

THE story of the cure of Amos, the Kheresa lunatic, had already reached Bethsaida and Capernaum, so that a great crowd was waiting for Jesus when his boat landed that Tuesday forenoon. Among this throng were the new observers from the Jerusalem Sanhedrin who had come down to Capernaum to find cause for the Master's apprehension and conviction. As Jesus spoke with those who had assembled to greet him, Jairus, one of the rulers of the synagogue, made his way through the crowd and, falling down at his feet, took him by the hand and besought that he would hasten away with him, saying: "Master, my little daughter, an only child, lies in my home at the point of death. I pray that you will come and heal her." When Jesus heard the request of this father, he said: "I will go with you."

As Jesus went along with Jairus, the large crowd which had heard the father's request followed on to see what would happen. Shortly before they reached the ruler's house, as they hastened through a narrow street and as the throng jostled him, Jesus suddenly stopped, exclaiming, "Someone touched me." And when those who were near him denied that they had touched him, Peter spoke up: "Master, you can see that this crowd presses you, threatening to crush us, and yet you say 'someone has touched me.' What do you mean?" Then Jesus said: "I asked who touched me, for I perceived that living energy had gone forth from me." As Jesus looked about him, his eyes fell upon a near-by woman, who, coming forward, knelt at his feet and said: "For years I have been afflicted with a scourging hemorrhage. I have suffered many things from many physicians; I have spent all my substance, but none could cure me. Then I heard of you, and I thought if I may but touch the hem of his garment, I shall certainly be made whole. And so I pressed forward with the crowd as it moved along until, standing near you, Master, I touched the border of your garment, and I was made whole; I know that I have been healed of my affliction."

When Jesus heard this, he took the woman by the hand and, lifting her up, said: "Daughter, your faith has made you whole; go in peace." It was her *faith* and not her *touch* that made her whole. And this case is a good illustration of many apparently miraculous cures which attended upon Jesus' earth career, but which he in no sense consciously willed. The passing of time demonstrated that this woman was really cured of her malady. Her faith was of the sort that laid direct hold upon the creative power resident in the Master's person. With the faith she had, it was only necessary to approach the Master's person. It was not at all necessary to touch his garment; that was merely the superstitious part of her belief. Jesus called this woman, Veronica of Caesarea-Philippi, into his presence to correct two errors which might have lingered in her mind, or which might have persisted in the minds of those who

POVIJEST o ozdravljenju opsjednutog Amosa iz Gerase već je stigla do Betsaide i Kafarnauma, tako da je silan narod čekao Isusa kad je lađicom pristao uz obalu utorak prijepodne. U ovoj su skupini bile i nove uhode koje je Veliko vijeće Jeruzalema poslalo u Kafarnaum da nađu povoda za Isusovo uhićenje i osudu. Dok se Isus obraćao okupljenom narodu kroz gomilu se progura jedan nadstojnik sinagoge imenom Jair, te mu se kad ga opazi, baci pred noge i uzimajući ga za ruku, usrdno zamoli da brzo s njim dođe, govoreći: "Učitelju, kćerica jedinica mi je na umoru. Dođi i stavi na nju ruke da ozdravi i živi." Kad je Isus čuo očev poziv, reče, "Poći ću s tobom."

Dok je Isus išao za Jairom, silan je narod koji je čuo očevu molbu krenuo je za njima da vidi što će se dogoditi. Upravo kad će doći do nadstojnikove kuće, dok su se žurno tiskali uskom ulicom praćeni silnom gomilom naroda, Isus je iznenada zastao i uzviknuo: "Netko mi se dotače haljina." I kad su svi neposredno pored njega odmahнули glavom, Petar progovori: "Učitelju, vidiš narod što se tiska oko tebe samo što nas nije zgnječio, a ti pitaš: 'Tko me se dotače?' Kako to misliš?" Isus odgovori: "Pitao sam tko me se dotače jer sam osjetio kako je iz mene izišla živa energija." Dok se Isus osvrtao oso sebe, baci pogled na jednu ženu koja je bila u blizini koja koraknu pred njega, pade ničice i reče: "Mnoge godine bolujem od krvarenja. Mnogo sam pretrpjela od pustih liječnika; potrošila sam svo imanje, a nisam od toga imala nikakve koristi. Onda sam čula što se govori o tebi i sebi sam govorila, 'Dotaknem li se samo njegova ogrtača, ozdravit ću.' Tako sam se gurala sa silnim narodom dok se nisam primakla tebi, Učitelju. Kad sam se dotakla tvoga ogrtača, odmah mi prestade teći krv; znam da sam ozdravila od bolesti."

Kad je Isus čuo njezine riječi, uhvati je za ruku i dižući je na noge, reče: "Kćeri, tvoja te vjera ozdravila! Hajde u miru i budi iscijeljena od svoje bolesti." Treba naglasiti da ženina *vjera*, a ne *dodir*, počiva u biti ozdravljenja. Ovaj slučaj dobro svjedoči o mnogim takozvanim čudima koja su pratila Isusov život na zemlji, a koja on nikako nije svojevoljno učinio. Vrijeme je pokazalo da je žena uistinu ozdravila od bolesti. Svojom dubokom vjerom prodrla je do stvaralačkih moći koje su počivale u Učitelju. S vjerom koju je imala, bilo je potrebno jedino prići Učitelju. Nije bilo potrebno dotaći njegove haljine; ovo zapravo predstavlja sujevjerni dio njezinog vjerovanja. Isus je pozvao ovu ženu, Veroniku iz Cezareje Filipinske, da stupi ispred njega kako bi ispravio dva pogrešna vjerovanja koja su joj eventualno mogla biti na umu ili

witnessed this healing: He did not want Veronica to go away thinking that her fear in attempting to steal her cure had been honored, or that her superstition in associating the touch of his garment with her healing had been effective. He desired all to know that it was her pure and living *faith* that had wrought the cure.

## 1. AT JAIRUS'S HOUSE

Jairus was, of course, terribly impatient of this delay in reaching his home; so they now hastened on at quickened pace. Even before they entered the ruler's yard, one of his servants came out, saying: "Trouble not the Master; your daughter is dead." But Jesus seemed not to heed the servant's words, for, taking with him Peter, James, and John, he turned and said to the grief-stricken father: "Fear not; only believe." When he entered the house, he found the flute-players already there with the mourners, who were making an unseemly tumult; already were the relatives engaged in weeping and wailing. And when he had put all the mourners out of the room, he went in with the father and mother and his three apostles. He had told the mourners that the damsel was not dead, but they laughed him to scorn. Jesus now turned to the mother, saying: "Your daughter is not dead; she is only asleep." And when the house had quieted down, Jesus, going up to where the child lay, took her by the hand and said, "Daughter, I say to you, awake and arise!" And when the girl heard these words, she immediately rose up and walked across the room. And presently, after she had recovered from her daze, Jesus directed that they should give her something to eat, for she had been a long time without food.

