

POGLAVLJE 140
THE ORDINATION OF THE TWELVE

Just before noon on Sunday, January 12, A.D. 27, Jesus called the apostles together for their ordination as public preachers of the gospel of the kingdom. The twelve were expecting to be called almost any day; so this morning they did not go out far from the shore to fish. Several of them were lingering near the shore repairing their nets and tinkering with their fishing paraphernalia.

As Jesus started down the seashore calling the apostles, he first hailed Andrew and Peter, who were fishing near the shore; next he signaled to James and John, who were in a boat near by, visiting with their father, Zebedee, and mending their nets. Two by two he gathered up the other apostles, and when he had assembled all twelve, he journeyed with them to the highlands north of Capernaum, where he proceeded to instruct them in preparation for their formal ordination.

For once all twelve of the apostles were silent; even Peter was in a reflective mood. At last the long-awaited-for hour had come! They were going apart with the Master to participate in some sort of solemn ceremony of personal consecration and collective dedication to the sacred work of representing their Master in the proclamation of the coming of his Father's kingdom.

1. PRELIMINARY INSTRUCTION

Before the formal ordination service Jesus spoke to the twelve as they were seated about him: "My brethren, this hour of the kingdom has come. I have brought you apart here with me to present you to the Father as ambassadors of the kingdom. Some of you heard me speak of this kingdom in the synagogue when you first were called. Each of you has learned more about the Father's kingdom since you have been with me working in the cities around about the Sea of Galilee. But just now I have something more to tell you concerning this kingdom.

"The new kingdom which my Father is about to set up in the hearts of his earth children is to be an everlasting dominion. There shall be no end of this rule of my Father in the hearts of those who desire to do his divine will. I declare to you that my Father is not the God of Jew or gentile. Many shall come from the east and from the west to sit down with us in the Father's kingdom, while many of the children of Abraham will refuse to enter this new brotherhood of the rule of the Father's spirit in the hearts of the children of men.

"The power of this kingdom shall consist, not in the strength of armies nor in the might of riches, but rather in the glory of the divine spirit that shall come to teach the minds and rule the hearts of the reborn

POGLAVLJE 140
APOSTOLSKA POSTAVKA DVANAESTORICE

KRATKO prije podneva u nedjelju 12. siječnja 27. godine p. K., Isus je sazvao apostole radi postavke u ulozi javnih glasnika evanđelja kraljevstva. Apostoli su već dulje očekivali ovaj poziv; stoga se ovog jutra nisu odveć udaljavali od obale. Većina se zadržala u blizini obale, gdje su k mreže i krpali mreže i opravljali ribarsku opremu.

Dok je Isus išao obalom i pozivao apostole, prvo je rukom signalizirao Andriji i Petru koji su ribarili nedaleko od obale; zatim je pozvao Jakova i Ivana, koji su bili u brodu nedaleko od obale gdje su krpili mreže i razgovarali sa svojim ocem Zebedejem. Dvojicu po dvojicu, Isus je pozvao i ostale apostole i kad je oko sebe okupio svih dvanaest, uputio se s njima u brda sjeverno od Kafarnauma gdje je nastavio poučavati i pripremati ih za zvaničnu postavku.

Bila je to rijetka prilika kad su sva dvanaestorica apostola bili tihi; čak je i Petar bio zaokupljen mislima. Konačno je došao čas na koji su tako dugo čekali! Išli su nasamo s Učiteljem kako bi sudjelovali u nekoj vrsti svečane ceremonije osobnog posvećenja i kolektivnog odavanja svetom zastupanju svoga Učitelja pri proglašenju kraljevstva njegovog Oca.

1. PRIPREMNA POUKA

Prije nego što će ih formalno postaviti, Isus se obratio dvanaestorici apostola koji su sjedili oko njega: "Moja braćo, došao je čas kraljevstva. Doveo sam vas ovdje da budemo nasamo i da vas predstavim Ocu kao poslanike kraljevstva. Neki su od vas čuli što sam rekao o ovom kraljevstvu u sinagogi, kad sam vas prvi put pozvao. Od kad ste mi se pridružili i počeli raditi u gradovima oko Genezaretskog jezera, svi ste imali prilike naučiti o Očevom kraljevstvu. A sad vam namjeravam reći nove istine o kraljevstvu.

"Novo će kraljevstvo koje moj Otac namjerava utemeljiti u srcima svoje zemaljske djece biti vječna domena. Neće biti kraja upravi moga Oca u srcima onih koji žele činiti njegovu volju. Kažem vam da moj Otac nije Bog Židova ili nežidova. Mnogi će doći s istoka i zapada i sjesti s nama u Očevom kraljevstvu, dok će mnoga Abrahamova djeca odbiti da uđu u ovo novo bratstvo uprave Očevog duha u srcima ljudske djece.

"Moć ovog kraljevstva ne počiva u vojnoj snazi ili u moći bogatstva, već u slavi božanskog duha koji će doći da uči umove i da vlada srcima novorođenih građana ovog nebeskog

citizens of this heavenly kingdom, the sons of God. This is the brotherhood of love wherein righteousness reigns, and whose battle cry shall be: Peace on earth and good will to all men. This kingdom, which you are so soon to go forth proclaiming, is the desire of the good men of all ages, the hope of all the earth, and the fulfillment of the wise promises of all the prophets.

"But for you, my children, and for all others who would follow you into this kingdom, there is set a severe test. Faith alone will pass you through its portals, but you must bring forth the fruits of my Father's spirit if you would continue to ascend in the progressive life of the divine fellowship. Verily, verily, I say to you, not every one who says, 'Lord, Lord,' shall enter the kingdom of heaven; but rather he who does the will of my Father who is in heaven.

"Your message to the world shall be: Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith. And now would I make it plain to you that this kingdom of my Father will not come with an outward show of power or with unseemly demonstration. You are not to go hence in the proclamation of the kingdom, saying, 'it is here' or 'it is there,' for this kingdom of which you preach is God within you.

"Whosoever would become great in my Father's kingdom shall become a minister to all; and whosoever would be first among you, let him become the server of his brethren. But when you are once truly received as citizens in the heavenly kingdom, you are no longer servants but sons, sons of the living God. And so shall this kingdom progress in the world until it shall break down every barrier and bring all men to know my Father and believe in the saving truth which I have come to declare. Even now is the kingdom at hand, and some of you will not die until you have seen the reign of God come in great power.

"And this which your eyes now behold, this small beginning of twelve commonplace men, shall multiply and grow until eventually the whole earth shall be filled with the praise of my Father. And it will not be so much by the words you speak as by the lives you live that men will know you have been with me and have learned of the realities of the kingdom. And while I would lay no grievous burdens upon your minds, I am about to put upon your souls the solemn responsibility of representing me in the world when I shall presently leave you as I now represent my Father in this life which I am living in the flesh." And when he had finished speaking, he stood up.

kraljevstva -- Božjih sinova. Ovo je bratstvo ljubavi u kojem vlada pravednost i čiji je bojni poklik: "Mir na zemlji a među ljudima dobra volja." Ovo je kraljevstvo koje ćete uskoro početi proglašavati predmet čežnje dobrih ljudi svih stoljeća, predmet nade cijele zemlje i ispunjenje mudrih obećanja svih proroka.

"Ali pred vama, moja djeco, kao i pred svima koji vas budu slijedili u ovom kraljevstvu, stoji ozbiljan test. Jedino vas vjera može provesti kroz njegove portale, a ako želite nastaviti uzlaziti progresivnim životom božanske zajednice, morate proizvesti plodove duha moga Oca. Zaista, zaista, kažem vam, neće svatko koji kaže, 'Gospodine, Gospodine!' ući u kraljevstvo nebesko, nego onaj koji izvršava volju mog Oca koji je na nebu.

"Vaša poruka svijetu neka bude: Najprije tražite kraljevstvo Božje i njegovu pravednost i kad ovo nađete, nadodajte vam se sve druge stvari koje su bitne u vječnom življenju. I koristim ovu priliku kako bih vam objasnio da ovo kraljevstvo moga Oca neće doći tako da se njegova moć može uočiti spolja, niti će biti nedolično iskazano. Stoga ne navješćujte kraljevstvo govoreći, 'Evo ga ovdje' ili 'Eno ga ondje,' jer ovo je kraljevstvo Božje koje proglašavate Bog koji je u vama.

"Tko god želi biti velik u kraljevstvu moga Oca, neka bude svačiji poslužnik; i tko god želi biti prvi među vama, neka bude sluga svojoj braći. Ali nakon što istinski budete primljeni kao građani nebeskog kraljevstva, nećete više biti sluge već sinovi, sinovi živućeg Boga. I tako će ovo kraljevstvo napredovati u svijetu, sve dok ne poruši sve prepreke i dok ne navede sve ljude da spoznaju moga Oca i da vjeruju u životonosnu istinu koju sam došao objaviti. Kraljevstvo je blizu i u ovom trenutku i neki od vas sigurno neće umrjeti a da ne vide dolazak Božje vlasti u velikoj moći.

"I ovo što sada svjedočite, ovaj skromni početak koji se sastoji od dvanaest svagdašnjih ljudi, treba porasti i biti umnožen sve dok s vremenom cijeli svijet ne bude pun hvale u slavu moga Oca. I ljudi neće znati da ste bili sa mnom i da ste naučili o stvarnostima kraljevstva zahvaljujući riječima koje budete govorili, već zahvaljujući životima koje budete živjeli. I dok ne želim vaše umove opteretiti mukotrpnim teretom, želim postaviti svečanu odgovornost pred vaše duše da me zastupate u svijetu kad vas budem napustio kao što ja sada zastupam moga Oca u ovom životu koji živim u čovječjem obličju." Isus je ustao kad je završio s govorom.

2. THE ORDINATION

Jesus now instructed the twelve mortals who had just listened to his declaration concerning the kingdom to kneel in a circle about him. Then the Master placed his hands upon the head of each apostle, beginning with Judas Iscariot and ending with Andrew. When he had blessed them, he extended his hands and prayed:

"My Father, I now bring to you these men, my messengers. From among our children on earth I have chosen these twelve to go forth to represent me as I came forth to represent you. Love them and be with them as you have loved and been with me. And now, my Father, give these men wisdom as I place all the affairs of the coming kingdom in their hands. And I would, if it is your will, tarry on earth a time to help them in their labors for the kingdom. And again, my Father, I thank you for these men, and I commit them to your keeping while I go on to finish the work you have given me to do."

When Jesus had finished praying, the apostles remained each man bowed in his place. And it was many minutes before even Peter dared lift up his eyes to look upon the Master. One by one they embraced Jesus, but no man said aught. A great silence pervaded the place while a host of celestial beings looked down upon this solemn and sacred scene -- the Creator of a universe placing the affairs of the divine brotherhood of man under the direction of human minds.

3. THE ORDINATION SERMON

Then Jesus spoke, saying: "Now that you are ambassadors of my Father's kingdom, you have thereby become a class of men separate and distinct from all other men on earth. You are not now as men among men but as the enlightened citizens of another and heavenly country among the ignorant creatures of this dark world. It is not enough that you live as you were before this hour, but henceforth must you live as those who have tasted the glories of a better life and have been sent back to earth as ambassadors of the Sovereign of that new and better world. Of the teacher more is expected than of the pupil; of the master more is exacted than of the servant. Of the citizens of the heavenly kingdom more is required than of the citizens of the earthly rule. Some of the things which I am about to say to you may seem hard, but you have elected to represent me in the world even as I now represent the Father; and as my agents on earth you will be obligated to abide by those teachings and practices which are reflective of my ideals of mortal living on the worlds of space, and which I exemplify in my earth life of revealing the Father who is in heaven.

"I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear,

2. POSTAVKA

Isus je dalje rekao dvanaestorici smrtnika koji su upravo saslušali njegov proglas o kraljevstvu da kleknu u krugu oko njega. Učitelj je zatim položio ruke na glavu svakog pojedinačnog apostola, započinjući od Jude Iskariota i završavajući s Andrijom. Kad ih je blagoslovio, podigao je ruke i pomolio se:

"Moj Oče, predstavljam ti ove ljude, moje glasnike. Među svom našom djecom zemaljskom, odabrao sam ovu dvanaesticu da idu u svijet i da me zastupaju kao što sam ja došao tebe zastupati. Voli ih i budi s njima kao što si volio mene i bio uz mene. I ovom prilikom, Oče, daj mudrost ovim ljudima u čije ruke postavljam sve poslove nastupajućeg kraljevstva. Ja nameravam, ako nije protivno tvojoj volji, ostati na zemlji još neko vrijeme da im pomognem pri poslovima kraljevstva. Još jednom ti Oče hvala za ove ljude koje ti povjeravam na čuvanje, dok ja idem raditi na dovršenju zadaće koju si mi dao."

Kad je Isus završio s molitvom, apostoli su još uvijek bili pognuti na svojim mjestima. I prošlo je dosta vremena prije nego se Petar usudio podići pogled prema Učitelju. Jedan po jedan, apostoli su zagrlili Isusa ne govoreći ni riječi. Mjesto je bilo prožeto dubokom tišinom dok je mnoštvo nebeskih bića posmatralo ovaj svečani i sveti prizor -- kozmičkog Stvoritelja koji je upravo stavljao poslove božanskog bratstva ljudi pod upravu ljudskih umova.

3. PROPOVJED PRILIKOM POSTAVKE

Isus je zatim rekao: "Ova vas postavka u ulози poslanika kraljevstva moga Oca čini zasebnom klasom odvojenom od svih drugih ljudi na zemlji. Vi više niste obični ljudi, već ste prosvjetljeni građani druge, nebeske zemlje, okruženi neukim stvorenjima ovog tamnog svijeta. Neće biti dovoljno ako budete živjeli onako kako ste živjeli do ovog časa, nego od sada morate živjeti kao ljudi koji su kušali slave boljeg života i koji su poslani nazad na zemlju kao poslanici Vladara ovog novog i boljeg svijeta. Od učitelja se očekuje više nego od učenika; od gospodara se zahtijeva više nego od slugu. Od građana nebeskog kraljevstva više se zahtijeva nego od građana zemaljske vlasti. Neke stvari koje ću vam reći mogu djelovati teške, ali vi ste odabrali da budete moji zastupnici u svijetu, kao što sam ja sada Očev zastupnik; i kao moji agenti na zemlji, imate obvezu da se držite onih učenja i radnji koje odražavaju moje ideale smrtničkog življenja na svjetovima prostora, ideale koje sam primjerno predočio u svom zemaljskom životu otkrivenja nebeskog Oca.

