Engleska, Škotska i Velš nisu prestali međusobno ratovati dok nisu predali suverenitet u ruke Ujedinjenog Kraljevstva.

Novi će svjetski rat poučiti takozvane suverene nacije da formiraju neku vrstu federacije, mehanizam za spriječavanje manjih ratova ili ratova između manjih nacija. Ali svjetski će ratovi postojati sve do pojave vlade cijelog čovječanstva. Jedino svjetski suverenitet--i ništa drugo nego svjetski suverenitet--može spriječiti svjetske ratove.

Četrdeset osam Američkih slobodnih država zajednički žive u miru. Među građanima ovih

these forty-eight states all of the various nationalities and races that live in the ever-warring nations of Europe. These Americans represent almost all the religions and religious sects and cults of the whole wide world, and yet here in North America they live together in peace. And all this is made possible because these forty-eight states have surrendered their sovereignty and have abandoned all notions of the supposed rights of self-determination.

It is not a question of armaments or disarmament. Neither does the question of conscription or voluntary military service enter into these problems of maintaining world-wide peace. If you take every form of modern mechanical armaments and all types of explosives away from strong nations, they will fight with fists, stones, and clubs as long as they cling to their delusions of the divine right of national sovereignty.

War is not man's great and terrible disease; war is a symptom, a result. The real disease is the virus of national sovereignty.

Urantia nations have not possessed real sovereignty; they never have had a sovereignty which could protect them from the ravages and devastations of world wars. In the creation of the global government of mankind, the nations are not giving up sovereignty so much as they are actually creating a real, bona fide, and lasting world sovereignty which will henceforth be fully able to protect them from all war. Local affairs will be handled by local governments; national affairs, by national governments; international affairs will be administered by global government.

World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government--the sovereignty of all mankind.

The individual will enjoy far more liberty under world government. Today, the citizens of the great powers are taxed, regulated, and controlled almost oppressively, and much of this present interference with individual liberties will vanish when the national governments are willing to trustee their sovereignty as regards international affairs into the hands of global government.

Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy. The fallacy of self-determination will be ended. With global regulation of money and trade will come the new era of world-wide peace. Soon may a global language evolve, and there will be at least some hope

četdeset osam država žive različite nacionalnosti i rase koje pripadaju neprestano zaraćenim evropskim nacijama. Premda ovi Amerikanci predstavljaju sve religije, religiozne sekte i kulture iz cijelog svijeta, ovdje u Sjevernoj Americi oni svi žive u uzajamnom miru. I ovo je moguće zahvaljujući tome što je ovih četdeset osam država predalo svoj suverenitet i odustalo od svih ideja o takozvanim pravima na samoopredjeljenje.

Ne radi se o pitanju naoružanja ili razoružanja. Niti se radi o pitanju oporezivanja ili dobrovoljne vojne službe pri razmatranju ovih problema održavanja općesvjetskog mira. Kad bi se moćnim nacijama oduzeo svaki oblik suvremenog mehaničkog naoružanja i svi oblici eksploziva, one bi se borile šakama, kamenjem i toljagama, sve dok se budu držale iluzija o božanskom pravu na nacionalni suverenitet.

Rat nije čovjekova najveća i najgora bolest; rat je simptom ili rezultat. Stvarna bolest je virus nacionalnog suvereniteta.

Nacije Urantije nisu posjedovale stvarni suverenitet; one nikad nisu imale suverenitet koji bi ih zaštitio od razornih posljedica i pustošenja svjetskih ratova. Pri izgradnji svjetske vlade cijelog čovječanstva, nacije ne odustaju od suvereniteta već prije stvaraju stvarni, istinski i trajni svjetski suverenitet koji ih može zaštititi od svih ratova. Lokalne vlade upravljaju lokalnim poslovima; nacionalne vlade upravljaju nacionalnim poslovima; svjetska vlada upravlja međunarodnim poslovima.

Očuvanje svjetskog mira ne može biti rezultat pregovora, diplomacije, inozemne politike, saveza, uravnoteženja moći ili bilo kakvog drugog privremenog poigravanja s nacionalističkim suverenitetom. Morate uvesti svjetski zakon i uspostaviti svjetsku vladu--suverenu vlast cijelog čovječanstva.

