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BEGINNING THE PUBLIC WORK

ON THE first day of the week, January 19, A.D. 27, Jesus and the twelve apostles made ready to depart from their headquarters in Bethsaida. The twelve knew nothing of their Master's plans except that they were going up to Jerusalem to attend the Passover feast in April, and that it was the intention to journey by way of the Jordan valley. They did not get away from Zebedee's house until near noon because the families of the apostles and others of the disciples had come to say good-bye and wish them well in the new work they were about to begin.

Just before leaving, the apostles missed the Master, and Andrew went out to find him. After a brief search he found Jesus sitting in a boat down the beach, and he was weeping. The twelve had often seen their Master when he seemed to grieve, and they had beheld his brief seasons of serious preoccupation of mind, but none of them had ever seen him weep. Andrew was somewhat startled to see the Master thus affected on the eve of their departure for Jerusalem, and he ventured to approach Jesus and ask: "On this great day, Master, when we are to depart for Jerusalem to proclaim the Father's kingdom, why is it that you weep? Which of us has offended you?" And Jesus, going back with Andrew to join the twelve, answered him: "No one of you has grieved me. I am saddened only because none of my father Joseph's family have remembered to come over to bid us Godspeed." At this time Ruth was on a visit to her brother Joseph at Nazareth. Other members of his family were kept away by pride, disappointment, misunderstanding, and petty resentment indulged as a result of hurt feelings.

POGLAVLJE 141
POČETAK JAVNOG DJELOVANJA

PRVOG dana u tjednu, 19. sječnja 27. godine poslije Krista, Isus i dvanaestorica apostola spremili su se napustiti svoj tabor u Betsaidi. Dvanaestorica nisu bili upoznati s Učiteljevim planovima osim da su trebali ići u Jeruzalem na proslavu Pashe u travnju, te da će tom prilikom putovati preko jordanske doline. Iz Zebedejeve kuće krenuli su tek oko podneva, jer su se obitelji apostola i drugih učenika došle oprostiti i poželjeti im sreću u novom radu koji će uskoro započeti.

Upravo pred polazak, apostoli su primjetili da nema Učitelja i Andrija ga je otišao potražiti. Poslije kraće potrage našao je Isusa kako sjedi u čamcu na obali i plače. Dvanaestorica su često vidjeli Učitelja kako tuguje i vidjeli su i njegova kratka stanja zaokupljenosti mislima, ali niti jedan od njih ga nikad nije vidio kako plače. Andrija je bio ponešto iznenađen vidjevši Učitelja u takvom stanju pred polazak u Jeruzalem, ali se odvažio prići mu i upitati: "Učitelju, zašto plačeš na današnji dan kad trebamo krenuti u Jeruzalem navijestiti Očevo kraljevstvo? Koji od nas te je uvrijedio?" A Isus mu je, na putu natrag prema apostolima, rekao: "Nitko me od vas nije rastužio. Tužan sam zato što se nitko iz obitelji moga oca Josipa nije sjetio doći i poželjeti nam sretan put." U to je vrijeme Ruta bila u posjeti svome bratu Josipu u Nazaretu. Drugi članovi obitelji nisu došli zato što ih je priječio bilo ponos, razočaranje, nesporazum i beznačajne sitne zamjerke koje su osjećali iz povrijeđenosti.

1. LEAVING GALILEE

Capernaum was not far from Tiberias, and the fame of Jesus had begun to spread well over all of Galilee and even to parts beyond. Jesus knew that Herod would soon begin to take notice of his work; so he thought best to journey south and into Judea with his apostles. A company of over one hundred believers desired to go with them, but Jesus spoke to them and besought them not to accompany the apostolic group on their way down the Jordan. Though they consented to remain behind, many of them followed after the Master within a few days.

The first day Jesus and the apostles only journeyed as far as Tarichea, where they rested for the night. The next day they traveled to a point on the Jordan near Pella where John had preached about one year before, and where Jesus had received baptism. Here they tarried for more than two weeks, teaching and preaching. By the end of the first week several hundred people had assembled in a camp near where Jesus and the twelve dwelt, and they had come from Galilee, Phoenicia, Syria, the Decapolis, Perea, and Judea.

Jesus did no public preaching. Andrew divided the multitude and assigned the preachers for the forenoon and afternoon assemblies; after the evening meal Jesus talked with the twelve. He taught them nothing new but reviewed his former teaching and answered their many questions. On one of these evenings he told the twelve something about the forty days which he spent in the hills near this place.

Many of those who came from Perea and Judea had been baptized by John and were interested in finding out more about Jesus' teachings. The apostles made much progress in teaching the disciples of John inasmuch as they did not in any way detract from John's preaching, and since they did not at this time even baptize their new

1. ODLAZAK IZ GALILEJE

Kafarnaum nije bio daleko od Tiberijade, a Isusova slava se počela širiti cijelom Galilejom, pa čak i izvan nje. Isus je znao da će Herod uskoro početi primjećivati njegov rad; stoga je mislio da bi bilo najbolje da s apostolima otputuje na jug u Judeju. Društvo od nekih stotinu vjernika željelo je ići s njima, ali Isus je s njima razgovarao i zamolio ih da ne putuju s njim i apostolima kroz Jordan. Premda su pristali ostati u Betsaidi, mnogi su krenuli za Učiteljem nakon nekoliko dana.

Prvog su dana Isus i apostoli stigli samo od Tarikeje, gdje su se smjestiti da prenoće. Sljedećeg su dana stigli do mjesta na Jordanu blizu Pele gdje je Ivan propovijedao godinu dana ranije i gdje se Isus krstio. Tu su se zadržali više od dva tjedna, propovijedajući i naučavajući ljude. Do kraja prvoga tjedna nekoliko stotina ljudi iz Galileje, Fenicije, Sirije, Dekapolisa, Pereje i Judeje, okupilo se u logoru blizu mjesta gdje su boravili Isus i apostoli.

Isus nije javno propovijedao. Andrija je podijelio Mnoštvo i svakoj je skupini dodijelio propovjednike za jutarnje i poslijepodnevno naučavanje; poslije večere Isus je razgovarao s dvanastoricom. Nije ih učio ništa novoga, već je ponavljao svoja prijašnja učenja i odgovorio na njihoviha brojna pitanja. Prilikom jedne takve večeri rekao je dvanaestorici o četrdeset dana koje je proveo u brdina u blizini tog mjesta.

Mnogi od ljudi koji su došli iz Pereje i Judeje već su kršteni Ivanovim krštenjem i željeli su bolje upoznati Isusova učenja. Apostoli su bitno napredovali u poučavanju Ivanovih učenika jer se ni na koji način nisu udaljavali od Ivanovog učenja, a u to vrijeme nisu krstili vjernike. No

disciples. But it was always a stumbling stone to John's followers that Jesus, if he were all that John had announced, did nothing to get him out of prison. John's disciples never could understand why Jesus did not prevent the cruel death of their beloved leader.