"Šaljem vas da proglasite slobodu duhovnim zarobljenicima, radost onima koji su okovani strahom

and to heal the sick in accordance with the will of my Father in heaven. When you find my children in distress, speak encouragingly to them, saying:

"Happy are the poor in spirit, the humble, for theirs are the treasures of the kingdom of heaven.

"Happy are they who hunger and thirst for righteousness, for they shall be filled.

"Happy are the meek, for they shall inherit the earth.

"Happy are the pure in heart, for they shall see God.

"And even so speak to my children these further words of spiritual comfort and promise:

"Happy are they who mourn, for they shall be comforted. Happy are they who weep, for they shall receive the spirit of rejoicing.

"Happy are the merciful, for they shall obtain mercy.

"Happy are the peacemakers, for they shall be called the sons of God.

"Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceedingly glad, for great is your reward in heaven.

"My brethren, as I send you forth, you are the salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men.

"You are the light of the world. A city set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven.

"I am sending you out into the world to represent me and to act as ambassadors of my Father's kingdom, and as you go forth to proclaim the glad tidings, put your trust in the Father whose messengers you are. Do not forcibly resist injustice; put not your trust in the arm of the flesh. If your neighbor smites you on the right cheek, turn to him the other also. Be willing to suffer injustice rather than to go to law among yourselves. In kindness and with mercy minister to all who are in distress and in need.

"I say to you: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who despitefully use you. And whatsoever you believe that I would do to men, do you also to them.

i da izliječite oboljele, prema volji moga Oca koji je na nebu. Kad nadete moju djecu ojađenu, hrabrite ih govoreći:

"Blago siromasima u duhu, smjernima, jer njihova su blaga kraljevstva nebeskog.

" Blago žednima i gladnima pravednosti, jer će se nasititi.

" Blago krotkima, jer će baštiniti zemlju.

" Blago onima koji su čista srca, jer će Boga gledati.

"I recite mojoj djeci i ove riječi duhovne utjehe i obećanja:

" Blago onima koji tuguju, jer će se utješiti. Radost onima koji plaču, jer će primiti duh radosti.

" Blago milostivima, jer će primiti milost.

" Blago mirotvorcima, jer će se zvati sinovi Božji.

" Blago progonjenima zbog pravednosti, jer je njihovo kraljevstvo nebesko. Blago vama kad vas budu grdili i progonili i kad vam budu nepravedno pripisivali svaku vrstu opačine. Radujte se i kličite od veselja, jer vas čeka velika nagrada na nebesima.

"Moja braćo, dok vas šaljem u svijet, vi ste sol zemlji, sol s životonosnim okusom. Ali ako ova sol obljutavi, čime ćete nju osoliti? Više nije ni za što osim da se izbací van da je ljudi pogaze.

"Vi ste svjetlo svijetu. Nije moguće sakriti grad koji leži na gori. Ne žele se svijetla da se stavi pod varijak, nego na svijećnjak, da svjetli svima u kući. Vaše svjetlo neka zasja pred ljudima da vide vaša dobra djela ljubavi i neka ih ova djela navedu da slave vašeg Oca nebeskog.

"Šaljem vas u svijet da me zastupate i da djelujete kao poslanici kraljevstva moga Oca; kako budete išli u svijet proglašavajući radosnu vijest, uzdajte se u Oca čiji ste poslanici. Ne opirite se silom nepravdi; ne uzdajte se u ono što je zemaljsko. Udari li vas susjed po desnom obrazu, okrenite mu i drugi. Budite voljni pretrpjeti nepravdu umjesto što će brat protiv brata pravdu tražiti. Ljubezno i milostivo pomozite svima koji su ojađeni i kojima treba pomoć.

"Kažem vam: Ljubite svoje neprijatelje, činite dobro onima koji vas mrze, blagoslovite one koji vas proklinju i molite za one koji vas prezreno iskorištavaju. I što god mislite da bih ja učinio ljudima, to im vi učinite.

"Your Father in heaven makes the sun to shine on the evil as well as upon the good; likewise he sends rain on the just and the unjust. You are the sons of God; even more, you are now the ambassadors of my Father's kingdom. Be merciful, even as God is merciful, and in the eternal future of the kingdom you shall be perfect, even as your heavenly Father is perfect.

"You are commissioned to save men, not to judge them. At the end of your earth life you will all expect mercy; therefore do I require of you during your mortal life that you show mercy to all of your brethren in the flesh. Make not the mistake of trying to pluck a mote out of your brother's eye when there is a beam in your own eye. Having first cast the beam out of your own eye, you can the better see to cast the mote out of your brother's eye.

"Discern the truth clearly; live the righteous life fearlessly; and so shall you be my apostles and my Father's ambassadors. You have heard it said: 'If the blind lead the blind, they both shall fall into the pit.' If you would guide others into the kingdom, you must yourselves walk in the clear light of living truth. In all the business of the kingdom I exhort you to show just judgment and keen wisdom. Present not that which is holy to dogs, neither cast your pearls before swine, lest they trample your gems under foot and turn to rend you.

"I warn you against false prophets who will come to you in sheep's clothing, while on the inside they are as ravening wolves. By their fruits you shall know them. Do men gather grapes from thorns or figs from thistles? Even so, every good tree brings forth good fruit, but the corrupt tree bears evil fruit. A good tree cannot yield evil fruit, neither can a corrupt tree produce good fruit. Every tree that does not bring forth good fruit is presently hewn down and cast into the fire. In gaining an entrance into the kingdom of heaven, it is the motive that counts. My Father looks into the hearts of men and judges by their inner longings and their sincere intentions.

"In the great day of the kingdom judgment, many will say to me, 'Did we not prophesy in your name and by your name do many wonderful works?' But I will be compelled to say to them, 'I never knew you; depart from me you who are false teachers.' But every one who hears this charge and sincerely executes his commission to represent me before men even as I have represented my Father to you, shall find an abundant entrance into my service and into the kingdom of the heavenly Father."

Never before had the apostles heard Jesus speak in this way, for he had talked to them as one having supreme authority. They came down from the

"Vaš Otac nebeski čini da njegovo sunce izlazi nad zlima i dobrima i da kiša pada pravednima i napravednima. Vi ste Božji sinovi; čak i više od toga, vi ste sada poslanici kraljevstva moga Oca. Budite milostivi kao što je milostiv vaš Otac i u vječnoj budućnosti kraljevstva bit ćete savršeni kao što je savršen vaš Otac nebeski.

"Šaljem vas da spasite ljude, ne da im sudite. Na kraju svog zemaljskog života svi ćete očekivati milost; stoga za vašeg smrtničkog života očekujem od vas da ukažete milost svojoj zemaljskoj braći. Nemojte pogriješiti tako što ćete htjeti izvaditi trn iz oka brata svojega, a brvna u svome oku ne zapažate. Najprije izvadite brvno iz svog oka, pa ćete tada jasno vidjeti kako da izvadite trn iz oka bratova.

"Jasno raspoznajte istinu; bez straha živite pravednim životom; i tada ćete biti moji apostoli i poslanici moga Oca. Čuli ste da je rečeno: 'Ako slijepac vodi slijepca, obojica će u jamu pasti.' Ako želite voditi druge u kraljevstvo, sami morate hoditi u jasnom svjetlu živuće istine. U svim poslovima koji se tiču kraljevstva, opominjem vas da pokažete pravedan sud i oštru mudrost. Ne dajte svetinje psima i ne bacajte biserja pred svinje da se, pošto ga pogaze, ne okrenu te vas rastrgnu.

"Čuvajte se lažnih proroka što vam dolaze u ovčjem ruhu, a unutra su grabežljivi vuci. Prepoznat ćete ih po njihovim rodovima. Zar se s trnja bere grožđe ili s drače smokve? Tako svako dobro stablo rađa dobrim rodom, a zlo stablo rađa zlim rodom. Ne može dobro stablo roditi zlim rodom, niti zlo stablo dobrim rodom. Svako stablo, ako ne rađa dobrim rodom, siječe se i baca u oganj. Ako želite ući u kraljevstvo nebesko, znajte da je motiv to što se uzima u obzir. Moj Otac gleda u srca ljudi i sudi im prema njihovim unutarnjim čežnjama i iskrenim nakanama.

"Tog velikog dana suda kraljevskog mnogi će mi reći: 'Zar nismo pomoću tvoga imena prorokovali i tvojim imenom činili mnoga veličanstvena djela?' Ali bit ću im primoran reći, 'Nikad vas nisam poznao; odlazite od mene, lažni učitelji.' Ali svaki od vas koji čuje ovaj poziv i koji bude iskreno sproveo moj nalog da me zastupa pred ljudima kao što ja pred vama zastupam moga Oca, može naći obilan put koji vodi u moju službu i u kraljevstvo nebeskog Oca.

Isus se nikad prije nije obratio apostolima na ovaj način, jer im je ovom prilikom govorio kao onaj koji ima najvišu vlast. S gore su sišli u sumrak, a

mountain about sundown, but no man asked Jesus a question.

4. YOU ARE THE SALT OF THE EARTH

The so-called "Sermon on the Mount" is not the gospel of Jesus. It does contain much helpful instruction, but it was Jesus' ordination charge to the twelve apostles. It was the Master's personal commission to those who were to go on preaching the gospel and aspiring to represent him in the world of men even as he was so eloquently and perfectly representative of his Father.

"You are the salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men."

In Jesus' time salt was precious. It was even used for money. The modern word "salary" is derived from salt. Salt not only flavors food, but it is also a preservative. It makes other things more tasty, and thus it serves by being spent.

"You are the light of the world. A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house. Let your light so shine before men that they may see your good works and be led to glorify your Father who is in heaven."

While light dispels darkness, it can also be so "blinding" as to confuse and frustrate. We are admonished to let our light so shine that our fellows will be guided into new and godly paths of enhanced living. Our light should so shine as not to attract attention to self. Even one's vocation can be utilized as an effective "reflector" for the dissemination of this light of life.

Strong characters are not derived from not doing wrong but rather from actually doing right. Unselfishness is the badge of human greatness. The highest levels of self-realization are attained by worship and service. The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing.

"By their fruits you shall know them." Personality is basically changeless; that which changes -- grows -- is the moral character. The major error of modern religions is negativism. The tree which bears no fruit is "hewn down and cast into the fire." Moral worth cannot be derived from mere repression -- obeying the injunction "Thou shalt not." Fear and shame are unworthy motivations for religious living. Religion is valid only when it reveals the fatherhood of God and enhances the brotherhood of men.

apostoli nisu postavili ni jedno jedino pitanje.

4. VI STE SOL ZEMLJI

Takozvana "propovjed na Gori" nije Isusovo evanđelje. Dok u sebi nosi mnoge korisne upute, ona zapravo predstavlja nalog koji je upućen apostolima prilikom postavke. Ona je Učiteljjev osobni nalog onima koji se budu odali proglašenju evanđelja i koji ga budu namjeravali predstaviti svijetu ljudi, kao što je on tako elokventno i savršeno predstavio svoga Oca.

"Vi ste sol zemlji, sol koja čuva ukus. Ali ako ova sol obljutavi, čime ćete nju osoliti? Više nije ni za što osim da se izbací van da je ljudi pogaze."

Sol je u Isusovo doba bila vrlo dragocjena; korištena je umjesto novca. Suvremena riječ "salary" (plaća), vuče porijeklo od riječi "salt" (sol). Sol ne samo što je začín hrani, već je i preservativ. Ona čini druga jela ukusnijim i obavlja službu dok se troši.

"Vi ste svjetlo svijetu. Nije moguće sakriti grad koji leži na gori. Ne žeže se svijeća da se stavi pod varíćak, nego na svijećanjak da svjetli svima u kući. Vaše svjetlo neka tako zasja pred ljudima da vide vaša dobra djela koja će ih navesti da slave vašeg Oca nebeskog.

Dok svjetlo rastjerava tamu, ono može biti "zasljepljujuće" i tako proizvesti pometnju i frustraciju. Primili smo opomenu da naše svjetlo treba tako sjati kako bi poveló naše bližnje u nove i pobožne staze uzvišenijeg življenja. Naše svjetlo treba tako sjati da ne privlači pažnju na sebe. Čovjek između ostalog treba upotrijebiti i svoje zvanje kao djelotvoran "reflektor" ovog svjetla života.

Čovjek ne gradi snažan karakter izbjegavanjem zla, već prije istinskim vršenjem dobra. Nesebičnost je obilježje čovjekove veličine. Najviše razine samoostvarenja mogu biti rezultat obožavanja i služenja. Radosna i djelotvorna osoba nije motivirana strahom da ne učini nešto loše, već je motivirana ljubavlju prema činjenju dobra.

"Prepoznat ćete ih po njihovim rodovima." Ličnost je praktično nepromjenjiva; ono što se može izmijeniti -- porasti -- je moralni karakter. Najveća greška suvremenih religija počiva u negativizmu. Drvo koje ne rađa rodóm "siječe se i baca u oganj." Moralne vrijednosti ne vuku porijeklo iz čistog potiskivanja -- čovjekovog povinovanja negativnoj zabrani. Strah i stid nisu vrijedni motivi religioznog življenja. Religija ima validnost jedino kad obznanjuje očinstvo Boga i unaprijeđuje bratstvo ljudi.

An effective philosophy of living is formed by a combination of cosmic insight and the total of one's emotional reactions to the social and economic environment. Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and co-ordinated, and thus is produced a unified personality. Deficient unification weakens the moral nature and engenders unhappiness.

Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results. Jesus' discourse at the ordination of the twelve constitutes a master philosophy of life. Jesus exhorted his followers to exercise experiential faith. He admonished them not to depend on mere intellectual assent, credulity, and established authority.

Education should be a technique of learning (discovering) the better methods of gratifying our natural and inherited urges, and happiness is the resulting total of these enhanced techniques of emotional satisfactions. Happiness is little dependent on environment, though pleasing surroundings may greatly contribute thereto.

Every mortal really craves to be a complete person, to be perfect even as the Father in heaven is perfect, and such attainment is possible because in the last analysis the "universe is truly fatherly."

5. FATHERLY AND BROTHERLY LOVE

From the Sermon on the Mount to the discourse of the Last Supper, Jesus taught his followers to manifest fatherly love rather than brotherly love. Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the "golden rule." But fatherly affection would require that you should love your fellow mortals as Jesus loves you.

