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THE SECOND PREACHING TOUR

The second public preaching tour of Galilee began on Sunday, October 3, A.D. 28, and continued for almost three months, ending on December 30. Participating in this effort were Jesus and his twelve apostles, assisted by the newly recruited corps of 117 evangelists and by numerous other interested persons. On this tour they visited Gadara, Ptolemais, Japhia, Dabaritta, Megiddo, Jezreel, Scythopolis, Tarichea, Hippos, Gamala, Bethsaida-Julias, and many other cities and villages.

Before the departure on this Sunday morning Andrew and Peter asked Jesus to give the final charge to the new evangelists, but the Master declined, saying that it was not his province to do those things which others could acceptably perform. After due deliberation it was decided that James Zebedee should administer the charge. At the conclusion of James's remarks Jesus said to the evangelists: "Go now forth to do the work as you have been charged, and later on, when you have shown yourselves competent and faithful, I will ordain you to preach the gospel of the kingdom."

On this tour only James and John traveled with Jesus. Peter and the other apostles each took with them about one dozen of the evangelists and maintained close contact with them while they carried on their work of preaching and teaching. As fast as believers were ready to enter the kingdom, the apostles would administer baptism. Jesus and his two companions traveled extensively during these three months, often visiting two cities in one day to observe the work of the evangelists and to encourage them in their efforts to establish the kingdom. This entire second preaching tour was principally an effort to afford practical experience for this corps of 117 newly trained evangelists.

Throughout this period and subsequently, up to the time of the final departure of Jesus and the twelve for Jerusalem, David Zebedee maintained a permanent headquarters for the work of the kingdom in his father's house at Bethsaida. This was the clearinghouse for Jesus' work on earth and the relay station for the messenger service which David carried on between the workers in various parts of Palestine and adjacent regions. He did all of this on his own initiative but with the approval of Andrew. David employed forty to fifty messengers in this intelligence division of the rapidly enlarging and extending work of the kingdom. While thus employed, he partially supported himself by spending some of his time at his old work of fishing.

1. THE WIDESPREAD FAME OF JESUS

By the time the camp at Bethsaida had been broken up, the fame of Jesus, particularly as a healer, had spread to all parts of Palestine and through all of Syria and the surrounding countries. For weeks after they left Bethsaida, the sick continued to arrive, and when they did

POGLAVLJE 149
DRUGA TURNEJA UČENJA

Druga javna turneja po Galileji započela je u nedjelju 3. listopada 28. godine n.e. i nastavila se gotovo tri mjeseca, do 30. studenog. U njoj su sudjelovali Isus, njegovih dvanaest apostola i novoformirani zbor od stotinu sedamnaest evangelista kao i brojne druge zainteresirane osobe. Prilikom ove turneje posjetili su Gadaru, Ptolemaidu, Japiju, Dabarit, Megido, Jisreel, Skitopol, Tariceju, Hipos, Gamalu, Betsaidu-Julias kao i mnoge druge gradove i sela.

Prije nego što će krenuti na put u nedjelju ujutro, Andrija i Petar su zamolili Isusa da se obrati novim evangelistima, ali Učitelj nije htio učiniti nešto što drugi mogu prihvatljivo učiniti umjesto njega. Nakon kraće polemike odlučeno je da se narodu obrati Jakov Zebedejev. U zaključak Jakovljevom govoru, Isus je ovako rekao evangelistima: "Idite sada i obavite posao koji vam je povjeren, a nakon što se pokažete stručnim i vjernim, ja ću vas zvanično prozvati glasnicima Radosne vijesti o kraljevstvu."

Prilikom ove turneje jedino su Jakov i Ivan putovali s Isusom. Petar i drugi apostoli su sa sobom imali nekih desetak evangelista s kojima su blisko radili na učenju i propovijedanju. Apostoli su krstili nove vjernike čim su ovi bili pripravnici ući u kraljevstvo. Isus i njegova dva prijatelja su dosta putovali za vrijeme ova tri mjeseca i često su posjećivali dva grada u jednom danu kako bi nadgledali rad evangelista i poticali njihove radove na utemeljenju kraljevstva. Cijela druga turneja prije svega predstavlja nastojanje da se uputi praktično iskustvo stotinu sedamnaestorici novoobučenih evangelista.

Za vrijeme kao i nakon ovog razdoblja, sve do konačnog odlaska Isusa i dvanestorice u Jeruzalem, David Zabeđev je održavao permanentni centar posvećen radu na širenju kraljevstva u kući svoga oca u Betsaidi. Ovo je bio centar i uporište Isusovog djelovanja na zemlji kao i relajna stanica glasnika koje je David slao između različitih dijelova Palestine i drugih oblasti. On je obavljao sve ove poslove prema vlastitoj inicijativi, ali uz Andrijino odobrenje. David je upošljavao četrdeset do pedeset glasnika u ovoj obavještajnoj službi sve dalekosežnijeg i naprednijeg rada na utemeljenju kraljevstva. Dok se bavio ovim poslovima, djelomično se izdržavao svojim starim zvanjem, ribarenjem.

1. ŠIRENJE ISUSOVE SLAVE

U vrijeme raspada tabora u Betsaidi proširila se Isusova slava – a naročito slava koju je imao kao ozdravitelj – u sve dijelove Palestine i širom cijele Sirije i obližnjih zemalja. Tjednima nakon što su napustili Betsaidu, tu su se nastavili navraćati bolesnici i kad ne

not find the Master, on learning from David where he was, they would go in search of him. On this tour Jesus did not deliberately perform any so-called miracles of healing. Nevertheless, scores of afflicted found restoration of health and happiness as a result of the reconstructive power of the intense faith which impelled them to seek for healing.

There began to appear about the time of this mission—and continued throughout the remainder of Jesus' life on earth—a peculiar and unexplained series of healing phenomena. In the course of this three months' tour more than one hundred men, women, and children from Judea, Idumea, Galilee, Syria, Tyre, and Sidon, and from beyond the Jordan were beneficiaries of this unconscious healing by Jesus and, returning to their homes, added to the enlargement of Jesus' fame. And they did this notwithstanding that Jesus would, every time he observed one of these cases of spontaneous healing, directly charge the beneficiary to "tell no man."

It was never revealed to us just what occurred in these cases of spontaneous or unconscious healing. The Master never explained to his apostles how these healings were effected, other than that on several occasions he merely said, "I perceive that power has gone forth from me." On one occasion he remarked when touched by an ailing child, "I perceive that life has gone forth from me."

In the absence of direct word from the Master regarding the nature of these cases of spontaneous healing, it would be presuming on our part to undertake to explain how they were accomplished, but it will be permissible to record our opinion of all such healing phenomena. We believe that many of these apparent miracles of healing, as they occurred in the course of Jesus' earth ministry, were the result of the coexistence of the following three powerful, potent, and associated influences:

The presence of strong, dominant, and living faith in the heart of the human being who persistently sought healing, together with the fact that such healing was desired for its spiritual benefits rather than for purely physical restoration.

The existence, concomitant with such human faith, of the great sympathy and compassion of the incarnated and mercy-dominated Creator Son of God, who actually possessed in his person almost unlimited and timeless creative healing powers and prerogatives.

