

John the Baptist was born March 25, 7 B.C., in accordance with the promise that Gabriel made to Elizabeth in June of the previous year. For five months Elizabeth kept secret Gabriel's visitation; and when she told her husband, Zacharias, he was greatly troubled and fully believed her narrative only after he had an unusual dream about six weeks before the birth of John. Excepting the visit of Gabriel to Elizabeth and the dream of Zacharias, there was nothing unusual or supernatural connected with the birth of John the Baptist.

On the eighth day John was circumcised according to the Jewish custom. He grew up as an ordinary child, day by day and year by year, in the small village known in those days as the City of Judah, about four miles west of Jerusalem.

The most eventful occurrence in John's early childhood was the visit, in company with his parents, to Jesus and the Nazareth family. This visit occurred in the month of June, 1 B.C., when he was a little over six years of age.

After their return from Nazareth John's parents began the systematic education of the lad. There was no synagogue school in this little village; however, as he was a priest, Zacharias was fairly well educated, and Elizabeth was far better educated than the average Judean woman; she was also of the priesthood, being a descendant of the "daughters of Aaron." Since John was an only child, they spent a great deal of time on his mental and spiritual training. Zacharias had only short periods of service at the temple in Jerusalem so that he devoted much of his time to teaching his son.

Zacharias and Elizabeth had a small farm on which they raised sheep. They hardly made a living on this land, but Zacharias received a regular allowance from the temple funds dedicated to the priesthood.

1. JOHN BECOMES A NAZARITE

John had no school from which to graduate at the age of fourteen, but his parents had selected this as the appropriate year for him to take the formal Nazarite vow. Accordingly, Zacharias and Elizabeth took their son to Engedi, down by the Dead Sea. This was the southern headquarters of the Nazarite brotherhood, and there the lad was duly and solemnly inducted into this order for life. After these ceremonies and the making of the vows to abstain from all intoxicating drinks, to let the hair grow, and to refrain from touching the dead, the family proceeded to Jerusalem, where, before the temple, John completed the making of the offerings which were required of those taking Nazarite vows.

Ivan Krstitelj je rođen 25. ožujka 7. godine pr.K., čime se ispunilo obećanje koje je Gabriel dao Elizabeti u lipnju prethodne godine. Elizabeta je pet mjeseci čuvala tajnu o Gabrielovoj posjeti; i kad je konačno rekla istinu svome mužu, Zaharija je bio vrlo uznemiren i jedino je povjerovao njezinoj pripovijesti nakon neuobičajenog sna otprilike šest tjedana prije Ivanovog rođenja. Izuzev Gabrielove posjete Elizabeti i Zaharijevog sna, nije se dogodilo ništa nadprirodno vezano s rođenjem Ivana Krstitelja.

U skladu sa židovskim običajima Ivan je obrezan osmog dana nakon rođenja. Podignut je kao sva druga djeca, rastući iz dana u dan i iz godine u godinu, u seocetu koje je bilo poznato kao Judin Grad, otprilike četiri milje zapadno od Jeruzalema.

Najbitniji događaj iz cijelog Ivanovog djetinjstva bila je posjeta, u pratnji njegovih roditelja, Isusu i nazaretskoj obitelji. Ova se posjeta odigrala u mjesecu lipnju 1. godine pr.K., kad mu je bilo malo više od šest godina.

Ivanovi su roditelji po povratku iz Nazareta započeli sa sistematskim obrazovanjem mladića. Seoce u kojem su živjeli nije imalo sinagoške škole; Zaharija je bio prilično dobro obrazovan kao svećenik, dok je Elizabeta bila daleko obrazovanija od prosječne judejske žene; ona je također pripadala svećeničkom rodu, vukući porijeklo od "Aronovih kćerki." Kako je Ivan bio sin jedinac, njegovi su roditelji uložili mnogo vremena u njegov mentalni i duhovni razvoj. Zaharija je jedino kratko služio u Jeruzalemu, tako da je mogao posvetiti vrijeme sinovoj pouci.

Zaharija i Elizabeta su imali malo seosko imanje na kojem su uzgajali ovce. Premda su od ove zemlje jedva mogli sastaviti kraj s krajem, Zaharija je primao redovne svećeničke prihode od hrama.

1. IVAN POSTAJE NAZARIT

Dok Ivan nije bio u prilici da diplomira kad mu je bilo četrnaest godina kako nije pohađao redovnu školu, njegovi su roditelji odlučili da je ovo bilo prikladno doba da položi nazirejski zavjet. Zaharija i Elizabeta su tako povelj sina u En-Gedi, pored Slanoga mora. Bio je to južni centar nazirejskog bratstva i mladić je ovdje prikladno i svečano uveden među nazirejce. Poslije ovih ceremonija i nakon što je položio zavjet da neće piti opojna pića, da neće strići kosu ni brijati bradu i da neće dodirivati mrtvo tijelo čovjeka ili životinje, obitelj je otišla u Jeruzalem, gdje je Ivan obavio prinošenje žrtava pred hramom u skladu sa zahtjevima nazirejskog reda.

John took the same life vows that had been administered to his illustrious predecessors, Samson and the prophet Samuel. A life Nazarite was looked upon as a sanctified and holy personality. The Jews regarded a Nazarite with almost the respect and veneration accorded the high priest, and this was not strange since Nazarites of lifelong consecration were the only persons, except high priests, who were ever permitted to enter the holy of holies in the temple.

John returned home from Jerusalem to tend his father's sheep and grew up to be a strong man with a noble character.

When sixteen years old, John, as a result of reading about Elijah, became greatly impressed with the prophet of Mount Carmel and decided to adopt his style of dress. From that day on John always wore a hairy garment with a leather girdle. At sixteen he was more than six feet tall and almost full grown. With his flowing hair and peculiar mode of dress he was indeed a picturesque youth. And his parents expected great things of this their only son, a child of promise and a Nazarite for life.

2. THE DEATH OF ZACHARIAS

After an illness of several months Zacharias died in July, A.D. 12, when John was just past eighteen years of age. This was a time of great embarrassment to John since the Nazarite vow forbade contact with the dead, even in one's own family. Although John had endeavored to comply with the restrictions of his vow regarding contamination by the dead, he doubted that he had been wholly obedient to the requirements of the Nazarite order; therefore, after his father's burial he went to Jerusalem, where, in the Nazarite corner of the women's court, he offered the sacrifices required for his cleansing.

In September of this year Elizabeth and John made a journey to Nazareth to visit Mary and Jesus. John had just about made up his mind to launch out in his lifework, but he was admonished, not only by Jesus' words but also by his example, to return home, take care of his mother, and await the "coming of the Father's hour." After bidding Jesus and Mary good-bye at the end of this enjoyable visit, John did not again see Jesus until the event of his baptism in the Jordan.

John and Elizabeth returned to their home and began to lay plans for the future. Since John refused to accept the priest's allowance due him from the temple funds, by the end of two years they had all but lost their home; so they decided to go south with the sheep herd. Accordingly, the summer that John was twenty years of age witnessed their removal to Hebron. In the so-called "wilderness of Judea" John tended his sheep along a brook that was tributary to a larger stream which entered the Dead Sea at Engedi. The Engedi colony included not only Nazarites of lifelong and time-period consecration but numerous other ascetic herdsmen who

Ivan je položio iste životne zavjete s kojima su se obvezali njegovi vrijedni prethodnici, Samson i prorok Samuel. Nazirejci su po svom načinu života smatrani svetim i posvećenim osobama. Židovi su im ukazivali gotovo jednako poštovanje koje su ukazivali visokim svećenicima, što nije bilo čudno s obzirom na to da su iskusni i posvećeni nazirejci bili jedini pored visokih svećenika koji su imali pristupa vrhovnom svetištu hrama.

Ivan se vratio iz Jeruzalema kako bi se brinuo o očevom stadu, dok je iz dana u dan izrastao u snažnog muškarca plemenitog karaktera.

U šesnaestoj godini, kao rezultat onoga što je pročitao o proroku Iliji, Ivana se duboko dojmio ovaj prorok s Karmelske gore, zbog čega je odlučio usvojiti njegov način odijevanja. Ivan je tako počeo nositi odjeću od dlake i o bokovima pas od kože. S šesnaest godina dostigao je visinu od šest stopa i gotovo punu fizičku građu. Djelovao je dosta upečatljivo s dugom kosom i karakterističnim stilom odijevanja. Njegovi su roditelji imali visoka očekivanja od svog sina jedinca, obećanog djetESCeta i posvećenog nazirejca.

2. ZAHARIJINA SMRT

Zaharija je umro nakon više mjeseci bolesti, u srpnju 12. godine p.K., nedugo nakon Ivanovog osamnaestog rođendana. Bio je to period velike neprijatnosti kako je Ivanu kao nazirejcu bilo zabranjeno stupiti u dodir s mrtvim tijelom, bilo stranca ili pripadnika svoje obitelji. Premda se Ivan nastojao povinovati zahtjevima nazirejskog života, u srcu je osjećao krivnju misleći da ih se nije najstrože držao; zbog toga je nakon očeve sahrane otišao u Jeruzalem gdje je položio žrtve očišćenja u nazirejskom dvoru koji se nalazio u okviru ženskih odaja hrama.

U rujnu ove godine Elizabeta i Ivan su otišli u Nazaret u posjetu Mariji i Isusu. Ivan je upravo bio odlučio započeti sa svojim životnim radom, ali je primio ozbiljnu opomenu od Isusa koja se nije toliko temeljila na riječima koliko na primjeru, da se prvo pobrine za svoju majku i da čeka "da dođe Očev čas." Nakon što se pozdravio s Isusom i Marijom na kraju ove ugodne posjete, Ivan nije ponovo vidio Isusa sve do njegovog krštenja u Jordanu.

Ivan i Elizabeta su po povratku kući započeli s kovanjem planova za budućnost. Kako Ivan nije želio prihvatiti svećeničku plaću od hrama, nisu protekle ni pune dvije godine kad su se našli pred gubitkom kuće; tako su odlučili povesti stada prema jugu. Ivan je ovoga ljeta, uoči svog dvadesetog rođendana, napustio Hebron. U takozvanoj "divljini Judeje" vodio je brigu o svojim ovcima pored manjeg potoka koji se ulijevao u veću pritoku Slanoga mora u En-Gedi. U okviru kolonije u En-Gedi bili su ne samo mnogi nazirejci posvećeni ovom načinu života od rane mladosti ili veću broj godina, već i brojni drugi

congregated in this region with their herds and fraternized with the Nazarite brotherhood. They supported themselves by sheep raising and from gifts which wealthy Jews made to the order.