Jesus loves mankind with a dual affection. He lived on earth as a twofold personality -- human and divine. As the Son of God he loves man with a fatherly love -- he is man's Creator, his universe Father. As the Son of Man, Jesus loves mortals as a brother -- he was truly a man among men.

Jesus did not expect his followers to achieve an impossible manifestation of brotherly love, but he did expect them to so strive to be like God -- to be perfect even as the Father in heaven is perfect -- that they could begin to look upon man as God looks upon his creatures and therefore could begin to love men as God loves them -- to show forth the beginnings of a fatherly affection. In the course of these exhortations to the twelve apostles, Jesus sought to reveal this new

Djelotvorna filozofija življenja proizrasta iz spoja kozmičkog uvida sa sumom svih emocionalnih reakcija na društveno i ekonomsko okružje. Zapamtite: Dok čovjek ne može korijenito izmijeniti svoje nasljedene porive, on može izmijeniti emocionalne reakcije na ove porive; na taj način može izmijeniti svoju moralnu prirodu i unaprijediti karakter. U snažnom karakteru emocionalne reakcije postaju integrirane i koordinirane; ličnost na taj način postaje ujedinjena. Nedostatna mjera ujedinjenja slabi moralnu prirodu i budi nezadovoljstvo.

Bez vrijednog cilja, život gubi usmjerenje i postaje neproduktivan, što rezultira velikim nezadovoljstvom. Isusov govor prilikom apostolske postavke predstavlja vrhunsku životnu filozofiju. Isus je upozorio svoje učenike da se uvijek drže vjere svog osobnog iskustva. Upozorio ih je da se ne oslanjaju na intelektualnu suglasnost, lakovjernost ili autoritet.

Obrazovanje treba biti vještina upoznavanja (otkrivanja) boljih metoda zadovoljenja prirodnih i nasljeđenih poriva, dok radost predstavlja rezultat sume ovih unaprijeđenih vještina postignuća emocionalnog zadovoljstva. Osjećaj sreće tek u maloj mjeri ovisi od okružja, premda mu prijatno okružje može bitno doprinjeti.

Svaki smrtnik istinski teži da postane cjelovita osoba, da bude savršen kao što je Otac nebeski savršen i ovo je moguće postići zahvaljujući tome što je na koncu konca "svemir istinski očinski."

5. OČINSKA I BRATINSKA LJUBAV

Od propovjedi na Gori do govora prilikom posljednje večere, Isus je upućivao svoje učenike da pokažu očinsku, a ne bratinsku ljubav. Bratinskom ljubavlju čovjek voli svog susjeda onako kako voli samoga sebe i ovo je adekvatno ispunjenje "zlatnog pravila." Ali očinska ljubav traži da volite bližnje ljude onako kako Isus voli vas.

Isus voli čovječanstvo dualnom ljubavi. On je živio na zemlji kao dvostruka ličnost -- ljudska i božanska. Kao Sin Božji Isus voli čovjeka očinskom ljubavlju -- on je čovjekov Stvoritelj, njegov kozmički Otac. Kao Sin Čovječji, Isus voli smrtnike kao brat -- on je istinski bio jedan od ljudi.

Isus nije očekivao od svojih učenika da postignu nemoguće ispoljenje bratinske ljubavi, ali je očekivao da pokušaju biti nalik Bogu -- biti savršeni kao što je savršen Otac nebeski -- kako bi počeli promatrati ljude onako kako Bog promatra svoja stvorenja i kako bi stoga počeli voljeti ljude onako kako ih Bog voli -- kako bi iskazali početke očinske srdačnosti. Tijekom ovih riječi upozorenja koje je uputio dvanaestorici, Isus je nastojao obznaniti vezu

concept of fatherly love as it is related to certain emotional attitudes concerned in making numerous environmental social adjustments.

The Master introduced this momentous discourse by calling attention to four faith attitudes as the prelude to the subsequent portrayal of his four transcendent and supreme reactions of fatherly love in contrast to the limitations of mere brotherly love.

He first talked about those who were poor in spirit, hungered after righteousness, endured meekness, and who were pure in heart. Such spirit-discerning mortals could be expected to attain such levels of divine selflessness as to be able to attempt the amazing exercise of fatherly affection; that even as mourners they would be empowered to show mercy, promote peace, and endure persecutions, and throughout all of these trying situations to love even unlovely mankind with a fatherly love. A father's affection can attain levels of devotion that immeasurably transcend a brother's affection.

The faith and the love of these beatitudes strengthen moral character and create happiness. Fear and anger weaken character and destroy happiness. This momentous sermon started out upon the note of happiness.

1. "Happy are the poor in spirit -- the humble." To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness. In Jesus' times and since, happiness has all too often been associated with the idea of the possession of wealth. In the story of the Pharisee and the publican praying in the temple, the one felt rich in spirit -- egotistical; the other felt "poor in spirit" -- humble. One was self-sufficient; the other was teachable and truth-seeking. The poor in spirit seek for goals of spiritual wealth -- for God. And such seekers after truth do not have to wait for rewards in a distant future; they are rewarded now. They find the kingdom of heaven within their own hearts, and they experience such happiness now.

2. "Happy are they who hunger and thirst for righteousness, for they shall be filled." Only those who feel poor in spirit will ever hunger for righteousness. Only the humble seek for divine strength and crave spiritual power. But it is most dangerous to knowingly engage in spiritual fasting in order to improve one's appetite for spiritual endowments. Physical fasting becomes dangerous after four or five days; one is apt to lose all desire for food. Prolonged fasting, either physical or spiritual, tends to destroy hunger.

Experiential righteousness is a pleasure, not a duty. Jesus' righteousness is a dynamic love -- fatherly-brotherly affection. It is not the negative or thou-shalt-

između ovog novog koncepta očinske ljubavi i određenih emocionalnih stavova koji ulaze u sastav čovjekovih brojnih društvenih usklađenja prema njegovom okruženju.

Učitelj je započeo ovaj znameniti govor tako što je ukazao na četiri stava vjere; zatim je predočio četiri vrhunske i transcendentalne reakcije očinske ljubavi koje stoje u suprotnosti s ograničenjima posve bratinske ljubavi.

Prvo je govorio o onima koji su siromašni u duhu, zatim onima koji su gladni pravednosti, potom onima koji su vični krotkosti i konačno onima koji su čistog srca. Od ovih smrtnika koji raspoznaju duh može se očekivati da postignu visoke razine božanske nesebičnosti i altruizma zahvaljujući kojima mogu postići izvanredno iskazanje očinske srdačnosti; oni tako i u žalosti imaju moć iskazati milosti, unaprijediti mir i ustrajati prilikom progona, dok kroz sve ove teške situacije mogu voljeti očinskom ljubavlju i one koje je teško voljeti. Očeva ljubav može postići razine odanosti koje daleko nadilaze bratinsku ljubav.

Vjera i ljubav prema ovim blaženstvima jačaju moralni karakter i bude radost. Strah i ljutnja slabe karakter i uništavaju radost. Ova znamenita propovjed započinje pomenom sreće, blagosti.

1. "Blago siromasima u duhu -- smjernima." Djetetu sreća znači zadovoljstvo uslišenja neposrednih potreba. Odrastao čovjek je voljan posijati sjemena samoodricanja kako bi ubrao žetvu veće sreće. Sreća je prije i poslije Isusovog doba često dovođena u vezu s materijalnim bogatstvom. U pripovijedi o Farizeju i cariniku koji su se molili u hramu, jedan se osjećao bogatim u duhu -- bio je egotističan; drugi se osjećao "siromašnim u duhu" -- bio je smjernan. Jedan je bio sam sebi dovoljan; drugi je gladovao za istinom i bio spreman primiti pouku. Onaj koji je bio siromašan u duhu težio je za postignućem duhovnog bogatstva -- za Bogom. I takvi tragatelji za istinom ne moraju čekati na nagrade u dalekoj budućnosti; oni danas primaju svoju nagradu. Oni nalaze kraljevstvo nebesko u svojim srcima i odmah doživljavaju osjećaj sreće.

2. "Radost žednima i gladnima pravednosti, jer će se nasititi." Jedino će oni koji se osjećaju siromašni u duhu gladnjeti za pravednošću. Jedino smjerni traže božansku snagu i teže za duhovnom moći. Ali jako je opasno svjesno poduzeti duhovni post kako bi se poboljšao vlastiti apetit prema duhovnim obdarenjima. Fizički post postaje opasan nakon četiripet dana; čovjek je sklon izgubiti volju za hranom. Dugi post, bilo fizički ili duhovni, ima tendenciju da uništi glad.

Utemeljena na iskustvu, pravednost je zadovoljstvo, ne dužnost. Isusova pravednost je dinamička očinsko-bratinska ljubav. Ona nije

not type of righteousness. How could one ever hunger for something negative -- something "not to do"?

It is not so easy to teach a child mind these first two of the beatitudes, but the mature mind should grasp their significance.

3. "Happy are the meek, for they shall inherit the earth." Genuine meekness has no relation to fear. It is rather an attitude of man co-operating with God -- "Your will be done." It embraces patience and forbearance and is motivated by an unshakable faith in a lawful and friendly universe. It masters all temptations to rebel against the divine leading. Jesus was the ideal meek man of Urantia, and he inherited a vast universe.

4. "Happy are the pure in heart, for they shall see God." Spiritual purity is not a negative quality, except that it does lack suspicion and revenge. In discussing purity, Jesus did not intend to deal exclusively with human sex attitudes. He referred more to that faith which man should have in his fellow man; that faith which a parent has in his child, and which enables him to love his fellows even as a father would love them. A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.

To see God -- by faith -- means to acquire true spiritual insight. And spiritual insight enhances Adjuster guidance, and these in the end augment God-consciousness. And when you know the Father, you are confirmed in the assurance of divine sonship, and you can increasingly love each of your brothers in the flesh, not only as a brother -- with brotherly love -- but also as a father -- with fatherly affection.

It is easy to teach this admonition even to a child. Children are naturally trustful, and parents should see to it that they do not lose that simple faith. In dealing with children, avoid all deception and refrain from suggesting suspicion. Wisely help them to choose their heroes and select their lifework.

And then Jesus went on to instruct his followers in the realization of the chief purpose of all human struggling -- perfection -- even divine attainment. Always he admonished them: "Be you perfect, even as your Father in heaven is perfect." He did not exhort the twelve to love their neighbors as they loved themselves. That would have been a worthy achievement; it would have indicated the achievement of brotherly love. He rather admonished his apostles to love men as he had loved them -- to love with a fatherly as well as a brotherly affection. And he illustrated this by pointing out four supreme reactions of fatherly love:

'nemoj slučajno' oblik pravdenosti. Kako će čovjek gladnjati za nečim negativnim -- što ne smije činiti?

Djetinji um ne može lako naučiti ova dva blaženstva, ali zreo čovjek treba biti u stanju da shvati njihov smisao i značaj.

3. "Radost krotkima, jer će baštiniti zemlju." Istinska krotkost nema veze sa strahom. Ona je prije stav čovjekove suradnje s Bogom -- "Neka bude tvoja volja." Ona obuhvaća strpljenje i uzdržavanje i motivaciju nepokolebljive vjere u zakonski uređen i prijateljski naklonjen svemir. Ona savladava sva iskušenja koja čovjeka navode na pobunu protiv božanskog glasa. Isus je bio idealno krotka osoba Urantije i baštini je prostrani svemir.

4. "Radost onima koji su čistog srca, jer će Boga gledati." Duhovna čistota nije negativna osobina, izuzev ako se negativnost odnosi na to što u sebi nema sumnjičavosti i odmazde. Kad je govorio o čistoti, Isus nije mislio jedino na čovjekove stavove prema seksu. Prije je mislio na čovjekovu vjeru u njegove bližnje; vjeru roditelja u njihovo dijete, vjeru zahvaljujući kojoj mogu voljeti svoje bližnje onako kako ih otac voli. Očeva ljubav ne može razmaziti dijete ili previdjeti zlo koje ono učini i nikad nije cinična. Očinska ljubav ima samo jedan jedini cilj i uvijek traga za najboljim što u čovjeku; ovo je stav pravog roditelja.

Vidjeti Boga -- vjerom -- znači steći istinski duhovni uvid. Ovaj duhovni uvid uvećava Ispravljačevu upravu, što uvećava čovjekovu svjesnost Boga. Nakon što spoznate Oca stječete snažniju sigurnost u vlastiti status božanskog sina i bolje ste u stanju voljeti sve ljude ne samo kao brat -- bratinskom ljubavlju -- već i kao otac -- očinskom ljubavlju.

I djecu je lako naučiti ovoj ideji. Djeca su prirodno puna povjerenja i roditelji se trebaju pobrinuti da ne izgube ovu jedostavnu vjeru. U odnosu prema djeci nemojte ih varati i navoditi na sumnjičavost. Mudro im pomozite da izaberu svoje heroje i svoje životno zvanje.

Isus je zatim nastavio govoriti svojim učenicima o pitanju ostvarenja glavnog smisla cijele čovjekove borbe -- savršenstva -- postignuća božanstva. Uvijek ih je opominjao: "Budite savršeni kao što je savršen Otac vaš nebeski." On nije opominjao dvanaestoricu da vole svog susjeda kao samog sebe. Ovo je samo po sebi bio vrijedan čin; to bi značilo ostvarenje bratinske ljubavi. Isus je umjesto toga opominjao svoje apostole da vole ljude onako kako je on njih volio -- da ih vole očinskom kao i bratinskom ljubavlju. Ovu je ideju ilustrirao tako što im je ukazao na četiri vrhunske reakcije očinske ljubavi:

1. "Happy are they who mourn, for they shall be comforted." So-called common sense or the best of logic would never suggest that happiness could be derived from mourning. But Jesus did not refer to outward or ostentatious mourning. He alluded to an emotional attitude of tenderheartedness. It is a great error to teach boys and young men that it is unmanly to show tenderness or otherwise to give evidence of emotional feeling or physical suffering. Sympathy is a worthy attribute of the male as well as the female. It is not necessary to be calloused in order to be manly. This is the wrong way to create courageous men. The world's great men have not been afraid to mourn. Moses, the mourner, was a greater man than either Samson or Goliath. Moses was a superb leader, but he was also a man of meekness. Being sensitive and responsive to human need creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion.