From night to night Andrew carefully instructed his fellow apostles in the delicate and difficult task of getting along smoothly with the followers of John the Baptist. During this first year of Jesus' public ministry more than three fourths of his followers had previously followed John and had received his baptism. This entire year of A.D. 27 was spent in quietly taking over John's work in Perea and Judea.

2. GOD'S LAW AND THE FATHER'S WILL

The night before they left Pella, Jesus gave the apostles some further instruction with regard to the new kingdom. Said the Master: "You have been taught to look for the coming of the kingdom of God, and now I come announcing that this long-looked-for kingdom is near at hand, even that it is already here and in our midst. In every kingdom there must be a king seated upon his throne and decreeing the laws of the realm. And so have you developed a concept of the kingdom of heaven as a glorified rule of the Jewish people over all the peoples of the earth with Messiah sitting on David's throne and from this place of miraculous power promulgating the laws of all the world. But, my children, you see not with the eye of faith, and you hear not with the understanding of the spirit. I declare that the kingdom of heaven is the realization and acknowledgment of God's rule within the hearts of men. True, there is a King in this kingdom, and that King is my Father and your Father. We are indeed his loyal subjects, but far transcending that fact is the transforming truth that we are his *sons*. In my life this truth is to become manifest to all. Our Father also sits upon a throne, but not one made with hands. The throne

Ivanovim je učenicima činjenica da Isus, ako je bio ono što je Ivan navijestio, nije učinio ništa da izbavi Ivana iz zatvora, uvijek bila kamen spoticanja. Ivanovi učenici nikad nisu mogli razumjeti zašto Isus nije spriječio okrutnu smrt koja je zadesila njihovog voljenog učitelja.

Iz večeri u večer, Andija je svoje bližnje apostole brižljivo upućivao u osjetljivom i teškom procesu održavanja prijateljske veze s učenicima Ivana Krstitelja. Za vrijeme ove prve godine Isusovog javnog djelovanja više od tri četvrtine njegovih učenika činili su prijašnji sljedbenici Ivana koji su primili njegovo krštenje. Cijela ova 27. godina poslije Krista provedena je u tihom preuzimanju Ivanovog rada u Pereji i Judeji.

2. BOŽJI ZAKON I OČEVA VOLJA

Noć prije nego što će otići iz Pele, Isus je apostole poučio još nekim istinama o novom kraljevstvu. Učitelj je rekao: "Učili su vas da tražite dolazeće kraljevstvo Božje i sad sam ja došao s tvrdnjom da je ovo dugo traženo kraljevstvo blizu, pa čak i da je već ovdje i među nama. U svakom kraljevstvu mora postojati kralj koji sjedi na prijestolju i dinosi zakone koji će vrijediti u njegovom kraljevstvu. Tako ste i vi već izgradili koncepciju nebeskog kraljevstva kao uzvišene vladavine židovskog naroda nad svim zemaljskim narodima s Mesijom koji bi s na Davidovog prijestolja svojom čudesnom moći proglašavao zakone cijelog svijeta. Ali djeco moja, vi ne gledate očima vjere i ne čujete s razumijevanjem duha. Kažem vam da je nebesko kraljevstvo ostvarenje i priznavanje Božje vladavine u srcima ljudi. Istina, postoji Kralj u ovom kraljevstvu, a taj Kralj je moj Otac i vaš Otac. Mi smo uistinu njegovi vjerni podanici, ali od ove činjenice daleko je nadmoćnija preobražavajuća istina da smo mi njegovi *sinovi*. U mom će životu ova istina postati očita svima. Naš Otac također sjedi na prijestolju, ali ne na onom napravljenom rukama. Prijestolje

of the Infinite is the eternal dwelling place of the Father in the heaven of heavens; he fills all things and proclaims his laws to universes upon universes. And the Father also rules within the hearts of his children on earth by the spirit which he has sent to live within the souls of mortal men.

"When you are the subjects of this kingdom, you indeed are made to hear the law of the Universe Ruler; but when, because of the gospel of the kingdom which I have come to declare, you faith-discover yourselves as sons, you henceforth look not upon yourselves as law-subject creatures of an all-powerful king but as privileged sons of a loving and divine Father. Verily, verily, I say to you, when the Father's will is your *law*, you are hardly in the kingdom. But when the Father's will becomes truly your *will*, then are you in very truth in the kingdom because the kingdom has thereby become an established experience in you. When God's will is your law, you are noble slave subjects; but when you believe in this new gospel of divine sonship, my Father's will becomes your will, and you are elevated to the high position of the free children of God, liberated sons of the kingdom."

Some of the apostles grasped something of this teaching, but none of them comprehended the full significance of this tremendous announcement, unless it was James Zebedee. But these words sank into their hearts and came forth to gladden their ministry during later years of service.

3. THE SOJOURN AT AMATHUS

The Master and his apostles remained near Amathus for almost three weeks. The apostles continued to preach twice daily to the multitude, and Jesus preached each Sabbath afternoon. It became impossible to continue the Wednesday playtime; so Andrew arranged that two

Beskrajnoga je Očevo vječno prebivalište u nebu nad nebesima; on ispunjava sve i proglašava svoje zakone u svemira nad svemirima. A Otac također vlada u srcima svoje djece na zemlji preko duha kojeg je poslao da živi u dušama smrtnih ljudi.

"Kad ste podanici ovog kraljevstva, uistinu morate slušati zakon Kozmičkog Vladara; ali kada, zahvaljujući djelovanju evanđelja kraljevstva koje sam došao navijestiti, vi kroz vjeru otkrijete da ste sinovi, od tog trenutka više ne smatrate da ste stvorenja podložna zakonu svemoćnoga kralja, već se smatrate povlaštenim sinovima božanskog Oca punog ljubavi. Zaista, zaista vam kažem, kad je Očeva volja za vas *zakon*, onda teško da ste u kraljevstvu. Ali kada Očeva volja postane vaša *volja*, onda ste uistinu u kraljevstvu jer je na taj način kraljevstvo postalo vašim ustaljenim iskustvom. Kad je Božja volja za vas zakon, vi ste plemeniti podanici, robovi; ali kada vjerujete u ovo novo evanđelje božanskog sinstva, volja mogega Oca postaje vaša volja i vi bivate uzdignuti do visokog položaja slobodne djece Božje, oslobođenih sinova kraljevstva."

Neki su aspostoli shvatili dio ovog značenja, ali niti jedan od njih nije shvatio punu važnost ove sjajne objave, osim možda Jakova Zebedeja. Ali ove su riječi ušle u njihova srca da bi se opet pojavile da razvesele njihovo djelovanje u kasnijim godinama službe.

