

Jesus and the apostles arrived in Capernaum the evening of Tuesday, January 13. As usual, they made their headquarters at the home of Zebedee in Bethsaida. Now that John the Baptist had been sent to his death, Jesus prepared to launch out in the first open and public preaching tour of Galilee. The news that Jesus had returned rapidly spread throughout the city, and early the next day, Mary the mother of Jesus hastened away, going over to Nazareth to visit her son Joseph.

Wednesday, Thursday, and Friday Jesus spent at the Zebedee house instructing his apostles preparatory to their first extensive public preaching tour. He also received and taught many earnest inquirers, both singly and in groups. Through Andrew, he arranged to speak in the synagogue on the coming Sabbath day.

Late on Friday evening Jesus' baby sister, Ruth, secretly paid him a visit. They spent almost an hour together in a boat anchored a short distance from the shore. No human being, save John Zebedee, ever knew of this visit, and he was admonished to tell no man. Ruth was the only member of Jesus' family who consistently and unwaveringly believed in the divinity of his earth mission from the times of her earliest spiritual consciousness right on down through his eventful ministry, death, resurrection, and ascension; and she finally passed on to the worlds beyond never having doubted the supernatural character of her father-brother's mission in the flesh. Baby Ruth was the chief comfort of Jesus, as regards his earth family, throughout the trying ordeal of his trial, rejection, and crucifixion.

1. THE DRAUGHT OF FISHES

On Friday morning of this same week, when Jesus was teaching by the seaside, the people crowded him so near the water's edge that he signaled to some fishermen occupying a near-by boat to come to his rescue. Entering the boat, he continued to teach the assembled multitude for more than two hours. This boat was named "Simon"; it was the former fishing vessel of Simon Peter and had been built by Jesus' own hands. On this particular morning the boat was being used by David Zebedee and two associates, who had just come in near shore from a fruitless night of fishing on the lake. They were cleaning and mending their nets when Jesus requested them to come to his assistance.

After Jesus had finished teaching the people, he said to David: "As you were delayed by coming to my help, now let me work with you. Let us go fishing; put out into yonder deep and let down your nets for a draught." But Simon, one of David's assistants, answered: "Master, it is useless. We toiled all night and

Isus i apostoli su stigli u Kafarnaum u utorak uveče 13. sječnja. Prema običaju su se smjestili u domu Zebedejevih u Betsaidi. Ovom prilikom, nakon smrti Ivana Krstitelja, Isus se spremao krenuti na svoju prvu otvorenu i javnu turneju učenja i predavanja na teritoriji Galileje. Vijesti o Isusovom povratku su se brzo proširile gradom, tako da je idućeg jutra Isusova majka Marija u žurbi poranila u Nazaret da vidi svog sina Josipa.

Isus je proveo srijedu, četvrtak i petak u kući Zebedejevih, poučavajući apostole u pripremi za prvu opsežnu javnu turneju učenja i propovijedi. Pored toga je primio i poučio mnoge iskrene vjernike, pojedinačno i u grupama. Uz Andrijinu pomoć uredio je govor u sinagogi naredne subote.

Kasno u petak uveče, Isusa je potajno posjetila njegova najmlađa sestra Ruta. Proveli su gotovo cijeli sat sjedeći u brodu usidrenom nedaleko od obale. Osim Ivana Zebedejevog, ni jedno ljudsko biće nije znalo za ovu posjetu, dok je njemu rečeno da nikome o njoj ne govori. Ruta je bila jedini pripadnik Isusove obitelji koji je dosljedno i nepokolebljivo vjerovao u božanstvenost njegove zemaljske misije od prvog dana kad je stekla duhovnu svjesnost, sve do bitnih događaja njegove službe, smrti, uskrsnuća i uzašašća; Ruta je svojevremeno prešla na druge svjetove a da nikada nije posumnjala u nadprirodni karakter zemaljske misije svog oca-brata. Mezimica Ruta je bila Isusova najveća utjeha u pitanjima njegove zemaljske obitelji tijekom cijele tegobne kušnje njegovog suđenja, odbačenosti i raspeća.

1. BOGATI ULOV RIBE

U petak ujutro ovoga tjedna, dok je Isus držao govor pored obale, toliko se naroda guralo k njemu na obali da je rukom dao znak ribarima koji su se nalazili u blizini da mu dođu u pomoć. Iz lađe je nastavio poučavati okupljene skoro dva sata. Ova je brodica nosila ime "Šimun"; nekoć je pripadala Šimunu Petru i bila je proizvod Isusovih ruku. U brodici su ovog jutra radili David Zebedee i njegova dva pomoćnika koji su se upravo primicali k obali nakon što su proveli cijelu noć u neuspješnom ribarenju jezerom. Upravo su čistili i krpili mreže kad ih je Isus pozvao u pomoć.

Nakon što je Isus završio s poukom, rekao je Davidu: "Kako sam te prekinuo u radu kad si mi došao u pomoć, da ja sada idem raditi za tebe. Idemo u ribu; Izvezi na pučinu pa bacite mreže svoje za lov. Ali Šimun, jedan od Davidovih pomoćnika, reče: "Učitelju, uzaludno je. Svu noć smo se trudili, ali ništa

took nothing; however, at your bidding we will put out and let down the nets." And Simon consented to follow Jesus' directions because of a gesture made by his master, David. When they had proceeded to the place designated by Jesus, they let down their nets and enclosed such a multitude of fish that they feared the nets would break, so much so that they signaled to their associates on the shore to come to their assistance. When they had filled all three boats with fish, almost to sinking, this Simon fell down at Jesus' knees, saying, "Depart from me, Master, for I am a sinful man." Simon and all who were concerned in this episode were amazed at the draught of fishes. From that day David Zebedee, this Simon, and their associates forsook their nets and followed Jesus.

But this was in no sense a miraculous draught of fishes. Jesus was a close student of nature; he was an experienced fisherman and knew the habits of the fish in the Sea of Galilee. On this occasion he merely directed these men to the place where the fish were usually to be found at this time of day. But Jesus' followers always regarded this as a miracle.

2. AFTERNOON AT THE SYNAGOGUE

The next Sabbath, at the afternoon service in the synagogue, Jesus preached his sermon on "The Will of the Father in Heaven." In the morning Simon Peter had preached on "The Kingdom." At the Thursday evening meeting of the synagogue Andrew had taught, his subject being "The New Way." At this particular time more people believed in Jesus in Capernaum than in any other one city on earth.

As Jesus taught in the synagogue this Sabbath afternoon, according to custom he took the first text from the law, reading from the Book of Exodus: "And you shall serve the Lord, your God, and he shall bless your bread and your water, and all sickness shall be taken away from you." He chose the second text from the Prophets, reading from Isaiah: "Arise and shine, for your light has come, and the glory of the Lord has risen upon you. Darkness may cover the earth and gross darkness the people, but the spirit of the Lord shall arise upon you, and the divine glory shall be seen with you. Even the gentiles shall come to this light, and many great minds shall surrender to the brightness of this light."