2. "Happy are the merciful, for they shall obtain mercy." Mercy here denotes the height and depth and breadth of the truest friendship -- loving-kindness. Mercy sometimes may be passive, but here it is active and dynamic -- supreme fatherliness. A loving parent experiences little difficulty in forgiving his child, even many times. And in an unspoiled child the urge to relieve suffering is natural. Children are normally kind and sympathetic when old enough to appreciate actual conditions.

3. "Happy are the peacemakers, for they shall be called the sons of God." Jesus' hearers were longing for military deliverance, not for peacemakers. But Jesus' peace is not of the pacific and negative kind. In the face of trials and persecutions he said, "My peace I leave with you." "Let not your heart be troubled, neither let it be afraid." This is the peace that prevents ruinous conflicts. Personal peace integrates personality. Social peace prevents fear, greed, and anger. Political peace prevents race antagonisms, national suspicions, and war. Peacemaking is the cure of distrust and suspicion.

Children can easily be taught to function as peacemakers. They enjoy team activities; they like to play together. Said the Master at another time: "Whosoever will save his life shall lose it, but whosoever will lose his life shall find it."

4. "Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are you when men shall revile you and persecute you and shall say all manner of evil against you falsely. Rejoice and be exceedingly glad, for great is your reward in heaven."

So often persecution does follow peace. But young people and brave adults never shun difficulty or

1. "Radost onima koji tuguju, jer će se utješiti." Takozvani zdrav razum ili čista logika nikada nemogu proizvesti zaključak da sreća može nastati kao rezultat patnje. Ali Isusove se riječi ne odnose na spoljašnje ili usiljeno tugovanje. On je imao na umu emocionalni stav blagosti. Velika je greška učiti dječake i mladiće da nije muževno ispoljiti nježnost ili emocionalne osjećaje koji svjedoče o patnji. Suosjećajnost je časna osobina, bilo u muškarcu ili u ženi. Kako bi bio muževan, muškarac ne mora biti pokriven žuljevima i modricama. Ovo nije ispravan način da se podigne hrabar muškarac. Najveći muškarci ovoga svijeta nisu se bojali tugovanja. Mojsije, veliki tugovatelj, je bio veći muškarac od Samsona i Golijata. Mojsije je bio vrhunski vođa I u isto vrijeme čovjek pun krotkosti. Osjećajnost i reagiranje na tuđu nevolju stvaraju osjećaj istinske i dugotrajne sreće, dok takvi ljubezni stavovi čuvaju dušu od razornih utjecaja ljutnje, mržnje i sumnjičavosti.

2. "Radost milosrdnima, jer će postići milosrđe." Milost se ovdje odnosi na visinu, dubinu i širinu najistinskijeg prijateljstva -- blagonaklonost ljubavi. Dok milostivost može biti pasivna, ovdje je aktivna i dinamična -- najviši oblik očinstvenosti. Roditelju nije teško oprostiti njegovome djetetu, čak mnogo puta. Nerazmaženo dijete ima prirodan poriv da olakša svoje patnje. Ljubeznost i suosjećajnost su normalne pojave kad djeca dostignu dob kad mogu procijeniti istinsko stanje stvari.

3. "Blago mirotvorcima, jer će se zvati sinovi Božji." Isusovi učenici su očekivali vojnika izručitelja, a ne mirotvorca. Ali Isusov mir nije pacifistički i negativan. Suočen s mukotrpnim teškoćama i progonima, rekao je, "Ostavljam vam mir; mir i to svoj, dajem vam." "Neka vam srce ne bude u mukama, i ne bojte se." Ovo je mir koji sprječava razorne sukobe. Osobni mir ujedinjuje ličnost. Društveni mir sprječava strah, pohlepu i ljutnju. Politički mir sprječava rasne proturiječnosti, nacionalnu sumnjičavost i rat. Mirotvorstvo je lijek nepovjerenju i sumnjičavosti.

Djecu je lako naučiti da budu mirotvorci. Ona uživaju u timskim aktivnostima; vole se zajedno igrati. Učitelj je drugom prilikom rekao: "Tko hoće sačuvati svoj život, izgubit će ga, a tko izgubi svoj život, naći će ga."

4. "Blago progonjenima zbog pravednosti, jer je njihovo kraljevstvo nebesko. Blago vama kad vas budu grdili i progonili i kad vam budu nepravedno pripisivali svaku vrstu opačina! Radujte se i kličite od veselja, jer vas čeka velika nagrada na nebesima."

Mir često slijedi za progonom. Mladi ljudi i hrabre odrasle osobe, međutim, nikad ne

danger. "Greater love has no man than to lay down his life for his friends." And a fatherly love can freely do all these things -- things which brotherly love can hardly encompass. And progress has always been the final harvest of persecution.

Children always respond to the challenge of courage. Youth is ever willing to "take a dare." And every child should early learn to sacrifice.

And so it is revealed that the beatitudes of the Sermon on the Mount are based on faith and love and not on law -- ethics and duty.

Fatherly love delights in returning good for evil -- doing good in retaliation for injustice.

6. THE EVENING OF THE ORDINATION

Sunday evening, on reaching the home of Zebedee from the highlands north of Capernaum, Jesus and the twelve partook of a simple meal. Afterward, while Jesus went for a walk along the beach, the twelve talked among themselves. After a brief conference, while the twins built a small fire to give them warmth and more light, Andrew went out to find Jesus, and when he had overtaken him, he said: "Master, my brethren are unable to comprehend what you have said about the kingdom. We do not feel able to begin this work until you have given us further instruction. I have come to ask you to join us in the garden and help us to understand the meaning of your words." And Jesus went with Andrew to meet with the apostles.

When he had entered the garden, he gathered the apostles around him and taught them further, saying: "You find it difficult to receive my message because you would build the new teaching directly upon the old, but I declare that you must be reborn. You must start out afresh as little children and be willing to trust my teaching and believe in God. The new gospel of the kingdom cannot be made to conform to that which is. You have wrong ideas of the Son of Man and his mission on earth. But do not make the mistake of thinking that I have come to set aside the law and the prophets; I have not come to destroy but to fulfill, to enlarge and illuminate. I come not to transgress the law but rather to write these new commandments on the tablets of your hearts.

"I demand of you a righteousness that shall exceed the righteousness of those who seek to obtain the Father's favor by almsgiving, prayer, and fasting. If you would enter the kingdom, you must have a righteousness that consists in love, mercy, and truth -- the sincere desire to do the will of my Father in heaven."

izbjegavaju teškoće i opasnosti. "Nitko nema veće ljubavi od ove: da položi svoj život za svoje prijatelje." I očinska ljubav može postići sve ovo -- što bratinska ljubav ne može učiniti. Napredak je uvijek slijedio za progonom.

Djeca se uvijek odazivaju izazovima koji traže hrabrost. Mladi su se uvijek spremni "držanuti." Svako dijete rano treba naučiti žrtvovati.

Tako je jasno da se blaženstva koja ulaze u "propovijed na Gori" temelje na vjeri i ljubavi, a ne na zakonu -- etici i dužnosti.

Očinska ljubav rado uzvraća dobro za zlo -- dobrim se osvećuje za napravdu.

5. VEČER NAKON POSTAVKE

U nedjelju uveče nakon što su preko brda sjeverno od Kafarnauma stigli do Zebedejeve kuće, Isus i dvanaestorica su se okrijepili jednostavnim obrokom. Dok je Isus otišao u šetnju obalom, dvanaestorica su međusobom razgovarali. Nakon kratkog vijećanja, dok su im blizanci malom vatrom dali topline i svjetla, Andrija je otišao potražiti Isusa i kad ga je našao, rekao je: "Učitelju, moja braća ne mogu shvatiti to što si rekao o kraljevstvu. Ne osjećamo se spremnim da započnemo s ovim radom sve dok nam ne daš dalje upute. Došao sam te pozvati da nam se pridružiš u vrtu i da nam pomogneš da razumijemo značenje tvojih riječi." Isus se vratio s Andrijom kako bi govorio s apostolima.

Kad je ušao u vrt, okupio je apostole oko sebe i dalje ih je učio: "Teško vam je primiti moju poruku zato što hoćete da dogradite nova učenja neposredno na temelju starih, ali ja vam kažem da morate biti ponovo rođeni. Morate započeti ispočetka kao mala djeca i biti voljni vjerovati mojim učenjima i vjerovati u Boga. Ne možete preinačiti ovo novo evanđelje kraljevstva kako bi ga usaglasili s postojećim teorijama. Imate pogrešne ideje o Sinu Čovječjem i njegovoj misiji na zemlji. Nemojte misliti da sam došao ukinuti zakon i proroke; nisam došao da ukinem, već da ih ostvarim, da ih proširim i osvjetlim. Nisam došao prekršiti zakon, već sam došao upisati ove nove zapovijedi u vaša srca.

"Tražim od vas pravednost koja će biti veća od pravednosti onih koji davanjem milostinje, molitvi i posta nastoje pridobiti Očevu naklonost. Kako bi ušli u kraljevstvo, morate imati pravednost koja počiva u spoju ljubavi, milosti i istine -- morate iskreno željeti činiti volju moga Oca nebeskog."

Then said Simon Peter: "Master, if you have a new commandment, we would hear it. Reveal the new way to us." Jesus answered Peter: "You have heard it said by those who teach the law: 'You shall not kill; that whosoever kills shall be subject to judgment.' But I look beyond the act to uncover the motive. I declare to you that every one who is angry with his brother is in danger of condemnation. He who nurses hatred in his heart and plans vengeance in his mind stands in danger of judgment. You must judge your fellows by their deeds; the Father in heaven judges by the intent.

"You have heard the teachers of the law say, 'You shall not commit adultery.' But I say to you that every man who looks upon a woman with intent to lust after her has already committed adultery with her in his heart. You can only judge men by their acts, but my Father looks into the hearts of his children and in mercy adjudges them in accordance with their intents and real desires."

Jesus was minded to go on discussing the other commandments when James Zebedee interrupted him, asking: "Master, what shall we teach the people regarding divorcement? Shall we allow a man to divorce his wife as Moses has directed?" And when Jesus heard this question, he said: "I have not come to legislate but to enlighten. I have come not to reform the kingdoms of this world but rather to establish the kingdom of heaven. It is not the will of the Father that I should yield to the temptation to teach you rules of government, trade, or social behavior, which, while they might be good for today, would be far from suitable for the society of another age. I am on earth solely to comfort the minds, liberate the spirits, and save the souls of men. But I will say, concerning this question of divorcement, that, while Moses looked with favor upon such things, it was not so in the days of Adam and in the Garden."

After the apostles had talked among themselves for a short time, Jesus went on to say: "Always must you recognize the two viewpoints of all mortal conduct -- the human and the divine; the ways of the flesh and the way of the spirit; the estimate of time and the viewpoint of eternity." And though the twelve could not comprehend all that he taught them, they were truly helped by this instruction.

And then said Jesus: "But you will stumble over my teaching because you are wont to interpret my message literally; you are slow to discern the spirit of my teaching. Again must you remember that you are my messengers; you are beholden to live your lives as I have in spirit lived mine. You are my personal representatives; but do not err in expecting all men to live as you do in every particular. Also must you remember that I have sheep not of this flock, and that I am beholden to them also, to the end that I must

Zatim reče Šimun Petar: "Učitelju, ako imaš novu zapovijed, reci nam kako ona glasi. Obznani nam novi put." Isus je odvratio Petru: "Čuli ste kako kažu učitelji zakona: 'Ne ubij; tko god ubije, bit će doveden pred sud.' Ali ja gledam dalje i dublje od samih djela kako bih otkrio čovjekov motiv. Kažem vam da svakom čovjeku koji se ljuti na svoga brata prijeti sud. Onome koji u svom srcu hrani mržnju i koji se u svom umu planira svetiti, njemu će se suditi. Vi morate suditi svojim bližnjima po njihovim djelima; Otac nebeski sudi prema nakani.

"Čuli ste kako kažu učitelji zakona, 'Ne čini preljuba.' Ali ja vam kažem da je svaki koji s požudom pogleda ženu već u svome srcu s njom učinio preljub. Vi jedino možete suditi ljudima prema njihovim djelima, ali moj Otac gleda što je u srcima njegove djece i sudi im milostivo prema njihovim nakanama i istinskim željama."

Isus je namjeravao nastaviti s raspravom drugih zapovijedi kad ga je Jakov Zebedejev prekinuo pitanjem: "Učitelju, što ćemo učiti ljude u vezi razvoda? Hoćemo li dopustiti muškarcu da otpusti svoju ženu kao što je Mojsije učio?" Kad je Isus čuo njegovo pitanje, rekao je: "Nisam došao da formiram zakone, već da prosvjetlim. Nisam došao kako bih preuredio kraljevstva ovoga svijeta, već kako bih utemeljio kraljevstvo nebesko. Nije Očeva volja da ja podlijegnem iskušenju da vas učim pravilima koja se odnose na vladu, trgovinu i društveno ponašanje, koja mogu biti prikladna danu današnjem, neće ni iz daleka pristajati društvu drugoga doba. Ja sam na zemlji jedino da utješim umove, oslobodim duhove i spasim duše ljudi. Ali kazat ću u vezi ovog pitanja o razvodu, da, dok je Mojsije odobravao ovakve stvari, ovo nije bio slučaj u Vrtu u vrijeme Adama."

Nakon što su apostoli među sobom na kratko porazgovarali, Isus je nastavio: "Uvijek morate uočiti razliku između dva stanovišta smrtničkog ponašanja – ljudskog i božanskog; metode čovjeka i metode duha; procjene vremena i stanovišta vječnosti." Premda dvanaestorica nisu mogli razumjeti sve što ih je učio, ove su riječi uveliko pomogle.

Isus je zatim rekao: "Ali vi ćete se spotaći o moja učenja zbog toga što ste skloni doslovno tumačiti moje riječi; sporo raspoznajete duh moga učenja. Ne zaboravite da ste moji glasnici; od vas se očekuje da živite svoje živote onako kako sam ja u duhu živio moj. Vi ste moji osobni zastupnici; ali nemojte očekivati od ljudi da po svakom pitanju žive onako kako vi živite. Imajte na umu da ja imam ovaca koje nisu od ovog stada i da za vrijeme ovog života u smrtničkom obličju i njima namjeravam ostaviti

for them the pattern of doing the will of God while living the life of the mortal nature."