Since there was much agitation in Capernaum against Jesus, he called the family together and explained that the maiden had been in a state of coma following a long fever, and that he had merely aroused her, that he had not raised her from the dead. He likewise explained all this to his apostles, but it was futile; they all believed he had raised the little girl from the dead. What Jesus said in explanation of many of these apparent miracles had little effect on his followers. They were miracle-minded and lost no opportunity to ascribe another wonder to Jesus. Jesus and the apostles returned to Bethsaida after he had specifically charged all of them that they should tell no man.

When he came out of Jairus's house, two blind men led by a dumb boy followed him and cried out for healing. About this time Jesus' reputation as a healer was at its very height. Everywhere he went the sick and the afflicted were waiting for him. The Master now looked much worn, and all of his friends were becoming concerned lest he continue his work of teaching and healing to the point of actual collapse.

Jesus' apostles, let alone the common people, could not understand the nature and attributes of this God-man. Neither has any subsequent generation been able to evaluate what took place on earth in the person

na umu svjedoka ovog ozdravljanja: Nije želio da se Veronika udalji misleći da je njezin strah od krađe ovog ozdravljenja bio nagrađen ili da je ozdravila zbog sujevjernog tumačenja veze između dodira njegove odjeće i ozdravljenja. Želio je da svi znaju da je njezina čista i živa vjera bila uzrok ozdravljenja.

## 1. U JAIROVOJ KUĆI

Jair je, prirodno, bio je jako nestrpljiv zbog ovog zakašnjenja kako je što prije želio doći kući; tako su sada bili u još većoj žurbi. Još prije nego što će ući u dvorište, dođe njegovi ukućani i rekoše mu: "Čemu još mučiš Učitelja? Kćerka ti je već umrla." Isus se naizgled nije obazirao na slugine riječi, nego vodeći sa sobom Petra, Jakova i Ivana, obrati se ožalošćenom ocu: "Ne boj se; samo vjeruj." Kad uđe u kuću, opazi kako prijatelji i obitelj u buci plaču i neukusno nariču; rodbina je već počela bolovati i tugovati. Ali on ih sve izbaci van, uze samo djetetova oca, njegovu majku i svoje pratioce, te uđe tako gdje bijaše dijete. Kad je okupljenima koji su već naricali za djetetom rekao da ona nije mrtva, oni su ga ismijavali. Isus se obrati majci, govoreći: "Kćerka ti nije umrla, već spava." I kad se kuća utišala, stojeći pored djetetova uzglavlja, Isus uze djevojčicu za ruku i reče: "Kćeri, ja ti govorim, probudi se i ustani." Kad je djevojčica čula ove riječi, odmah se podigla i počela okolo hodati. Nakon što se oporavila od šoka, Isus je naredio da joj dadnu jesti jer je dugo bila bez hrane.

Kako je u Kafarnaumu vladala velika agitacija protiv Isusa, sazvaio je obitelj i objasnio da je djevojčica bila u komi nakon duge groznice i da ju je jedino podigao iz kome, a ne iz mrtvih. Isto je objasnio svim svojim apostolima, ali je sve bilo uzalud; svi su vjerovali da je podigao djevojčicu iz mrtvih. To što je Isus nudio kao objašnjenje mnogim svojim takozvanim čudima imalo je vrlo malo učinka na njegove učenike. Oni su svi tražili čuda i nisu gubili priliku Isusu pripisati još jedno. Isus se s apostolima vratio u Betsaidu nakon što je svima izričito rekao da nikome ne govore o ovom događaju.

Kad je izišao iz Jairove kuće, za njim su išla dva slijepca u pratnji poremećenog dječaka, glasno tražeći ozdravljenje. U ovo je vrijeme slava Isusa kao ozdravitelja bila na vrhuncu. Gdje god je išao, pratili su ga oboljeli i pogođeni. Učitelj je u ovo vrijeme izgledao jako iscrpljen i prijatelji su strahovali da ga njegov rad na učenju i ozdravljenju naroda ne dovede do kolapsa.

Isusovi apostoli, a pogotovo obični svijet, nisu mogli shvatiti prirodu i osobine ovog Boga-čovjeka. Ni jedna buduća generacija poslije njih nije bila u stanju u cjelosti shvatiti što se uistinu odigralo na

of Jesus of Nazareth. And there can never occur an opportunity for either science or religion to check up on these remarkable events for the simple reason that such an extraordinary situation can never again occur, either on this world or on any other world in Nebadon. Never again, on any world in this entire universe, will a being appear in the likeness of mortal flesh, at the same time embodying all the attributes of creative energy combined with spiritual endowments which transcend time and most other material limitations.

Never before Jesus was on earth, nor since, has it been possible so directly and graphically to secure the results attendant upon the strong and living faith of mortal men and women. To repeat these phenomena, we would have to go into the immediate presence of Michael, the Creator, and find him as he was in those days -- the Son of Man. Likewise, today, while his absence prevents such material manifestations, you should refrain from placing any sort of limitation on the possible exhibition of his *spiritual power*. Though the Master is absent as a material being, he is present as a spiritual influence in the hearts of men. By going away from the world, Jesus made it possible for his spirit to live alongside that of his Father which indwells the minds of all mankind.

## 2. FEEDING THE FIVE THOUSAND

Jesus continued to teach the people by day while he instructed the apostles and evangelists at night. On Friday he declared a furlough of one week that all his followers might go home or to their friends for a few days before preparing to go up to Jerusalem for the Passover. But more than one half of his disciples refused to leave him, and the multitude was daily increasing in size, so much so that David Zebedee desired to establish a new encampment, but Jesus refused consent. The Master had so little rest over the Sabbath that on Sunday morning, March 27, he sought to get away from the people. Some of the evangelists were left to talk to the multitude while Jesus and the twelve planned to escape, unnoticed, to the opposite shore of the lake, where they proposed to obtain much needed rest in a beautiful park south of Bethsaida-Julias. This region was a favorite resorting place for Capernaum folks; they were all familiar with these parks on the eastern shore.

But the people would not have it so. They saw the direction taken by Jesus' boat, and hiring every craft available, they started out in pursuit. Those who could not obtain boats fared forth on foot to walk around the upper end of the lake.

By late afternoon more than a thousand persons had located the Master in one of the parks, and he spoke to them briefly, being followed by Peter. Many of these people had brought food with them, and after eating the evening meal, they gathered about in small groups while Jesus' apostles and disciples taught them.

zemlji u osobi Isusa od Nazareta. Ni znanost ni religija nikad ne mogu verificirati i analizirati ove izvanredne događaje iz jednostavnog razloga što se tako fenomenalna situacija nikad više ne može odigrati na ovom ili bilo kojem drugom svijetu Nebadona. Nikad više, ni na jednom svijetu cijelog ovog svemira, ni jedno drugo biće neće biti utjelovljeno u ljudskom obličju dok u sebi nosi osobine stvaralačke energije i duhovnih obdarenja koja prevazilaze vrijeme i većinu drugih materijalnih ograničenja.

