

After preaching the sermon on "The Kingdom," Jesus called the six apostles together that afternoon and began to disclose his plans for visiting the cities around and about the Sea of Galilee. His brothers James and Jude were very much hurt because they were not called to this conference. Up to this time they had regarded themselves as belonging to Jesus' inner circle of associates. But Jesus planned to have no close relatives as members of this corps of apostolic directors of the kingdom. This failure to include James and Jude among the chosen few, together with his apparent aloofness from his mother ever since the experience at Cana, was the starting point of an ever-widening gulf between Jesus and his family. This situation continued throughout his public ministry -- they very nearly rejected him -- and these differences were not fully removed until after his death and resurrection. His mother constantly wavered between attitudes of fluctuating faith and hope, and increasing emotions of disappointment, humiliation, and despair. Only Ruth, the youngest, remained unswervingly loyal to her father-brother.

Until after the resurrection, Jesus' entire family had very little to do with his ministry. If a prophet is not without honor save in his own country, he is not without understanding appreciation save in his own family.

1. FINAL INSTRUCTIONS

The next day, Sunday, June 23, A.D. 26, Jesus imparted his final instructions to the six. He directed them to go forth, two and two, to teach the glad tidings of the kingdom. He forbade them to baptize and advised against public preaching. He went on to explain that later he would permit them to preach in public, but that for a season, and for many reasons, he desired them to acquire practical experience in dealing personally with their fellow men. Jesus purposed to make their first tour entirely one of personal work. Although this announcement was something of a disappointment to the apostles, still they saw, at least in part, Jesus' reason for thus beginning the proclamation of the kingdom, and they started out in good heart and with confident enthusiasm. He sent them forth by twos, James and John going to Kheresa, Andrew and Peter to Capernaum, while Philip and Nathaniel went to Tarichea.

Before they began this first two weeks of service, Jesus announced to them that he desired to ordain twelve apostles to continue the work of the kingdom after his departure and authorized each of them to choose one man from among his early converts for membership in the projected corps of apostles. John spoke up, asking: "But, Master, will these six men come into our midst and share all things equally with us who have been with you since the Jordan and have

Nakon što je održao propovijed o "Nebeskom kraljevstvu," Isus je sazvao šestoricu apostola te im je ovoga poslijepodneva počeo obznanjivati planove vezane za posjetu gradovima Genezaretskog jezera. Njegova su braća Jakov i Juda bili jako pogođeni što nisu bili pozvani na ovaj skup. Do ovog su se časa smatrali pripadnicima bliskog kruga Isusovih suradnika. Ali Isus nije želio imati bliskih rođaka među pripadnicima ovog zbora apostolskih upravitelja kraljevstva. To što nije želio uključiti Jakova i Judu u uski krug svojih odabranih suradnika, kao i njegova rezervacija prema majci Mariji nakon događaja u Kani, predstavljaju početak sve šireg razdora između Isusa i njegove obitelji. Ova se situacija nastavila tijekom cijele njegove javne službe -- oni su ga se gotovo posve odrekli -- i njihove su se razlike nastavile sve do nakon njegove smrti i uzašašća. Njegova se majka u svom raspoloženju neprestano kretala između stavova vjere i nade, kao i sve snažnijih emocija razočaranja, poniženja i očajanja. Jedino je Ruta, najmlađa sestra, ostala nepokolebljivo odana svome ocu-bratu.

Sve do nakon uzašašća Isusova je obitelj bila uglavnom izolirana od njegove misije. Kao što prorok nema priznanja prije svega u svom zavičaju, on tako prvenstveno nema suosjećajnog razumijevanja u svojoj obitelji.

1. KONAČNE UPUTE

Isus je sutradan, u subotu 23. lipnja 26. godine p.K. dao konačne upute šestoricu apostola. Rekao im je da idu u parovima, dvojica po dvojica, i da rade na promicanju radosne vijesti kraljevstva. Zabranio im je da krste vjernike i preporučio da ne drže javne propovijedi. Dalje im je rekao da će im kasnije biti dopušteno govoriti u javnosti, ali da je u ovom času prije svega očekivao da steknu praktično iskustvo u odnosu sa svojim bližnjima. Isus je predložio da njihova prva turneja bude u potpunosti rad u direktnom odnosu s pojedincima. Premda je ovaj stav donekle razočarao apostole, dijelom su shvaćali razloge zbog kojih je Isus želio započeti s proglašenjem kraljevstva na ovaj način, te su krenuli u svoje poduzeće s puno vedrine, elana i samopouzdanja. Poslao ih je da rade u parovima, Jakova i Ivana u Keresu, Andriju i Petra u Kafarnaum, dok su Filip i Nataniye otišli u Tariceju.

Prije početka prve dvotjedne faze apostolske službe, Isus je objavio kako želi zaređiti dvanaesticu apostola kako bi nastavili s radom na izgradnji kraljevstva nakon njegovog odlaska, te je dao kao zadatak svakom apostolu da imenuje jednog od svojih ranih obraćenika kao novog pripadnika budućeg apostolskog zbora. Ivan je upitao: "Ali, Učitelju, hoće li ova šestorica biti po svemu ravnopravni s nama koji smo bili s tobom od Jordana i koji smo slušali tvoja

heard all your teaching in preparation for this, our first labor for the kingdom?" And Jesus replied: "Yes, John, the men you choose shall become one with us, and you will teach them all that pertains to the kingdom, even as I have taught you." After thus speaking, Jesus left them.

The six did not separate to go to their work until they had exchanged many words in discussion of Jesus' instruction that each of them should choose a new apostle. Andrew's counsel finally prevailed, and they went forth to their labors. In substance Andrew said: "The Master is right; we are too few to encompass this work. There is need for more teachers, and the Master has manifested great confidence in us inasmuch as he has intrusted us with the choosing of these six new apostles." This morning, as they separated to go to their work, there was a bit of concealed depression in each heart. They knew they were going to miss Jesus, and besides their fear and timidity, this was not the way they had pictured the kingdom of heaven being inaugurated.

It had been arranged that the six were to labor for two weeks, after which they were to return to the home of Zebedee for a conference. Meantime Jesus went over to Nazareth to visit with Joseph and Simon and other members of his family living in that vicinity. Jesus did everything humanly possible, consistent with his dedication to the doing of his Father's will, to retain the confidence and affection of his family. In this matter he did his full duty and more.

While the apostles were out on this mission, Jesus thought much about John, now in prison. It was a great temptation to use his potential powers to release him, but once more he resigned himself to "wait upon the Father's will."

2. CHOOSING THE SIX

This first missionary tour of the six was eminently successful. They all discovered the great value of direct and personal contact with men. They returned to Jesus more fully realizing that, after all, religion is purely and wholly a matter of personal experience. They began to sense how hungry were the common people to hear words of religious comfort and spiritual good cheer. When they assembled about Jesus, they all wanted to talk at once, but Andrew assumed charge, and as he called upon them one by one, they made their formal reports to the Master and presented their nominations for the six new apostles.

Jesus, after each man had presented his selection for the new apostleships, asked all the others to vote upon the nomination; thus all six of the new apostles were formally accepted by all of the older six. Then Jesus announced that they would all visit these candidates and give them the call to service.

The newly selected apostles were:

učenja u pripremi za ove početne radove na promicanju kraljevstva?" Isus je odgovorio: "Jeste, Ivane, ovi će vam ljudi biti jednaki i vi ćete ih učiti svemu što znate o kraljevstvu, onako kako sam ja učio vas." Isus ih je nakon ovih riječi napustio.

