

From May 3 to October 3, A.D. 28, Jesus and the apostolic party were in residence at the Zebedee home at Bethsaida. Throughout this five months' period of the dry season an enormous camp was maintained by the seaside near the Zebedee residence, which had been greatly enlarged to accommodate the growing family of Jesus. This seaside camp, occupied by an ever-changing population of truth seekers, healing candidates, and curiosity devotees, numbered from five hundred to fifteen hundred. This tented city was under the general supervision of David Zebedee, assisted by the Alpheus twins. The encampment was a model in order and sanitation as well as in its general administration. The sick of different types were segregated and were under the supervision of a believer physician, a Syrian named Elman.

Throughout this period the apostles would go fishing at least one day a week, selling their catch to David for consumption by the seaside encampment. The funds thus received were turned over to the group treasury. The twelve were permitted to spend one week out of each month with their families or friends.

While Andrew continued in general charge of the apostolic activities, Peter was in full charge of the school of the evangelists. The apostles all did their share in teaching groups of evangelists each forenoon, and both teachers and pupils taught the people during the afternoons. After the evening meal, five nights a week, the apostles conducted question classes for the benefit of the evangelists. Once a week Jesus presided at this question hour, answering the holdover questions from previous sessions.

In five months several thousand came and went at this encampment. Interested persons from every part of the Roman Empire and from the lands east of the Euphrates were in frequent attendance. This was the longest settled and well-organized period of the Master's teaching. Jesus' immediate family spent most of this time at either Nazareth or Cana.

The encampment was not conducted as a community of common interests, as was the apostolic family. David Zebedee managed this large tent city so that it became a self-sustaining enterprise, notwithstanding that no one was ever turned away. This ever-changing camp was an indispensable feature of Peter's evangelistic training school.

1. A NEW SCHOOL OF THE PROPHETS

Peter, James, and Andrew were the committee designated by Jesus to pass upon applicants for admission to the school of evangelists. All the races and nationalities of the Roman world and the East, as far as India, were represented among the students in this new school of the prophets. This school was conducted on

Od 3. svibnja do 3. listopada 28. godine N.E., Isus i apostoli su se zadržali u Zebedejevoj kući u Betsaidi. Kako je ovih pet mjeseci pripadalo suhom razdoblju godine, veliki je tabor podignut blizu obale nedaleko od Zebedejeve kuće koja je također proširena kako bi mogla primiti Isusovu rastuću obitelj. U ovaj su tabor na obali mora neprestano dolazili i odlazili tragatelji za istinom, ljudi koji su tražili ozdravljenje i radoznali promatrači – sve u svemu između pet stotina i tisuću i pol ljudi. Ovaj se utaboreni grad nalazio pod updom Davida Zebedeja i njegovih pomoćnika, Alfejevih blizanaca. Tabor je bio pravi uzor u pogledu urednosti, sanitacije, kao i opće administracije. Oboljeli su bili odvojeni po vrsti bolesti i bili su pod nadzorom doktora iz Sirije po imenu Elman.

Apostoli su u ovom razdoblju išli u ribu najmanje jednom tjedno, te su prodavali ulove Davidu koji je njima hranio narod u taboru. Ovako zarađeni novac je zatim postajao dijelom apostolske uštedevine. Dvanaestorci je bilo dopušteno provesti tjedan dana svakog mjeseca sa svojim obiteljima i prijateljima.

Dok je Andrija nastavio djelovati kao opći upravitelj apostolskih aktivnosti, Petar je nadgledao pouku evangelista. Apostoli su svakog prijedpodneva sudjelovali u njihovoj pouci, dok su učitelji i učenici zajedno poučavali narod svakog poslijepodneva. Poslije večernjeg obroka pet noći u tjednu, apostoli su odgovarali na pitanja evangelista. Jednom tjedno Isus je predsjedavao ovom sjednicom, gdje je odgovarao na pitanja koja nisu razjašnjena na prijašnjim skupovima.

Za ovih pet mjeseci, kroz tabor je došlo i prošlo više tisuća ljudi. Zainteresirane osobe iz svih dijelova Rimske Imperije kao i zemalja istočno od Eufrata su bile česti sudionici ovih predavanja. Bio je to najdulji organizirani i koordinirani period Učiteljevog djelovanja. Isusova neposredna obitelj je provela najveći dio ovog vremena u Kani i Nazaretu.

Tabor nije bio organiziran kao komuna ili zajednički interes, kao što je to bio slučaj sa apostolskom obitelji. Pod upravom Davida Zebedejevog, tabor je djelovao kao samostalno poduzeće, unatoč tome što nikada nikome nisu odbili pomoći. Ovaj je tabor u koji su neprestano jedni dolazili a drugi odlazili postao nerazdvojn timer dijelom Petrove škole posvećene obuci evangelista.

1. NOVA ŠKOLA ZA POUKU PROROKA

Isus je postaio Petra, Jakova i Andriju kao odbor za odabir novih aplikanata za apostolsku školu. Sve rase i nacionalnosti iz cijelog Rimskog svijeta kao i sa Istoka sve do Indije, su bile zastupljene među učenicima ove nove škole za obuku proroka. Škola je

the plan of learning and doing. What the students learned during the forenoon they taught to the assembly by the seaside during the afternoon. After supper they informally discussed both the learning of the forenoon and the teaching of the afternoon.

Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. Though they all taught the same truth, each apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom, unfaithfully harmonizing and co-ordinating these many and divergent views of the gospel at his weekly question hours. Notwithstanding this great degree of personal liberty in matters of teaching, Simon Peter tended to dominate the theology of the school of evangelists. Next to Peter, James Zebedee exerted the greatest personal influence.

The one hundred and more evangelists trained during this five months by the seaside represented the material from which (excepting Abner and John's apostles) the later seventy gospel teachers and preachers were drawn. The school of evangelists did not have everything in common to the same degree as did the twelve.

These evangelists, though they taught and preached the gospel, did not baptize believers until after they were later ordained and commissioned by Jesus as the seventy messengers of the kingdom. Only seven of the large number healed at the sundown scene at this place were to be found among these evangelistic students. The nobleman's son of Capernaum was one of those trained for gospel service in Peter's school.

2. THE BETHSAIDA HOSPITAL

In connection with the seaside encampment, Elman, the Syrian physician, with the assistance of a corps of twenty-five young women and twelve men, organized and conducted for four months what should be regarded as the kingdom's first hospital. At this infirmary, located a short distance to the south of the main tented city, they treated the sick in accordance with all known material methods as well as by the spiritual practices of prayer and faith encouragement. Jesus visited the sick of this encampment not less than three times a week and made personal contact with each sufferer. As far as we know, no so-called miracles of supernatural healing occurred among the one thousand afflicted and ailing persons who went away from this infirmary improved or cured. However, the vast majority of these benefited individuals ceased not to proclaim that Jesus had healed them.

organizirana na temeljima ideje učenja i djelovanja. To što su učenici imali priliku naučiti ujutro, oni su predavali okupljenima poslijepodne. Poslije večere su neformalno raspravljali jutarnje lekcije kao i poslijepodnevno predavanje.

Svaki apostolski učitelj je predavao svoju verziju Radosne vijesti o kraljevstvu. Nisu pokušavali poučavati na isti način; nisu primjenjivali bilo kakvu standardiziranu ili dogmatiziranu formulu teoloških doktrina. Dok su svi poučavali istu istinu, svaki je apostol predočio svoje osobno tumačenje Učiteljevih učenja. Isus je podržavao ovo predočenje raznolikosti osobnog iskustva po pitanju kraljevstva, dok je sam nastojao harmonizirati i koordinirati ove raznolike poglede o pitanju Radosne vijesti prilikom svih tjednih predavanja. Unatoč ovako visokom stupnju osobne slobode u pogledu pouke, Šimun Petar je dominirao nad teologijom evagelističke škole. Pored Petra, Jakov je ispoljio najveći osobni utjecaj.

Više od stotinu evangelista koji su prošli procesom obuke tijekom ovih pet mjeseci na obali mora predstavljaju materijal iz kojeg je (sa izuzetkom Abnera i Ivanovih apostola) kasnije izniklo sedamdeset učitelja evanđelja. Ova škola nije dijelila imovinu i druge stvari kako je to bio slučaj sa dvanaesticom apostola.

Ovi evangelisti, premda su poučavali Radosnu vijest, nisu krstili vjernike sve dok kasnije nisu službeno postavljeni na dužnost i zaređeni kao sedamdeset glasnika kraljevstva. Jedino su sedmorica od ove velike grupe evangelista-učenika bili ozdravljeni prilikom jutarnjeg ozdravljanja. Sin plemića iz Kafarnauma je bio među učenicima koji su obučeni u Petrovoj školi.

