

At the end of June, A.D. 27, because of the increasing opposition of the Jewish religious rulers, Jesus and the twelve departed from Jerusalem, after sending their tents and meager personal effects to be stored at the home of Lazarus at Bethany. Going north into Samaria, they tarried over the Sabbath at Bethel. Here they preached for several days to the people who came from Gophna and Ephraim. A group of citizens from Arimathea and Thamna came over to invite Jesus to visit their villages. The Master and his apostles spent more than two weeks teaching the Jews and Samaritans of this region, many of whom came from as far as Antipatris to hear the good news of the kingdom.

The people of southern Samaria heard Jesus gladly, and the apostles, with the exception of Judas Iscariot, succeeded in overcoming much of their prejudice against the Samaritans. It was very difficult for Judas to love these Samaritans. The last week of July Jesus and his associates made ready to depart for the new Greek cities of Phasaelis and Archelais near the Jordan.

1. PREACHING AT ARCHELAIS

The first half of the month of August the apostolic party made its headquarters at the Greek cities of Archelais and Phasaelis, where they had their first experience preaching to well-nigh exclusive gatherings of gentiles -- Greeks, Romans, and Syrians -- for few Jews dwelt in these two Greek towns. In contacting with these Roman citizens, the apostles encountered new difficulties in the proclamation of the message of the coming kingdom, and they met with new objections to the teachings of Jesus. At one of the many evening conferences with his apostles, Jesus listened attentively to these objections to the gospel of the kingdom as the twelve repeated their experiences with the subjects of their personal labors.

A question asked by Philip was typical of their difficulties. Said Philip: "Master, these Greeks and Romans make light of our message, saying that such teachings are fit for only weaklings and slaves. They assert that the religion of the heathen is superior to our teaching because it inspires to the acquirement of a strong, robust, and aggressive character. They affirm that we would convert all men into enfeebled specimens of passive nonresisters who would soon perish from the face of the earth. They like you, Master, and freely admit that your teaching is heavenly and ideal, but they will not take us seriously. They assert that your religion is not for this world; that men cannot live as you teach. And now, Master, what shall we say to these gentiles?"

After Jesus had heard similar objections to the gospel of the kingdom presented by Thomas, Nathaniel, Simon Zelotes, and Matthew, he said to the twelve:

Krajem lipnja 27. godine n.e. uoči sve većeg otpora židovskih religioznih vladara, Isus i dvanaestorica su napustili Jeruzalem nakon što su spustili tabore i pohranili svoje skromne posjede u Lazarevoj kući u Betaniji. Putovali su sjeverno prema Samariji, a preko subote su se zadržali u Betelu. Tu su nekoliko dana poučavali narod koji se okupio iz Gopne i Efrata. U susret im je došla grupa građana iz Arimateje i Timne koja je pozvala Isusa u posjetu njihovim selima. Učitelj je s apostolima proveo više od dva tjedna propovijedajući ovu novu religiju Židovima i Samarijancima od kojih su mnogi došli iz daleke Antipatride da čuju radosne vijesti kraljevstva.

U južnoj Samariji narod je rado slušao Isusova učenja i s izuzetkom Jude Iskariotskog, apostoli su uspjeli prevazići većinu predrasuda prema Samarijancima. Judi je bilo teško voljeti ove Samarijance. Posljednjeg tjedna mjeseca srpnja Isus i njegovi suradnici su bili spremni krenuti na put prema novim grčkim gradovima Fazelidi i Arhelaidi u blizini Jordana.

1. PROPOVIJED U ARHELAIDI

U prvoj polovici kolovoza apostoli su se utaborili u grčkim gradovima Arhelaidi i Fazelidi, gdje su po prvi put imali priliku uputiti svoja učenja masama koje su se sastojale gotovo isključivo od nežidova – Grka, Rimljana i Sirijaca – kako je mali broj Židova živio u ovim grčkim gradovima. U kontaktu sa rimskim državljanima, apostoli su susreli nove teškoće pri proglašenju poruke o nastupajućem kraljevstvu, kao i nove primjedbe Isusovim učenjima. Prilikom jedne od mnogih večernjih sjednica sa apostolima, Isus je pažljivo slušao ove prosvjedbe njegovim učenjima o nebeskom kraljevstvu dok su apostoli prepričavali svoja iskustva u procesu osobne pouke.

Filipovo pitanje jasno oslikava teškoće na koje su nailazili. Filip reče: "Učitelju, ovi Grci i Rimjani ismijavaju tvoja učenja i kažu da priliče jedino slabijima i robovima. Tvrde da je poganska religija naprednija od naših učenja zato što potiče razvoj snažnog, robusnog i agresivnog karaktera. Kažu da mi pretvaramo ljude u slabije koji se pasivno odbijaju oduprijeti pred životom i koji će kao takvi vrlo brzo nestati sa lica zemlje. Ljudi te vole, Učitelji, i priznaju da su tvoja učenja nebeska i idealistična, ali nas ne uzimaju ozbiljno. Kažu da tvoja religija nije za ovaj svijet; da ljudi ne mogu živjeti prema tvojim učenjima. Što ćemo, Učitelju, reći ovim nežidovima?"

Nakon što je Isus saslušao slične primjedbe na račun evanđelja od Tome, Natanija, Šimuna Revnitelja i Matije, obratio se dvanaestorici riječima:

"I have come into this world to do the will of my Father and to reveal his loving character to all mankind. That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation. But you should not overlook the fact that even divine love has its severe disciplines. A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. But I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship. And no matter what blunders your fellow men make in their world management of today, in an age to come the gospel which I declare to you will rule this very world. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man.

"But who told you that my gospel was intended only for slaves and weaklings? Do you, my chosen apostles, resemble weaklings? Did John look like a weakling? Do you observe that I am enslaved by fear? True, the poor and oppressed of this generation have the gospel preached to them. The religions of this world have neglected the poor, but my Father is no respecter of persons. Besides, the poor of this day are the first to heed the call to repentance and acceptance of sonship. The gospel of the kingdom is to be preached to all men -- Jew and gentile, Greek and Roman, rich and poor, free and bond -- and equally to young and old, male and female.

"Because my Father is a God of love and delights in the practice of mercy, do not imbibe the idea that the service of the kingdom is to be one of monotonous ease. The Paradise ascent is the supreme adventure of all time, the rugged achievement of eternity. The service of the kingdom on earth will call for all the courageous manhood that you and your coworkers can muster. Many of you will be put to death for your loyalty to the gospel of this kingdom. It is easy to die in the line of physical battle when your courage is strengthened by the presence of your fighting comrades, but it requires a higher and more profound form of human courage and devotion calmly and all alone to lay down your life for the love of a truth enshrined in your mortal heart.

"Today, the unbelievers may taunt you with preaching a gospel of nonresistance and with living lives of nonviolence, but you are the first volunteers of a long line of sincere believers in the gospel of this kingdom who will astonish all mankind by their heroic devotion to these teachings. No armies of the world have ever displayed more courage and bravery than will be portrayed by you and your loyal successors who shall go forth to all the world proclaiming the good news -- the fatherhood of God and the brotherhood of

"Ja sam došao na ovaj svijet da učinim volju moga Oca i da obznanim njegovu ljubav i karakter svim ljudima. Ovo je, braćo, moja misija. Ja ću sprovesti ovu namjeru i pored toga što Židovi ili nežidovi ove ili neke druge generacije neće biti u stanju razumjeti moja učenja. Ali nemojte previdjeti činjenicu da božanska, kao i ljudska ljubav, zahtijeva strogu disciplinu. Ljubav oca prema sinu često traži od oca da obuzda nepromišljena djela svoje nezrele djece. Dijete nije uvijek u stanju shvatiti mudre motive ljubavi očeve stroge discipline. Ali ja vam kažem da moj Otac na Raju upravlja svemirom pomoću snažne sile svoje ogromne ljubavi. Ljubav je najveća od svih stvarnosti duha. Istina je otkrivenje koje za sobom povlači slobodu, dok je ljubav najviši mogući oblik odnosa. Bez obzira na to kolike greške ljudi danas čine pri upravi nad svjetskim poslovima, u budućim će dobima ovo evanđelje koje sam došao proglasiti vladati ovim svijetom. Najviši cilj ljudskog napretka počiva u spoznaji činjenice Božjeg očinstva i u ostvarenju bratstva ljudi koje se temelji na ljubavi.

