

By March 10 all of the preaching and teaching groups had forgathered at Bethsaida. Thursday night and Friday many of them went out to fish, while on the Sabbath day they attended the synagogue to hear an aged Jew of Damascus discourse on the glory of father Abraham. Jesus spent most of this Sabbath day alone in the hills. That Saturday night the Master talked for more than an hour to the assembled groups on "The mission of adversity and the spiritual value of disappointment." This was a memorable occasion, and his hearers never forgot the lesson he imparted.

Jesus had not fully recovered from the sorrow of his recent rejection at Nazareth; the apostles were aware of a peculiar sadness mingled with his usual cheerful demeanor. James and John were with him much of the time, Peter being more than occupied with the many responsibilities having to do with the welfare and direction of the new corps of evangelists. This time of waiting before starting for the Passover at Jerusalem, the women spent in visiting from house to house, teaching the gospel, and ministering to the sick in Capernaum and the surrounding cities and villages.

#### 1. THE PARABLE OF THE SOWER

About this time Jesus first began to employ the parable method of teaching the multitudes that so frequently gathered about him. Since Jesus had talked with the apostles and others long into the night, on this Sunday morning very few of the group were up for breakfast; so he went out by the seaside and sat alone in the boat, the old fishing boat of Andrew and Peter, which was always kept at his disposal, and meditated on the next move to be made in the work of extending the kingdom. But the Master was not to be alone for long. Very soon the people from Capernaum and near-by villages began to arrive, and by ten o'clock that morning almost one thousand were assembled on shore near Jesus' boat and were clamoring for attention. Peter was now up and, making his way to the boat, said to Jesus, "Master, shall I talk to them?" But Jesus answered, "No, Peter, I will tell them a story." And then Jesus began the recital of the parable of the sower, one of the first of a long series of such parables which he taught the throngs that followed after him. This boat had an elevated seat on which he sat (for it was the custom to sit when teaching) while he talked to the crowd assembled along the shore. After Peter had spoken a few words, Jesus said:

"A sower went forth to sow, and it came to pass as he sowed that some seed fell by the wayside to be trodden underfoot and devoured by the birds of heaven. Other seed fell upon the rocky places where there was little earth, and immediately it sprang up because there was no depth to the soil, but as soon as the sun shone, it withered because it had no root

Uoči 10. ožujka u Betsaidi su se okupile sve grupe religioznih učitelja. U četvrtak uveče i petak mnogi su otišli u ribu, dok su se u subotu okupili u sinagogi da čuju govor jednog starijeg Židova iz Damaska o slavi oca Abrahama. Isus je subotu uglavnom proveo sam u brdima. Ove večeri Učitelj je govorio više od sat vremena o "Ulozi nevolja i duhovnoj vrijednosti razočaranja." Bio je to znamenit događaj i njegovi slušatelji nikad nisu zaboravili ova učenja.

Isus se još nije oporavio od bola nakon što je bio odbačen u Nazaretu; apostoli su bili svjesni naročite tuge koja je prožimala njegovo inače vedro raspoloženje. Jakov i Ivan su bili uz njega najveći dio dana, dok je Petar bio više nego preokupiran mnogim odgovornostima vezanim za upravu i dobrobit novih evangelista. Ovaj su period čekanja prije nego što će krenuti u Jeruzalem na blagdan Paše žene provele idući od kuće do kuće, učeći o Radosnoj vijesti i služeći bolesnicima Kafarnauma i obližnjih sela i gradova.

#### 1. USPOREDBA O SIJAČU

Otrprilike u ovo vrijeme Isus se počeo koristiti usporedbama kao metodom pouke naroda koji je za njim išao. Nakon što je Isus dugo u noć govorio s apostolima i drugima, u nedjelju ujutro na doručku je bilo malo naroda; Isus je tako u miru otišao do mora i sjeo u lađu, staru ribarsku barku Andrije i Petra koja mu je uvijek bila na raspolaganju, dok je planirao idući potez u svom radu na proširenju kraljevstva. Ali Učitelj nije dugo bio u osami. Uskoro je počeo stizati narod iz Kafarnauma i obližnjih sela i oko deset ujutro, na obali blizu Isusovog broda se okupilo nekih tisuću ljudi koji su bučno nastojali pridobiti njegovu pažnju. Petar je već ustao i prilazeći lađi rekao Isusu: "Učitelju, hoću li govoriti s narodom?" Ali Isus je odgovorio: "Nećeš Petre, nego ću im ja ispričati priču." Isus im je zatim počeo pričati usporedbu o sijaču, jednu od prvih u dugom nizu usporedbi koje je iznio narodu koji je za njim išao. Lađa je imala uzvišeno sjedište na koje je sjeo (u ovo vrijeme bio je običaj sjediti za vrijeme govora) dok se obratio narodu pored mora. Nakon što im je Petar uputio par riječi, Isus je rekao:

"Iziđe sijač da sije i dok je sijao, neko zrno pade kraj puta i bilo ga ljudi pogaziše ili dodoše ptice nebeske te ga pozobaše. Neko zrno pade na kamenito tlo gdje je bila plitka zemlja i brzo izniknu jer ne imade duboke zemlje, ali kad iziđe sunce, uvenu od žege jer ne imadoše korijena kojima će naći vodu i tako posahnu. Neko, opet,

whereby to secure moisture. Other seed fell among the thorns, and as the thorns grew up, it was choked so that it yielded no grain. Still other seed fell upon good ground and, growing, yielded, some thirtyfold, some sixtyfold, and some a hundredfold." And when he had finished speaking this parable, he said to the multitude, "He who has ears to hear, let him hear."

The apostles and those who were with them, when they heard Jesus teach the people in this manner, were greatly perplexed; and after much talking among themselves, that evening in the Zebedee garden Matthew said to Jesus: "Master, what is the meaning of the dark sayings which you present to the multitude? Why do you speak in parables to those who seek the truth?" And Jesus answered:

"In patience have I instructed you all this time. To you it is given to know the mysteries of the kingdom of heaven, but to the undiscerning multitudes and to those who seek our destruction, from now on, the mysteries of the kingdom shall be presented in parables. And this we will do so that those who really desire to enter the kingdom may discern the meaning of the teaching and thus find salvation, while those who listen only to ensnare us may be the more confounded in that they will see without seeing and will hear without hearing. My children, do you not perceive the law of the spirit which decrees that to him who has shall be given so that he shall have an abundance; but from him who has not shall be taken away even that which he has. Therefore will I henceforth speak to the people much in parables to the end that our friends and those who desire to know the truth may find that which they seek, while our enemies and those who love not the truth may hear without understanding. Many of these people follow not in the way of the truth. The prophet did, indeed, describe all such undiscerning souls when he said: 'For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes they have closed lest they should discern the truth and understand it in their hearts.'"

The apostles did not fully comprehend the significance of the Master's words. As Andrew and Thomas talked further with Jesus, Peter and the other apostles withdrew to another portion of the garden where they engaged in earnest and prolonged discussion.