This sermon was an effort on Jesus' part to make clear the fact that religion is a personal experience. Among other things, the Master said:

"You well know that, while a kindhearted father loves his family as a whole, he so regards them as a group because of his strong affection for each individual member of that family. No longer must you approach the Father in heaven as a child of Israel but as a child of God. As a group, you are indeed the children of Israel, but as individuals, each one of you is a child of God. I have come, not to reveal the Father to the

nismo uhvatili; ali na tvoju riječ bacit ću mreže." Šimun je pristao slijediti Učiteljeve upute zbog toga što mu je David, njegov poslodavac, dao znak da tako učini. Kad su otišli do mjesta koje im je Isus pokazao, spustili su mreže i uhvatili mnogo ribe, mreže su im se gotovo razdirale, tako da su dali znak svojim drugovima u obližnjoj lađici da im dođu pomoći. Kad su napunili tri lađice ribom tako da su gotovo tonule, ovaj je Šimun pao Isusu do koljena, govoreći: "Udalji se od mene, Gospodine, jer sam grešnik." Preneraženje je obuzelo njega i sve koji su bili s njim zbog riba koje su ulovili. Od ovoga su dana David Zebedejev, ovaj Šimun i njihovi suradnici ostavili mreže i pošli za Isusom.

Ali ovo nije bio čudotvoran ulov. Isus je znao pažljivo proučiti prirodu; bio je iskusan ribar i poznao je ponašanje ribe u Genezaretskom jezeru. U ovom je slučaju jedino uputio ribare na mjesto na kojem se riba obično nalazila u ovo doba dana. Ali Isusovi su učenici uvijek smatrali ovaj događaj čudom.

2. POSLIJEPODNE U SINAGOGI

Naredne subote, tijekom poslijepodnevne službe u sinagogi, Isus je održao propovijed na temu "Volje Oca na Nebu." Šimun Petar je narednog jutra govorio o "Kraljevstvu." U četvrtak uveče Tomo je govorio u sinagogi na temu "Novog Puta." U ovom je razdoblju više ljudi vjerovalo u Isusa u Kafarnaumu nego u bilo kojem drugom gradu na zemlji.

Dok je Isus poučavao u sinagogi ove subote poslije podne, prema običaju se prvo pozvao na Knjigu Izlaska, odakle je pročitao: "Pokaži štovanje Gospodinu, Bogu svome, pa će blagosliviti tvoj kruh i tvoju vodu i uklanjati od tebe bolest." Zatim je odabrao poglavlje iz Knjige Prorokove, citirajući iz Izaije: "Ustani, zasini, jer svjetlost tvoja dolazi, nad tobom blista slava Gospodinova. A zemlju, evo, tmina pokriva i mrklina narode. A tebe obasjava Gospodin i slava se njegova javlja nad tobom. K tvojoj svjetlosti koračaju i nežidovski narodi i mnogi se veliki umovi predaju pred sjajem ovoga svjetla."

Ova je propovijed bila Isusov pokušaj predočenja religije kao posve osobnog iskustva. Između ostalog, Učitelj je rekao:

"Dobro znate da, dok brižan otac voli svoju obitelj kao grupu, on se odnosi prema njezinim pripadnicima kao članovima grupe zahvaljujući svojoj dubokoj ljubavi prema svakom osobnom pripadniku obitelji. Više ne trebate prilaziti Ocu kao djeca Izraela, već kao djeca Boga. Točno je da kao grupa predstavljate djecu Izraela, ali kao individualne osobe, svaki je od vas pojedinačno dijete Boga. Ja sam došao,

children of Israel, but rather to bring this knowledge of God and the revelation of his love and mercy to the individual believer as a genuine personal experience. The prophets have all taught you that Yahweh cares for his people, that God loves Israel. But I have come among you to proclaim a greater truth, one which many of the later prophets also grasped, that God loves you -- every one of you -- as individuals. All these generations have you had a national or racial religion; now have I come to give you a personal religion.

"But even this is not a new idea. Many of the spiritually minded among you have known this truth, inasmuch as some of the prophets have so instructed you. Have you not read in the Scriptures where the Prophet Jeremiah says: 'In those days they shall no more say, the fathers have eaten sour grapes and the children's teeth are set on edge. Every man shall die for his own iniquity; every man who eats sour grapes, his teeth shall be set on edge. Behold, the days shall come when I will make a new covenant with my people, not according to the covenant which I made with their fathers when I brought them out of the land of Egypt, but according to the new way. I will even write my law in their hearts. I will be their God, and they shall be my people. In that day they shall not say, one man to his neighbor, do you know the Lord? Nay! For they shall all know me personally, from the least to the greatest.'

"Have you not read these promises? Do you not believe the Scriptures? Do you not understand that the prophet's words are fulfilled in what you behold this very day? And did not Jeremiah exhort you to make religion an affair of the heart, to relate yourselves to God as individuals? Did not the prophet tell you that the God of heaven would search your individual hearts? And were you not warned that the natural human heart is deceitful above all things and oftentimes desperately wicked?

"Have you not read also where Ezekiel taught even your fathers that religion must become a reality in your individual experiences? No more shall you use the proverb which says, 'The fathers have eaten sour grapes and the children's teeth are set on edge.' 'As I live,' says the Lord God, 'behold all souls are mine; as the soul of the father, so also the soul of the son. Only the soul that sins shall die.' And then Ezekiel foresaw even this day when he spoke in behalf of God, saying: 'A new heart also will I give you, and a new spirit will I put within you.'

"No more should you fear that God will punish a nation for the sin of an individual; neither will the Father in heaven punish one of his believing children for the sins of a nation, albeit the individual member of any family must often suffer the material consequences of family mistakes and group transgressions. Do you not realize that the hope of a better nation -- or a better world -- is bound up in the progress and enlightenment of the individual?"

ne kako bih obznanio Oca djeci Izraela, već kako bih pronio ovo znanje o Bogu i otkrivenje njegove ljubavi i milosti individualnom vjerniku kao istinsko osobno iskustvo. Svi su vas proroci učili da se Gospodin brine za svoj narod, da Bog voli Izrael. Ja sam došao među vas kako bih proglasio još veću istinu, istinu koju su mnogi skoriji proroci također shvatili, da Bog voli vas -- svakog pojedinca -- kao osobu. Kroz prošle ste generacije imali nacionalnu ili rasnu religiju; ja sam došao proglasiti osobnu religiju.