Prije nego što je svaki par krenuo svojim putem, šestorica su razmijenili poglede vezane za Isusovu uputu o odabiru novih apostola. Na koncu je prevladao Andrijin stav, nakon čega su se razišli dvojica po dvojica. Andrija je u biti rekao: "Učitelj je u pravu; suviše nas je malo kako bi bili u stanju obaviti toliki posao. Treba nam još učitelja i Učitelj nam ukazuje veliko povjerenje dajući nam pravo da odaberemo ovih šest novih apostola." Ovoga jutra, prije nego što su krenuli na posao, svaki je u svom srcu imao ponešto skrivene potištenosti. Znali su da će im uveliko nedostajati Isus i unatoč strahu i uplašenosti, drugačije su zamišljali uvođenje nebeskog kraljevstva.

Šestorica su prema dogovoru planirali raditi dva tjedna, te se potom okupiti na sastanak u Zebedejevoj kući. Isus je u međuvremenu otišao u Nazaret da posjeti Ivana i Šimuna i druge pripadnike svoje obitelji koji su živjeli u blizini. Isus je činio sve što je bilo u njegovoj ljudskoj moći i što je bilo dosljedno njegovom posvećenju Očevoj volji, kako ne bi izgubio povjerenje i ljubav svoje obitelji. U ovom je pogledu obavio više nego što je bilo njegova dužnost.

Dok su apostoli bili na misiji, Isus je dosta razmišljao o Ivanu, koji je bio u zatvoru. Osjećao je iskušenje da upotrijebi svoje potencijalne moći da ga oslobodi, ali je odlučio "čekati na Očevu volju."

2. ODABIR ŠESTORICE

Prva se misionarska turneja šestorice apostola pokazala vrlo uspješnom. Svi su imali priliku otkriti veliku vrijednost neposrednog i osobnog kontakta s ljudima. Vratili su se k Isusu s boljim razumijevanjem religije kao potpuno i isključivo osobnog iskustva. Počeli su osjećati glad svagdašnjih ljudi, njihovu potrebu za riječima religiozne utjehe i duhovnog podstreka. Skupili su se oko Isusa i dok su svi htjeli govoriti u isto vrijeme, Andrija je preuzeo kontrolu prozivajući jednog po jednog apostola da podnese službenu izjavu Učitelju i da predloži svoju nominaciju novog apostola.

Isus je, nakon što su svi imali priliku predstaviti svoj izbor novog kandidata za apostolske pozicije, tražio od apostola da glasaju za pojedinačne nominacije; tako su stariji apostoli formalno primili šestoricu novih apostola. Isus je zatim objavio da zajednički namjerava posjetiti ove kandidate i pozvati ih u službu.

Ovi su novi apostoli bili:

1. Matthew Levi, the customs collector of Capernaum, who had his office just to the east of the city, near the borders of Batanea. He was selected by Andrew.

2. Thomas Didymus, a fisherman of Tarichea and onetime carpenter and stone mason of Gadara. He was selected by Philip.

3. James Alpheus, a fisherman and farmer of Kheresa, was selected by James Zebedee.

4. Judas Alpheus, the twin brother of James Alpheus, also a fisherman, was selected by John Zebedee.

5. Simon Zelotes was a high officer in the patriotic organization of the Zealots, a position which he gave up to join Jesus' apostles. Before joining the Zealots, Simon had been a merchant. He was selected by Peter.

6. Judas Iscariot was an only son of wealthy Jewish parents living in Jericho. He had become attached to John the Baptist, and his Sadducee parents had disowned him. He was looking for employment in these regions when Jesus' apostles found him, and chiefly because of his experience with finances, Nathaniel invited him to join their ranks. Judas Iscariot was the only Judean among the twelve apostles.

Jesus spent a full day with the six, answering their questions and listening to the details of their reports, for they had many interesting and profitable experiences to relate. They now saw the wisdom of the Master's plan of sending them out to labor in a quiet and personal manner before the launching of their more pretentious public efforts.

3. THE CALL OF MATTHEW AND SIMON

The next day Jesus and the six went to call upon Matthew, the customs collector. Matthew was awaiting them, having balanced his books and made ready to turn the affairs of his office over to his brother. As they approached the toll house, Andrew stepped forward with Jesus, who, looking into Matthew's face, said, "Follow me." And he arose and went to his house with Jesus and the apostles.

Matthew told Jesus of the banquet he had arranged for that evening, at least that he wished to give such a dinner to his family and friends if Jesus would approve and consent to be the guest of honor. And Jesus nodded his consent. Peter then took Matthew aside and explained that he had invited one Simon to join the apostles and secured his consent that Simon be also bidden to this feast.

After a noontide luncheon at Matthew's house they all went with Peter to call upon Simon the Zealot, whom they found at his old place of business, which

1. Matija Levi, carinik iz Kafarnauma, koji je imao ured istočno od grada, u blizini granice s Batanijom. Njega je odabrao Andrija.

2. Tomo Didimus, ribar iz Tariceje i negdašnji tesar i zidar iz Gadare. Njega je odabrao Filip.

3. Jakov Alfejev, ribar i zemljoradnik iz Kereše, koje je odabrao Jakov Zebedejev

4. Juda Alfejev, brat blizanac Jakova Alfejevog, također ribar, kojeg je odabrao Ivan Zebedejev.

5. Šimun Revnitelj, visoki činovnik patriotske organizacije Revnitelja, koji je sišao s ove pozicije kako bi postao Isusov apostol. Prije nego što je prišao revniteljima, Šimun je bio trgovac. Njega je odabrao Petar.

6. Juda Iskariotski, sin jedinac bogatih židovskih roditelja koji su živjeli u Jerihonu. Bio je učenik Ivana Krstitelja, zbog čega su ga se odrekli njegovi saducejski roditelji. On je tražio posao u ovom kraju kad su ga našli Isusovi apostoli i najvećim dijelom zbog njegovog financijskog iskustva, Natanije ga je pozvao da im se pridruži. Juda Iskariotski je bio jedini Judejac među dvanaesticom apostola.

Isus je proveo cijeli dan sa šestoricom, odgovarajući na njihova pitanja i slušajući detalje njihovih izvještaja, kako su imali mnoga zanimljiva i vrijedna iskustva. Sada su vidjeli mudrost Učiteljeve namjere da ih usmjeri u pravcu tihog osobnog rada prije početka bilo kakvih ambicioznijih javnih aktivnosti.

3. POZIV MATIJI I ŠIMUNU

Isus je narednog dana otišao sa šestoricom kako bi pozvao Matiju, ubirača poreza. Matija ih je čekao, nakon što je poravnio računicu u knjigama i prenio poslovne obaveze na svog brata. Dok su prilazili carinarnici, Andrija je stao ispred ostalih s Isusom koji je, gledajući Matiju u oči, rekao: "Hajde za mnom." I ovaj je ustao i otišao u svoju kuću u pratnji Isusa i apostola.

Matija je rekao Isusu kako je to veče planirao držati gozbu, s namjerom da pozove svoju obitelj i prijatelje ako Isus pristane biti počasni gost. Isus je klimnuo glavom u znak pristanka. Petar je zatim pozvao Matiju u stranu i objasnio mu kako je on pozvao određenog Šimuna da pride apostolima i dobio je pristanak da pozove Šimuna na večeru.

Poslije podnevnog ručka u Matijinoj kući svi su otišli s Petrom pozvati Šimuna Revnitelja kojeg su zatekli na njegovom starom radnom mjestu, dok je

was now being conducted by his nephew. When Peter led Jesus up to Simon, the Master greeted the fiery patriot and only said, "Follow me."

They all returned to Matthew's home, where they talked much about politics and religion until the hour of the evening meal. The Levi family had long been engaged in business and tax gathering; therefore many of the guests bidden to this banquet by Matthew would have been denominated "publicans and sinners" by the Pharisees.