2. BOLNICA U BETSAIDI

U vezi s taborom na obali mora, sirijski doktor Elman je organizirao i u suradnji sa dvedeset pet djevojaka i dvanaest mladića, četiri mjeseca održavao ustanovu koja se može smatrati prvom bolnicom koja je podignuta u okviru rada na proširenju kraljevstva. U ovoj ustanovi koja je bila smještena južno od glavnog tabora, liječili su bolesnike u skladu sa svim poznatim materijalnim metodama i duhovnim vještinama molitve i poziva na vjeru. Isus je posjećivao bolesnike u ovom taboru ništa manje nego tri put tjedno i prijateljski se odnosio prema svakom napaćenom bolesniku. Koliko nam je poznato ovom prilikom se nisu odigrala bilo kakva nadnaravna ozdravljenja među tisuću oboljelih i onemoćalih osoba koje su napustile ovu bolnicu bilo potpuno zdrave ili boljeg zdravlja nego što su tu došle. Velika većina osoba koje su ovdje ozdravljene nastavile su proglašavati da ih je Isus ozdravio.

Many of the cures effected by Jesus in connection with his ministry in behalf of Elman's patients did, indeed, appear to resemble the working of miracles, but we were instructed that they were only just such transformations of mind and spirit as may occur in the experience of expectant and faith-dominated persons who are under the immediate and inspirational influence of a strong, positive, and beneficent personality whose ministry banishes fear and destroys anxiety.

Elman and his associates endeavored to teach the truth to these sick ones concerning the "possession of evil spirits," but they met with little success. The belief that physical sickness and mental derangement could be caused by the dwelling of a so-called unclean spirit in the mind or body of the afflicted person was well-nigh universal.

In all his contact with the sick and afflicted, when it came to the technique of treatment or the revelation of the unknown causes of disease, Jesus did not disregard the instructions of his Paradise brother, Immanuel, given ere he embarked upon the venture of the Urantia incarnation. Notwithstanding this, those who ministered to the sick learned many helpful lessons by observing the manner in which Jesus inspired the faith and confidence of the sick and suffering.

The camp disbanded a short time before the season for the increase in chills and fever drew on.

3. THE FATHER'S BUSINESS

Throughout this period Jesus conducted public services at the encampment less than a dozen times and spoke only once in the Capernaum synagogue, the second Sabbath before their departure with the newly trained evangelists upon their second public preaching tour of Galilee.

Not since his baptism had the Master been so much alone as during this period of the evangelists' training encampment at Bethsaida. Whenever any one of the apostles ventured to ask Jesus why he was absent so much from their midst, he would invariably answer that he was "about the Father's business."

During these periods of absence, Jesus was accompanied by only two of the apostles. He had released Peter, James, and John temporarily from their assignment as his personal companions that they might also participate in the work of training the new evangelistic candidates, numbering more than one hundred. When the Master desired to go to the hills about the Father's business, he would summon to accompany him any two of the apostles who might be at liberty. In this way each of the twelve enjoyed an opportunity for close association and intimate contact with Jesus.

Veliki broj ozdravljenja koja je Isus izveo u vezi sa ovom službom Elmanovim pacijentima jeste, ustvari, djelovao čudesnim, ali nama je rečeno da se tu jedino radi o preobražajima uma i duha koji se događaju u iskustvu osoba punih vjere i nade koje kao takve dođu pod neposredni utjecaj i prime nadahnuće od snažne, pozitivne i blagonaklone osobe čija blizina uništava svaku tjeskobu i strah.

Elman i njegovi suradnici su nastojali poučavati istinu ovim bolesnicima u vezi "opsjednutosti zlim duhovima," ali su pri tome imali malo uspjeha. Naišli su na gotovo univerzalno verovanje da fizička bolest i menatlni poremećaji moraju biti izazvani djelovanjem takozvanih nečistih duhova u umu i tijelu oboljele osobe.

Pri svom kontaktu sa bolesnim i napaćenim osobama, kad se radilo o vještini tretmana ili otkrivenju nepoznatih uzroka bolesti, Isus se držao savjeta svog rajskog brata Emanuela, koji je primio prije nego što će krenuti na misiju utjelovljenja na Uranitji. Unatoč tome, osoblje koje je pazilo bolesnike imalo je priliku naučiti mnoge vrijedne lekcije posmatrajući način na koji je Isus unosio vjeru i pouzdanje u bolesne i napaćene ljude.

Tabor je zatvoren nedugo prije kišne sezone koja obično sa sobom donosi gripu i groznicu.

3. BAVLJENJE OČEVIM POSLOM

Isus je tijekom ovog razdoblja održao desetak javnih predavanja u različitim taborima dok je samo jednom govorio u kafarnaumskoj sinagogi, uoči druge subote prije nego što će krenuti na put sa novoobučenim evangelistima prilikom njihove druge javne turneje po gradovima i selima Galileje.

Sve od krštenja, Učitelj nije proveo toliko vremena nasamo koliko je to učinio za ovog razdoblja obuke evangelista u taboru u Betsaidi. Kad god je bilo koji apostol izišao da upita Isusa zašto nije prisutvovao njihovim sastancima, Isus je imao samo jedan odgovor, da se "bavio Očevim poslom."

Za ovih razdoblja osame, Isus je provodio vrijeme u pratnji jedino dvojice apostola. Privremeno je oslobodio Petra, Jakova i Ivana sa pozicije svojih osobnih pratitelja kako bi se mogli posvetiti radu na obuci više od stotinu novih kandidata za zbor evangelista. Kad je namjeravao ići u brda kako bi se nasamo posvetio "Očevom poslu," sa sobom bi poveo bilo koja dva apostola koji su bili slobodni. Na ovaj je način svaki od dvanestorice uživao priliku da provede vrijeme u bliskoj osobnoj vezi i intimnom kontaktu sa Isusom.

It has not been revealed for the purposes of this record, but we have been led to infer that the Master, during many of these solitary seasons in the hills, was in direct and executive association with many of his chief directors of universe affairs. Ever since about the time of his baptism this incarnated Sovereign of our universe had become increasingly and consciously active in the direction of certain phases of universe administration. And we have always held the opinion that, in some way not revealed to his immediate associates, during these weeks of decreased participation in the affairs of earth he was engaged in the direction of those high spirit intelligences who were charged with the running of a vast universe, and that the human Jesus chose to designate such activities on his part as being "about his Father's business."

Many times, when Jesus was alone for hours, but when two of his apostles were near by, they observed his features undergo rapid and multitudinous changes, although they heard him speak no words. Neither did they observe any visible manifestation of celestial beings who might have been in communication with their Master, such as some of them did witness on a subsequent occasion.

4. EVIL, SIN, AND INIQUITY

It was the habit of Jesus two evenings each week to hold special converse with individuals who desired to talk with him, in a certain secluded and sheltered corner of the Zebedee garden. At one of these evening conversations in private Thomas asked the Master this question: "Why is it necessary for men to be born of the spirit in order to enter the kingdom? Is rebirth necessary to escape the control of the evil one? Master, what is evil?" When Jesus heard these questions, he said to Thomas:

"Do not make the mistake of confusing evil with the evil one, more correctly the iniquitous one. He whom you call the evil one is the son of self-love, the high administrator who knowingly went into deliberate rebellion against the rule of my Father and his loyal Sons. But I have already vanquished these sinful rebels. Make clear in your mind these different attitudes toward the Father and his universe. Never forget these laws of relation to the Father's will:

"Evil is the unconscious or unintended transgression of the divine law, the Father's will. Evil is likewise the measure of the imperfectness of obedience to the Father's will.

"Sin is the conscious, knowing, and deliberate transgression of the divine law, the Father's will. Sin is the measure of unwillingness to be divinely led and spiritually directed.

Dok nam to nije obznanjeno u cilju ovog otkrivenja, došli smo do zaključka da je Učitelj za vrijeme ovih samotnih časova koje je proveo u brdima bio u neposrednoj i službenoj vezi sa mnogim od svojih glavnih izvršitelja kozmičkih poslova. Od krštenja, ovaj je utjelovljeni Upravitelj našeg svemira postao sve više svjestan i aktivan u pogledu određenih faza kozmičke administracije. I uvijek smo se držali mišljenja da je na neki način koji nije bio poznat njegovim suradnicima, za vrijeme ovih tjedana umanjenog sudjelovanja u poslovima ovoga svijeta, preuzeo upravu nad visokim inteligencijama duha koje izvršavaju poslove prostranog svemira i da je ljudska satrana Isusa jednostavno označila sve takve aktivnosti kao "bavljenje Očevim poslom."