3. BORAVAK U AMATUSU

Učitelj i njegovi apostoli ostali su kraj Amatusa skoro tri tjedna. Apostoli su nastavili propovijedati mnoštvu dva puta na dan, a Isus je propovijedao svake subote popodne. Bilo je nemoguće nastaviti s odmorom u srijedu, pa je Andrija odredio da će se dva po dva

apostles should rest each day of the six days in the week, while all were on duty during the Sabbath services.

Peter, James, and John did most of the public preaching. Philip, Nathaniel, Thomas, and Simon did much of the personal work and conducted classes for special groups of inquirers; the twins continued their general police supervision, while Andrew, Matthew, and Judas developed into a general managerial committee of three, although each of these three also did considerable religious work.

Andrew was much occupied with the task of adjusting the constantly recurring misunderstandings and disagreements between the disciples of John and the newer disciples of Jesus. Serious situations would arise every few days, but Andrew, with the assistance of his apostolic associates, managed to induce the contending parties to come to some sort of agreement, at least temporarily. Jesus refused to participate in any of these conferences; neither would he give any advice about the proper adjustment of these difficulties. He never once offered a suggestion as to how the apostles should solve these perplexing problems. When Andrew came to Jesus with these questions, he would always say: "It is not wise for the host to participate in the family troubles of his guests; a wise parent never takes sides in the petty quarrels of his own children."

The Master displayed great wisdom and manifested perfect fairness in all of his dealings with his apostles and with all of his disciples. Jesus was truly a master of men; he exercised great influence over his fellow men because of the combined charm and force of his personality. There was a subtle commanding influence in his rugged, nomadic, and homeless life. There was intellectual attractiveness and spiritual drawing power in his authoritative manner of teaching, in his lucid logic, his strength of reasoning, his sagacious insight, his alertness

apostola odmatrati svakoga dana šest dana u tjednu, a da će tijekom Subotnje službe svi raditi.

Petar, Jakov i Ivan uglavnom su javno propovijedali. Filip, Natanael, Toma i Šimun radili su najviše u području osobnih kontakata te su vodili sate za posebne grupe učenika: blizanci su nastavili s općim nadgledanjem, a Andrija, Matej i Juda bavili su se poslovima upravljanja, iako je svaki od ove trojice napravio i dosta religioznog posla.

Andrija je bio zauzet izgladivanjem stalnih nesporazuma i neslaganja između Ivanovih učenika i novijih Isusovih učenika. Ozbiljnije bi se situacije dogodile svakih par dana, ali Andrija, uz pomoć drugih apostola, uspio bi navesti posvađene strane da se pomire barem na neko vrijeme. Isus je odbio sudjelovati u bilo kojem takvom razgovoru, a nije htio ni dati bilo kakav savjet za pravo rješenje ovih poteškoća. Niti jedanput nije predložio kako bi apostoli trebali riješiti te zbunjujuće probleme. Kad bi Andrija došao Isusu s tim pitanjima, Isus bi uvijek rekao: "Nije mudro da domaćin sudjeluje u obiteljskim raspravama svojih uzvanika; mudar se roditelj nikada ne upliće u sitne svađe svoje djece."

Učitelj se pokazao vrlo mudrim i savršeno pravednim u ophođenju sa svojim apostolima i svim svojim učenicima. Isus je uistinu bio moćan upravitelj ljudi; jako je utjecao na svoje bližnje zbog šarma i snage svoje ličnosti. Postojao je nekakav nježan zapovjednički utjecaj u njegovom prirodnom, nomadskom i beskućničkom životu. Postojala je intelektualna i duhovna privlačnost u njegovom autoritativnom načinu naučavanja, u njegovoj lucidnoj logici, snazi zaključivanja, u njegovom oštrom uvidu, u budnosti uma, u neusporedivoj

of mind, his matchless poise, and his sublime tolerance. He was simple, manly, honest, and fearless. With all of this physical and intellectual influence manifest in the Master's presence, there were also all those spiritual charms of being which have become associated with his personality -- patience, tenderness, meekness, gentleness, and humility.

Jesus of Nazareth was indeed a strong and forceful personality; he was an intellectual power and a spiritual stronghold. His personality not only appealed to the spiritually minded women among his followers, but also to the educated and intellectual Nicodemus and to the hardy Roman soldier, the captain stationed on guard at the cross, who, when he had finished watching the Master die, said, "Truly, this was a Son of God." And red-blooded, rugged Galilean fishermen called him Master.

The pictures of Jesus have been most unfortunate. These paintings of the Christ have exerted a deleterious influence on youth; the temple merchants would hardly have fled before Jesus if he had been such a man as your artists usually have depicted. His was a dignified manhood; he was good, but natural. Jesus did not pose as a mild, sweet, gentle, and kindly mystic. His teaching was thrillingly dynamic. He not only *meant well*, but he went about actually *doing good*.

The Master never said, "Come to me all you who are indolent and all who are dreamers." But he did many times say, "Come to me all you who *labor*, and I will give you rest -- spiritual strength." The Master's yoke is, indeed, easy, but even so, he never imposes it; every individual must take this yoke of his own free will.

Jesus portrayed conquest by sacrifice, the sacrifice of pride and selfishness. By showing mercy, he meant to portray spiritual deliverance from all grudges, grievances, anger, and the lust for selfish power and revenge. And

postojanosti i uzvišenoj tolerantnosti. Bio je jedinstven, muževan, pošten i neustrašiv. Uz sav ovaj fizički i intelektualni utjecaj koji je odavala Učiteljeva prisutnost, postojale su i duhovne ljepote koje se uvijek povezuju s njegovom ličnosti – stpljenje, nježnost, skromnost, blagost i poniznost.

Isus iz Nazareta je uistinu bio snažna i jaka ličnost; on je bio intelektualna moć i duhovna utvrda. Njegova se osobnost nije dopadala samo ženama sklonim duhovnosti, već i obrazovanom intelektualcu Nikodemu kao i grubom rimskom vojniku, zapovjedniku na straži kraj križa koji je, kad je vidio kako je Učitelj umro, rekao: "Uistinu, ovo je Sin Božji." A vatreni, priprosti galilejski ribari zvali su ga Učiteljem.

Slike Isusa pokazale su se kobnim. Te slike Krista imale su štetan utjecaj na mlade; teško da bi hramski trgovci pobjegli pred Isusom da je on bio onakav kakvim su ga vaši umjetnici uglavnom slikali. On je bio plemenit muškarac: bio je dobar, ali prirodan. Isus se nije držao kao blag, umilan, nježan i ljubazan mistik. Njegovo je učenje bilo uzbudljivo i dinamično. On nije samo mislio dobro, već je uistinu išao među ljude i činio dobro.