"Ali ni ovo nije nova ideja. Mnogi su duhovno naklonjeni ljudi poznavali ovu istinu, tako da su vas i mnogi proroci ovome učili. Zar niste čitali u Spisima gdje prorok Jeremija kaže: 'U one dane neće više govoriti: 'Oci jedoše kiselo grožđe, a sinovima zubi trnu. Nego će svatko umrijeti zbog vlastite krivice; i onomu koji bude jeo kiselo grožđe zubi će trnuti. Evo, dolaze dani kad ću s mojim narodom sklopiti novi ugovor, ne savez kakav sam sklopio s ocima njihovim u dan kad ih uzeh za ruku da ih izvedem iz zemlje egipatske, nego drugačiji zakon. Zakon ću svoj upisati u njihova srca. I bit ću njihov Bog, a oni narod moj. I neće više učiti drug druga ni brat brata govoreći, 'Jeste li spoznali Gospodina?' Nego će me svi poznavati osobno, od najmanjeg do najvećeg.'

"Jeste li pročitali ova obećanja? Vjerujete li u Spise? Razumijete li da su prorokove riječi ispunjene u današnjim događajima? I zar vas nije Jeremija upozorio da učinite religiju pitanjem srca, da se odnosite prema Bogu kao individualne osobe? Nije li vam prorok rekao da Bog nebeski pretražuje vašu individualna srca? Zar vam nije dato upozorenje da je ljudsko srce prijevarno iznad svega ostalog i da je često očajnički zlo?

"Niste li pored toga čitali kad je Ezekijel poučio vaše očeve da religija prije svega mora postati stvarnost u vašim osobnim iskustvima? Nemojte ponovo reći, 'Oci jedoše kiselo grožđe, a sinovima zubi trnu!' 'Za života moga,' riječ je Gospodinova, 'svi su životi moji, kako život očev tako i život sinovlji. Onaj koji zgriješi, taj će umrijeti.' Ezekiel je predvidjeo današnji dan kad je rekao u ime Boga: 'Dat ću vam novo srce, nov duh udahnut ću u vas.'

Više ne trebate strahovati da će Bog kazniti naciju zbog individualnog grijeha; tako ni Otac na nebu neće kazniti ni jednog svog vjernog sina radi grijeha njegove nacije, unatoč tome što pojedinačni pripadnici svake obitelji često moraju patiti od materijalnih posljedica grešaka obitelji kao cjeline i prekršaja naroda kao grupe. Zar ne vidite da jedina nada za bolju naciju -- bolji svijet -- počiva na temeljima napredka i prosvjetljenja pojedinačne osobe?"

Then the Master portrayed that the Father in heaven, after man discerns this spiritual freedom, wills that his children on earth should begin that eternal ascent of the Paradise career which consists in the creature's conscious response to the divine urge of the indwelling spirit to find the Creator, to know God and to seek to become like him.

The apostles were greatly helped by this sermon. All of them realized more fully that the gospel of the kingdom is a message directed to the individual, not to the nation.

Even though the people of Capernaum were familiar with Jesus' teaching, they were astonished at his sermon on this Sabbath day. He taught, indeed, as one having authority and not as the scribes.

Just as Jesus finished speaking, a young man in the congregation who had been much agitated by his words was seized with a violent epileptic attack and loudly cried out. At the end of the seizure, when recovering consciousness, he spoke in a dreamy state, saying: "What have we to do with you, Jesus of Nazareth? You are the holy one of God; have you come to destroy us?" Jesus bade the people be quiet and, taking the young man by the hand, said, "Come out of it" -- and he was immediately awakened.

This young man was not possessed of an unclean spirit or demon; he was a victim of ordinary epilepsy. But he had been taught that his affliction was due to possession by an evil spirit. He believed this teaching and behaved accordingly in all that he thought or said concerning his ailment. The people all believed that such phenomena were directly caused by the presence of unclean spirits. Accordingly they believed that Jesus had cast a demon out of this man. But Jesus did not at that time cure his epilepsy. Not until later on that day, after sundown, was this man really healed. Long after the day of Pentecost the Apostle John, who was the last to write of Jesus' doings, avoided all reference to these so-called acts of "casting out devils," and this he did in view of the fact that such cases of demon possession never occurred after Pentecost.

As a result of this commonplace incident the report was rapidly spread through Capernaum that Jesus had cast a demon out of a man and miraculously healed him in the synagogue at the conclusion of his afternoon sermon. The Sabbath was just the time for the rapid and effective spreading of such a startling rumor. This report was also carried to all the smaller settlements around Capernaum, and many of the people believed it.

The cooking and the housework at the large Zebedee home, where Jesus and the twelve made their headquarters, was for the most part done by Simon Peter's wife and her mother. Peter's home was near that of Zebedee; and Jesus and his friends stopped there on the way from the synagogue because Peter's wife's mother had for several days been sick with chills and

Učitelj je zatim rekao da Otac na nebu, nakon što čovjek raspozna svoju duhovnu slobodu, želi da njegova zemaljska djeca započnu vječni uspon Rajskog života koji počiva u svesnoj reakciji stvorenog bića na djelovanje božanskog poriva unutarnjeg duha koji nastoji naći Stvoritelja, upoznati Boga i sve više mu nalikovati.

Apostolima je jako pomogao ovaj govor. Svi su ovom prilikom bolje shvatili da je evanđelje kraljevstva upućeno individualnom čovjeku, a ne naciji.

Premda su ljudi u Kafarnaumu bili upoznati s Isusovim učenjima, ove subote su bili zapanjeni njegovim riječima. Uistinu ih je učio kao onaj koji ima vlast, a ne kao književnici.

Tek što je Isus završio s govorom, mladić koji je sjedio među slušateljima a koji je bio uzbuđen Isusovim riječima, imao je snažan napad epilepsije od kojeg je počeo glasno vikati. Pri kraju napada, kad mu se povratila svijest, uspavano je rekao: "Što ćemo s tobom, Isuse Nazarećanine? Svetac si Božji; jesi li došao da nas upropastiš?" Isus je pozvao ljude da se primire, te je uzimajući mladića za ruku, rekao: "Povrati se" -- i on se odmah probudio.

Ovaj mladić nije bio opsjednut nečistim duhom ili demonom; patio je od obične epilepsije. Ali on je s vremenom prihvatio objašnjenje da je bio opsjednut zlim duhom. Vjerovao je u ovo učenje i ponašao se u skladu s ovim vjerovanjem u svemu što je mislio i radio vezano za svoju bolest. Ljudi su također vjerovali da su sve ove pojave bile izazvane prisustvom nečistih duhova. Ali Isus nije u ovo vrijeme ozdravio mladića od epilepsije. Mladić je istinski ozdravljen rano uveče, poslije zalaska sunca. Poslije Duhova, apostol Ivan, koji je ostavio posljednji zapisao o Isusovim djelima, izbjegavao je svaku aluziju na ova djela "istjerivanja zlih duhova," i ovako je činio zbog toga što ovi slučajevi opsjednutosti zlim duhovima više nisu nastupali nakon Duhova.