## 2. INTERPRETATION OF THE PARABLE

Peter and the group about him came to the conclusion that the parable of the sower was an allegory, that each feature had some hidden meaning, and so they decided to go to Jesus and ask for an explanation. Accordingly, Peter approached the Master, saying: "We are not able to penetrate the meaning of this parable, and we desire that you explain it to us since you say it is given us to know the mysteries of the kingdom." And when Jesus heard this, he said to Peter:

pade u trnje i trnje uzraste da ga uguši i ne donese rod. Neko, napokon, pade na dobru zemlju i rastući donese rod: jedno tridesetostruk, drugo šezdesetostruk, treće stotostruk." I kad je završio s govorom, reče: "Tko ima uši, neka čuje."

Apostoli i oni koji su bili sa njima, kad su čuli kako Isus uči narod na ovaj način, su bili jako zbunjeni; i nakon što su se nadugo među sobom savetovali, ove večeri u Zebedeevemu vrtu Matija reče Isusu: "Učitelju, kakvo je značenje mračnih priča kojima si se danas obratio narodu? Zašto govoriš u usporedbama narodu koji traži istinu?" Isus je odgovorio:

"Strpljivo sam vas učio svo ovo vrijeme. Vama je dato da upozate tajne nebeskog kraljevstva, ali nesmotrenim masama i onima koji teže našem uništenju, tajne kraljevstva će od sada biti predložene u usporedbama. I ovo ćemo učiniti kako bi oni koji uistinu žele ući u kraljevstvo mogli razabrati značenje ovih učenja i naći spasenje, dok oni koji slušaju jedino kako bi nas uvukli u zamku mogu biti još više zbunjeni gledajući dok ne vide i slušajući dok ne čuju. Moja djeco, zar ne vidite zakon duha koji kaže da svakomu tko ima dat će se pa će obilovati; a onomu tko nema oduzet će se i ono što ima. Ja ću se stoga od sada obraćati narodu usporedbama kako bi naši prijatelji i oni koji traže istinu mogli naći ono što traže, dok naši neprijatelji i oni koji ne vole istinu mogu čuti moje riječi bez razumijevanja. Mnogi od ovih ljudi ne idu putem istine. Prorok je uistinu pravilno opisao sve ove nesmotrene duše kad je rekao: 'Oteža salom srce ovom narodu, oglušiše uši da ušima ne čuje, zasljepiše oči da očima ne vidi kako bi ugledao istinu i kako bi je srcem razumio.'"

Apostoli nisu u cjelosti razumjeli značenje Učiteljevih riječi. Dok su Andrija i Tomo govorili s Isusom, Petar i drugi apostoli su se povukli u drugi dio vrta gdje su se upustili u dugu i ozbiljnu raspravu.

## 2. TUMAČENJE USPOREDBE

Petar i grupa koja se oko njega okupila došla je do zaključka da je usporedba o sijaču bila alegorija, da je svaki dio imao neko skriveno značenje i tako su se odlučili ponovo obratiti Isusu i tražiti objašnjenje. Petar je tako prišao Učitelju govoreći: "Ne razumijemo ovu usporedbu i tražimo da nam pojasniš njeno značenje kako si rekao da su nam date tajne kraljevstva." Kad je Isus čuo ove riječi, rekao je Petru: "Moj sine, ne želim ti ništa uskratiti,

"My son, I desire to withhold nothing from you, but first suppose you tell me what you have been talking about; what is your interpretation of the parable?"

After a moment of silence, Peter said: "Master, we have talked much concerning the parable, and this is the interpretation I have decided upon: The sower is the gospel preacher; the seed is the word of God. The seed which fell by the wayside represents those who do not understand the gospel teaching. The birds which snatched away the seed that fell upon the hardened ground represent Satan, or the evil one, who steals away that which has been sown in the hearts of these ignorant ones. The seed which fell upon the rocky places, and which sprang up so suddenly, represents those superficial and unthinking persons who, when they hear the glad tidings, receive the message with joy; but because the truth has no real root in their deeper understanding, their devotion is short-lived in the face of tribulation and persecution. When trouble comes, these believers stumble; they fall away when tempted. The seed which fell among thorns represents those who hear the word willingly, but who allow the cares of the world and the deceitfulness of riches to choke the word of truth so that it becomes unfruitful. Now the seed which fell on good ground and sprang up to bear, some thirty, some sixty, and some a hundredfold, represents those who, when they have heard the truth, receive it with varying degrees of appreciation -- owing to their differing intellectual endowments -- and hence manifest these varying degrees of religious experience."

Jesus, after listening to Peter's interpretation of the parable, asked the other apostles if they did not also have suggestions to offer. To this invitation only Nathaniel responded. Said he: "Master, while I recognize many good things about Simon Peter's interpretation of the parable, I do not fully agree with him. My idea of this parable would be: The seed represents the gospel of the kingdom, while the sower stands for the messengers of the kingdom. The seed which fell by the wayside on hardened ground represents those who have heard but little of the gospel, along with those who are indifferent to the message, and who have hardened their hearts. The birds of the sky that snatched away the seed which fell by the wayside represent one's habits of life, the temptation of evil, and the desires of the flesh. The seed which fell among the rocks stands for those emotional souls who are quick to receive new teaching and equally quick to give up the truth when confronted with the difficulties and realities of living up to this truth; they lack spiritual perception. The seed which fell among the thorns represents those who are attracted to the truths of the gospel; they are minded to follow its teachings, but they are prevented by the pride of life, jealousy, envy, and the anxieties of human existence. The seed which fell on good soil, springing up to bear, some thirty, some sixty, and some a hundredfold, represents the natural and varying degrees of ability to comprehend truth and respond to its spiritual teachings by men and women who possess diverse endowments of spirit illumination."

nego ti meni prvo reci o čemu ste razgovarali; kakvo je vaše tumačenje usporedbe?"

Nakon trenutka tišine, Petar je rekao: Učitelju, nadugo smo raspravljali usporedbu i došli smo do ovakvog tumačenja: Sijač je učitelj koji uči narod o Radosnoj vijesti; sjeme je riječ Boga. Sjeme koje pade pored puta predstavlja one koji ne razumiju učenje evanđelja. Ptice koje pozobaše sjeme koje je palo na tvrdo tlo predstavljaju Sotonu ili Zlog koji krade ono što je posađeno u srca ovih neznalica. Sjeme koje pade na kamenito tlo i koje prebrzo niknu predstavlja one površne i nerazumne osobe koje, kada čuju Radosnu vijest, prime poruku s veseljem; ali kako istina nema pravog korijenja u njihovom dubljem razumijevanju, njihova je odanost kratkoročna pred nevoljama i progonstvom. Kad dođe nevolja, ovi vjernici podlegnu; oni propadnu pred iskušenjem. Sjeme koje pade u trnje predstavlja one koji čuju riječ drage volje, ali koji dopuste svjetskim tjeskobnim brigama i varavom bogatstvu da zaguše riječ istine tako da ostane bez ploda. Konačno, sjeme koje pade na dobro tlo rodi plodove, jedno tridesetostruke, drugo šezdesetostruke, treće stotostruke i predstavlja one koji čuju istinu i koji ovu istinu cijene u različitoj mjeri – zahvaljujući razlici u intelektualnom obdarenju – i tako ostvare različite stupnjeve religioznog iskustva."