Then asked Nathaniel: "Master, shall we give no place to justice? The law of Moses says, 'An eye for an eye, and a tooth for a tooth.' What shall we say?" And Jesus answered: "You shall return good for evil. My messengers must not strive with men, but be gentle toward all. Measure for measure shall not be your rule. The rulers of men may have such laws, but not so in the kingdom; mercy always shall determine your judgments and love your conduct. And if these are hard sayings, you can even now turn back. If you find the requirements of apostleship too hard, you may return to the less rigorous pathway of discipleship."

On hearing these startling words, the apostles drew apart by themselves for a while, but they soon returned, and Peter said: "Master, we would go on with you; not one of us would turn back. We are fully prepared to pay the extra price; we will drink the cup. We would be apostles, not merely disciples."

When Jesus heard this, he said: "Be willing, then, to take up your responsibilities and follow me. Do your good deeds in secret; when you give alms, let not the left hand know what the right hand does. And when you pray, go apart by yourselves and use not vain repetitions and meaningless phrases. Always remember that the Father knows what you need even before you ask him. And be not given to fasting with a sad countenance to be seen by men. As my chosen apostles, now set apart for the service of the kingdom, lay not up for yourselves treasures on earth, but by your unselfish service lay up for yourselves treasures in heaven, for where your treasures are, there will your hearts be also.

"The lamp of the body is the eye; if, therefore, your eye is generous, your whole body will be full of light. But if your eye is selfish, the whole body will be filled with darkness. If the very light which is in you is turned to darkness, how great is that darkness!"

And then Thomas asked Jesus if they should "continue having everything in common." Said the Master: "Yes, my brethren, I would that we should live together as one understanding family. You are intrusted with a great work, and I crave your undivided service. You know that it has been well said: 'No man can serve two masters.' You cannot sincerely worship God and at the same time wholeheartedly serve mammon. Having now enlisted unreservedly in the work of the kingdom, be not anxious for your lives; much less be concerned with what you shall eat or what you shall drink; nor yet for your bodies, what clothing you shall wear. Already have you learned that willing hands and earnest hearts shall not go hungry. And now, when you prepare to devote all of your energies to the work of the kingdom, be assured that

uzorak prema kom će se povoditi pri činjenju Božje volje."

Natanije je zatim upitao: "Učitelju, zar nećemo dati mjesta pravdi? Prema Mojsijevom zakonu, 'Oko za oko, zub za zub.' Što ćemo mi reći?" Isus odgovori: "Vi ćete uzvratiti dobro za zlo. Moji glasnici se ne smiju boriti s ljudima, već prema svima pokazati ljubaznost. Djelo za djelo neće više biti pravilo. Vladari ljudi mogu imati ovakve zakone, ali tako neće biti u kraljevstvu; neka milost uvijek vodi vas sud i ljubav vaše ophođenje. Ako mislite da su ove riječi teške, ne morate ići dalje. Ako smatrate da su zahtjevi apostolstva suviše zahtjevni, možete se vratiti manje zahtjevnoj stazi učenja."

Kad su čuli ove riječi sablazni, apostoli su se otišli preispitati nasamo, ali su se uskoro vratili i Petar je rekao: "Učitelju, odlučili smo ići s tobom; ni jedan se ne želi povući. Spremni smo platiti dodatnu cijelu, ispitati čašu. Želimo biti apostoli, a ne samo učenici."

Kad je Isus ovo čuo, rekao je: "Budite, tada, spremni prihvatiti svoje obveze i slijediti me. Činite svoja dobra djela u tajnosti; kad dajete milostinju, neka vam ne zna lijeva što vam daje desnica. I kad se molite, pomolite se u tajnosti i ne izgovarajte isprazne riječi i besmislene fraze. Uvijek se sjetite da Otac zna što vam je potrebno čak i prije nego što ga zamolite. I ne budite mrki kad postite, kako bi vaš čin vidjeli ljudi. Kao moji odabrani apostoli, vi koji ste sada odjeljeni od drugih ljudi kako bi služili kraljevstvu, ne sabirite sebi blaga na zemlji, već svojim nesebičnim služenjem sebi sabirite blaga na nebu, jer gdje vam je blago, tu će vam biti i srce.

"Oko je svjetiljka tijelu; bude li ti, stoga, oko velikodušno, čitavo će ti tijelo biti puno svjetla. Ali ako ti je oko samoživo, čitavo će ti tijelo biti puno tame. Postane li tamom svjetlost koja je u tebi, kolika li će biti ta tama!"

Tomo je zatim pitao Isusa da li će "nastaviti sve dijeliti." Učitelj je rekao: "Hoćemo, moja braćo, zato što hoću da živimo zajedno kao jedna obzirna obitelj. Povjeravam vam veliki posao i zahtijevam vašu nepodvojenu službu. Znae izreku: 'Ni jedan čovjek ne može služiti dvojici gospodara.' Ne možete iskreno obožavati Boga i istovremeno svesrdno služiti mamona. Nakon što se bezrezervno odate radu koji se tiče kraljevstva, ne brinite se tjeskobno za svoje živote; pogotovo se ne brinite što ćete jesti ili što ćete piti; dalje, ne brinite se za svoja tijela, što ćete obući. Već ste naučili da voljne ruke i iskrena srca neće gladnjati. Ovom prilikom, dok se spremate posvetiti sve svoje energije radu na kraljevstvu, neka znate da će Otac biti svjestan vaših potreba. Tražite najprije kraljevstvo Božje i kad

the Father will not be unmindful of your needs. Seek first the kingdom of God, and when you have found entrance thereto, all things needful shall be added to you. Be not, therefore, unduly anxious for the morrow. Sufficient for the day is the trouble thereof."

When Jesus saw they were disposed to stay up all night to ask questions, he said to them: "My brethren, you are earthen vessels; it is best for you to go to your rest so as to be ready for the morrow's work." But sleep had departed from their eyes. Peter ventured to request of his Master that "I have just a little private talk with you. Not that I would have secrets from my brethren, but I have a troubled spirit, and if, perchance, I should deserve a rebuke from my Master, I could the better endure it alone with you." And Jesus said, "Come with me, Peter" -- leading the way into the house. When Peter returned from the presence of his Master much cheered and greatly encouraged, James decided to go in to talk with Jesus. And so on through the early hours of the morning, the other apostles went in one by one to talk with the Master. When they had all held personal conferences with him save the twins, who had fallen asleep, Andrew went in to Jesus and said: "Master, the twins have fallen asleep in the garden by the fire; shall I arouse them to inquire if they would also talk with you?" And Jesus smilingly said to Andrew, "They do well -- trouble them not." And now the night was passing; the light of another day was dawning.

7. THE WEEK FOLLOWING THE ORDINATION

After a few hours' sleep, when the twelve were assembled for a late breakfast with Jesus, he said: "Now must you begin your work of preaching the glad tidings and instructing believers. Make ready to go to Jerusalem." After Jesus had spoken, Thomas mustered up courage to say: "I know, Master, that we should now be ready to enter upon the work, but I fear we are not yet able to accomplish this great undertaking. Would you consent for us to stay hereabouts for just a few days more before we begin the work of the kingdom?" And when Jesus saw that all of his apostles were possessed by this same fear, he said: "It shall be as you have requested; we will remain here over the Sabbath day."

For weeks and weeks small groups of earnest truth seekers, together with curious spectators, had been coming to Bethsaida to see Jesus. Already word about him had spread over the countryside; inquiring groups had come from cities as far away as Tyre, Sidon, Damascus, Caesarea, and Jerusalem. Heretofore, Jesus had greeted these people and taught them concerning the kingdom, but the Master now turned this work over to the twelve. Andrew would select one of the apostles and assign him to a group of visitors, and sometimes all twelve of them were so engaged.

nađete ulazak u njega, nadodaće vam se sve što trebate. Ne brinite se, stoga, tjeskobno, za to što će sutrašnji dan donijeti. Svakom je danu dosta muke njegove."

Kad je Isus vidio da su apostoli bili spremni postavljati pitanja cijele noći, rekao je: "Moja braćo, žedni ste znanja; najbolje je da se počinom okrijepite kako bi se spremili za sutrašnji posao." Ali ni jedan nije mogao spavati. Petar je skupio hrabrosti da traži od svog Učitelja da "samo malo nasamo porazgovaramo. Ne da bih držao nešto u tajnosti od moje braće, ali sam u duhu uznemiren i ako zaslužujem da me moj Gospodin ukori, lakše ću primiti ukor nasamo." Isus je rekao: "Hodi sa mnom, Petre" -- vodeći ga u kuću. Kad se Petar vratio s razgovora s Učiteljem, bio je dobro raspoložen i ohrabren, na što je Jakov odlučio ući i porazgovarati s Isusom. I tako su jedan za drugim sve do sitnih jutarnjih sati apostoli išli govoriti s Učiteljem. Kad su izuzev blizanaca svi s njim nasamo govorili, Andrija je rekao Isusu: "Gospodine, blizanci su zaspali u vrtu pored vatre; hoću li ih probuditi da upitam hoće li i oni s tobom govoriti?" Isus je sa smješkom uzvratio, "Dobro su onako kako su -- ne uznemiruj ih." I noć je bila pri kraju; svitalo je svjetlo novog dana.

6. TJEDAN POSLIJE POSTAVKE

Nakon što su nekoliko sati spavali apostoli su se s Isusom sastali na kasnom doručku i ovom im je prilikom rekao: "Sad morate početi sa svojim radom, propovijedanjem radosne vijesti i učenjem vjernika. Spremite se na put za Jeruzalem." Nakon što je Isus završio, Tomo se odvažio reći: "Znam, Učitelju, da bi smo sada trebali biti spremni da se prihvatimo posla, ali bojim se da nismo u stanju obaviti ovaj veliki poduhvat. Bi li nam dopustio da ostanemo ovdje još nekoliko dana, prije nego započnemo s poslovima kraljevstva?" I kad je Isus vidio da su svi apostoli bili obuzeti istim strahom, rekao je: "Bit će onako kako ste tražili; ostat ćemo ovdje preko Sabata."

Iz tjedna u tjedan u Betsaidu su dolazile male grupe znatiželjnih promatrača i tragatelja za istinom koje su željele vidjeti Isusa. Riječ o njemu se već bila proširila preko cijele zemlje; znatiželjne grupe su dolazile iz dalekih gradova, čak iz Tire, Sidona, Damska, Cezareje i Jeruzalema. Dok je Isus do sada bio taj koji ih je pozdravljao i učio o kraljevstvu, ovom je prilikom prepustio ovaj posao dvanaestorici. Andrija je imao zadatak odabrati jednog apostola i zadužiti ga za grupu posjetitelja i ponekad su sva dvanaestorica bili ovako uposleni.

For two days they worked, teaching by day and holding private conferences late into the night. On the third day Jesus visited with Zebedee and Salome while he sent his apostles off to "go fishing, seek carefree change, or perchance visit your families." On Thursday they returned for three more days of teaching.

During this week of rehearsing, Jesus many times repeated to his apostles the two great motives of his postbaptismal mission on earth:

1. To reveal the Father to man.
2. To lead men to become son-conscious -- to faith-realize that they are the children of the Most High.

One week of this varied experience did much for the twelve; some even became over self-confident. At the last conference, the night after the Sabbath, Peter and James came to Jesus, saying, "We are ready - let us now go forth to take the kingdom." To which Jesus replied, "May your wisdom equal your zeal and your courage atone for your ignorance."

Though the apostles failed to comprehend much of his teaching, they did not fail to grasp the significance of the charmingly beautiful life he lived with them.

8. THURSDAY AFTERNOON ON THE LAKE

Jesus well knew that his apostles were not fully assimilating his teachings. He decided to give some special instruction to Peter, James, and John, hoping they would be able to clarify the ideas of their associates. He saw that, while some features of the idea of a spiritual kingdom were being grasped by the twelve, they steadfastly persisted in attaching these new spiritual teachings directly onto their old and entrenched literal concepts of the kingdom of heaven as a restoration of David's throne and the re-establishment of Israel as a temporal power on earth. Accordingly, on Thursday afternoon Jesus went out from the shore in a boat with Peter, James, and John to talk over the affairs of the kingdom. This was a four hours' teaching conference, embracing scores of questions and answers, and may most profitably be put in this record by reorganizing the summary of this momentous afternoon as it was given by Simon Peter to his brother, Andrew, the following morning:

1. Doing the Father's will. Jesus' teaching to trust in the overcare of the heavenly Father was not a blind and passive fatalism. He quoted with approval, on this afternoon, an old Hebrew saying: "He who will not work shall not eat." He pointed to his own experience as sufficient commentary on his teachings. His precepts about trusting the Father must not be adjudged by the social or economic conditions of modern times or any other age. His instruction

Proveli su dva dana radeći, preko dana poučajući, a do kasno u noć vodeći privatne razgovore. Isus je proveo treći dan uživajući u društvu Zabeđeja i Šalome, dok je poslao apostole da "odu u ribu, da bezbrižno promjene okružje ili da posjete svoje obitelji." U četvrtak su se vratili na još tri dana pouke.

Za vrijeme ovog tjedna pouke i vježbe, Isus je apostolima više puta ponovio dva glavna motiva svoje zemaljske misije poslije krštenja:

1. Da obznani Oca ljudima.
2. Da navede ljude da postanu svjesni svog statusa sinova -- da vjerom spoznaju da su djeca Previšnjeg.

Apostolima su jako pomogle različite aktivnosti ovog tjedna; neki su čak postali odveć samouvjereni. Na posljednjem sastanku, noć poslije Sabata, Petar i Jakov su došli Isusu s riječima: "Spremni mo da idemo naprijed, da osvojimo kraljevstvo." Isus je odvratio: "Neka vam mudrost bude jednaka zanosu i hrabrost neznanju."

Premda apostoli nisu uspjeli shvatiti veći dio njegovih učenja, uspjeli su pojmiti veličinu dražesno lijepog života koji je Isus među njima živio.