As time passed, John returned less often to Hebron, while he made more frequent visits to Engedi. He was so entirely different from the majority of the Nazarites that he found it very difficult fully to fraternize with the brotherhood. But he was very fond of Abner, the acknowledged leader and head of the Engedi colony.

3. THE LIFE OF A SHEPHERD

Along the valley of this little brook John built no less than a dozen stone shelters and night corrals, consisting of piled-up stones, wherein he could watch over and safeguard his herds of sheep and goats. John's life as a shepherd afforded him a great deal of time for thought. He talked much with Ezda, an orphan lad of Beth-zur, whom he had in a way adopted, and who cared for the herds when he made trips to Hebron to see his mother and to sell sheep, as well as when he went down to Engedi for Sabbath services. John and the lad lived very simply, subsisting on mutton, goat's milk, wild honey, and the edible locusts of that region. This, their regular diet, was supplemented by provisions brought from Hebron and Engedi from time to time.

Elizabeth kept John posted about Palestinian and world affairs, and his conviction grew deeper and deeper that the time was fast approaching when the old order was to end; that he was to become the herald of the approach of a new age, "the kingdom of heaven." This rugged shepherd was very partial to the writings of the Prophet Daniel. He read a thousand times Daniel's description of the great image, which Zacharias had told him represented the history of the great kingdoms of the world, beginning with Babylon, then Persia, Greece, and finally Rome. John perceived that already was Rome composed of such polyglot peoples and races that it could never become a strongly cemented and firmly consolidated empire. He believed that Rome was even then divided, as Syria, Egypt, Palestine, and other provinces; and then he further read "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. And this kingdom shall not be left to other people but shall break in pieces and consume all these kingdoms, and it shall stand forever." "And there was given him dominion and glory and a kingdom that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom never shall be destroyed." "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

asketi i pastiri koji su dovodili stada u ove krajeve kako bi bili s pripadnicima nazirejskog reda. Izdržavali su se od uzgoja ovaca i od poklona koje su primali od imućnih Židova.

Kako je vrijeme više prolazilo, Ivan se sve rijeđe vraćao u Hebron, dok je sve češće išao posjetiti En-Gedi. Toliko se razlikovao od većine nazirejaca da mu se bilo teško družiti s pripadnicima ovoga bratstva. Međutim, jako je uživao u društvu određenog Abnera, priznatog vođe i poglavara kolonije u En-Gedi.

3. PASTIRSKI ŽIVOT

Ivan je izgradio duž obale ovog potočića dvanaestak kamenih zaklona i noćnih staja od gomila kamena, kako bi zaštitio stada ovaca i koza. Zahvaljujući svom pastirskom načinu života, imao je dosta vremena za razmišljanje. Često je razgovarao s Ezdom, jednim siročetom iz Beh-zura, kojeg je praktično usvojio i koji se brinuo o njegovim stadima kad god bi Ivan oputovao u Hebron da posjeti majku i da proda nekoliko ovaca, kao i kada bi subotom otišao na službu u En-Gedi. Ivan i mladić su živjeli vrlo jednostavno i hranili se ovčetinom, kozjim mlijekom, divljim medom i jestivim skakavcima koji su živjeli u ovim predjelima. Ovu su svakodnevnu hranu povremeno nadopunjali namirnicima iz Hebrona i En-Gede.

Elizabetha je slala vijesti Ivanu o palestinskim i drugim svjetskim događajima i on je postajao sve uvjereniji da se bližio kraj starog sustava; da je on sam trebao postati glasnikom novog doba, "nebeskog kraljevstva." Ovaj je neotesani pastir jako uživao u pisanjima proroka Daniela. Tisuću je puta pročitao Danielov opis veličanstvenih djela za koja mu je Zaharija rekao da predstavljaju povijest velikih svjetskih carstava, počevši od Babilona, do Perzije, Grčke i konačno Rima. Ivan je mogao primijetiti da je Rim već povezivao mnoge poliglotske narode i rase i da kao takav nikada nije mogao postati čvrsto utvrđena i definitivno konsolidirana imperija. Vjerovao je da je Rim i u ovo doba bio podjeljen na Siriju, Egipat, Palestinu i druge provincije; dalje je čitao kako će "u vrijeme ovih kraljeva Bog Nebeski podići kraljevstvo koje neće nikada propasti. I ovo kraljevstvo neće prijeći na neki drugi narod, nego će razbiti i uništiti sva druga kraljevstva a samo će ostati do vijeka." "I njemu će biti predana vlast, čast i kraljevstvo da mu služe svi narodi, nacije i jezici. Vlast njegova vlast je vječna i nikada neće proći, a kraljevstvo njegovo neće propasti." "A kraljevstvo, vlast i veličanstvo pod svim nebesima dat će se puku Svetaca Svevišnjega, čije je kraljevstvo kraljevstvo vječno i kojem služe sve vlasti i pokoravaju se njemu."

John was never able completely to rise above the confusion produced by what he had heard from his parents concerning Jesus and by these passages which he read in the Scriptures. In Daniel he read: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and there was given him dominion and glory and a kingdom." But these words of the prophet did not harmonize with what his parents had taught him. Neither did his talk with Jesus, at the time of his visit when he was eighteen years old, correspond with these statements of the Scriptures. Notwithstanding this confusion, throughout all of his perplexity his mother assured him that his distant cousin, Jesus of Nazareth, was the true Messiah, that he had come to sit on the throne of David, and that he (John) was to become his advance herald and chief support.

From all John heard of the vice and wickedness of Rome and the dissoluteness and moral barrenness of the empire, from what he knew of the evil doings of Herod Antipas and the governors of Judea, he was minded to believe that the end of the age was impending. It seemed to this rugged and noble child of nature that the world was ripe for the end of the age of man and the dawn of the new and divine age -- the kingdom of heaven. The feeling grew in John's heart that he was to be the last of the old prophets and the first of the new. And he fairly vibrated with the mounting impulse to go forth and proclaim to all men: "Repent! Get right with God! Get ready for the end; prepare yourselves for the appearance of the new and eternal order of earth affairs, the kingdom of heaven."

4. THE DEATH OF ELIZABETH

On August 17, A.D. 22, when John was twenty-eight years of age, his mother suddenly passed away. Elizabeth's friends, knowing of the Nazarite restrictions regarding contact with the dead, even in one's own family, made all arrangements for the burial of Elizabeth before sending for John. When he received word of the death of his mother, he directed Ezda to drive his herds to Engedi and started for Hebron.

On returning to Engedi from his mother's funeral, he presented his flocks to the brotherhood and for a season detached himself from the outside world while he fasted and prayed. John knew only of the old methods of approach to divinity; he knew only of the records of such as Elijah, Samuel, and Daniel. Elijah was his ideal of a prophet. Elijah was the first of the teachers of Israel to be regarded as a prophet, and John truly believed that he was to be the last of this long and illustrious line of the messengers of heaven.

For two and a half years John lived at Engedi, and he persuaded most of the brotherhood that "the end of the age was at hand"; that "the kingdom of heaven was about to appear." And all his early teaching was based upon the current Jewish idea and concept of the Messiah as the promised deliverer of the Jewish nation from the domination of their gentile rulers.

Ivan nikada nije uspio prevazići zbunjenost i pometnju izazvanu onim što je čuo od svojih roditelja o Isusu, kao i ovim izvodima iz Spisa. U Knjizi Danielovoj je pročitao: "Vidio sam u noćnim snovima kako dolazi jedan koji je nalik Sinu Čovječjem obavijen nebeskim oblacima i koji primi veličanstvo, čast i kraljevstvo." Ali ove se riječi prorokove nisu slagale s onim što su mu rekli njegovi roditelji. Isto tako njegov razgovor s Isusom, za vrijeme posjete nazaretskoj obitelji kad mu je bilo osamnaest godina, nije bio suglasan s ovim riječima iz Spisa. Unatoč njegovoj zbunjenosti i cijeloj ovoj pometnji, njegova ga je majka uvjerila da je njegov daleki rođak, Isus iz Nazareta, bio pravi Mesija koji je došao sjesti na Davidovu stolicu i da je on (Ivan) trebao postati njegov glavni navjestitelj i osnovna potpora.

Od svega što je Ivan čuo o poročnosti i zlu Rima i o raspojasanom ponašanju i moralnoj nazadnosti ovoga carstva, kao i na osnovu onoga što je znao o zlim djelima Heroda Antipe i judejskih poglavara, bio je sklon vjerovati da se bližio kraj svijeta. Ovom se neotesanom i plemenitom djetetu prirode činilo da je svijet bio zreo za svršetak jedne ere i da su ljudi stajali na pragu novog i božanskog doba – nebeskog kraljevstva. U Ivanovom je srcu rastao osjećaj da je on trebao biti posljednji iz reda starih proroka i prvi iz reda novih. Drhtao je od sve snažnije želje da ode proglasiti svim ljudima: "Obratite se! Pripravite put Gospodnji! Pripravite se za kraj; pripravite se za novi i vječni ustav nebeskih poslova, za nebesko kraljevstvo."

4. ELIZABETINA SMRT

17. kolovoza 22. godine p.K., kad je Ivanu bilo dvadeset osam godina, iznenada je preminula njegova majka. Kako su Elizabetini prijatelji poznavali nazirejski stav prema mrtvima koji se odnosio i na pripadnike vlastite obitelji, uredili su sve detalje Elizabetine sahrane prije nego što su poslali po Ivana. Kad je primio vijesti o majčinoj smrti, Ivan je rekao Ezdi da odvede stada u En-Gedi dok je sam krenuo u Hebron.

Po povratku u En-Gedi nakon majčine sahrane, Ivan je poklonio stada nazirejskom bratstvu dok se sam na određeno vrijeme povukao od vanjskog svijeta kako bi se posvetio postu i molitvi. Ivan je jedino poznao stare metode pristupa božanstvu; jedino je bio upoznat sa zapisima Ilije, Samuela i Daniela. Ilija je bio njegov idealni prorok. Ilija je bio prvi učitelj Izraela koji je smatran prorokom i Ivan je mislio da će on sam biti posljednji pripadnik ove duge i glasovite linije nebeskih glasnika.

Ivan je živio u En-Gedi dvije i pol godine i u ovom je razdoblju uvjerio većinu pripadnika ovoga bratstva da "dolazi kraj jedne epohe"; "da je blizu nebesko kraljevstvo." Cjelo je ovo rano učenje bilo utemeljeno na ondašnjoj židovskoj ideji i koncepciji Mesije kao obećenog izručitelja židovske nacije od dominacije nežidovskih vlasti.