Along with the faith of the creature and the life of the Creator it should also be noted that this God-man was the personified expression of the Father's will. If, in the contact of the human need and the divine power to meet it, the Father did not will otherwise, the two became one, and the healing occurred unconsciously to the human Jesus but was immediately recognized by his divine nature. The explanation, then, of many of these cases of healing must be found in a great law which has long been known to us, namely, What the Creator Son desires and the eternal Father wills IS.

bi našli Isusa, primili bi informaciju od Davida gdje se ovaj nalazio i tamo bi za njim išli. Prilikom ove turneje Isus namjerno nije obavljao ozdravljenja. Unatoč tome velike mase oboljelih ljudi primile su poboljšanje zdravlja i uvećanje sreće kao rezultat rekonstruktivne moći snažne vjere koja ih je navela da traže ozdravljenje.

Tijekom ove misije javio se – i nastavio do kraja Isusovog života na zemlji – naročit i neobjašnjiv slijed ozdravljenja. Za ove tromjesečne turneje više od stotinu muškaraca, žena i djece iz Judeje, Idumeje, Galileje, Sirije, Tire, Sidona i oblasti izvan doline Jordana primili su od Isusa dar ozdravljenja i nakon što su se vratili svojim kućama, doprinijeli su proširenju Isusove slave. I tako su učinili unatoč tome što ih je Isus, kad god je primijetio slučajeve ovih spontanih ozdravljenja, osobno upozorio da "paze da to nitko ne dozna."

Nama nikad nije otkriveno što se stvarno događalo pri ovim ozdravljenjima. Učitelj nikad nije objasnio svojim apostolima kako je do njih došlo, osim što je rekao, "Opažam da je sila iz mene izišla." Jednom prilikom kad ga je dodirnulo bolesno dijete, rekao je, "Opažam da je iz mene oslobođen život."

Kako Učitelj nije ponudio objašnjenje ovih slučajeva spontanog ozdravljenja i dok je preuzetno je od nas da pokušamo objasniti njihovu prirodu, dopustivo je zabilježiti naša osobna mišljenja o ovim pojavama. Vjerujemo da su mnoga od ovih takozvanih čudotvornih ozdravljenja koja su se odigrala tijekom Isusovog rada na zemlji bila rezultat supostojanja triju moćnih, snažnih i međupovezanih utjecaja:

Prisutnosti snažne, dominantne i žive vjere u srcu ljudskog bića koje je ustrajno tražilo ozdravljenje, kao i činjenice da je ono imalo za cilj rađanje duhovnih plodova, a ne samo poboljšanje fizičkog zdravlja.

Postojanje, paralelno s takvom ljudskom vjerom, velike blagonaklonosti i suosjećajnosti utjelovljenog i milostivog Božjeg Sina Stvoritelja koji u sebi ima gotovo neograničene i bezvremene stvaralačke moći i povlastice.

Pored vjere stvorenja i života Stvoritelja treba naglasiti da je ovaj Bog-čovjek bio personificirani izraz Očeve volje. Pri dodiru s ljudskom potrebom, uz božansku volju da joj se udovolji, i u skladu s Očevom voljom – pri sjedinjenju ovih utjecaja dolazi do ozdravljenja koje se ne bilježi u svijesti Isusa čovjeka, ali se odmah bilježi u njegovoj božanskoj prirodi. Tako da objašnjenje mnogih slučajeva ozdravljenja počiva u bitnom i poznatom zakonu da 'Ono što Sin Stvoritelj želi i što je u skladu s voljom vječnog Oca JESTE.'

It is, then, our opinion that, in the personal presence of Jesus, certain forms of profound human faith were literally and truly *compelling* in the manifestation of healing by certain creative forces and personalities of the universe who were at that time so intimately associated with the Son of Man. It therefore becomes a fact of record that Jesus did frequently suffer men to heal themselves in his presence by their powerful, personal faith.

Many others sought healing for wholly selfish purposes. A rich widow of Tyre, with her retinue, came seeking to be healed of her infirmities, which were many; and as she followed Jesus about through Galilee, she continued to offer more and more money, as if the power of God were something to be purchased by the highest bidder. But never would she become interested in the gospel of the kingdom; it was only the cure of her physical ailments that she sought.

2. ATTITUDE OF THE PEOPLE

Jesus understood the minds of men. He knew what was in the heart of man, and had his teachings been left as he presented them, the only commentary being the inspired interpretation afforded by his earth life, all nations and all religions of the world would speedily have embraced the gospel of the kingdom. The well-meant efforts of Jesus' early followers to restate his teachings so as to make them the more acceptable to certain nations, races, and religions, only resulted in making such teachings the less acceptable to all other nations, races, and religions.

The Apostle Paul, in his efforts to bring the teachings of Jesus to the favorable notice of certain groups in his day, wrote many letters of instruction and admonition. Other teachers of Jesus' gospel did likewise, but none of them realized that some of these writings would subsequently be brought together by those who would set them forth as the embodiment of the teachings of Jesus. And so, while so-called Christianity does contain more of the Master's gospel than any other religion, it does also contain much that Jesus did not teach. Aside from the incorporation of many teachings from the Persian mysteries and much of the Greek philosophy into early Christianity, two great mistakes were made:

The effort to connect the gospel teaching directly onto the Jewish theology, as illustrated by the Christian doctrines of the atonement—the teaching that Jesus was the sacrificed Son who would satisfy the Father's stern justice and appease the divine wrath. These teachings originated in a praiseworthy effort to make the gospel of the kingdom more acceptable to disbelieving Jews. Though these efforts failed as far as winning the Jews was concerned, they did not fail to confuse and alienate many honest souls in all subsequent generations.

The second great blunder of the Master's early followers, and one which all subsequent generations have persisted in perpetuating, was to organize the Christian

Nāše je mišljenje da su u Isusovoj prisutnosti određeni oblici duboke ljudske vjere djelovali doslovce i istinski *prinudno* u sprovedbi ozdravljenja djelovanjem određenih stvaralačkih sila i ličnosti svemira koje su u ovom razdoblju bile blisko vezane uz Sina Čovječjeg. Tako je točno da je Isus više puta naveo ljude da sami sebe izliječe u njegovoj prisutnosti svojom moćnom osobnom vjerom.

Mnogi drugi su tražili ozdravljenje iz posve sebičnih razloga. Određena bogata udovica iz Tire je došla u pratnji svoje svite da traži ozdravljenje od svojih mnogobrojnih bolesti i dok je slijedila Isusa po Galileji nastavila je nuditi sve više i više novca, kao da je Božja moć bila nešto što se moglo kupiti na aukciji. A ona nikad nije bila zainteresirana za evanđelje kraljevstva; jedino je tražila ozdravljenje od svojih fizičkih bolesti.

2. STAV NARODA

Isus je odlično poznao ljudski um. Znao je čovjekovo srce i da su njegova učenja ostavljena onakvim kakva je on predočio, uz priču o njegovom zemaljskom životu kao jedini komentar, sve nacije i sve religije cijelog svijeta bi brzo prihvatile Radosnu vijest o kraljevstvu. Dobronamjerna nastojanja različitih Isusovih sljedbenika da preformuliraju njegova učenja kako bi ih učinila prihvatljivijim određenim nacijama, rasama i religijama jedino su učinila ista ova učenja neprihvatljivijim svim drugim nacijama, rasama i religijama.