8. ČETVRTAK POSLIJE PODNE NA JEZERU

Isus je dobro znao da njegovi apostoli nisu u potpunosti usvojili njegova učenja. Odlučio je dati dodatnu pouku Petru, Jakovi i Ivanu u nadi da će oni bili u stanju razjasniti njegove ideje svojim prijateljima. Vidio je da, dok su sva dvanaestorica apostola razumjeli neke aspekte ideje duhovnog kraljevstva, ustrajno su nastavili nadovezivati ova nova duhovna učenja na svoje stare uvriježene doslovne ideje o nebeskom kraljevstvu kao restoraciji Davidovog prijestolja i ponovnoj uspostavi Izraela kao svjetovne moći na zemlji. Tako je u četvrtak poslije podne, Isus ispolovio na jezero s Petrom, Jakovom i Ivanom kako bi s njima govorio o poslovima kraljevstva. Pouka je trajala četiri sata i sastojala se od niza pitanja i odgovora; Isusove riječi upućene trojici ovog bitnog poslijepodneva najbolje se mogu zabilježiti u reorganiziranom i sažetom obliku, onako kako je sve ovo narednog jutra Šimun Petar ispričao svom bratu Andriji:

1. Izvršenje Očeve volje. Isusovo učenje da se ljudi trebaju uzdati u zaštitu nebeskog Oca nije bilo slijepi i pasivni fatalizam. Ovog poslijepodneva Isus je s odobravanjem citirao staru židovsku izreku: "Onaj koji neće da radi, neće ni jesti." Pozvao se na vlastito iskustvo kao komentar njegovom učenju. Njegovim gledištima u vezi uzdanja u Oca ne može se suditi prema društvenim i ekonomskim uvjetima njegovog ili bilo kojeg drugog doba. Njegova učenja

embraces the ideal principles of living near God in all ages and on all worlds.

Jesus made clear to the three the difference between the requirements of apostleship and discipleship. And even then he did not forbid the exercise of prudence and foresight by the twelve. What he preached against was not forethought but anxiety, worry. He taught the active and alert submission to God's will. In answer to many of their questions regarding frugality and thriftiness, he simply called attention to his life as carpenter, boatmaker, and fisherman, and to his careful organization of the twelve. He sought to make it clear that the world is not to be regarded as an enemy; that the circumstances of life constitute a divine dispensation working along with the children of God.

Jesus had great difficulty in getting them to understand his personal practice of nonresistance. He absolutely refused to defend himself, and it appeared to the apostles that he would be pleased if they would pursue the same policy. He taught them not to resist evil, not to combat injustice or injury, but he did not teach passive tolerance of wrongdoing. And he made it plain on this afternoon that he approved of the social punishment of evildoers and criminals, and that the civil government must sometimes employ force for the maintenance of social order and in the execution of justice.

He never ceased to warn his disciples against the evil practice of retaliation; he made no allowance for revenge, the idea of getting even. He deplored the holding of grudges. He disallowed the idea of an eye for an eye and a tooth for a tooth. He discountenanced the whole concept of private and personal revenge, assigning these matters to civil government, on the one hand, and to the judgment of God, on the other. He made it clear to the three that his teachings applied to the individual, not the state. He summarized his instructions up to that time regarding these matters, as:

Love your enemies -- remember the moral claims of human brotherhood.

The futility of evil: A wrong is not righted by vengeance. Do not make the mistake of fighting evil with its own weapons.

Have faith -- confidence in the eventual triumph of divine justice and eternal goodness.

2. Political attitude. He cautioned his apostles to be discreet in their remarks concerning the strained relations then existing between the Jewish people and the Roman government; he forbade them to become in any way embroiled in these difficulties. He was always careful to avoid the political snares of his enemies, ever making reply, "Render to Caesar the things which are Caesar's and to God the things which are God's." He refused to have his attention diverted from his

obuhvaćaju idealne principe življenju blizu Boga u svim dobima i na svim svjetovima.

Isus je objasnio trojici razliku između onoga što se očekivalo od apostola i od svih drugih učenika. Ni ovom prilikom nije zabranio apostolima smotrenost i brigu za budućnost. Nije ih odvrćao od promišljenosti, nego od tjeskobe, zabrinutosti. Rekao je čovjeku da se aktivno i budno pokori Božjoj volji. Kao odgovor na mnoga njihova pitanja o štedljivosti i nerasipnosti, jednostavno se pozvao na svoj život s periodima stolarstva, brodogradarstva i ribarstvom i na način na koji je pažljivo organizirano apostolsku grupu. Želio je objasniti da čovjek ne treba smatrati svijet neprijateljem; da životne okolnosti predstavljaju rezultat spojenog djelovanja Božje djece i božanskog spleta događaja.

Isus je naišao na veliku teškoću nastojeći objasniti zašto nije imao običaj pružati otpor. Apsolutno je odbijao stati u svoju obranu i apostolima je djelovao da bi mu bilo milo ako se i oni ponašaju na isti način. Učio ih je da se ne opiru zlu, da se ne bore protiv nepravde ili nepoštenja, ali ih nije učio da pasivno postanu žrtvama zločinstva. Ovoga poslijepodneva, objasnio im je da društvo ima pravo kazniti zločince i kriminalce i da građanska vlada ponekad mora upotrijebiti silu kako bi održala društveno uređenje i sprovela pravdu.

Uvijek je opominjao svoje učenike da se ne odaju zlu svećenja; nije dopuštao odmazdu, ideju o poravnavanju računa. Nije odobravao ozlojađenost. Nije dopuštao ideju "oka za oko, zuba za zub". Nije odobravao osobnu i ličnu odmazdu, već ju je stavio u ruke građanske vlada na jednoj i Božjeg suda na drugoj strani. Objasnio je trojici da su njegova učenja bila upućena individui a ne državi. Tno što ih je do sada učio o ovim stvarima, sažeo je sljedećim riječima:

Ljubite svoje neprijatelje -- ne zaboravite moralne zahtjeve bratstva ljudi.

Zlo je nedjelotvorno: Čovjek neće ispraviti zlo osvetom. Pogrešno je boriti se protiv zla njegovim vlastitim oružjem.

Imajte vjeru -- budite uvjeren da će na kraju pobjediti božanska pravda i vječna dobrota.

2. Politički stav. Upozorio je svoje apostole da budu vrlo diskretni u pogledu primjedbi o zategnutim odnosima između židovskog naroda i rimske vlade; zabranio im je da se bilo kako upliću u ove teškoće. Uvijek je pažljivo nastojao izbjeći političke zamke svojih neprijatelja, stalno uzvraćajući: "Dajte caru carevo, a Bogu Božje." Nije dopuštao bilo čemu da mu odvraća pažnju od njegove misije uspostave novog puta spasenja; nije sebi

mission of establishing a new way of salvation; he would not permit himself to be concerned about anything else. In his personal life he was always duly observant of all civil laws and regulations; in all his public teachings he ignored the civic, social, and economic realms. He told the three apostles that he was concerned only with the principles of man's inner and personal spiritual life.

Jesus was not, therefore, a political reformer. He did not come to reorganize the world; even if he had done this, it would have been applicable only to that day and generation. Nevertheless, he did show man the best way of living, and no generation is exempt from the labor of discovering how best to adapt Jesus' life to its own problems. But never make the mistake of identifying Jesus' teachings with any political or economic theory, with any social or industrial system.

3. Social attitude. The Jewish rabbis had long debated the question: Who is my neighbor? Jesus came presenting the idea of active and spontaneous kindness, a love of one's fellow men so genuine that it expanded the neighborhood to include the whole world, thereby making all men one's neighbors. But with all this, Jesus was interested only in the individual, not the mass. Jesus was not a sociologist, but he did labor to break down all forms of selfish isolation. He taught pure sympathy, compassion. Michael of Nebadon is a mercy-dominated Son; compassion is his very nature.

The Master did not say that men should never entertain their friends at meat, but he did say that his followers should make feasts for the poor and the unfortunate. Jesus had a firm sense of justice, but it was always tempered with mercy. He did not teach his apostles that they were to be imposed upon by social parasites or professional alms-seekers. The nearest he came to making sociological pronouncements was to say, "Judge not, that you be not judged."

He made it clear that indiscriminate kindness may be blamed for many social evils. The following day Jesus definitely instructed Judas that no apostolic funds were to be given out as alms except upon his request or upon the joint petition of two of the apostles. In all these matters it was the practice of Jesus always to say, "Be as wise as serpents but as harmless as doves." It seemed to be his purpose in all social situations to teach patience, tolerance, and forgiveness.

The family occupied the very center of Jesus' philosophy of life -- here and hereafter. He based his teachings about God on the family, while he sought to correct the Jewish tendency to overhonor ancestors. He exalted family life as the highest human duty but made it plain that family relationships must not interfere with religious obligations. He called attention to the fact that the family is a temporal institution; that

dopuštao zanimanje za bilo što drugo. U osobnom je životu uvijek prikladno poštovao sve građanske zakone i odredbe; tijekom cijelog procesa javne pouke, nije učio o stvarima koje su pripadale građanskoj, društvenoj ili ekonomskoj domeni. Trojici apostola je rekao da su ga se ticali jedino principi čovjekovog unutarnjeg i osobnog duhovnog života.

Isus dakle nije bio politički reformator. On nije došao preurediti svijet; i da je to učinio, ova bi preuredba bila prikladna jedino njegovom danu i generaciji. Unatoč tome, pokazao je ljudima najbolji način življenja i svaka generacija mora sama otkriti najbolji način da uskladi Isusov život sa svojim vlastitim problemima. Ali nikada ne činite grešku tako što ćete poistovjetiti Isusova učenja s bilo kojom političkom ili ekonomskom teorijom, bilo kojim društvenim ili industrijskim sustavom.

3. Društveni stav. Židovski rabini su već dugo vodili rasprave o pitanju: Tko je moj susjed? Isus je predstavio ideju aktivne i spontane ljubeznosti, tako iskrene ljubavi prema bližnjima da ova iskrenost proširuje susjedstvo na cijeli svijet, tako da svi ljudi postaju čovjekovi susjedi. Ali pri svemu tome Isus se zanimao jedino za individuu, ne za mase. Isus nije bio sociolog, ali on jeste nastojao slomiti sve oblike sebične izolacije. Učio je samilosti, istinskoj suosjećajnosti. Mihael od Nebadona je Sin milosti; suosjećajnost je njegova narav.

Učitelj nije rekao da ljudi nikada ne prirede gozbu svojim prijateljima, već je rekao da njegovi učenici prave gozbu i siromasima i unesrećenim. Isus je imao snažan osjećaj pravde, ali njega je uvijek ublažavala milost. Nije učio apostole da dopuste društvenim parazitima i profesionalnim ubiračima milostinje da ih zloupotrebljavaju. Od svih njegovih izjava ona koja najviše zvuči poput sociološkog proglaša glasi: "Ne sudite, da vam ne bude suđeno."

Objasnio je da nekritična ljubeznost može uzrokovati mnoga društvena zla. Isus je narednog dana izričito zabranio Judi da da pare iz apostolske riznice, osim ako mu to Isus naloži ili ako to zajednički zatraže dva apostola. Po svim ovim pitanjima, Isus je znao reći: "Budite mudri kao zmije i bezazleni kao golubovi." Izgledalo je da je njegova namisao pri svim društvenim situacijama bila da nauči ljude strpljenju, toleranciji i opraštanju.

Obitelj je bila u samom centru Isusove životne filozofije -- u ovom i u narednom svijetu. Utemeljio je svoja učenja o Bogu na obitelji, dok je nastojao ispraviti židovsku tendenciju prema pretjeranom poštivanju predaka. Uzvisio je obiteljski život kao najvišu ljudsku dužnost i objasnio apostolima da obiteljske dužnosti ne smiju omesti religiozne obveze. Skrenuo je njihovu pažnju na

it does not survive death. Jesus did not hesitate to give up his family when the family ran counter to the Father's will. He taught the new and larger brotherhood of man -- the sons of God. In Jesus' time divorce practices were lax in Palestine and throughout the Roman Empire. He repeatedly refused to lay down laws regarding marriage and divorce, but many of Jesus' early followers had strong opinions on divorce and did not hesitate to attribute them to him. All of the New Testament writers held to these more stringent and advanced ideas about divorce except John Mark.

4. Economic attitude. Jesus worked, lived, and traded in the world as he found it. He was not an economic reformer, although he did frequently call attention to the injustice of the unequal distribution of wealth. But he did not offer any suggestions by way of remedy. He made it plain to the three that, while his apostles were not to hold property, he was not preaching against wealth and property, merely its unequal and unfair distribution. He recognized the need for social justice and industrial fairness, but he offered no rules for their attainment.

He never taught his followers to avoid earthly possessions, only his twelve apostles. Luke, the physician, was a strong believer in social equality, and he did much to interpret Jesus' sayings in harmony with his personal beliefs. Jesus never personally directed his followers to adopt a communal mode of life; he made no pronouncement of any sort regarding such matters.

Jesus frequently warned his listeners against covetousness, declaring that "a man's happiness consists not in the abundance of his material possessions." He constantly reiterated, "What shall it profit a man if he gain the whole world and lose his own soul?" He made no direct attack on the possession of property, but he did insist that it is eternally essential that spiritual values come first. In his later teachings he sought to correct many erroneous Urantia views of life by narrating numerous parables which he presented in the course of his public ministry. Jesus never intended to formulate economic theories; he well knew that each age must evolve its own remedies for existing troubles. And if Jesus were on earth today, living his life in the flesh, he would be a great disappointment to the majority of good men and women for the simple reason that he would not take sides in present-day political, social, or economic disputes. He would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manifold more competent to attack the solution of your purely human problems.

Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social, and economic problems. It was not wealth that he denounced, but what wealth

činjenicu u da je obitelj svjetovna institucija; ona ne preživljava smrt. Isus nije oklijevao da se odrekne svoje obitelji nakon što se usprotivila Očevoj volji. Poučavao je novo i šire bratstvo ljudi -- sinova Božjih. U Isusovo je vrijeme u Palestini i širom rimske imperije bilo lako dobiti razvod. Dok je Isus ustrajno odbijao kristalizirati zakone o braka i razvoda, mnogi su njegovi rani učenici imali snažna mišljenja o razvodu koja su bez oklijevanja pripisali Isusu. Svi su se pisci Novog Zavjeta držali ovih strožih i naprednijih ideja u vezi razvoda, izuzev Ivana Marka.

4. Ekonomski stav. Isus je radio, živio i poslovao u svijetu kakav je zatekao. On nije bio ekonomski reformator, premda je često ukazivao na nepravdu nejednake razdiobe bogatstva. Ali on nije predložio način da se ovo ispravi. Trojici je jasno rekao da, dok nije želio da njegovi apostoli posjeduju imovinu, nije propovjedaio protiv bogatstva i imovine, već jedino protiv njihove nejednake i napravedne podjele. Isus je prepoznao potrebu za društvenom pravdom i industrijskim poštenjem, ali nije ponudio pravila kojima bi se ovi postigli.