Učitelj nikada nije rekao: "Dođite k meni svi koji ste lijeni i svi sanjari." Ali je više pita rekao: "Dođite k meni svi koji radite, i dat ću vam odmora – duhovne snage." Učiteljevo je breme uistinu lagano, ali čak i ako je tako, on ga nikad ne nameće; svaka osoba mora dobrovoljno uzeti svoje breme.

Isus je prikazao pobjedu kroz žrtvovanje – žrtvovanje ponosa i sebičnosti. Pokazujuć milost želio je pokazati duhovno oslobođenje od svake kivnosti, pritužbi, ljutnje i žudnje za sebičnom moći i osvetom. A kada je rekao:

when he said, "Resist not evil," he later explained that he did not mean to condone sin or to counsel fraternity with iniquity. He intended the more to teach forgiveness, to "resist not evil treatment of one's personality, evil injury to one's feelings of personal dignity."

4. TEACHING ABOUT THE FATHER

While sojourning at Amathus, Jesus spent much time with the apostles instructing them in the new concept of God; again and again did he impress upon them that *God is a Father*, not a great and supreme bookkeeper who is chiefly engaged in making damaging entries against his erring children on earth, recordings of sin and evil to be used against them when he subsequently sits in judgment upon them as the just Judge of all creation. The Jews had long conceived of God as a king over all, even as a Father of the nation, but never before had large numbers of mortal men held the idea of God as a loving Father of the *individual*.

In answer to Thomas's question, "Who is this God of the kingdom?" Jesus replied: "God is *your* Father, and religion -- my gospel -- is nothing more nor less than the believing recognition of the truth that you are his son. And I am here among you in the flesh to make clear both of these ideas in my life and teachings."

Jesus also sought to free the minds of his apostles from the idea of offering animal sacrifices as a religious duty. But these men, trained in the religion of the daily sacrifice, were slow to comprehend what he meant. Nevertheless, the Master did not grow weary in his teaching. When he failed to reach the minds of all of the apostles by means of one illustration, he would restate his message and employ another type of parable for purposes of illumination.

"Ne odupirite se zlu," kasnije je objasnio da time nije želio opravdati zlo ili predložiti prihvaćanje opačina. Prije je namjeravao poučiti opraštanje, "ne opirati se zlom postupanju s našom ličnošću, zlom ozlijeđivanju naših osjećaja osobnog digniteta."

4. UČENJE O OCU

Dok su boravili u Amatusu, Isus je dosta vremena proveo naučavajući apostole novoj koncepciji Boga; uvijek bi iznova naglašavao da je Bog Otac, a ne moćni vladar i vrhovni knjigovođa kojemu je glavna zadaća unositi štetne podatke protiv svoje zalutale djece na zemlji, zabilježiti grijeha i zlo koji će se iskoristiti protiv njih kad im kasnije bude sudio kao pravedan Sudac svega stvorenog. Židovi su dugo smatrali Boga kraljem svega, čak i Ocem naroda, ali nikada prije nije veliki broj smrtnika smatrao da je Bog Otac pun ljubavi *svakog pojedinca*.

Odgovarajući na Tomino pitanje "Tko je Bog kraljevstva?," Isus je rekao: "Bog je tvoj Otac, a religija – moje evanđelje – sastoji se ni više ni manje nego od spoznaje, u vjeri, da si ti njegov sin. Ja sam ovdje među vama u tjelesnom obličju da vam ovje odeje razjasnim svojim životom i učenjima."

Isus je također želio umove svojih apostola osloboditi od ideje žrtvovanja životinja u svrhu izvršenja religiozne obveze. Ali ovi muškarci, naučeni na svakodnevnu žrtvu, sporo su shvaćali što je Isus želio. No ipak, Učitelj se nikad nije umorio učeći ih. Kad ne bi uspio doprijeti do uma svojih apostola jednom usporedbom, on bi preformulirao svoju poruku i iskoristio drugu vrstu parabole kako bi učenje dodatno razjasnio.

At this same time Jesus began to teach the twelve more fully concerning their mission "to comfort the afflicted and minister to the sick." The Master taught them much about the whole man -- the union of body, mind, and spirit to form the individual man or woman. Jesus told his associates about the three forms of affliction they would meet and went on to explain how they should minister to all who suffer the sorrows of human sickness.

He taught them to recognize:

1. Diseases of the flesh -- those afflictions commonly regarded as physical sickness.
2. Troubled minds -- those nonphysical afflictions which were subsequently looked upon as emotional and mental difficulties and disturbances.
3. The possession of evil spirits.

Jesus explained to his apostles on several occasions the nature, and something concerning the origin, of these evil spirits, in that day often also called unclean spirits. The Master well knew the difference between the possession of evil spirits and insanity, but the apostles did not. Neither was it possible, in view of their limited knowledge of the early history of Urantia, for Jesus to undertake to make this matter fully understandable. But he many times said to them, alluding to these evil spirits: " They shall no more molest men when I shall have ascended to my Father in heaven, and after I shall have poured out my spirit upon all flesh in those times when the kingdom will come in great power and spiritual glory."

From week to week and from month to month, throughout this entire year, the apostles paid more and more attention to the healing ministry of the sick.

U isto je vrijeme Isus počeo detaljnije naučavati apostole o njihovom zadatku da "tješe one koji pate i da služe bolesnima." Učitelj ih je dosta učio o cijelom čovjeku – spoju tijela, uma i duha u obliku pojedinog muškarca ili žene. Isus je govorio svojim suradnicima o tri oblika bolesti koje će susresti, te im je objasnio kako trebaju pomoći svima koji boluju od patnji ljudske bolesti.

Učio ih je da raspoznaju:

1. Bolesti tijela – to su one bolesti koje se obično smatraju tjelesnim.
2. Uznemirene umove – one netjelesne bolesti koje su kasnije smatrane emotivnim i umnim poteškoćama.
3. Opsjednutosti zlim duhovima.

Isus je svojim apostolima nekoliko puta objasnio prirodu i ponešto od porijekla zlih duhova, koje su u to vrijeme zvali i nečistim duhovima. Učitelj je dobro znao razliku između opsjednutosti zlim duhom i umobolnosti, ali apostoli nisu. Niti je Isusu bilo moguće, ako imamo na umu njihovo ograničeno poznavanje ranije povijesti Urantije, potpuno im to područje objasniti. Ali im je više puta rekao, aludirajući na ove zle duhove: "Oni više neće mučiti ljude kad uziđem k svom nebeskom Ocu I kad izlijem svoj duh na sve ljude u dane kada će kraljevstvo doći u velikoj moći i duhovnoj slavi."

Iz tjedna u tjedan i iz mjeseca u mjesec, cijele ove godine, apostoli su sve više pažnje posvećivali službi iscjeljenih bolesnih.