In those days, when a reception-banquet of this sort was tendered a prominent individual, it was the custom for all interested persons to linger about the banquet room to observe the guests at meat and to listen to the conversation and speeches of the men of honor. Accordingly, most of the Capernaum Pharisees were present on this occasion to observe Jesus' conduct at this unusual social gathering.

As the dinner progressed, the joy of the diners mounted to heights of good cheer, and everybody was having such a splendid time that the onlooking Pharisees began, in their hearts, to criticize Jesus for his participation in such a lighthearted and carefree affair. Later in the evening, when they were making speeches, one of the more malignant of the Pharisees went so far as to criticize Jesus' conduct to Peter, saying: "How dare you to teach that this man is righteous when he eats with publicans and sinners and thus lends his presence to such scenes of careless pleasure making." Peter whispered this criticism to Jesus before he spoke the parting blessing upon those assembled. When Jesus began to speak, he said: "In coming here tonight to welcome Matthew and Simon to our fellowship, I am glad to witness your lightheartedness and social good cheer, but you should rejoice still more because many of you will find entrance into the coming kingdom of the spirit, wherein you shall more abundantly enjoy the good things of the kingdom of heaven. And to you who stand about criticizing me in your hearts because I have come here to make merry with these friends, let me say that I have come to proclaim joy to the socially downtrodden and spiritual liberty to the moral captives. Need I remind you that they who are whole need not a physician, but rather those who are sick? I have come, not to call the righteous, but sinners."

And truly this was a strange sight in all Jewry: to see a man of righteous character and noble sentiments mingling freely and joyously with the common people, even with an irreligious and pleasure-seeking throng of publicans and reputed sinners. Simon Zelotes desired to make a speech at this gathering in Matthew's house, but Andrew, knowing that Jesus did not want the coming kingdom to become confused with the Zealots' movement, prevailed upon him to refrain from making any public remarks.

njegovim poslom sada upravljao njegov nećak. Kad je Petar poveo Isusa do Šimuna, Učitelj je pozdravio ovog vatrenog domoljuba govoreći, "Hajde za mnom."

Zatim su se svi vratili u Matijinu kuću gdje su govorili o politici i religiji sve do večernjeg objeda. Levijeva se obitelj dugo bavila poslom ubiranja carine; zbog toga su mnogi uzvanici na ovoj Matijinoj gozbi bili "carinici i grešnici" prema mišljenju farizeja.

U ono vrijeme, kad je ugledna osoba sazivala ovakav banket ili gozbu, vladao je običaj da se sve zainteresirane osobe okupe u glavnoj sobi kako bi tu mogli promatrati goste pri objedu i slušati razgovore i govore počasnih gostiju. Na gozbi je tako bilo mnogo farizeja koji su došli kako bi mogli promatrati Isusovo ponašanje na ovako nesvakidašnjem društvenom skupu.

Kako je večera napredovala, okupljeni su uživali u dobrom duhu i raspoloženju i svi su se tako dobro provodili da su okupljeni farizeji u srcima počeli kritizirati Isusovo sudjelovanje u ovako bezbrižnom i radosnom događaju. Kasnije iste ove noći dok su držali govore, jedan se od zlobnijih farizeja usudio kritizirati Isusovo ponašanje govoreći Petru: "Kako se usuđujete reći da je ovaj čovjek ispravan ako jede s carinicima i grešnicima i ako dolazi na ovako bezbrižne i ugodne gozbe." Petar je došaptao ove riječi Isusu prije nego što je ovaj imao priliku uputiti pozdravne riječi blagoslova okupljenim gostima. Isus je prvo rekao: "Došao sam ovdje večeras da izrazim dobrodošlicu Matiji i Šimunu u našu grupu i ovom mi je prilikom drago vidjeti bezbrižnost i dobro raspoloženje okupljenih i neka vam bude još veća radost zato što će mnogi od vas ući u nastupajuće kraljevstvo duha, kada ćete punije uživati u radosnim vijestima nebeskog kraljevstva. I vama koji stojite po strani kritizirajući me u svojim srcima zbog toga što sam se došao provesti sa svojim prijateljima, vama velim da sam došao proglasiti radost društvenim slugama i duhovnu slobodu moralnim zatočenicima. Zar vam moram napominjati da ne treba zdravima liječnik, već onima koji su bolesni? Došao sam, ne da pozovem na obraćenje pravednike, nego grešnike."

Bio je to čudnovat prizor u svijetu Židova: vidjeti čovjeka ispravnog karaktera i plemenitih osjećaja kako se slobodno i radosno provodi sa svagdašnjim ljudima, naročito s nereligioznom grupom grešnika zle reputacije i publikaša koji su jedino mislili na provod. Šimun Revnitelj je želio održati govor u Matijinoj kući, ali ga je Andrija uspio nagovoriti da odustane od ove namjere kako je znao da Isus nije želio da dolazeće kraljevstvo bude pomiješano s revniteljskim pokretom.

Jesus and the apostles remained that night in Matthew's house, and as the people went to their homes, they spoke of but one thing: the goodness and friendliness of Jesus.

4. THE CALL OF THE TWINS

On the morrow all nine of them went by boat over to Kheresa to execute the formal calling of the next two apostles, James and Judas the twin sons of Alpheus, the nominees of James and John Zebedee. The fisherman twins were expecting Jesus and his apostles and were therefore awaiting them on the shore. James Zebedee presented the Master to the Kheresa fishermen, and Jesus, gazing on them, nodded and said, "Follow me."

That afternoon, which they spent together, Jesus fully instructed them concerning attendance upon festive gatherings, concluding his remarks by saying: "All men are my brothers. My Father in heaven does not despise any creature of our making. The kingdom of heaven is open to all men and women. No man may close the door of mercy in the face of any hungry soul who may seek to gain an entrance thereto. We will sit at meat with all who desire to hear of the kingdom. As our Father in heaven looks down upon men, they are all alike. Refuse not therefore to break bread with Pharisee or sinner, Sadducee or publican, Roman or Jew, rich or poor, free or bond. The door of the kingdom is wide open for all who desire to know the truth and to find God."

That night at a simple supper at the Alpheus home, the twin brothers were received into the apostolic family. Later in the evening Jesus gave his apostles their first lesson dealing with the origin, nature, and destiny of unclean spirits, but they could not comprehend the import of what he told them. They found it very easy to love and admire Jesus but very difficult to understand many of his teachings.

After a night of rest the entire party, now numbering eleven, went by boat over to Tarichea.

5. THE CALL OF THOMAS AND JUDAS

Thomas the fisherman and Judas the wanderer met Jesus and the apostles at the fisher-boat landing at Tarichea, and Thomas led the party to his near-by home. Philip now presented Thomas as his nominee for apostleship and Nathaniel presented Judas Iscariot, the Judean, for similar honors. Jesus looked upon Thomas and said: "Thomas, you lack faith; nevertheless, I receive you. Follow me." To Judas Iscariot the Master said: "Judas, we are all of one flesh, and as I receive you into our midst, I pray that you will always be loyal to your Galilean brethren. Follow me."

Isus i apostoli su proveli noć u Matijinoj kući i dok su se ljudi polako počeli razilaziti svojim kućama, jedino su govorili o Isusovoj dobroti i pristupačnosti.

4. POZIV BLIZANCIMA

Sutradan ujutro devetorica su krenuli brodom preko Kereske kako bi službeno pozvali iduću dvojicu apostola, Jakova i Judu, blizance i sinove Alfejeve koje su odabrali Jakov i Ivan Zebedejevi. Blizanci-ribari su očekivali Isusa i njegove apostole i zbog toga su se zadržali pored obale. Jakov Zebedejev je predstavio učitelja ribarima u Keresi i Isus je klimnuo glavom i rekao: "Hajde za mnom."