Throughout this period John read much in the sacred writings which he found at the Engedi home of the Nazarites. He was especially impressed by Isaiah and by Malachi, the last of the prophets up to that time. He read and reread the last five chapters of Isaiah, and he believed these prophecies. Then he would read in Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers toward the children and the hearts of the children toward their fathers, lest I come and smite the earth with a curse." And it was only this promise of Malachi that Elijah would return that deterred John from going forth to preach about the coming kingdom and to exhort his fellow Jews to flee from the wrath to come. John was ripe for the proclamation of the message of the coming kingdom, but this expectation of the coming of Elijah held him back for more than two years. He knew he was not Elijah. What did Malachi mean? Was the prophecy literal or figurative? How could he know the truth? He finally dared to think that, since the first of the prophets was called Elijah, so the last should be known, eventually, by the same name. Nevertheless, he had doubts, doubts sufficient to prevent his ever calling himself Elijah.

It was the influence of Elijah that caused John to adopt his methods of direct and blunt assault upon the sins and vices of his contemporaries. He sought to dress like Elijah, and he endeavored to talk like Elijah; in every outward aspect he was like the olden prophet. He was just such a stalwart and picturesque child of nature, just such a fearless and daring preacher of righteousness. John was not illiterate, he did well know the Jewish sacred writings, but he was hardly cultured. He was a clear thinker, a powerful speaker, and a fiery denunciator. He was hardly an example to his age, but he was an eloquent rebuke.

At last he thought out the method of proclaiming the new age, the kingdom of God; he settled that he was to become the herald of the Messiah; he swept aside all doubts and departed from Engedi one day in March of A.D. 25 to begin his short but brilliant career as a public preacher.

5. THE KINGDOM OF GOD

In order to understand John's message, account should be taken of the status of the Jewish people at the time he appeared upon the stage of action. For almost one hundred years all Israel had been in a quandary; they were at a loss to explain their continuous subjugation to gentile overlords. Had not Moses taught that righteousness was always rewarded with prosperity and power? Were they not God's chosen people? Why was the throne of David desolate and vacant? In the light of the Mosaic doctrines and the precepts of the prophets the Jews found it difficult to explain their long-continued national desolation.

Ivan je u ovo vrijeme aktivno čitao Svete spise koje je našao u nazirejskom domu u En-Gedi. Naročito su ga se dojmili Ilija i Malahije, posljednji proroci i najbliži suvremenici. Više je puta pročitao posljednjih pet poglavlja Ilije i vjerovao je u njegova proročanstva. Također je pročitao u Knjizi proroka Malahije: "Evo, poslat ću vam proroka Iliju prije nego dođe dan velik i strašan, dan Gospodinov; on će obratiti srca otaca k sinovima, a srca sinova k ocima, da ne dođem i ne udarim prokletstvom zemlju." I ovo ga je obećanje proroka Malahije o Ilijinom povratku navelo da pričekava početkom propovijedi o dolazećem kraljevstvu i s opomenom Židovima da se sklone od nastupajućeg prokletstva. Ivan se osjećao spremnim da započne s proglašenjem poruke o dolasku kraljevstva, ali je zahvaljujući ovoj najavi Ilijinog dolaska odlučio sačekati više od dvije godine prije nego što je započeo s radom. Znao je da on nije bio Ilija. Kakvo je onda bilo značenje ovih riječi proroka Malahije? Je li ovo proročanstvo bilo doslovno ili figurativno? Kako će znati istinu? Konačno se usudio pomisliti, kako je prvi prorok bio poznat po imenu Ilija, tako će i posljednji nositi ovo ime. Unatoč tome, njegove su sumnje bile dovoljno snažne kako bi ga spriječile da se prozove Ilijom.

Povodeći se za Ilijinim primjerom, odlučio je usvojiti metode neposrednog i izravnog napada na grijeh i poroke svojih suvremenika. Nastojao se oblačiti i govoriti kao Ilija; po svakom je spoljašnjem kriteriju nalikovao starom proroku. Bio je upravo takvo grubo i slikovito dijete prirode, tako neustrašiv i hrabar zagovornik ispravnosti. Dok Ivan nije bio nepismen i dok je dobro poznao židovska sveta pisma, teško ga se moglo nazvati kulturnim. Imao je jasne misli, dobru govorničku vještinu i kritičan jezik. Premda je sam teško pružao dobar primjer svojim suvremenicima, spremno im je upućivao oštre kritike.

Konačno je smislio metodu proglašenja nove epohe – nebeskog kraljevstva; odlučio je postati Mesijin glasnik; odbacio je sve svoje sumnje i otišao iz En-gede u ožujku 25. godine p.K. kako bi počeo svoju kratku ali brilijantnu karijeru javnog govornika.

5. NEBESKO KRALJEVSTVO

Kako bi bili u prilici da razumijete Ivanovu poruku, tebate uzeti u obzir status židovskog naroda u vrijeme Ivanove pojave i djelovanja. Izrael je tijekom gotovo stotinu godina bio u vrlo teškoj situaciji; narod nije bio u stanju objasniti dugotrajnu potlačenost i sužanjstvo u koje su ih doveli nežidovski vladari. Zar Mojsije nije rekao da ispravnost uvijek povlači nagradu blagostanja i snage? Zar oni nisu bili Božji odabrani narod? Zašto je Davidovo prijestolje bilo prazno i opustošeno? U svjetlu Mojsijevih doktrina i proročkih učenja, Židovima je bilo vrlo teško objasniti dugo razdoblje njihove nacionalne potlačenosti.

About one hundred years before the days of Jesus and John a new school of religious teachers arose in Palestine, the apocalyptists. These new teachers evolved a system of belief that accounted for the sufferings and humiliation of the Jews on the ground that they were paying the penalty for the nation's sins. They fell back onto the well-known reasons assigned to explain the Babylonian and other captivities of former times. But, so taught the apocalyptists, Israel should take heart; the days of their affliction were almost over; the discipline of God's chosen people was about finished; God's patience with the gentile foreigners was about exhausted. The end of Roman rule was synonymous with the end of the age and, in a certain sense, with the end of the world. These new teachers leaned heavily on the predictions of Daniel, and they consistently taught that creation was about to pass into its final stage; the kingdoms of this world were about to become the kingdom of God. To the Jewish mind of that day this was the meaning of that phrase -- the kingdom of heaven -- which runs throughout the teachings of both John and Jesus. To the Jews of Palestine the phrase "kingdom of heaven" had but one meaning: an absolutely righteous state in which God (the Messiah) would rule the nations of earth in perfection of power just as he ruled in heaven -- "Your will be done on earth as in heaven."

In the days of John all Jews were expectantly asking, "How soon will the kingdom come?" There was a general feeling that the end of the rule of the gentile nations was drawing near. There was present throughout all Jewry a lively hope and a keen expectation that the consummation of the desire of the ages would occur during the lifetime of that generation.

While the Jews differed greatly in their estimates of the nature of the coming kingdom, they were alike in their belief that the event was impending, near at hand, even at the door. Many who read the Old Testament literally looked expectantly for a new king in Palestine, for a regenerated Jewish nation delivered from its enemies and presided over by the successor of King David, the Messiah who would quickly be acknowledged as the rightful and righteous ruler of all the world. Another, though smaller, group of devout Jews held a vastly different view of this kingdom of God. They taught that the coming kingdom was not of this world, that the world was approaching its certain end, and that "a new heaven and a new earth" were to usher in the establishment of the kingdom of God; that this kingdom was to be an everlasting dominion, that sin was to be ended, and that the citizens of the new kingdom were to become immortal in their enjoyment of this endless bliss.

All were agreed that some drastic purging or purifying discipline would of necessity precede the establishment of the new kingdom on earth. The literalists taught that a world-wide war would ensue which would destroy all unbelievers, while the faithful would sweep on to universal and eternal victory. The

Otprilike stotinu godina prije pojave Isusa i Ivana, u Palestini se javila nova škola religioznih učitelja koji su bili poznati kao apokaliptičari. Ovi su novi učitelji razvili sustav vjerovanja kako bi ponudili objašnjenje pitanju židovskih patnji i poniženja, tvrdeći da su Židovi ovim patnjama plaćali kaznu za svoje nacionalne grijehе. Pozivali su se na stare i dobro poznate razloge koji su navodno objašnjavali njihovu potlačenost za vrijeme babilonske i drugih vlasti. Prema mišljenju apokaliptičara, Izrael nije trebao biti obeshabren; bližio se kraj njihove potlačenosti; uskoro će biti jasno da su svojim patnjama stekli disciplinu Božjeg odabranog naroda; Bog je bio na kraju strpljenja prema nežidovima. Smatrali su da je okončanje rimske vlasti bilo jednako okončanju jedne epohe i na određeni način, kraju svijeta. Ovi su novi učitelji snažno naginjali najavama proroka Daniela i dosljedno su vjerovali da je cijeli svijet trebao preći u novu epohu; da su kraljevstva ovoga svijeta trebala postati Božja kraljevstva. Židovskom umu ovoga doba ovo predstavlja značenje te fraze – nebeskog kraljevstva – koja prožima učenja Ivana i Isusa. Židovima iz Palestine fraza "nebesko kraljevstvo" ima jedno jedino značenje: apsolutno ispravnu državu u kojoj Bog (Mesija) upravlja nad zemaljskim nacijama u istom savršenstvu moći u kojem upravlja na nebu – "Neka bude tvoja volja na zemlji kao i na nebu."

U Ivanovo doba Židovi su pitali s velikim iščekivanjem: "Kada će doći kraljevstvo?" Vladao je sveopći osjećaj da se bližio kraj nežidovskih nacija. Cijeli je židovski svijet bio prožet živom nadom i žudnim očekivanjem ispunjenja ove višestoljećne želje za vrijeme njihovog života.

Dok su se Židovi uveliko razlikovali po svojim pogledima o prirodi nastupajućeg kraljevstva, svi su se slagali da je ovaj događaj trebao nastupiti uskoro, da je stajao pred vratima. Mnogi koji su čitali Stari Zavjet doslovce su iščekivali novog palestinskog kralja nad obnovljenom židovskom nacijom izručenom iz neprijateljskih ruku, kojom će vladati nasljednik kralja Davida, Mesija koji će brzo primiti priznanje kao ispravni i pravedni vladar cijeloga svijeta. Druga je, premda nešto manja, grupa odanih Židova držala posve drugačiji stav o ovom kraljevstvu Božjem. Oni su vjerovali da nastupajuće kraljevstvo nije bilo od ovoga svijeta, da je svijet stajao pred određenim svršetkom i da je utemeljenje "novog neba i nove zemlje" značilo uspostavu Božjeg kraljevstva; da je ovo kraljevstvo trebalo biti vječno, rezultirati ukinućem svakog oblika grijehа i da su njegovi državljani trebali postati besmrtni u svom užitku ovog beskonačnog blaženstva.