Nikad prije i nikad poslije Isusa nije bilo moguće tako neposredno i očigledno vidjeti plod snažne i žive vjere smrtnih muškaraca i žena. Ovi se rezultati mogu ponoviti jedino uz neposrednu prisutnost Mihaela, Stvoritelja, u stanju i obličju u kojem je tada bio – kao Sin Čovjeka. Dok danas njegova odsutnost staje na put određenim materijalnim ispoljenjima moći, nemojte ni pomisliti o mogućim ograničenjima ispoljenja njegove *duhovne moći*. Učitelj je odsutan kao materijalno biće, ali je prisutan kao duhovni utjecaj u ljudskim srcima. Kad je napustio svijet, Isus je činom svog odlaska osigurao da njegov duh nastavi živjeti pored duha njegovog Oca koji je u umovima svih ljudi.

## 2. ISUS NAHRANI PET TISUĆA LJUDI

Isus je nastavio poučavati narod preko dana, dok je uveče učio apostole i evangeliste. U petak je proglasio da će cijeli naredni tjedan biti neradni praznik i rekao učenicima da uzmu nekoliko dana odmora da odu kućama ili u posjetu prijateljima, prije nego se počnu spremati za put u Jeruzalem na proslavu Pashe. Ali kako se više od polovice učenika odlučilo zadržati pored Isusa i kako se narod nastavio okupljati, David Zebedejev je tražio dopuštenje da podigne novi kamp, koje je Isus uskratio. Učitelj je imao tako malo odmora preko Sabata da je u subotu 27. ožuljka htio ugrabiti priliku da se osami. Ostavio je neke evangeliste da se obrate narodu dok je s dvanaesticom planirao neprimjetno otići na drugu obalu mora da se odmori u prelijepom parku južno od Betsaide-Julisa. Ova je oblast bila omiljeno odmorište ljudi iz Kafarnauma; svi su poznavali ove parkove na istočnoj obali.

Ali narod se nije htio povinovati ovoj ideji. Vidjeli su kamo se uputila Isusova lađa i unajmili su svaku lađicu na moru kako bi se dali u potragu za njim. Oni koji se nisu uspjeli domaći broda krenuli su pješice gornjom obalom mora.

Ali kasno poslije podne više od tisuću ljudi se okupilo oko Učitelja u parku i on im se ukratko obratio, nakon čega je Petar preuzeo govor. Mnogi od ovih ljudi su sa sobom ponijeli hranu i nakon večere su se okupili u manjim grupama da čuju Isusove apostole i učenike.

Monday afternoon the multitude had increased to more than three thousand. And still -- way into the evening -- the people continued to flock in, bringing all manner of sick folks with them. Hundreds of interested persons had made their plans to stop over at Capernaum to see and hear Jesus on their way to the Passover, and they simply refused to be disappointed. By Wednesday noon about five thousand men, women, and children were assembled here in this park to the south of Bethsaida-Julias. The weather was pleasant, it being near the end of the rainy season in this locality.

Philip had provided a three days' supply of food for Jesus and the twelve, which was in the custody of the Mark lad, their boy of all chores. By afternoon of this, the third day for almost half of this multitude, the food the people had brought with them was nearly exhausted. David Zebedej had no tented city here to feed and accommodate the crowds. Neither had Philip made food provision for such a multitude. But the people, even though they were hungry, would not go away. It was being quietly whispered about that Jesus, desiring to avoid trouble with both Herod and the Jerusalem leaders, had chosen this quiet spot outside the jurisdiction of all his enemies as the proper place to be crowned king. The enthusiasm of the people was rising every hour. Not a word was said to Jesus, though, of course, he knew all that was going on. Even the twelve apostles were still tainted with such notions, and especially the younger evangelists. The apostles who favored this attempt to proclaim Jesus king were Peter, John, Simon Zelotes, and Judas Iscariot. Those opposing the plan were Andrew, James, Nathaniel, and Thomas. Matthew, Philip, and the Alpheus twins were noncommittal. The ringleader of this plot to make him king was Joab, one of the young evangelists.

This was the stage setting about five o'clock on Wednesday afternoon, when Jesus asked James Alpheus to summon Andrew and Philip. Said Jesus: "What shall we do with the multitude? They have been with us now three days, and many of them are hungry. They have no food." Philip and Andrew exchanged glances, and then Philip answered: "Master, you should send these people away so that they may go to the villages around about and buy themselves food." And Andrew, fearing the materialization of the king plot, quickly joined with Philip, saying: "Yes, Master, I think it best that you dismiss the multitude so that they may go their way and buy food while you secure rest for a season." By this time others of the twelve had joined the conference. Then said Jesus: "But I do not desire to send them away hungry; can you not feed them?" This was too much for Philip, and he spoke right up: "Master, in this country place where can we buy bread for this multitude? Two hundred denarii worth would not be enough for lunch."

Before the apostles had an opportunity to express themselves, Jesus turned to Andrew and Philip, saying: "I do not want to send these people away. Here they are, like sheep without a shepherd. I would like to

U ponedjeljak poslije podne svjetina je brojala više od tri tisuće. I još dugo poslije toga – duboko u noć -- ljudi su nastavili dolaziti, sa sobom dovodeći svaku vrstu oboljelih. Stotine bolesnika je planiralo doći u Kafarnaum kako bi vidjeli i čuli Isusa na putu za Pashu i nisu dopuštali da ih razočara. U srijedu oko podneva otprilike pet tisuća muškaraca, žena i djece skupilo se u ovom parku južno od Betsaide-Julisa. Vrijeme je bilo ugodno, pred kraj kišne sezone u ovoj oblasti.

Filip je opskrbio Isusa i apostole s dovoljno namirnica za tri dana, a hrana je bila u Marka, dječaka koji je obavljao manje poslove. Uoči poslije podneva ovog, gotovo polovici svjetine, trećeg dana, hrana koju je narod ponio sa sobom bila je pri kraju. David Zebedejev nije imao smještaja u taboru da ga ponudi narodu. Filip nije obezbijedio dovoljno hrane za toliki narod. A ljudi, premda su bili gladni, nisu se htjeli razići. Među njima je tiho kolala glasina da je Isus, kako nije htio doći u sukob s Herodom i upraviteljima Jeruzalema, odabrao ovo mjesto za svoje proglašenje kraljem. Među narodom je kolao sve veći elan. Ni riječ nije bila rečena Isusu, premda je on, naravno, znao sve što se događalo. Štoviše su i dvanaestorica apostola bili zaraženi ovim idejama, da ne govorimo o mlađim evangelistima. Među apostolima koji su naročito bili odani ovom nastojanju da učine Isusa kraljem bili su Petar, Jakov, Šimun Revnitelj i Juda Iskariotski. Ovoj ideji su se protivili Andrija, Jakov, Natanije i Tomo. Matej, Filip i Alfejevi blizanci su bili neodlučeni. Vođa ovog pokreta koji je želio okruniti Isusa bio je jedan mladi evangelista po imenu Joab.