Isus im je ovog poslijepodneva koje su zajedno proveli saopćio svoje poglede o gozbama koje je zaključio slijedećim riječima: "Svi su ljudi moja braća. Moj Otac na nebu ne prezire ni jedno stvorenje koje smo napravili. Nebesko kraljevstvo je otvoreno svim muškarcima i ženama. Nitko ne može zatvoriti vrata milosti pred bilo kojom gladnom dušom koja stoji pred vratima. Sješćemo za stol sa svima koji žele čuti o kraljevstvu. Kad naš Otac na nebu gleda na ljude, oni su svi jednaki u njegovim očima. Nemojte stoga propustiti priliku da prelomite kruh s farizejima, grešnicima, saducejima, publikašima, Rimljanima, Židovima, bogatašima, siromasima, slobodnjacima i robovima. Vrata kraljevstva stoje širom otvorena svima koji žele upoznati istinu i naći Boga."

Ove je noći priređena jednostavna gozba u domu Alfejevih i blizanci su ovom prilikom primljeni u apostolsku obitelj. Kasnije ove večeri Isus je dao apostolima prvu lekciju o porijeklu, prirodi i sudbini nečistih duhova, ali oni nisu bili u stanju shvatiti značenje onoga što im je rekao. Bilo im je vrlo lako voljeti i poštovati Isusa, a vrlo teško razumjeti mnoga njegova učenja.

Nakon što su se preko noći odmorili, jedanaestorica su krenuli kao grupa brodom za Tariceju.

5. POZIV TOMI I JUDI

Ribar Tomo i lualica Juda su sreli Isusa i apostole na pristaništu u Tariceji, nakon čega je Tomo sviju pozvao svojoj kući koja se nalazila u blizini. Filip je ovom prilikom predstavio Tomu kao svog kandidata za apostolsku poziciju, dok je Nataniye predstavio Judu Iskariotskog, Judejca, sa sličnim počastima. Isus je pogledao Tomu i rekao: "Ti, Tomo, nemaš vjere, ali te svejedno primam. Hajde za mnom." Judi Iskariotskom Učitelj je rekao: "Judo, svi svo od iste krvi i ja te primam među nas i nadam se da ćeš uvijek biti vjeran svojoj braći. Hajde za mnom."

When they had refreshed themselves, Jesus took the twelve apart for a season to pray with them and to instruct them in the nature and work of the Holy Spirit, but again did they largely fail to comprehend the meaning of those wonderful truths which he endeavored to teach them. One would grasp one point and one would comprehend another, but none of them could encompass the whole of his teaching. Always would they make the mistake of trying to fit Jesus' new gospel into their old forms of religious belief. They could not grasp the idea that Jesus had come to proclaim a new gospel of salvation and to establish a new way of finding God; they did not perceive that he was a new revelation of the Father in heaven.

The next day Jesus left his twelve apostles quite alone; he wanted them to become acquainted and desired that they be alone to talk over what he had taught them. The Master returned for the evening meal, and during the after-supper hours he talked to them about the ministry of seraphim, and some of the apostles comprehended his teaching. They rested for a night and the next day departed by boat for Capernaum.

Zebedee and Salome had gone to live with their son David so that their large home could be turned over to Jesus and his twelve apostles. Here Jesus spent a quiet Sabbath with his chosen messengers; he carefully outlined the plans for proclaiming the kingdom and fully explained the importance of avoiding any clash with the civil authorities, saying: "If the civil rulers are to be rebuked, leave that task to me. See that you make no denunciations of Caesar or his servants." It was this same evening that Judas Iscariot took Jesus aside to inquire why nothing was done to get John out of prison. And Judas was not wholly satisfied with Jesus' attitude.

6. THE WEEK OF INTENSIVE TRAINING

The next week was devoted to a program of intense training. Each day the six new apostles were put in the hands of their respective nominators for a thoroughgoing review of all they had learned and experienced in preparation for the work of the kingdom. The older apostles carefully reviewed, for the benefit of the younger six, Jesus' teachings up to that hour. Evenings they all assembled in Zebedee's garden to receive Jesus' instruction.

It was at this time that Jesus established the mid-week holiday for rest and recreation. And they pursued this plan of relaxation for one day each week throughout the remainder of his material life. As a general rule, they never prosecuted their regular activities on Wednesday. On this weekly holiday Jesus would usually take himself away from them, saying: "My children, go for a day of play. Rest yourselves from the arduous labors of the kingdom and enjoy the refreshment that comes from reverting to your former vocations or from discovering new sorts of recreational activity." While Jesus, at this period of his earth life, did not actually require this day of rest, he conformed

Nakon što su se prvo osvježili, Isus je poveo dvanaesticu nasamo da se odaju molitvi i da ih pouči o prirodi i radu Svetog Duha, ali oni ponovo nisu uspjeli razumjeti najveći dio ovih izvanrednih istina s kojima ih je nastojao upoznati. Dok bi jedan shvatio jednu točku, a drugi drugu, ni jedan nije mogao shvatiti cjelokupnost njegovog učenja. Uvijek su činili grešku tako što su pokušavali uklopiti Isusovo novo evanđelje u svoje stare forme religioznog vjerovanja. Nisu mogli shvatiti ideju da je Isus došao proglasiti novo evanđelje spasenja i utemeljiti novi put pronalaženja Boga; nisu shvaćali da je on bio novo otkrivenje Oca na nebu.

Isus je sutradan ostavio dvanaesticu apostola; želio im je dati priliku da nasamo porazgovaraju o onome čemu ih je učio. Učitelj se vratio uoči večernjeg obroka, te im je poslije večere govorio o službi anđela i neki su apostoli razumjeli njegova učenja. Sutradan su proveli dan odmora, nakon čega su krenuli brodom prema Kafarnaumu.

Zabedej i Šaloma su otišli živjeti sa svojim sinom Davidom kako bi ostavili svoju veliku kuću Isusu i dvanaestici apostola. Isus je ovdje proveo mirnu subotu sa svojim odabranim apostolima; pažljivo im je predočio planove za promicanje kraljevstva te im je potanko objasnio razloge za izbjegavanje svakog sukoba s građanskim vlastima, govoreći: "Ako netko treba prekoriti građanske vlasti, ostavite taj zadatak meni. Pazite da ne optužite Cezara i njegove slugu." Ove je noći Juda pozvao Isusa u stranu da ga upita zašto ne oslobodi Ivana iz zatočeništva. Juda nije bio posve zadovoljan Isusovim stavom.

6. TJEDAN INTENZIVNE OBUKE

Slijedeći je tjedan bio posvećen intenzivnoj obuci. Svaki su dan šestorica novih apostola predavani u ruke apostola koji su ih imenovali na njihove nove pozicije, kako bi se utvrdilo što su naučili i doživjeli vezano s pripremom za poslove kraljevstva. Stariji su apostoli pažljivo preslušavali, u korist svojih mlađih kolega, učenja s kojim ih je Isus do tada upoznao. Navečer su se obično okupljali u Zebedeejevom vrtu gdje su slušali Isusove pouke.

Isus je u ovo vrijeme utemeljio običaj odmora sredinom tjedna. Oni su se držali ovog plana jednodnevnog odmora i relaksacije do samog kraja njegovog materijalnog života. Kao opće pravilo, srijedom nikada nisu obavljali svoje redovne aktivnosti. Svake srijede, Isus im je govorio: "Moja djeco, danas se igrajte. Odmorite se od napornih radova na primicanju kraljevstva i bilo uživajte u razonodi svojih bivših profesija ili nadite nove rekreativne aktivnosti." Dok Isusu u ovoj fazi života nije bio potreban ovaj dan odmora, on se držao ovog plana zato što je znao da ovo pogoduje blagostanju njegovih suradnika. Isus je bio

to this plan because he knew it was best for his human associates. Jesus was the teacher -- the Master; his associates were his pupils -- disciples.