"A tko kaže da je moje evanđelje jedino za robove i slabiće? Da li vi, moji odabrani apostoli, nalikujete slabićima? Je li Ivan izgledao kao slabić? Primjećujete li u meni znakove straha? Istina da između ostalih poučavamo evanđelju slabe i potlačene ljude ovog naraštaja. Istina da religije ovoga svijeta često zanemaruju siromahe, ali pred mojim su Ocem svi ljudi jednaki. Osim toga, današnji se siromasi prvi odazivaju pozivu na pokajanje i prihvaćaju istinu da su sinovi Boga. Mi propovijedamo evanđelje svim ljudima -- Židovima i nežidovima, Grcima i Rimljanima, bogatim i siromašnim, slobodnjacima i robovima -- i jednako učimo mlade i stare, muškarce i žene.

"Kako je moj Otac Bog ljubavi koji se raduje svakom ukazanju milosti, ne zanosite se mislju da služba kraljevstva predstavlja monotonu i logodnu aktivnost. Rajski uspon predstavlja najveću pustolovinu vremena i najteže postignuće vječnosti. Rad na proširenju kraljevstva na zemlji traži zalaganje svih hrabrih ljudi koje vi i vaši suradnici možete sakupiti. Mnogi će od vas biti osuđeni na smrt zbog svoje odanosti evanđelju ovog kraljevstva. Lako je izgubiti život u fizičkoj borbi gdje se čovjek može osloniti na podršku kolega suboraca, ali potreban je veći i dublji oblik ljudske hrabrosti i odanosti kako bi čovjek sam spokojno položio život u ime ljubavi prema istini koja živi u njegovom smrtničkom srcu.

"Danas vas nevjernici mogu ismijavati što poučavate ovo evanđelje o neopiranju i što živite živote nenasilja, ali vi ste prethodnici duge linije iskrenih vjernika u evanđelje kraljevstva koji će hrabrošću svoje odanosti skrenuti pažnju cijelog čovječanstva na ova učenja. Ni jedna svjetska vojska nije ispoljila hrabrost i odvažnost koju ćete vi i vaši odani učenici predočiti cijelom svijetu pri proglašenju radosne vijesti -- učenju da je Bog otac i da su ljudi braća.

men. The courage of the flesh is the lowest form of bravery. Mind bravery is a higher type of human courage, but the highest and supreme is uncompromising loyalty to the enlightened convictions of profound spiritual realities. And such courage constitutes the heroism of the God-knowing man. And you are all God-knowing men; you are in very truth the personal associates of the Son of Man."

This was not all that Jesus said on that occasion, but it is the introduction of his address, and he went on at great length in amplification and in illustration of this pronouncement. This was one of the most impassioned addresses which Jesus ever delivered to the twelve. Seldom did the Master speak to his apostles with evident strong feeling, but this was one of those few occasions when he spoke with manifest earnestness, accompanied by marked emotion.

The result upon the public preaching and personal ministry of the apostles was immediate; from that very day their message took on a new note of courageous dominance. The twelve continued to acquire the spirit of positive aggression in the new gospel of the kingdom. From this day forward they did not occupy themselves so much with the preaching of the negative virtues and the passive injunctions of their Master's many-sided teaching.

2. LESSON ON SELF-MASTERY

The Master was a perfected specimen of human self-control. When he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed himself to the righteous judgment of the Father in heaven.

At one of the evening conferences, Andrew asked Jesus: "Master, are we to practice self-denial as John taught us, or are we to strive for the self-control of your teaching? Wherein does your teaching differ from that of John?" Jesus answered: "John indeed taught you the way of righteousness in accordance with the light and laws of his fathers, and that was the religion of self-examination and self-denial. But I come with a new message of self-forgetfulness and self-control. I show to you the way of life as revealed to me by my Father in heaven.

"Verily, verily, I say to you, he who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development. In the old order you fasted and prayed; as the new creature of the rebirth of the spirit, you are taught to believe and rejoice. In the Father's kingdom you are to become new creatures; old things are to pass away; behold I show you how all things are to become new. And by your love for one another you are to convince the world that you have passed from bondage to liberty, from death into life everlasting.

Fizička hrabrost predstavlja najniži oblik hrabrosti. Mentalna hrabrost je nešto viša, dok se najviši i najodaniji oblik ljudske hrabrosti sastoji u ovoj nekompromisnoj odanosti prosvjećenim uvjerenjima u duboke duhovne stvarnosti. Ovaj oblik hrabrosti predstavlja herojstvo čovjeka koji poznaje Boga. Vi poznajete Boga; postali ste istinski i osobni suradnici Sina Čovječjeg."

Dok ove riječi nisu sve što je Isus ovom prilikom rekao, ovo je predgovor opširnijem govoru koji je potanko i naširoko pojasnio ove ideje. Bio je to jedan od najstrastvenijih Isusovih govora upućenih apostolima. Dok se Učitelj vrlo rijetko obratio apostolima u stanju snažnog emocionalnog uzbuđenja, bila je to jedna od rijetkih prilika kad je njegova duboka iskrenost bila praćena snažnim izrazom emocije.

Ovo se neposredno odrazilo na način na koji su apostoli držali jave govore i na koji su se obraćali individualnim osobama; od ovog su dana njihovom porukom počeli dominirati novi tonovi hrabrosti. Apostoli su u sebe nakupljali sve više duha pozitivne agresivnosti pri proglašenju evanđelja kraljevstva. Od ovoga dana više nisu poučavali ljude negativnim vrlinama niti su više pasivno izlagali Isusova mnogostrana učenja.

2. UČENJE O SAMOKONTROLI

Učitelj je bio savršeni primjer ljudske samokontrole. Pri poniženju nije ponižavao; u patnji nije izgovarao ni jedne riječi protiv svojih mučitelja; kad je čuo osudu od svojih tužitelja, jedino se predao pravednom sudu svoga Oca na nebu.

Prilikom jedne večernje sjednice, Andrija je pitao Isusa: "Učitelju, hoćemo li primijeniti Ivanovo učenje o samoodricanju ili tvoje učenje o samokontroli? Koja je razlika između tvog i Ivanovog učenja?" Isus je odgovorio: "Ivan vam je uistinu pokazao put ispravnosti u skladu sa prosvjetljenjem i zakonima svojih očeva, što znači u skladu sa idejama religije samoispitivanja i samoodricanja. Ja sam došao s novom porukom, sa učenjem o samozaboravu i samokontroli. Pokazujem vam put života koji mi je obznanio moj Otac na nebu.

"Zbilja, zbilja, kažem vam, onaj koji vlada samim sobom veći je od onoga koji osvoji cijeli grad. Samokontrola je mjera čovjekove moralne prirode i njegovog duhovnog razvoja. Stare metode nalažu da se čovjek posvesti postu i molitvi; kao nova bića rođena u duhu, trebate imati vjeru i radost. U Očevom ćete kraljevstvu postati novi ljudi; staro prolazi; pogledajte kako sve stvari postaju nove. Svojom uzajamnom ljubavi trebate uvjeriti cijeli svijet da ste prešli iz ropstva u slobodu, iz smrti u večni život.