Isus, nakon što je saslušao Petrovo tumačenje usporedbe, upita druge apostole imaju li što dodati. Na ovaj se poziv odazvao jedino Natanije. On reče: "Dok nalazim više dobrih poenti u Šimunovom tumačenju usporedbe, ne slažem se sa njim u potpunosti. Ja mislim ovako: Sjeme predstavlja učenje o kraljevstvu, dok sijač predstavlja glasnike kraljevstva. Sjeme koje pade pored njive na čvrsto tlo predstavlja one koji su čuli malo učenja o Radosnoj vijesti, one koji su ravnodušni prema njegovoj poruci i one koji su otvrdnjelog srca. Ptice koje pozobaše sjeme koje nije palo na njivu predstavljaju čovjekove životne navike, zla iskušenja i porive tijela. Sjeme koje pade na kamenje predstavlja one emocionalne duše koje brzo prime nova učenja i koje ih brzo zaborave kad se nađu pred teškoćama i stvarnostima življenja ove istine; ovi ljudi nemaju duhovne percepcije. Sjeme koje pade u trnje predstavlja one koje ovo evanđelje može eventualno privući; oni namjeravaju slijediti ova učenja, ali im na put staju ponos, ljubomora, zavist i bojazni zemaljske egzistencije. Sjeme koje pade na dobro tlo i koje donese rod, jedno tridesetostruk, drugo šezdesetostruk, a treće stotostruk, predstavlja prirodne i različite stupnjeve sposobnosti raspoznavanja istine i reagiranja na duhovna učenja muškaraca i žena sa različitim obdarenjima iluminacije duha."

When Nathaniel had finished speaking, the apostles and their associates fell into serious discussion and engaged in earnest debate, some contending for the correctness of Peter's interpretation, while almost an equal number sought to defend Nathaniel's explanation of the parable. Meanwhile Peter and Nathaniel had withdrawn to the house, where they were involved in a vigorous and determined effort the one to convince and change the mind of the other.

The Master permitted this confusion to pass the point of most intense expression; then he clapped his hands and called them about him. When they had all gathered around him once more, he said, "Before I tell you about this parable, do any of you have aught to say?" Following a moment of silence, Thomas spoke up: "Yes, Master, I wish to say a few words. I remember that you once told us to beware of this very thing. You instructed us that, when using illustrations for our preaching, we should employ true stories, not fables, and that we should select a story best suited to the illustration of the one central and vital truth which we wished to teach the people, and that, having so used the story, we should not attempt to make a spiritual application of all the minor details involved in the telling of the story. I hold that Peter and Nathaniel are both wrong in their attempts to interpret this parable. I admire their ability to do these things, but I am equally sure that all such attempts to make a natural parable yield spiritual analogies in all its features can only result in confusion and serious misconception of the true purpose of such a parable. That I am right is fully proved by the fact that, whereas we were all of one mind an hour ago, now are we divided into two separate groups who hold different opinions concerning this parable and hold such opinions so earnestly as to interfere, in my opinion, with our ability fully to grasp the great truth which you had in mind when you presented this parable to the multitude and subsequently asked us to make comment upon it."

The words which Thomas spoke had a quieting effect on all of them. He caused them to recall what Jesus had taught them on former occasions, and before Jesus resumed speaking, Andrew arose, saying: "I am persuaded that Thomas is right, and I would like to have him tell us what meaning he attaches to the parable of the sower." After Jesus had beckoned Thomas to speak, he said: "My brethren, I did not wish to prolong this discussion, but if you so desire, I will say that I think this parable was spoken to teach us one great truth. And that is that our teaching of the gospel of the kingdom, no matter how faithfully and efficiently we execute our divine commissions, is going to be attended by varying degrees of success; and that all such differences in results are directly due to conditions inherent in the circumstances of our ministry, conditions over which we have little or no control."

When Thomas had finished speaking, the majority of his fellow preachers were about ready to agree with him, even Peter and Nathaniel were on their

Kad je Natanije završio s govorom, apostoli i njihovi suradnici su pali u ozbiljnu raspravu, neki se zalažući za Petrovo tumačenje, a gotovo jednak broj za Natanijevo tumačenje usporedbe. U međuvremenu, Petar i Natanije su se povukli u kuću gdje je svaki žustro i odlučno nastojao uvjeriti drugog u ispravnost njegovog tumačenja.

Učitelj je sačekao na stišavanje pometnje; zatim je pljesnuo rukama i pozvao sviju oko sebe. Kad su se ponovo svi oko njega skupili, rekao je: "Prije nego što vam pojasnim usporedbu, imali li koji od vas što reći?" Nakon kraće tišine, Tomo reče: "Učitelju, ja želim reći nekoliko riječi. Sjećam se da si nam jednom prilikom rekao da se čuvamo upravo ovakve situacije. Rekao si da pri ilustraciji učenja trebamo upotrijebiti istinitu priču, a ne izmišljotinu, i da trebamo odabrati priču koja najbolje odgovara ilustraciji jedne centralne i bitne istine koju želimo predložiti i da nakon što tako upotrijebimo ovu priču, ne pokušamo duhovno tumačiti sve manje detalje koji u nju ulaze. Držim da su i Petar i Natanije u krivu pri pokušaju tumačenja ove usporedbe. Dok se divim njihovoj sposobnosti tumačenja, jednako sam uvjeren da sva nastojanja da se iz svakog detalja ovih prirodnih usporedbi izvuče duhovna analogija jedino mogu rezultirati pometnjom i ozbiljnim greškama pri pokušaju razumijevanja stvarnog smisla usporedbe. Da sam u pravu jasno pokazuje činjenica da, dok smo prije sat vremena svi bili istog mišljenja, sad smo podijeljeni u dva tabora od kojih se svaki drži svoje verzije tumačenja i to tako ozbiljno i iskreno da sama ova činjenica po mom mišljenju, staje na put punoj spoznaji bitne istine koju si želio predložiti kad si narodu ispričao ovu priču i kad si nas zatim pitao da je protumačimo."

Tomine riječi su sviju navele na mir i tišinu. Prizvale su u sjećanje ono što ih je Isus poučio jednom ranijom prilikom i prije nego je Isus nastavio govoriti, Andrija se digao s riječima: "Ja sam uvjeren da je Tomo u pravu i želim ga pitati kakvo je njegovo tumačenje usporedbe o sijaču." Nakon što je Isus potaknuo Tomu da govori, ovaj je rekao: "Moja braćo, ne želim produljiti našu raspravu, ali ako želite, ja ću vam reći da mislim da je ova priča imala za namjeru da nas pouči jednoj bitnoj istini. A to je da naše učenje o Radosnoj vijesti o nebeskom kraljevstvu, bez obzira na to kako vjerno i djelotvorno prihvatili svoju božansku misiju, mora roditi različitim stupnjevima uspjeha; i da sve ove razlike u rezultatima vode porijeklo od različitih uvjeta i okolnosti pod kojima sprovodimo svoju misiju, okolnosti nad kojima imamo malo ili nimalo kontrole."