Okako su stajale stvari oko pet sati u srijedu poslije podne, kad je Isus rekao Jakovu Alfeju da pozove Andriju i Filipa. Isus reče: "Što ćemo s ovolikim narodom? Već tri dana stoje sa mnom, a mnogi su gladni. Nemaju što pojesti." Filip i Andrija se zgledaše, a Filip odgovori: "Učitelju, otpusti narod da odu po okolnim selima da si uzmu hrane." A Andrija, koji se bojao da narod ne proba okruniti Isusa, brzo se pridruži Filipu, govoreći: "Učitelju, mislim da je najbolje da otpustiš ljude da idu svaki svojim putem da si nađu hrane, da se ti odmoriš." Preostala desetorica apostola prišla su razgovoru. Isus reče: "Ali neću da ih otpustim gladne; imamo li hrane za sviju?" Ovo je bilo previše Filipu koji bez odlaganja progovori: "Učitelju, otkud bi ih netko mogao ovdje u pustinji nasititi kruhom? Za dvjesto denara kruha ne bi bilo dosta da svaki nešto malo dobije za ručak."

Prije nego što su apostoli imali priliku bilo što reći, Isus se okrenu Andriji i Filipu, govoreći: "Ne želim otpustiti narod. Evo ih stoje kao ovce bez čuvara. Hoću da ih nahranim. Koliko imamo hrane?"

feed them. What food have we with us?" While Philip was conversing with Matthew and Judas, Andrew sought out the Mark lad to ascertain how much was left of their store of provisions. He returned to Jesus, saying: "The lad has left only five barley loaves and two dried fishes" -- and Peter promptly added, "We have yet to eat this evening."

For a moment Jesus stood in silence. There was a faraway look in his eyes. The apostles said nothing. Jesus turned suddenly to Andrew and said, "Bring me the loaves and fishes." And when Andrew had brought the basket to Jesus, the Master said: "Direct the people to sit down on the grass in companies of one hundred and appoint a leader over each group while you bring all of the evangelists here with us."

Jesus took up the loaves in his hands, and after he had given thanks, he broke the bread and gave to his apostles, who passed it on to their associates, who in turn carried it to the multitude. Jesus in like manner broke and distributed the fishes. And this multitude did eat and were filled. And when they had finished eating, Jesus said to the disciples: "Gather up the broken pieces that remain over so that nothing will be lost." And when they had finished gathering up the fragments, they had twelve basketfuls. They who ate of this extraordinary feast numbered about five thousand men, women, and children.

And this is the first and only nature miracle which Jesus performed as a result of his conscious preplanning. It is true that his disciples were disposed to call many things miracles which were not, but this was a genuine supernatural ministration. In this case, so we were taught, Michael multiplied food elements as he always does except for the elimination of the time factor and the visible life channel.

### 3. THE KING-MAKING EPISODE

The feeding of the five thousand by supernatural energy was another of those cases where human pity plus creative power equaled that which happened. Now that the multitude had been fed to the full, and since Jesus' fame was then and there augmented by this stupendous wonder, the project to seize the Master and proclaim him king required no further personal direction. The idea seemed to spread through the crowd like a contagion. The reaction of the multitude to this sudden and spectacular supplying of their physical needs was profound and overwhelming. For a long time the Jews had been taught that the Messiah, the son of David, when he should come, would cause the land again to flow with milk and honey, and that the bread of life would be bestowed upon them as manna from heaven was supposed to have fallen upon their forefathers in the wilderness. And was not all of this expectation now fulfilled right before their eyes? When this hungry, undernourished multitude had finished gorging itself with the wonder-food, there was but one unanimous reaction: "Here is

Dok je Filip govorio s Matejem i Judom, Andrija je potražio dječaka Marka da upita koliko im je hrane ostalo. Vratio se Isusu, govoreći: "Ostalo mu je još pet ječmenih kruhova i dvije sušene ribe" – na što je Petar brzo dodao, "A mi još nismo jeli."

Isus je za trenutak stajao bez riječi. Pogledom je buljio u daljinu. Apostoli su stajali bez riječi. Isus se iznenada okrenuo k Andriji, govoreći: "Donesi mi kruhove i ribu." Kad je Andrija donio Isusu korpu s hranom, Učitelj reče: "Reci narodu da se podijeli u grupe i posjeda po zemlji, po stotinu u svakoj grupi, a odredi vođu nad svakom grupom, pa dovedi evangeliste da nam se ovdje pridruže."

Isus uze kruhove od njega, zahvali se, prelomi ih i dade svojim apostolima koji ih dadoše svojim suradnicima, koji ih odnesoše narodu. Isus na isti način prelomi i podijeli ribe. Narod se najede i napuni. Kad su završili s objedom, Isus reče svojim učenicima: "Pokupite sve preostale ulomke da ništa ne ostane." Kad su završili s kupljenjem ulomaka, imali su dvanaest košara. Na ovoj je nesvakidašnjoj gozbi bilo oko pet tisuća muškaraca, žena i djece.

Ovaj događaj predstavlja prvo čudo koje se odnosilo na manipulaciju prirode, koje je Isus sproveo kao rezultat svjesnog plana. Točno je da su njegovi apostoli bili naklonjeni zvati mnoga djela čudima koja to nisu bila, ali ovo je bila istinska nadprirodna ministracija. U ovom slučaju, kako je nama rečeno, Mihael je izmanipulirao elemente hrane kako to uvijek čini, izuzev što je ovom prilikom premostio vrijeme i vidljivi kanal života.

### 3. ISUSA ČINE KRALJEM

Kad Isus nahrani pet tisuća ljudi svojim nadnaravnim moćima, ovaj događaj predstavlja rezultat spojenog djelovanja ljudske milosti i stvaralačke energije. Kad se narod nasitio i nakon što je Isusova slava uvećana ovim veličanstvenim čudom, nije više bilo potrebno uložiti veliki osobni napor da se pokrene proces kojim su ljudi htjeli proglasiti Učitelja kraljem. Ideja se proširila masom kao kuga. Reakcija naroda na ovo iznenadno i neočekivano zadovoljenje njihovih fizičkih potreba bila je silna i duboka. Dugo vremena Židovi su vjerovali da će Mesija, sin Davidov, nakon dolaska na zemlju ponovo preplaviti zemlju mlijekom i medom i da će im kruh života pasti u ruke onako kako je navodno mana nebeska pala u ruke njihovim precima. I zar se sve ovo nije događalo pred njihovim očima? Kad se ova izgladnjela masa naroda koja je živjela život na rubu gladi, konačno zasitila, ako ne i prejela ove čudesne hrane, nastupila je jedinstvena reakcija: "Evo našeg kralja." Došao je čudotvorac,

our king." The wonder-working deliverer of Israel had come. In the eyes of these simple-minded people the power to feed carried with it the right to rule. No wonder, then, that the multitude, when it had finished feasting, rose as one man and shouted, "Make him king!"