Kao rezultat ovog prirodnog događaja, Kafarnaumom su se brzo proširile vijesti da je Isus istjerao zlog duha i da je čudotvorno ozdravio mladića prilikom poslije podnevne propovijedi. To što se ovaj događaj odigrao u subotu još više je pogodovao brzom i djelotvornom širenju ovako šokantnih glasina. Ove su se vijesti također pronijele do svih manjih mjesta oko Kafarnauma i mnogi su ljudi u njih vjerovali.

Kuhanje i domaći poslovi u velikoj Zebedejevoj kući gdje su se smjestili Isus i dvanaestorica su počivali na plećima žene i svekrve Šimuna Petra. Petrov je dom bio u blizini Zebedejevog; Isus je zastao sa apostolima pri povratku iz sinagoge zbog toga što je Petrova svekrva više dana patila od groznice. Slučajno se dogodilo da je groznica popustila

fever. Now it chanced that, at about the time Jesus stood over this sick woman, holding her hand, smoothing her brow, and speaking words of comfort and encouragement, the fever left her. Jesus had not yet had time to explain to his apostles that no miracle had been wrought at the synagogue; and with this incident so fresh and vivid in their minds, and recalling the water and the wine at Cana, they seized upon this coincidence as another miracle, and some of them rushed out to spread the news abroad throughout the city.

Amatha, Peter's mother-in-law, was suffering from malarial fever. She was not miraculously healed by Jesus at this time. Not until several hours later, after sundown, was her cure effected in connection with the extraordinary event which occurred in the front yard of the Zebedee home.

And these cases are typical of the manner in which a wonder-seeking generation and a miracle-minded people unfailingly seized upon all such coincidences as the pretext for proclaiming that another miracle had been wrought by Jesus.

3. THE HEALING AT SUNDOWN

By the time Jesus and his apostles had made ready to partake of their evening meal near the end of this eventful Sabbath day, all Capernaum and its environs were agog over these reputed miracles of healing; and all who were sick or afflicted began preparations to go to Jesus or to have themselves carried there by their friends just as soon as the sun went down. According to Jewish teaching it was not permissible even to go in quest of health during the sacred hours of the Sabbath.

Therefore, as soon as the sun sank beneath the horizon, scores of afflicted men, women, and children began to make their way toward the Zebedee home in Bethsaida. One man started out with his paralyzed daughter just as soon as the sun sank behind his neighbor's house.

The whole day's events had set the stage for this extraordinary sundown scene. Even the text Jesus had used for his afternoon sermon had intimated that sickness should be banished; and he had spoken with such unprecedented power and authority! His message was so compelling! While he made no appeal to human authority, he did speak directly to the consciences and souls of men. Though he did not resort to logic, legal quibbles, or clever sayings, he did make a powerful, direct, clear, and personal appeal to the hearts of his hearers.

That Sabbath was a great day in the earth life of Jesus, yes, in the life of a universe. To all local universe intents and purposes the little Jewish city of Capernaum was the real capital of Nebadon. The handful of Jews in the Capernaum synagogue were not

u času kad se Isus nadvio na bolesnu ženu i kad joj je, držeći je za ruku i gladeći je po čelu, počeo govoriti riječi utjehe i ohrabrenja. Isus još nije imao priliku objasniti svojim apostolima da se u sinagogi nije odigralo nikakvo čudo; i dok je ovaj događaj još bio svjež u njihovim umovima, dok su još mogli prizvati u sjećanje pretvaranje vode u vino u Kani, protumačili su ovaj događaj kao novo čudo i neki od njih su pohitili kako bi po gradu proširili vijesti o ovom događaju.

Amata, Petrova punica, je patila od malarijske groznice. Ona ovom prilikom nije bila ozdravljena Isusovim čudotvornim djelovanjem. Prošlo je više sati do njezinog istinskog ozdravljenja u dvorištu ispred Zebedejeve kuće.

Ovi slučajevi predstavljaju tipičan primjer načina na koji je generacija tako ozbiljno naklonjena traženju čuda koristila svaki izgovor da protumači normalne, svakidašnje događaje kao nova Isusova čuda.

3. OZDRAVLJENJE U SUTON

U času kad su se Isus i apostoli spremali započeti s večernjim obrokom pred kraj ove burne subote, cijeli je Kafarnum s okolicom bio na nogama zbog ovih tobože čudotvornih događaja ozdravljenja; svi koji su bili bolesni ili onemoćali počeli su se spremati da odu do Isusa ili da ih tamo odnesu njihovi prijatelji upravo u času kad se sunce bližilo horizontu. U skladu s židovskim učenjima, nije bilo dopustivo tražiti ozdravljenje tijekom svetih časova subote.

Tako, čim se sunce spustilo iza horizonta, prema Zebedejevom domu u Betsaidi krenule su mase oboljelih muškaraca, žena i djece. Jedan je čovjek krenuo od kuće sa svojom paraliziranom kćerkom upravo u času kad se sunce spustilo iza kuće njegovog susjeda.

Događaji ovoga dana pripremili su podij za nesvakidašnje ozdravljenje po zalasku sunca. Štoviše je i citat na koji se Isus pozvao za vrijeme propovijedi sugerirao ozdravljenje svake bolesti; a on je govorio s tako neviđenom moći i autoritetom! Njegova je poruka bila tako snažna! Dok se nije pozivao na ljudski autoritet, izravno se obraćao svijesti i dušama ljudi. Premda nije pribjegavo logici, zakonskim prepirkama ili mudro sročnim izrekama, ostavio je snažan, izravan, jasan i osoban apel na srca svojih slušatelja.

Ova je subota bila veliki dan ne samo Isusovog zemaljskog života, već i života cijelog svemira. U svakom pogledu, u okvirima lokalnog svemira, židovski gradić Kafarnaum je postao prava prijestolnica Nebadona. Nekolicina okupljenih Židova u

the only beings to hear that momentous closing statement of Jesus' sermon: "Hate is the shadow of fear; revenge the mask of cowardice." Neither could his hearers forget his blessed words, declaring, "Man is the son of God, not a child of the devil."

Soon after the setting of the sun, as Jesus and the apostles still lingered about the supper table, Peter's wife heard voices in the front yard and, on going to the door, saw a large company of sick folks assembling, and that the road from Capernaum was crowded by those who were on their way to seek healing at Jesus' hands. On seeing this sight, she went at once and informed her husband, who told Jesus.

When the Master stepped out of the front entrance of Zebedee's house, his eyes met an array of stricken and afflicted humanity. He gazed upon almost one thousand sick and ailing human beings; at least that was the number of persons gathered together before him. Not all present were afflicted; some had come assisting their loved ones in this effort to secure healing.