Često, kad je Isus provodio više sati nasamo dok su dvojica apostola bili u blizini, imali su priliku vidjeti kako mnoge brze i složene promjene prelaze preko njegovog lica, premda nije izgovarao ni riječi. Također nisu vidjeli bilo kakvu manifestaciju nebeskih bića koja su razgovarala sa Učiteljem, kakvu su neki vidjeli jednom kasnijom prilikom.

4. ZLO, GRIJEH I POKVARENOST

Isus je imao običaj rezervirati dvije večeri svakoga tjedna i dati priliku da mu se obrate osobe koje su s njim željele razgovarati u određenom odvojenom i privatnom dijelu Zebedejevog vrta. Prilikom jednog od ovih večernjih razgovora, Tomo je upitao Učitelja: "Zašto je bitno da se ljudi ponovo rode kako bi ušli u kraljevstvo? Je li ovo način da se izbjegne od utjecaja zlog? Učitelju, kakvo je značenje koncepta zla?" Kad je Isus čuo ova pitanja, odgovorio je Tomi:

"Čuvaj se ove greške: nemoj brkati zlo sa zlotvorom ili preciznije sa pokvarenjakom. Taj koga nazivaš zlim je plod umišljenosti, visoki službenik koji se svjesno i s predumišljajem pobunio protiv moga Oca i njegovih vjernih Sinova. A ja sam već porazio ove grešne pobunjenike. Neka vam bude jasno da svijetom vladaju različiti stavovi prema Ocu i njegovom svemiru. Ne zaboravite sljedeće zakone otkrivenja Očeve volje:

"Zlo je nesvjesno ili nenamjerno kršenje božanskog zakona, Očeve volje. Zlo je također mjera nesavršenosti u povanovanju Očevoj volji.

"Zlo je svjesno, namjerno i promišljeno kršenje božanskog zakona, Očeve volje. Zlo je mjera opiranja božanskoj upravi i duhovnom vodstvu.

"Iniquity is the willful, determined, and persistent transgression of the divine law, the Father's will. Iniquity is the measure of the continued rejection of the Father's loving plan of personality survival and the Sons' merciful ministry of salvation.

"By nature, before the rebirth of the spirit, mortal man is subject to inherent evil tendencies, but such natural imperfections of behavior are neither sin nor iniquity. Mortal man is just beginning his long ascent to the perfection of the Father in Paradise. To be imperfect or partial in natural endowment is not sinful. Man is indeed subject to evil, but he is in no sense the child of the evil one unless he has knowingly and deliberately chosen the paths of sin and the life of iniquity. Evil is inherent in the natural order of this world, but sin is an attitude of conscious rebellion which was brought to this world by those who fell from spiritual light into gross darkness.

"You are confused, Thomas, by the doctrines of the Greeks and the errors of the Persians. You do not understand the relationships of evil and sin because you view mankind as beginning on earth with a perfect Adam and rapidly degenerating, through sin, to man's present deplorable estate. But why do you refuse to comprehend the meaning of the record which discloses how Cain, the son of Adam, went over into the land of Nod and there got himself a wife? And why do you refuse to interpret the meaning of the record which portrays the sons of God finding wives for themselves among the daughters of men?

"Men are, indeed, by nature evil, but not necessarily sinful. The new birth -- the baptism of the spirit -- is essential to deliverance from evil and necessary for entrance into the kingdom of heaven, but none of this detracts from the fact that man is the son of God. Neither does this inherent presence of potential evil mean that man is in some mysterious way estranged from the Father in heaven so that, as an alien, foreigner, or stepchild, he must in some manner seek for legal adoption by the Father. All such notions are born, first, of your misunderstanding of the Father and, second, of your ignorance of the origin, nature, and destiny of man.

"The Greeks and others have taught you that man is descending from godly perfection steadily down toward oblivion or destruction; I have come to show that man, by entrance into the kingdom, is ascending certainly and surely up to God and divine perfection. Any being who in any manner falls short of the divine and spiritual ideals of the eternal Father's will is potentially evil, but such beings are in no sense sinful, much less iniquitous.

"Thomas, have you not read about this in the Scriptures, where it is written: 'You are the children of the Lord your God.' 'I will be his Father and he shall be my son.' 'I have chosen him to be my son -- I will be

"Pokvarenost je namjerno, odlučno i ustrajno kršenje božanskog zakona, Očeve volje. Pokvarenost je mjera ustrajnog odbijanja Očevog plana ljubavi i preživljavanja ličnosti i Sino ve milostive službe spasenja.

"Po svojoj prirodi, prije novog rođenja u duhu, smrtni čovjek je predmet unutarnjih sklonosti prema zlu, ali ovakva prirodna nesavršenstva u ponašnju sama po sebi nisu ni zlo niti pokvarenost. Smrtni čovjek tek započinje svoj dugi uspon prema savršenstvu Oca koji je na Raju. Nesavršenstvo i necjelovitost u prirodnom obdarenju nisu zlo. Točno je da čovjek može podleći zlu, ali on niti slučajno nije dijete zla ako sam svjesno i namjerno ne odabere put zla i život pokvarenosti. Zlo je sastavni dio prirodnog reda ovog svijeta, dok je grijeh stvar svjesne pobune koju su na ovaj svijet donijeli oni koji su pali sa duhovnog svjetla u najdublju tamu.

"Ti, Tomo, brkaš naša učenja sa doktrinama Grka i zabludama Perzijanaca. Ne razumiješ odnos između zla i grijeha zato što vjeruješ da je ljudski rod započeo život na zemlji sa savršenim Adamom i da je zahvaljujući grijehu sve brže deteriorirao do čovjekovog današnjeg statusa. Ali zašto ne želiš shvatiti značenje spisa koji govori kako je Kajin, sin Adamov, otišao u zemlju Nod da si nađe ženu? Zašto ne želite ispravno protumačiti značenje zapisa koji kaže da su sinovi Božji uzeli sebi za žene kćeri ljudske?

"Ljudi su, dakle, po prirodi zli, ali to ne znači da su grešni. Novo rođenje – krštenje duhom – predstavlja bitan dio izručenja od zla i ulaska u nebesko kraljevstvo, ali ovo ne umanjuje istinu da je čovjek sin Boga. Niti ovo unutarnje obdarenje potencijalnim zlom znači da je čovjek na neki čudesan način udaljen od Oca na nebu tako da kao stranac, tuđin ili siročić mora tražiti da ga Otac zakonski usvoji. Sve ovakve ideje vuku porijeklo, prvo, od vaših zabluda u vezi prirode Oca a, drugo, od vašeg nepoznavanja izvora, prirode i sudbine ljudskih bića.

"Grci i drugi narodi su učili da čovjek vuče porijeklo od božanskog savršenstva sa kojeg spada u zaborav i uništenje; ja sam došao da pokažem da čovjek, ulaskom u kraljevstvo, sigurno i bezbjedno uzlazi do Boga i božanskog savršenstva. Potencijalno zlo vrijeba u svakom biću koje se na bilo koji način pokaže nedoraslim u božanskim i duhovnim idealima volje vječnog Oca, dok takvo biće nije na bilo koji način grešno, a još manje pokvareno.

"Tomo, zar nisi čitao o ovome u Spisima gdje piše: 'Vi ste djeca Boga Višnjega.' 'Ja ću njemu biti Otac, a on će meni biti sin.' 'Ja sam njega izabrao sebi za sina – ja ću mu biti Otac.' Dovedite moje

his Father.' 'Bring my sons from far and my daughters from the ends of the earth; even every one who is called by my name, for I have created them for my glory.' 'You are the sons of the living God.' 'They who have the spirit of God are indeed the sons of God.' While there is a material part of the human father in the natural child, there is a spiritual part of the heavenly Father in every faithful son of the kingdom."

All this and much more Jesus said to Thomas, and much of it the apostle comprehended, although Jesus admonished him to "speak not to the others concerning these matters until after I shall have returned to the Father." And Thomas did not mention this interview until after the Master had departed from this world.