Individualne osobe mogu uživati daleko veću pojedinačnu slobodu pod pokriljem svjetske vlade. Dok državljani velikih sila danas pate pod gotovo tlačiteljskim teretom poreza, regulacija i kontrole svojih vlada, velik dio ove intervencije nad individualnom slobodom nestaje onog časa kad nacionalne vlade postanu voljne povjeriti suverenitet u pogledu međunarodnih poslova u ruke svjetske vlade.

Pod pokriljem svjetske vlade nacionalne grupe primaju stvarnu priliku za ostvarenje i užitak osobne slobode koja obilježava istinsku demokraciju. Doći će kraj zabludama samoopredjeljenja. Po uspostavi svjetskih regulacija nad novcem i trgovinom slijedi nova era općesvjetskog mira. Uskoro mora evoluirati jedan svjetski jezik, dok se javlja i

of sometime having a global religion--or religions with a global viewpoint.

Collective security will never afford peace until the collectivity includes all mankind.

The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized.

After the death of Cymboyton, his sons encountered great difficulties in maintaining a peaceful faculty. The repercussions of Jesus' teachings would have been much greater if the later Christian teachers who joined the Urmia faculty had exhibited more wisdom and exercised more tolerance.

Cymboyton's eldest son had appealed to Abner at Philadelphia for help, but Abner's choice of teachers was most unfortunate in that they turned out to be unyielding and uncompromising. These teachers sought to make their religion dominant over the other beliefs. They never suspected that the oft-referred-to lectures of the caravan conductor had been delivered by Jesus himself.

As confusion increased in the faculty, the three brothers withdrew their financial support, and after five years the school closed. Later it was reopened as a Mithraic temple and eventually burned down in connection with one of their orgiastic celebrations.

7. THE THIRTY-FIRST YEAR (A.D. 25)

When Jesus returned from the journey to the Caspian Sea, he knew that his world travels were about finished. He made only one more trip outside of Palestine, and that was into Syria. After a brief visit to Capernaum, he went to Nazareth, stopping over a few days to visit. In the middle of April he left Nazareth for Tyre. From there he journeyed on north, tarrying for a few days at Sidon, but his destination was Antioch.

This is the year of Jesus' solitary wanderings through Palestine and Syria. Throughout this year of travel he was known by various names in different parts of the country: the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus, and the teacher of Alexandria.

At Antioch the Son of Man lived for over two months, working, observing, studying, visiting, ministering, and all the while learning how man lives, how he thinks, feels, and reacts to the environment of

nada za buduću uspostavu svjetske religije--ili religija svjetskih gledišta.

Kolektivna javna sigurnost nikad neće osigurati mir sve dok kolektivnost ne uključi cijelo čovječanstvo.

Politički suverenitet zastupničke vlade čovječanstva donosi trajan mir na zemlji, dok duhovno bratstvo ljudi zauvijek osigurava dobru volju među ljudima. I ovo je jedini način za ostvarenje mira na zemlji i dobre volje među ljudima.

Simbojtonovi sinovi su nakon njegove smrti naišli na velike teškoće pri nastojanju da održe mir među osobljem. Isusova učenja bi imala daleko veći učinak da su kasniji kršćanski učitelji koji su se priključili urmijskom osoblju imali više mudrosti i trpeljivosti.

Simbojtonov najstariji sin je tražio pomoć od Abnera u Filadelfiji, dok je Abnerov izbor učitelja bio gotovo žalostan kako su se učitelji pokazali neprilagodljivim i nekompromisnim. Ovi su učitelji nastojali nametnuti svoju religiju iznad svih drugih vjerovanja. Nikad nisu posumljali da je vodič karavana na kojeg su se mnogi pozivali pri svojim predavanjima ustvari bio sam Isus.

Kako je nastavničko osoblje bilo zahvaćeno sve većom pometnjom, tri brata su povukla financijsku pomoć i škola je nakon pet godina zatvorena. Kasnije je ponovo otvorena kao mitraički hram, te je s vremenom spaljena do temelja prilikom njihovih orgija.

7. TRIDESET PRVA GODINA (25. GODINA P.K.)

Pri povratku s putovanja oko Kaspijskog jezera, Isus je znao da su njegova svjetska putovanja bila više-manje okončana. Otišao je u Siriju na svoje posljednje putovanje izvan Palestine. Nakon kratke posjete Kafarnaumu otišao je na nekoliko dana do Nazareta. Sredinom travnja je napustio Nazaret idući u Tiru. Odatle je putovao prema sjeveru zaustavivši se nekoliko dana u Sidonu na putu za Antioh.