Svi su se slagali da je neki oblik odlučujuće i pročišćujuće discipline trebao prethoditi utemeljenju novog kraljevstva na zemlji. U skladu s pogledima doslovnih tumačitelja ovoga učenja, svijet je bio na pragu novog svjetskog rata koji je trebao uništiti sve nevjernike i dati univerzalnu i vječnu pobjedu svim

spiritists taught that the kingdom would be ushered in by the great judgment of God which would relegate the unrighteous to their well-deserved judgment of punishment and final destruction, at the same time elevating the believing saints of the chosen people to high seats of honor and authority with the Son of Man, who would rule over the redeemed nations in God's name. And this latter group even believed that many devout gentiles might be admitted to the fellowship of the new kingdom.

Some of the Jews held to the opinion that God might possibly establish this new kingdom by direct and divine intervention, but the vast majority believed that he would interpose some representative intermediary, the Messiah. And that was the only possible meaning the term Messiah could have had in the minds of the Jews of the generation of John and Jesus. Messiah could not possibly refer to one who merely taught God's will or proclaimed the necessity for righteous living. To all such holy persons the Jews gave the title of prophet. The Messiah was to be more than a prophet; the Messiah was to bring in the establishment of the new kingdom, the kingdom of God. No one who failed to do this could be the Messiah in the traditional Jewish sense.

Who would this Messiah be? Again the Jewish teachers differed. The older ones clung to the doctrine of the son of David. The newer taught that, since the new kingdom was a heavenly kingdom, the new ruler might also be a divine personality, one who had long sat at God's right hand in heaven. And strange as it may appear, those who thus conceived of the ruler of the new kingdom looked upon him not as a human Messiah, not as a mere man, but as "the Son of Man" -- a Son of God -- a heavenly Prince, long held in waiting thus to assume the rulership of the earth made new. Such was the religious background of the Jewish world when John went forth proclaiming: "Repent, for the kingdom of heaven is at hand!"

It becomes apparent, therefore, that John's announcement of the coming kingdom had not less than half a dozen different meanings in the minds of those who listened to his impassioned preaching. But no matter what significance they attached to the phrases which John employed, each of these various groups of Jewish-kingdom expectants was intrigued by the proclamations of this sincere, enthusiastic, rough-and-ready preacher of righteousness and repentance, who so solemnly exhorted his hearers to "flee from the wrath to come."

6. JOHN BEGINS TO PREACH

Early in the month of March, A.D. 25, John journeyed around the western coast of the Dead Sea and up the river Jordan to opposite Jericho, the ancient ford over which Joshua and the children of Israel passed when they first entered the promised land; and crossing over to the other side of the river, he established

vjernicima. Spiritisti su poučavali da je kraljevstvo trebalo nastupiti istovremeno s velikim Božjim sudom koji je trebao dati nepravednicima zasluženu kaznenu osudu i konačno uništenje, te istovremeno uzvisiti svete vjernike odabranog naroda na visoke pozicije slave i vlasti sa Sinom Čovječjim, vladarom nad iskupljenim nacijama u Božje ime. I ova je posljednja grupa vjerovala da su mnogi odani nežidovi trebali ući u bratstvo ovog novog kraljevstva.

Neki su Židovi držali stanovište da je Bog eventualno namjeravao utemeljiti novo kraljevstvo neposrednim božanskim činom, dok je velika većina vjerovala da je trebao postaviti na vlast nekog zastupnika i posrednika, Mesiju. I ovo je jedino moguće tumačenje koncepcije Mesije koje su Židovi imali u vrijeme Ivana i Isusa. Mesija nije mogao biti netko tko je jednostavno poučavao Božju volju i naglašavao bitnost ispravnog življenja. Svim ovim svetim osobama Židovi su davali naslov proroka. Mesija je trebao biti više od proroka; Mesija je trebao donijeti utemeljenje novog kraljevstva, Božjeg kraljevstva. U očima Židova, osoba koja ne bi utemeljila novo kraljevstvo nije mogla biti Mesija u tradicionalnom židovskom smislu.

Tko je trebao biti ovaj Mesija? Židovski su učitelji ponovo naišli na nesuglasicu. Stariji su navodili doktrinu o sinu Davidovom. Noviji su poučavali da, kako novo kraljevstvo treba biti nebesko kraljevstvo, tako i novi vladar treba biti božanska osoba, netko tko je dugo sjedio Bogu s desne strane na nebu. I koliko god se to moglo doimati čudnim, oni koji su držali ove poglede smatrali su da Mesija ili vladar novog kraljevstva ne treba imati ljudsku prirodu, već da treba biti "Sin Čovječji" – Sin Božji – nebeski Knez koji već dugo čeka na priliku da preuzme novu zemaljsku upravu. Ovakva je bila podloga židovskog svijeta kad je Ivan stupio na scenu događaja s porukom: "Obratite se jer je blizu kraljevstvo nebesko."

Bilo je, dakle, očigledno da je Ivanov proglas o nastupajućem kraljevstvu imao nekih desetak različitih značenja među onima koji su slušali njegova strastvena učenja. Ali bez obzira na tumačenje Ivanove poruke, sve su ove različite grupe koje su s dubokom nadom iščekivale utemeljenje židovskog kraljevstva, s velikom pažnjom slušale riječi ovog iskrenog, entuzijastičnog, neotesanog i skrušenog učitelja ispravnosti i pokajanja koji je svečano opominjao svoje slušatelje da "bježe od nastupajućeg prokletstva."

6. IVAN POČINJE PROPOVIJEDATI

Rano u mjesecu ožujku 25. godine p.K., Ivan je krenuo zapadnom obalom Slanoga mora koja je vodila do jordanske doline nasuprot Jerihona, do prastarog gaza preko rijeke kojim je prošao i sam Jošua u pratnji izraelske djece kad su prvi put ušli u obećanu zemlju; i dok je prelazio rijeku, našao je

himself near the entrance to the ford and began to preach to the people who passed by on their way back and forth across the river. This was the most frequented of all the Jordan crossings.

It was apparent to all who heard John that he was more than a preacher. The great majority of those who listened to this strange man who had come up from the Judean wilderness went away believing that they had heard the voice of a prophet. No wonder the souls of these weary and expectant Jews were deeply stirred by such a phenomenon. Never in all Jewish history had the devout children of Abraham so longed for the "consolation of Israel" or more ardently anticipated "the restoration of the kingdom." Never in all Jewish history could John's message, "the kingdom of heaven is at hand," have made such a deep and universal appeal as at the very time he so mysteriously appeared on the bank of this southern crossing of the Jordan.

He came from the herdsmen, like Amos. He was dressed like Elijah of old, and he thundered his admonitions and poured forth his warnings in the "spirit and power of Elijah." It is not surprising that this strange preacher created a mighty stir throughout all Palestine as the travelers carried abroad the news of his preaching along the Jordan.

There was still another and a new feature about the work of this Nazarite preacher: He baptized every one of his believers in the Jordan "for the remission of sins." Although baptism was not a new ceremony among the Jews, they had never seen it employed as John now made use of it. It had long been the practice thus to baptize the gentile proselytes into the fellowship of the outer court of the temple, but never had the Jews themselves been asked to submit to the baptism of repentance. Only fifteen months intervened between the time John began to preach and baptize and his arrest and imprisonment at the instigation of Herod Antipas, but in this short time he baptized considerably over one hundred thousand penitents.

John preached four months at Bethany ford before starting north up the Jordan. Tens of thousands of listeners, some curious but many earnest and serious, came to hear him from all parts of Judea, Perea, and Samaria. Even a few came from Galilee.

In May of this year, while he still lingered at Bethany ford, the priests and Levites sent a delegation out to inquire of John whether he claimed to be the Messiah, and by whose authority he preached. John answered these questioners by saying: "Go tell your masters that you have heard 'the voice of one crying in the wilderness,' as spoken by the prophet, saying, 'make ready the way of the Lord, make straight a highway for our God. Every valley shall be filled, and every mountain and hill shall be brought low; the uneven ground shall become a plain, while the rough places shall become a smooth valley; and all flesh shall see the salvation of God.'"

mjesto nedaleko od gaza gdje je počeo propovijedati putnicima koji su išli na drugu obalu. Bio je to najprometniji gaz preko Jordana.

Svima je bilo jasno da je Ivan bio više od propovjednika. Od onih koji su imali priliku čuti učenja ovog čudaka iz judeanske divljine, većina je vjerovala su da su čuli glas proroka. Nije čudo da je njegova pojava tako duboko dirnula duše ovih umornih i razočaranih Židova. Tijekom cijele židovske povijesti, odana djeca Abrahama nikada nisu s tolikom čežnjom tražila "utjehu Izraela" ili s tolikom nadom očekivala "obnovu kraljevstva." Nikada u cijeloj židovskoj povijesti Ivanova poruka da se "bliži kraljevstvo nebesko" nije mogla ostvariti tako dubok i univerzalan dojam kao što je to bio slučaj u ovom razdoblju kad se Ivan tako misteriozno pojavio na obali ovog južnog gaza na Jordanu.

Imao je pastirsko porijeklo, kao Amos. Oblačio se kao stari prorok Ilija, dok je munjevito naglašavao svoje poruke i upozorenja s "Ilijinim duhom i snagom." Nije iznenađujuće što je ovaj čudni učitelj stvorio toliku senzaciju širom cijele Palestine, kako su putnici raznosili vijesti o njegovim učenjima cijelom dolinom Jordana.

Postojalo je još nešto neobično i novo u vezi s radom ovog nazaritskog učitelja: On je krstio sve vjernike u Jordanu u znak "oprostjenja grijeha." Premda krštenje nije bilo nova ceremonija među Židovima, oni nisu imali priliku vidjeti krštenje u obliku i u ulozi u kojima ih je Ivan koristio. Dugo je vladao običaj ovako krstiti nežidovske obraćenike koji su postali dijelom bratstva vanjskog dvora židovskog hrama, ali nikada nitko nije tražio od Židova da se podvrgnu krštenju u znak oprostjenja. Premda je od početka Ivanove propovijedi i krštenja do njegovog uhićenja i zatočeništva na poticaj Heroda Antipe prošlo jedino nekih petnaest mjeseci, u ovom je kratkom razdoblju Ivan krstio preko stotinu tisuća pokajnika.