5. THE PURPOSE OF AFFLICTION

At another of these private interviews in the garden Nathaniel asked Jesus: "Master, though I am beginning to understand why you refuse to practice healing indiscriminately, I am still at a loss to understand why the loving Father in heaven permits so many of his children on earth to suffer so many afflictions." The Master answered Nathaniel, saying:

"Nathaniel, you and many others are thus perplexed because you do not comprehend how the natural order of this world has been so many times upset by the sinful adventures of certain rebellious traitors to the Father's will. And I have come to make a beginning of setting these things in order. But many ages will be required to restore this part of the universe to former paths and thus release the children of men from the extra burdens of sin and rebellion. The presence of evil alone is sufficient test for the ascension of man -- sin is not essential to survival.

"But, my son, you should know that the Father does not purposely afflict his children. Man brings down upon himself unnecessary affliction as a result of his persistent refusal to walk in the better ways of the divine will. Affliction is potential in evil, but much of it has been produced by sin and iniquity. Many unusual events have transpired on this world, and it is not strange that all thinking men should be perplexed by the scenes of suffering and affliction which they witness. But of one thing you may be sure: The Father does not send affliction as an arbitrary punishment for wrongdoing. The imperfections and handicaps of evil are inherent; the penalties of sin are inevitable; the destroying consequences of iniquity are inexorable. Man should not blame God for those afflictions which are the natural result of the life which he chooses to live; neither should man complain of those experiences which are a part of life as it is lived on this world. It is the Father's will that mortal man should work persistently and consistently toward the betterment of his estate on earth. Intelligent application would enable man to overcome much of his earthly misery.

sinove izdaleka i kćerke sa krajeva zemlje; svakoga koji se zove po momu imenu, jer ja ih stvorih sebi na slavu.' 'Vi ste sinovi živućeg Boga.' 'Oni koji imaju duh Boga uistinu su sinovi Boga.' Kao što u ljudskom djetetu postoji materijalni dio čovjeka-oca, tako u svakom sinu koji ima vjeru u kraljevstvo postoji duhovni dio nebeskog Oca."

Sve ovo i daleko više Isus je rekao Tomi i ovaj je razumio velik dio Isusovog govora, premda ga je Isus opomenuo da "ne govori drugima o ovim pitanjima sve dok se ja ne vratim Ocu." Tomo nije pominjao ovaj razgovor sve dok Učitelj nije napustio ovaj svijet.

5. SMISAO NEVOLJA

Prilikom drugog osobnog razgovora u vrtu Natanije je pitao Isusa: "Učitelju, premda počinjem shvaćati zašto ne želiš dati ozdravljenje svima u svakoj situaciji, još nisam u stanju shvatiti zašto Otac na nebu koji je pun ljubavi dopušta da tako veliki broj njegove djece na zemlji pati od tolikih bolesti." Učitelj je odgovorio Nataniju:

"Natanije, ti i mnogi drugi doživljavate zbunjenost u ovom pogledu jer ne razumijete kako je prirodni red ovog svijeta toliko puta uneređen grešnim pustolovinama određenih pobunjenika, izdajnika Očeve volje. Ja sam došao kako bih započeo proces razjašnjenja ovih pitanja. Ali proći će mnoga stoljeća prije nego se ovaj dio svemira uspije vratiti svojim starim stazama i na taj način osloboditi djecu ljudi od dodatnih tereta grijeha i pobune. Sama prisutnost zla predstavlja dovoljan test za uspon čovjeka -- grijeh nije bitan u cilju preživljavanja smrti.

"Ali, moj sine, znaj da Otac nije taj koji namjerno stvara teškoće svojoj djeci. Čovjek navlači na sebe nepotrebne probleme kao rezultat upornog odbijanja boljeg puta božanske volje. Teškoće ulaze u sastav potencijala zla, ali veliki dio teškoća vuče porijeklo od grijeha i pokvarenosti. Na ovom svijetu su se dogodili mnogi nesvakidašnji događaji i nije čudo što su razboriti ljudi zbunjeni prizorom patnji i teškoća. Ali u jedno možete biti sigurni: Otac ne šalje teškoće kao arbitrarnu kaznu za nedjela. Nesavršenstva i nepotpunosti zla predstavljaju usađenu osobinu; kazne zla su neminovne; uništavajuće posljedice pokvarenosti su neumoljive. Čovjek ne treba kriviti Boga za one teškoće koje predstavljaju prirodni rezultat života koji sam bira; niti se čovjek treba tužiti radi onih iskustava koja predstavljaju normalan dio života kojim ljudi žive na ovom svijetu. Očeva je volja da smrtni čovjek treba da radi ustrajno i dosljedno u cilju poboljšanja svog statusa na zemlji. Intelligentnim odnosom prema radu i problemima čovjek može prevazići veliki broj svojih zemaljskih nevolja.

"Nathaniel, it is our mission to help men solve their spiritual problems and in this way to quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems. I know of your confusion as you have read the Scriptures. All too often there has prevailed a tendency to ascribe to God the responsibility for everything which ignorant man fails to understand. The Father is not personally responsible for all you may fail to comprehend. Do not doubt the love of the Father just because some just and wise law of his ordaining chances to afflict you because you have innocently or deliberately transgressed such a divine ordinance.

"But, Nathaniel, there is much in the Scriptures which would have instructed you if you had only read with discernment. Do you not remember that it is written: 'My son, despise not the chastening of the Lord; neither be weary of his correction, for whom the Lord loves he corrects, even as the father corrects the son in whom he takes delight.' 'The Lord does not afflict willingly.' 'Before I was afflicted, I went astray, but now do I keep the law. Affliction was good for me that I might thereby learn the divine statutes.' 'I know your sorrows. The eternal God is your refuge, while underneath are the everlasting arms.' 'The Lord also is a refuge for the oppressed, a haven of rest in times of trouble.' 'The Lord will strengthen him upon the bed of affliction; the Lord will not forget the sick.' 'As a father shows compassion for his children, so is the Lord compassionate to those who fear him. He knows your body; he remembers that you are dust.' 'He heals the brokenhearted and binds up their wounds.' 'He is the hope of the poor, the strength of the needy in his distress, a refuge from the storm, and a shadow from the devastating heat.' 'He gives power to the faint, and to them who have no might he increases strength.' 'A bruised reed shall he not break, and the smoking flax he will not quench.' 'When you pass through the waters of affliction, I will be with you, and when the rivers of adversity overflow you, I will not forsake you.' 'He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and to comfort all who mourn.' 'There is correction in suffering; affliction does not spring forth from the dust.'"

6. THE MISUNDERSTANDING OF SUFFERING -- DISCOURSE ON JOB

It was this same evening at Bethsaida that John also asked Jesus why so many apparently innocent people suffered from so many diseases and experienced so many afflictions. In answering John's questions, among many other things, the Master said:

"My son, you do not comprehend the meaning of adversity or the mission of suffering. Have you not read that masterpiece of Semitic literature -- the Scripture story of the afflictions of Job? Do you not recall how this wonderful parable begins with the recital of the material prosperity of the Lord's servant? You well remember that Job was blessed with children,

"Natanije, naša je misija da pomognemo ljudima da riješe svoje duhovne probleme i da na taj način osvježe i ožive svoj umni aparat da budu bolje pripravljeni za rješavanje svojih mnogostrukih materijalnih problema. Znam da si zbunjen zbog toga što čitaš Spise. Vrlo često prevladava tendencija da se Bogu pripiše odgovornost za djela neukih i pokvarenih ljudi koja čovjek nije u stanju razumjeti. Otac nije osobno odgovoran za sve što vi niste u stanju shvatiti. Nemojte sumnjati u Očevu ljubav samo zato što vam neki njegov pravedan i mudar zakon stvara teškoće zbog toga što ste bilo u neznanju ili s predumišljajem prekršili takvo božansko pravilo.

"Ali, Natanije, u Spisama se nalazi dosta toga što bi vas ispravno poučilo da ste ih pravilno protumačili. Sjećate se da tu piše: 'Sine moj, ne odbacuj Božje opomene i nemoj da ti omrzne njegov ukor. Jer koga Bog ljubi, onoga i kori, kao otac sina koga voli.' 'Jer samo nerado on rascvili čovjeka.' 'Prije nego bijeh ponižen, lutao sam, ali sada tvoju čuvam riječ. Ti si tako dobar i dobrostiv, nauči me pravilima svojim božanskim.' 'Vidio sam jade tvoje. Bog vječni tvoje je utočište, a na zemlji drevna njegova mišica.' 'Bog je tvrđava tlačenom, tvrđava spasa u danima tjeskobe.' 'Bog će ga okrijepiti na postelji boli, bolest mu okrenuti u snagu; Bog ne zaboravi bolesne.' 'Kako se Otac smiluje dječici, tako se Bog smiluje onima što ga se boje. Jer zna kako smo sazdani, spominje se da smo prašina.' 'On liječi one koji su srca skrušena i povija rane njihove.' 'On je utočište nevoljnom, utočište ubogom u nevolji; ti si skrovište od pljuska i od žege zaklon.' 'Umornome snagu vraća i jača nemoćnoga.' 'On ne lomi napuknutu trsku, niti gasi stijenj što tinja.' 'Kad preko vode prelaziš, s tobom sam; idi preko rijeke teškoća, neće te preplaviti.' 'Posla me da radosnu vijest donesem ubogima, da iscjelim srca slomljena; da zarobljenima navijestim slobodu i oslobođenje služnjevima.' 'On patnjama srca ispravlja; ne, opačina ne izbija iz zemlje niti nevolja iz tla može nići sama.'"