The sight of these afflicted mortals, men, women, and children, suffering in large measure as a result of the mistakes and misdeeds of his own trusted Sons of universe administration, peculiarly touched the human heart of Jesus and challenged the divine mercy of this benevolent Creator Son. But Jesus well knew he could never build an enduring spiritual movement upon the foundation of purely material wonders. It had been his consistent policy to refrain from exhibiting his creator prerogatives. Not since Cana had the supernatural or miraculous attended his teaching; still, this afflicted multitude touched his sympathetic heart and mightily appealed to his understanding affection.

A voice from the front yard exclaimed: "Master, speak the word, restore our health, heal our diseases, and save our souls." No sooner had these words been uttered than a vast retinue of seraphim, physical controllers, Life Carriers, and midwayers, such as always attended this incarnated Creator of a universe, made themselves ready to act with creative power should their Sovereign give the signal. This was one of those moments in the earth career of Jesus in which divine wisdom and human compassion were so interlocked in the judgment of the Son of Man that he sought refuge in appeal to his Father's will.

When Peter implored the Master to heed their cry for help, Jesus, looking down upon the afflicted throng, answered: "I have come into the world to reveal the Father and establish his kingdom. For this purpose have I lived my life to this hour. If, therefore, it should be the will of Him who sent me and not inconsistent with my dedication to the proclamation of the gospel of the kingdom of heaven, I would desire to see my children made whole -- and --" but the further words of Jesus were lost in the tumult.

kafarnaumskoj sinagogi nisu bili jedini koji su čuli znamenite riječi kojima je Isus završio svoju propovijed: "Mržnja nije ništa drugo nego odraz straha, a osveta maska kukavičluka." Niti su njegovi slušatelji mogli izbrisati iz sjećanja njegove blažene riječi da je, "Čovjek sin Boga, a ne dijete đavla."

Nedugo nakon zalaska sunca, dok se Isus s apostolima zadržao oko večernjeg obroka, Petrova je žena čula glasove pred vratima i kad ih je otvorila, vidjela je kako se skuplja velika masa bolesnog naroda tako da je cijeli put do Kafarnauma bio zapriječen onima koji su tražili ozdravljenje od Isusa. Kad je vidjela ovaj prizor, otišla je informirati svog muža koji je otišao razgovarati s Isusom.

Kad je Učitelj izašao na vrata Zebedejeve kuće, njegove su oči susrele veliku masu bolesnog i onemoćalog naroda. Prešao je pogledom preko skoro tisuću bolesnih i slabih ljudskih bića; ovo je bio ukupan broj ljudi koji su se ispred njega skupili. Nisu svi bili bolesni; neki su došli pomoći članovima svojih obitelji u ovom nastojanju da osiguraju ozdravljenje.

Pogled na ove oboljele smrtnike – muškarace, žene i djecu – koji su patili u tako velikom broju zbog grešaka i prekršaja njegovih Sinova kozmičke administracije koje je sam postavio na dužnost, naročito je dirnuo Isusovo ljudsko srce i pobudio božansku milost ovog blagonaklnog Sina Stvoritelja. Ali Isus je znao da nije mogao izgraditi trajan duhovni pokret na temeljima materijalnih čuda. Dosljedno se uzdržavao od ispoljenja svojih stvaralačkih povlastica. Od Kane njegove propovijedi nisu bile praćene natprirodnim ili čudnovatim događajima; onatoč tome, ova je unesrećena grupa ljudi dirnula njegovo osjećajno srce i bitno apelovala na njegovu brižnu suosjećajnost.

Iz drvorišta se začuo glas: "Učitelju, progovori i vrati nam zdravlje, ozdravi bolesti i spasi nam duše." Tek što je ovo izrečeno, spremio se u djelovanje veliki broj serafa, fizičkih upravitelja, Nositelja Života i srednjih bića koji normalno prate utjelovljenog Stvoritelja svemira, a koji su svi spremno stali čekajući da krenu na posao na signal svog Vladara. Bio je to jedan od onih trenutaka Isusovog zemaljskog života u kojem su božanska mudrost i ljudska suosjećajnost bili tako međupovezani u sudu Sina Čovječjeg da se on odlučio pozvati na volju svoga Oca.

Kad je Petar uputio molbu Isusu da se odazove na njihov poziv u pomoć, gledajući unesrećene ljude, Isus je odgovorio: "Ja sam došao na svijet obznaniti Oca i utemeljiti njegovo kraljevstvo. Ako je, dakle, volja Onoga koji me posla i ako to nije nedosljedno mom radu na proglašenju evanđelja nebeskog kraljevstva, želim da ozdrave moja djeca – i –" ali Isusove su se riječi u ovom času izgubile u buci.

Jesus had passed the responsibility of this healing decision to the ruling of his Father. Evidently the Father's will interposed no objection, for the words of the Master had scarcely been uttered when the assembly of celestial personalities serving under the command of Jesus' Personalized Thought Adjuster was mightily astir. The vast retinue descended into the midst of this motley throng of afflicted mortals, and in a moment of time 683 men, women, and children were made whole, were perfectly healed of all their physical diseases and other material disorders. Such a scene was never witnessed on earth before that day, nor since. And for those of us who were present to behold this creative wave of healing, it was indeed a thrilling spectacle.

But of all the beings who were astonished at this sudden and unexpected outbreak of supernatural healing, Jesus was the most surprised. In a moment when his human interests and sympathies were focused upon the scene of suffering and affliction there spread out before him, he neglected to bear in his human mind the admonitory warnings of his Personalized Adjuster regarding the impossibility of limiting the time element of the creator prerogatives of a Creator Son under certain conditions and in certain circumstances. Jesus desired to see these suffering mortals made whole if his Father's will would not thereby be violated. The Personalized Adjuster of Jesus instantly ruled that such an act of creative energy at that time would not transgress the will of the Paradise Father, and by such a decision -- in view of Jesus' preceding expression of healing desire -- the creative act was. What a Creator Son desires and his Father wills IS. Not in all of Jesus' subsequent earth life did another such en masse physical healing of mortals take place.

As might have been expected, the fame of this sundown healing at Bethsaida in Capernaum spread throughout all Galilee and Judea and to the regions beyond. Once more were the fears of Herod aroused, and he sent watchers to report on the work and teachings of Jesus and to ascertain if he was the former carpenter of Nazareth or John the Baptist risen from the dead.

Chiefly because of this unintended demonstration of physical healing, henceforth, throughout the remainder of his earth career, Jesus became as much a physician as a preacher. True, he continued his teaching, but his personal work consisted mostly in ministering to the sick and the distressed, while his apostles did the work of public preaching and baptizing believers.