Kad je Tomo završio s govorom, većina njegovih kolega je bila spremna izraziti slaganje s njegovim mišljenjem, dok su Petar i Natanije

way over to speak with him, when Jesus arose and said: "Well done, Thomas; you have discerned the true meaning of parables; but both Peter and Nathaniel have done you all equal good in that they have so fully shown the danger of undertaking to make an allegory out of my parables. In your own hearts you may often profitably engage in such flights of the speculative imagination, but you make a mistake when you seek to offer such conclusions as a part of your public teaching."

Now that the tension was over, Peter and Nathaniel congratulated each other on their interpretations, and with the exception of the Alpheus twins, each of the apostles ventured to make an interpretation of the parable of the sower before they retired for the night. Even Judas Iscariot offered a very plausible interpretation. The twelve would often, among themselves, attempt to figure out the Master's parables as they would an allegory, but never again did they regard such speculations seriously. This was a very profitable session for the apostles and their associates, especially so since from this time on Jesus more and more employed parables in connection with his public teaching.

### 3. MORE ABOUT PARABLES

The apostles were parable-minded, so much so that the whole of the next evening was devoted to the further discussion of parables. Jesus introduced the evening's conference by saying: "My beloved, you must always make a difference in teaching so as to suit your presentation of truth to the minds and hearts before you. When you stand before a multitude of varying intellects and temperaments, you cannot speak different words for each class of hearers, but you can tell a story to convey your teaching; and each group, even each individual, will be able to make his own interpretation of your parable in accordance with his own intellectual and spiritual endowments. You are to let your light shine but do so with wisdom and discretion. No man, when he lights a lamp, covers it up with a vessel or puts it under the bed; he puts his lamp on a stand where all can behold the light. Let me tell you that nothing is hid in the kingdom of heaven which shall not be made manifest; neither are there any secrets which shall not ultimately be made known. Eventually, all these things shall come to light. Think not only of the multitudes and how they hear the truth; take heed also to yourselves how you hear. Remember that I have many times told you: To him who has shall be given more, while from him who has not shall be taken away even that which he thinks he has."

The continued discussion of parables and further instruction as to their interpretation may be summarized and expressed in modern phraseology as follows:

bili na putu da s njim progovore, kad je Isus ustao i rekao: "Odlično, Tomo; ovo je pravo tumačenje usporedbe; a Petar i Natanije su vam svaki za sebe učinili veliku uslugu tako što su vam pokazali opasnost od pokušaja pretvaranja usporedbe u alegoriju. U svome srcu svaki čovjek ponekad može poduzeti ovakav špekulativni potez, ali je pogrešno nuditi ovakve zaključke kao dio javnog učenja."

Sad kad je napetost već popustila, Petar i Natanije su jedan drugom čestitali na svojim tumačenjima i osim Alfejevih blizanaca, svaki je apostol ponudio svoje tumačenje usporedbe o sijaču prije nego što će poći na počinak. Čak je i Juda Iskariotski ponudio dosta vjerodostojno tumačenje. Dvanaestorica su često među sobom pokušali protumačiti Učiteljevu usporedbu kao alegoriju, ali nikad više nisu ozbiljno uzeli ovakva špekulativna tumačenja. Bila je ovo vrlo poučna lekcija apostolima i njihovim suradnicima, naročito zato što je Isus od sada na dalje sve više koristio usporedbe u javnim učenjima.

### 3. JOŠ O USPOREDBAMA

Apostoli su još uvijek bili zaokupljeni pitanjem usporedbi, te je tako cijelo večer bilo posvećeno ovoj temi. Isus je započeo večernju raspravu slijedećim riječima: "Dragi moji, uvijek morate prilagoditi svoja učenja kako bi pogodovala predočenju istine umovima i srcima ljudi s kojima govorite. Kad se nađete pred ljudima različitih intelektualnih i temperamentalnih osobina i kad ne budete mogli uputiti drugačije riječi svakoj grupi, možete se poslužiti usporedbom; i svaka će grupa, svaka osoba u sastavu svake grupe, biti u stanju izvući svoje vlastito tumačenje usporedbe u skladu sa svojim vlastitim intelektualnim i duhovnim obdarenjima. Dopustite svome svjetlu da zasja, ali to učinite sa mudrošću i diskrecijom. Ni jedan čovjek ako žže svijeću, ne stavi je pod varičak; nego na svijećnjak da svijetli svima. Uistinu, što je sakriveno u kraljevstvu nebeskom, sakriveno je da se objavi; nema tajni koje neće biti obznanjene. S vremenom će sve ovo izaći na svjetlo. Ne mislite jedino o narodu i kako će on čuti istinu; obratite pažnju na sebe i na to kako je vi čujete. Sjetite se da sam vam mnogo puta rekao: Tko ima, dat će mu se još, te će obilovati, a tko nema, oduzet će mu se i ono što misli da ima."

Dalja rasprava o usporedbama i upute u vezi njihovog tumačenja mogu se sažeti i ovako izraziti suvremenim jezikom:

1. Jesus advised against the use of either fables or allegories in teaching the truths of the gospel. He did recommend the free use of parables, especially nature parables. He emphasized the value of utilizing the *analogy* existing between the natural and the spiritual worlds as a means of teaching truth. He frequently alluded to the natural as "the unreal and fleeting shadow of spirit realities."

2. Jesus narrated three or four parables from the Hebrew scriptures, calling attention to the fact that this method of teaching was not wholly new. However, it became almost a new method of teaching as he employed it from this time onward.

3. In teaching the apostles the value of parables, Jesus called attention to the following points:

The parable provides for a simultaneous appeal to vastly different levels of mind and spirit. The parable stimulates the imagination, challenges the discrimination, and provokes critical thinking; it promotes sympathy without arousing antagonism.

The parable proceeds from the things which are known to the discernment of the unknown. The parable utilizes the material and natural as a means of introducing the spiritual and the supermaterial.

Parables favor the making of impartial moral decisions. The parable evades much prejudice and puts new truth gracefully into the mind and does all this with the arousal of a minimum of the self-defense of personal resentment.

To reject the truth contained in parabolical analogy requires conscious intellectual action which is directly in contempt of one's honest judgment and fair decision. The parable conduces to the forcing of thought through the sense of hearing.

The use of the parable form of teaching enables the teacher to present new and even startling truths while at the same time he largely avoids all controversy and outward clashing with tradition and established authority.

The parable also possesses the advantage of stimulating the memory of the truth taught when the same familiar scenes are subsequently encountered.

In this way Jesus sought to acquaint his followers with many of the reasons underlying his practice of increasingly using parables in his public teaching.