5. SPIRITUAL UNITY

One of the most eventful of all the evening conferences at Amathus was the session having to do with the discussion of spiritual unity. James Zebedee had asked, "Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?" When Jesus heard this question, he was stirred within his spirit, so much so that he replied: "James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you, my apostles, is *spirit unity* -- and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father in heaven. You do not have to see alike or feel alike or even think alike in order spiritually to *be alike*. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. Your apostolic harmony must grow out of the fact that the spirit hope of each of you is identical in origin, nature, and destiny.

"In this way you may experience a perfected unity of spirit purpose and spirit understanding growing out of the mutual consciousness of the identity of each of your indwelling Paradise spirits; and you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and

5. DUHOVNO JEDINSTVO

Jedan od najvažnijih od svih večernjih razgovora u Amatusu ticao se duhovnog jedinstva. Jakov Zebedejev pitao je: "Učitelju, kako ćemo naučiti gledati isto i tako ostvariti više duhovnog sklada?" Kad je Isus čuo ovo pitanje, toliko se uzrujao u duhu da je odgovorio: "Jakove, jakove, kada sam vas učio da bi svi trebali gledati isto? Došao sam na svijet kako bih proglasio duhovnu slobodu do te mjere da smrtnici imaju vlast živjeti svoje pojedine živote originalno i slobodno pred Bogom. Ne želim da se društveni sklad i bratski mir dobiju tako što bi se žrtvovala sloboda ličnosti i duhovne originalnosti. Ovo što od vas zahtijevam, moji apostoli, je *jedinstvo duha* – da možete iskusiti veselje vašeg ujedinjenog posvećenja potpunom vršenju volje moga nebeskoga Oca. Ne trebate gledati isto ili osjećati isto, ili čak misliti isto da bi bili duhovno slični. Duhovno jedinstvo proizlazi iz svijesti da u svakome od vas živi, idama sve više vlada duhovni dar nebeskoga Oca. Vaš apostolski sklad mora izrasti iz činjenice da je duhovna nada svakog od vas identična u svome porijeklu, prirodi i sudbini.

"Na ovaj način možete iskusiti savršeno jedinstvo duhovne namjere iduhovnog razumijevanja koje izrasta iz zajedničke svijesti u pogledu identiteta Rajskog duha koji živi u svakome od vas; i svi možete uživati u tom dubokom duhovnom jedinstvu unatoč činjenici da se po intelektualnom promišljanju, prirođenim osjećajima i društvenom ponašanju uveliko razlikujete. Vaše osobnosti mogu biti osvježavajuće raznovrsne i izrazito različite, a da su u isto vrijeme vaše duhovne prirode i duhovni plodovi božanskog obožavanja i bratske ljubavi tako ujedinjeni da će svi koji će promatrati vaše živote zasigurno prepoznati istovjetnost duha i jedinstvo duše. Oni će prepoznati da ste bili sa mnom i da ste tako

acceptably, how to do the will of the Father in heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul.

"Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers: First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven. Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him."

Many times during the training of the twelve Jesus reverted to this theme. Repeatedly he told them it was not his desire that those who believed in him should become dogmatized and standardized in accordance with the religious interpretations of even good men. Again and again he warned his apostles against the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom.

6. LAST WEEK AT AMATHUS

Near the end of the last week at Amathus, Simon Zelotes brought to Jesus one Teherma, a Persian doing business at Damascus. Teherma had heard of Jesus and had come to Capernaum to see him, and there learning that Jesus had gone with his apostles down the Jordan on the way to Jerusalem, he set out to find him. Andrew had presented Teherma to Simon for instruction. Simon looked upon the Persian as a "fire worshiper," although Teherma took great pains to explain that fire was only the visible symbol of the Pure and Holy One. After talking with Jesus, the Persian signified his intention of remaining for several days to hear the teaching and listen to the preaching.

naučili kako vršiti volju nebeskoga Oca. Možete postići jedinstvo u služenju Boga čak i kada tu službu vršite u skladu sa svojim jedinstvenim obdarenjem uma, tijela i duše.

"Vaše duhovno jedinstvo podrazumijeva dvije stvari koje će se uvijek naći da usklade živote pojedinih vjernika: Prvo, svi imate zajednički razlog svoje životne službe – svi vi iznad svega želite vršiti volju nebeskoga Oca. Drugo, svima vama je zajednička svrha postojanja – pronaći nebeskoga Oca i na taj način pokazati svemiru da ste postali kao on."

Mnogo se puta Isus, naučavajući dvanaesticu, vratio ovoj temi. Iznova i iznova bi im rekao kako ne želi da oni koji u njega vjeruju postanu dogmatizirani i standardizirani u skladu s religioznim tumačenjima čak i dobrih ljudi. Stalno je svoje apostole upozoravao da ne treba formulirati vjerovanja i uspostavljati tradicije kojima bi se vjernike vodilo i kontroliralo u evanđelju kraljevstva.

6. POSLJEDNJI TJEDAN U AMATUSU

Pred kraj posljednjeg tjedna u Amatusu, Šimun Zelot Isusu je doveo nekog Tehermu, Perzijanca koji je zbog posla došao u Damask. Teherma je čuo za Isusa pa je pošao u Kafarnaum ne bi li ga vidio i kad su mu u Kafarnaumu rekli da je Isus sa svojim apostolima pošao niz Jordan prema Jeruzalemu, on se uputio za njim. Andrija je odredio Šimuna da naučava Tehermu. Šimun je Perzijanca smatrao "obožavateljem vatre," tako se Teherma trudio objasniti da je vatra samo vidljiv simbol Prečistog i Presvetog. Nakon razgovora s Isusom, perzijanac je odlučio ostati s njima nekoliko dana kako bi čuo učenja i slušao propovijedi.

When Simon Zelotes and Jesus were alone, Simon asked the Master: "Why is it that I could not persuade him? Why did he so resist me and so readily lend an ear to you?" Jesus answered: "Simon, Simon, how many times have I instructed you to refrain from all efforts to take something *out* of the hearts of those who seek salvation? How often have I told you to labor only to put something *into* these hungry souls? Lead men into the kingdom, and the great and living truths of the kingdom will presently drive out all serious error. When you have presented to mortal man the good news that God is his Father, you can the easier persuade him that he is in reality a son of God. And having done that, you have brought the light of salvation to the one who sits in darkness. Simon, when the Son of Man came first to you, did he come denouncing Moses and the prophets and proclaiming a new and better way of life? I came not to take away that which you had from your forefathers but to show you the perfected vision of that which your fathers saw only in part. Go then, Simon, teaching and preaching the kingdom, and when you have a man safely and securely within the kingdom, then is the time, when such a one shall come to you with inquiries, to impart instruction having to do with the progressive advancement of the soul within the divine kingdom."

Simon was astonished at these words, but he did as Jesus had instructed him, and Teherma, the Persian, was numbered among those who entered the kingdom.