Apostol Pavao je u svojim nastojanjima da privuče pozitivnu pažnju određenih grupa svojih suvremenika Isusovim učenjima, napisao mnoga pisma upute i upozorenja. Drugi učitelji Isusovog evanđelja su jednako učinili, ali nitko od njih nije mislio da će ovi zapisi kasnije biti povezani i predočeni kao Isusova učenja. I tako, dok takozvano kršćanstvo u sebi ima više Učiteljevog evanđelja nego bilo koja druga religija, ono također sadrži mnogo toga što Isus nije učio. Na stranu od unošenja mnogih učenja iz perzijskih misterija i dosta grčke filozofije u rano kršćanstvo, učinjene su slijedeće dvije velike greške:

Nastojanje da se evanđelje naposredno nadoveže na židovsku teologiju kao što se može vidjeti u primjeru doktrine iskupljenja – učenja da je Isus žrtvovani Sin koji svojom smrću zadovoljava Očevu ostru pravdu i umiruje njegov božanski gnjev. Ova učenja su izrasla iz vrijednog nastojanja da se evanđelje učini prihvatljivijim određenim Židovima. Premda su ova nastojanja propala u pokušaju pridobijanja Židova, jako su zbunila mnoge iskrene ljude i stala na put njihovom prihvatanju Isusovih učenja u kasnijim generacijama.

Druga velika greška Učiteljevih ranih sljedbenika koju su kasnije generacije nastavile činiti, je to što su organizirali kršćanska učenja oko

teaching so completely about the *person* of Jesus. This overemphasis of the personality of Jesus in the theology of Christianity has worked to obscure his teachings, and all of this has made it increasingly difficult for Jews, Mohammedans, Hindus, and other Eastern religionists to accept the teachings of Jesus. We would not belittle the place of the person of Jesus in a religion which might bear his name, but we would not permit such consideration to eclipse his inspired life or to supplant his saving message: the fatherhood of God and the brotherhood of man.

The teachers of the religion of Jesus should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus' message) while they refrain from placing so much emphasis on the differences.

While, at that particular time, the fame of Jesus rested chiefly upon his reputation as a healer, it does not follow that it continued so to rest. As time passed, more and more he was sought for spiritual help. But it was the physical cures that made the most direct and immediate appeal to the common people. Jesus was increasingly sought by the victims of moral enslavement and mental harassments, and he invariably taught them the way of deliverance. Fathers sought his advice regarding the management of their sons, and mothers came for help in the guidance of their daughters. Those who sat in darkness came to him, and he revealed to them the light of life. His ear was ever open to the sorrows of mankind, and he always helped those who sought his ministry.

When the Creator himself was on earth, incarnated in the likeness of mortal flesh, it was inevitable that some extraordinary things should happen. But you should never approach Jesus through these so-called miraculous occurrences. Learn to approach the miracle through Jesus, but do not make the mistake of approaching Jesus through the miracle. And this admonition is warranted, notwithstanding that Jesus of Nazareth is the only founder of a religion who performed supermaterial acts on earth.

The most astonishing and the most revolutionary feature of Michael's mission on earth was his attitude toward women. In a day and generation when a man was not supposed to salute even his own wife in a public place, Jesus dared to take women along as teachers of the gospel in connection with his third tour of Galilee. And he had the consummate courage to do this in the face of the rabbinic teaching which declared that it was "better that the words of the law should be burned than delivered to women."

In one generation Jesus lifted women out of the disrespectful oblivion and the slavish drudgery of the ages. And it is the one shameful thing about the religion that presumed to take Jesus' name that it lacked the moral courage to follow this noble example in its subsequent attitude toward women.

Isusa kao osobe. Ovaj pretjerani naglasak na Isusovoj ličnosti koji prožima cijelu kršćansku teologiju umanjio je snagu njegovih učenja i stao na put njihovom prihvatanju od židova, muslimana, hindusa i drugih istočnjačkih religija. Dok mi ne želimo umanjiti mjesto koje Isus kao osoba zauzima u religiji koja nosi njegovo ime, ne želimo dopustiti ovom ustupku da zasjeni njegov nadahnuti život ili da zauzme mjesto njegove poruke spasenja: učenja da je Bog otac i da su svi ljudi braća.

Učitelji Isusove religije trebaju prići drugim religijama prepoznajući istine koje svaka od njih posjeduje (mnoge od ovih istina vuku porijeklo direktno ili indirektno od Isusovih učenja) dok ne trebaju toliko naglašavati razlike između kršćanstva i drugih religija.

Dok je u ovom razdoblju Isusova slava prije svega počivala na ugledu koji je imao kao sproveditelj ozdravljenja, ovo nije bio slučaj s budućim generacijama. Kako je vrijeme prolazilo ljudi su sve više tražili duhovnu pomoć. Fizička ozdravljenja jesu učinila najsnažniji dojam na svagdašnji narod. Isusa su sve više tražile žrtve moralnog poniženja i mentalnog maltretiranja i on im je uvijek pokazivao put izručenja. Očevi su tražili savjet kako bi bolje podigli sinove, dok su mu majke prilazile tražeći pomoć pri podizanju kćerki. Oni koji su čamili u tami došli su k njemu i on im je pokazao put svjetla i života. Njegove uši su uvijek bile okrenute k patnjama čovječanstva i uvijek je pomagao svima koji su tražili njegovu pomoć.

Dok je Stvoritelj bio na zemlji utjelovljen u vidu ljudskog bića, bilo je neminovno da dođe do određenih nesvakidašnjih pojava. Ali nikad nemojte prići Isusu sa stanovišta ovih takozvanih čuda. Naučite prići čudima kroz Isusa, a nemojte činiti grešku prilazeći Isusu kroz čuda. Bitno je obratiti pažnju na ovo upozorenje unatoč tome što je Isus iz Nazareta jedini utemeljitelj religije koji je radio čuda na zemlji.

Najdivnija i najrevolucionarnija crta Mihaelove misije na zemlji počiva u njegovom stavu prema ženama. U vrijeme i u naraštaju kad muškarac ne bi pozdravio svoju ženu na javnom jestu, Isus je imao hrabrosti da pozove i povede žene kao učiteljice evanđelja za svoje treće turneje po Galileji. Imao je veliku hrabrost da tako učini unatoč rabinskim učenjima da je bilo bolje "da se slovo zakona spali nego da se preda u ruke žena."

U jednoj generaciji Isus je podigao žene iz statusa nepoštovanja, bezimenosti i ropske potčinjenosti mnogih stoljeća. Sramota je što religija koja se usuđuje nositi Isusovo ime u kasnijim stoljećima nije imala duhovne hrabrosti da slijedi ovaj plemeniti primjer u svom odnosu prema ženama.

As Jesus mingled with the people, they found him entirely free from the superstitions of that day. He was free from religious prejudices; he was never intolerant. He had nothing in his heart resembling social antagonism. While he complied with the good in the religion of his fathers, he did not hesitate to disregard man-made traditions of superstition and bondage. He dared to teach that catastrophes of nature, accidents of time, and other calamitous happenings are not visitations of divine judgments or mysterious dispensations of Providence. He denounced slavish devotion to meaningless ceremonials and exposed the fallacy of materialistic worship. He boldly proclaimed man's spiritual freedom and dared to teach that mortals of the flesh are indeed and in truth sons of the living God.