Toward the close of the evening's lesson Jesus made his first comment on the parable of the sower. He said the parable referred to two things: First, it was a review of his own ministry up to that time and a forecast of what lay ahead of him for the remainder of his life on earth. And second, it was also a hint as to

1. Isus ih je opomenuo da ne koriste bajke i alegorije pri učenju istina Radosne vijesti. Preporučio je slobodno korištenje usporedbi, naročito usporedbi o prirodi. Naglasio je vrijednost *analogije* koja postoji između prirodnog i duhovnog svijeta kao metode za pouku istine. Često je aludirao na prirodu kao "nestvanu i prolaznu sjenu stvarnosti duha."

2. Isus je naveo tri-četiri usporedbe iz židovskih Spisa kako bi naglasio činjenicu da ovo nije bila posve nova metoda pouke. Međutim, onako kako ih je Isus koristio, usporedbe od sada na dalje postaju gotovo posve nova metoda pouke.

3. Kako bi naglasio vrijednost usporedbi, Isus je skrenuo pažnju apostola na slijedeće:

Usporedba istovremeno apelira na vrlo različite razine uma i duha. Ona stimulira maštu, produbljuje oštroumlje i provocira kritičko razmišljanje; ona uvećava simpatiju ne budeći antagonizam.

Usporedba polazi od poznatog u otkrivenje nepoznatog. Ona koristi materijalno i prirodno kao metodu za upoznavanje duhovnog i nadmaterijalnog.

Usporedba navodi ljude da donesu nepristrane odluke. Ona se ne hvata u mrežu predrasuda dok elegantno uvodi novu istinu u ljudski um i to sve uz buđenje minimalne samoobrane i osjećaja odbojnosti.

Odbaciti istinu paraboličke analogije zahtijeva svjestan intelektualni čin koji se neposredno kosi sa čovjekovim časnim sudom i poštenim odlukama. Usporedba tjera čovjeka da čuje vlastite misli i ovo rezultira njihovom cenzurom.

Upotreba usporedbi kao metode pouke daje priliku učitelju da predoči nove i šokantne istine dok u isto vrijeme izbjegava svaku bitnu proturječnost i spoljašnji sukob s tradicijom i utemeljenim autoritetom.

Usporedba također ima prednost u tome što budi sjećanje na naučenu istinu nekom budućom prilikom kad se čovjek nađe u sličnoj situaciji.

Isus je tako nastojao upoznati svoje učenike sa više razloga koji su ležali u temelju njegove sve češće upotrebe usporedbi pri učenju naroda.

Pri kraju večernje sjednice Isus je prvi put komentirao svoju usporedbu o sijaču. Naglasio je dvije točke: Prvo, da je bila pregled njegove misije do ovog časa i da je naslućivala događaje koji su bili pred njim do kraja njegovog života na zemlji. I drugo, da je bila nagovještaj onoga što su

what the apostles and other messengers of the kingdom might expect in their ministry from generation to generation as time passed.

Jesus also resorted to the use of parables as the best possible refutation of the studied effort of the religious leaders at Jerusalem to teach that all of his work was done by the assistance of demons and the prince of devils. The appeal to nature was in contravention of such teaching since the people of that day looked upon all natural phenomena as the product of the direct act of spiritual beings and supernatural forces. He also determined upon this method of teaching because it enabled him to proclaim vital truths to those who desired to know the better way while at the same time affording his enemies less opportunity to find cause for offense and for accusations against him.

Before he dismissed the group for the night, Jesus said: "Now will I tell you the last of the parable of the sower. I would test you to know how you will receive this: The kingdom of heaven is also like a man who cast good seed upon the earth; and while he slept by night and went about his business by day, the seed sprang up and grew, and although he knew not how it came about, the plant came to fruit. First there was the blade, then the ear, then the full grain in the ear. And then when the grain was ripe, he put forth the sickle, and the harvest was finished. He who has an ear to hear, let him hear."

Many times did the apostles turn this saying over in their minds, but the Master never made further mention of this addition to the parable of the sower.

#### 4. MORE PARABLES BY THE SEA

The next day Jesus again taught the people from the boat, saying: "The kingdom of heaven is like a man who sowed good seed in his field; but while he slept, his enemy came and sowed weeds among the wheat and hastened away. And so when the young blades sprang up and later were about to bring forth fruit, there appeared also the weeds. Then the servants of this householder came and said to him: 'Sir, did you not sow good seed in your field? Whence then come these weeds?' And he replied to his servants, 'An enemy has done this.' The servants then asked their master, 'Would you have us go out and pluck up these weeds?' But he answered them and said: 'No, lest while you are gathering them up, you uproot the wheat also. Rather let them both grow together until the time of the harvest, when I will say to the reapers, Gather up first the weeds and bind them in bundles to burn and then gather up the wheat to be stored in my barn.'"

After the people had asked a few questions, Jesus spoke another parable: "The kingdom of heaven is like a grain of mustard seed which a man sowed in his field. Now a mustard seed is the least of seeds, but when it is full grown, it becomes the greatest of all herbs and is like a tree so that the birds of heaven are able to come and rest in the branches thereof."

apostoli i drugi glasnici kraljevstva mogli očekivati u svojoj službi kroz buduće generacije nakon njegove smrti.

Isus je dalje pribjegao korištenju usporedbi kao najbolje metode za samoobranu pred studioznim naporima religioznih vođa Jeruzalema koji su učili da je cijela njegova misija bila pod utjecajem zlih duhova i kneza-đavla. Apel na prirodu je bio suprotan ovim nastojanjima kako su ljudi ovog vremena vidjeli sve prirodne pojave kao rezultat neposrednog djelovanja duhovnih bića i nadprirodnih sila. Također je odlučio upotrijebiti ovu metodu pouke da uputi bitne istine onima koji su tražili bolji put, u isto vrijeme dajući svojim neprijateljima manji broj prilika da predoče njegova učenja kao nešto što vrijeđa njihova vjerovanja i da ih upotrijebe protiv njega.

Prije nego što će poslati ovu grupu na počinak, Isus je rekao: "Sad ću vam reći drugu usporedbu o sijaču. Hoću da vidim kako ćete ovo protumačiti: S kraljevstvom je nebeskim kao s čovjekom koji baci dobro sjeme na zemlju; on spava i ustaje noću i danju. Sjeme niče i raste, a da on o tome ništa ne zna. Zemlja sama od sebe donosi rod, najprije stabljiku, zatim klas, potom pun klas zrna. A kad plod dopusti, odmah primiče srp, jer je vrijeme žetve. Tko ima uši, neka čuje."

Apostoli su često prevrtali ove riječi po glavi, ali Učitelj nikad više nije pomenuo ovaj nastavak usporedbe o sijaču.