That night Jesus discoursed to the apostles on the new life in the kingdom. He said in part: "When you enter the kingdom, you are reborn. You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and *as* the sons of God before you

Kad su Šimun Zelot i Isus ostali sami, Šimun je upitao učitelja: "Zašto ga ja nisam uspio uvjeriti? Zašto se toliko opirao meni, a tebe je tako rado poslušao?" Isus mu je odgovorio: "Šimune, Šimune, koliko sam vam puta rekao da se morate uzdržati od svih pokušaja da nešto uzmete iz srca onih koji traže spasenje? Koliko često sam vam rekao da svoj rad morate usmjeriti samo u to da nešto stavite u ove gladne duše? Uvedite ljude u kraljevstvo i velike i spasonosne istine kraljevstva će brzo istjerati svaku ozbiljnu pogrešku. Kada smrtnicima donesete dobru vijest da je Bog Otac, onda ih lako možete uvjeriti da su u stvarnosti oni Božja djeca. I kad to učinite, onda donosite svjetlo spasenja svima koji su u tami. Šimune, kad ti je Sin Čovječji prvo put prišao, je li odmah počeo poricati učenja Mojsija i proroka navješćujući novi i bolji životni put? Ne. Nisam došao oduzeti ono što ste naslijedili od svojih predaka, već sam došao pokazati vam usavršenu viziju onoga što su vaši očevi vidjeli samo djelomično. Stoga idi, Šimune, naučavaj i propovijedaj kraljevstvo, a kad su ljudi sigurno unutar kraljevstva i kad ti koji od njih dođe s pitanjima, tada je vrijeme da ga uputiš u učenja koja se odnose na progresivni napredak duše u božanskom kraljevstvu."

Šimuna su ove riječi zaprepastile, ali učinio je kako ga je Isus poučio i Teherma Perzijanac bio je ubrojen među one koji su ušli u kraljevstvo.

Te je noći Isus a spostolima razgovarao o novom životu u kraljevstvu. Između ostalog rekao je: "Kad uđete u kraljevstvo, tada se nanovo rodite. Ne možete naučavati duboke istine duha onima koji su se rodili samo od tijela; prvo se uvjerite jesu li ljudi rođeni od duha, a tek ih onda naučavajte napredne istine duha. Ne pokušavajte ljudima pokazivati ljepote hrama dok ih prvo ne uvedete u hram. Predstavite ljude Bogu i to kao sinove Božje prije nego počnete razgovarati o doktrinama da je Bog otac i

discourse on the doctrines of the fatherhood of God and the sonship of men. Do not strive with men -- always be patient. It is not your kingdom; you are only ambassadors. Simply go forth proclaiming: This is the kingdom of heaven -- God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, *is* your eternal salvation."

The apostles made great progress during the sojourn at Amathus. But they were very much disappointed that Jesus would give them no suggestions about dealing with John's disciples. Even in the important matter of baptism, all that Jesus said was: "John did indeed baptize with water, but when you enter the kingdom of heaven, you shall be baptized with the Spirit."

7. AT BETHANY BEYOND JORDAN

On February 26, Jesus, his apostles, and a large group of followers journeyed down the Jordan to the ford near Bethany in Perea, the place where John first made proclamation of the coming kingdom. Jesus with his apostles remained here, teaching and preaching, for four weeks before they went on up to Jerusalem.

The second week of the sojourn at Bethany beyond Jordan, Jesus took Peter, James, and John into the hills across the river and south of Jericho for a three days' rest. The Master taught these three many new and advanced truths about the kingdom of heaven. For the purpose of this record we will reorganize and classify these teachings as follows:

Jesus endeavored to make clear that he desired his disciples, having tasted of the good spirit realities of the kingdom, so to live in the world that men, by *seeing* their lives, would become kingdom conscious and hence be led to inquire of believers concerning the ways of the kingdom. All such sincere seekers for the truth are always

da su ljudi njegova djeca. Ne sukobljavajte se s ljudima – uvijek budite strpljivi. To nije vaše kraljevstvo; vi ste samo poslanici. Jednostavno idite među ljudima navješćujući: Ovo je nebesko kraljevstvo I ovo radosna vijest, ako u nju vjerujete svim svojim srcem, *jest* vaše vječno spasenje."

Apostoli su tako napredovali tijekom boravka u Amatusu. Ali jako su se razočarali kad im Isus nije dao nikakve prijedloge kako da se odnose prema Ivanovim učenicima. Čak I u bitnom pitanju krštenja, sve što im je Isus rekao bilo je: "Ivan je uistinu krstio vodom, ali kad uđete u nebesko kraljevstvo, bit ćete kršteni Duhom."

7. U BETANIJI KRAJ JORDANA

Isus, apostoli i velika skupina sljedbenika su 26. Veljače došli do gaza na Jordanu blizu Betanije u Pereji, gdje je Ivan prvo put navijestio dolazeće kraljevstvo. Isus je sa svojim apostolima ovdje ostao učiti i propovijedati četiri tjedna prije nego što su krenuli prema Jeruzalemu.

Drugo tjedna svog boravka u Betaniji kraj Jordana, Isus je poveo Petra, Jakova i Ivana u brda preko rijeke i južno od Jerihona na trodnevni odmor. Učitelj je ovu trojicu učio mnogim novim i naprednim istinama o nebeskom kraljevstvu. Za ovaj ćemo zapis reorganizirati i svrstati ta učenja na sljedeći način:

Isus je pokušao pojasniti kako želi da njegovi učenici, koji su kušali dobre duhovne stvarnosti kraljevstva, tako žive u svijetu da ljudi, kada *vide* njihove živote, postanu svjesni kraljevstva te da ih ta svijest navede da se kod vjernika raspitaju za put kraljevstva. Svi takvi iskreni tražitelji istine uvijek su sretni kada *čuju* radosnu vijest

glad to *hear* the glad tidings of the faith gift which insures admission to the kingdom with its eternal and divine spirit realities.

The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father -- to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus. He became, indeed, "the way, the truth, and the life." The religion of Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

Jesus made it plain that he had come to establish personal and eternal relations with men which should forever take precedence over all other human relationships. And he emphasized that this intimate spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples. The only reward which he held out for his children was: in this world -- spiritual joy and divine communion; in the next world -- eternal life in the progress of the divine spirit realities of the Paradise Father.

Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth, "You shall know the truth, and the truth shall make you free." Jesus was the truth made manifest in the flesh, and he promised to send his Spirit of Truth into the hearts of all his children after his return to the Father in heaven.

o daru vjere koji osigurava primitak u kraljevstvo i njegove vječne i božanske duhovne stvarnosti.