This mighty shout enthused Peter and those of the apostles who still retained the hope of seeing Jesus assert his right to rule. But these false hopes were not to live for long. This mighty shout of the multitude had hardly ceased to reverberate from the near-by rocks when Jesus stepped upon a huge stone and, lifting up his right hand to command their attention, said: "My children, you mean well, but you are short-sighted and material-minded." There was a brief pause; this stalwart Galilean was there majestically posed in the enchanting glow of that eastern twilight. Every inch he looked a king as he continued to speak to this breathless multitude: "You would make me king, not because your souls have been lighted with a great truth, but because your stomachs have been filled with bread. How many times have I told you that my kingdom is not of this world? This kingdom of heaven which we proclaim is a spiritual brotherhood, and no man rules over it seated upon a material throne. My Father in heaven is the all-wise and the all-powerful Ruler over this spiritual brotherhood of the sons of God on earth. Have I so failed in revealing to you the Father of spirits that you would make a king of his Son in the flesh! Now all of you go hence to your own homes. If you must have a king, let the Father of lights be enthroned in the heart of each of you as the spirit Ruler of all things."

These words of Jesus sent the multitude away stunned and disheartened. Many who had believed in him turned back and followed him no more from that day. The apostles were speechless; they stood in silence gathered about the twelve baskets of the fragments of food; only the chore boy, the Mark lad, spoke, "And he refused to be our king." Jesus, before going off to be alone in the hills, turned to Andrew and said: "Take your brethren back to Zebedee's house and pray with them, especially for your brother, Simon Peter."

#### 4. SIMON PETER'S NIGHT VISION

The apostles, without their Master -- sent off by themselves -- entered the boat and in silence began to row toward Bethsaida on the western shore of the lake. None of the twelve was so crushed and downcast as Simon Peter. Hardly a word was spoken; they were all thinking of the Master alone in the hills. Had he forsaken them? He had never before sent them all away and refused to go with them. What could all this mean?

Darkness descended upon them, for there had arisen a strong and contrary wind which made progress almost impossible. As the hours of darkness and hard rowing passed, Peter grew weary and fell into a deep sleep of exhaustion. Andrew and James put him to rest on the cushioned seat in the stern of the boat. While the

izručitelj Izraela. U očima ovih jednostavnih ljudi onaj koji je imao moć da ih nahrani, imao je moć da nad njima upravlja. Nije onda čudo što se svjetina, kad je završila s gozbom, podigla na noge i jednim glasom povikala: "Učinite ga kraljem!"

Ovaj je moćni poklik dao nade Petru i onim apostolima koje je još držala nada da će vidjeti kako Isus preuzima svoje pravo na vlast. Ali ove lažne nade nisu dugo živjele. Ovaj je moćni poklik svjetine jedva prestao odjekivati obližnjim brdima kad se Isus uspeo na stijenu i dižući desnu ruku da im skrene pažnju, rekao: "Moja djeco, imate dobre namjere, ali kratkovide i materijalistične poglede." Za ovim je uslijedila kratka pauza; ovaj je snažni Galilejac moćno stajao obližen čarobnim sjajem istočnjačkog sumraka. Na svaki je način djelovao kao kralj dok se nastavio obraćati narodu koji ga je bez daha slušao: "Želite me učiniti kraljem, ne zato što vam je duša osvijetljena velikom istinom, već zato što vam je stomak napunjen kruhom. Koliko sam vam puta rekao da moje kraljevstvo nije od ovog svijeta? Ovo je kraljevstvo koje proglašavam duhovno bratstvo i nad njim se ne vlada iz materijalnog prijestolja. Moj Otac na nebu je svemudri i svemoćni Vladar nad ovim duhovnim bratstvom zemaljskih sinova Boga. Zar sam doživio toliki fijasko pri pokušaju otkrivenja Oca duhova, da vi hoćete učiniti kraljem njegovog utjelovljenog Sina! Idite sada svojim kućama. Ako morate imati kralja, dopustite Ocu svjetla da ustoliči u vašim srcima vlast duha-upravitelja nad svim što postoji."

Isusove riječi su iznenadile i obeshabrile svjetinu. Mnogi koji su vjerovali u njega okrenuli su se i nisu više išli za njim. Apostoli su ostali bez riječi; stajali su u tišini oko dvanaest košara s ulomcima hrane; jedino je dječak Marko koji je obavljao svakidašnje poslove apostolskog zbora, rekao, "I tako on neće da ga učine kraljem." Prije nego što će sam poći u brda, Isus se obratio Andriji, govoreći: "Povedi svoju braću natrag u Zebedejevu kući i moli se s njima, naročito za svog brata Šimuna Petra."

#### 4. NOĆNO UKAZANJE ŠIMUNU PETRU

Apostoli su bili sami, bez Učitelja – on ih je poslao same – kad su ušli u lađicu i bez riječi počeli veslati prema Betsaidi na zapadnoj obali mora. Niti jedan apostol nije bio toliko skrhan i potišten kao Šimun Petar. Teško da su progovorili riječi; svi su mislili o tome da je Učitelj bio sam u brdima. Znači li to da ih je ostavio? Nikad ih prije nije sviju poslao same i odbio da im se pridruži. Što li sve ovo znači?

Spustila se tama i nadvio se snažan protivni vjetar, tako da su teško veslali bez gotovo i malo napretka. Kako su prolazili časovi tame i mukotrpog napora, Petar se umorio i od iscrpljenosti pao u dubok san. Andrija i Jakov su ga položili na prekriveno sjedište na kormilu broda. Dok su se drugi apostoli

other apostles toiled against the wind and the waves, Peter dreamed a dream; he saw a vision of Jesus coming to them walking on the sea. When the Master seemed to walk on by the boat, Peter cried out, "Save us, Master, save us." And those who were in the rear of the boat heard him say some of these words. As this apparition of the night season continued in Peter's mind, he dreamed that he heard Jesus say: "Be of good cheer; it is I; be not afraid." This was like the balm of Gilead to Peter's disturbed soul; it soothed his troubled spirit, so that (in his dream) he cried out to the Master: "Lord, if it really is you, bid me come and walk with you on the water." And when Peter started to walk upon the water, the boisterous waves frightened him, and as he was about to sink, he cried out, "Lord, save me!" And many of the twelve heard him utter this cry. Then Peter dreamed that Jesus came to the rescue and, stretching forth his hand, took hold and lifted him up, saying: "O, you of little faith, wherefore did you doubt?"

In connection with the latter part of his dream Peter arose from the seat whereon he slept and actually stepped overboard and into the water. And he awakened from his dream as Andrew, James, and John reached down and pulled him out of the sea.