6. POGREŠNO TUMAČENJE PATNJE – RAZGOVOR NA TEMU JOBA

Iste ove večeri u Betsaidi Ivan upita Isusa zašto tako veliki broj naizgled nevinih ljudi pati od tolikih bolesti i doživljava tolike patnje. U odgovor na Ivanovo pitanje, Učitelj je između mnogih drugih stvari, rekao:

"Ti, moj sine, ne razumiješ smisao tegoba i poentu patnje. Zar nisi pročitao remek-djelo Semitske književnosti – poglavlje iz Spisa koje govori o Jobovim patnjama? Sjećaš se kako ova predivna parabola počinje s opisom materijalnog prosperiteta ovog Božjeg slugu? Sjeti se da je Job bio blažen sa mnogo djece, sa bogatstvom, dostojanstvom, ugledom,

wealth, dignity, position, health, and everything else which men value in this temporal life. According to the time-honored teachings of the children of Abraham such material prosperity was all-sufficient evidence of divine favor. But such material possessions and such temporal prosperity do not indicate God's favor. My Father in heaven loves the poor just as much as the rich; he is no respecter of persons.

"Although transgression of divine law is sooner or later followed by the harvest of punishment, while men certainly eventually do reap what they sow, still you should know that human suffering is not always a punishment for antecedent sin. Both Job and his friends failed to find the true answer for their perplexities. And with the light you now enjoy you would hardly assign to either Satan or God the parts they play in this unique parable. While Job did not, through suffering, find the resolution of his intellectual troubles or the solution of his philosophical difficulties, he did achieve great victories; even in the very face of the breakdown of his theological defenses he ascended to those spiritual heights where he could sincerely say, 'I abhor myself'; then was there granted him the salvation of a vision of God. So even through misunderstood suffering, Job ascended to the superhuman plane of moral understanding and spiritual insight. When the suffering servant obtains a vision of God, there follows a soul peace which passes all human understanding.

"The first of Job's friends, Eliphaz, exhorted the sufferer to exhibit in his afflictions the same fortitude he had prescribed for others during the days of his prosperity. Said this false comforter: 'Trust in your religion, Job; remember that it is the wicked and not the righteous who suffer. You must deserve this punishment, else you would not be afflicted. You well know that no man can be righteous in God's sight. You know that the wicked never really prosper. Anyway, man seems predestined to trouble, and perhaps the Lord is only chastising you for your own good.' No wonder poor Job failed to get much comfort from such an interpretation of the problem of human suffering.

"But the counsel of his second friend, Bildad, was even more depressing, notwithstanding its soundness from the standpoint of the then accepted theology. Said Bildad: 'God cannot be unjust. Your children must have been sinners since they perished; you must be in error, else you would not be so afflicted. And if you are really righteous, God will certainly deliver you from your afflictions. You should learn from the history of God's dealings with man that the Almighty destroys only the wicked.'

"And then you remember how Job replied to his friends, saying: 'I well know that God does not hear my cry for help. How can God be just and at the same time so utterly disregard my innocence? I am learning that I can get no satisfaction from appealing to the Almighty. Cannot you discern that God tolerates the

zdravljem i svim drugim što čovjek može smatrati vrijednim u svom zemaljskom životu. U skladu sa starim učenjima Abrahamove djece, ovakav materijalni prosperitet predstavlja dovoljan dokaz božanske naklonosti. Ali takvi materijalni posjedi i takav privremeni zemaljski prosperitet nisu dokazi božje naklonosti. Moj Otac na nebu voli siromašne kao i bogate; on nije pristran.

"Premda za kršenjem božanskog zakona prije ili kasnije slijedi kaznena žetva, pramda je sigurno da ono što čovjek sije to će i žeti, unatoč svemu tome trebate znati da ljudske patnje nisu uvijek kazna za učinjeni grijeh. Kako Job tako i njegovi prijatelji ne uspijevaju naći ispravan odgovor na svoja pitanja. I svojim novim znanjem istine, teško da možete pripisati bilo Sotoni ili Bogu uloge koje ova dva bića igraju u ovoj jedinstvenoj paraboli. Dok Job nije, putem patnje, našao riješenje svojih intelektualnih problema ili riješenje svojih filozofskih teškoća, ostvario je neke velike pobjede; unatoč potpunom raspadu svojih teoloških štitova, uspio se podići do duhovnih visina na kojima je mogao iskreno reći, 'Sve riječi svoje zato ja poričem;' zahvaljujući tome, mogao je primiti spasenje u viziji Boga. Tako, unatoč tome što je pogrešno razumio teoriju patnje, Job se uspeo do nadljudske razine moralnog razumijevanja i duhovnog uvida. Kada napaćeni sluga nađe viziju Boga, za ovim otkrićem slijedi duševni mir koji nadilazi svaki razum.

"Prvi Jobov prijatelj, Elifaz, je opomenuo patitelja da pokaže u svojoj nevolji istu hrabrost duha na koju je opominjao druge u vrijeme svog prosperiteta. Reče ovaj lažni tješitelj: 'Zar pobožnost tvoja nadu ti ne daje; ta sjeti se: nevin ne propade nikada, niti su zatrti bili pravednici? Zar je smrtnik koji pred Bogom pravedan? Čovjek rađa muku i nevolju i zlima nema prosperiteta. U svakom slučaju, čovjek je predodređen da pati i moguće da te Bog kažnjava za tvoje dobro.' Nije čudo što jadni Job nije uspio naći veliku utjehu u ovakvom tumačenju problema ljudske patnje.

"Ail savjet njegovog drugog prijatelja, Bildada, je bio još otužniji, unatoč tome što je bio prilično razuman sa stanovišta tada prihvaćene teologije. Bildad je rekao: 'Zar može Bog biti nepravedan? Tvoja djeca mora da sagraješ ako ih on pravdi preda; ti moraš biti pod zabludom, inače ne bi bio tako pogođen. A ako si uistinu pravedan, Bog će te zasigurno izručiti iz tvojih teškoća. Izvuci pouku iz povijesti Božjeg odnosa prema ljudima da Svevišnji uništava jedino zle.'

"A sjećate se kako je Job odgovorio svojim prijateljima: 'Zaista, dobro znam da Bog ne čuje moje pozive u pomoć. Kako može Bog biti pravedan i u isto vrijeme zatvarati oči pred mojom nevinošću? Jasno mi je da se na moj glas ne odazva Višnji. Zar ne vidiš da Bog dopušta da zlikovci progone nevina?'

persecution of the good by the wicked? And since man is so weak, what chance has he for consideration at the hands of an omnipotent God? God has made me as I am, and when he thus turns upon me, I am defenseless. And why did God ever create me just to suffer in this miserable fashion?

"And who can challenge the attitude of Job in view of the counsel of his friends and the erroneous ideas of God which occupied his own mind? Do you not see that Job longed for a human God, that he hungered to commune with a divine Being who knows man's mortal estate and understands that the just must often suffer in innocence as a part of this first life of the long Paradise ascent? Wherefore has the Son of Man come forth from the Father to live such a life in the flesh that he will be able to comfort and succor all those who must henceforth be called upon to endure the afflictions of Job.

"Job's third friend, Zophar, then spoke still less comforting words when he said: 'You are foolish to claim to be righteous, seeing that you are thus afflicted. But I admit that it is impossible to comprehend God's ways. Perhaps there is some hidden purpose in all your miseries.' And when Job had listened to all three of his friends, he appealed directly to God for help, pleading the fact that 'man, born of woman, is few of days and full of trouble.'