Učitelj je želio utisnuti u sve učitelje evanđelja kraljevstva spoznaju da je njihov jedini posao pokazati svakom pojedinom čovjeku da je Bog njegov Otac – postići da taj pojedinac postane svjestan da je Božji sin; a onda predstaviti tog istog pojedinca Bogu kao njegovog sina po vjeri. Oba ova nužna otkrivenja ostvarila su se u Isusu. On je postao, uistinu, "put, istina i život." Isusova se religija u potpunosti temeljila na načinu na koji je živio svoj život darivanja na zemlji. Kad je Isus otišao s ovoga svijeta nije za sobom ostavio nikakve knjige, zakone ili bilo kakve druge oblike ljudske organizacije koji bi utjecali na religiozni život pojedinca.

Isus je razjasnio da je došao utemeljiti osobne i vječne odnose s ljudima koji će zauvijek imati prvenstvo pred svim drugim ljudskim odnosima. Naglasio je da će se to prisno duhovno prijateljstvo proširiti na sve ljude svakoga doba i u svim društvenim uvjetima među svim narodima. Jedina nagrada koju je ponudio svojoj djeci je: na ovom svijetu – duhovna radost i zajedništvo s Bogom; a u sljedećem svijetu – vječni život napretka u božanskim duhovnim stvarnostima Rajskog Oca.

Isus je stavio izuzetno veliki naglasak na ono što je on nazivao dvjema istinama od najveće važnosti u učenjima kraljevstva, a to su: postignuće spasenja kroz vjeru i samo vjeru, što je povezano s revolucionarnim učenjem o postizanju ljudske slobode kroz iskreno prepoznavanje istine, "Spoznat ćete istinu, i istina će vas osloboditi." Isus je bio istina očitovana u tijelu, i obećao je poslati svojega Duha Istine u srca svoje djece kad se vrati svome nebeskom Ocu.

The Master was teaching these apostles the essentials of truth for an entire age on earth. They often listened to his teachings when in reality what he said was intended for the inspiration and edification of other worlds. He exemplified a new and original plan of life. From the human standpoint he was indeed a Jew, but he lived his life for all the world as a mortal of the realm.

To insure the recognition of his Father in the unfolding of the plan of the kingdom, Jesus explained that he had purposely ignored the "great men of earth." He began his work with the poor, the very class which had been so neglected by most of the evolutionary religions of preceding times. He despised no man; his plan was world-wide, even universal. He was so bold and emphatic in these announcements that even Peter, James, and John were tempted to think he might possibly be beside himself.

He sought mildly to impart to these apostles the truth that he had come on this bestowal mission, not to set an example for a few earth creatures, but to establish and demonstrate a standard of human life for all peoples upon all worlds throughout his entire universe. And this standard approached the highest perfection, even the final goodness of the Universal Father. But the apostles could not grasp the meaning of his words.

He announced that he had come to function as a teacher, a teacher sent from heaven to present spiritual truth to the material mind. And this is exactly what he did; he was a teacher, not a preacher. From the human viewpoint Peter was a much more effective preacher than Jesus. Jesus' preaching was so effective because of his unique personality, not so much because of compelling oratory or emotional appeal. Jesus spoke directly to men's souls. He was a teacher of man's spirit, but through the mind. He lived with men.

Učitelj je ove apostole učio bitnim elementima istine za cijelu dob na zemlji. Oni su često slušali njegova učenja, a da su ta učenja zapravo bila namijenjena za nadahnuće i izgradnju drugih svjetova. On je služio kao primjer novoga i originalnog životnog plana. S ljudske točke gledišta on je uistinu bio Židov, ali je svoj život živio za sve svjetove kao smtnik kozmosa.

Kako bi osigurao spoznaju svojega Oca u razvitku kraljevstva, Isus je objasnio da se namjerno nije obazirao na "velike ljude svijeta." Započeo je svoj posao sa siromašnima, s onim staležom kojega su skoro sve svolutivne religije prijašnjih vremena zanemarivale. On nije prezirao niti jednog čovjeka; njegov je plan obuhvaćao cijeli svijet, čak i cijeli svemir. Isus je ovo izjavio tako neustrašivo i kategorično da su Petar, Jakov i Ivan čak bili u iskušenju pomisliti da je možda sišao s uma.

Isus je pokušao ovim apostolima obzirno prenijeti istinu da je ovu misiju darivanja činio ne kako bi postavio primjer za nekolicinu zemaljskih smrtnika, već kako bi uspostavio i pokazao primjer ljudskog života za sve ljude na svim svjetovima u cijelom svom svemiru. I ovaj je primjer dostigao vrhunac savršenstva, čak i konačnu dobrotu Oca Svih. Ali apostoli nisu mogli shvatiti značenje njegovih riječi.

Objavio je da je došao kao učitelj, i to kao učitelj poslan s neba da donese duhovnu istinu materijalnom umu. I on je učinio točno to: Bio je učitelj, a ne propovjednik. S ljudske točke gledišta Petar je bio puno djelotvorniji propovjednik od Isusa. Isusovo propovjedaње bilo je tako učinkovito više zbog njegove jedinstvene ličnosti nego zbog snažne rječitosti ili emotivne privlačnosti. Isus je govorio izravno ljudskim dušama. On je bio učitelj čovjekovog duha, ali kroz um. On je živio s ljudima.

It was on this occasion that Jesus intimated to Peter, James, and John that his work on earth was in some respects to be limited by the commission of his "associate on high," referring to the prebestowal instructions of his Paradise brother, Immanuel. He told them that he had come to do his Father's will and only his Father's will. Being thus motivated by a wholehearted singleness of purpose, he was not anxiously bothered by the evil in the world.

The apostles were beginning to recognize the unaffected friendliness of Jesus. Though the Master was easy of approach, he always lived independent of, and above, all human beings. Not for one moment was he ever dominated by any purely mortal influence or subject to frail human judgment. He paid no attention to public opinion, and he was uninfluenced by praise. He seldom paused to correct misunderstandings or to resent misrepresentation. He never asked any man for advice; he never made requests for prayers

James was astonished at how Jesus seemed to see the end from the beginning. The Master rarely appeared to be surprised. He was never excited, vexed, or disconcerted. He never apologized to any man. He was at times saddened, but never discouraged.

More clearly John recognized that, notwithstanding all of his divine endowments, after all, he was human. Jesus lived as a man among men and understood, loved, and knew how to manage men. In his personal life he was so human, and yet so faultless. And he was always unselfish.

Although Peter, James, and John could not understand very much of what Jesus said on this occasion, his gracious words lingered in their hearts, and after the crucifixion and resurrection they came forth greatly to enrich and gladden their subsequent ministry. No wonder

Ovo je prilikom Isus natuknuo Petru, Jakovu i Ivanu da je njegov posao na zemlji u nekim pogledima ograničen uputama njegovog "suradnika u visinama," pritom misleći na upute koje mu je dao njegov Rajski brat Emanuel, prije nego što je započeo svoj život darivanja. Rekao im je da je došao kako bi vršio volju svoga Oca i samo njegovu volju. Kako je Isus imao samo tu jednu životnu svrhu koju je vršio svim svojim srcem, nije ga tjeskobno uznemiravalo zlo na svijetu.