"By the old way you seek to suppress, obey, and conform to the rules of living; by the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not -- it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature. Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial.

"Many times, when you have done evil, you have thought to charge up your acts to the influence of the evil one when in reality you have but been led astray by your own natural tendencies. Did not the Prophet Jeremiah long ago tell you that the human heart is deceitful above all things and sometimes even desperately wicked? How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred!

"Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. When you know that you are saved by faith, you have real peace with God. And all who follow in the way of this heavenly peace are destined to be sanctified to the eternal service of the ever-advancing sons of the eternal God. Henceforth, it is not a duty but rather your exalted privilege to cleanse yourselves from all evils of mind and body while you seek for perfection in the love of God.

"Your sonship is grounded in faith, and you are to remain unmoved by fear. Your joy is born of trust in the divine word, and you shall not therefore be led to doubt the reality of the Father's love and mercy. It is the very goodness of God that leads men into true and genuine repentance. Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is the gift of God. And if you are the children of this living faith, you are no longer the bondslaves of self but rather the triumphant masters of yourselves, the liberated sons of God.

"If, then, my children, you are born of the spirit, you are forever delivered from the self-conscious bondage of a life of self-denial and watchcare over the desires of the flesh, and you are translated into the

"Stari put nalaže da čovjek potisne određene ideje i da se pasivno povinuje pravilima življenja; na novom putu čovjek prvo doživi preobražaj djelovanjem Duha Istine što ga osnaži u unutarnjoj duši neprekidnim duhovnim obnavljanjem uma koje za sobom povlači moći definitivnog i radosnog izvršenja graciozne, prihvatljive i savršene volje Boga. Ne zaboravite – jedino osobnom vjerom u sve veličanstvenija i vrjednija obećanja Boga možete postati suposjednicima božanske prirode. Na taj način, putem vjere i preobražajnog djelovanja duha, postajete hramovi Boga i njegov duh istinski živi u vama. Ako dakle duh živi u vama, više niste robovi tijela nego ste spontani i oslobođeni sinovi duha. Novi zakon duha pruža slobodu samokontrole umjesto starih zakona straha i samonametnutih okova roba koji potiskuje svoju istinsku prirodu.

"Nakon što postane svjestan da je učinio zlo, čovjek često bude sklon pripisati takva djela zlim utjecajima, dok ona ustvari ne predstavljaju ništa drugo nego rezultat djelovanja njegovih vlastitih prirodnih tendencija. Zar vam nije prorok Jeremija davno rekao da ne postoji ništa varljivije od ljudskog srca i da ovo srce može postati očajnički zlo? Kako je čovjeku lako sebe zavarati i podlijeći nerazumnim strahovima, strastima, tegobnim zadovoljstvima, zlobi, zavisti i osvetoljubivoj mržnji!

"Spasenje dolazi od obnavljanja duha, a ne od samoispravnih djela iz domene materijalne stvarnosti. Iskupljenje dolazi od vjere, dok njegova realizacija u društvu dolazi od milosti, a ne od straha i tjelesnog samoodricanja, premda je točno da Očeva djeca koja su rođena od duha uvijek i bez izuzetka imaju samokontrolu u svemu što se tiče tjelesnih strasti. Kada čovjek zna da je primio spasenje svojom vjerom, on sklapa instinski mir sa Bogom. Pred svima koji slijede put ovog nebeskog mira stoji santifikacija u vječnom služenju sve naprednijih sinova vječnog Boga. Stoga nije pitanje dužnosti već uzvišene časti da se čovjek očisti od svakog zla uma i duha dok traži savršenstvo u Božjoj ljubavi.

"Spoznaja da je čovjek sin Boga počiva u vjeri i osoba koja ima vjeru nema straha. U čovjeku se budi radost povjerenjem u božansku riječ i on ne sumnja u stvarnost Očeve ljubavi i milosti. Božja dobrota navodi ljude da traže iskreno i duboko pokajanje. Tajna čovjekove samokontrole počiva u neraskidivoj vezi s njegovom vjerom u unutarnji duh koji djeluje pomoću metode ljubavi. Ovu vjeru spasenja čovjek ne posjeduje sam od sebe; kao i sve druge vrijednosti, ona je dar Boga. Ako postanete djeca ove žive vjere, više nećete patiti pod teretom svog bitka, nego ćete steći pobjedonosnu moć samokontrole oslobođenih sinova Boga.

"Djeco moja, ako se rodite od duha zauvijek ćete uživati u slobodi od samosvjesnih okova odricanja koje vam je nametnula vaša priroda i materijalnih želja tijela i ući u radosno kraljevstvo duha gdje u

joyous kingdom of the spirit, whence you spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment -- true self-mastery."

3. DIVERSION AND RELAXATION

About this time a state of great nervous and emotional tension developed among the apostles and their immediate disciple associates. They had hardly become accustomed to living and working together. They were experiencing increasing difficulties in maintaining harmonious relations with John's disciples. The contact with the gentiles and the Samaritans was a great trial to these Jews. And besides all this, the recent utterances of Jesus had augmented their disturbed state of mind. Andrew was almost beside himself; he did not know what next to do, and so he went to the Master with his problems and perplexities. When Jesus had listened to the apostolic chief relate his troubles, he said: "Andrew, you cannot talk men out of their perplexities when they reach such a stage of involvement, and when so many persons with strong feelings are concerned. I cannot do what you ask of me -- I will not participate in these personal social difficulties -- but I will join you in the enjoyment of a three-day period of rest and relaxation. Go to your brethren and announce that all of you are to go with me up on Mount Sartaba, where I desire to rest for a day or two.

"Now you should go to each of your eleven brethren and talk with him privately, saying: 'The Master desires that we go apart with him for a season to rest and relax. Since we all have recently experienced much vexation of spirit and stress of mind, I suggest that no mention be made of our trials and troubles while on this holiday. Can I depend upon you to co-operate with me in this matter?' In this way privately and personally approach each of your brethren." And Andrew did as the Master had instructed him.

This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles. Upon reaching the top of the mountain, Jesus seated them about him while he said: "My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body."

svakodnevnom življenju spontano izpoljivate plodove duha; a plodovi duha predstavljaju samu bit najvišeg oblika ugodne i oplemenjujuće samokontrole, ako ne i samih vrhunaca zemaljskog smrtničkog postignuća -- istinske samokontrole."

3. ODMOR I RAZONODA

Otprilike u ovo vrijeme došlo je do razvoja velike nervoze i emocionalne napetosti između apostola i njihovih neposrednih suradnika. Bilo im se teško privići na zajednički život i rad. Apostolima je bilo sve teže održati skladan odnos s Ivanovim učenicima. Kao Židovi, apostoli su nailazili na veliku teškoću pri kontaktu sa nežidovima i Samarijancima. Pored toga, Isusova učenja su u posljednje vrijeme vodila još dubljem stanju mentalne uznemirenosti. Andrija je bio gotovo na rubu pameti; kako nije znao što će poduzeti, obratio se Učitelju sa svojim problemima i dilemama. Nakon što je Isus saslušao muke svog apostolskog poglavara, rekao je: "Andrija, čovjek ne može pri ovakvom razvoju događaja nagovoriti druge ljude da prevaziđu stanje zbunjenosti kad se radi o tako velikom broju ljudi tako snažnih emocija. Ja ne mogu učiniti to što od mene tražiš -- ne želim se miješati u ove osobne društvene probleme -- ali ću s vama rado provesti tri dana u odmoru i razonodi. Idi svojoj braći i pozovi ih da mi se pridruže na planini Sartabi, gdje želim provesti par dana u odmoru.