But the majority of those who were recipients of supernatural or creative physical healing at this sundown demonstration of divine energy were not permanently spiritually benefited by this extraordinary manifestation of mercy. A small number were truly edified by this physical ministry, but the spiritual kingdom was not advanced in the hearts of men by this

Isus je prenio odgovornost za ovu odluku o ozdravljenju na volju svoga Oca. Očeva volja očigledno nije prosvjedovala ozdravljenju, kako je Učitelj jedva dovršio rečenicu kad se podigla masa nebeskih osoba koje su djelovale pod upravom Isusovog Personificiranog Ispravljača. Ovo se mnoštvo spustilo među raznoliku masu oboljelih smrtnika i u istom su času ozdravile 683 osobe -- među njima muškarci, žene i djeca -- koji su potpuno oslobođeni svih simptoma svojih fizičkih bolesti i drugih materijalnih poremećaja. Ovako se nešto nikada prije, niti ikada poslije, nije dogodilo na Urantiji. Nama koji smo bili svjedocima ovog stvaralačkog djela ozdravljenja, bio je to uistinu veličanstven prizor.

Ali Isus je bio iznenađen više od svih bića koja su prisustvovala ovom iznenađnom i neočekivanom djelu ozdravljenja. U trenutku kad su njegova ljudska pažnja i suosjećajnost bili usmjereni na ovaj prizor patnje i bolesti koji se protezao pred njim, on nije obratio pažnju na riječi upozorenja koje je primio od svog Personificiranog Ispravljača, da je bilo nemoguće ograničiti djelovanje vremenskog elementa stvaralačkih povlastica Sina Stvoritelja pod određenim uvjetima i okolnostima. Isus je želio da ovi napaćeni smrtnici ozdrave ako se tome nije protivila Očeva volja. Personificirani Ispravljač je istog časa donio odluku da ovakvo djelovanje stvaralačke energije nije bilo protivno volji Rajskog Oca i ovom je odlukom -- s obzirom na to da je Isus prije toga poželio da ovi smrtnici ozdrave -- stvaralački čin bio sproveden. Ono što Sin Stvoritelj poželi i što Otac želi već JESTE. Tijekom cijelog Isusovog kasnijeg zemaljskog života nije se odigrala druga epizoda tako masovnog fizičkog ozdravljenja.

Kako se moglo očekivati, glas o ovom ozdravljenju uoči zalaska sunca u Betsaidi Kafarnauma proširio se cijelom Galilejom i Judejom i dalje od ovih oblasti. Ovim su ponovo pobuđene Herodove bojazni i on je poslao stražare da mu donesu vijesti o Isusovom radu i učenjima i da istraže da li je ovaj Isus bio isti negdašnji tesar iz Nazareta ili se ovo Ivan Krstitelj podigao iz mrtvih.

Najviše zbog ove neplanirane demonstracije fizičkog ozdravljenja, Isus je od ovoga časa do kraja svog zemaljskog života, bio ozdravitelj kao i učitelj. Istina da je nastavio propovijedati, ali njegov se osobni rad uglavnom sastojao od služenja bolesnim i unesrećenim ljudima, dok su njegovi apostoli radili na javnoj pouci i krštenju vjernika.

Ali većina onih koji su primili nadprirodno ili stvaralačko fizičko ozdravljenje prilikom zalaska sunca u ovoj demonstraciji božanske energije nisu bitnije duhovno unaprijeđeni ovom nesvakidašnjom manifestacijom milosti. Mali broj je uistinu prosvjetljen ovom fizičkom službom, ali sve u svemu duhovno kraljevstvo nije unaprijeđeno u ljudskim

amazing eruption of timeless creative healing.

The healing wonders which every now and then attended Jesus' mission on earth were not a part of his plan of proclaiming the kingdom. They were incidentally inherent in having on earth a divine being of well-nigh unlimited creator prerogatives in association with an unprecedented combination of divine mercy and human sympathy. But such so-called miracles gave Jesus much trouble in that they provided prejudice-raising publicity and afforded much unsought notoriety.

4. THE EVENING AFTER

Throughout the evening following this great outburst of healing, the rejoicing and happy throng overran Zebedee's home, and the apostles of Jesus were keyed up to the highest pitch of emotional enthusiasm. From a human standpoint, this was probably the greatest day of all the great days of their association with Jesus. At no time before or after did their hopes surge to such heights of confident expectation. Jesus had told them only a few days before, and when they were yet within the borders of Samaria, that the hour had come when the kingdom was to be proclaimed in power, and now their eyes had seen what they supposed was the fulfillment of that promise. They were thrilled by the vision of what was to come if this amazing manifestation of healing power was just the beginning. Their lingering doubts of Jesus' divinity were banished. They were literally intoxicated with the ecstasy of their bewildered enchantment.

But when they sought for Jesus, they could not find him. The Master was much perturbed by what had happened. These men, women, and children who had been healed of diverse diseases lingered late into the evening, hoping for Jesus' return that they might thank him. The apostles could not understand the Master's conduct as the hours passed and he remained in seclusion; their joy would have been full and perfect but for his continued absence. When Jesus did return to their midst, the hour was late, and practically all of the beneficiaries of the healing episode had gone to their homes. Jesus refused the congratulations and adoration of the twelve and the others who had lingered to greet him, only saying: "Rejoice not that my Father is powerful to heal the body, but rather that he is mighty to save the soul. Let us go to our rest, for tomorrow we must be about the Father's business."

And again did twelve disappointed, perplexed, and heart-sorrowing men go to their rest; few of them, except the twins, slept much that night. No sooner would the Master do something to cheer the souls and gladden the hearts of his apostles, than he seemed immediately to dash their hopes in pieces and utterly to demolish the foundations of their courage and enthusiasm. As these bewildered fishermen looked into each other's eyes, there was but one thought: "We cannot understand him. What does all this mean?"

srcima ovom nevjerovatnom erupcijom bezvremenog stvaralačkog ozdravljenja.

Čudesna ozdravljanja koja su s vremena na vrijeme pratila Isusovu misiju na zemlji nisu bila dijelom planiranog rada na promicanju kraljevstva. Bila su prirodna posljedica činjenice da je na zemlji živjelo božansko biće gotovo neograničenih stvaralačkih povlastica povezanih s neviđenom kombinacijom božanske milosti i ljudske suosjećajnosti. Ali ova su takozvana čuda donijela Isusu mnoge muke u tome što su pobudila predrasude u narodu i što su stvorila dosta nepoželjnog publiciteta.

4. NAREDNA VEČER

Tijekom večeri koja je pratila ovo veličanstveno ispoljenje ozdravljenja, Zebedejeva je kuća bila preplavljena masom presrećnog i prezadovoljnog naroda, dok su Isusovi apostoli bili na vrhuncu emocionalnog oduševljenja. S ljudskog stanovišta, ovo je vjerovatno bio najbolji dan u cijelom njihovom druženju s Isusom. Ni u jednom času prije ili poslije ovog događaja njihove nade nisu dostigle ovako visoku samouvjerenost iščekivanja. Isus im je rekao prije nekoliko dana, dok su još bili na teritoriji Samarije, da se bližio čas kad će kraljevstvo biti proglašeno u moći i njihove su oči tom prilikom gledale takozvano ispunjenje ovog obećanja. Bili su oduševljeni zamišljajući što ih je sve čekalo ako je ovo veličanstveno ispoljenje moći ozdravljenja bilo samo početak. Ovo je odagnalo svaku sumnju u Isusovu božanstvenost. Bili su doslovce opijeni ekstazom svoje zavedene očaranosti.