Bila je to godina Isusovih samotnih tumanjanja Palestinom i Sirijom. Tijekom ove godine putovanja, bio je poznat pod različitim imenima u različitim dijelovima zemlje kao nazaretski stolar, brodograditelj iz Kafarnauma, pisar iz Damaska i učitelj iz Aleksandrije.

Sin Čovječji je živio u Antiohiji više od dva mjeseca radeći, promatrajući, poučavajući, posjećujući i služeći, istovremeno učeći o načinu ljudskog života, razmišljanja, osjećanja i reagiranja na okružje svoje

human existence. For three weeks of this period he worked as a tentmaker. He remained longer in Antioch than at any other place he visited on this trip. Ten years later, when the Apostle Paul was preaching in Antioch and heard his followers speak of the doctrines of the Damascus scribe, he little knew that his pupils had heard the voice, and listened to the teachings, of the Master himself.

From Antioch Jesus journeyed south along the coast to Caesarea, where he tarried for a few weeks, continuing down the coast to Joppa. From Joppa he traveled inland to Jamnia, Ashdod, and Gaza. From Gaza he took the inland trail to Beersheba, where he remained for a week.

Jesus then started on his final tour, as a private individual, through the heart of Palestine, going from Beersheba in the south to Dan in the north. On this journey northward he stopped at Hebron, Bethlehem (where he saw his birthplace), Jerusalem (he did not visit Bethany), Beeroth, Lebonah, Sychar, Shechem, Samaria, Geba, En-Gannim, Endor, Madon; passing through Magdala and Capernaum, he journeyed on north; and passing east of the Waters of Merom, he went by Karahta to Dan, or Caesarea Philippi.

The indwelling Thought Adjuster now led Jesus to forsake the dwelling places of men and betake himself up to Mount Hermon that he might finish his work of mastering his human mind and complete the task of effecting his full consecration to the remainder of his lifework on earth.

This was one of those unusual and extraordinary epochs in the Master's earth life on Urantia. Another and very similar one was the experience he passed through when alone in the hills near Pella just subsequent to his baptism. This period of isolation on Mount Hermon marked the termination of his purely human career, that is, the technical termination of the mortal bestowal, while the later isolation marked the beginning of the more divine phase of the bestowal. And Jesus lived alone with God for six weeks on the slopes of Mount Hermon.

8. THE SOJOURN ON MOUNT HERMON

After spending some time in the vicinity of Caesarea Philippi, Jesus made ready his supplies, and securing a beast of burden and a lad named Tiglath, he proceeded along the Damascus road to a village sometime known as Beit Jenn in the foothills of Mount Hermon. Here, near the middle of August, A.D. 25, he established his headquarters, and leaving his supplies in the custody of Tiglath, he ascended the lonely slopes of the mountain. Tiglath accompanied Jesus this first day up the mountain to a designated point about 6,000

ljudske egzistencije. Tijekom tri tjedna ovog razdoblja, radio je na izradi šatora. U Antiohiji se zadržao dulje nego u drugim mjestima koja je posjetio pri ovom putovanju. Deset godina nakon ovih događaja kad je apostol Pavao propovijedao u Antiohiji i kad su njegovi učenici govorili o učenjima pisara iz Damaska, on nije ni posumnjao da su ovi imali priliku slušati pouke samog Učitelja.

Isus se iz Antiohije uputio južno duž obale do Cezareje gdje se zadržao par tjedana, idući za Jopu. Iz Jope je oputovao za Jamniju, Ašdod i Gazu. Iz Gaze se uputio unutarnjim područjem prema Beršebi gdje se zadržao tjedan dana.

Isus se zatim uputio na svoje posljednje samostalno putovanje kroz samo srce Palestine, od Beršebe na jugu do Dana na sjeveru. Putujući prema sjeveru, zaustavio se u Hebronu, Betlehemu (gdje je posjetio svoje rodno mjesto), Jeruzalemu (nije išao u posjetu Betaniji), Berot, Lebonu, Sikar, eššem, Samariju, Gebu, Engam, Endor i Madon; prošavši kroz Magdalu i Kafaraum, putovao je prema sjeveru; i prolazeći istočno od Meromskih voda, prošao je pored Karate do Dana, ili Cezareje Filipi.