Ivan je propovijedao četiri mjeseca na betanijskom gazu prije nego što će krenuti prema sjeveru obalom Jordana. Desetine tisuća učenika, nekih ljubopitivih a drugih iskrenih, došlo je čuti njegova učenja iz mnogih dijelova Judeje, Pereje i Samarije. Nekolicina je došla iz Galileje.

U svibnju ove godine, dok je još bio na betanijskom gazu, svećenici i leviti su poslali zastupnike da pitaju Ivana tvrdi li da ima status Mesije i tko mu je dao vlast da propovijeda. Ivan je odgovorio na ova pitanja riječima: "Idite i recite onima koji su vas poslali da ste čuli glas 'jednoga koji viče u pustinji,' kao što je rekao prorok, i koji poručuje, 'ispravite put gospodnji, poravnajte staze Bogu. Neka se svaka dolina ispuni, svaka gora i brežuljak neka se slegne; neka krivudavi putovi postanu pravi, a neravni ravni; svaki će čovjek vidjeti spasenje Božje.'"

John was a heroic but tactless preacher. One day when he was preaching and baptizing on the west bank of the Jordan, a group of Pharisees and a number of Sadducees came forward and presented themselves for baptism. Before leading them down into the water, John, addressing them as a group said: "Who warned you to flee, as vipers before the fire, from the wrath to come? I will baptize you, but I warn you to bring forth fruit worthy of sincere repentance if you would receive the remission of your sins. Tell me not that Abraham is your father. I declare that God is able of these twelve stones here before you to raise up worthy children for Abraham. And even now is the ax laid to the very roots of the trees. Every tree that brings not forth good fruit is destined to be cut down and cast into the fire." (The twelve stones to which he referred were the reputed memorial stones set up by Joshua to commemorate the crossing of the "twelve tribes" at this very point when they first entered the promised land.)

John conducted classes for his disciples, in the course of which he instructed them in the details of their new life and endeavored to answer their many questions. He counseled the teachers to instruct in the spirit as well as the letter of the law. He instructed the rich to feed the poor; to the tax gatherers he said: "Extort no more than that which is assigned you." To the soldiers he said: "Do no violence and exact nothing wrongfully -- be content with your wages." While he counseled all: "Make ready for the end of the age -- the kingdom of heaven is at hand."

7. JOHN JOURNEYS NORTH

John still had confused ideas about the coming kingdom and its king. The longer he preached the more confused he became, but never did this intellectual uncertainty concerning the nature of the coming kingdom in the least lessen his conviction of the certainty of the kingdom's immediate appearance. In mind John might be confused, but in spirit never. He was in no doubt about the coming kingdom, but he was far from certain as to whether or not Jesus was to be the ruler of that kingdom. As long as John held to the idea of the restoration of the throne of David, the teachings of his parents that Jesus, born in the City of David, was to be the long-expected deliverer, seemed consistent; but at those times when he leaned more toward the doctrine of a spiritual kingdom and the end of the temporal age on earth, he was sorely in doubt as to the part Jesus would play in such events. Sometimes he questioned everything, but not for long. He really wished he might talk it all over with his cousin, but that was contrary to their expressed agreement.

As John journeyed north, he thought much about Jesus. He paused at more than a dozen places as he traveled up the Jordan. It was at Adam that he first made reference to "another one who is to come after me" in answer to the direct question which his disciples asked him, "Are you the Messiah?" And he went on to

Ivan je bio herojski ali netaktičan propovjednik. Jednog je dana propovijedao i krstio na zapadnoj obali Jordana, kad se na krštenje predstavila grupa od nekoliko farizeja i više saduceja. Prije nego što ih je gurnuo u vodu, Ivan se obratio grupi govoreći: "Zmijski porodi, tko vas upozori da bježite od srdžbe koja stiže? Ja ću vas krstiti, ali vas prije svega upozoravam da donesete plodove koji odgovaraju iskrenom obraćenju. Ne usuđujte se reći da imate Abrahama za oca. Jer, kažem vam, Bog može od ovih dvanaest stijena podići djecu koja će biti dostojna oca Abrahama. Već je sjekira položena na korijen stablima: svako se stablo, ako ne daje dobroga roda, siječe i baca u oganj." (Dvanaest stijena na koje je aludirao odnose se na spomenike koje je Jošua podigao u čast prijelaza "dvanaest plemena" preko Jordana upravo na ovom mjestu kad je prvi put ušao u obećanu zemlju.)

Ivan je davao sate pouke svojim učenicima tijekom kojih im je govorio o detaljima njihovog novog života dok je istovremeno nastojao odgovoriti na mnoga njihova pitanja. Savjetovao se s učiteljima kako bi ih poučio u duhu kao i u slovu zakona. Rekao je bogatašima da hrane siromahe; carinicima je rekao da "ne traže više nego što im je određeno." Vojnicima je rekao: "Nikome ne činite nasilja – budite zadovoljni svojom plaćom." Dok je svima govorio: "Spremite se za dolazak nove epohe – blizu je kraljevstvo nebesko."

7. IVAN PUTUJE PREMA SJEVERU

Ivan je još uvijek bio zbunjen u pogledu nastupanja kraljevstva i njegovog kralja. Što je dulje propovijedao to je bivao sve više zbunjen, ali ova intelektualna nesigurnost u pogledu prirode nastupajućeg kraljevstva nikako nije umanjivala njegovo uvjerenje u sigurnost neposrednog dolaska ovog kraljevstva. Ivan je bio zbunjen u umu, ali ne i u duhu. Nije imao pometnje u pogledu dolazećeg kraljevstva, ali nije bio siguran da je Isus trebao biti njegov vladar. Dokle god se Ivan držao ideje o obnovi Davidovog prijestolja, činilo mu se dosljednijim učenje njegovih roditelja da je Isus, koji je bio rođen u Davidovom Gradu, bio dugo očekivani Mesija; ali u onim časovima kad je više naginjao doktrini duhovnog kraljevstva i svršetku svjetovne epohe na zemlji, mučile su ga duboke sumnje u pogledu Isusove uloge u ovim događajima. Nekom je prilikom sve dovodio u pitanje, ali ne zadugo. Uistinu se nadao prilici da o svemu porazgovara sa svojim rođakom, ali ovo se protivilo njihovom izričitom sporazumu.

Dok je Ivan putovao prema sjeveru, često je razmišljao o Isusu. Zastao je preko deset puta na različitim mjestima duž Jordana. U Adamu je po prvi put aludirao na "onoga koji dolazi poslije mene" kao odgovor na izravno pitanje svojih učenika, "Jesi li ti Mesija?" Dalje je rekao: "Ali dolazi jači od mene,

say: "There will come after me one who is greater than I, whose sandal straps I am not worthy to stoop down and unloose. I baptize you with water, but he will baptize you with the Holy Spirit. And his shovel is in his hand thoroughly to cleanse his threshing floor; he will gather the wheat into his garner, but the chaff will be burn up with the judgment fire."

In response to the questions of his disciples John continued to expand his teachings, from day to day adding more that was helpful and comforting compared with his early and cryptic message: "Repent and be baptized." By this time throngs were arriving from Galilee and the Decapolis. Scores of earnest believers lingered with their adored teacher day after day.

8. MEETING OF JESUS AND JOHN

By December of A.D. 25, when John reached the neighborhood of Pella in his journey up the Jordan, his fame had extended throughout all Palestine, and his work had become the chief topic of conversation in all the towns about the lake of Galilee. Jesus had spoken favorably of John's message, and this had caused many from Capernaum to join John's cult of repentance and baptism. James and John the fishermen sons of Zebedee had gone down in December, soon after John took up his preaching position near Pella, and had offered themselves for baptism. They went to see John once a week and brought back to Jesus fresh, first-hand reports of the evangelist's work.

Jesus' brothers James and Jude had talked about going down to John for baptism; and now that Jude had come over to Capernaum for the Sabbath services, both he and James, after listening to Jesus' discourse in the synagogue, decided to take counsel with him concerning their plans. This was on Saturday night, January 12, A.D. 26. Jesus requested that they postpone the discussion until the following day, when he would give them his answer. He slept very little that night, being in close communion with the Father in heaven. He had arranged to have noontime lunch with his brothers and to advise them concerning baptism by John. That Sunday morning Jesus was working as usual in the boatshop. James and Jude had arrived with the lunch and were waiting in the lumber room for him, as it was not yet time for the midday recess, and they knew that Jesus was very regular about such matters.

Just before the noon rest, Jesus laid down his tools, removed his work apron, and merely announced to the three workmen in the room with him, "My hour has come." He went out to his brothers James and Jude, repeating, "My hour has come -- let us go to John." And they started immediately for Pella, eating their lunch as they journeyed. This was on Sunday, January 13. They tarried for the night in the Jordan valley and arrived on the scene of John's baptizing about noon of the next day.

kojemu ja nisam dostojan odriješiti sveze na obući. Ja vas krstim vodom, ali on će vas krstiti Duhom Svetim. On u ruci svojoj drži lopatu da očisti gumno svoje i skupi pšenicu u žitnicu svoju. Pljevu će, naprotiv, sazeći ognjem neugasivim."

Kao odgovor na pitanja svojih učenika Ivan je pokušavao objasniti svoja učenja, iz dana u dan dodajući nove detalje koji su nudili pomoć i utjehu pri pokušajima razumijevanja njegove ranije zagonetne poruke: "Obratite se i primite krštenje." Svjetina je u ovo vrijeme počela stizati i iz Galileje i Dekapolisa. Iz dana u dan okupljale su se desetine iskrenih vjernika oko svog voljenog učitelja.

8. SUSRET ISUSA I IVANA

U prosincu 25 godine p.K. Ivan je stigao u okolicu Pele putujući uzvodno obalom Jordana, dok se njegova slava proširila cijelom Palestinom i dok je njegov rad postao glavnom temom razgovora u svim gradovima oko Genezaretskog jezera. To što je Isus pokazao naklonost prema Ivanovoj poruci, navelo je mnoge osobe iz Kafarnauma da pristupe Ivanovom kultu pokajanja i krštenja. Ribari i sinovi Zebedejevi po imenu Jakov i Ivan otišli su u potragu za Ivanom u prosincu, nedugo nakon što se ovaj utaborio i počeo propovijedati u Peli, gdje su se predstavili na krštenje. Posjećivali su Ivana svakoga tjedna i donosili Isusu svježije vijesti iz prve ruke o radu ovoga evangeliste.