To Peter this experience was always real. He sincerely believed that Jesus came to them that night. He only partially convinced John Mark, which explains why Mark left a portion of the story out of his narrative. Luke, the physician, who made careful search into these matters, concluded that the episode was a vision of Peter's and therefore refused to give place to this story in the preparation of his narrative.

## 5. BACK IN BETHSAIDA

Thursday morning, before daylight, they anchored their boat offshore near Zebedee's house and sought sleep until about noontime. Andrew was first up and, going for a walk by the sea, found Jesus, in company with their chore boy, sitting on a stone by the water's edge. Notwithstanding that many of the multitude and the young evangelists searched all night and much of the next day about the eastern hills for Jesus, shortly after midnight he and the Mark lad had started to walk around the lake and across the river, back to Bethsaida.

Of the five thousand who were miraculously fed, and who, when their stomachs were full and their hearts empty, would have made him king, only about five hundred persisted in following after him. But before these received word that he was back in Bethsaida, Jesus asked Andrew to assemble the twelve apostles and their associates, including the women, saying, "I desire to speak with them." And when all were ready, Jesus said:

"How long shall I bear with you? Are you all slow of spiritual comprehension and deficient in living faith? All these months have I taught you the truths of

hvatali u koštac s vjetrom i talasima, Petar je usnuo san; u snu je vidio Isusa kako hoda po vodi. Kad je Učitelj navodno prošao pored lađice, Petar je povikao, "Spasi nas, Učitelju, spasi nas." Oni koji su bili u stražnjem dijelu broda čuli su ove riječi. Kako se ova noćna vizija nastavila odigravati u Petrovom umu, u snu je čuo kako mu Isus govori: "Raduj se; ja sam; ne boj se." Ovo je djelovalo kao melem na Petrovu uznemirenu dušu; utješilo je njegov uzbuđeni duh, tako da je (u snu) povikao Učitelju: "Gospodine, ako si ti, naredi mi da dođem k tebi po vodi." I kad je Petar počeo hodati po vodi, prepali su ga visoki talasi i kad je počeo tonuti, povikao je: "Spasavaj, Gospodine!" Među apostolima mnogi su čuli njegov povik. Petar je zatim u snu vidio kako ga Isus dolazi izbaviti i kad je u snu posegnuo za njim, uhvatio ga rukom i podigao iz vode, rekao je: "Malovjerni, zašto si posumnjao?"

U drugom dijelu sna, Petar se podigao sa sjedišta i doslovce zakoračio u vodu. Probudio se iz sna kad su Andrija, Jakov i Ivan posegli u vodu da ga izvade iz mora.

Ovaj doživljaj je Petru uvijek djelovao stvaran. Iskreno je vjerovao da im je Isus došao ove noći. U ovo je jedino djelomično uvjerio Ivana Marka, što objašnjava zašto je Marko ispustio dio pripovjedi iz zapisa. Luke, koji je bio liječnik, je zaključio da je cijeli događaj bio Petrova vizija i stoga nije želio uključiti ovu epizodu dok je radio na pripremi svoje pripovijedi.

## 5. NATRAG U BETSAIDI

U četvrtak ujutro, pristali su prije zore lađicom uz obalu blizu Zebedejeve kuće i otišli na počinak do podneva. Andrija je prvi ustao, otišao na obalu mora i tu našao Isusa, u pratnji dječaka koji je obavljao svagdašnje poslove apostolske grupe, kako sjedi na kamenu pored mora. Unatoč tome što su mnogi ljudi iz svjetine, kao i neki evangelisti, cijelu noć i veći dio narednog dana tragali za Isusom, nedugo nakon ponoći Isus je s dječakom Markom krenuo pješice oko mora i preko rijeke, natrag prema Betsaidi.

Od pet tisuća ljudi koji su čudesno nahranjeni i koji su ga punog stomaka i praznog srca htjeli proglasiti kraljem, jedino je pet stotina ostalo uz njega da ga prati. Ali prije nego što su ovi primili vijesti o njegovom povratku u Betsadu, Isus je rekao Andriji da pozove apostole i njihove suradnike, uključujući žene, govoreći: "Želim s njim progovoriti." I kad su se svi okupili, Isus je rekao:

"Koliko se moram s vama nositi? Je li vam svima spora duhovna spoznaja i mala živa vjera?" Zar vas nisam iz mjeseca u mjesec poučavao istinama

the kingdom, and yet are you dominated by material motives instead of spiritual considerations. Have you not even read in the Scriptures where Moses exhorted the unbelieving children of Israel, saying: 'Fear not, stand still and see the salvation of the Lord'? Said the singer: 'Put your trust in the Lord.' 'Be patient, wait upon the Lord and be of good courage. He shall strengthen your heart.' 'Cast your burden on the Lord, and he shall sustain you. Trust him at all times and pour out your heart to him, for God is your refuge.' 'He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.' 'It is better to trust the Lord than to put confidence in human princes.'

"And now do you all see that the working of miracles and the performance of material wonders will not win souls for the spiritual kingdom? We fed the multitude, but it did not lead them to hunger for the bread of life neither to thirst for the waters of spiritual righteousness. When their hunger was satisfied, they sought not entrance into the kingdom of heaven but rather sought to proclaim the Son of Man king after the manner of the kings of this world, only that they might continue to eat bread without having to toil therefor. And all this, in which many of you did more or less participate, does nothing to reveal the heavenly Father or to advance his kingdom on earth. Have we not sufficient enemies among the religious leaders of the land without doing that which is likely to estrange also the civil rulers? I pray that the Father will anoint your eyes that you may see and open your ears that you may hear, to the end that you may have full faith in the gospel which I have taught you."

Jesus then announced that he wished to withdraw for a few days of rest with his apostles before they made ready to go up to Jerusalem for the Passover, and he forbade any of the disciples or the multitude to follow him. Accordingly they went by boat to the region of Gennesaret for two or three days of rest and sleep. Jesus was preparing for a great crisis of his life on earth, and he therefore spent much time in communion with the Father in heaven.

The news of the feeding of the five thousand and the attempt to make Jesus king aroused widespread curiosity and stirred up the fears of both the religious leaders and the civil rulers throughout all Galilee and Judea. While this great miracle did nothing to further the gospel of the kingdom in the souls of material-minded and halfhearted believers, it did serve the purpose of bringing to a head the miracle-seeking and king-craving proclivities of Jesus' immediate family of apostles and close disciples. This spectacular episode brought an end to the early era of teaching, training, and healing, thereby preparing the way for the inauguration of this last year of proclaiming the higher and more spiritual phases of the new gospel of the kingdom – divine sonship, spiritual liberty, and eternal salvation.

kraljevstva, a nad vama još uvijek vladaju materijalni motivi, a ne duhovni principi. Zar niste čitali u Pismu gdje Mojsije opominje izraelske nevjernike: 'Ne bojte se, stojte čvrsto pa ćete vidjeti koje će vam spasenje Gospodin učiniti?' Rekao je spisatelj: 'U Gospodina se uzdaj, ojunači se, čvrsto nek bude srce tvoje.' 'U Gospodina se uzdaj.' 'Povjeri Gospodinu svu svoju brigu i on će te potkrijepiti. U Boga je spasenje moje i slava, Bog mi je hrdina silna, utočište.' 'Ti što prebivaš na tajnom mjestu Višnjega, što počivaš u sjeni Svemoćnoga.' 'Bolje se Gospodinu uteći, nego se uzdat u mogućnike.'