Jesus transcended all the teachings of his forebears when he boldly substituted clean hearts for clean hands as the mark of true religion. He put reality in the place of tradition and swept aside all pretensions of vanity and hypocrisy. And yet this fearless man of God did not give vent to destructive criticism or manifest an utter disregard of the religious, social, economic, and political usages of his day. He was not a militant revolutionist; he was a progressive evolutionist. He engaged in the destruction of that which *was* only when he simultaneously offered his fellows the superior thing which *ought to be*.

Jesus received the obedience of his followers without exacting it. Only three men who received his personal call refused to accept the invitation to discipleship. He exercised a peculiar drawing power over men, but he was not dictatorial. He commanded confidence, and no man ever resented his giving a command. He assumed absolute authority over his disciples, but no one ever objected. He permitted his followers to call him Master.

The Master was admired by all who met him except by those who entertained deep-seated religious prejudices or those who thought they discerned political dangers in his teachings. Men were astonished at the originality and authoritativeness of his teaching. They marveled at his patience in dealing with backward and troublesome inquirers. He inspired hope and confidence in the hearts of all who came under his ministry. Only those who had not met him feared him, and he was hated only by those who regarded him as the champion of that truth which was destined to overthrow the evil and error which they had determined to hold in their hearts at all cost.

On both friends and foes he exercised a strong and peculiarly fascinating influence. Multitudes would follow him for weeks, just to hear his gracious words and behold his simple life. Devoted men and women loved Jesus with a well-nigh superhuman affection. And the better they knew him the more they loved him. And all this is still true; even today and in all future ages, the more man comes to know this God-man, the more he will love and follow after him.

Ljudi su mogli vidjeti u dodiru s Isusom da ovaj nije patio od sujevjerja svojih suvremenika. Nije imao religioznih predrasuda; nije bio netolerantan. U njegovom srcu nije bilo ništa što je nalikovalo društvenom antagonizmu. Dok se povodio prema dobrim učenjima svojih predaka, nije oklijevao ignorirati sujevjerne tradicije i terete koji su uvijek bili djela ljudske ruke. Imao je hrabrosti učiti da prirodne nedaće, vremenske nesreće i drugi zlosretni događaji nisu djela božanskog suda ili tajanstvenog Proviđenja. Osudio je ropsku odanost besmislenim ceremonijama i ukazao na neiskrenost materijalističkog štovanja božanstva. Hrabro je proglasio čovjekovu duhovnu slobodu i odvažno je učio da su svi ljudi na zemlji ustvari i u istini sinovi živog Boga.

Isus se uzdigao iznad svih učenja svojih predaka kad se hrabro usudio postaviti čisto srce na mjesto čistih ruku kao obilježje prave religije. Stavio je stvarnost na mjesto tradicije i odstranio iz religije svaku pretenciju ispraznosti i licemjerja. Ovaj neustrašivi čovjek Boga nije išao stazom destruktivnog kritičizma i nije zauzeo omalovažavajući stav prema religioznim, društvenim, ekonomskim i političkim običajima svog vremena. Nije bio militaristički revolucionar; bio je progresivni evolucionar. Jedino se bavio uništenjem onoga što *je bilo* kad je istovremeno nudio svojim učenicima naprednije učenje koje je *trebalo biti*.

Isus je zadobio poslušnost svojih učenika, a da je nikad nije tražio. Jedino su tri čovjeka odbila njegov osobni poziv da postanu njegovi učenici. Imao je nesvakidašnju moć privlačnosti, dok nije pribjegavao diktaturi. Zračio je pouzdanjem i ljudi se nisu mogli oduprijeti njegovim nalogima. Imao je apsolutan autoritet nad svojim učenicima kojem se nitko nije protivio. Dopuštao je da ga zovu Gospodinom.

Učitelju su se divili svi koji su ga osobno sreli, s jednim izuzetkom osoba uvriježenog religioznog sujevjerja i onih koji su u njegovim učenjima vidjeli političku opasnost. Narod je bio zapanjen originalnošću i autoritativnošću njegovih učenja. Divili su se njegovom strpljenju kad se nosio s nazadnim i ratobornim upitima. Bio je nadahnuće nade i pouzdanja u srcima svih koji su došli u dodir s njegovom misijom. Bio je izvor straha jedino onima koji ga nisu sreli i predmet mržnje jedino onih koji su u njemu vidjeli šampiona istine koja je imala snagu da uništi svako zlo i svaku grešku koju su po svaku cijenu željeli zadržati u svojim srcima.

Ispoljio je snažan i fascinantno utjecaj na svoje prijatelje i neprijatelje. Za njim su tjednima išli mnogi ljudi kako bi čuli njegove elegantne riječi i vidjeli njegov jednostavni život. Odani muškarci i žene su voljeli Isusa gotovo nadljudskom ljubavlju. Što su ga više poznavali, to su ga više voljeli. I ovo vrijedi i danas; i danas kao i kroz sva buduća doba što bolje čovjek poznaje ovog Boga-čovjeka, to ga više voli i to za njim spremnije ide.

3. HOSTILITY OF THE RELIGIOUS LEADERS

Notwithstanding the favorable reception of Jesus and his teachings by the common people, the religious leaders at Jerusalem became increasingly alarmed and antagonistic. The Pharisees had formulated a systematic and dogmatic theology. Jesus was a teacher who taught as the occasion served; he was not a systematic teacher. Jesus taught not so much from the law as from life, by parables. (And when he employed a parable for illustrating his message, he designed to utilize just *one* feature of the story for that purpose. Many wrong ideas concerning the teachings of Jesus may be secured by attempting to make allegories out of his parables.)

The religious leaders at Jerusalem were becoming well-nigh frantic as a result of the recent conversion of young Abraham and by the desertion of the three spies who had been baptized by Peter, and who were now out with the evangelists on this second preaching tour of Galilee. The Jewish leaders were increasingly blinded by fear and prejudice, while their hearts were hardened by the continued rejection of the appealing truths of the gospel of the kingdom. When men shut off the appeal to the spirit that dwells within them, there is little that can be done to modify their attitude.

When Jesus first met with the evangelists at the Bethsaida camp, in concluding his address, he said: "You should remember that in body and mind—emotionally—men react individually. The only *uniform* thing about men is the indwelling spirit. Though divine spirits may vary somewhat in the nature and extent of their experience, they react uniformly to all spiritual appeals. Only through, and by appeal to, this spirit can mankind ever attain unity and brotherhood." But many of the leaders of the Jews had closed the doors of their hearts to the spiritual appeal of the gospel. From this day on they ceased not to plan and plot for the Master's destruction. They were convinced that Jesus must be apprehended, convicted, and executed as a religious offender, a violator of the cardinal teachings of the Jewish sacred law.

4. PROGRESS OF THE PREACHING TOUR

Jesus did very little public work on this preaching tour, but he conducted many evening classes with the believers in most of the cities and villages where he chanced to sojourn with James and John. At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the Master among other things, said in reply:

"Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. Have you not read in the Scriptures that

3. NEPRIJATELJSTVO RELIGIOZNIH VOĐA

Unatoč povoljnom prijemu Isusa i njegovih učenja među svagdašnjim narodom, religiozne vođe Jeruzalema su bile sve više alarmirane i neprijateljski raspoložene. Farizeji su izgradili sustavnu i dogmatsku teologiju. Isus je bio učitelj koji je učio kako je prilika nalagala; on nije bio sistematski učitelj. Isus nije toliko učio iz zakona koliko je učio iz života, usporedbama. (Pri upotrebi usporedbi u cilju ilustracije, nastojao je upotrijebiti samo jednu njihovu crtu. Mnoge pogrešne ideje u vezi Isusovih učenja vuku porijeklo iz nastojanja da se ove usporedbe pretvore u alegorije.)