"Sada idi i reci svakom od jedanaest apostola ponaosob: 'Učitelj nas zove da mu se pridružimo ovom prilikom u odmoru i relaksaciji. Kako smo u posljednje vrijeme svi osjetili uznemirenost i napetost uma i duha, predlažem da ne govorimo o ovim teškoćama i problemima na putu. Mogu li se osloniti na svakog od vas i računati na vašu suradnju? Tako reci svim svojim suradnicima.'" Andrija je učinio kako mu je Učitelj rekao.

Putovanje je bilo izvanredno; nikada nisu zaboravili prvi dan putovanja kad su se uputili u brda. Za cijelog puta nisu prozborili ni riječi o svojim problemima. Kad su stigli do vrha, Isus ih je rasporedio u krugu oko sebe dok im se obratio ovim riječima: "Moja braćo, svi morate naučiti vrijednost odmora i djelotvornost relaksacije. Morate uvidjeti da se mnogi problemi najbolje mogu riješiti kad se čovjek od njih na određeno vrijeme udalji. Nakon što se odmorite bilo relaksacijom ili posvećenjem Bogu, bolje ćete biti u stanju riješiti svoje probleme bistrijom glavom i pouzdanijim potezima, da ne govorim o odlučnijem srcu. Ponavljam, nakon mentalnog i fizičkog odmora čovjek često može vidjeti kako problemi gube na veličini i snazi."

The next day Jesus assigned to each of the twelve a topic for discussion. The whole day was devoted to reminiscences and to talking over matters not related to their religious work. They were momentarily shocked when Jesus even neglected to give thanks -- verbally -- when he broke bread for their noontide lunch. This was the first time they had ever observed him to neglect such formalities.

When they went up the mountain, Andrew's head was full of problems. John was inordinately perplexed in his heart. James was grievously troubled in his soul. Matthew was hard pressed for funds inasmuch as they had been sojourning among the gentiles. Peter was overwrought and had recently been more temperamental than usual. Judas was suffering from a periodic attack of sensitiveness and selfishness. Simon was unusually upset in his efforts to reconcile his patriotism with the love of the brotherhood of man. Philip was more and more nonplused by the way things were going. Nathaniel had been less humorous since they had come in contact with the gentile populations, and Thomas was in the midst of a severe season of depression. Only the twins were normal and unperturbed. All of them were exceedingly perplexed about how to get along peaceably with John's disciples.

The third day when they started down the mountain and back to their camp, a great change had come over them. They had made the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. They had learned that all such perplexities are best handled by being forsaken; by going off they had left such problems to solve themselves.

Their return from this holiday marked the beginning of a period of greatly improved relations with the followers of John. Many of the twelve really gave way to mirth when they noted the changed state of everybody's mind and observed the freedom from nervous irritability which had come to them as a result of their three days' vacation from the routine duties of life. There is always danger that monotony of human contact will greatly multiply perplexities and magnify difficulties.

Not many of the gentiles in the two Greek cities of Archelais and Phasaelis believed in the gospel, but the twelve apostles gained a valuable experience in this their first extensive work with exclusively gentile populations. On a Monday morning, about the middle of the month, Jesus said to Andrew: "We go into Samaria." And they set out at once for the city of Sychar, near Jacob's well.

Isus je sutradan svakom od dvanaestorice apostola dao temu i zadatak da pripreme govor. Proveli su cijeli dan u razgovoru o prošlosti i o stvarima koje nisu bile vezane s religioznim radom. Na trenutak ih je šokiralo kad je Isus zaboravio izraziti zahvalnost – verbalno – kad je odlomio komad kruha za ručak. Bio je to prvi put da nije obratio pažnju na formalnosti.

Dok su se penjali uz brdo, Andrija je prevrtao po glavi milion problema. Ivan je bio naročito zbunjen. Jakov je bio duboko uznemiren u duši. Matija je bio potišten u pogledu financija kako su u ovo vrijeme putovali kroz nežidovska područja. Petar je bio preopterećen i u posljednje vrijeme osjetljiviji nego inače. Juda je patio od povremenih napada osjetljivosti i sebičnosti. Šimun je bio jako uznemiren pri pokušaju pomirenja svog snažnog nacionalističkog rodoljublja sa idejom ljubavi prema svim ljudima. Filip je bio sve više zbunjen razvojem događaja. Natanije je bio u lošem raspoloženju otkako su došil u dodir sa nežidovima, dok je Tomo patio od duboke depresije. Jedino su blizanci bili spokojni i stabilni. Siju ih je sve više uznemiravalo pitanje miroljubivog kontakta sa Ivanovim učenicima.

Trećeg dana kad su počeli silaziti s planine i ići prema taboru, mogao se primijetiti bitan preobražaj. Svi su došli do bitne spoznaje da mnoge ljudske zbunjenosti i pometnje ustvari imaju fiktivnu prirodu i da mnogi teški problemi predstavljaju rezultat pretjeranog straha i nerazumne strijepnje. Shvatili su da se sve ove teškoće najbolje mogu riješiti kad se čovjek od njih udalji; kad su se distancirali od svojih dilema, problemi su se riješili sami od sebe.

Povratak s putovanja obilježava početak razdoblja daleko povoljnijih odnosa s Ivanovim učenicima. Apostoli su većinom bili jako srećni kad su primijetili opću promjenu u mentalom stavu i popuštanje nervne napetosti koja je nastala kao rezultat ovog trodnevnog udaljavanja od svakodnevnih životnih dužnosti. Monotonost predstavlja stalnu opasnost u ljudskim odnosima zbog toga što ima tendenciju da uveća pometnju i težinu problema.

Dok je mali broj nežidova u grčkim gradovima Arhelaidi i Fazelidi prihvatio evanđelje, apostoli su stekli vrijedno iskustvo prilikom ovog prvog dalekosežnog kontakta sa isključivo nežidovskim segmentom društva. U ponedjeljak ujutro, otprilike sredinom mjeseca, Isus je rekao Andriji: "Idemo u Samariju." Odmah su krenuli prema Sikaru, gradu u blizini Jakovljevog zdenca.

4. THE JEWS AND THE SAMARITANS

For more than six hundred years the Jews of Judea, and later on those of Galilee also, had been at enmity with the Samaritans. This ill feeling between the Jews and the Samaritans came about in this way: About seven hundred years B.C., Sargon, king of Assyria, in subduing a revolt in central Palestine, carried away and into captivity over twenty-five thousand Jews of the northern kingdom of Israel and installed in their place an almost equal number of the descendants of the Cuthites, Sepharvites, and the Hamathites. Later on, Ashurbanipal sent still other colonies to dwell in Samaria.

The religious enmity between the Jews and the Samaritans dated from the return of the former from the Babylonian captivity, when the Samaritans worked to prevent the rebuilding of Jerusalem. Later they offended the Jews by extending friendly assistance to the armies of Alexander. In return for their friendship Alexander gave the Samaritans permission to build a temple on Mount Gerizim, where they worshiped Yahweh and their tribal gods and offered sacrifices much after the order of the temple services at Jerusalem. At least they continued this worship up to the time of the Maccabees, when John Hyrcanus destroyed their temple on Mount Gerizim. The Apostle Philip, in his labors for the Samaritans after the death of Jesus, held many meetings on the site of this old Samaritan temple.