Unutarnji Misaoni Ispravljač je naveo Isusa da se odrekne ljudskih prebivališta i da se uputi na Hermonsku goru kako bi radio na okončanju procesa koji je vodio k pobjedi nad ljudskim umom i punom postignuću posvećenja ostatku svog životnog rada na zemlji.

Bila je to jedna od onih čudnovatih i nesvakidašnjih epoha Učiteljevog zemaljskog života na Urantiji. On je prošao kroz vrlo slično iskustvo prilikom osame u brdima blizu Pele nedugo nakon krštenja. Dok ovo razdoblje izolacije na Hermonskoj gori obilježava okončanje Isusovog posve ljudskog života, zapravo tehničko okončanje njegovog smrtničkog darivanja, ovaj drugi period osame obilježava početak božanstvenijih faza njegovog darivanja. Isus je bio nasamo s Bogom tijekom cijelih šest tjedana koje je proveo na padinama Hermonske gore.

8. NA HERMONSKOJ GORI

Nakon što je proveo određeno vrijeme u blizini Cezareje Filipi, Isus je pripremio nužne potrepštine i teretnu životinju, te se u društvu mladića po imenu Tiglat uputio cestom koja je vodila prema Damasku do seoceta koje je nekoć nosilo ime Beit Jen u podnožju Hermonske gore. Nešto prije sredine kolovoza 25. godine p.K., Isus je ovdje podigao tabor i ostavio svoje namirnice u Tiglatovim rukama, te se počeo uspinjati osamljenim gorskim obroncima. Tiglat je otpratio Isusa do određene točke otprilike 6,000

feet above sea level, where they built a stone container in which Tiglath was to deposit food twice a week.

The first day, after he had left Tiglath, Jesus had ascended the mountain only a short way when he paused to pray. Among other things he asked his Father to send back the guardian seraphim to "be with Tiglath." He requested that he be permitted to go up to his last struggle with the realities of mortal existence alone. And his request was granted. He went into the great test with only his indwelling Adjuster to guide and sustain him.

Jesus ate frugally while on the mountain; he abstained from all food only a day or two at a time. The superhuman beings who confronted him on this mountain, and with whom he wrestled in spirit, and whom he defeated in power, were real; they were his archenemies in the system of Satania; they were not phantasms of the imagination evolved out of the intellectual vagaries of a weakened and starving mortal who could not distinguish reality from the visions of a disordered mind.

Jesus spent the last three weeks of August and the first three weeks of September on Mount Hermon. During these weeks he finished the mortal task of achieving the circles of mind-understanding and personality-control. Throughout this period of communion with his heavenly Father the indwelling Adjuster also completed the assigned services. The mortal goal of this earth creature was there attained. Only the final phase of mind and Adjuster attunement remained to be consummated.

After more than five weeks of unbroken communion with his Paradise Father, Jesus became absolutely assured of his nature and of the certainty of his triumph over the material levels of time-space personality manifestation. He fully believed in, and did not hesitate to assert, the ascendancy of his divine nature over his human nature.

Near the end of the mountain sojourn Jesus asked his Father if he might be permitted to hold conference with his Satania enemies as the Son of Man, as Joshua ben Joseph. This request was granted. During the last week on Mount Hermon the great temptation, the universe trial, occurred. Satan (representing Lucifer) and the rebellious Planetary Prince, Caligastia, were present with Jesus and were made fully visible to him. And this "temptation," this final trial of human loyalty in the face of the misrepresentations of rebel personalities, had not to do with food, temple pinnacles, or presumptuous acts. It had not to do with the kingdoms of this world but with the sovereignty of a mighty and glorious universe. The symbolism of your records was intended for the backward ages of the world's childlike thought. And subsequent generations should understand what a great

stopa iznad morske razine, gdje su izgradili kameni zaklon u koji je Tiglat dva puta svakog tjedna trebao ostaviti hranu.