Apostoli su počeli prepoznavati Isusovu iskrenu dobrohotnost. Iako je bilo lako prisutpiti Isusu, on je uvijek živio neovisno od i iznad svih ljudskih bića. Niti u jednom trenutku njime nije ovladao niti jedan potpuno smrtni utjecaj niti je ikad bio žrtvom povodljivog ljudskog prosuđivanja. Nije se obazirao na javno mnijenje, a pohvale na njega nisu imale utjecaja. Rijetko bi se zaustavio da ispravi nesporazume ili da zamjeri pogrešni prikaz. Nikad nije tražio savjet niti od jednog čovjeka; nikad nije tražio da se za njega moli.

Jakova je zapanjilo to što se uvijek činilo da Isus vidi kraj na samom početku. Učitelj se rijetkodoimao iznenađenim. Nikad nije bio uzbuđen, ljut ili smeten. Nikad se nije ispričao niti jednom čovjeku. Ponekad bi bio tužan, ali nikad obeshrabren.

Ivan je jasnije shvatio da je Isus, unatoč svim njegovim božanskim nadarenostima, ipak bio čovjek. Isus je živio kao čovjek među ljudima i razumio je, volio i znao kako izaći na kraj s ljudima. U svom je osobnom životu bio toliko ljudski, a ipak tako bezgrešan. I uvijek je bio nesebičan.

Iako Petar, Jakov i Ivan nisu mogli shvatiti mnogo toga što im je Isus ovom prilikom rekao, njegove milosne riječi ostale su u njihovim srcima da bi, nakon raspeća i uskrsnuća, nastavile obogaćivati i razveseljavati njihovu kasniju službu. Nije ni čudo da ovi apostoli nisu

these apostles did not fully comprehend the Master's words, for he was projecting to them the plan of a new age.

8. WORKING IN JERICHO

Throughout the four weeks' sojourn at Bethany beyond Jordan, several times each week Andrew would assign apostolic couples to go up to Jericho for a day or two. John had many believers in Jericho, and the majority of them welcomed the more advanced teachings of Jesus and his apostles. On these Jericho visits the apostles began more specifically to carry out Jesus' instructions to minister to the sick; they visited every house in the city and sought to comfort every afflicted person.

The apostles did some public work in Jericho, but their efforts were chiefly of a more quiet and personal nature. They now made the discovery that the good news of the kingdom was very comforting to the sick; that their message carried healing for the afflicted. And it was in Jericho that Jesus' commission to the twelve to preach the glad tidings of the kingdom and minister to the afflicted was first fully carried into effect.

They stopped in Jericho on the way up to Jerusalem and were overtaken by a delegation from Mesopotamia that had come to confer with Jesus. The apostles had planned to spend but a day here, but when these truth seekers from the East arrived, Jesus spent three days with them, and they returned to their various homes along the Euphrates happy in the knowledge of the new truths of the kingdom of heaven.

u potpunosti shvatili Učiteljeve riječi, jer im je on zapravo govorio o jednom novom dobu.

8. RADEĆI U JERIHONU

Tijekom ta četiri tjedna boravka u Betaniji kraj Jordana, nekoliko je puta svakoga tjedna Andrija poslao po dva apostola u Jerihon na dan ili dva. Ivan je imao dosta vjernika u Jerihonu i većina njih je prihvatila naprednija učenja Isusa i njegovih apostola. Tijekom ovih posjeta Jerihonu, apostoli su počeli podrobnije izvršavati Isusove upute da služe bolesnima; posjetili bi svaku kuću u gradu i pokušali su pomoći svakoj bolesnoj osobi.

Apostoli su javno djelovali u Jerihonu, ali su se ovom prilikom uglavnom usredotočili na tihi i osobnu službu. Tom su prilikom otkrili da bolesni ljudi nalaze utjehu u radosnoj vijesti kraljevstva; otkrili su da njihova poruka bolesnima donosi ozdravljenje. U Jerihonu su apostoli u potpunosti izvršili Isusovu uputu da propovijedaju radosnu vijest kraljevstva i da služe bolesnima.

Zaustavili su se u Jerihonu na putu prema Jeruzalemu gdje ih je sustiglo odaslaništvo iz mezopotamije koje je željelo razgovarati s Isusom. Apostoli su namjeravali tu provesti tek jedan dan, ali kad su stigli tražitelji istine iz Istoka, Isus je s njima proveo tri dana i oni su se vratili svojim kućama uzduž Eufrata sretni u spoznaji novih istina nebeskoga kraljevstva.

9. DEPARTING FOR JERUSALEM

On Monday, the last day of March, Jesus and the apostles began their journey up the hills toward Jerusalem. Lazarus of Bethany had been down to the Jordan twice to see Jesus, and every arrangement had been made for the Master and his apostles to make their headquarters with Lazarus and his sisters at Bethany as long as they might desire to stay in Jerusalem.

The disciples of John remained at Bethany beyond the Jordan, teaching and baptizing the multitudes, so that Jesus was accompanied only by the twelve when he arrived at Lazarus's home. Here Jesus and the apostles tarried for five days, resting and refreshing themselves before going on to Jerusalem for the Passover. It was a great event in the lives of Martha and Mary to have the Master and his apostles in the home of their brother, where they could minister to their needs.

On Sunday morning, April 6, Jesus and the apostles went down to Jerusalem; and this was the first time the Master and all of the twelve had been there together.

9. ODLAZAK IZ JERUZALEMA

U ponedjeljak, posljednjeg dana u ožujku, Isus i apostoli započeli su svoj put preko brda prema Jeruzalemu. Lazar iz Betanije došao je do Jordana dva puta kako bi vidio Isusa, te su se dogovorili da Učitelj i njegovi apostoli ostanu kod Lazara i njegovih sestara u Betaniji svo vrijeme svojeg boravka u Jeruzalemu.

Ivanovi učitelji ostali su u Betaniji kraj Jordana naučavajući i krsteći mnoštvo, te su sa Isusom bili samo dvanaestorica apostola kad je stigao u Lazarov dom. Ovdje su se Isus i apostoli zadržali pet dana, odmarajući se prije ulaska u Jeruzalem za Pashu. Bio je to veliki događaj u životima Marte i Marije, ugostiti Učitelja i njegove apostole u domu njegovog brata, gdje su im mogle služiti.

U nedjelju ujutro, 6. Travnja, Isus i apostoli otišli su u Jeruzalem. Bio je to prvi put da je Isus bio u Jeruzalemu zajedno s dvanaest apostola.