The antagonisms between the Jews and the Samaritans were time-honored and historic; increasingly since the days of Alexander they had had no dealings with each other. The twelve apostles were not averse to preaching in the Greek and other gentile cities of the Decapolis and Syria, but it was a severe test of their loyalty to the Master when he said, "Let us go into Samaria." But in the year and more they had been with Jesus, they had developed a form of personal loyalty which transcended even their faith in his teachings and their prejudices against the Samaritans.

5. THE WOMAN OF SYCHAR

When the Master and the twelve arrived at Jacob's well, Jesus, being weary from the journey, tarried by the well while Philip took the apostles with him to assist in bringing food and tents from Sychar, for they were disposed to stay in this vicinity for a while. Peter and the Zebedee sons would have remained with Jesus, but he requested that they go with their brethren, saying: "Have no fear for me; these Samaritans will be friendly; only our brethren, the Jews, seek to harm us." And it was almost six o'clock on this summer's evening when Jesus sat down by the well to await the return of the apostles.

The water of Jacob's well was less mineral than that from the wells of Sychar and was therefore much valued for drinking purposes. Jesus was thirsty,

4. ŽIDOVI I SAMARIJANCI

Tijekom više od šest stotina godina Židovi iz Judeje, a kasnije i iz Galileje, su bili u neprijateljskom odnosu sa Samarijancima. Neprijateljstvo je stvoreno na ovaj način: Otprilike sedam stotina godina pr.n.e. asirijski kralj Sargon, nastojeći ugušiti bunu u centralnoj Palestini, prognao je preko dvadeset pet tisuća Židova iz sjevernog kraljevstva Izraela, te je na njihovo mjesto doveo gotovo jednak broj potomaka Kutita, Separvita i Hamatita. Ašurbanipal je kasnije stvorio nove doseljeničke kolonije u Samariji.

Religiozno neprijateljstvo između Židova i Samarijanaca datira iz razdoblja židovskog povratka iz babilonskog ropstva, kad su Samarijanci aktivno nastojali spriječiti renovaciju Jeruzalema. Poslije toga su uvrijedili Židove kad su ponudili prijateljsku pomoć Aleksandrovim trupama. Aleksandar je zauzvrat pružio Samarijancima pravo da izgrade hram na brdu Gerizimu, gdje su ritualistički poštovali Jahvu pored svojih plemenskih bogova i prinosisi žrtve u skladu sa ceremonijalnom procedurom Jeruzalema. Ovako su nastavili ukazivati poštovanje sve do vremena Makabejaca, kada je Ivan Hirkan uništio gerizimski hram. Apostol Filip, u okviru svojih djelatnosti u korist Samarijanaca nakon Isusove smrti, je održao brojne sjednice na mjestu ovog starog samarijanskog hrama.

Antagonizam između Židova i Samarijanaca ima prastara i povijesna obilježja; nakon Aleksandrove ere ove grupe su imale sve manje uzajamnog dodira. Dok se dvanaestorica apostola nisu protivili poučavanju Grka i drugih nežidova po gradovima Dekapolisa i Sirije, njihova je odanost prema Učitelju prošla kroz duboko iskušenje kad je Isus rekao: "Idemo u Samariju." Tijekom više od godinu dana koje su proveli sa Isusom, apostoli su razvili određeni oblik osobne odanosti prema njemu koja je bila veća od vjere u njegova učenja kao i averzije prema Samarijancima.

5. ŽENA IZ SIKARA

Kad su Učitelj i dvanaestorica stigli do Jakovljevog zdenca, Isus se tu zadržao kako je bio umoran od puta, dok je Filip poveo apostole da mu pomognu donijeti hranu i tabore iz Sikara, kako su se planirali neko vrijeme zadržati u njegovoj okolini. Petar i Zebedejevi sinovi su htjeli ostati s Isusom, ali je on tražio da se pridruže ostalim apostolima, govoreći: "Ne bojte se za mene; Samarijanci su ljubazni; jedino nas naša braća Židovi žele uništiti." Bilo je to oko šest sati ovog ljetnog predvečerja kad je Isus sjeo pored zdenca da prička na povratak apostola.

Voda Jakovljevog bunara je bila manje mineralna od vode sikarskih bunara i stoga je smatrana vrijednijom za piće. Isus je bio

but there was no way of getting water from the well. When, therefore, a woman of Sychar came up with her water pitcher and prepared to draw from the well, Jesus said to her, "Give me a drink." This woman of Samaria knew Jesus was a Jew by his appearance and dress, and she surmised that he was a Galilean Jew from his accent. Her name was Nalda and she was a comely creature. She was much surprised to have a Jewish man thus speak to her at the well and ask for water, for it was not deemed proper in those days for a self-respecting man to speak to a woman in public, much less for a Jew to converse with a Samaritan. Therefore Nalda asked Jesus, "How is it that you, being a Jew, ask for a drink of me, a Samaritan woman?" Jesus answered: "I have indeed asked you for a drink, but if you could only understand, you would ask me for a draught of the living water." Then said Nalda: "But, Sir, you have nothing to draw with, and the well is deep; whence, then, have you this living water? Are you greater than our father Jacob who gave us this well, and who drank thereof himself and his sons and his cattle also?"

Jesus replied: "Everyone who drinks of this water will thirst again, but whosoever drinks of the water of the living spirit shall never thirst. And this living water shall become in him a well of refreshment springing up even to eternal life." Nalda then said: "Give me this water that I thirst not neither come all the way hither to draw. Besides, anything which a Samaritan woman could receive from such a commendable Jew would be a pleasure."

Nalda did not know how to take Jesus' willingness to talk with her. She beheld in the Master's face the countenance of an upright and holy man, but she mistook friendliness for commonplace familiarity, and she misinterpreted his figure of speech as a form of making advances to her. And being a woman of lax morals, she was minded openly to become flirtatious, when Jesus, looking straight into her eyes, with a commanding voice said, "Woman, go get your husband and bring him hither." This command brought Nalda to her senses. She saw that she had misjudged the Master's kindness; she perceived that she had misconstrued his manner of speech. She was frightened; she began to realize that she stood in the presence of an unusual person, and groping about in her mind for a suitable reply, in great confusion, she said, "But, Sir, I cannot call my husband, for I have no husband." Then said Jesus: "You have spoken the truth, for, while you may have once had a husband, he with whom you are now living is not your husband. Better it would be if you would cease to trifle with my words and seek for the living water which I have this day offered you."

By this time Nalda was sobered, and her better self was awakened. She was not an immoral woman wholly by choice. She had been ruthlessly and unjustly cast aside by her husband and in dire straits had consented to live with a certain Greek as his wife, but without marriage. Nalda now felt greatly ashamed that

žedan, ali nije imao čime zgrabiti vodu. Bunaru je u ovom času prišla određena žena iz Sikara s bokalom u ruci i upravo kad se spremila izvući vodu, Isus je rekao: "Daj mi da se napijem." Po izgledu i odijelu Samarijanka je znala da je Isus bio Židov, dok je po naglasku pretpostavila da je bio iz Galileje. Zvala se Nalda i bila je lijepa žena. Jako se iznenadila kad joj se ovako obratio Židov i tražio da se napije vode, kako u ovo vrijeme nije bilo prikladno dostojanstvenom muškarcu da se obrati ženi na javnom mjestu, a naročito Židovu da se obrati Samarijanki. Nalda je zbog toga upitala, "Kako ti, Židov, možeš iskat i od mene, Samarijanke, da se napiješ?" Isus je odgovorio: "Zbilja, zbilja, ja sam te upitao da mi daš vode a kad bi ti znala za dar Božji i tko je onaj koji ti veli: 'Daj mi piti,' ti bi u njega iskala i dao bi ti rječi žive vode." Nalda je zatim rekla, "Ali, gospodine, nemaš čime ni zahvatiti a zdenac je dubok; odakle ti, onda, živa vode? Zar si ti veći od našega oca Jakova, koji nam daje ovaj zdenac? I on sam pio je iz njega i sinovi njegovi i stoka njegova?"