Prvog dana nakon što je napustio Tiglata, Isus se nakon kraćeg planinarenja posvetio molitvi. Između ostalog je tražio da Otac pošalje njegovog anđela čuvara da "bude s Tiglatom." Tražio je mu bude dopušteno da se nasamo prepusti ovoj posljednjoj borbi sa stvarnostima smrtničke egzistencije. I ovo mu je dopušteno. Uputio se u ovo veliko iskušenje jedino uz pratnju i podršku svog unutarnjeg Ispravljača.

Za vrijeme boravka u planini Isus je štedio na hrani; uzdržavao se od jela najviše dva dana za redom. Na ovoj se gori suočio sa stvarnim nadljudskim bićima s kojima se borio u duhu i koja je porazio u moći; bili su to njegovi prastari neprijatelji iz satanijskog sustava; ovo nisu bile izmišljene utvare koje su nastale kao rezultat intelektualne neuračunljivosti oslabljenog i izgladnjelog smrtnika koji nije bio u stanju razlikovati stvarnost od vizija svog poremećenog uma.

Isus je proveo posljednja tri tjedna ovog kolovoza kao i prva tri tjedna mjeseca rujna na Hermonskoj gori. Za ovih je tjedana dovršio smrtničku zadaću postignuća krugova umnog razumijevanja i kontrole ličnosti. Za ovog razdoblja posvećenog duhovnom zajedništvu s nebeskim Ocem unutarnjeg Ispravljača, Isus je pored ostalog uspio upotpuniti svoje dužnosti. Ovim je ostvaren smrtnički cilj ovog zemaljskog stvorenja. Isus je jedino trebao postići završnu fazu usklađenja uma i Ispravljača.

Nakon više od pet tjedana neprekinutog duhovnog zajedništva s njegovim Rajskim Ocem, Isus je postao apsolutno uvjeren u svoju prirodu i sigurnost svoje pobjede nad materijalnim razinama vremensko-prostornog očitovanja ličnosti. Čvrsto je vjerovao i nije oklijevao potvrditi nadmoć svoje božanske prirode nad ljudskom naravi.

Pred kraj ovog razdoblja koje je proveo u planini, Isus je zamolio Oca da mu dopusti da održi vijećanje sa svojim satanijskim neprijateljima u ulozi Sina Čovječjeg, Jozinog sina Isusa. I molba mu je uslišena. Bilo je to veliko iskušenje, kozmička kušnja, koja se odigrala za posljednjeg tjedna Isusovog boravka na Hermonskoj gori. U pratnji pobunjeničkog Kneza Kaligastije, Satan (koji je predstavljao Lucifera) se našao s Isusom u potpuno vidljivoj obliči. I ova "kušnja," ovo konačno iskušenje ljudske odanosti suočeno s neistinama pobunjeničkih ličnosti, nije bilo vezano uz hranu, odaje hrama ili pretenciozna djela. Ono nije bilo vezano uz iskušenja ovog svijeta, već uz nezavisnost moćnog i veličanstvenog svemira. Simboličnost vaših zapisa više pogoduje djetinjastom načinu razmišljanja nazadnih stoljeća prošlosti. I buduće generacije trebaju razumjeti veličinu borbe

struggle the Son of Man passed through that eventful day on Mount Hermon.

To the many proposals and counterproposals of the emissaries of Lucifer, Jesus only made reply: "May the will of my Paradise Father prevail, and you, my rebellious son, may the Ancients of Days judge you divinely. I am your Creator-father; I can hardly judge you justly, and my mercy you have already spurned. I commit you to the adjudication of the Judges of a greater universe."

To all the Lucifer-suggested compromises and makeshifts, to all such specious proposals about the incarnation bestowal, Jesus only made reply, "The will of my Father in Paradise be done." And when the trying ordeal was finished, the detached guardian seraphim returned to Jesus' side and ministered to him.

On an afternoon in late summer, amid the trees and in the silence of nature, Michael of Nebadon won the unquestioned sovereignty of his universe. On that day he completed the task set for Creator Sons to live to the full the incarnated life in the likeness of mortal flesh on the evolutionary worlds of time and space. The universe announcement of this momentous achievement was not made until the day of his baptism, months afterward, but it all really took place that day on the mountain. And when Jesus came down from his sojourn on Mount Hermon, the Lucifer rebellion in Satania and the Caligastia secession on Urantia were virtually settled. Jesus had paid the last price required of him to attain the sovereignty of his universe, which in itself regulates the status of all rebels and determines that all such future upheavals (if they ever occur) may be dealt with summarily and effectively. Accordingly, it may be seen that the so-called "great temptation" of Jesus took place some time before his baptism and not just after that event.