Jesus endeavored to make clear to his apostles the difference between his teachings and his life among them and the teachings which might subsequently spring up about him. Said Jesus: "My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching about me and about my teachings. Proclaim the gospel of the kingdom and portray my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings about my beliefs and teachings." But again they did not understand why he thus spoke, and no man dared to ask why he so taught them.

In these early teachings Jesus sought to avoid controversies with his apostles as far as possible excepting those involving wrong concepts of his Father in heaven. In all such matters he never hesitated to correct erroneous beliefs. There was just one motive in Jesus' postbaptismal life on Urantia, and that was a better and truer revelation of his Paradise Father; he was the pioneer of the new and better way to God, the way of faith and love. Ever his exhortation to the apostles was: "Go seek for the sinners; find the downhearted and comfort the anxious."

Jesus had a perfect grasp of the situation; he possessed unlimited power, which might have been utilized in the furtherance of his mission, but he was wholly content with means and personalities which most people would have regarded as inadequate and would have looked upon as insignificant. He was engaged in a mission of enormous dramatic possibilities, but he insisted on going about his Father's business in the most quiet and undramatic manner; he studiously avoided all display of power. And he now planned to work quietly, at least for several months, with his twelve apostles around about the Sea of Galilee.

7. ANOTHER DISAPPOINTMENT

Jesus had planned for a quiet missionary campaign of five months' personal work. He did not tell the apostles how long this was to last; they worked from week to week. And early on this first day of the week, just as he was about to announce this to his twelve apostles, Simon Peter, James Zebedee, and Judas Iscariot came to have private converse with him. Taking Jesus aside, Peter made bold to say: "Master, we come at the behest of our associates to inquire whether the time is not now ripe to enter into the kingdom. And will you proclaim the kingdom at Capernaum, or are we to move on to Jerusalem? And when shall we learn, each of us, the positions we are to occupy with you in the establishment of the kingdom --" and Peter would have gone on asking further questions, but Jesus raised an admonitory hand and stopped him. And beckoning

učitelj -- pravi Učitelj; njegovi su suradnici bili njegovi učenici koji su ga slijedili.

Isus je ovom prilikom nastojao objasniti apostolima razliku između svojih učenja, svog života među njima i budućih učenja koja se mogu razviti nakon njegove smrti. Isus je rekao: "Moje kraljevstvo i evanđelje vezano s ovim kraljevstvom trebaju počivati u samoj biti vaše poruke. Nemojte skrenuti s puta i govoriti o meni i mojim učenjima. Proglasite evanđelje kraljevstva i predočite moje otkrivenje Oca na nebu, ali nemojte učiniti grešku tako što ćete skrenuti s puta i poći u smjeru stvaranja legendi i izgradnju kulta o vjerovanjima i učenjima o mojim vjerovanjima i učenjima." Ali oni ponovo nisu shvatili njegove riječi i nitko se nije usudio upitati zašto im je ovako govorio.

U ovim ranim učenjima Isus je nastojao koliko je to bilo moguće izbjeći svaku kontroverziju sa svojim apostolima izuzev kad je bilo riječi o pogrešnim idejama o njegovom nebeskom Ocu. U pogledu svih takvih pitanja nikada nije oklijevao ispraviti njihova vjerovanja. Isus je imao jedan jedini motiv u svom životu poslije krštenja, a to je bilo da ostvari bolje i istinitije otkrivenje svog Rajskog Oca; utirao je staze novom i boljem pristupu Bogu putem vjere i ljubavi. Govorio je apostolima: "Idite i tražite grešnike; ohrabrite potištene i dajte utjehu tjeskobnima."

Isus je imao savršeno razumijevanje svake situacije; mogao je upotrijebiti svoje neograničene moći pri sprovedbi misije na kojoj je radio, ali je bio posve zadovoljan sredstvima i osobama koje bi većina ljudi smatrala neadekvatnim i bezvrijednim. Dok je radio na misiji veličanstveno dramatičnih proporcija, insistirao je na izvršenju Očevog posla na vrlo neizgledan i nedramatičan način; uporno je nastojao izbjeći svako ispoljenje moći. Planirao je raditi tiho i neprimjetno, ako ništa ono par mjeseci, s dvanaesticom apostola u blizini Genezaretskog jezera.

7. JOŠ JEDNO RAZOČARANJE

Isus je imao u planu tihu misionarsku kampanju koja se trebala sastojati od pet mjeseci osobnog rada. Nije govorio apostolima koliko su trebali raditi na ovaj način; radili su od tjedna do tjedna. Rano uoči prvog dana u tjednu, upravo kad se spremao izvijestiti apostole o svojoj odluci, pridôše mu Šimun Petar, Jakov Zebedejev i Juda Iskariotski kako bi s njim nasamo razgovarali. Vodeći Isusa u stranu, Petar se odvaži da mu kaže: "Učitelju, prema zahtjevu naše braće, došli smo upitati je li došlo vrijeme da uđemo u kraljevstvo. Hoćeš li proglasiti kraljevstvo u Kafarnaumu ili trebamo ići u Jeruzalem? I kad ćemo saznati -- svaki pojedinačno -- pozicije koje ćemo s tobom zauzeti pri utemeljenju kraljevstva --" i Petar bi nastavio postavljati pitanja da mu Isus nije dao znak da prekine. I pozivajući apostole koji su

the other apostles standing near by to join them, Jesus said: "My little children, how long shall I bear with you! Have I not made it plain to you that my kingdom is not of this world? I have told you many times that I have not come to sit on David's throne, and now how is it that you are inquiring which place each of you will occupy in the Father's kingdom? Can you not perceive that I have called you as ambassadors of a spiritual kingdom? Do you not understand that soon, very soon, you are to represent me in the world and in the proclamation of the kingdom, even as I now represent my Father who is in heaven? Can it be that I have chosen you and instructed you as messengers of the kingdom, and yet you do not comprehend the nature and significance of this coming kingdom of divine pre-eminence in the hearts of men? My friends, hear me once more. Banish from your minds this idea that my kingdom is a rule of power or a reign of glory. Indeed, all power in heaven and on earth will presently be given into my hands, but it is not the Father's will that we use this divine endowment to glorify ourselves during this age.

In another age you shall indeed sit with me in power and glory, but it behooves us now to submit to the will of the Father and to go forth in humble obedience to execute his bidding on earth."

Once more were his associates shocked, stunned. Jesus sent them away two and two to pray, asking them to return to him at noontime. On this crucial forenoon they each sought to find God, and each endeavored to cheer and strengthen the other, and they returned to Jesus as he had bidden them.

Jesus now recounted for them the coming of John, the baptism in the Jordan, the marriage feast at Cana, the recent choosing of the six, and the withdrawal from them of his own brothers in the flesh, and warned them that the enemy of the kingdom would seek also to draw them away. After this short but earnest talk the apostles all arose, under Peter's leadership, to declare their undying devotion to their Master and to pledge their unswerving loyalty to the kingdom, as Thomas expressed it, "To this coming kingdom, no matter what it is and even if I do not fully understand it." They all truly believed in Jesus, even though they did not fully comprehend his teaching.