Religiozne vođe Jeruzalema su bile gotovo mahnite kao rezultat skorašnjeg preobraćenja mladog Abrahama i trojice uhoda koji su primili krštenje od Petra i koji su ovom prilikom pratili evangeliste uoči ove druge turneje propovijedi i učenja u Galileji. Židovske vođe su bile sve više zaslijepljene od straha i sujevjerja, dok su njihova srca otvrdnjela od ustrajnog odbijanja privlačnih istina Radosne vijesti o kraljevstvu. Kad ljudi namjerno zatvore uši pred apelom duha koji u njima živi, teško da se išta može učiniti da se izmijeni njihov stav.

Kad se Isus prvi put sreo s evangelistima u taboru u Betsaidi, rekao je u zaključak svom obraćanju: "Ne zaboravite da u umu i tijelu – emocionalno – ljudi individualno reagiraju. Jedino što je *jednako* među ljudima je to da u svakom čovjeku živi duh. Premda unutarnji duhovi mogu donekle varirati u prirodi i stupnju iskustva, oni svi jednako reagiraju na sve duhovne apele. Jedino putem i kroz apel ovog duha ljudski rod može ostvariti jedinstvo i bratstvo." Ali mnoge židovske vođe su zatvorile vrata svojih srca pred duhovnim apelom Radosne vijesti o kraljevstvu. Više nisu prestali raditi na formiranju plana za Učiteljevo uništenje. Bili su uvjereni da je Isusa bilo bitno uhvatiti, osuditi i pogubiti kao religioznog prijestupnika, prekršitelja najbitnijih učenja židovskog svetog zakona.

4. NAPREDAK TURNEJE

Isus je obavio vrlo malo javnog rada pri ovoj turneji, ali je održao brojne večernje sjednice s vjernicima u većini gradova i sela gdje se našao s Jakovom i Ivanom. Prilikom jedne od ovih večernjih sjednica jedan od mlađih evangelista je pitao Isusa u vezi ljutnje i Učitelj je između ostalog rekao:

"Ljutnja uopćeno predstavlja materijalnu mjeru neuspjeha duhovne prirode da ostvari kontrolu nad spojenim djelovanjem intelektualne i fizičke prirode. Ljutnja pokazuje da čovjeku nedostaju tolerantna bratinska ljubav, samopoštovanje i samokontrola. Ljutnja uništava zdravlje, unižava um i staje na put djelovanju duha-učitelja koji živi u čovjekovoj duši. Spisi

'wrath kills the foolish man,' and that man 'tears himself in his anger'? That 'he who is slow of wrath is of great understanding,' while 'he who is hasty of temper exalts folly'? You all know that 'a soft answer turns away wrath,' and how 'grievous words stir up anger.' 'Discretion defers anger,' while 'he who has no control over his own self is like a defenseless city without walls.' 'Wrath is cruel and anger is outrageous.' 'Angry men stir up strife, while the furious multiply their transgressions.' 'Be not hasty in spirit, for anger rests in the bosom of fools.'" Before Jesus ceased speaking, he said further: "Let your hearts be so dominated by love that your spirit guide will have little trouble in delivering you from the tendency to give vent to those outbursts of animal anger which are inconsistent with the status of divine sonship."

On this same occasion the Master talked to the group about the desirability of possessing well-balanced characters. He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life's activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice. Jesus always preached temperance and taught consistency—proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. He discussed one of their former associates whose imagination had led him off into visionary and impractical undertakings. At the same time he warned them against the dangers of the dullness of overconservative mediocrity.

And then Jesus discoursed on the dangers of courage and faith, how they sometimes lead unthinking souls on to recklessness and presumption. He also showed how prudence and discretion, when carried too far, lead to cowardice and failure. He exhorted his hearers to strive for originality while they shunned all tendency toward eccentricity. He pleaded for sympathy without sentimentality, piety without sanctimoniousness. He taught reverence free from fear and superstition.

It was not so much what Jesus taught about the balanced character that impressed his associates as the fact that his own life was such an eloquent exemplification of his teaching. He lived in the midst of stress and storm, but he never wavered. His enemies continually laid snares for him, but they never entrapped him. The wise and learned endeavored to trip him, but he did not stumble. They sought to embroil him in debate, but his answers were always enlightening, dignified, and final. When he was interrupted in his discourses with multitudinous questions, his answers were always significant and conclusive. Never did he resort to ignoble tactics in meeting the continuous pressure of his enemies, who did not hesitate to employ every sort of false, unfair, and unrighteous mode of attack upon him.

kažu da 'doista budalu njegov bijes ubija' i da se 'čovjek od jarosti razdire'? Da 'tko se teško srđi, velike je raboritosti,' a 'nabusit duhom pokazuje ludost'? Svi znate da 'blag odgovor ublažava jarost,' a 'riječ osorna uvećava srdžbu.' 'Razum čovjeka usteže od srdžbe,' dok 'grad razvaljen i bez zidova, takav je čovjek koji nema vlasti nad sobom.' 'Jarost je okrutna i srdžba žestoka.' 'Gnjevljiv čovjek zameće svađu, a naprasit čovjek počini mnoge grijehe.' 'Ne nagli na srdžbu, jer srdžba počiva u srcu luđaka.'" Prije nego što je završio s govorom, Isus je rekao: "Neka vašim srcima tako vlada ljubav da vas vaš duh i upravitelj lako može spasiti od tendencije da izvijetrite svoje izražaje životinjske ljutnje koji nisu dosljedni poziciji božanskog sina."

Učitelj je ovom prilikom govorio okupljenima o vrijednosti uravnoteženog karaktera. Priznao je činjenicu da je većini ljudi bilo bitno da se posvete nekom životnom pozivu, ali je upozorio na opasnost uske specijalizacije, kao i skučenosti i ograničenosti životnih aktivnosti. Skrenuo im je pažnju na činjenicu da svaka vrlina dovedena u krajnost prelazi u porok. Isus je uvijek zagovarao umjerenost i dosljednost – proporcionalno prilagođenje životnim problemima. Naglasio je da previše simpatije i sažaljenja može degenerirati u ozbiljnu mentalnu nestabilnost; da entuzijazam može prerasti u fanatičnost. Pozvao se na primjer određenog suradnika koji je dopustio svojoj mašti da ga navede na vizionarska i nepraktična poduzeća. U isto vrijeme ih je upozorio na opasnost mentalne tuposti i pretjerane konzervativnosti prosječnih ljudi.

Isus je zatim govorio o opasnostima koje prijete od hrabrosti i vjere i kako iste nekom prilikom navode nepromišljene duše na nesmotrenost i preuzetnost. Također je pokazao kako smotrenost i promišljenost, dovedene u krajnost, navode na kukavičluk i propast. Upozorio je učenike da nastoje postići originalnost dok se čuvaju ekscentričnosti. Savjetovao ih je da pokažu simpatiju bez sentimentalnosti, da budu pobožni iskreno, ne pred ljudima. Zagovarao je obožavanje Boga bez straha i sujeverja.