At the end of this sojourn on the mountain, as Jesus was making his descent, he met Tiglath coming up to the rendezvous with food. Turning him back, he said only: "The period of rest is over; I must return to my Father's business." He was a silent and much changed man as they journeyed back to Dan, where he took leave of the lad, giving him the donkey. He then proceeded south by the same way he had come, to Capernaum.

9. THE TIME OF WAITING

It was now near the end of the summer, about the time of the day of atonement and the feast of tabernacles. Jesus had a family meeting in Capernaum over the Sabbath and the next day started for Jerusalem with John the son of Zebedee, going to the east of the lake and by Gerasa and on down the Jordan valley. While he visited some with his companion on the way, John noted a great change in Jesus.

kroz koju je Sin Čovječji prošao ovog znamenitog dana na Hermonskoj gori.

Na mnogobrojne prijedloge i nagovaranja Luciferovih izaslanika Isus je jedino odgovorio: "Neka prevlada volja mog Rajskog Oca i neka tebi, moj pobunjenički sine, božanstveno sude Stari Dani. Ja sam tvoj Stvoritelj-otac; ja ti teško mogu pravedno suditi, a moju si milost već odbio. Predajem te sudbenoj nadležnosti Sudaca velikog svemira."

Na sve Luciferove predložene kompromise i prečice, na sve specijalne prijedloge vezane uz misiju utjelovljenja, Isus je jedino dogovorio: "Neka bude volja mog Oca na Raju." I po svršetku ovog teškog iskušenja, Isus je ponovo primio svog anđela čuvara i osobnog služitelja.

Ovog poslijepodneva kasnoga ljeta među drvećem i u tišini prirode, Mihael od Nebadona je izvojevao bezuvjetnu nezavisnost u upravi nad svojim svemirom. On je ovom prilikom upotpunio zadaću Sina Stvoritelja da živi punim i utjelovljenim životom u smrtničkom obličju na evolutivnim svjetovima vremena i prostora. Dok svemir nije primio vijesti o ovom bitnom postignuću sve do Isusovog krštenja koje se odigralo nakon nekoliko mjeseci, pobjeda je ustvari ostvarena ovdje u planini. I kad se Isus vratio iz ove posjete Hermonskoj gori okončana je Luciferova pobuna u Sataniji i Kaligastijino otcjepljenje na Urantiji. Isus je platio posljednju cijenu u cilju postignuća nezavisnosti svog svemira što je samo po sebi odlučilo o statusu svih pobunjenika i odluci da se svim budućim ustancima (ako isti ikad nastupe) pristupi po kratkom i djelotvornom postupku. Tako se može vidjeti da je Isusovo takozvano "veliko iskušenje" nastupilo nešto prije njegovog krštenja, a ne nedugo nakon ovog događaja.

Na kraju ovog boravka u planini silazeći obroncima gore Isus je sreo Tiglata koji mu je upravo išao ostaviti nove zalihe hrane. Vraćajući ga nazad jedino je rekao: "Završen je period odmora; moram se vratiti Očevom poslu." Isus je bio vrlo tih i dosta drugačiji dok su se vraćali prema Danu gdje se oprostio od mladića dajući mu svoje magare. Išao je prema jugu istim putem kojim je i došao, do Kafarnauma.

9. PERIOD ČEKANJA

Bilo je to otprilike pred kraj ljeta u vrijeme Dana pomirenja i Blagdana sjenica. Isus je preko subote otišao posjetiti svoju obitelj u Kafarnaumu, dok se narednog dana uputio prema Jeruzalemu sa Zebedejevim sinom Ivanom idući prema istoku oko jezera, preko Gerase i kroz Jordansku dolinu. Dok je Isus vodio kraće razgovore sa svojim suputnikom, Ivan je imao prilike primijetiti veliku promjenu u Isusu.

Jesus and John stopped overnight at Bethany with Lazarus and his sisters, going early the next morning to Jerusalem. They spent almost three weeks in and around the city, at least John did. Many days John went into Jerusalem alone while Jesus walked about over the near-by hills and engaged in many seasons of spiritual communion with his Father in heaven.