Isusova braća Jakov i Juda također su govorili o mogućnosti da odu Ivanu na krštenje; i kada je Juda došao iz Kafarnauma na službu uoči Sabata i nakon što je s Jakovom čuo Isusovu propovijed u sinagogi, odlučili su da se posavjetuju s Isusom u vezi ovih planova. Bilo je to u subotu uveče 12. siječnja 26. godine p.K. Isus je predložio da odgode dalje rasprave na ovu temu do narednog dana, kad im je trebao dati odgovor. Isus nije puno spavao ove noći, koju je proveo u dubovnom jedinstvu sa svojim Ocem na nebu. Odlučio je objedovati narednog dana u podne sa svojom braćom i ovom im prilikom saopćiti svoje poglede vezane uz Ivanovo krštenje vjernika. Jakov i Juda su stigli na ručak i čekali su na Isusa u spremištu gdje je čuvan građevinski materijal kako još nije bilo vrijeme za podnevni objed i kako su znali da je Isus bio jako precizan u pogledu vremena.

Neposredno prije podnevnog objeda Isus je spustio alat, skinuo tesarsku pregaču i saopćio trojici radnika koji su bili sa njim u radionici, "Došao je moj čas." Otišao je do svoje braće Jakova i Jude, ponavljajući, "Došao je moj čas – idemo Ivanu." I smjesta su krenuli prema Peli, dok su objedovali na putu. Bilo je to u subotu 13. siječnja. Prenoćili su u dolini Jordana i sutradan u podne su stigli na mjesto gdje je Ivan krstio vjernike.

John had just begun baptizing the candidates for the day. Scores of repentants were standing in line awaiting their turn when Jesus and his two brothers took up their positions in this line of earnest men and women who had become believers in John's preaching of the coming kingdom. John had been inquiring about Jesus of Zebedee's sons. He had heard of Jesus' remarks concerning his preaching, and he was day by day expecting to see him arrive on the scene, but he had not expected to greet him in the line of baptismal candidates.

Being engrossed with the details of rapidly baptizing such a large number of converts, John did not look up to see Jesus until the Son of Man stood in his immediate presence. When John recognized Jesus, the ceremonies were halted for a moment while he greeted his cousin in the flesh and asked, "But why do you come down into the water to greet me?" And Jesus answered, "To be subject to your baptism." John replied: "But I have need to be baptized by you. Why do you come to me?" And Jesus whispered to John: "Bear with me now, for it becomes us to set this example for my brothers standing here with me, and that the people may know that my hour has come."

There was a tone of finality and authority in Jesus' voice. John was atremble with emotion as he made ready to baptize Jesus of Nazareth in the Jordan at noon on Monday, January 14, A.D. 26. Thus did John baptize Jesus and his two brothers James and Jude. And when John had baptized these three, he dismissed the others for the day, announcing that he would resume baptisms at noon the next day. As the people were departing, the four men still standing in the water heard a strange sound, and presently there appeared for a moment an apparition immediately over the head of Jesus, and they heard a voice saying, "This is my beloved Son in whom I am well pleased." A great change came over the countenance of Jesus, and coming up out of the water in silence he took leave of them, going toward the hills to the east. And no man saw Jesus again for forty days.

John followed Jesus a sufficient distance to tell him the story of Gabriel's visit to his mother ere either had been born, as he had heard it so many times from his mother's lips. He allowed Jesus to continue on his way after he had said, "Now I know of a certainty that you are the Deliverer." But Jesus made no reply.

9. FORTY DAYS OF PREACHING

When John returned to his disciples (he now had some twenty-five or thirty who abode with him constantly), he found them in earnest conference, discussing what had just happened in connection with Jesus' baptism. They were all the more astonished when John now made known to them the story of the Gabriel visitation to Mary before Jesus was born, and also that Jesus spoke no word to him even after he had told him about this. There was no rain that evening, and this

Ivan je upravo počeo krstiti prve kandidate. Desetine pokajnika su već stajale u redu kad su Isus i njegova dva brata zauzeli mjesto među iskrenim muškarcima i ženama koji su postali vjernici u Ivanovo učenje o nastupajućem kraljevstvu. Ivan je već više puta upitao Zebedejeve sinove o Isusu. Već je čuo Isusove komentare svojih učenja i iz dana u dan je očekivao Isusov dolazak, ali ga nije očekivao među kandidatima koji su čekali na krštenje.

Kako je bio zauzet detaljima brzinskog krštenja velikog broja obraćenika, Ivan nije ugledao Isusa sve dok Sin Čovječji nije stao ispred njega. Kad je Ivan prepoznao Isusa, na trenutak je zaustavio ceremoniju kako bi se pozdravio sa svojim rođakom govoreći, "Zašto si došao u rijeku da me pozdraviš?" A Isus je odgovorio, "Da bi me ti krstio." Ivan je odgovorio: "Ali ti mene trebaš krstiti. Zašto si došao k meni?" A Isus je prošaputao: "Neka bude ovako sada, jer nam ide u prilog da damo primjer mojoj braći koja stoje uz mene i da narod vidi da je došao moj čas."

U Isusovom se glasu mogao čuti zvuk odlučnosti i autoriteta. Ivana su potresale snažne emocije dok se spremao krstiti Isusa iz Nazareta u ponedjeljak u podne, 14. siječnja 26. godine p.K. Ivan je tako krstio Isusa i njegova dva brata, Jakova i Judu. I nakon što je krstio ovu trojicu, prestao je s krštenjem tijekom ovoga dana govoreći masama da će nastaviti krstiti sutradan u podne. Kako se svjetina počela razilaziti, dok su četvorica još stajali u vodi, čuli su čudnovat gas i pred njima se pojavila prikaza koja je stajala neposredno nad Isusovom glavom govoreći: "Ti si Sin moj, Ljubljeni moj, koga sam odabrao." U Isusovom je izrazu nastupila velika promjena i izlazeći iz vode, bez riječi se udaljio od njih i otišao prema brdima na istoku. I nitko nije vidio Isusa narednih četrdeset dana.

Ivan je pošao za Isusom prateći ga na dovoljnoj distanci kako bi mu ispričao o Gabrielovoj posjeti njegovoj majci koja se odigrala prije njihovog rođenja, o kojoj mu je majka toliko puta ispričala. Dopustio je Isusu da nastavi nakon što je rekao, "Sada mogu biti siguran da si ti Izručitelj." Ali Isus nije odgovorio.

9. ČETRDESET DANA PROPOVIJEDI

Kad se Ivan vratio k svojim učenicima (ovom je prilikom imao nekih dvadeset pet do trideset učenika koji su ga svugdje pratili) zatekao ih je zaokupljene ozbiljnom raspravom onoga što se upravo odigralo prilikom Isusovog krštenja. Bili su još više iznenađeni kad im je Ivan ispričao o Gabrielovoj posjeti Mariji prije Isusovog rođenja, te da je Isus bio bez komentara kad mu je Ivan o tome ispričao. Ove noći nije bilo kiše i

group of thirty or more talked long into the starlit night. They wondered where Jesus had gone, and when they would see him again.

After the experience of this day the preaching of John took on new and certain notes of proclamation concerning the coming kingdom and the expected Messiah. It was a tense time, these forty days of tarrying, waiting for the return of Jesus. But John continued to preach with great power, and his disciples began at about this time to preach to the overflowing throngs which gathered around John at the Jordan.

In the course of these forty days of waiting, many rumors spread about the countryside and even to Tiberias and Jerusalem. Thousands came over to see the new attraction in John's camp, the reputed Messiah, but Jesus was not to be seen. When the disciples of John asserted that the strange man of God had gone to the hills, many doubted the entire story.

About three weeks after Jesus had left them, there arrived on the scene at Pella a new deputation from the priests and Pharisees at Jerusalem. They asked John directly if he was Elijah or the prophet that Moses promised; and when John said, "I am not," they made bold to ask, "Are you the Messiah?" and John answered, "I am not." Then said these men from Jerusalem: "If you are not Elijah, nor the prophet, nor the Messiah, then why do you baptize the people and create all this stir?" And John replied: "It should be for those who have heard me and received my baptism to say who I am, but I declare to you that, while I baptize with water, there has been among us one who will return to baptize you with the Holy Spirit."

These forty days were a difficult period for John and his disciples. What was to be the relation of John to Jesus? A hundred questions came up for discussion. Politics and selfish preferment began to make their appearance. Intense discussions grew up around the various ideas and concepts of the Messiah. Would he become a military leader and a Davidic king? Would he smite the Roman armies as Joshua had the Canaanites? Or would he come to establish a spiritual kingdom? John rather decided, with the minority, that Jesus had come to establish the kingdom of heaven, although he was not altogether clear in his own mind as to just what was to be embraced within this mission of the establishment of the kingdom of heaven.

These were strenuous days in John's experience, and he prayed for the return of Jesus. Some of John's disciples organized scouting parties to go in search of Jesus, but John forbade, saying: "Our times are in the hands of the God of heaven; he will direct his chosen Son."

It was early on the morning of Sabbath, February 23, that the company of John, engaged in eating their morning meal, looked up toward the north and beheld Jesus coming to them. As he approached

okupljeni su nastavili vijećati dugo u zvjezdanu noć. Pitali su se gdje je Isus otišao i kad će ga ponovo vidjeti.

Ivanova je propovijed nakon ovog događaja poprimila novi i autoritativni ton proglašen dolazećeg kraljevstva i očekivanog Mesije. Ovih četrdeset dana čekanja na Isusov povratak predstavljaju vrlo napeto razdoblje. Ali Ivan je nastavio propovijedati s velikom silom i njegovi su učenici otprilike u ovo doba počeli držati propovijedi mnogobrojnim masama koje su se okupljale oko Ivana u Jordanu.

Tijekom ovih četrdeset dana čekanja, zemljom su se pronosile mnoge glasine koje su dopirale i do Tiberijade i Jeruzalema. Tisuće su došle u posjetu novoj atrakciji u Ivanovom taboru, takozvanom Mesiji, ali nisu imale priliku vidjeti Isusa. Kad su Ivanovi učenici rekli da je čudni Božji čovjek otišao u brda, mnogi su doveli u pitanje istinitost cijele priče.