Ljudi nisu bili toliko zadivljeni Isusovim učenjima o uravnoteženom karakteru, koliko su bili zadivljeni činjenicom da je njegov život bio rječit primjer njegovog učenja. Živio je usred stresa i oluje, a nikad nije trepnuo. Njegovi neprijatelji su ga neprestano nastojali uhvatiti u zamku, ali to nikad nisu uspjeli učiniti. Mudri i učenici su mu pokušavali podvaliti, ali on im to nije dopustio. Pokušali su ga uvući u rasprave, a on im je uvijek odgovarao prosvjetljeno, dostojanstveno i konačno. Kad su ga u govoru prekidali mnogim pitanjima, uvijek je dao bitne i zaključne odgovore. Nikad nije pribjegao nečasnim taktikama, dok je nosio teret neprestanog pritiska svojih neprijatelja koji u svojim napadima nisu oklijevali upotrijebiti svaku vrstu neiskrenosti, nepoštenja i neispravnosti.

While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

5. LESSON REGARDING CONTENTMENT

When Jesus was visiting the group of evangelists working under the supervision of Simon Zelotes, during their evening conference Simon asked the Master: "Why are some persons so much more happy and contented than others? Is contentment a matter of religious experience?" Among other things, Jesus said in answer to Simon's question:

"Simon, some persons are naturally more happy than others. Much, very much, depends upon the willingness of man to be led and directed by the Father's spirit which lives within him. Have you not read in the Scriptures the words of the wise man, 'The spirit of man is the candle of the Lord, searching all the inward parts'? And also that such spirit-led mortals say: 'The lines are fallen to me in pleasant places; yes, I have a goodly heritage.' 'A little that a righteous man has is better than the riches of many wicked,' for 'a good man shall be satisfied from within himself.' 'A merry heart makes a cheerful countenance and is a continual feast. Better is a little with the reverence of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a fatted ox and hatred therewith. Better is a little with righteousness than great revenues without rectitude.' 'A merry heart does good like a medicine.' 'Better is a handful with composure than a superabundance with sorrow and vexation of spirit.'

"Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands. All too many of man's troubles take origin in the fear soil of his own natural heart. 'The wicked flee when no man pursues.' 'The wicked are like the troubled sea, for it cannot rest, but its waters cast up mire and dirt; there is no peace, says God, for the wicked.'

"Seek not, then, for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit."

Jesus hardly regarded this world as a "vale of tears." He rather looked upon it as the birth sphere of the eternal and immortal spirits of Paradise ascension, the "vale of soul making."

Dok je bitno da se mnogi muškarci i žene marljivo posvete radu na nekom definitivnom poduzeću kako bi obezbijedili životna sredstva, ljudi trebaju njegovati širok raspon kulturne upoznatosti s životom svih ljudi na zemlji. Istinski obrazovan čovjek sebi neće dopustiti da ostane u tami, nego će poduzeti bitne korake da se upozna s životima i djelima svojih bližnjih.

5. UČENJE O OSJEĆAJU ZADOVOLJSTVA

Kad je Isus došao u posjetu grupi evangelista koji su radili pod nadzorom Šimuna Revnitelja, za vrijeme njihove večernje sjednice Šimun je pitao Učitelja: "Zašto su neki ljudi srećniji i zadovoljniji od drugih? Je li osjećaj zadovoljstva stvar religioznog iskustva?" Između ostalog, Isus je rekao u odgovor na Šimunovo pitanje:

"Šimune, neke osobe su prirodno srećnije od drugih. Mnogo, mnogo toga ovisi o čovjekovoj voljnosti da se prepusti upravnom djelovanju Očevog duha koji u njemu živi. Zar niste čitali u Spisima riječi mudraca koji kaže, 'Svjetiljka je gospodnja duh čovječji; ona istražuje sve do dna utrobe'? I također kako smrtnici koji slijede djelovanje ovog duha kažu: 'Na divnu zemlju padoše mi konopi; vrlo mi je mila moja baština.' 'Bolje je malo u pravednog čovjeka, nego bogatstva mnogih otpadnika,' jer 'dobar se čovjek iznutra siti.' 'Veselo srce razvedrava lice i komu je srce sretno, na gozbi je bez prestanka. Bolje je malo sa strahom Gospodnjim, nego veliko blago i s njime nemir. Bolji je obrok povrća gdje je ljubav, nego od utovljena vola gdje je mržnja. Bolje je malo s pravednošću, nego veliki dohoci s nepravdom.' 'Veselo je srce izvrstan lijek.' 'Bolje je puna šaka u miru, nego obje pregršti mučna rada i puste tlapnje.'

"Veliki dio čovjekove patnje predstavlja rezultat razočaranja zbog neostvarenih ambicija i ranjenog ponosa. Premda čovjek duguje samom sebi da ostvari najbolji mogući život na zemlji, nakon što pri ovom nastojanju iskreno da sve od sebe, treba radosno prihvatiti svoju životnu poziciju i najbolje iskoristiti ono što mu je palo u ruke. Velik dio čovjekovih problema vuče porijeklo iz strahova koji opsjedaju njegovo prirodno srce. 'Opaki bježe i kad ih nitko ne progoni.' 'Opaki su poput mora uzburkanog, koje se ne može smiriti, valovi mu mulj i blato izmeću; kaže Bog da nema mira grešnicima.'

"Ne tražite, dakle, lažni mir i prolaznu radost, već sigurnost vjere i pouzdanje spoznaje o statusu čovjeka kao Božjeg sina iz koje slijede spokoj, zadovoljstvo i najveća radost duha."

Teško se može reći da je Isus vidio ovaj svijet kao "dolinu suza." Prije je istina da ga je smatrao sferom rođenja vječnih i besmrtnih duhova koji se uspinju prema Raju, "dolinom rađanja duša."

6. THE "FEAR OF THE LORD"

It was at Gamala, during the evening conference, that Philip said to Jesus: "Master, why is it that the Scriptures instruct us to 'fear the Lord,' while you would have us look to the Father in heaven without fear? How are we to harmonize these teachings?" And Jesus replied to Philip, saying:

"My children, I am not surprised that you ask such questions. In the beginning it was only through fear that man could learn reverence, but I have come to reveal the Father's love so that you will be attracted to the worship of the Eternal by the drawing of a son's affectionate recognition and reciprocation of the Father's profound and perfect love. I would deliver you from the bondage of driving yourselves through slavish fear to the irksome service of a jealous and wrathful King-God. I would instruct you in the Father-son relationship of God and man so that you may be joyfully led into that sublime and supernal free worship of a loving, just, and merciful Father-God.

"The 'fear of the Lord' has had different meanings in the successive ages, coming up from fear, through anguish and dread, to awe and reverence. And now from reverence I would lead you up, through recognition, realization, and appreciation, to *love*. When man recognizes only the works of God, he is led to fear the Supreme; but when man begins to understand and experience the personality and character of the living God, he is led increasingly to love such a good and perfect, universal and eternal Father. And it is just this changing of the relation of man to God that constitutes the mission of the Son of Man on earth.

"Intelligent children do not fear their father in order that they may receive good gifts from his hand; but having already received the abundance of good things bestowed by the dictates of the father's affection for his sons and daughters, these much loved children are led to love their father in responsive recognition and appreciation of such munificent beneficence. The goodness of God leads to repentance; the beneficence of God leads to service; the mercy of God leads to salvation; while the love of God leads to intelligent and freehearted worship.

"Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget reverence, love, and willing worship. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that 'the

6. "STRAH OD BOGA"

Za večernje sjednice u Gamali, Filip je rekao Isusu: "Učitelju, zašto nam Spisi kažu da se 'bojimo Boga,' kad nam ti kažeš da gledamo Oca na nebu bez straha? Kako ćemo usaglasiti ova učenja?" Isus je ovako odgovorio Filipu:

"Moja djeco, nisam iznenađen što postavljate ovakva pitanja. Ispočetka, ljudi su se jedino putem straha mogli naučiti štovanju, ali ja sam došao obznaniti Očevu ljubav tako da ljudi budu ponukani štovati Vječnog silom svoje ljubavlju nadahnute spoznaje i snagom reciprociteta Očeve duboke i savršene ljubavi. Ja vas želim izručiti od okova situacije u kojoj sebe ropskim strahom primoravate na nevoljno služenje zavidnog i ljutog Kralja-Boga. Želim da znate da između Boga i čovjeka vlada odnos Oca i sina, tako da s radošću možete ući u blaženo i veličanstveno slobodno štovanje brižnog, pravednog i milostivog Boga-Oca.

"Ovaj će 'strah od Boga' imati drugačije značenje u budućim stoljećima, rastući od straha kroz tjeskobu i strijepnju do divljenja i štovanja. A od štovanja ja vas želim povesti na još višu razinu putem uvida, spoznaje i zahvalnosti, do *ljubavi*. Kad čovjek jedino vidi djela Boga, on osjeća strah od Vrhovnog; ali kad počne shvaćati i doživljavati osobu i karakter živog Boga, sve više je ponukan na ljubav prema tako dobrom i savršenom, univerzalnom i vječnom Ocu. I upravo ova promjena čovjekovog odnosa prema Bogu predstavlja bit zemaljske misije Sina Čovječjeg.

"Inteligentna djeca ne moraju strahovati od svog oca kako bi primila dobre darove iz njegove ruke; ali nakon što prime obilje blagonaklonosti koja izvire iz očeve ljubavi prema njegovim sinovima i kćerkama, ova djeca koja su toliko voljena sama od sebe ljubavlju reagiraju na ovaj uvid i cijene ovu veliku blagonaklonost. Božja dobrota navodi na pokajanje; Božja blagonaklonost navodi na službu; Božja milost navodi na spasenje; dok Božja ljubav navodi na inteligentno i svesrdno obožavanje.

"Vaši su preci strahovali od Boga zato što je moćan i tajnovit. Vi ćete ga obožavati zbog njegove veličanstvene ljubavi, obilne milosti i slavne istine. Moć Boga unosi strah u srce čovjeka, dok plemenitost i ispravnost njegove ličnosti navode na štovanje, ljubav i slobodno iskazanje obožavanja. Savjestan sin koji je motiviran ljubavlju nema straha ni bojazni pred moćnim i plemenitim ocem. Došao sam na ovaj svijet da stavim ljubav na mjesto bojazni, radost na mjesto patnje, pouzdanje na mjesto straha, službu ljubavi, zahvalnost i štovanje na mjesto ropskih okova i besmislenih ceremonija. Ali i dalje je istina da 'strah

fear of the Lord is the beginning of wisdom.' But when the light has more fully come, the sons of God are led to praise the Infinite for what he *is* rather than to fear him for what he *does*.

"When children are young and unthinking, they must necessarily be admonished to honor their parents; but when they grow older and become somewhat more appreciative of the benefits of the parental ministry and protection, they are led up, through understanding respect and increasing affection, to that level of experience where they actually love their parents for what they are more than for what they have done. The father naturally loves his child, but the child must develop his love for the father from the fear of what the father can do, through awe, dread, dependence, and reverence, to the appreciative and affectionate regard of love.

"You have been taught that you should 'fear God and keep his commandments, for that is the whole duty of man.' But I have come to give you a new and higher commandment. I would teach you to 'love God and learn to do his will, for that is the highest privilege of the liberated sons of God.' Your fathers were taught to 'fear God—the Almighty King.' I teach you, 'Love God—the all-merciful Father.'

"In the kingdom of heaven, which I have come to declare, there is no high and mighty king; this kingdom is a divine family. The universally recognized and unreservedly worshiped center and head of this far-flung brotherhood of intelligent beings is my Father and your Father. I am his Son, and you are also his sons. Therefore it is eternally true that you and I are brethren in the heavenly estate, and all the more so since we have become brethren in the flesh of the earthly life. Cease, then, to fear God as a king or serve him as a master; learn to reverence him as the Creator; honor him as the Father of your spirit youth; love him as a merciful defender; and ultimately worship him as the loving and all-wise Father of your more mature spiritual realization and appreciation.

"Out of your wrong concepts of the Father in heaven grow your false ideas of humility and springs much of your hypocrisy. Man may be a worm of the dust by nature and origin, but when he becomes indwelt by my Father's spirit, that man becomes divine in his destiny. The bestowal spirit of my Father will surely return to the divine source and universe level of origin, and the human soul of mortal man which shall have become the reborn child of this indwelling spirit shall certainly ascend with the divine spirit to the very presence of the eternal Father.

"Humility, indeed, becomes mortal man who receives all these gifts from the Father in heaven, albeit there is a divine dignity attached to all such faithful candidates for the eternal ascent of the heavenly kingdom. The meaningless and menial practices of an ostentatious and false humility are incompatible with the appreciation of the source of your salvation and the recognition of the destiny of your spirit-born souls. Humility before God is

Gospodnji je početak spoznaje.' Ali nakon punijeg ukazanja svjetla, sinovi Boga će biti ponukani na štovanje Beskonačnog zbog onoga što on *jest*, a ne na strah zbog onoga što *čini*.

"Kad su djeca mlada i nerazborita, roditelji ih moraju opominjati na poslušnost; ali kad odrastu i počnu dublje cijeniti vrijednost roditeljske blagonaklonosti i zaštite, ona su ponukana zahvalnosti i sve veće ljubavi da dođu do te razine iskustva gdje ustvari vole svoje roditelje zbog onoga što oni jesu, a ne zbog onoga što su za njih učinili. Otac prirodno voli svoje dijete, ali dijete mora razviti svoju ljubav prema ocu počevši od straha pred onim što otac može učiniti, kroz strijepnju, ovisnost i štovanje, do razvoja zahvalnosti i nježnosti iskrene ljubavi.

"Vama je rečeno 'boj se Boga, izvršuj njegove zapovijedi, jer to je sav čovjek.' Ali ja sam vam došao dati novu i veću zapovijed. Došao sam vas naučiti da 'volite Boga i da naučite vršiti njegovu volju, jer to je naveća čast oslobođenih sinova Boga.' Vašim očevima je rečeno da 'strahuju pred Gospodom – Svemoćnim Kraljem.' Ja vam kažem da 'Volite Boga – suosjećajnog Oca.'