"Then began the second session with his friends. Eliphaz grew more stern, accusing, and sarcastic. Bildad became indignant at Job's contempt for his friends. Zophar reiterated his melancholy advice. Job by this time had become disgusted with his friends and appealed again to God, and now he appealed to a just God against the God of injustice embodied in the philosophy of his friends and enshrined even in his own religious attitude. Next Job took refuge in the consolation of a future life in which the inequities of mortal existence may be more justly rectified. Failure to receive help from man drives Job to God. Then ensues the great struggle in his heart between faith and doubt. Finally, the human sufferer begins to see the light of life; his tortured soul ascends to new heights of hope and courage; he may suffer on and even die, but his enlightened soul now utters that cry of triumph, 'My Vindicator lives!'

"Job was altogether right when he challenged the doctrine that God afflicts children in order to punish their parents. Job was ever ready to admit that God is righteous, but he longed for some soul-satisfying revelation of the personal character of the Eternal. And that is our mission on earth. No more shall suffering mortals be denied the comfort of knowing the love of God and understanding the mercy of the Father in heaven. While the speech of God spoken from the whirlwind was a majestic concept for the day of its utterance, you have already learned that the Father does not thus reveal himself, but rather that he speaks within the human heart as a still, small voice, saying, 'This is

I kako je čovjek tako slab, kakve su mu šanse za razumijevanje u rukama svemoćnog Boga? Bog me napravio ovakvog kakav sam i kad okrene protiv mene, nema mi pomoći. Iz utrobe što si me izvukao da patim na ovaj grozni način?'

I tko može dovesti u pitanje Jobov stav s obzirom na savjete njegovih prijatelja kao i pogrešne ideje o Bogu koje su zauzimale prostor njegovog uma? Zar ne vidite da je on čezuo za ljudskim Bogom, da je želio dodirnuti božansko Biće koje je znalo da je čovjek često bio primoran podnijeti patnje pored svoje nevinosti kao dio ovog prvog života u dugom usponu prema Raju? Zbog ovoga je Sin Čovječji došao od Oca da živi ovim zemaljskim životom kako bi pružio utjehu i osiguranje svima koji su zatim bili primorani nositi Jobove terete.

"Jobov treći prijatelj, Sofar, rekao je riječi koje su u sebi nosile još manje utjehe: 'Zar će se nerazumni opravdati kad vidi kako su ga pogodile teškoće? A ja priznajem da je nemoguće proniknuti Božje metode. Možda postoji neka sakrivena poenta u svim tvojim patnjama.' Kad je Job saslušao svu trojicu svojih prijatelja, obratio se direktno Bogu za pomoć jer 'čovjek koga je žena rodila, kratka je vijeka i pun nevolja.'

Za ovim slijedi drugi krug razgovora s njegovim prijateljima. Elipaz je postao oštrij u svojim pogledima i optužbama, kao i u svom sarkazmu. Bildad se počeo gnušati nad Jobovim prezirom prema svojim prijateljima. Sofar je počeo ponavljati svoj melankolični savjet. Job se u ovom času počeo gnušati nad svojim prijateljima, te se obratio pravednom Bogu protiv Boga nepravde utjelovljenog u filozofiji njegovih prijatelja kao i njegovim vlastitim religioznim stavovima. Nakon toga Job je našao utjehu u pomisli na budućnost u kojoj nepravednosti smrtničkog iskustva mogu biti pravilnije korigirane. Kako nije uspio naći pomoći od ljudi, Job se okrenuo Bogu. Zatim slijedi velika bitka u njegovom srcu između vjere i sumnje. Konačno, ovaj napaćeni čovjek počinje vidjeti svjetlo života; njegova napaćena duša raste do novih visina nade i hrabrosti; on može nastaviti s patnjom ili umrijeti, ali njegova prosvjetljena duša ovom prilikom viče, 'Moj Izbavitelj živi!'

Job je bio u pravu kad je doveo u pitanje doktrinu da Bog kažnjava djecu kako bi kaznio njihove roditelje. Job je bio spreman priznati Božju pravednost, ali je tražio neki oblik duševnog zadovoljenja u otkrivenju osobnog karaktera Vječnog. Ovo je naša misija na zemlji. Napaćenim smrtnicima više neće nedostajati utjeha koju čovjek pronalazi u poznavanju Božje ljubavi i u razumijevanju milosti Oca na nebu. Dok Božja besjeda iz oluje predstavlja veličanstven koncept ovog razdoblja, već ste naučili da Otac ne otkriva sebe na ovaj način, nego da govori u ljudskom srcu kao tihi, teško prepoznatljivi glas koji kaže: 'Ovo je put; idi ovamo.'

way; walk therein.' Do you not comprehend that God dwells within you, that he has become what you are that he may make you what he is!"

Then Jesus made this final statement: "The Father in heaven does not willingly afflict the children of men. Man suffers, first, from the accidents of time and the imperfections of the evil of an immature physical existence. Next, he suffers the inexorable consequences of sin -- the transgression of the laws of life and light. And finally, man reaps the harvest of his own iniquitous persistence in rebellion against the righteous rule of heaven on earth. But man's miseries are not a personal visitation of divine judgment. Man can, and will, do much to lessen his temporal sufferings. But once and for all be delivered from the superstition that God afflicts man at the behest of the evil one. Study the Book of Job just to discover how many wrong ideas of God even good men may honestly entertain; and then note how even the painfully afflicted Job found the God of comfort and salvation in spite of such erroneous teachings. At last his faith pierced the clouds of suffering to discern the light of life pouring forth from the Father as healing mercy and everlasting righteousness."

John pondered these sayings in his heart for many days. His entire afterlife was markedly changed as a result of this conversation with the Master in the garden, and he did much, in later times, to cause the other apostles to change their viewpoints regarding the source, nature, and purpose of commonplace human afflictions. But John never spoke of this conference until after the Master had departed.

7. THE MAN WITH THE WITHERED HAND

The second Sabbath before the departure of the apostles and the new corps of evangelists on the second preaching tour of Galilee, Jesus spoke in the Capernaum synagogue on the "Joys of Righteous Living." When Jesus had finished speaking, a large group of those who were maimed, halt, sick, and afflicted crowded up around him, seeking healing. Also in this group were the apostles, many of the new evangelists, and the Pharisaic spies from Jerusalem. Everywhere that Jesus went (except when in the hills about the Father's business) the six Jerusalem spies were sure to follow.

The leader of the spying Pharisees, as Jesus stood talking to the people, induced a man with a withered hand to approach him and ask if it would be lawful to be healed on the Sabbath day or should he seek help on another day. When Jesus saw the man, heard his words, and perceived that he had been sent by the Pharisees, he said: "Come forward while I ask you a question. If you had a sheep and it should fall into a pit on the Sabbath day, would you reach down, lay hold on it, and lift it out? Is it lawful to do such things on the Sabbath day?" And the man answered: "Yes, Master, it

Zar ne shvaćate da Bog živi u vama, da je postao to što ste vi kako bi vas učinio onim što je on!"

Isus je zatim izrekao ovaj bitni zaključak: "Otac na nebu ne šalje nevolje djeci ljudi. Čovjek pati, kao prvo, zbog nesreća koje nastaju kao rezultat vremenskih nevolja i nesavršenstva prirode nezrele fizičke egzistencije. Čovjek, dalje, pati od neumoljivih posljedica zla – kršenja zakona života i svjetla. Konačno, čovjek snosi posljedice svoje vlastite ustrajnosti u pobuni protiv pravednih zakona života i svjetla. Čovjek može i hoće da učini dosta toga što umanjuje njegove vremenske patnje. Ali jednom za svagda odbacite sujevjerje da Bog nanosi bol i nepravdu čovjeku u ime zlog. Pročitajte Knjigu o Jobu kako bi vidjeli kolike su zablude o Bogu i među dobrim ljudima; zatim obratite pažnju na to kako Job, usred bolnih nevolja, nalazi Boga utjehe i spasenja unatoč ovako pogrešnim učenjima. Njegova vjera konačno prodire kroz oblake patnje i opaža svjetlo života koje se slijeva na njega od Oca u vidu milostivog ozdravljenja i neprolazne ispravnosti."

Ivan je u svom srcu dugo preturao ove izreke. Cijeli njegov život je bitno izmijenjen kao rezultat ovih razgovora s Učiteljem u vrtu, isto kao što je u drugom razdoblju svog života naveo druge apostole da promijene svoja shvaćanja izvora, prirode i svrhe svagdašnjih ljudskih teškoća. Ali Ivan nikada nije govorio o ovom razgovoru s Učiteljem sve nakon do njegove smrti.