"Vidite li sada svi da stvaranje čuda i materijalnih manipulacija neće zadobiti duše u korist duhovnog kraljevstva? Nahraniли smo svjetinu, ali to ih ne navede da budu gladni za kruhom života niti da budu žedni za vodom duhovne ispravnosti. Kad su utažili glad, nisu tražili ulazak u nebesko kraljevstvo, nego su tražili da naprave kralja od Sina Čovječjeg po uzoru na kraljeve ovog svijeta, kako bi se sami mogli nastaviti hraniti kruhom bez rada. I sve ovo, u čemu ste vi svi na neki način sudjelovali, ni na koji način ne obznanjuje nebeskog Oca niti doprinosi napretku nebeskog kraljevstva. Nemamo li dovoljno neprijatelja među religioznim vladarima ove zemlje, da bi činili to što će navući bijes građanskih vladara? Molim Oca da vam pomaže oči da vidite i da vam otvori uši da čujete, kako bi narasli u punoj vjeri u evanđelje kojem sam vas učio."

Isus je zatim objavio da se želi povući par dana da se odmori sa svojim apostolima prije nego se sprema na polazak u Jeruzalem na proslavu Pashe, te je zabranio učenicima i svjetini da ih prati. Tako su ladicom otišli u genezaretsku oblast na dva-tri dana odmora i počinka. Isus se počeo spremati za veliku krizu svog zemaljskog života, tako da je provodio dosta vremena u duhovnoj komunikaciji sa svojim Ocem na nebu.

Vijesti o hranjenju pet tisuća i pokušaju proglašenja Isusa kraljem, probudile su s jedne strane veliku radoznalost, a s druge duboke strahove religioznih vođa i državnika širom Galileje i Judeje. Dok ovo veliko čudo ni na koji način nije unaprijedilo širenje radosne vijesti o kraljevstvu u dušama merijalističkih i površnih vjernika, zaustavilo je tendencije u Isusovoj neposrednoj apostolskoj obitelji usmjerene prema traženju čuda i postavci Isusa kao zemaljskog kralja. Ova čudotvorna epizoda obilježava kraj ranog razdoblja učenja, obuke i ozdravljenja i pripravlja put za uvođenje posljednje godine proglašenja viših i duhovnijih faza novog evanđelja kraljevstva – statusa čovjeka kao Božjeg sina, duhovne slobode i vječnog spasenja.

## 6. AT GENNESARET

While resting at the home of a wealthy believer in the Gennesaret region, Jesus held informal conferences with the twelve every afternoon. The ambassadors of the kingdom were a serious, sober, and chastened group of disillusioned men. But even after all that had happened, and as subsequent events disclosed, these twelve men were not yet fully delivered from their inbred and long-cherished notions about the coming of the Jewish Messiah. Events of the preceding few weeks had moved too swiftly for these astonished fishermen to grasp their full significance. It requires time for men and women to effect radical and extensive changes in their basic and fundamental concepts of social conduct, philosophic attitudes, and religious convictions.

While Jesus and the twelve were resting at Gennesaret, the multitudes dispersed, some going to their homes, others going on up to Jerusalem for the Passover. In less than one month's time the enthusiastic and open followers of Jesus, who numbered more than fifty thousand in Galilee alone, shrank to less than five hundred. Jesus desired to give his apostles such an experience with the fickleness of popular acclaim that they would not be tempted to rely on such manifestations of transient religious hysteria after he should leave them alone in the work of the kingdom, but he was only partially successful in this effort.

The second night of their sojourn at Gennesaret the Master again told the apostles the parable of the sower and added these words: "You see, my children, the appeal to human feelings is transitory and utterly disappointing; the exclusive appeal to the intellect of man is likewise empty and barren; it is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character that are presently shown in the abundant yielding of the genuine fruits of the spirit in the daily lives of all who are thus delivered from the darkness of doubt by the birth of the spirit into the light of faith -- the kingdom of heaven."

Jesus taught the appeal to the emotions as the technique of arresting and focusing the intellectual attention. He designated the mind thus aroused and quickened as the gateway to the soul, where there resides that spiritual nature of man which must recognize truth and respond to the spiritual appeal of the gospel in order to afford the permanent results of true character transformations.

Jesus thus endeavored to prepare the apostles for the impending shock -- the crisis in the public attitude toward him which was only a few days distant. He explained to the twelve that the religious rulers of Jerusalem would conspire with Herod Antipas to effect their destruction. The twelve began to realize more fully (though not finally) that Jesus was not going to sit

## 6. U GENEZARETU

Dok se odmarao u domu bogatog vjernika u genezaretskom kraju, Isus je svakog poslije podneva držao neslužbena vijećanja s dvanaesticom. Poslanici kraljevstva su ovom prilikom bili ozbiljni, trijezvni i razočarani. Ali unatoč svega što se dogodilo, kako su kasniji događaji pokazali, dvanaestorica još nisu bili u cjelosti oslobođeni svojih duboko uvriježenih ideja o dolasku židovskog Mesije. Događaji koji su se odigrali tijekom posljednjih nekoliko tjedana tekli su suviše brzo kako bi ovi šokirani ribari bili u stanju shvatiti njihovo puno značenje. Muškarcima i ženama potrebno je nešto vremena kako bi proizveli korijenite i duboke promjene u svojim bitnim idejama društvenog ponašanja, filozofskih stavova i religioznih uvjerenja.

Dok su se Isus i dvanaestorica odmarali u G Mase su se razile, neke kućama, druge na putu za Jeruzalem na proslavu Paše. Za manje od mjesec dana entuzijastični učenici koji su otvoreno slijedili Isusa, koji su brojili više od pedeset tisuća u samoj Galileji, su se sveli na manje od pet stotina. Isus je nastojao dati svojim apostolima adekvatno iskustvo iz područja nepostojanosti javnog mišljenja kako ne bi došli u iskušenje da se oslone na ova ispoljenja prolazne religiozne hysterije nakon što ih ostavi same pri radu kraljevstva, ali je jedino djelomično uspio u ovom nastojanju.