Isus joj odgovori: "Tko god pije od te vode, opet će ožednjati. A tko pije od vode živućeg duha neće više žednjati. Živuća voda koji ću mu ja dati postaće u njemu izvorom one vode koja struji u život vječni." Nalda je zatim rekla: "Daj mi te vode da više ne žednim i ne dolazim ovamo zahvatiti. Štoviše, što god žena Samarijanka primi od tako uzornog Židova jedino može biti izvor zadovoljstva."

Nalda nije znala ispravno protumačiti Isusovu spremnost da s njom stupi u razgovor. Dok je po Učiteljevim crtama vidjela da se radi o ispravnom i religioznom čovjeku, učinila je grešku kad je u njegovom prijateljskom stavu vidjela svagdašnju prisnost, a u slikovnom izrazu kojim se poslužio u razgovoru pokušaj nabacivanja. I kako je bila žena niskog morala, bila se spremna koketno obratiti Isusu kad ju je ovaj pogledao u oči i zapovjednim glasom rekao: "Idi zovni svoga muža te se vrati ovamo." Ova je naredba vratila Naldu u stvarnost. Bilo joj je jasno da je pogrešno protumačila Učiteljevu ljubaznost i način na koji joj se obratio. Odjednom ju je uhvatio strah; počela je shvaćati da je bila u prisutnosti jednog nesvakidašnjeg čovjeka i dok je po glavi prevrtala mnoge misli tražeći najbolji odgovor, zbunjeno je rekla: "Ali, Gospodine, ne mogu pozvati muža kad ga nemam." Isus je rekao: "To si istinito rekla jer dok si nekoć imala muža, onaj koga sada imaš nije tvoj muž. Bolje se prestani igrati s pokušajima tumačenja mojih riječi i traži živu vodu koju sam ti ponudio."

Nalda se u ovom času pribrala i pozvala na bolju stranu svoje prirode. Ona nije bila nemoralna prema vlastitom izboru. Muž ju je grubo i bezobzirno ostavio i u najgoroj situaciji je pristala da živi sa određenim Grkom kao njegova žena bez braka. Nalda se ovom prilikom zastidjela

she had so unthinkingly spoken to Jesus, and she most penitently addressed the Master, saying: "My Lord, I repent of my manner of speaking to you, for I perceive that you are a holy man or maybe a prophet." And she was just about to seek direct and personal help from the Master when she did what so many have done before and since -- dodged the issue of personal salvation by turning to the discussion of theology and philosophy. She quickly turned the conversation from her own needs to a theological controversy. Pointing over to Mount Gerizim, she continued: "Our fathers worshiped on this mountain, and yet you would say that in Jerusalem is the place where men ought to worship; which, then, is the right place to worship God?"

Jesus perceived the attempt of the woman's soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda's heart a true thirst for the living water; therefore he dealt patiently with her, saying: "Woman, let me say to you that the day is soon coming when neither on this mountain nor in Jerusalem will you worship the Father. But now you worship that which you know not, a mixture of the religion of many pagan gods and gentile philosophies. The Jews at least know whom they worship; they have removed all confusion by concentrating their worship upon one God, Yahweh. But you should believe me when I say that the hour will soon come -- even now is -- when all sincere worshipers will worship the Father in spirit and in truth, for it is just such worshipers the Father seeks. God is spirit, and they who worship him must worship him in spirit and in truth. Your salvation comes not from knowing how others should worship or where but by receiving into your own heart this living water which I am offering you even now."

But Nalda would make one more effort to avoid the discussion of the embarrassing question of her personal life on earth and the status of her soul before God. Once more she resorted to questions of general religion, saying: "Yes, I know, Sir, that John has preached about the coming of the Converter, he who will be called the Deliverer, and that, when he shall come, he will declare to us all things" -- and Jesus, interrupting Nalda, said with startling assurance, "I who speak to you am he."

This was the first direct, positive, and undisguised pronouncement of his divine nature and sonship which Jesus had made on earth; and it was made to a woman, a Samaritan woman, and a woman of questionable character in the eyes of men up to this moment, but a woman whom the divine eye beheld as having been sinned against more than as sinning of her own desire and as now being a human soul who desired salvation, desired it sincerely and wholeheartedly, and that was enough.

što se tako nepromišljeno obratila Isusu i sad mu se obratila sa puno stida i kajanja govoreći: "Gospodine, kajem se što sam ti se onako obratila, jer vidim da govorim sa svetim čovjekom, a možda i sa prorokom." I upravo se spremila zatražiti izravnu i osobnu pomoć od Gospodina kad je iznenada učinila to što su učinili toliki prije i poslije nje -- izbjegla je pitanje osobnog spasenja dok je pribjegla raspravi teologije i filozofije. Brzo je skrenula temu razgovora sa svojih osobnih potreba na teološku kontroverziju. Pokazujući prema brdu Gerizimu, nastavila je: "Naši očevi su poštovali Boga na ovom brdu, a ti i tvoji tvrdite da se Boga treba poštovati u Jeruzalemu; koje je, onda, pravo mjesto da čovjek ukaže poštovanje Bogu?"

Isus je spoznao pokušaj u duši ove žene da izbjegne izravni i ispitivački kontakt sa svojim Stvoriteljem, ali je isto tako prepoznao u njezinoj duši prisutnost želje za znanjem boljeg životnog puta. U Naldinom je srcu naposljetku bila istinska žeđ za vodom života; stoga joj se Isus strpljivo obratio govoreći: "Ženo, kažem ti da uskoro dolazi dan kad ljudi neće ukazivati poštovanje Ocu bilo na ovom brdu ili u Jeruzalemu. Sada iskazujete obožavanje onom što ne poznajete, spoju poganskog mnogoboštva i nežidovske filozofije. Ako ništa drugo, Židovi znaju kome iskazuju poštovanje; uklonili su sa svog puta svaki oblik pometnje kad su usmjerili pažnju na jednog Boga, Jahvu. A vjeruj mi kad ti kažem da će doći vrijeme -- da je već došlo vrijeme -- kad će svi iskreni vjernici poštovati Boga u duhu i u istini, jer Otac traži ovakve vjernike. Bog je duh i oni koji ga poštuju moraju ga poštovati u duhu i u istini. Čovjek ne prima spasenje ako se obrati Bogu ovdje ili ondje, već ako primi u svom srcu ovu živuću vodu koju ti ovom prilikom nudim."

Ali Nalda je ponovo pokušala izbjeći razgovor o neprijatnim temama svog osobnog života na zemlji i stanju svoje duše pred Bogom. Ponovo je pribjegla pitanju univerzalne religije, govoreći: "Gospodine, znam da je Ivan propovijedao o dolasku Prevoditelja koji će biti poznat kao Izručitelj i koji će ljudima sve obznani" -- Isus je, prekidajući Naldu, rekao sa zapanjujućom sigurnošću, "To sam ja koji govorim s tobom."

Bio je to prvi neposredni, čvrsti i nepritajeni proglas njegove božanske prirode i statusa sina koji je Isus učinio na zemlji; i bio je upućen Samarijanki, ženi do ovoga časa sumnjivog karaktera u očima muškaraca, ali ženi koju je božansko oko vidjelo kao žrtvu grijeha više nego grešnicu po svojoj vlastitoj volji i kao ljudsku dušu koja je tražila spasenje, koja ga je tržila iskreno i svesrdno i ovo je bilo dovoljno.