7. ČOVJEK USAHLE RUKE

Uoči druge Pashe neposredno prije polaska apostola i novog zbora evangelista na drugu turneju propovijedi širom Galileje, Isus je održao govor u glavnoj sinagogi Kafarnauma na temu "Radosti Ispravnog Življenja." Kad je Isus završio s govorom, oko njega se okupila velika grupa obogaljenih, hromih, bolesnih i napaćenih osoba koje su tražile ozdravljenje. U ovoj grupi su između ostalih bili i apostoli, mnogi novi evangelisti i farizejske uhode iz Jeruzalema. Svugdje gdje je Isus išao (izuev kad je bio u brdima baveći se Očevim poslom) pratilo ga je šest uhoda iz Jeruzalema.

Vođa farizejskih uhoda, dok je Isus stajao i govorio narodu, je naveo čovjeka sa usahlom rukom da mu se obrati i da pita je li dopušteno u subotu liječiti ili treba sačekati na drugi dan. Kad je Isus vidio čovjeka i čuo njegove riječi, uvidio je da su ga poslali farizeji, te je rekao: "Digni se i stani ispred sviju da te nešto pitam. Ako ti imaš ovcu i kad bi ova ovca u subotu upala u jamu, ne bi li je prihvatio i izvadio? Je li onda slobodno subotom činiti dobro?" A čovjek odgovori: "Jeste, Učitelju, slobodno je činiti dobro subotom." Onda Isus reče obraćajući se svima: "Znam da ste

would be lawful thus to do well on the Sabbath day." Then said Jesus, speaking to all of them: "I know wherefore you have sent this man into my presence. You would find cause for offense in me if you could tempt me to show mercy on the Sabbath day. In silence you all agreed that it was lawful to lift the unfortunate sheep out of the pit, even on the Sabbath, and I call you to witness that it is lawful to exhibit loving-kindness on the Sabbath day not only to animals but also to men. How much more valuable is a man than a sheep! I proclaim that it is lawful to do good to men on the Sabbath day." And as they all stood before him in silence, Jesus, addressing the man with the withered hand, said: "Stand up here by my side that all may see you. And now that you may know that it is my Father's will that you do good on the Sabbath day, if you have the faith to be healed, I bid you stretch out your hand."

And as this man stretched forth his withered hand, it was made whole. The people were minded to turn upon the Pharisees, but Jesus bade them be calm, saying: "I have just told you that it is lawful to do good on the Sabbath, to save life, but I did not instruct you to do harm and give way to the desire to kill." The angered Pharisees went away, and notwithstanding it was the Sabbath day, they hastened forthwith to Tiberias and took counsel with Herod, doing everything in their power to arouse his prejudice in order to secure the Herodians as allies against Jesus. But Herod refused to take action against Jesus, advising that they carry their complaints to Jerusalem.

This is the first case of a miracle to be wrought by Jesus in response to the challenge of his enemies. And the Master performed this so-called miracle, not as a demonstration of his healing power, but as an effective protest against making the Sabbath rest of religion a veritable bondage of meaningless restrictions upon all mankind. This man returned to his work as a stone mason, proving to be one of those whose healing was followed by a life of thanksgiving and righteousness.

8. LAST WEEK AT BETHSAIDA

The last week of the sojourn at Bethsaida the Jerusalem spies became much divided in their attitude toward Jesus and his teachings. Three of these Pharisees were tremendously impressed by what they had seen and heard. Meanwhile, at Jerusalem, Abraham, a young and influential member of the Sanhedrin, publicly espoused the teachings of Jesus and was baptized in the pool of Siloam by Abner. All Jerusalem was agog over this event, and messengers were immediately dispatched to Bethsaida recalling the six spying Pharisees.

The Greek philosopher who had been won for the kingdom on the previous tour of Galilee returned with certain wealthy Jews of Alexandria, and once

mi poslali ovog čovjeka. Hoćete da me uhvatite kako ozdravljam u subotu kako bi to protiv mene uzeli. Svi ste se tiho složili da je zakonito pomoći unesrećenoj ovci koja updane u jamu, kako subotom tako i svakim drugim danom i sad vas pozivam kao svjedoke istine da je slobodno pokazati ljubav i pažnju subotom, ne samo prema životinjama već i prema ljudima. Koliko je vrijedniji čovjek od ovce! I dok su svi stajali pred njim u tišini, Isus, obraćajući se čovjeku usahle ruke, reče: "Dođi i stani ispred sviju da te mogu vidjeti. I kao potvrdu istine da je volja moga Oca da ljudi čine dobro drugima subotom kao i svakim drugim danom, ako imaš vjeru u svoje ozdravljenje, pozivam te da ispružiš ruku."

I kako ovaj čovjek ispruži svoju usahlu ruku, postade mu zdrava kao i druga. Ljudi su se htjeli okrenuti protiv farizeja, ali Isus ih pozva da se smire, govoreći: "Upravo sam vam rekao da je zakonito činiti dobro subotom, spasiti život, a ne da treba nanositi bol i udovoljavati svojim krvožednim porivima." Ljuti, farizeji odoše iz sinagoge i unatoč tome što je bila subota, požuriše u Tiberijadu da se posavjetuju s Herodom i da učine sve što je bilo u njihovoj moći da pobude njegove predrasude kako bi osigurali suradnju herodovaca protiv Isusa. Ali Herod je odbio da se uroti protiv Isusa, te ih je savjetovao da se obrate Jeruzalemu.

Ovo je bilo prvo čudo koje je Isus izvršio kao odgovor na izazov svojih neprijatelja. Učitelj je obavio ovo takozvano čudo, ne kao očitovanje svoje moći ozdravljenja, već kao djelotvoran protest protiv ideje nametanja subotnjeg blagdana kao besmislenog ograničenja cijelom svijetu. Ovaj se čovjek vratio svom klesarskom pozivu i živio je život pun zahvalnosti i ispravnosti.

8. POSLJEDNJI TJEDANU BETSAIDI

Posljednji tjedan svog boravka u Betsaidi, jeruzalemske uhode su postale među sobom podijeljene u svojim stavovima prema Isusu i njegovim učenjima. Trojica uhoda su bili jako impresionirani onih što su vidjeli i čuli. U međuvremenu u Jeruzalemu, Abraham, mladi i utjecajni član Velikog vijeća, javno je prihvatio Isusova učenja i primio je krštenje u Šiloamskom bazenu od Abnera. Cijeli Jeruzalem je bio uznemiren ovim vijestima i glasnici su odmah poslani u Betsaidu da da opozovu dalje djelovanje farizejskih uhoda.

Određeni grčki filozof koji je pridobijen na stranu kraljevstva tijekom Isusove prethodne turneje Galilejom vratio se sa određenim bogatim Židovima

more they invited Jesus to come to their city for the purpose of establishing a joint school of philosophy and religion as well as an infirmary for the sick. But Jesus courteously declined the invitation.

About this time there arrived at the Bethsaida encampment a trance prophet from Bagdad, one Kirmeth. This supposed prophet had peculiar visions when in trance and dreamed fantastic dreams when his sleep was disturbed. He created a considerable disturbance at the camp, and Simon Zelotes was in favor of dealing rather roughly with the self-deceived pretender, but Jesus intervened and allowed him entire freedom of action for a few days. All who heard his preaching soon recognized that his teaching was not sound as judged by the gospel of the kingdom. He shortly returned to Bagdad, taking with him only a half dozen unstable and erratic souls. But before Jesus interceded for the Bagdad prophet, David Zebedee, with the assistance of a self-appointed committee, had taken Kirmeth out into the lake and, after repeatedly plunging him into the water, had advised him to depart hence -- to organize and build a camp of his own.

On this same day, Beth-Marion, a Phoenician woman, became so fanatical that she went out of her head and, after almost drowning from trying to walk on the water, was sent away by her friends.

The new Jerusalem convert, Abraham the Pharisee, gave all of his worldly goods to the apostolic treasury, and this contribution did much to make possible the immediate sending forth of the one hundred newly trained evangelists. Andrew had already announced the closing of the encampment, and everybody prepared either to go home or else to follow the evangelists into Galilee.

9. HEALING THE PARALYTIC

On Friday afternoon, October 1, when Jesus was holding his last meeting with the apostles, evangelists, and other leaders of the disbanding encampment, and with the six Pharisees from Jerusalem seated in the front row of this assembly in the spacious and enlarged front room of the Zebedee home, there occurred one of the strangest and most unique episodes of all Jesus' earth life. The Master was, at this time, speaking as he stood in this large room, which had been built to accommodate these gatherings during the rainy season. The house was entirely surrounded by a vast concourse of people who were straining their ears to catch some part of Jesus' discourse.