"U nebeskom kraljevstvu koje sam došao proglasiti, nema visokog i moćnog kralja; ovo je kraljevstvo božanska obitelj. Općepriznati primatelj obožavanja i centar ovog rasprostranjenog bratstva inteligentnih bića je moj i vaš Otac. Ja sam njegov Sin i vi ste također njegovi sinovi. Tako je zauvijek istina da smo vi i ja braća na nebeskoj razini, naročito nakon što smo postali braća u tijelu za vrijeme zemaljskog života. Prestanite, dakle, strahovati od Boga kao kralja ili mu služiti kao gospodaru; naučite ga štovati kao Stvoritelja; ukažite mu čast kao Ocu vašeg ranog života duha; volite ga kao suosjećajnog branitelja; i na koncu mu ukažite obožavanje kao brižnom i svemudrom Ocu svoje zrelije duhovne spoznaje i zahvalnosti.

"Iz pogrešnih ideja o Ocu nebeskom izrastaju mnoge pogrešne ideje o poniznosti i veći dio licemjerstva. Čovjek može biti crvić od prašine po prirodi i porijeklu, ali kad u njega dođe da živi duh moga Oca, isti ovaj čovjek postaje božanski po sudbini. Duh koji čovjek prima na dar od moga Oca uvijek se vraća svom božanskom izvoru i kozmičkoj razini svog porijekla, dok ljudska duša smrtnog čovjeka postaje novorođeno dijete ovog unutarnjeg duha koje definitivno uzlazi s božanskim duhom do same prisutnosti vječnog Oca.

"Ponizan, dakle, postaje smrtni čovjek koji primi ove darove od Oca na nebu, premda svi takvi kandidati vjere koji stoje pred stazom vječnog uspona nebeskog kraljevstva imaju obilježje božanskog dostojanstva. Besmislene i ponizne radnje razmetljivog i lažnog samouniženja nisu spojive s iskrenim cijenjenjem izvora vašeg spasenja i spoznajom sudbine vaših duhom preporođenih duša. Poniznost pred

altogether appropriate in the depths of your hearts; meekness before men is commendable; but the hypocrisy of self-conscious and attention-craving humility is childish and unworthy of the enlightened sons of the kingdom.

"You do well to be meek before God and self-controlled before men, but let your meekness be of spiritual origin and not the self-deceptive display of a self-conscious sense of self-righteous superiority. The prophet spoke advisedly when he said, 'Walk humbly with God,' for, while the Father in heaven is the Infinite and the Eternal, he also dwells 'with him who is of a contrite mind and a humble spirit.' My Father disdains pride, loathes hypocrisy, and abhors iniquity. And it was to emphasize the value of sincerity and perfect trust in the loving support and faithful guidance of the heavenly Father that I have so often referred to the little child as illustrative of the attitude of mind and the response of spirit which are so essential to the entrance of mortal man into the spirit realities of the kingdom of heaven.

"Well did the Prophet Jeremiah describe many mortals when he said: 'You are near God in the mouth but far from him in the heart.' And have you not also read that direful warning of the prophet who said: 'The priests thereof teach for hire, and the prophets thereof divine for money. At the same time they profess piety and proclaim that the Lord is with them.' Have you not been well warned against those who 'speak peace to their neighbors when mischief is in their hearts,' those who 'flatter with the lips while the heart is given to double-dealing'? Of all the sorrows of a trusting man, none are so terrible as to be 'wounded in the house of a trusted friend.'"

7. RETURNING TO BETHSAIDA

Andrew, in consultation with Simon Peter and with the approval of Jesus, had instructed David at Bethsaida to dispatch messengers to the various preaching groups with instructions to terminate the tour and return to Bethsaida some time on Thursday, December 30. By supper time on that rainy day all of the apostolic party and the teaching evangelists had arrived at the Zebedee home.

The group remained together over the Sabbath day, being accommodated in the homes of Bethsaida and near-by Capernaum, after which the entire party was granted a two weeks' recess to go home to their families, visit their friends, or go fishing. The two or three days they were together in Bethsaida were, indeed, exhilarating and inspiring; even the older teachers were edified by the young preachers as they narrated their experiences.

Of the 117 evangelists who participated in this second preaching tour of Galilee, only about seventy-five survived the test of actual experience and were on hand to be assigned to service at the end of the two weeks' recess. Jesus, with Andrew, Peter, James, and John, remained at the Zebedee home and spent much time in conference regarding the welfare and extension of the kingdom.

Bogom priliči dubinama vaših srca; krotkost pred ljudima je preporučljiva; ali licemjerstvo poniznosti koja je same sebe svjesna i koja teži publicitetu predstavlja djetinjasti čin koji nije dostojan prosvjetljenih sinova kraljevstva.

"Dobro je biti krotak pred Bogom i imati samokontrolu pred ljudima, ali neka vaša krotkost bude duhovna i neka neka vas ne navede na samozavarljivi osjećaj superiornosti nad drugima. Prorok je dobro rekao da čovjek treba: 'Smjerno sa Bogom hoditi,' jer dok je moj Otac na nebu Beskonačni i Vječni, on također živi 's duhom smjernih i u srcima skrušenih.' Moj Otac mrzi ponos, prezire licemjerstvo i gnuša se pred nepravdom. Da naglasim vrijednost iskrenosti i savršenog povjerenja u brižnu podršku i vjernu upravu nebeskog Oca, često se pozivam na primjer male djece kao ilustraciju stava uma i reakcije duha koji su tako bitni za ulazak smrtnog čovjeka u stvarnosti duha nebeskog kraljevstva.

"Dobro je prorok Jeremija opisao mnoge smrtnike kad je rekao da je Bog 'bliz samo ustima njihovim, a daleko im od srca.' Zar niste također pročitali ozbiljno upozorenje proroka koji je rekao: 'Svećenici njegovi poučavaju radi zarade, proroci njegovi bale za novac. A na Gospoda se oni pozivaju i govore da je u njihovoj sredini.' Zar niste primili upozorenje protiv onih 'koji govore slatko s bližnjima, a u srcu im je pakost,' u čijim 'ustima iskrenosti nema, srce im je puno zloće'? Od svih patnji ljudskog bića, najgore je biti 'povrijeđen u kući dragog prijatelja.'

7. POVRATAK U BETSAIDU

U suglasnosti sa Šimunom Petrom i uz odobrenje Isusa, Andrija je dao upute Davidu koji je bio u Betsaidi da pošalje glasnike različitim grupama koje su radile na proširenju učenja i da im kaže da okončaju turneju i da se vrate u Betsaidu u četvrtak 30. studenog. Prije večere uoči ovog kišnog dana, okupili su se evangelisti i cijela apostolska grupa u Zebedejevoj kući.

Ostali su zajedno preko subote i našli su smještaj po kućama Betsaide i obližnjeg Kafarnauma, nakon čega su dobili dva tjedna odmora koja su proveli sa svojim obiteljima, u posjeti prijateljima ili u ribarenju. Dva-tri dana koja su proveli u Betsaidi bila su veličanstvena i puna nadahnuća; i stariji učitelji su mnogo naučili dok su slušali iskustva onih mladih.

Od stotinu sedamnaest evangelista koji su sudjelovali u ovoj drugoj turneji Galilejom, jedino je nekih sedamdeset pet položilo ispit stvarnog iskustva i oni su se javili na dužnost poslije dvotjednog odmora. Zajedno s Andrijom, Petrom, Jakovom i Ivanom, Isus je ostao u kući Zebedejevih i proveo je dosta vremena govoreći o blagostanju i proširenju kraljevstva.