As Nalda was about to voice her real and personal longing for better things and a more noble way of living, just as she was ready to speak the real desire of her heart, the twelve apostles returned from Sychar, and coming upon this scene of Jesus' talking so intimately with this woman -- this Samaritan woman, and alone -- they were more than astonished. They quickly deposited their supplies and drew aside, no man daring to reprove him, while Jesus said to Nalda: "Woman, go your way; God has forgiven you. Henceforth you will live a new life. You have received the living water, and a new joy will spring up within your soul, and you shall become a daughter of the Most High." And the woman, perceiving the disapproval of the apostles, left her waterpot and fled to the city.

As she entered the city, she proclaimed to everyone she met: "Go out to Jacob's well and go quickly, for there you will see a man who told me all I ever did. Can this be the Converter?" And ere the sun went down, a great crowd had assembled at Jacob's well to hear Jesus. And the Master talked to them more about the water of life, the gift of the indwelling spirit.

The apostles never ceased to be shocked by Jesus' willingness to talk with women, women of questionable character, even immoral women. It was very difficult for Jesus to teach his apostles that women, even so-called immoral women, have souls which can choose God as their Father, thereby becoming daughters of God and candidates for life everlasting. Even nineteen centuries later many show the same unwillingness to grasp the Master's teachings. Even the Christian religion has been persistently built up around the fact of the death of Christ instead of around the truth of his life. The world should be more concerned with his happy and God-revealing life than with his tragic and sorrowful death.

Nalda told this entire story to the Apostle John the next day, but he never revealed it fully to the other apostles, and Jesus did not speak of it in detail to the twelve.

Nalda told John that Jesus had told her "all I ever did." John many times wanted to ask Jesus about this visit with Nalda, but he never did. Jesus told her only one thing about herself, but his look into her eyes and the manner of his dealing with her had so brought all of her checkered life in panoramic review before her mind in a moment of time that she associated all of this self-revelation of her past life with the look and the word of the Master. Jesus never told her she had had five husbands. She had lived with four different men since her husband cast her aside, and this, with all her past, came up so vividly in her mind at the moment when she realized Jesus was a man of God that she subsequently repeated to John that Jesus had really told her all about herself.

Upravo kad se Nalda spremila izraziti svoje iskrene i osobne težnje za boljim stvarima i plemenitijim načinom življenja, upravo kad se spremila izreći stvarne čežnje svoga srca, dvanaestorica apostola su se vratili iz Sikara i kako su zatekli Isusa u prisnom razgovoru sa ovom ženom – ovom Samarijankom, nasamo – bili su jako zapanjeni. Brzo su spustili stvari koje su nicali u rukama i prišli zdencu, ne usuđujući se prigovoriti Isusu, dok je učitelj rekao: "Ženo, idi svojim putem; Bog ti je oprostio. Od sada ćeš živjeti novim životom. Primila si živuću vodu – nova će radost poteći tvojom dušom – postaćeš kćerka Svevišnjeg." Kad vidje negodovanje apostola, žena spusti krčag i požuri prema gradu.

Kad je ušla u grad, rekla je svima koje je srela: "Dodite na Jakovljev zdenac da vidite čovjeka koji mi reče sve što sam ikad učinila. Je li moguće da je ovo Prevoditelj?" I prije zalaska sunca na Jakovljevom zdencu se okupila velika masa ljudi koji su došli čuti Isusa. Učitelj ih je dalje učio o vodi života, daru duha koji živi u čovjeku.

Apostoli su uvijek bili šokirani Isusovom spremnošću da se obrati ženama, ženama sumnjivog karaktera, štoviše nemoralnim ženama. Isusu je bilo vrlo teško uvjeriti apostole da žene, uključujući i takozvane nemoralne žene, imaju dušu koja može izabrati Boga i prihvatiti ga kao Oca, te na taj način postati osobna kćerka Boga i otvoriti vrata za primitak vječnog života. Devetnaest stoljeća nakon ovih događaja mnogi još uvijek odbijaju prihvatiti Isusova učenja. Kršćanstvo počiva na temeljima Kristove smrti, a ne na temeljima istine njegovog života. Svijet treba posvetiti više pažnje njegovom srećnom životu kojim je obznanio Boga, nego njegovoj tragičnoj i žalosnoj smrti.

Nalda je sutradan prepričala cijeli događaj apostolu Ivanu, koji ga nikada nije u cjelosti obznanio drugim apostolima, dok Isus nije govorio dvanaestorici o detaljima ovog događaja.

Nalda je rekla Ivanu kako joj je Isus rekao "sve što je ikad učinila." Ivan je više puta želio upitati Isusa o ovom razgovoru s Naldom, ali to nikad nije učinio. Isus je Naldi rekao samo jedan detalj njezinog života, ali je pogled u njegovim očima i način na koji joj se obratio prizvao panoramsku sliku njezinog išaranog života, tako da je ona povezala ovo samootkrivenje sa Učiteljevim pogledom i riječima. Isus joj nikada nije rekao da je imala pet muževa. Živjela je sa četiri muškarca otkako ju je muž ostavio i ovo joj je, sa cijelom njezinom prošlošću, tako jasno izišlo pred oči u trenutku kad je shvatila da je Isus bio Božji čovjek da je Ivanu više puta ponovila da joj je Isus uistinu ispričao sve detalje njezinog života

6. THE SAMARITAN REVIVAL

On the evening that Nalda drew the crowd out from Sychar to see Jesus, the twelve had just returned with food, and they besought Jesus to eat with them instead of talking to the people, for they had been without food all day and were hungry. But Jesus knew that darkness would soon be upon them; so he persisted in his determination to talk to the people before he sent them away. When Andrew sought to persuade him to eat a bite before speaking to the crowd, Jesus said, "I have meat to eat that you do not know about." When the apostles heard this, they said among themselves: "Has any man brought him aught to eat? Can it be that the woman gave him food as well as drink?" When Jesus heard them talking among themselves, before he spoke to the people, he turned aside and said to the twelve: "My meat is to do the will of Him who sent me and to accomplish His work. You should no longer say it is such and such a time until the harvest. Behold these people coming out from a Samaritan city to hear us; I tell you the fields are already white for the harvest. He who reaps receives wages and gathers this fruit to eternal life; consequently the sowers and the reapers rejoice together. For herein is the saying true: 'One sows and another reaps.' I am now sending you to reap that whereon you have not labored; others have labored, and you are about to enter into their labor." This he said in reference to the preaching of John the Baptist.

Jesus and the apostles went into Sychar and preached two days before they established their camp on Mount Gerizim. And many of the dwellers in Sychar believed the gospel and made request for baptism, but the apostles of Jesus did not yet baptize.

The first night of the camp on Mount Gerizim the apostles expected that Jesus would rebuke them for their attitude toward the woman at Jacob's well, but he made no reference to the matter. Instead he gave them that memorable talk on "The realities which are central in the kingdom of God." In any religion it is very easy to allow values to become disproportionate and to permit facts to occupy the place of truth in one's theology. The fact of the cross became the very center of subsequent Christianity; but it is not the central truth of the religion which may be derived from the life and teachings of Jesus of Nazareth.

The theme of Jesus' teaching on Mount Gerizim was: That he wants all men to see God as a Father-friend just as he (Jesus) is a brother-friend. And again and again he impressed upon them that love is the greatest relationship in the world -- in the universe -- just as truth is the greatest pronouncement of the observation of these divine relationships.

Jesus declared himself so fully to the Samaritans because he could safely do so, and because he knew that he would not again visit the heart of Samaria to preach the gospel of the kingdom.