Jesus now asked them how much money they had among them; he also inquired as to what provision had been made for their families. When it developed that they had hardly sufficient funds to maintain themselves for two weeks, he said: "It is not the will of my Father that we begin our work in this way. We will remain here by the sea two weeks and fish or do whatever our hands find to do; and in the meantime, under the guidance of Andrew, the first chosen apostle, you shall so organize yourselves as to provide for everything needful in your future work, both for the present personal ministry and also when I shall subsequently ordain you to preach the gospel and

stajali u blizini, Isus reče: "Moja dječice, koliko se još moram nositi s vama! Zar vam nisam jasno rekao da moje kraljevstvo nije od ovoga svijeta? Rekao sam vam mnogo puta da nisam došao sjesti u Davidovu stolicu i kako me onda možete pitati koje ćete pozicije primiti u Očevom kraljevstvu? Zar ne vidite da sam vas pozvao da budete poslanici duhovnog kraljevstva? Zar ne shvaćate da ćete me vrlo brzo početi zastupati pred svijetom i pri proglašenju kraljevstva, kao što ja sada zastupam Oca koji je na nebu? Zar je moguće da sam vas odabrao i obučio kao glasnike kraljevstva, a da vi ne shvaćate prirodu i značaj ovog dolazećeg kraljevstva božanskog savršenstva u ljudskim srcima? Prijatelji, još jednom vam govorim. Izbrišite iz svojih umova ideju da se moje kraljevstvo svodi na dominaciju moći ili vlast slave. Uistinu, sva će moć i slava s vremenom biti predane u moje ruke, ali nije u skladu s Očevom voljom da upotrijebimo ovo božansko obdarenje u cilju samouveličanja u ovom dobu.

U budućim ćete dobima uistinu sjesti sa mnom u moći i slavi, ali nam se sada bolje povinovati Očevoj volji i sa skrušenom poslušnošću sprovesti njegov poziv na zemlji."

Njegovi su suradnici još jednom doživjeli šok. Isus ih je poslao u parovima da idu da se pomole i rekao im je da se vrate u podne. Ovog su bitnog prijedpodneva svi pojedinačno nastojali naći Boga i svaki je nastojao oraspoložiti i osnažiti svoje kolege i vratili su se k Isusu u prema njegovim uputama.

Isus im je zatim rekao o Ivanovom dolasku, krštenju u Jordanu, svadbi u Kani, nedavnom izboru šestorice novih apostola i o tome kako su se od njega udaljila njegova vlastita braća, upozoravajući da će ih neprijatelji kraljevstva pokušati razdvojiti jedne od drugih. Nakon ovog kratkog ali upečatljivog govora apostoli su se podigli na noge i pod Petrovim nadzorom jedan po jedan izrazili nepokolebljivu odanost svome Učitelju i neustrašivu predanost kraljevstvu, kako je Tomo rekao, "U ime ovog dolazećeg kraljevstva, što god ono bilo i premda ga ja u potpunosti ne razumijem." Svi su istinski vjerovali u Isusa, premda nisu potpuno shvaćali njegova učenja.

Isus ih je ovom prilikom upitao koliko su novca imali kod sebe; također je pitao kako su se namjeravali pobinuti za obitelji. Kad se pokazalo da su kod sebe imali jedva dovoljno da se prehrane iduća dva tjedna, rekao je: "Nije Očeva volja da započnemo s radom na ovaj način. Ostaćemo pored mora dva tjedna i bilo ribariti ili se baviti drugim poslovima koji nam dođu pod ruku; istovremeno se pod nadzorom Andrije, prvoizabranog apostola, trebate obezbijediti u pogledu budućeg rada, kako u korist neposredne osobne misije tako i nakon što vas budem službeno zaredio kao poslanike pri objavi evanđelja

instruct believers." They were all greatly cheered by these words; this was their first clearcut and positive intimation that Jesus designed later on to enter upon more aggressive and pretentious public efforts.

The apostles spent the remainder of the day perfecting their organization and completing arrangements for boats and nets for embarking on the morrow's fishing as they had all decided to devote themselves to fishing; most of them had been fishermen, even Jesus was an experienced boatman and fisherman. Many of the boats which they used the next few years had been built by Jesus' own hands. And they were good and trustworthy boats.

Jesus enjoined them to devote themselves to fishing for two weeks, adding, "And then will you go forth to become fishers of men." They fished in three groups, Jesus going out with a different group each night. And they all so much enjoyed Jesus! He was a good fisherman, a cheerful companion, and an inspiring friend; the more they worked with him, the more they loved him. Said Matthew one day: "The more you understand some people, the less you admire them, but of this man, even the less I comprehend him, the more I love him."

This plan of fishing two weeks and going out to do personal work in behalf of the kingdom for two weeks was followed for more than five months, even to the end of this year of A.D. 26, until after the cessation of those special persecutions which had been directed against John's disciples subsequent to his imprisonment.

8. FIRST WORK OF THE TWELVE

After disposing of the fish catches of two weeks, Judas Iscariot, the one chosen to act as treasurer of the twelve, divided the apostolic funds into six equal portions, funds for the care of dependent families having been already provided. And then near the middle of August, in the year A.D. 26, they went forth two and two to the fields of work assigned by Andrew. The first two weeks Jesus went out with Andrew and Peter, the second two weeks with James and John, and so on with the other couples in the order of their choosing. In this way he was able to go out at least once with each couple before he called them together for the beginning of their public ministry.

Jesus taught them to preach the forgiveness of sin through faith in God without penance or sacrifice, and that the Father in heaven loves all his children with the same eternal love. He enjoined his apostles to refrain from discussing:

1. The work and imprisonment of John the Baptist.
2. The voice at the baptism. Said Jesus: "Only those who heard the voice may refer to it. Speak only that which you have heard from me; speak not hearsay."

i poučavanju vjernika." Sviju su jako razvedrile ove riječi; Isus je ovom prilikom prvi put nedvojbeno aludirao na namjeru da krene s agresivnijim i poduzetnijim javnim radom.

Apostoli su proveli posljednji dio dana planirajući kako će stvoriti bolju radnu organizaciju i rasporediti lađe i mreže nakon što su odlučili ići u ribu; većinom su bili ribari, a i Isus je bio iskusan brodar i ribar. Mnoge su lađe koje su korištene narednih nekoliko godina bile izgrađene Isusovim vlastitim rukama. Bile su to dobre i pouzdane lađe.

Isus im je rekao da provedu dva tjedna u ribi, dodajući: "A onda ćete ići ljude loviti!" Ribarili su u tri grupe a Isus je svake noći išao od grupe do grupe. Svi su toliko uživali u Isusovom društvu! Bio je dobar ribar, prijatan suradnik i inspirativan kolega; što su više s njim radili, to su ga više voljeli. Matija je jednom prilikom rekao: "Što više čovjek razumije određene ljude to im se manje divi, ali kad se radi o ovom čovjeku, što ga manje razumijem, to ga više volim."

Ovaj plan naizmjeničnog ribarenja i osobnog rada u korist promicanja kraljevstva trajao je više od pet mjeseci, sve do kraja ove, 26. godine p.K., kad su utihnuli progoni Ivanovih učenika koji su započeli kratko nakon njegovog utamničenja.

8. PRVI RADOVI DVANAESTORICE

Nakon što su se oslobodili dvotjednog ulova, Juda Iskariotski, koji je bio odabran kao blagajnik apostolske grupe, podijelio je apostolske novce na šest jednakih dijelova, dok su prvo odvojili sredstva za brigu o apostolskim obiteljima. Sredinom kolovoza 26. godine p.K. apostoli su krenuli na posao dvojica po dvojica, gdje je svaki par primio na zadatak određenu radnu oblast. Isus je prva dva tjedna bio uz Andriju i Petra, druga dva uz Jakova i Ivana i tako dalje, sve dok nije proveo dva tjedna sa svakim parom prema njihovom vlastitom izboru. Na ovaj je način imao priliku biti sa svima u manjoj grupi prije nego što će ih pozvati sve zajedno na početak javne misije.

Isus ih je poučio da propovijedaju oproštenje grijeha putem vjere u Boga bez pokore i žrtvovanja, te im je rekao da poruče ljudima kako Otac na nebu voli svu djecu s jednakom vječnom ljubavi. Opomenuo je apostole da se ne upuštaju u raspravu na temu:

1. Aktivnosti i zatočeništva Ivana Krstitelja.
2. Glasa koji se čuo prilikom krštenja. Isus je rekao: "Jedino oni koji su čuli glas smiju o njemu govoriti. Prepričavati možete jedino ono što čujete od mene; ne širite glasine."