Nikada nije učio da njegovi vjernici ne trebaju posjedovati zemaljsko bogatstvo; ovo je učio jedino svoje apostole. Luka, liječnik, je duboko vjerovao u društvenu jednakost, te je uveliko protumačio Isusove riječi u skladu sa svojim osobnim vjerovanjima. Isus nikada nije osobno naredio svojim učenicima da usvoje komunalni način življenja; nije im govorio o ovim pitanjima.

Isus je često upozoravao svoje slušatelje da se čuvaju pohlepe, objašnjavajući da "onome tko je u izbolju sreća nije osigurana njegovim imanjem." Neprestano je ponavljao: "Što koristi čovjeku ako cijeli svijet dobije, a svoju dušu izgubi?" On nije direktno napadao posjedovanje imovine, ali je insistirao da je od vječne važnosti da duhovne vrijednosti budu na prvom mjestu. U svojim kasnijim učenjima nastojao je ispraviti mnoge pogrešne poglede na život koji su u ovo vrijeme vladali na Urantiji i pri tom se uglavnom koristio usporedbama. Isus nikada nije namjeravao formulirati ekonomske teorije; dobro je znao da svako doba mora evoluirati svoje vlastite metode rješavanja postojećih problema. I da Isus danas živi na zemlji u ljudskom obličju, duboko bi razočarao većinu dobrih muškaraca i žena jednostavno zbog toga što ne bi sudjelovao u suvremenim političkim, društvenim i ekonomskim razmiricama. Uzvišeno bi se držao po strani, dok bi vas učio kako da usavršite svoj unutarnji život, što bi vas učinilo daleko sposobnijim da riješite svoje posve ljudske probleme.

Isus bi sve ljude načinio nalik Bogu, te bi zatim suosjećajno stao u stranu dok ovi Božji sinovi rješavaju svoje političke, društvene i ekonomske probleme. Predmet njegove optužbe nije bio

does to the majority of its devotees. On this Thursday afternoon Jesus first told his associates that "it is more blessed to give than to receive."

5. Personal religion. You, as did his apostles, should the better understand Jesus' teachings by his life. He lived a perfected life on Urantia, and his unique teachings can only be understood when that life is visualized in its immediate background. It is his life, and not his lessons to the twelve or his sermons to the multitudes, that will assist most in revealing the Father's divine character and loving personality.

Jesus did not attack the teachings of the Hebrew prophets or the Greek moralists. The Master recognized the many good things which these great teachers stood for, but he had come down to earth to teach something additional, "the voluntary conformity of man's will to God's will." Jesus did not want simply to produce a religious man, a mortal wholly occupied with religious feelings and actuated only by spiritual impulses. Could you have had but one look at him, you would have known that Jesus was a real man of great experience in the things of this world. The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era; you have also held perverted ideas about the Master's meekness and humility. What he aimed at in his life appears to have been a superb self-respect. He only advised man to humble himself that he might become truly exalted; what he really aimed at was true humility toward God. He placed great value upon sincerity -- a pure heart. Fidelity was a cardinal virtue in his estimate of character, while courage was the very heart of his teachings. "Fear not" was his watchword, and patient endurance his ideal of strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen.

Jesus had little to say about the social vices of his day; seldom did he make reference to moral delinquency. He was a positive teacher of true virtue. He studiously avoided the negative method of imparting instruction; he refused to advertise evil. He was not even a moral reformer. He well knew, and so taught his apostles, that the sensual urges of mankind are not suppressed by either religious rebuke or legal prohibitions. His few denunciations were largely directed against pride, cruelty, oppression, and hypocrisy.

Jesus did not vehemently denounce even the Pharisees, as did John. He knew many of the scribes and Pharisees were honest of heart; he understood their enslaving bondage to religious traditions. Jesus laid great emphasis on "first making the tree good." He

bogatstvo, već to što ovo učini većini svojih odanika. Ovog četvrtka poslije podne, Isus je prvi put rekao svojim suradnicima da je "blaženije davati nego primiti."

5. Osobna religija. I vi bi, kao što je to bio slučaj s apostolima, bolje razumjeli Isusova učenja vodeći se prema njegovom životu. On je živio usavršenim životom na Urantiji i njegova se jedinstvena učenja jedino mogu razumjeti kad si čovjek neposredno predoči taj život. Njegov život, a ne njegova učenja dvanaestorici ili njegove propovijedi masama, u najvećoj mjeri obznanjuju Očev božanski karakter i ličnosti ljubavi.

Isus nije napao učenja židovskih proroka i grčkih moralista. Učitelj je prepoznao mnoge vrijedne stvari u ovim učenjima, ali on je dočeo na zemlju kako bi učio nešto dodatno: "dobrovoljno usaglašavanje čovjekove volje s Božjom." Isus nije želio jedino da stvori religioznog čovjeka, smrtnika posve zaokupljenog religioznim osjećajima koji se jedino povodi prema duhovnim impulsima. Da ste samo jednom mogli vidjeti Isusa, znali bi da je on bio stvarni čovjek bogatog iskustva u stvarima ovog svijeta. Isusova su učenja po ovom pitanju bila jako izokrenuta i uveliko izobličena u toku više stoljeća kršćanskog doba; također imate izobličene ideje o Učiteljevoj krotkosti i poniznosti. Nama djeluje da je ono čemu je on težio u svome životu bilo najviši oblik samopoštovanja. Savjetovao je čovjeka da se ponizi jedino da bi se mogao istinski uzvisiti; ono čemu je zapravo ciljao je bila istinska poniznost pred Bogom. Polagao je veliku važnost u iskrenost -- čisto srce. Pri svakoj procjeni karaktera, čestitost je bila suštinska vrлина, dok je hrabrost bila u samoj biti njegovih učenja. Njegova je parola bila: "Ne boj se," dok mu je krotka trpeljivost bila ideal karakterne snage. Isusova učenja predstavljaju religiju hrabrosti, odvažnosti i heroizma. I upravo iz ovog razloga, odabrao je za svoje osobne predstavnike dvanaesticu svagdašnjih ljudi od kojih su većina bili kršni, robusni i muževni ribari.

Isus nije govorio o pitanju društvenog poroka svoga doba; rijetko je pominjao moralnu delikventnost. Bio je pozitivni učitelj istinske vrline. Pomno je izbjegavao negativne metode upućivanja pouke; odbijao je reklamirati zlo. On čak nije bio ni moralni reformator. Dobro je znao i tako je učio i svoje apostole, da čulne porive čovječanstva ne mogu biti potisnute ni religioznim prijekorima ni zakonskim zabranama. Onih par optužbi koje je uputio odnosile su se na ponos, okrutnost, tlačenje i licemjerstvo.

Isus nije žestoko optužio čak ni farizeje, kao što je to učinio Ivan. On je znao da su mnogi književnici i farizeji imali iskreno srce; razumijevao je okove njihovog robovanja religioznim tradicijama. Isus je naglasio da treba "prvo učiniti

impressed the three that he valued the whole life, not just a certain few special virtues.

The one thing which John gained from this day's teaching was that the heart of Jesus' religion consisted in the acquirement of a compassionate character coupled with a personality motivated to do the will of the Father in heaven.

Peter grasped the idea that the gospel they were about to proclaim was really a fresh beginning for the whole human race. He conveyed this impression subsequently to Paul, who formulated therefrom his doctrine of Christ as "the second Adam."

James grasped the thrilling truth that Jesus wanted his children on earth to live as though they were already citizens of the completed heavenly kingdom.

Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to refrain from trying to mold the disciples and believers according to some set pattern. He sought to allow each soul to develop in its own way, a perfecting and separate individual before God. In answer to one of Peter's many questions, the Master said: "I want to set men free so that they can start out afresh as little children upon the new and better life." Jesus always insisted that true goodness must be unconscious, in bestowing charity not allowing the left hand to know what the right hand does.

The three apostles were shocked this afternoon when they realized that their Master's religion made no provision for spiritual self-examination. All religions before and after the times of Jesus, even Christianity, carefully provide for conscientious self-examination. But not so with the religion of Jesus of Nazareth. Jesus' philosophy of life is without religious introspection. The carpenter's son never taught character building; he taught character growth, declaring that the kingdom of heaven is like a mustard seed. But Jesus said nothing which would proscribe self-analysis as a prevention of conceited egotism.

The right to enter the kingdom is conditioned by faith, personal belief. The cost of remaining in the progressive ascent of the kingdom is the pearl of great price, in order to possess which a man sells all that he has.

The teaching of Jesus is a religion for everybody, not alone for weaklings and slaves. His religion never became crystallized (during his day) into creeds and theological laws; he left not a line of writing behind him. His life and teachings were bequeathed the universe as an inspirational and idealistic inheritance suitable for the spiritual guidance

stablo dobrim." Trojici je naglasio da je vrjednovao cijeli život, a ne samo nekoliko određenih vrlina.

Jedna ideja koju je Ivan primio iz ovog učenja je bila da srce Isusove religije počiva u stjecanju samilosnog karaktera i ličnosti aktivirane motivom vršenja volje Oca na nebu.

Petar je razumio ideju da je evanđelje koje su trebali proglasiti značilo novi početak cijelom ljudskom rodu. Ovaj je utisak prenio na Pavla, koji je na njemu utemeljio ideju o Kristu kao "drugom Adamu."

Jakov je razumio zapanjujuću istinu da je Isus želio da njegova djeca na zemlji žive kao da su već postali građani upotpunjenog nebeskog kraljevstva.

Isus je znao da su se ljudi uzajamno razlikovali i tako je učio svoje apostole. Dosljedno ih je opominjao da se uzdrže od svakog pokušaja oblikovanja učenika i vjernika prema nekom uzorku. Nastojao je dopustiti svakoj duši da razvije svoj put, da stane pred Boga kao individualna osoba u procesu usavršenja. Kao odgovor na jedno od mnogih Pavlovih pitanja, Učitelj je rekao: "Želim osloboditi ljude kako bi mogli započeti s življenjem novog i boljeg života kao mala djeca." Isus je uvijek insistirao da istinska dobrota mora biti nesvjesna, da pri davanju milostinje ljevica ne smije znati što daje desnica.

Ovog poslijepodneva, trojica apostola su bili šokirani kad su uvidjeli da religija njihovog Učitelja ne poziva ljude na duhovno preispitivanje. Sve religije prije i poslije Isusovog doba uključujući kršćanstvo, pažljivo pozivaju čovjeka na savjesno samoispitivanje. Ali ovo nije bio slučaj s religijom Isusa od Nazareta. Isusova životna filozofija ne sadrži religioznu introspekciju. Sin stolara nikad nije poučavao izgradnju karaktera; učio je rast karaktera i proglasio je da nebesko kraljevstvo raste poput gorušičinog zrna. Ali Isus nije rekao ništa što bi preporučilo samoanalizu kao metodu za spriječavanje umišljenog egotizma.

Pravo na ulazak u kraljevstvo počiva jedino na uvjetu vjere, osobnog vjerovanja. Cijena koju čovjek plaća kako bi se ostao u kraljevstvu je skupocijeni biser i kako bi postao vlasnikom bisera čovjek prodaje sve što ima.

Isusovo učenje je religija za svakoga, a ne samo za slabiće i robove. Za njegovog života, njegova religija nije postala definitivno i nepromjenjivo uobličena u ispovijesti i teološke zakone; za sobom nije ostavio ni slovo pisanog zakona. Ostavio je svoj život i učenja u nasljeđe svemiru kao nadahnuće i idealističku baštinu koja pogoduje duhovnoj upravi

and moral instruction of all ages on all worlds. And even today, Jesus' teaching stands apart from all religions, as such, albeit it is the living hope of every one of them.

Jesus did not teach his apostles that religion is man's only earthly pursuit; that was the Jewish idea of serving God. But he did insist that religion was the exclusive business of the twelve. Jesus taught nothing to deter his believers from the pursuit of genuine culture; he only detracted from the tradition-bound religious schools of Jerusalem. He was liberal, bighearted, learned, and tolerant. Self-conscious piety had no place in his philosophy of righteous living.

The Master offered no solutions for the nonreligious problems of his own age nor for any subsequent age. Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living; he concerned himself exclusively with the underlying and permanent spiritual needs of the human race. He revealed a goodness equal to God. He exalted love -- truth, beauty, and goodness -- as the divine ideal and the eternal reality.

The Master came to create in man a new spirit, a new will -- to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness -- the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect.

9. THE DAY OF CONSECRATION

The next Sabbath day Jesus devoted to his apostles, journeying back to the highland where he had ordained them; and there, after a long and beautifully touching personal message of encouragement, he engaged in the solemn act of the consecration of the twelve. This Sabbath afternoon Jesus assembled the apostles around him on the hillside and gave them into the hands of his heavenly Father in preparation for the day when he would be compelled to leave them alone in the world. There was no new teaching on this occasion, just visiting and communion.

Jesus reviewed many features of the ordination sermon, delivered on this same spot, and then, calling them before him one by one, he commissioned them to go forth in the world as his representatives. The Master's consecration charge was: "Go into all the world and preach the glad tidings of the kingdom. Liberate spiritual captives, comfort the oppressed, and minister to the afflicted. Freely you have received, freely give."

Jesus advised them to take neither money nor extra clothing, saying, "The laborer is worthy of his hire." And finally he said: "Behold I send you forth as

i moralnoj pouci svih doba na svim svjetovima. Isusova učenja i danas stoje na stranu od svih religija, kao takvih, premda predstavljaju živu nada sve i jedne od njih.

Isus nije učio svoje apostole da je religija čovjekov jedini posao; ovo je bila židovska ideja o služenju Boga. Ali on jeste insistirao da je religija bila isključivi posao dvanaestorice. Isus nije nastojao odvariti svoje vjernike od stjecanja prave kulture; on ih je jedino odvrćao od tradicionalističkih okova religioznih škola Jeruzalema. Bio je slobodouman, srdačan, učen i tolerantan. U njegovoj filozofiji pravednog življenja nije bilo mjesta samosvjesnoj pobožnosti.

Učitelj nije pokušao riješiti nereligiozne probleme svoga doba niti bilo kojeg budućeg doba. Isus je želio razviti duhovni uvid u vječne stvarnosti i potaći čovjeka da živi originalnim životom; jedino se zanimao za suštinske i trajne duhovne potrebe ljudskog roda. Obznanio je dobrotu koja je bila jednaka Božjoj. Uzvisio je ljubav -- istinu, ljepotu i dobrotu -- kao božanski ideal i vječnu stvarnost.