Otprilike tri tjedna poslije Isusovog odlaska, u Pelu je stiglo novo zastupništvo svećenika i farizeja iz Jeruzalema. Konkretno su upitali Ivana, "Jesi li Ilija? Jesi li očekivani prorok kojeg je Mojsije obećao?"; "Nisam," odgovorio je Ivan, na što su se usudili pitati, "Jesi li Mesija?" "Nisam," odgovorio je Ivan. Zatim su rekli ovi ljudi iz Jeruzalema: "Pa ako nisi Ilija, ako nisi prorok i ako nisi Mesija, zašto onda krstiš narod i stvaraš toliku pometnju?" Ivan je odgovorio: "Do onih je koji su me čuli i koji su primili moje krštenje da kažu tko sam, ali kažem vam da vas ja, istina, krstim vodom, ali među nama je bio onaj koji će se vratiti da vas krsti Svetim Duhom."

Ovih je četrdeset dana teško palo Ivanu i njegovim učenicima. Kakav će biti odnos Ivana i Isusa? Među učenicima su vođene rasprave o stotinu različitih pitanja. Na površinu je počela izlaziti politika i pitanje toga tko će biti veći od koga. Vođene su žustre rasprave oko različitih ideja i koncepcija Mesije. Hoće li on biti militaristički vođa ili će naginjati Davidovoj koncepciji kralja? Hoće li poraziti rimske vojske kao što je Jošua porazio Kanaance? Hoće li doći da utemelji duhovno kraljevstvo? Ivan je odlučio, dok je pri ovoj odluci bio daleko nadglasan protivnim stavom, da je Isus došao utemeljiti nebesko kraljevstvo, premda sam nije bio načisto u čemu se sastojala ova misija utemeljenja nebeskog kraljevstva.

Bili su to teški dani Ivanovog života i on se molio za Isusov skori povratak. Neki su od Ivanovih učenika obrazovali izviđačke grupe koje su išle u potragu za Isusom, što im je Ivan zabranio govoreći: "Naše je vrijeme u rukama Boga nebeskog; on će nas upraviti u smjeru svog odabranog Sina."

Bilo je to rano u subotu ujutro 23. veljače kad je Ivanova grupa, zaokupljena jutarnjim objedom pogledala prema sjeveru i vidjela gdje im prilazi Isus. Kako im se sve više približavao, Ivan se popeo na

them, John stood upon a large rock and, lifting up his sonorous voice, said: "Behold the Son of God, the deliverer of the world! This is he of whom I have said, 'After me there will come one who is preferred before me because he was before me.' For this cause came I out of the wilderness to preach repentance and to baptize with water, proclaiming that the kingdom of heaven is at hand. And now comes one who shall baptize you with the Holy Spirit. And I beheld the divine spirit descending upon this man, and I heard the voice of God declare, 'This is my beloved Son in whom I am well pleased.'"

Jesus bade them return to their food while he sat down to eat with John, his brothers James and Jude having returned to Capernaum.

Early in the morning of the next day he took leave of John and his disciples, going back to Galilee. He gave them no word as to when they would again see him. To John's inquiries about his own preaching and mission Jesus only said, "My Father will guide you now and in the future as he has in the past." And these two great men separated that morning on the banks of the Jordan, never again to greet each other in the flesh.

10. JOHN JOURNEYS SOUTH

Since Jesus had gone north into Galilee, John felt led to retrace his steps southward. Accordingly, on Sunday morning, March 3, John and the remainder of his disciples began their journey south. About one quarter of John's immediate followers had meantime departed for Galilee in quest of Jesus. There was a sadness of confusion about John. He never again preached as he had before baptizing Jesus. He somehow felt that the responsibility of the coming kingdom was no longer on his shoulders. He felt that his work was almost finished; he was disconsolate and lonely. But he preached, baptized, and journeyed on southward.

Near the village of Adam, John tarried for several weeks, and it was here that he made the memorable attack upon Herod Antipas for unlawfully taking the wife of another man. By June of this year (A.D. 26) John was back at the Bethany ford of the Jordan, where he had begun his preaching of the coming kingdom more than a year previously. In the weeks following the baptism of Jesus the character of John's preaching gradually changed into a proclamation of mercy for the common people, while he denounced with renewed vehemence the corrupt political and religious rulers.

Herod Antipas, in whose territory John had been preaching, became alarmed lest he and his disciples should start a rebellion. Herod also resented John's public criticisms of his domestic affairs. In view of all this, Herod decided to put John in prison. Accordingly, very early in the morning of June 12, before the multitude arrived to hear the preaching and witness the baptizing, the agents of Herod placed John

obličnu stijenu odakle je iz sveg glasa povikao: "Evo Božjeg Sina, svjetskog izručitelja! Evo onoga za kojeg rekoh, 'Onaj koji poslije mene dolazi preda mnom je, jer bijaše prije mene.' Iz ovog sam razloga izišao iz divljine kako bih propovijedao pokajanje i kako bih vas krstio vodom, govoreći da se bliži nebesko kraljevstvo. A sada dolazi onaj koji će vas krstiti Svetim Duhom. Vidio sam duha kako siđe s neba kao golub i ostade na njemu i čuo sam kako Božji glas kaže, "Ti si Sin moj, Ljubljeni moj, koga sam odabrao."

Isus ih je pozvao da se vrate k objedu dok je on sjeo da objeduje s Ivanom, kako su se njegova braća Jakov i Juda vratili u Kafarnaum.

Sutradan rano ujutro Isus se oprostio od Ivana i njegovih učenika i otišao natrag u Galileju. Nije im rekao kad će ga ponovo vidjeti. Na Ivanove upite o njegovoj misiji i propovijedi jedino je rekao, "Vodiće te moj Otac sada kao što je to činio i u prošlosti." I ova su se dvojica velikaša oprostila ovoga jutra na obali Jordana i nisu se ponovo vidjela tijekom svojih zemaljskih života.

10. IVAN PUTUJE PREMA JUGU

Kako je Isus otišao prema sjeveru, u Galileju, Ivan je osjetio poriv da se vrati prema jugu istim putem kojim je došao. Tako je u nedjelju ujutro 3. ožujka Ivan krenuo prema jugu u pratnji svojih preostalih učenika. Otprilike četvrtina njegovih učenika je otišla u Galileju u potrazi za Isusom. Ivan se osjećao tužnim i izgubljenim. Nikada više nije propovijedao onako kako je to činio prije Isusovog krštenja. Na neki je način osjećao da više nije snosio odgovornost za dolazak kraljevstva. Osjećao je da je gotovo završio sa svojim radom; bio je žalostan i usamljen. Ali je nastavio propovijedati, krstiti i putovati prema jugu.

Otprilike u blizini seoceta po imenu Adam gdje se zadržao nekoliko tjedana, Ivan je izručio taj slavn napad na Heroda Antipu zbog toga što je ovaj nezakonito uzeo tuđu ženu. U lipnju ove godine (26. godine p.K.) Ivan se vratio do betanijskog gaza na Jordanu, gdje je prije više od godinu dana počeo propovijedati o dolasku kraljevstva. Tjedan dana neposredno nakon Isusovog krštenja Ivanova je poruka postupno poprimila oblik proglašenje milosti svagdašnjem svijetu, dok je s velikom žestinom optužio koruptirane političke i religiozne vladare.

Herod Antipa, na čijoj je teritoriji Ivan propovijedao, je počeo strahovati da Ivan i njegovi učenici ne podignu narod na pobunu. Herodu se također nije dopao Ivanov kritizam njegovih osobnih poslova. Herod je iz ovih razloga odlučio baciti Ivana u tamnicu. Tako su ujutro 12. lipnja, prije nego što je svjetina stigla na propovijed i krštenje, Herodovi agenti uhvatili Ivana. Kako su prošli tjedni a Ivan nije bio

under arrest. As weeks passed and he was not released, his disciples scattered over all Palestine, many of them going into Galilee to join the followers of Jesus.

11. JOHN IN PRISON

John had a lonely and somewhat bitter experience in prison. Few of his followers were permitted to see him. He longed to see Jesus but had to be content with hearing of his work through those of his followers who had become believers in the Son of Man. He was often tempted to doubt Jesus and his divine mission. If Jesus were the Messiah, why did he do nothing to deliver him from this unbearable imprisonment? For more than a year and a half this rugged man of God's outdoors languished in that despicable prison. And this experience was a great test of his faith in, and loyalty to, Jesus. Indeed, this whole experience was a great test of John's faith even in God. Many times was he tempted to doubt even the genuineness of his own mission and experience.

After he had been in prison several months, a group of his disciples came to him and, after reporting concerning the public activities of Jesus, said: "So you see, Teacher, that he who was with you at the upper Jordan prospers and receives all who come to him. He even feasts with publicans and sinners. You bore courageous witness to him, and yet he does nothing to effect your deliverance." But John answered his friends: "This man can do nothing unless it has been given him by his Father in heaven. You well remember that I said, 'I am not the Messiah, but I am one sent on before to prepare the way for him.' And that I did. He who has the bride is the bridegroom, but the friend of the bridegroom who stands near-by and hears him rejoice greatly because of the bridegroom's voice. This, my joy, therefore is fulfilled. He must increase but I must decrease. I am of this earth and have declared my message. Jesus of Nazareth comes down to the earth from heaven and is above us all. The Son of Man has descended from God, and the words of God he will declare to you. For the Father in heaven gives not the spirit by measure to his own Son. The Father loves his Son and will presently put all things in the hands of this Son. He who believes in the Son has eternal life. And these words which I speak are true and abiding."

These disciples were amazed at John's pronouncement, so much so that they departed in silence. John was also much agitated, for he perceived that he had uttered a prophecy. Never again did he wholly doubt the mission and divinity of Jesus. But it was a sore disappointment to John that Jesus sent him no word, that he came not to see him, and that he exercised none of his great power to deliver him from prison. But Jesus knew all about this. He had great love for John, but being now cognizant of his divine nature and knowing fully the great things in preparation for John when he departed from this world and also knowing that John's work on earth was finished, he constrained himself not to interfere in the natural outworking of the great preacher-prophet's career.

pušten na slobodu, njegovi su se učenici rasuli širom Palestine, dok su mnogi otišli u Galileju kako bi prišli Isusovim učenicima.

11. IVAN U ZATOČENIŠTVU

Ivan se u tamnici osjećao usamljenim i pomalo ogorčenim. Jedino ga je mogao posjetiti manji broj učenika. Premda je jako želio vidjeti Isusa, morao se zadovoljiti vijestima o njegovom radu koje je primao od svojih učenika koji su postali vjernici u Sina Čovječjeg. Često je dolazio u iskušenje da posumnja u Isusa i njegovu božansku misiju. Ako je Isus bio Mesija, zašto ga nije došao osloboditi iz ove nepodnošljive tamnice? Ovaj je prirodjak koji je nekoć živio usred samog Božjeg okružja više od godinu dana propadao u ovom ogavnom zatvoru. Bio je to veliki test njegovoj vjeri i odanosti prema Isusu. Bio je to pored toga veliki ispit same Ivanove vjere u Boga. Često je dolazio u iskušenje da dovede u pitanje istinitost same svoje misije i iskustva.