#### 4. DRUGE USPOREDBE PORED MORA

Isus je sutradan ponovo učio narod iz lađe, govoreći: "S kraljevstvom je nebeskim kao s čovjekom koji posija dobro sjeme na svojoj njivi. Dok su ljudi spavali, dođe njegov neprijatelj, posija ljulj po pšenici i ode. Kad usjev naraste i donese rod, pokaza se ljulj. I pristupiše sluge k domaćinu te mu rekoše: 'Gospodaru, zar nisi dobro sjeme posijao na svojoj njivi? Odakle ljulj? A on im odgovori: 'To je učinio neprijatelj.' Sluge ga zapitaše, 'Hoćeš li da odemo i da ga počupamo?' Ali on im odgovori, 'Ne, da ne bi ste čupajući ljulj, počupali s njim i pšenicu. Ostavite oboje neka raste do žetve. U vrijeme žetve reći ću žeteocima: Pokupite najprije ljulj te ga svežite u snopove da se spali, a pšenicu saspite u moju žitnicu.'"

Nakon što je narod postavio par pitanja, Isus im iznese još jednu usporedbu: "Kraljevstvo je nebesko slično gorušičinu zrnju koje netko uze i posija na svojoj njivi. Ono je, svakako, najsitnije od svega sjemena, ali kada uzraste, bude veće od drugog povrća, razvije se u stablo, tako da dolaze ptice nebeske i gnijezde se u njegovim granama."

"The kingdom of heaven is also like leaven which a woman took and hid in three measures of meal, and in this way it came about that all of the meal was leavened."

"The kingdom of heaven is also like a treasure hidden in a field, which a man discovered. In his joy he went forth to sell all he had that he might have the money to buy the field."

"The kingdom of heaven is also like a merchant seeking goodly pearls; and having found one pearl of great price, he went out and sold everything he possessed that he might be able to buy the extraordinary pearl."

"Again, the kingdom of heaven is like a sweep net which was cast into the sea, and it gathered up every kind of fish. Now, when the net was filled, the fishermen drew it up on the beach, where they sat down and sorted out the fish, gathering the good into vessels while the bad they threw away."

Many other parables spoke Jesus to the multitudes. In fact, from this time forward he seldom taught the masses except by this means. After speaking to a public audience in parables, he would, during the evening classes, more fully and explicitly expound his teachings to the apostles and the evangelists.

## 5. THE VISIT TO KHERESA

The multitude continued to increase throughout the week. On Sabbath Jesus hastened away to the hills, but when Sunday morning came, the crowds returned. Jesus spoke to them in the early afternoon after the preaching of Peter, and when he had finished, he said to his apostles: "I am weary of the throngs; let us cross over to the other side that we may rest for a day."

On the way across the lake they encountered one of those violent and sudden windstorms which are characteristic of the Sea of Galilee, especially at this season of the year. This body of water is almost seven hundred feet below the level of the sea and is surrounded by high banks, especially on the west. There are steep gorges leading up from the lake into the hills, and as the heated air rises in a pocket over the lake during the day, there is a tendency after sunset for the cooling air of the gorges to rush down upon the lake. These gales come on quickly and sometimes go away just as suddenly.

It was just such an evening gale that caught the boat carrying Jesus over to the other side on this Sunday evening. Three other boats containing some of the younger evangelists were trailing after. This tempest was severe, notwithstanding that it was confined to this region of the lake, there being no evidence of a storm on the western shore. The wind was so strong that the waves began to wash over the boat. The high wind had

"Kraljevstvo je nebesko slično kvascu koji uzme žena te ga pomiješa sa tri mjere brašna dok sve ne ukvasa."

"S kraljevstvom je nebeskim kao s blagom što sakriveno leži u polju. Kad ga netko pronade, sakrije ga te, pun radosti, ode da proda i kupi ono polje."

"S kraljevstvom je nebeskim kao s trgovcem koji traži skupocjeno biserje i kad se namjeri na dragocjen biser, ode da proda sve što ima i kupi ga."

"Nadalje, kraljevstvo je nebesko slično velikoj mreži koja se baci u more i zahvati svakovrsne ribe. Kad se napuni, ribari je izvuku na obalu te sjednu i pokupe dobre ribe u posude, a rdave izbace."

Isus je rekao narodu mnoge druge usporedbe. Ustvari, on se od ovog razdoblja rijetko obraćao ljudima na bilo koji drugi način. Nakon što je narodu govorio u usporedbama, uveče je punije i detaljnije razlagao svoja učenja apostolima i evangelistima.

## 5. POSJETA KERESI

Narod se nastavio okupljati cijeli tjedan. Isus je u subotu požurio u brda, dok se u nedjelju ujutro narod ponovo počeo vraćati. Isus se obratio narodu prilikom ranog poslijepodneva, nakon što im je Petar održao predavanje i kad je završio rekao je apostolima: "Umoran sam od naroda; idemo na drugu obalu da ugrabimo dan odmora."

Na putu preko jezera naišli su na ljetu i iznenadnu oluju s vjetrom koja je bila tipična Genezaretskom jezeru, naročito u ovo doba godine. Ovo jezero leži gotovo sedam stotina stopa ispod razine mora i okruženo je visokim liticama, naročito na zapadu. Strmi gorski klanci vode od mora do obližnjih brda i dok se preko dana topli zrak podiže i skuplja u zračnim rupama, hladni se zrak poslije zalaska sunca često spušta iz klanaca prema jezeru. Ovi naleti oluje brzo dođu i ponekad jednako brzo prođu.

Upravo se ovakva večernja oluja spustila na lađu u kojoj je u nedjelju uveče Isus putovao na drugu obalu. Za njima su išla tri broda koja su u sebi nosila neke mlade učitelje evanđelja. Oluja je bila ozbiljna, unatoč tome što je bila ograničena na mali dio jezera, dok joj na zapadnoj obali nije bilo ni traga. Vjetar je bio tako jak da su valovi gotovo pokrili lađicu. Snažni vjetar je poderao

torn the sail away before the apostles could furl it, and they were now entirely dependent on their oars as they laboriously pulled for the shore, a little more than a mile and a half distant.

Meanwhile Jesus lay asleep in the stern of the boat under a small overhead shelter. The Master was weary when they left Bethsaida, and it was to secure rest that he had directed them to sail him across to the other side. These ex-fishermen were strong and experienced oarsmen, but this was one of the worst gales they had ever encountered. Although the wind and the waves tossed their boat about as though it were a toy ship, Jesus slumbered on undisturbed. Peter was at the right-hand oar near the stern. When the boat began to fill with water, he dropped his oar and, rushing over to Jesus, shook him vigorously in order to awaken him, and when he was aroused, Peter said: "Master, don't you know we are in a violent storm? If you do not save us, we will all perish."

As Jesus came out in the rain, he looked first at Peter, and then peering into the darkness at the struggling oarsmen, he turned his glance back upon Simon Peter, who, in his agitation, had not yet returned to his oar, and said: "Why are all of you so filled with fear? Where is your faith? Peace, be quiet." Jesus had hardly uttered this rebuke to Peter and the other apostles, he had hardly bidden Peter seek peace wherewith to quiet his troubled soul, when the disturbed atmosphere, having established its equilibrium, settled down into a great calm. The angry waves almost immediately subsided, while the dark clouds, having spent themselves in a short shower, vanished, and the stars of heaven shone overhead. All this was purely coincidental as far as we can judge; but the apostles, particularly Simon Peter, never ceased to regard the episode as a nature miracle. It was especially easy for the men of that day to believe in nature miracles inasmuch as they firmly believed that all nature was a phenomenon directly under the control of spirit forces and supernatural beings.