Ali kad su potražili Isusa, nisu ga mogli naći. Učitelj je bio jako uznemiren onim što se dogodilo. Ovi su muškarci, žene i djeca koji su primili ozdravljenje od različitih bolesti, ostali pored kuće do kasno u noć nadajući se Isusovom povratku i prilici da mu se zahvale. Kako je vrijeme prolazilo a on se nije vraćao, apostoli sve više nisu mogli razumjeti Učiteljevo ponašanje; njihova bi radost bila savršena da je on bio među njima. U kasne sate kad se Isus vratio, već su se razišli skoro svi primatelji ozdravljenja. Isus je odbio prihvatiti čestitke i izrazе divljenja dvanaestorice i svih koji su ga čekali, jedino govoreći: "Nemojte se radovati što moj Otac ima moć da ozdravi tijelo, već što ima moć da spasi dušu. Idemo na počinak, jer se sutra moramo posvetiti Očevom poslu."

Još jednom, na počinak je otišlo dvanaest razočaranih, zbunjenih i obeshabrenih osoba; osim blizanaca, teško da je koji uspio odspavati. Tek što bi Učitelj učinio nešto što bi obradovalo duše i ohrabrilo srca njegovih apostola, smjesta bi razbio njihove nade i doslovce razorio temelje njihove odvažnosti i entuzijazma. Dok su se ovi zbunjeni ribari uzajamno zgedavali, svi su imali na umu samo jedno pitanje: "Jednostavno ga ne razumijemo. Što ovo sve znači?"

5. EARLY SUNDAY MORNING

Neither did Jesus sleep much that Saturday night. He realized that the world was filled with physical distress and overrun with material difficulties, and he contemplated the great danger of being compelled to devote so much of his time to the care of the sick and afflicted that his mission of establishing the spiritual kingdom in the hearts of men would be interfered with or at least subordinated to the ministry of things physical. Because of these and similar thoughts which occupied the mortal mind of Jesus during the night, he arose that Sunday morning long before daybreak and went all alone to one of his favorite places for communion with the Father. The theme of Jesus' prayer on this early morning was for wisdom and judgment that he might not allow his human sympathy, joined with his divine mercy, to make such an appeal to him in the presence of mortal suffering that all of his time would be occupied with physical ministry to the neglect of the spiritual. Though he did not wish altogether to avoid ministering to the sick, he knew that he must also do the more important work of spiritual teaching and religious training.

Jesus went out in the hills to pray so many times because there were no private rooms suitable for his personal devotions.

Peter could not sleep that night; so, very early, shortly after Jesus had gone out to pray, he aroused James and John, and the three went to find their Master. After more than an hour's search they found Jesus and besought him to tell them the reason for his strange conduct. They desired to know why he appeared to be troubled by the mighty outpouring of the spirit of healing when all the people were overjoyed and his apostles so much rejoiced.

For more than four hours Jesus endeavored to explain to these three apostles what had happened. He taught them about what had transpired and explained the dangers of such manifestations. Jesus confided to them the reason for his coming forth to pray. He sought to make plain to his personal associates the real reasons why the kingdom of the Father could not be built upon wonder-working and physical healing. But they could not comprehend his teaching.

Meanwhile, early Sunday morning, other crowds of afflicted souls and many curiosity seekers began to gather about the house of Zebedee. They clamored to see Jesus. Andrew and the apostles were so perplexed that, while Simon Zelotes talked to the assembly, Andrew, with several of his associates, went to find Jesus. When Andrew had located Jesus in company with the three, he said: "Master, why do you leave us alone with the multitude? Behold, all men seek you; never before have so many sought after your teaching. Even now the house is surrounded by those who have come from near and far because of your mighty works. Will you not return with us to minister to them?"

5. NEDJELJA RANO UJUTRO

Ni sam Isus nije dobro spavao ove subotnje noći. Shvaćao je da je svijet bio preplavljen fizičkim bolestima i materijalnim teškoćama i uviđao je veliku opasnost toga što je često bio ponukan posvetiti toliko vremena brizi o bolesnim i unesrećenim, da je na ovaj način njegov rad na ostvarenju misije utemeljenja duhovnog kraljevstva u ljudskim srcima bio poremećen ili ako ništa drugo podređen službi fizičkim problemima. Zbog ovih i sličnih misli koje su okupirale Isusov um ove noći, u nedjelju je ustao prije zore i sam otišao na jedno od svojih omiljenih mjesta kako bi stupio u duhovnu zajednicu sa svojim Ocem. Isus se molio za mudrost i sposobnost pravilne procjene situacije kako bi se zahvaljujući njima znao oduprijeti spoju svoje ljudske suosjećajnosti i božanske milosti da tako upravljaju njegovim emocijama kad god bi se našao suočen s ljudskim patnjama da bi ga ovo navelo da posveti svo raspoloživo vrijeme fizičkom ozdravljenju nauštrb duhovnog učenja. Premda nije želio u cjelosti obustaviti službu unesrećenima, znao je da mu je bilo preče posvetiti se bitnijem radu duhovnog učenja i religiozne obuke.

Isus je toliko puta otišao u brda da se tu nasamo pomoli zbog toga što nisu imali privatnih soba prigodnih za osobnu molitvu.

Petar nije mogao spavati ove noći; tako da je ustao vrlo, vrlo rano, nedugo nakon što je Isus otišao u molitvu, te je probudio Jakova i Ivana i zajedno su otišli u potragu za svojim učiteljem. Nakon više od sat vremena našli su Isusa i tražili su da im objasni razloge za svoje čudno ponašanje. Željeli su znati zašto je bio naizgled uznemiren veličanstvenim izlivanjem duha ozdravljenja kad su ljudi bili presrećni, a njegovi apostoli radosni.

Kroz više od četiri sata Isus je pokušao objasniti ovoj trojici apostola što se dogodilo. Poučio ih je o onome što se dogodilo i objasnio im opasnosti koje su prijetile od takvih ispoljenja. Isus im je u povjerenju rekao zašto se došao nasamo moliti. Nastojao je objasniti svojim osobnim suradnicima istinske razloge zbog kojih nije bilo moguće izgraditi Očevo kraljevstvo na čudima i na fizičkom ozdravljenju. Ali oni nisu mogli shvatiti njegova učenja.