3. The turning of the water into wine at Cana. Jesus seriously charged them, saying, "Tell no man about the water and the wine."

They had wonderful times throughout these five or six months during which they worked as fishermen every alternate two weeks, thereby earning enough money to support themselves in the field for each succeeding two weeks of missionary work for the kingdom.

The common people marveled at the teaching and ministry of Jesus and his apostles. The rabbis had long taught the Jews that the ignorant could not be pious or righteous. But Jesus' apostles were both pious and righteous; yet they were cheerfully ignorant of much of the learning of the rabbis and the wisdom of the world.

Jesus made plain to his apostles the difference between the repentance of so-called good works as taught by the Jews and the change of mind by faith -- the new birth -- which he required as the price of admission to the kingdom. He taught his apostles that faith was the only requisite to entering the Father's kingdom. John had taught them "repentance -- to flee from the wrath to come." Jesus taught, "Faith is the open door for entering into the present, perfect, and eternal love of God." Jesus did not speak like a prophet, one who comes to declare the word of God. He seemed to speak of himself as one having authority. Jesus sought to divert their minds from miracle seeking to the finding of a real and personal experience in the satisfaction and assurance of the indwelling of God's spirit of love and saving grace.

The disciples early learned that the Master had a profound respect and sympathetic regard for every human being he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave to all sorts of men, women, and children. He would pause in the midst of a profound discourse that he might go out in the road to speak good cheer to a passing woman laden with her burden of body and soul. He would interrupt a serious conference with his apostles to fraternize with an intruding child. Nothing ever seemed so important to Jesus as the individual human who chanced to be in his immediate presence. He was master and teacher, but he was more -- he was also a friend and neighbor, an understanding comrade.

Though Jesus' public teaching mainly consisted in parables and short discourses, he invariably taught his apostles by questions and answers. He would always pause to answer sincere questions during his later public discourses.

The apostles were at first shocked by, but early became accustomed to, Jesus' treatment of women; he made it very clear to them that women were to be accorded equal rights with men in the kingdom.

3. Pretvaranje vode u vino na svadbi u Kani. Isus ih je ozbiljno opomenuo, govoreći: "Ne govorite nikome o vodi i vinu."

Krasno su se provodili ovih pet-šest mjeseci za kojih su svaka dva tjedna radili kao ribari, zarađujući dovoljno da podmire troškove tijekom naredna dva tjedna misionarskog rada na promicanju kraljevstva.

Svagdašnji svijet je sa zaprepaštenjem promatrao službu Isusa i njegovih apostola. Rabini su dugo poučavali Židove da neuki ljudi ne mogu biti pobožni i religiozni. Ali Isusovi apostoli su bili i pobožni i ispravni; pored toga su uz puno dobrog raspoloženja bili neuki u pogledu rabinskog učenja i svjetske mudrosti.

Isus je apostolima objasnio razliku između pokajanja vezanog s takozvanim dobročinstvom, kako su ovu koncepciju objašnjavali Židovi, i promjene koju u čovjekovom umu izaziva vjera -- novog rođenja -- koju je on tražio kao cijenu za ulazak u kraljevstvo. On je poučavao apostole da je vjera bila jedini uvjet za ulazak u Očevo kraljevstvo. Ivan ih je učio da se "pokaju" -- da se sklone od nastupajućeg prokletstva. Isus ih je poučio da, "Vjera otvara vrata za ulazak u neposrednu, savršenu i vječnu Božju ljubav." Isus nije govorio kao prorok, kao onaj koji je došao proglasiti Božju riječ. Činilo se da je govorio o sebi kao nekome tko ima vlast. Isus im je nastojao odvratiti pažnju od traženja čuda u smjeru pronalaženja stvarnog i osobnog iskustva u zadovoljstvu i uvjerenju duha ljubavi i spasiteljske gracioznosti Boga koji živi u čovjeku.

Učenici su rano naučili ukazati duboko poštovanje i suosjećajnu pažnju svakom ljudskom biću koje su imali priliku sresti i jako ih se dojmilo ovo univerzalno i nepokolebljivo poštovanje koje je Isus tako dosljedno ukazivao svim muškarcima, ženama i djeci. Znao je zastati usred govora kako bi izišao u susret i rekao riječi potpore ženi koja je patila od tjelesog i duševnog bremena. Znao je prekinuti ozbiljnu sjednicu sa svojim apostolima kako bi posvetio pažnju djetetu koje ga je prekinulo u govoru. Nije postojalo ništa što je Isus smatrao bitnijim od individualnog ljudskog bića koje se slučajno zadesilo u njegovoj blizini. Pored toga što je bio učitelj i vođa, bio je i mnogo više -- prijatelj, susjed i suosjećajni kolega.

Premda su se Isusova javna učenja najvećim dijelom sastojala od priča i kraćih govora, uvijek je poučavao apostole metodom pitanja i odgovora. Za kasnijih javnih govora zastajao je da odgovori na iskrena pitanja okupljenih.

Dok su isprva bili šokirani, apostoli su se uskoro navikli na Isusov stav prema ženama; on im je vrlo jasno pokazao da su žene imale jednaka prava kao muškarci u nebeskom kraljevstvu.

9. FIVE MONTHS OF TESTING

This somewhat monotonous period of alternate fishing and personal work proved to be a grueling experience for the twelve apostles, but they endured the test. With all of their grumblings, doubts, and transient dissatisfactions they remained true to their vows of devotion and loyalty to the Master. It was their personal association with Jesus during these months of testing that so endeared him to them that they all (save Judas Iscariot) remained loyal and true to him even in the dark hours of the trial and crucifixion. Real men simply could not actually desert a revered teacher who had lived so close to them and had been so devoted to them as had Jesus. Through the dark hours of the Master's death, in the hearts of these apostles all reason, judgment, and logic were set aside in deference to just one extraordinary human emotion -- the supreme sentiment of friendship-loyalty. These five months of work with Jesus led these apostles, each one of them, to regard him as the best friend he had in all the world. And it was this human sentiment, and not his superb teachings or marvelous doings, that held them together until after the resurrection and the renewal of the proclamation of the gospel of the kingdom.

Not only were these months of quiet work a great test to the apostles, a test which they survived, but this season of public inactivity was a great trial to Jesus' family. By the time Jesus was prepared to launch forth on his public work, his entire family (except Ruth) had practically deserted him. On only a few occasions did they attempt to make subsequent contact with him, and then it was to persuade him to return home with them, for they came near to believing that he was beside himself. They simply could not fathom his philosophy nor grasp his teaching; it was all too much for those of his own flesh and blood.

The apostles carried on their personal work in Capernaum, Bethsaida-Julias, Chorazin, Gerasa, Hippos, Magdala, Cana, Bethlehem of Galilee, Jotapata, Ramah, Safed, Gischala, Gadara, and Abila. Besides these towns they labored in many villages as well as in the countryside. By the end of this period the twelve had worked out fairly satisfactory plans for the care of their respective families. Most of the apostles were married, some had several children, but they had made such arrangements for the support of their home folks that, with some little assistance from the apostolic funds, they could devote their entire energies to the Master's work without having to worry about the financial welfare of their families.