Both of them were present at the solemn services of the day of atonement. John was much impressed by the ceremonies of this day of all days in the Jewish religious ritual, but Jesus remained a thoughtful and silent spectator. To the Son of Man this performance was pitiful and pathetic. He viewed it all as misrepresentative of the character and attributes of his Father in heaven. He looked upon the doings of this day as a travesty upon the facts of divine justice and the truths of infinite mercy. He burned to give vent to the declaration of the real truth about his Father's loving character and merciful conduct in the universe, but his faithful Monitor admonished him that his hour had not yet come. But that night, at Bethany, Jesus did drop numerous remarks which greatly disturbed John; and John never fully understood the real significance of what Jesus said in their hearing that evening.

Jesus planned to remain throughout the week of the feast of tabernacles with John. This feast was the annual holiday of all Palestine; it was the Jewish vacation time. Although Jesus did not participate in the merriment of the occasion, it was evident that he derived pleasure and experienced satisfaction as he beheld the lighthearted and joyous abandon of the young and the old.

In the midst of the week of celebration and ere the festivities were finished, Jesus took leave of John, saying that he desired to retire to the hills where he might the better commune with his Paradise Father. John would have gone with him, but Jesus insisted that he stay through the festivities, saying: "It is not required of you to bear the burden of the Son of Man; only the watchman must keep vigil while the city sleeps in peace." Jesus did not return to Jerusalem. After almost a week alone in the hills near Bethany, he departed for Capernaum. On the way home he spent a day and a night alone on the slopes of Gilboa, near where King Saul had taken his life; and when he arrived at Capernaum, he seemed more cheerful than when he had left John in Jerusalem.

The next morning Jesus went to the chest containing his personal effects, which had remained in Zebedee's workshop, put on his apron, and presented himself for work, saying, "It behooves me to keep busy while I wait for my hour to come." And he worked several months, until January of the following year, in the boatshop, by the side of his brother James. After this period of working with Jesus, no matter what

Isus se s Ivanom zaustavio da prenoći u Betaniji kod Lazara i njegovih sestara, dok je rano izjutra krenuo prema Jeruzalemu. Proveli su gotovo tri tjedna šetajući po gradu, ili ako ništa drugo ovo je bio slučaj s Ivanom. Ivan je više puta sam išao u posjetu Jeruzalemu dok je Isus provodio dane u okolnim brdima, posvećen brojnim periodima duhovnog zajedništva s nebeskim Ocem.

Zajedno su prisustvovali svečanim ceremonijama na Dan pomirenja. Dok su Ivana snažno dojmile ceremonije ovog bitnog dana židovskog religioznog ritualizma, Isus je jedino bez riječi promatrao cijeli prizor duboko zaokupljen mislima. Sinu Čovječjem je cijela svečanost djelovala jedno i patetično. Promatrao je cijelu situaciju kao neispravno očitovanje karaktera i osobina njegovog nebeskog Oca. Gledao je na cijeli prozor kao travestiju činjenice božanske pravednosti i istina beskonačne milosti. Dok je izgarao od želje da da oduška izrazu stvarne istine o brižnom karakteru svoga Oca i milostive uprave nad svemirom, njegov ga je vjerni Osmatrač upozorio da sačeka na svoj čas. Ali Isus je ove noći u Betaniji iznio brojne primjedbe koje su jako uznemirile Ivana; Ivan nikad nije uspio shvatiti stvarno značenje Isusovih riječi izrečenih kroz razgovor ove noći.

Isus je planirao ostati uz Ivana cijelog tjedna kroz proslavu Blagdana sjenica. Ovo je bio godišnji blagdan cijele Palestine; bilo je to židovsko vrijeme odmora. Premda Isus nije sudjelovao u radosti ovog događaja, očigledno je uživao i bio jako zadovoljan promatrajući razdragani i radosni samozaborav mladih kao i starih.