Učitelj je došao kako bi u čovjeku stvorio novi duh, novu volju -- kako bi ponudio novu sposobnost poznavanja istine, doživljavanja samilosti i biranja dobrote -- čovjekovu volju da bude u suglasnosti s Božjom voljom, zajedno s vječnom žudnjom da postane savršen kao što je Otac na nebu savršen.

9. DAN POSVEĆENJA

Isus je posvetio narednu sobotu svojim apostolima; otišli su nazad u brda, na mjesto gdje ih je postavio gdje je nakon duge i prelijepo dirljive osobne poruke ohrabrenja, Isus počeo svečani čin posvećenja dvanaestorice. Ovog Sabatskog polijepodneva Isus je okupio apostole oko sebe na ovom brdu i predao ih u ruke svog nebeskog Oca, pripremajući ih za dan kad će biti primoran da ih ostavi same u svijetu. Ovom ih prilikom nije učio ničim novom; proveli su vrijeme u prijateljskom druženju i duhovnoj zajednici.

Isus se pozvao na mnoge stvari koje je iznio u propovijedi prilikom postavke na istom ovom mjestu, te im je prozivajući ih jednog po jednog naložio da idu u svijet kao njegovi zastupnici. Pri posvećenju Učitelj je rekao: "Idite u svijet i proglasite radosnu vijest kraljevstva. Oslobodite duhovne zarobljenike, utješite potlačene i služite oboljelima. Badava ste primili, badava i dajte."

Isus ih je savjetovao da ne uzmu sa sobom ni novca ni dodatne odjeću, govoreći: "Radnik zaslužuje uzdržavanje." Na kraju je rekao: "Evo, šaljem vas

sheep in the midst of wolves; be you therefore as wise as serpents and as harmless as doves. But take heed, for your enemies will bring you up before their councils, while in their synagogues they will castigate you. Before governors and rulers you will be brought because you believe this gospel, and your very testimony shall be a witness for me to them. And when they lead you to judgment, be not anxious about what you shall say, for the spirit of my Father indwells you and will at such a time speak through you. Some of you will be put to death, and before you establish the kingdom on earth, you will be hated by many peoples because of this gospel; but fear not; I will be with you, and my spirit shall go before you into all the world. And my Father's presence will abide with you while you go first to the Jews, then to the gentiles."

And when they came down from the mountain, they journeyed back to their home in Zebedee's house.

10. THE EVENING AFTER THE CONSECRATION

That evening while teaching in the house, for it had begun to rain, Jesus talked at great length, trying to show the twelve what they must be, not what they must do. They knew only a religion that imposed the doing of certain things as the means of attaining righteousness -- salvation. But Jesus would reiterate, "In the kingdom you must be righteous in order to do the work." Many times did he repeat, "Be you therefore perfect, even as your Father in heaven is perfect." All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only by believing, by simple and sincere faith. Said Jesus: "John preached a baptism of repentance, sorrow for the old way of living. You are to proclaim the baptism of fellowship with God. Preach repentance to those who stand in need of such teaching, but to those already seeking sincere entrance to the kingdom, open the doors wide and bid them enter into the joyous fellowship of the sons of God." But it was a difficult task to persuade these Galilean fishermen that, in the kingdom, being righteous, by faith, must precede doing righteousness in the daily life of the mortals of earth.

Another great handicap in this work of teaching the twelve was their tendency to take highly idealistic and spiritual principles of religious truth and remake them into concrete rules of personal conduct. Jesus would present to them the beautiful spirit of the soul's attitude, but they insisted on translating such teachings into rules of personal behavior. Many times, when they did make sure to remember what the Master said, they were almost certain to forget what he did not say. But they slowly assimilated his teaching because Jesus was all that he taught. What they could not gain from his verbal instruction, they gradually acquired by living with him.

kao ovce među vukove; budite, stoga, mudri kao zmije i bezazleni kao golubovi. Ali pazite, vaši će vas neprijatelji izvesti pred svoje sudove i kazniti u svojim sinagogama. Bit ćete izvedeni pred upravitelje i vladare zbog ovog evanđelja i vaše će riječi svedočiti za mene. I kad vas budu izveli na sud, ne bojte se tjeskobno što ćete reći, jer će duh moga Oca koji živi u vama tom prilikom govoriti kroz vas. Neki će od vas biti osuđeni na smrt i prije nego na zemlji utemeljite kraljevstvo nebesko, mnogi će vas mrziti zbog ovog evanđelja; ali ne bojte se; ja ću biti s vama i moj će duh ići pred vama u cijeli svijet. A svama će biti I prisutnost moga Oca dok budete išli prvo židove, a zatim pred druge."

I kad su sišli s planine, uputili su se nazad svome domu u Zebedejevoj kući.

10. VEČER NAKON POSVEĆENJA

Te večeri, dok je propovijedao u kući nakon što je počela padati kiša, Isus je nadugo govorio nastojeći pokazati dvanaestorici što trebaju biti, a ne što trebaju poučavati. Oni su jedino znali da je religija nametala izvršenje određenih stvari i da je na taj način čovjek postizao ispravnost -- spasenje. Ali Isus je uvijek ponavljao: "U kraljevstvu morate biti ispravni kako bi mogli izvršiti posao." Više puta je rekao: "Budite stoga savršeni, kao što je savršen Otac vaš nebeski." Učitelj je svo vrijeme objašnjavao svojim zbunjenim apostolima da se spasenje koje je došao objavit u svijetu moglo postići jedino činom vjerovanja, jednostavne i iskrene vjere. Rekao je: "Ivan je propovjedao krštenje u ime pokajanja, patnju zbog starog načina života. Vi ćete proglasiti krštenje prijateljstva s Bogom. Propovjedajte pokajanje onima koji trebaju ovu teoriju, a onima koji već traže iskreni ulazak u kraljevstvo, širom otvorite vrata i pozovite ih da uđu u radosnu zajednicu Božjih sinova." Ali bilo je jako teško uvjeriti ove galilejske ribare da je u kraljevstvu čovjek prvo morao biti ispravan, vjerom, a da bi za ovim uslijedilo izvršenje ispravnosti u svakodnevnom životu zemaljskog smrtnika.

Druga velika prepreka pri ovoj pouci dvanaestorice počiva u njihovoj tendenciji da preinače jako idealistične i duhovne principe religiozne istine u skućena pravila osobnog ponašanja. Isus bi im predočio prelijepi duh stava duše, a oni bi preveli takva učenja u pravila osobnog ponašanja. Mnogo puta bi se naročito potrudili da zapamte što je Učitelj rekao, dok bi gotovo uvijek zaboravili to što nije rekao. Ali polako su usvajali njegova učenja i to zato što je on bio sve ono čemu ih je učio. To što nisu mogli steći iz njegove verbalne pouke, postupno su stekli živeći sa njim.

It was not apparent to the apostles that their Master was engaged in living a life of spiritual inspiration for every person of every age on every world of a far-flung universe. Notwithstanding what Jesus told them from time to time, the apostles did not grasp the idea that he was doing a work on this world but for all other worlds in his vast creation. Jesus lived his earth life on Urantia, not to set a personal example of mortal living for the men and women of this world, but rather to create a high spiritual and inspirational ideal for all mortal beings on all worlds.

This same evening Thomas asked Jesus: "Master, you say that we must become as little children before we can gain entrance to the Father's kingdom, and yet you have warned us not to be deceived by false prophets nor to become guilty of casting our pearls before swine. Now, I am honestly puzzled. I cannot understand your teaching." Jesus replied to Thomas: "How long shall I bear with you! Ever you insist on making literal all that I teach. When I asked you to become as little children as the price of entering the kingdom, I referred not to ease of deception, mere willingness to believe, nor to quickness to trust pleasing strangers. What I did desire that you should gather from the illustration was the child-father relationship. You are the child, and it is your Father's kingdom you seek to enter. There is present that natural affection between every normal child and its father which insures an understanding and loving relationship, and which forever precludes all disposition to bargain for the Father's love and mercy. And the gospel you are going forth to preach has to do with a salvation growing out of the faith-realization of this very and eternal child-father relationship."

The one characteristic of Jesus' teaching was that the morality of his philosophy originated in the personal relation of the individual to God -- this very child-father relationship. Jesus placed emphasis on the individual, not on the race or nation. While eating supper, Jesus had the talk with Matthew in which he explained that the morality of any act is determined by the individual's motive. Jesus' morality was always positive. The golden rule as restated by Jesus demands active social contact; the older negative rule could be obeyed in isolation. Jesus stripped morality of all rules and ceremonies and elevated it to majestic levels of spiritual thinking and truly righteous living.

This new religion of Jesus was not without its practical implications, but whatever of practical political, social, or economic value there is to be found in his teaching is the natural outworking of this inner experience of the soul as it manifests the fruits of the spirit in the spontaneous daily ministry of genuine personal religious experience.

S apostolskog stanovišta nije bilo očigledno da je Učitelj živio život duhovnog nadahnuća svakoj osobi svakog doba na svakom svijetu prostranog svemira. Unatoč tome što im je Isus s vremenom na vrijeme govorio, apostoli nisu razumjeli da je on radio na ovom svijetu u korist svih drugih svjetova svoje prostrane tvorevine. Isus nije živio svoj zemaljski život na Urantiji kako bi ostavio osobni primjer smrtničkog življenja svim muškarcima i ženama ovog svijeta, već kako bi stvorio visoki duhovni i inspirativni ideal svim smrtnim bićima svih svjetova.

Iste ove večeri, Tomo je upitao Isusa: "Učitelju, kažeš da moramo postati kao mala djeca prije nego mognemo steći ulazak u Očevu kraljevstvo, a s druge strane, upozorio si nas da se čuvamo da nas ne zavaraju lažni proroci i da ne bacamo nase dragulje svinjama. Ja sam istinski zbunjen. Ne razumijem tvoja učenja." Isus je uzvratio Tomi: "Koliko se ja moram nositi s vama! Vi neprestano doslovno tumačite moja učenja. Kad vam kažem da trebate postati kao mala djeca kako bi ušli u nebesko kraljevstvo, ne mislim da trebate vjerovati u bajke i biti odveć spremni povjerovati u bilo što, niti da se trebate prebrzo pouzdati u laskavce koje ne poznajete. To što želim da izvučete iz ove ilustracije je odnos između djeteta i oca. Vi ste djeca i tražite da uđete u kraljevstvo vašeg Oca. Između svakog normalnog djeteta i njegovog oca vlada prirodna srdačnost koja osigurava ljubav i razumijevanje i koja zauvijek uništava svaki oblik djetetove sklonosti da se pokuša pogađanjem i cjenkanjem steći Očevu ljubav i milost. Evadjelje koje idete proglašiti govori o spasenju koje izrasta iz toga što čovjek vjerom spoznaje upravo ovaj vječni odnos između djeteta i roditelja."

Jedna od osobenosti Isusovog učenja je bila to što je moralnost njegove filozofije poticala iz osobnog odnosa između individualnog čovjeka i Boga -- odnosa koji vlada između djeteta i oca. Isus je uvijek naglašavao individuu, a ne rasu ili naciju. Dok su večerali govorio je s Matijom i objasnio da moralnost svakog djela treba biti mjerena prema čovjekovom motivu. Isusova moralnost je uvijek bila pozitivna. Zlatno pravilo, kako ga je Isus preinačio, zahtijeva aktivan društveni kontakt; čovjek je mogao prakticirati starije, negativno pravilo, u izolaciji. Isus je lišio moralnost bilo kakvih pravila i ceremonija te ju je uzvisio u veličanstvene razine duhovnog razmišljanja i istinski ispravnog življenja.

Ova Isusova nova religija nosi određene praktične implikacije; ali kakve god bile njezine praktične političke, društvene ili ekonomske vrijednosti, one su prirodni izdanak ovog unutarnjeg iskustva duše koja ispoljava plodove duha u spontanom svagdašnjoj službi istinskog osobnog religioznog iskustva.

sons of God?" And Jesus answered: "Yes, Simon, all men are the sons of God, and that is the good news you are going to proclaim." But the apostles could not grasp such a doctrine; it was a new, strange, and startling announcement. And it was because of his desire to impress this truth upon them that Jesus taught his followers to treat all men as their brothers.

In response to a question asked by Andrew, the Master made it clear that the morality of his teaching was inseparable from the religion of his living. He taught morality, not from the nature of man, but from the relation of man to God.

John asked Jesus, "Master, what is the kingdom of heaven?" And Jesus answered: "The kingdom of heaven consists in these three essentials: first, recognition of the fact of the sovereignty of God; second, belief in the truth of sonship with God; and third, faith in the effectiveness of the supreme human desire to do the will of God -- to be like God. And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation."

And now the week of waiting was over, and they prepared to depart on the morrow for Jerusalem.

Nakon što su Isus i Matija završili s razgovorom, Šimun Revnitelj je upitao, "Ali, Učitelju, jesu li svi ljudi Božji sinovi?" I Isus je odgovorio "Jesu, Simune, svi ljudi su Božji sinovi, i to su dobre vijesti koje cete proglasiti." Ali apostoli nisu mogli razumjeti takvu doktrinu; bila je to nova, cudnovata i zastrasujuca objava. I upravo zbog toga što ih je zelio uvjeriti u ovu istinu, Isus je ucio svoje sljedbenike da se ophode prema svim ljudima kao prema svojoj braci.

Kao odgovor na pitanje koje je Andrija postavio, Ucitelj je razjasnio da je moralnost njegovih učenja bila neodvojiva od religije njegovog zivljenja. On je ucio moralnost, koja nije poticala iz covjekove prirode, vec iz odnosa izmedju covjeka i Boga.

Ivan je upitao Isusa: "Ucitelju, sto je kraljevstvo nebesko." I Isus je odgovorio: "Kraljevstvo nebesko se sastoji od sljedeca tri bitna elementa: prvo, prepoznavanja cinjenice Bozje vladavine; drugo, vjerovanja u istinu sinstva s Bogom; i trece, vjere u djelotvornost najvise ljudske zelje da cini Bozju volju--da bude poput Boga. I ovo su dobre vijesti evandjelja: da vjerom svako smrtno bice moze imati ova tri bitna elementa koji donose spasenje."

I sada, tjedan cekanja je istekao, i spremali su se da se narednog dana upute za Jeruzalem.