10. ORGANIZATION OF THE TWELVE

The apostles early organized themselves in the following manner:

1. Andrew, the first chosen apostle, was designated chairman and director general of the twelve.

9. PET MJESECI ISKUŠENJA

Iako se pomalo monotona smjena ribarenja i osobnog rada pokazala vrlo napornim periodom u životu dvanaestorice apostola, ali su ipak uspjeli proći kroz ovo iskušenje. Unatoč svim njihovim gundanjima, sumnjama i prolaznom nezadovoljstvu, ostali su vjerni zavjetu odanosti i privrženosti koji su dali svome Učitelju. Bio je to njihov osobni odnos s Isusom za vrijeme ovih dvanaest mjeseci iskušenja koji ih je toliko zbližio s njim da su mu svi (izuzev Jude Iskariotskog) ostali vjerni i odani i u onim tamnim časovima iskušenja i raspeća. Pravi čovjek jednostavno ne bi bio u stanju izdati tako posvećenog učitelja koji je živio tako blisko njemu kao čovjeku i koji mu je bio tako odan kao što je to bio Isus. U toku tamnih časova Učiteljeve smrti, u apostolskim srcima su gurnuti u stranu razum, sud i logika pred tom izvanrednom ljudskom emocijom prijateljske odanosti. Ovih je pet mjeseci rada s Isusom navelo apostole, svakog pojedinačno, da u njemu prepoznaju svog najboljeg prijatelja na cijelom svijetu. I ova ih je emocija, a ne njegova izvanredna učenja ili veličanstvena djela, držala na okupu sve do nedugo nakon raspeća i obnove proglašenja evanđelja kraljevstva.

Ne samo što su ovi mjeseci tihog rada djelovali kao veliko iskušenje apostolima kroz koje su teškom mukom uspjeli proći, ovaj je period javne povučenosti pao kao iskušenje i samoj Isusovoj obitelji. U vrijeme kad je Isus bio spreman započeti s javnim radom, cijela ga je njegova obitelj (izuzev Rute) praktično napustila. Jedino su u nekoliko slučajeva s njim ponovo pokušali stupiti u kontakt, i to s namjerom da ga nagovore da se vrati kući kako su više-manje bili uvjereni da je Isus bio izvan pameti. Jednostavno nisu mogli shvatiti njegovu filozofiju i učenja; ove su stvari prevazilazile shvaćanja njegove obitelji.

Apostoli su nastavili s osobnim radom u Kafarnaumu, Betsaidi-Juliji, Korozaunu, Gerasi, Hiposu, Magdali, Kani, Betlehemu Galilejskom, Jotapati, Rami, Safedu, Gišali, Gadaru i Abili. Pored ovih gradova radili su i u mnogim selima i zaseocima. Pre kraj ovog razdoblja apostoli su formirali prilično dobre planove za brigu svojih obitelji. Većinom su bili oženjeni i imali više djece, ali su stvorili uvjete za brigu svojih obitelji tako da su uz manju pomoć iz apostolske riznice mogli posvetiti svu svoju energiju Učiteljevom radu, bez brige o financijskom blagostanju svojih obitelji.

10. ORGANIZACIJA DVANAESTORICE

Apostoli su se rano organizirali na slijedeći način:

1. Andrija, prvoodabrani apostol, je postavljen za poglavara i glavnog upravitelja dvanaestorice.

2. Peter, James, and John were appointed personal companions of Jesus. They were to attend him day and night, to minister to his physical and sundry needs, and to accompany him on those night vigils of prayer and mysterious communion with the Father in heaven.

3. Philip was made steward of the group. It was his duty to provide food and to see that visitors, and even the multitude of listeners at times, had something to eat.

4. Nathaniel watched over the needs of the families of the twelve. He received regular reports as to the requirements of each apostle's family and, making requisition on Judas, the treasurer, would send funds each week to those in need.

5. Matthew was the fiscal agent of the apostolic corps. It was his duty to see that the budget was balanced, the treasury replenished. If the funds for mutual support were not forthcoming, if donations sufficient to maintain the party were not received, Matthew was empowered to order the twelve back to their nets for a season. But this was never necessary after they began their public work; he always had sufficient funds in the treasurer's hands to finance their activities.

6. Thomas was manager of the itinerary. It devolved upon him to arrange lodgings and in a general way select places for teaching and preaching, thereby insuring a smooth and expeditious travel schedule.

7. James and Judas the twin sons of Alpheus were assigned to the management of the multitudes. It was their task to deputize a sufficient number of assistant ushers to enable them to maintain order among the crowds during the preaching.

8. Simon Zelotes was given charge of recreation and play. He managed the Wednesday programs and also sought to provide for a few hours of relaxation and diversion each day.

9. Judas Iscariot was appointed treasurer. He carried the bag. He paid all expenses and kept the books. He made budget estimates for Matthew from week to week and also made weekly reports to Andrew. Judas paid out funds on Andrew's authorization.

In this way the twelve functioned from their early organization up to the time of the reorganization made necessary by the desertion of Judas, the betrayer. The Master and his disciple-apostles went on in this simple manner until Sunday, January 12, A.D. 27, when he called them together and formally ordained them as ambassadors of the kingdom and preachers of its glad tidings. And soon thereafter they prepared to start for Jerusalem and Judea on their first public preaching tour.

2. Petar, Jakov i Ivan su postavljeni za Isusove osobne pratitelje. Trebali su bili uz njega dan i noć da mu budu pri ruci pri fizičkim i drugim potrebama i da ga prate pri noćnim bdijenjima posvećenim molitvi i tajnovitoj duhovnoj zajednici s Nebeskim Ocem.

3. Filip je postavljen za opksrbnika. Imao je dužnost da se pobrine o zalihama hrane i da bude odgovoran da posjetitelji, što je nekom prilikom značilo velike mase ljudi, imaju što jesti.

4. Natanije se brinuo o obiteljima dvanaestorice. Primaio je redovne izvještaje o potrebama pojedinačnih apostolskih obitelji i bio je taj koji je tražio od blagajnika Jude da pošalje sredstva svakoga tjedna onima koji su ih trebali.

5. Matija je bio fiskalni zastupnik apostola. Imao je za dužnost da izbalansira račune i da napuni riznicu. Ako nisu primali sredstva za zajedničko izdržavanje, ako donacije nisu mogle pokriti njihove potrebe, Matija je imao moć da ih vrati k ribarskim mrežama. Ali ovo više nije bilo potrebno nakon što su započeli s javnim radom; uvijek je bilo dovoljno novca u rukama blagajnika da se pokriju troškovi njihovog rada.

6. Tomo je bio zadužen za plan putovanja. Na njemu je bilo da uredi smještaj i uopćeno da odabere mjesta za pouku i propovijedanje, te da na taj način osigura glatko i djelotvorno putovanje.

7. Alfejevi sinovi Jakov i Juda imali su zadatak da kontroliraju mase. Preuzeli su zadaću da postave dovoljan broj meštara koji će stvoriti red među masama za vrijeme propovijedi.

8. Šimun Revnitelj je bio zadužen za odmor i rekreaciju. Planirao je aktivnosti kojima su se bavili svake srijede, dok je pored toga nastojao planirati i nekoliko sati svakodnevne relaksacije i razonode.

9. Juda Iskariotski je postavljen za blagajnika. On je bio taj koji je nosio vreću. Plaćao je sve troškove i vodio je knjige. Svakog je tjedna Matiji podnosio projekciju za budžet, dok je također podnosio tjedne izvještaje Andriji. Juda je plaćao račune po Andrijinom odobrenju.

Na ovaj su način dvanaestorica apostola funkcionirali od ranih dana zajedničkog rada pa sve dok Judina izdaja nije stvorila potrebu za reorgaizacijom. Učitelj i njegovi učenici-apostoli su tako nastavili sve do nedjelje 12 sječnja 27. godine p.K., kad ih je Isus pozvao na ceremoniju kojom su postali službeni poslanici kraljevstva i vjesnici radosne vijesti. I nedugo nakon toga pripremili su se na put prema Jeruzalemu i Judeji na početku svoje prve javne turneje.