Jesus plainly explained to the twelve that he had spoken to their troubled spirits and had addressed himself to their fear-tossed minds, that he had not commanded the elements to obey his word, but it was of no avail. The Master's followers always persisted in placing their own interpretation on all such coincidental occurrences. From this day on they insisted on regarding the Master as having absolute power over the natural elements. Peter never grew weary of reciting how "even the winds and the waves obey him."

It was late in the evening when Jesus and his associates reached the shore, and since it was a calm and beautiful night, they all rested in the boats, not going ashore until shortly after sunrise the next morning. When they were gathered together, about forty in all, Jesus said: "Let us go up into yonder hills and tarry for a few days while we ponder over the problems of the Father's kingdom."

jedra prije nego što su ih apostoli imali priliku skupiti i bili su na milosti veslača koji su iz sve snage veslali prema obali koja je bila udaljena malo više od milju i pol.

Isus je u međuvremenu spavao pod zaklonom na krmi broda. Učitelj je bio umoran kad su napustili Betsaidu i upravo iz ovog razloga je tražio da odu na drugu obalu jezera. Ovi negdašnji ribari su bili snažni veslači, ali ovo je bila jedna od najgorih oluja koju su doživjeli. Premda su vjetar i valovi bacali lađu kao igračku, Isus je nastavio spavati. Petar je bio na desnom veslu pored krme. Kad se brod počeo puniti vodom, spustio je veslo, prišao Isusu i snažno ga potresao i kad se Isus probudio, rekao: "Učitelju, zar ne znaš da smo usred ljute oluje? Spasi nas, izgibosmo."

Kako je Isus izišao na kišu, prvo je pogledao Petra, zatim je u mraku pogledao umorne ljude koji su s mukom veslali, zatim se ponovo okrenuo Šimunu Petru koji je bio suviše agitiran kako bi se vratio veslu, te je rekao: "Zašto se toliko strašite? Malovjerni! Tišina, smirite se." Isus još nije završio s ovom opomenom Petru i drugim apostolima da traže mir s kojim će stišati svoje uznemirene duše, kad se uzburkana atmosfera nakon što je našla ravnotežu, prožela dubokom tišinom. Ljuti valovi su se gotovo u istom času stišali, tamni oblaci su iščezli nakon kratke kiše i na noćnom nebu su sijale zvijezde. Sve ovo je sa našeg stanovišta bilo stvar slučajnosti; ali apostoli, a naročito Šimun Petar, nikad nisu prestali smatrati ovaj događaj čudom koje je Isus izveo nad silama prirode. U ovo vrijeme ljudima nije bilo teško vidjeti prirodu kao podij za sprovedbu čuda kako su već smatrali da je priroda kao pojava bila pod neposrednim utjecajem sila duha i nadprirodnih bića.

Isus je jasno rekao dvanaestorici da su ove riječi bile upućene njihovim uznemirenim duhovima i ustrašenim umovima, a ne prirodnim silama, ali sve je bilo uzalud. Isusovi učenici su uvijek insistirali na vlastitom tumačenju svih takvih slučajnih događaja. Od tada su insistirali da je Učitelj imao neopozivu moć nad prirodnim silama. Petar nikad nije prestao ponavljati kako "mu se i vjetrovi i more pokoravaju."

Bilo je kasno uveče kad su Isus i njegovi suradnici stigli do obale i kako je bila tiha i mirna noć, svi su se odmarali u lađama i nisu išli na obalu sve do poslije izlaska sunca narednog dana. Kad su se svi okupili, otprilike četrdeset osoba, Isus je rekao: "Idemo u ova ovdje brda na nekoliko dana gdje se možemo posvetiti razmišljanju o problemima Očevog kraljevstva."

## 6. THE KHERESA LUNATIC

Although most of the near-by eastern shore of the lake sloped up gently to the highlands beyond, at this particular spot there was a steep hillside, the shore in some places dropping sheer down into the lake. Pointing up to the side of the near-by hill, Jesus said: "Let us go up on this hillside for our breakfast and under some of the shelters rest and talk."

This entire hillside was covered with caverns which had been hewn out of the rock. Many of these niches were ancient sepulchres. About halfway up the hillside on a small, relatively level spot was the cemetery of the little village of Kheresa. As Jesus and his associates passed near this burial ground, a lunatic who lived in these hillside caverns rushed up to them. This demented man was well known about these parts, having onetime been bound with fetters and chains and confined in one of the grottos. Long since he had broken his shackles and now roamed at will among the tombs and abandoned sepulchres.

This man, whose name was Amos, was afflicted with a periodic form of insanity. There were considerable spells when he would find some clothing and deport himself fairly well among his fellows. During one of these lucid intervals he had gone over to Bethsaida, where he heard the preaching of Jesus and the apostles, and at that time had become a halfhearted believer in the gospel of the kingdom. But soon a stormy phase of his trouble appeared, and he fled to the tombs, where he moaned, cried out aloud, and so conducted himself as to terrorize all who chanced to meet him.

When Amos recognized Jesus, he fell down at his feet and exclaimed: "I know you, Jesus, but I am possessed of many devils, and I beseech that you will not torment me." This man truly believed that his periodic mental affliction was due to the fact that, at such times, evil or unclean spirits entered into him and dominated his mind and body. His troubles were mostly emotional -- his brain was not grossly diseased.

Jesus, looking down upon the man crouching like an animal at his feet, reached down and, taking him by the hand, stood him up and said to him: "Amos, you are not possessed of a devil; you have already heard the good news that you are a son of God. I command you to come out of this spell." And when Amos heard Jesus speak these words, there occurred such a transformation in his intellect that he was immediately restored to his right mind and the normal control of his emotions. By this time a considerable crowd had assembled from the near-by village, and these people, augmented by the swine herders from the highland above them, were astonished to see the lunatic sitting with Jesus and his followers, in possession of his right mind and freely conversing with them.

## 6. LUĐAK IZ KERESSE

Premda se najveći dio obližnje istočne obale blago uspinjao do obližnjih brda, ovdje su litice bile strme i na nekim su se mjestima okomito spuštale u more. Pokazujući na padine obližnjeg brda, Isus je rekao: "Idemo se popeti na ovo brdo i naći zaklon pod kojim ćemo doručkovati, odmoriti se i razgovarati."

Cijela je padina bila pokrivena dupkama u kamenu. Mnoge od ovih šupljina su bile prastari grobovi. Otprilike na pola puta do vrha na malom, relativno ravnom mjestu bilo je groblje koje je pripadalo seocetu po imenu Keresa. Dok su Isus i njegovi suradnici prolazili pored ovog pogrebnog područja, dođe im u susret luđak koji je živio u ovim gorskim dupkama. Ovaj je luđi čovjek bio dobro poznat u ovom području, kako su ga nekoć ljudi okovali i ostavili u jednoj groti. Davno se oslobodio svojih okova i sad je slobodno krstarilo među grobovima i starim pogrebnim grotama.