U međuvremenu, rano u nedjelju ujutro, oko Zebedejeve su se kuće počele skupljati mase oboljelih duša praćene brojnim radoznalim promatračima. Tražili su da vide Isusa. Andrija i apostoli su bili toliko zbunjeni da, dok se Šimun Revnitelj obratio masama, Andrija je u pratnji nekoliko suradnika otišao u potragu za Isusom. Kad je Andrija našao Isusa u pratnji trojice apostola, rekao je: "Učitelju, zašto nas ostavljaš same s masama? Vidi, svi te ljudi traže; nikada prije nije toliki broj ljudi tražio tvoja učenja. Kuća je opkoljena ljudima koji su došli izbliza i izdaleka zbog tvojih veličanstvenih djela. Hoćeš li se vratiti s nama kako bi ih ozdravio?"

When Jesus heard this, he answered: "Andrew, have I not taught you and these others that my mission on earth is the revelation of the Father, and my message the proclamation of the kingdom of heaven? How is it, then, that you would have me turn aside from my work for the gratification of the curious and for the satisfaction of those who seek for signs and wonders? Have we not been among these people all these months, and have they flocked in multitudes to hear the good news of the kingdom? Why have they now come to besiege us? Is it not because of the healing of their physical bodies rather than as a result of the reception of spiritual truth for the salvation of their souls? When men are attracted to us because of extraordinary manifestations, many of them come seeking not for truth and salvation but rather in quest of healing for their physical ailments and to secure deliverance from their material difficulties.

"All this time I have been in Capernaum, and both in the synagogue and by the seaside have I proclaimed the good news of the kingdom to all who had ears to hear and hearts to receive the truth. It is not the will of my Father that I should return with you to cater to these curious ones and to become occupied with the ministry of things physical to the exclusion of the spiritual. I have ordained you to preach the gospel and minister to the sick, but I must not become engrossed in healing to the exclusion of my teaching. No, Andrew, I will not return with you. Go and tell the people to believe in that which we have taught them and to rejoice in the liberty of the sons of God, and make ready for our departure for the other cities of Galilee, where the way has already been prepared for the preaching of the good tidings of the kingdom. It was for this purpose that I came forth from the Father. Go, then, and prepare for our immediate departure while I here await your return."

When Jesus had spoken, Andrew and his fellow apostles sorrowfully made their way back to Zebedee's house, dismissed the assembled multitude, and quickly made ready for the journey as Jesus had directed. And so, on the afternoon of Sunday, January 18, A.D. 28, Jesus and the apostles started out upon their first really public and open preaching tour of the cities of Galilee. On this first tour they preached the gospel of the kingdom in many cities, but they did not visit Nazareth.

That Sunday afternoon, shortly after Jesus and his apostles had left for Rimmon, his brothers James and Jude came to see him, calling at Zebedee's house. About noon of that day Jude had sought out his brother James and insisted that they go to Jesus. By the time James consented to go with Jude, Jesus had already departed.

The apostles were loath to leave the great interest which had been aroused at Capernaum. Peter calculated that no less than one thousand believers could have been baptized into the kingdom. Jesus

Kad je Isus čuo ove riječi, rekao je: "Andrija, zar nisam poučio i tebe kao i mnoge druge da se moja misija na zemlji sastoji u otkrivenju Oca i da je moja poruka proglašenje nebeskog kraljevstva? Kako je onda moguće da me hoćeš odvratiti od mog rada kako bi udovoljio radoznalim i kako bi udovoljio onima koji traže znakove i čuda? Zar nismo bili među ovim ljudima već više mjeseci i jesu li došli u velikom broju da čuju radosne vijesti kraljevstva? Zašto su nas sada došli opsjedati? Zar nisu došli radi ozdravljenja svojih fizičkih tijela, a ne zahvaljujući primitku duhovne istine u cilju spasenja svojih duša? Kad nam ljudi pridju zbog nesvakidašnjih djela, mnogi od njih dolaze ne tražeći istinu i spasenje, već prije tražeći ozdravljenje svojih fizičkih bolesti i izručenje od svojih materijalnih teškoća.

"Cijelo vrijeme koje sam proveo u Kafarnaumu, kako u sinagogi tako i na obali mora, proglašavao sam radosne vijesti kraljevstva svima koji su imali uši da čuju i srca da prime istinu. Nije volja moga Oca da se vratim s vama kako bih udovoljio radoznalost ljudi i posvetio se ozdravljenju fizičkih bolesti na štetu duhovnih učenja. Postavio sam vas kao svoje apostole kako bi propovijedali evanđelje i obavljali službu u korist bolesnih, ali ja se ne smijem posvetiti ozdravljenju na štetu mojih učenja. Ne, Andrija, neću se vratiti s tobom. Idi i reci narodu da vjeruju u ono čemu smo ih učili i da uživaju u slobodi koju im donosi status sinova Boga, a mi da se spremimo na put u druge gradove Galileje gdje je staza pripravljena za promicanje radosne vijesti kraljevstva. Zboga ovoga sam došao od Oca. Idite, onda, i spremite se da smjesta krenemo da put dok ja ovdje čekam na vaš povratak."

Kad je Isus završio, Andrija i njegovi bližnji apostoli su se tužnih lica vratili do Zebedejeve kuće, otpustili mase i brzo se spremili na put kako im je Isus rekao. I tako su u subotu 18 siječnja 28 godine p.K., Isus i apostoli krenuli na svoju prvu istinski javnu i otvorenu turneju poučavanja po gradovima Galileje. Na ovoj su prvoj turneji propovijedali u mnogim gradovima, ali nisu posjetili Nazaret.

U nedjelju poslije podne, nedugo nakon što su Isus i apostoli krenuli prema Rimonu, stigli su njegova braća Jakov i Juda koji su ga došli tražiti u Zebedejevoj kući. Otprilike u podne istoga dana Juda je potražio svog brata Jakova i insistirao da odu posjetiti Isusa. U trenutku kad je Jakov pristao poći s Judom, Isus je već bio na putu.

Apostolima je bilo nemilo napustiti veliko zanimanje masa u Kafarnaumu. Petar je računao da je u kraljevstvo mogao krstiti više od tisuću vjernika. Isus ih je strpljivo saslušao, ali se nije pristao vratiti.

listened to them patiently, but he would not consent to return. Silence prevailed for a season, and then Thomas addressed his fellow apostles, saying: "Let's go! The Master has spoken. No matter if we cannot fully comprehend the mysteries of the kingdom of heaven, of one thing we are certain: We follow a teacher who seeks no glory for himself." And reluctantly they went forth to preach the good tidings in the cities of Galilee.

Neko vrijeme je vladala tišina, a onda se Tomo obratio svojim bližnjim apostolima govoreći: "Idemo! Učitelj je rekao što je imao reći. Nije bitno što mi nismo u stanju potpuno shvatiti tajne nebeskog kraljevstva, u jedno možemo biti sigurni: Idemo za učiteljem koji ne traži slavu za sebe." I nerado su krenuli propovijedati radosne vijesti po gradovima Galileje.