While the house was thus thronged with people and entirely surrounded by eager listeners, a man long afflicted with paralysis was carried down from Capernaum on a small couch by his friends. This paralytic had heard that Jesus was about to leave Bethsaida, and having talked with Aaron the stone mason, who had been so recently made whole, he

iz Aleksandrije i još jednom su pozvali Isusa da dođe u njihov grad kako bi utemeljio školu kojom su željeli povezati učenja filozofije i religije, kao i bolnicu za oboljele. Ali Isus je ljubazno odbio ovaj poziv.

Otprilike u ovo vrijeme u tabor u Betsaidi stigao je određeni prorok iz Bagdada po imenu Kimet, koji se bavio transevima. Ovaj je takozvani prorok primao nesvakidašnje vizije u transu i fantastične snove pri poremećaju sna. Stvorio je veliku zbrku u taboru i Šimun Revnitelj se želio oštro ponijeti prema ovom samoobmanutom varalici, ali Isus se tome usprotivio i par dana mu je dopustio slobodu djelovanja. Svi koji su čuli njegova učenja brzo su zaključili da ona nisu bila istinita sa stanovišta Radosne vijesti o kraljevstvu. Nedugo zatim, Kimet se vratio u Bagdad i sa sobom je poveo jedino pet-šest nestabilnih i neuravnoteženih duša. Ali prije nego se Isus založio za bagdadskog proroka, David Zebedejev je u suradnji sa određenim samoimenovanim komitetom, odveo Kimeta na jezero i nakon što ga je više puta gurnuo pod vodu, naložio mu je da se smjesta pokupi i ode iz tabora – da si podigne tabor ne drugom mjestu.

Istoga dana, određena feničanka po imenu Beth-Marion, postala je tako fanatična da je izgubila pamet tako da su je, nakon što se umalo udavila neuspješno pokušavajući hodati po vodi, poslali kući sa njenim prijateljima.

Novi jeruzalemski obraćenik, farizej Abraham, je dao sve svoje materijalne posjede apostolskoj riznici i ova je kontribucija uvaliko omogućila neposredno slanje stotinu novih evangelista. Andrija je već oglasio zatvaranje tabora i svi su se spremali bilo ići kući ili slijediti evangeliste u Galileju.

9. OZDRAVLJENJE UZETOG

U petak, 1. listopada, dok je Isus držao svoje posljednje vijećanje s apostolima, evangelistima i drugim vođama tabora koji je bio u procesu otpuštanja, sa šest farizejskih uhoda smještenih u prvom redu, u prostranoj i proširenoj prednjoj sobi Zebedejeve kuće, dogodila se jedna od najčudnijih i najjedinstvenijih epizoda cijelog Isusovog života. Učitelj je ovom prilikom stajao u ovoj velikoj sobi koja je dograđena kako bi ugostila velike mase ljudi u kišnoj sezoni. Kuća je bila u cjelosti opkoljena masama koje su naprezale uši da čuju, ako ništa drugo, dio Isusovog govora.

Dok je kuća tako bila pretrpana ljudima i potpuno okružena radoznalim slušateljima, čovjek koji je dugo bio pogođen paralizom došao je nošen na postelji iz Kafarnauma. Ovaj je uzeti čovjek čuo kako se Isus spremao napustiti Betsaidu i nakon što je razgovarao s klesarom Aronom koji je nedavno bio ozdravljen, tražio je da ga donesu pred Isusa gdje

resolved to be carried into Jesus' presence, where he could seek healing. His friends tried to gain entrance to Zebedee's house by both the front and back doors, but too many people were crowded together. But the paralytic refused to accept defeat; he directed his friends to procure ladders by which they ascended to the roof of the room in which Jesus was speaking, and after loosening the tiles, they boldly lowered the sick man on his couch by ropes until the afflicted one rested on the floor immediately in front of the Master. When Jesus saw what they had done, he ceased speaking, while those who were with him in the room marveled at the perseverance of the sick man and his friends. Said the paralytic: "Master, I would not disturb your teaching, but I am determined to be made whole. I am not like those who received healing and immediately forgot your teaching. I would be made whole that I might serve in the kingdom of heaven." Now, notwithstanding that this man's affliction had been brought upon him by his own misspent life, Jesus, seeing his faith, said to the paralytic: "Son, fear not; your sins are forgiven. Your faith shall save you."

When the Pharisees from Jerusalem, together with other scribes and lawyers who sat with them, heard this pronouncement by Jesus, they began to say to themselves: "How dare this man thus speak? Does he not understand that such words are blasphemy? Who can forgive sin but God?" Jesus, perceiving in his spirit that they thus reasoned within their own minds and among themselves, spoke to them, saying: "Why do you so reason in your hearts? Who are you that you sit in judgment over me? What is the difference whether I say to this paralytic, your sins are forgiven, or arise, take up your bed, and walk? But that you who witness all this may finally know that the Son of Man has authority and power on earth to forgive sins, I will say to this afflicted man, Arise, take up your bed, and go to your own house." And when Jesus had thus spoken, the paralytic arose, and as they made way for him, he walked out before them all. And those who saw these things were amazed. Peter dismissed the assemblage, while many prayed and glorified God, confessing that they had never before seen such strange happenings.

And it was about this time that the messengers of the Sanhedrin arrived to bid the six spies return to Jerusalem. When they heard this message, they fell to earnest debate among themselves; and after they had finished their discussions, the leader and two of his associates returned with the messengers to Jerusalem, while three of the spying Pharisees confessed faith in Jesus and, going immediately to the lake, were baptized by Peter and fellowshipped by the apostles as children of the kingdom.

je namjeravao tražiti ozdravljenje. Njegovi prijatelji su pokušali ući u Zebedejevu kuću kroz prednja i zadnja vrata, ali se nisu mogli probiti kroz okupljeni narod. Ali uzeti nije htio prihvatiti poraz; tražio je od svojih prijatelja da nađu ljestve kojima su se popeli na krov sobe u kojoj je Isus gržao govor i nakon što su izvadili nekoliko crijepova, hrabro su spustili bolesnika konopcima na njegovom kauču dok se nije našao na podu pred Isusom. Kad je Isus vidio što su učinili, prekinuo je s govorom, dok su se svi okupljeni divili pred ustrajnošću bolesnika i njegovih prijatelja. Reče uzeti: "Učitelju, nisam imao namjeru da te prekinem u govoru, ali sam odlučio tražiti ozdravljenje. Nisam poput onih koji su primili ozdravljenje i koji su odmah zaboravili tvoja učenja. Ja želim da me izliječiš kako bi mogao služiti nebesko kraljevstvo." Unatoč tome što je bolest ovog čovjeka bila rezultat njegovih vlastitih grešaka kojima je proćerdao velik dio života, vidjevši njegovu vjeru, Isus je rekao uzetom: "Ohrabri se, sinko; opraštaju ti se grijesi. Tvoja te vjera spasila."

Kad su farizeji iz Jeruzalema, zajedno sa drugim književnicima i pismoznanicima koji su s njima sjedili, čuli Isusove riječi, počeli su govoriti jedni drugima: "Kako se usuđuje ovaj tako govoriti? Zar ne zna da vrijeđa Boga? Tko može opraštati grijeha osim jedinog Boga? Isus smjesta prozre da su oni tako mislili u svojim srcima i među sobom, pa im reče: "Zašto tako mislite u svojim srcima? Tko ste vi da meni sudite? Što je lakše, uzetomu reći 'Opraštaju ti se grijesi,' ili 'Ustani, uzmi svoju postelju i hodaj'? Ali da bi vi koji svjedočite ove događaje znali da Sin Čovječji ima vlast opraštati grijeha na zemlji, ja ću reći ovom uzetom, 'Ustani, uzmi svoju postelju i hajde kući svojoj.'" I kad je Isus završio s govorom, uzeti ustade, smjesta uze svoju postelju i kako se ljudi pred njim pomjeriše, iziđe naočigled sviju. I svi koji su ovo vidjeli su bili zaprepašteni. Petar je otpustio narod, dok su se mnogi molili i slavili Boga i jedan drugom govorili kako još nikad nisu tako nešto vidjeli.

I otprilike u ovom času stigli su glasnici Velikog vijeća da pozovu šest uhoda da se vrate u Jeruzalem. Kad su primili poruku, farizeji su pali u oštru raspravu među sobom; i nakon što su završili s raspravom, glavni uhoda se vratio u Jeruzalem u pratnji dvojice suradnika, dok su druga trojica priznali svoju veru u Isusa i otišli u jezero gdje ih je Petar krstio i primljeni su u društvo apostola kao djeca kraljevstva.