Druge noći prilikom njihovog boravka u G, Učitelj je eponovo rekao apostolima usporedbu o sijaču kojoj je dodao slijedeće riječi: "Vidite, djeco moja, da svaki apel na ljudske emocije rezultira prolaznim djelovanjem i doslovnim razočaranjem; isključivi apel na intelekt jednako je neproduktivan; jedino ako budete apelirali na duh koji živi u ljudskom umu. Možete se nadati da postignuću dugotrajnog uspjeha i ostvarenju tih veličanstvenih preobražaja ljudskog karaktera koje s vremenom donose istinske plodove duha u svagdašnjim životima svih koji su izručeni iz tame sumnjičanja rođenjem duha u svjetlu vjere -- nebeskom kraljevstvu."

Isus je predočio apel na emocije kao način da se zadobije i usmjeri intelektualna pažnja. Naglasio je da ovako probuđen i prodrman um predstavlja vrata koja vode do duše, gdje počiva duhovna priroda čovjeka koja mora prepoznati istinu i koja se mora odazvati duhovnom apelu evanđelja kako bi rodila permanentnih rezultatima istinskog preobražaja karaktera.

Isus je na ovaj način želio pripremiti apostole za predstojeći šok -- krizu u javnom mišljenju prema njemu koja je trebala uslijediti za nekoliko dana. Objasnio je Dvanaestorici da su se religiozni upravitelji Jeruzalema spremali urotiti s Herodom Antipom u namjeri da ih unište. Dvanaestorica su počeli bolje shvaćati (ali ne potpuno) da Isus neće sjesti na

on David's throne. They saw more fully that spiritual truth was not to be advanced by material wonders. They began to realize that the feeding of the five thousand and the popular movement to make Jesus king was the apex of the miracle-seeking, wonder-working expectance of the people and the height of Jesus' acclaim by the populace. They vaguely discerned and dimly foresaw the approaching times of spiritual sifting and cruel adversity. These twelve men were slowly awaking to the realization of the real nature of their task as ambassadors of the kingdom, and they began to gird themselves for the trying and testing ordeals of the last year of the Master's ministry on earth.

Before they left Gennesaret, Jesus instructed them regarding the miraculous feeding of the five thousand, telling them just why he engaged in this extraordinary manifestation of creative power and also assuring them that he did not thus yield to his sympathy for the multitude until he had ascertained that it was "according to the Father's will."

## 7. AT JERUSALEM

Sunday, April 3, Jesus, accompanied only by the twelve apostles, started from Bethsaida on the journey to Jerusalem. To avoid the multitudes and to attract as little attention as possible, they journeyed by way of Gerasa and Philadelphia. He forbade them to do any public teaching on this trip; neither did he permit them to teach or preach while sojourning in Jerusalem. They arrived at Bethany, near Jerusalem, late on Wednesday evening, April 6. For this one night they stopped at the home of Lazarus, Martha, and Mary, but the next day they separated. Jesus, with John, stayed at the home of a believer named Simon, near the house of Lazarus in Bethany. Judas Iscariot and Simon Zelotes stopped with friends in Jerusalem, while the rest of the apostles sojournd, two and two, in different homes.

Jesus entered Jerusalem only once during this Passover, and that was on the great day of the feast. Many of the Jerusalem believers were brought out by Abner to meet Jesus at Bethany. During this sojourn at Jerusalem the twelve learned how bitter the feeling was becoming toward their Master. They departed from Jerusalem all believing that a crisis was impending.

On Sunday, April 24, Jesus and the apostles left Jerusalem for Bethsaida, going by way of the coast cities of Joppa, Caesarea, and Ptolemais. Thence, overland they went by Ramah and Chorazin to Bethsaida, arriving on Friday, April 29. Immediately on reaching home, Jesus dispatched Andrew to ask of the ruler of the synagogue permission to speak the next day, that being the Sabbath, at the afternoon service. And Jesus well knew that that would be the last time he would ever be permitted to speak in the Capernaum synagogue.

Davidovo prijestolje. Vidjeli su punije da se duhovna istina ne može unaprijediti materijalnim čudima. Počeli su shvaćati da kad je vrhunac epohe teženja čudima i nadnaravnim djelima dostignut kad je Isus nahranio pet tisuća i kad ga je narod htio učini kraljem. Nejasno su spoznavali i kroz maglu vidjeli nastupajući period duhovnog iskušenja i okrutnih nevolja. Dvanaestorica su se polako budili u spoznaji stvarne prirode njihovog rada koji su trebali učiniti kao ambasadori kraljevstva i počeli su se spremati za teška i neprijatna iskušenja koja su pratila posljednju godinu Učiteljevog života na zemlji.

Prije nego će otići iz Genezareta, Isus je pojasnio prirodu čudesnog hranjenja pet tisuća ljudi i objasnio zašto se upustio u ovo nesvakidašnje ispoljenje stvaralačke moći, te im je pojasnio da se nije predao osjećaju simpatije prema narodu dok se nije uvjerio da je cijeli plan bio "u skladu s Očevom voljom."

## 7. U JERUZALEMU

U nedjelju 3 travnja, u pratnji jedino dvanaestorice Apostola, Isus je napustio Betsaidu putujući prema Jeruzalemu. Kako bi izbjegao narodne mase i na sebe privukao što manju pažnju, putovali su preko Gerese i Filadelfije. Zabranio im je bilo kakvu javnu pouku na ovom putovanju; također im nije dopustio da poučavanju i propovijedaju u Jeruzalemu. Putovali su u Betaniju, blizu Jeruzalema, kasno u srijedu 6. travnja. Ovu jednu noć namjeravali su provesti u kući Lazara, Marte i Marije, dok su se sutradan razdvojili u dvije grupe. Isus je s Ivanom ostao u kući jednog vjernika po imenu Šimun, blizu Lazareve kuće u Betaniji. Juda Iskariotski i Šimun Revnitelj su ostali u kućama prijatelja u Jeruzalemu, dok su ostali apostoli u parovima proveli noć u različitim drugim kućama.

Isus je samo jednom ušao u Jeruzalem za ovog blagdana Paše, i to uoči samog dana proslave. Abner je pokrenuo mnoge jeruzalemske vjernike da upoznaju Isusa u Betaniji. Za ovog boravka dvanaestorica su postali svjesni rušnih osjećaja koje su neki ljudi imali prema Isusu. Svi su napustili Jeruzalem zaokupljeni nagovještajem predstojeće krize.

U nedjelju 24. travnja, Isus i apostoli su napustili Jeruzalem i otišli u Betsaidu preko obale prema Jopi, Cezareji i Ptolemaju. Tako su kopnom putovali preko Rame i Korazina do Betsaide, gdje su stigli u petak 29 travnja. Čim je došao kući, Isus je poslao Andriju da porazgovara s upraviteljem sinagoge tražeći dopuštenje da Isus održi poslije podnevnu službu sutradan, uoči Sabata. Isus je dobro znao da je ovo bio posljednji put da mu je bilo dopušteno održati govor u kafarnaumskoj sinagogi.