Ovaj je čovjek po imenu Amos patio od periodičnih napada ludila. Imao je duža razdoblja kad bi se pokrio krpama i kad se uglavnom dobro nosio među ljudima. Tijekom jednog od ovih razdoblja normalnosti otišao je u Betsaidu gdje je čuo učenja Isusa i apostola i tu je napola prihvatio vjeru u Radosnu vijest o kraljevstvu. Ali nedugo zatim nastupila je olujna faza njegove muke i ponovo je našao utočište među grobovima gdje je zavijao, glasno plakao i na sve načine terorizirao one koji su s njim došli u susret.

Kad je Amos prepoznao Isusa, pao je pred njim ničice i povikao: "Znam ja tebe, Isuse, ali sam opsjednut zlim duhovima i preklinjem te da me ne mučiš." Ovaj je čovjek iskreno vjerovao da je njegova povremena mentalna bolest bila rezultat opsjednutosti u ovim časovima zlim ili nečistim duhovima koji su dominirali njegovim umom i tijelom. Njegove patnje su bile uglavnom emocionalne – mozak mu nije bio bitnije bolestan.

Gledajući odozgo na čovjeka koji se pred njim šćućurio kao neka životinja, Isus se spustio prema njemu i uzimajući ga pod ruku, podigao ga s riječima: "Amose, ti nisi opsjednut zlim duhom; čuo si Radosnu vijest da si sin Boga. Naređujem ti da prestaneš s ovim. Kad je Amos čuo ove Isusove riječi, u njegovom je intelektu nastupio takav preobražaj da se odmah vratio zdravoj pameti i normalnoj upravi nad emocijama. U ovo se vrijeme skupila velika grupa ljudi iz obližnjeg sela i ovi su ljudi, praćeni svinjarima s obližnjih visoravni, bili zaprepašteni kad su vidjeli kako ovaj luđak sjedi s Isusom i njegovim učenicima pri zdravoj pameti i s njima razgovara.

As the swine herders rushed into the village to spread the news of the taming of the lunatic, the dogs charged upon a small and untended herd of about thirty swine and drove most of them over a precipice into the sea. And it was this incidental occurrence, in connection with the presence of Jesus and the supposed miraculous curing of the lunatic, that gave origin to the legend that Jesus had cured Amos by casting a legion of devils out of him, and that these devils had entered into the herd of swine, causing them forthwith to rush headlong to their destruction in the sea below. Before the day was over, this episode was published abroad by the swine tenders, and the whole village believed it. Amos most certainly believed this story; he saw the swine tumbling over the brow of the hill shortly after his troubled mind had quieted down, and he always believed that they carried with them the very evil spirits which had so long tormented and afflicted him. And this had a good deal to do with the permanency of his cure. It is equally true that all of Jesus' apostles (save Thomas) believed that the episode of the swine was directly connected with the cure of Amos.

Jesus did not obtain the rest he was looking for. Most of that day he was thronged by those who came in response to the word that Amos had been cured, and who were attracted by the story that the demons had gone out of the lunatic into the herd of swine. And so, after only one night of rest, early Tuesday morning Jesus and his friends were awakened by a delegation of these swine-raising gentiles who had come to urge that he depart from their midst. Said their spokesman to Peter and Andrew: "Fishermen of Galilee, depart from us and take your prophet with you. We know he is a holy man, but the gods of our country do not know him, and we stand in danger of losing many swine. The fear of you has descended upon us, so that we pray you to go hence." And when Jesus heard them, he said to Andrew, "Let us return to our place."

As they were about to depart, Amos besought Jesus to permit him to go back with them, but the Master would not consent. Said Jesus to Amos: "Forget not that you are a son of God. Return to your own people and show them what great things God has done for you." And Amos went about publishing that Jesus had cast a legion of devils out of his troubled soul, and that these evil spirits had entered into a herd of swine, driving them to quick destruction. And he did not stop until he had gone into all the cities of the Decapolis, declaring what great things Jesus had done for him.

Kako su svinjari požurili u selo da rašire vijesti o ozdravljenju luđaka, psi su krenuli za manjim nezaštićenim krdom koje je brojalo nekih tridesetak svinja i satjerali su većinu niz obronak u more. Ovaj je slučajni događaj, uz prisutnost Isusa i tobože čudesnog ozdravljenja ovog luđaka, dao povoda legendi da je Isus ozdravio Amosa tako što je iz njega istjerao legiju zlih duhova koji su zatim ušli u krdo svinja koje su pod njihovim utjecajem izginule kad su preko obronka skočile u more. Prije noći proširile su se vijesti o ovom događaju od svinjara do svinjara i cijelo im je selo vjerovalo. Amos je sigurno vjerovao u ovu priču; on je vidio kako su svinje pale preko obronka nedugo nakon smirenja njegovog uznemirenog uma i do kraja života je vjerovao da su sa sobom ponijele zle duhove koji su ga dugo mučili i proganjali. Ovo je osiguralo trajnost njegovog ozdravljenja. Također je istina da su svi Isusovi apostoli (izuzev Tome) vjerovali da je ovaj događaj sa svinjama bio povezan s Amosovim ozdravljenjem.

Isus nije našao odmor koji je tražio. Najveći dio dana njega su tražili ljudi koji su čuli vijesti o Amosovom ozdravljenju i koje je privukla priča o zlim duhovima koji su izašli iz luđaka i ušli u krdo svinja. I tako, nakon samo jedne noći odmora, rano u utorak ujutro Isusa i njegove prijatelje je probudila delegacija svinjara, nežidova koji su došli tražiti da napusti njihovu teritoriju. Njihov je zastupnik rekao Petru i Andriji: "Ribari iz Galileje, idite od nas i povedite sa sobom svog proroka. Znamo da je svetac, ali bogovi naše zemlje ga kao takvog ne poznaju a mi sebi ne možemo priuštiti da izgubimo još više svinja. Obuzeo nas je strah od vas, tako da vas molimo da se smjesta pokupite i odete oдавде." Kad je Isus čuo ove riječi, rekao je Andriji: "Da se vratimo u naše mjesto."

I kako su se spremali vratiti, Amos je molio Isusa da mu dopusti da im se pridruži, ali Učitelj nije pristao na ove molbe. Isus je rekao Amosu: "Ne zaboravi da si sin Boga. Vрати se svom narodu i pokaži im kakve ti je velike i divne darove Bog dao." I tako je Amos je otišao da proširi vijesti da je Isus istjerao legiju zlih duhova iz njegove napaćene duše i da su ovi duhovi ušli u krdo svinja koje je zatim uništeno. I nije prestao ponavljati ovu priču sve dok nije obišao sve gradove Dekapolisa, govoreći o velikoj pomoći koju je primio od Isusa.