Sredinom ovog prazničkog tjedna i prije svršetka svečanosti, Isus se oprostio od Ivana kako bi se povukao u brda gdje je mogao bolje komunicirati sa svojim Rajskim Ocem. Dok mu se Ivan želio pridružiti, Isus je insistirao da Ivan ostane na proslavi, govoreći: "Od tebe se ne traži da nosiš terete Sina Čovječjeg; jedino stražar mora čuvariti dok grad u miru počiva." Isus se nije vatio u Jerusalem. Nakon što je proveo gotovo tjedan dana u osami u brdima blizu Betanije, vratio se u Kafarnaum. Dok je išao prema domu proveo je dan i noć nasamo na padinama Gilboanske gore, u blizini mjesta gdje si je kralj Šaul oduzeo život; i kad se vratio u Kafarnaum djelovao je bolje raspoložen nego onog dana kad se oprostio od Ivana u Jeruzalemu.

Isus je narednog jutra otvorio škrinju s osobnim stvarima koje je ostavio u Zebedejevoj radionici, stavio radnu pregaču i ponudio svoju radnu službu s riječima: "Dolikuje mi da se posvetim radu dok čekam da dođe moj čas." I sve do siječnja naredne godine proveo je više mjeseci radeći kao brodograditelj rame uz rame sa svojim bratom Jakovom. Nakon ovog perioda koji je proveo radeći uz Isusa, unatoč

doubts came up to becloud James's understanding of the lifework of the Son of Man, he never again really and wholly gave up his faith in the mission of Jesus.

During this final period of Jesus' work at the boatshop, he spent most of his time on the interior finishing of some of the larger craft. He took great pains with all his handiwork and seemed to experience the satisfaction of human achievement when he had completed a commendable piece of work. Though he wasted little time upon trifles, he was a painstaking workman when it came to the essentials of any given undertaking.

As time passed, rumors came to Capernaum of one John who was preaching while baptizing penitents in the Jordan, and John preached: "The kingdom of heaven is at hand; repent and be baptized." Jesus listened to these reports as John slowly worked his way up the Jordan valley from the ford of the river nearest to Jerusalem. But Jesus worked on, making boats, until John had journeyed up the river to a point near Pella in the month of January of the next year, A.D. 26, when he laid down his tools, declaring, "My hour has come," and presently presented himself to John for baptism.

But a great change had been coming over Jesus. Few of the people who had enjoyed his visits and ministrations as he had gone up and down in the land ever subsequently recognized in the public teacher the same person they had known and loved as a private individual in former years. And there was a reason for this failure of his early beneficiaries to recognize him in his later role of public and authoritative teacher. For long years this transformation of mind and spirit had been in progress, and it was finished during the eventful sojourn on Mount Hermon.

sumanjama koje su ponekad zapriječavale njegovo razumijevanje životnog rada Sina Čovječjeg, Jakov više nikad nije istinski izgubio vjeru u Isusovu misiju.

Pri ovom završnom periodu rada u brodograditeljskoj radionici, Isus je provodio najveći dio vremena na unutarnjoj obradi većih brodova. Posvećivao je veliku pažnju svom ručnom radu i osjećao je veliko zadovoljstvo ljudskog postignuća pri okončanju svake hvalevrijedne izradvine. Dok nije gubio vremena na sitnicama, smotreno se predavao radu na bitnim elementima svakog poduzeća.

U Kafarnaum su s vremenom stigle glasine o određenom Ivanu koji je propovijedao krsteći pokajnike u Jordanu i govoreći; "Bliži se nebesko kraljevstvo; primite krštenje u znak pokajanja." Isus je slušao ove vijesti dok se Ivan polako kretao duž Jordanske doline od riječnog gaza neposredno pored Jeruzalema. Ali Isus je nastavio raditi i graditi brodove sve dok Ivan nije stigao do mjesta bilizu Pele u siječnju naredne godine, 26. godine p.K., kad je odložio tesarski alat govoreći; "Došao je moj čas," nakon čega je otišao primiti krštenje od Ivana.

Ali Isus je prošao kroz veliku promjenu. Od svih ljudi koji su imali prilike uživati u Isusovim riječima i djelima dok je putovao po zemlji, vrlo mali broj je bio u stanju prepoznati u javnom učitelju istu onu osobu koju su u ranijim godinama imali prilike upoznati i zavoletjeti. I nije bilo čudno što ga ovi negdašnji primatelji osobne službe nisu bili u stanju prepoznati u kasnijoj ulozi javnog i autoritativnog učitelja. Ova je višegodišnja preobrazba uma i duha završena prilikom Isusovog znamenitog boravka na Hermonskoj gori.