Nakon što je proveo više mjeseci u tamnici, došla mu je u posjetu grupa učenika i nakon što su ga izvijestili o Isusovom javnom radu, rekli su: "Eno, Učitelju, onaj koji je bio s tobom s onu stranu Jordana postiže uspjeh dok k sebi prima sve koji mu dolaze. Još ide na gozbu s grešnicima i publikašima. Dok si mu ti hrabro svjedočio u prilog, on te ne dolazi izbaviti iz tamnice." Ivan odgovori svojim prijateljima: "Ovaj čovjek ne može ništa učiniti ako ne primi uputu od Oca na nebu. I sami ste mi svjedoci da sam vam rekao, 'Ja nisam Mesija, već sam poslan da pripremim put za njegov dolazak.' I to sam učinio. Tko ima zaručnicu taj je zaručnik. Ali zaručnikov prijatelj, koji stoji u blizini i sluša njegove riječi, od srca se veseli zaručnikovu glasu. Ovo je moje veselje sad doseglo vrhunac. On mora rasti, a ja se umanjivati. Ja pripadam zemlji i već sam završio s izručenjem svoje poruke. Isus iz Nazareta dolazi s neba i stoji iznad nas sviiju. Sin Čovječji dolazi od Boga kako bi vam objavio Božje riječi. Jer Otac nebeski daje duha bez mjere svom vlastitom Sinu. Otac ljubi svoga Sina i s vremenom sve namjerava prenijeti u njegove ruke. Onaj koji vjeruje u Sina ima život vječni. I ovo što vam govorim je istina sada i zauvijek."

Ovi su učenici bili toliko zapanjeni Ivanovim odgovorom da su se udaljili bez riječi. Ivan je također bio duboko uznemiren, ali je uvidjeo proročansku prirodu svojih riječi. Nikada više nije posve sumnjao u Isusovu misiju i božanstvenost. Ali Ivan je bio jako razočaran što mu Isus nije poslao ni riječi i što nije upotrijebio svoje veličanstvene moći da ga oslobodi iz tamnice. Isus je znao kako se Ivan osjećao. Dok je jako volio Ivana, u ovoj je fazi bio svjestan svoje božanske prirode i upoznat s velikim stvarima koje su čekale Ivana poslije smrti, kao i s činjenicom da je Ivan već obavio svoju ulogu na zemlji, tako da je odlučio obuzdati svoj poriv da se umiješa u prirodni tijek života i rada ovog velikog pripovjdnika i proroka.

This long suspense in prison was humanly unbearable. Just a few days before his death John again sent trusted messengers to Jesus, inquiring: "Is my work done? Why do I languish in prison? Are you truly the Messiah, or shall we look for another?" And when these two disciples gave this message to Jesus, the Son of Man replied: "Go back to John and tell him that I have not forgotten but to suffer me also this, for it becomes us to fulfill all righteousness. Tell John what you have seen and heard -- that the poor have good tidings preached to them -- and, finally, tell the beloved herald of my earth mission that he shall be abundantly blessed in the age to come if he finds no occasion to doubt and stumble over me." And this was the last word John received from Jesus. This message greatly comforted him and did much to stabilize his faith and prepare him for the tragic end of his life in the flesh which followed so soon upon the heels of this memorable occasion.

12. DEATH OF JOHN THE BAPTIST

As John was working in southern Perea when arrested, he was taken immediately to the prison of the fortress of Machaerus, where he was incarcerated until his execution. Herod ruled over Perea as well as Galilee, and he maintained residence at this time at both Julias and Machaerus in Perea. In Galilee the official residence had been moved from Sepphoris to the new capital at Tiberias.

Herod feared to release John lest he instigate rebellion. He feared to put him to death lest the multitude riot in the capital, for thousands of Pereaans believed that John was a holy man, a prophet. Therefore Herod kept the Nazarite preacher in prison, not knowing what else to do with him. Several times John had been before Herod, but never would he agree either to leave the domains of Herod or to refrain from all public activities if he were released. And this new agitation concerning Jesus of Nazareth, which was steadily increasing, admonished Herod that it was no time to turn John loose. Besides, John was also a victim of the intense and bitter hatred of Herodias, Herod's unlawful wife.

On numerous occasions Herod talked with John about the kingdom of heaven, and while sometimes seriously impressed with his message, he was afraid to release him from prison.

Since much building was still going on at Tiberias, Herod spent considerable time at his Perea residences, and he was partial to the fortress of Machaerus. It was a matter of several years before all the public buildings and the official residence at Tiberias were fully completed.

In celebration of his birthday Herod made a great feast in the Machaerian palace for his chief officers and other men high in the councils of the government of Galilee and Perea. Since Herodias had failed to bring about John's death by direct appeal to

Ovo je dugo iščekivanje u zatočeništvu bilo ljudski nepodnošljivo. Nekoliko dana prije smrti, Ivan je ponovo poslao pouzdane glasnike Isusu s pitanjem: "Je li završen moj rad? Zašto moram propadati u tamnici? Jesi li ti uistinu Mesija ili da čekamo na drugoga?" I kad su dva učenika otišla k Isusu s ovom porukom, Sin Čovječji je poručio: "Idite i javite Ivanu da ga nisam zaboravio i da i ja patim znajući za njegove patnje, jer nam sljedi ispunjenje svake ispravnosti. Javite Ivanu što ste vidjeli i čuli -- siromasima se propovijeda radosna vijest -- a prije svega javite voljenom najavljaljitelju moje zemaljske misije da ga čeka veliko blaženstvo u idućem životu ako ne posrne i zbog mene se ne pokoleba." Bile su to posljednje riječi koje je Ivan primio od Isusa. Ova ga je poruka uveliko utješila, stabilizirala njegovu vjeru i pripremila ga za tragični svršetak njegovog zemaljskog života nedugo nakon ovog znamenitog događaja.

12. SMRT IVANA KRSTITELJA

Kako je Ivan radio u južnoj Pereji u vrijeme kad je uhvaćen, smjesta je bačen u tamnicu Makarejske tvrđave, gdje je ostao zatočen do smrti. Herod je vladao nad Perejom i Galilejom i u ovom je razdoblju imao dvije palate, jednu u Juliji a drugu u Makareji Perejskoj. U Galileji je njegovo službeno prebivalište premješteno iz Seforisa u novu prijestolnicu Tiberijadu.

Herod se bojao osloboditi Ivana jer je strahovao da ne podigne narod na pobunu. Bojao ga se pogubiti od straha da njegova smrt ne izazove nemire u prijestolnici, kako su tisuće perejaca vjerovali da je Ivan bio svetac, da je bio prorok. Herod je stoga držao nazaritskog propovjednika u zatočeništvu, kako nije znao što će s njim učiniti. Ivan je više puta bio izveden pred Heroda, ali nikada nije želio pristati bilo da napusti Herodove domene ili da prestane s javnim radom. Ova je nova i sve veća pometnja koja je bila izazvana radom Isusa iz Nazareta, također djelovala kao opomena Herodu da ne pusti Ivana na slobodu. Ivan je povrh svega na sebe navukao duboku i gorku mržnju Herodove nezakonite žene Herodijade.

Herod je u više navrata govorio s Ivanom o dolasku kraljevstva i dok je nekom prilikom bio duboko impresioniran njegovom porukom, bojao se da ga pusti iz zatočeništva.

Kako je Tiberijada još uvijek bila u jeku javne gradnje, Herod je provodio dosta vremena u svojim perejskim palatama, dok je naročito volio Makarejsku tvrđavu. Prošlo je više godina prije nego što je završena izgradnja njegove službene palate u Tiberijadi.

Herod je o svom rođendanu priredio veliku gozbu u Makarejskoj palati svojim velikašima, visokim časnicima i galilejskim i perejskim prvacima. Kako je Herodijada već dugo nastojala

Herod, she now set herself to the task of having John put to death by cunning planning.

In the course of the evening's festivities and entertainment, Herodias presented her daughter to dance before the banqueters. Herod was very much pleased with the damsel's performance and, calling her before him, said: "You are charming. I am much pleased with you. Ask me on this my birthday for whatever you desire, and I will give it to you, even to the half of my kingdom." And Herod did all this while well under the influence of his many wines. The young lady drew aside and inquired of her mother what she should ask of Herod. Herodias said, "Go to Herod and ask for the head of John the Baptist." And the young woman, returning to the banquet table, said to Herod, "I request that you forthwith give me the head of John the Baptist on a platter."

Herod was filled with fear and sorrow, but because of his oath and because of all those who sat at meat with him, he would not deny the request. And Herod Antipas sent a soldier, commanding him to bring the head of John. So was John that night beheaded in the prison, the soldier bringing the head of the prophet on a platter and presenting it to the young woman at the rear of the banquet hall. And the damsel gave the platter to her mother. When John's disciples heard of this, they came to the prison for the body of John, and after laying it in a tomb, they went and told Jesus.

nagovoriti Heroda da smakne Ivana, iskoristila je ovu priliku kao zgodan čas za njegovo umorstvo.

Herodijada je iskoristila vrijeme večernje gozbe i svečanosti da pošalje svoju kćerku da pleše pred gostima. Herodu se toliko svidjela djevojka da ju je pozvao govoreći: "Lijepo plešeš šarmantna djevojko! Iđi od mene o mom rođendanu što god ti srce želi i dat ću ti što god zatražiš, pa bilo to i pol moga kraljevstva." Herod je tako govorio jer je bio pod utjecajem mnogih vina. Djevojka se povukla u stranu da se posavjetuje sa svojom majkom što će tražiti od Heroda. Herodijada je rekla: "Idi k Herodu i traži glavu Ivana Krstitelja." I djevojka se vratila k trpezi i rekla Herodu, "Hoću da mi sad odmah daš na pladnju glavu Ivana Krstitelja."

To ražalosti i prepade Heroda, ali zbog zakletve dane pred gostima ne htjede je odbiti. Herod Antipa je tako poslao krvnika i naredio mu da donese Ivanovu glavu. Ivanu je tako odrubljena glava ove noći u tamnici i donesena na pladnju djevojci koja je čekala u pozadini gozbene sale. A djevojka je dala pladanj svojoj majci. Kad su Ivanovi učenici čuli o njegovoj smrti, otišli su do tamnice kako bi tražili Ivanovo tijelo i nakon što su ga položili u grob, izvijestili su Isusa što se dogodilo.