6. RELIGIOZNO BUĐENJE SAMARIJANACA

Iste večeri kad je Nalda pozvala narod iz Sikara da dođe vidjeti Isusa, dvanaestorica su se upravo bili vratili s hranom i molili su Isusa da jedu prije nego što se počne obraćati narodu, kako su proveli cijeli dan bez jela. Ali Isus je znao da se bližila noć; zbog toga je insistirao da se prvo obrati okupljenima. Kad ga je Andrija pokušao nagovoriti da jede prije nego što se obrati ljudima, Isus je rekao: "Ja imam izvore hrane o kojima vi ne znate." Kad su apostoli ovo čuli, pitali su jedan drugog: "Je li mu tko dao večeru? Je li moguće da mu je ova žena dala hrane i pića?" Kad je Isus čuo kako među sobom govore, prije nego što se obratio narodu, rekao je dvanaestorici: "Moja se hrana sastoji u tom da vršim volju Onoga koji me poslao i dovršim Njegovo djelo. Nemojte da više kažete: 'Još četiri mjeseca pa će početi žetva.' Podignite svoje oči te promotrite njive, kako su dovoljno bijele za žetvu kad ovi ljudi dolaze iz samarijanskih gradova da čuju naša učenja; kažem vam da se polja već bijele od uroda. Žetelac koji požanje ove plodove prima plaću i prikuplja darove za vječni život; tako se oni koji siju i oni koji žanju zajedno raduju. Ovdje se obistinjuje poslovice: 'Jedan je sijač, drugi je žetelac.' Šaljem vas da požanjete plodove koje niste posijali; drugi su sijali, a vi ste ušli u plod njihova truda." Ovim je aludirao na učenje Ivana Krstitelja.

Isus je s apostolima otišao u Sikar gdje su ostali dva dana prije nego što će podići tabor na brdu Gerizimu. Mnogi žitelji Sikara su vjerovali u ovo evanđelje kraljevstva i tražili da prime krštenje, ali Isusovi apostoli još nisu počeli krstiti.

Prve noći koju su proveli na Gerizimu apostoli su očekivali da ih Isus ukori zbog stava koji su pokazali prema ženi na Jakovljevom zdencu, ali on se nije obazirao na ovo pitanje. Umjesto toga je održao nezaboravan govor na temu: "Stvarnosti koje imaju centralno mjesto u kraljevstvu Boga." U bilo kojoj religiji moguće je dopustiti određenim vrijednostima da poprime neprikladnu veličinu i određenim činjenicama da zauzmu mjesto istine u čovjekovoj teologiji. Činjenica Isusove smrti na križu postala je samim centrom onoga što se kasnije razvilo u kršćanstvo; ali ona nije centralna istina religije koja izvire iz života i učenja Isusa iz Nazareta.

Isus je na Gerizimu poučavao na temu: On hoće da svi ljudi vide Boga kao Oca-prijatelja i da vide njega (Isusa) kao brata-prijatelja. Više puta je naglasio da je ljubav najviši odnos na svijetu – i u svemiru – i da je istina najviši dokaz da čovjek prepozna ove božanske odnose.

Isus je tako slobodno obznanio svoj identitet ovim Samarijancima prvo zato što je znao da je to mogao učiniti bez opasnosti, a drugo zbog toga što je znao da neće ponovo govoriti o evanđelju kraljevstva u samom srcu Samarije.

Jesus and the twelve camped on Mount Gerizim until the end of August. They preached the good news of the kingdom -- the fatherhood of God -- to the Samaritans in the cities by day and spent the nights at the camp. The work which Jesus and the twelve did in these Samaritan cities yielded many souls for the kingdom and did much to prepare the way for the marvelous work of Philip in these regions after Jesus' death and resurrection, subsequent to the dispersion of the apostles to the ends of the earth by the bitter persecution of believers at Jerusalem.

7. TEACHINGS ABOUT PRAYER AND WORSHIP

At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man's attempt to socialize the worship of individual religionists.

Worship -- contemplation of the spiritual -- must alternate with service, contact with material reality. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living -- the time tension of personality -- should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

Prayer is designed to make man less thinking but more realizing; it is not designed to increase knowledge but rather to expand insight.

Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative.

Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

Prayer is self-reminding -- sublime thinking; worship is self-forgetting -- superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion.

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. Worship is the act of the son's personal communion with the divine Father, the assumption of refreshing, creative, fraternal, and romantic attitudes by the human soul-spirit.

Isus i dvanaestorica su ostali u ovom taboru na Gerizimu do kraja kolovoza. Propovijedali su radosnu vijest kraljevstva -- da je Bog čovjekov otac -- po gradovima Samarije tijekom dana, dok su noći provodili u taboru. Radovi Isusa i dvanaestorice u ovim samarijskim gradovima rezultirali su uvođenjem mnogih duša u kraljevstvo, te su pripremili put za izvanredne aktivnosti Filipa u ovim podnebljima poslije Isusove smrti i uskrsnuća, nakon što su se apostoli razišli po svijetu prilikom gorkih progona vjernika u Jeruzalemu.

7. UČENJA O MOLITVI I OBOŽAVANJU

Prilikom večernje sjednice na Gerizimu, Isus je propovijedao mnoge velike istine, dok je naročito naglasio ove ideje:

Prava religija je čin individualne duše pri samosvjesnom odnosu sa Stvoriteljem; organizirana religija je čovjekov pokušaj podruštvljenja obožavanja individualnih vjernika.

Obožavanje -- kontemplacija duhovne stvarnosti -- se mora smjenjivati sa službom, kontaktom sa materijalnom stvarnošću. Rad se treba smjenjivati sa igrom; religija treba biti balansirana humorom. Najdublja filozofija treba biti razvodnjena ritmičkom poezijom. Teret življenja -- vremenski napon ličnosti -- treba biti opušten relaksacijom obožavanja. Osjećaj nesigurnosti koji se budi iz straha od izolacije ličnosti od svemira treba biti ublažen vjerom i kontemplacijom Oca, kao i težnjom ka spoznaji Svevišnjeg.

Molitva ima za cilj da pomogne čovjeku da manje misli a više spozna; ona nema za cilj uvećanje znanja, već proširenje uvida.

Obožavanje daje čovjeku nagovještaj boljeg života te mu zatim pomaže da nađe odraz ovih novih tumačenja duhovnih vrijednosti u svojoj sadašnjici. Molitva je duhovna hrana, dok je obožavanje božanski kreativno.

Obožavanje je vještina promatranja Jednog i pronalaženja u Jednom nadahnuća za služenje mnogih. Obožavanje je mjera koja govori koliko se duša uspjela udaljiti od materijalnog svemira i s kakvom se čvrstinom uspjela usidriti u duhovnim stvarnostima univerzalne tvorevine.

Molitva je samonapomen, blaženo razmišljanje; obožavanje je samozaborav koji nadilazi razmišljanje. Obožavanje je pažnja bez naprezanja, istinski i idealni odmor duše, blaženo naprezanje duše.

Obožavanje je čin identificiranja osobe sa Cijelim; konačnog sa Beskonačnim; sina sa Ocem; vr vremena u hvatanju koraka sa stvarnošću. Obožavanje je čin kojim sin stupa u osobni duhovni odnos s božanskim Ocem, kojim ljudska duša-duh prima svjež, bratimske i romantične ideje.

Although the apostles grasped only a few of his teachings at the camp, other worlds did, and other generations on earth will.

Premda su apostoli uspjeli shvatiti jedino mali broj njegovih učenja u taboru, drugi svjetovi i budući naraštaji na zemlji su shvatili više.