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THE CRISIS AT CAPERNAUM

On Friday evening, the day of their arrival at Bethsaida, and on Sabbath morning, the apostles noticed that Jesus was seriously occupied with some momentous problem; they were cognizant that the Master was giving unusual thought to some important matter. He ate no breakfast and but little at noontide. All of Sabbath morning and the evening before, the twelve and their associates were gathered together in small groups about the house, in the garden, and along the seashore. There was a tension of uncertainty and a suspense of apprehension resting upon all of them. Jesus had said little to them since they left Jerusalem.

Not in months had they seen the Master so preoccupied and uncommunicative. Even Simon Peter was depressed, if not downcast. Andrew was at a loss to know what to do for his dejected associates. Nathaniel said they were in the midst of the "lull before the storm." Thomas expressed the opinion that "something out of the ordinary is about to happen." Philip advised David Zebedee to "forget about plans for feeding and lodging the multitude until we know what the Master is thinking about." Matthew was putting forth renewed efforts to replenish the treasury. James and John talked over the forthcoming sermon in the synagogue and speculated much as to its probable nature

POGLAVLJE 153  
KRIZA U KAFARNAUMU

Uoči dolaska u Betsaidu u petak uveče i subotu ujutro, apostoli su primijetili da je Isus bio ozbiljno zaokupiran nekim velikim problemom; bili su svjesni da je Učitelj posvećivao izuzetnu pažnju nekom bitnom predmetu. Nije doručkovao i malo je pojeo za ručak. Cijelu subotu ujutro i prethodnu večer dvanaestorica su bili s prijateljima i suradnicima u malim grupama bilo doma, u vrtu ili na obali mora. Počeli su osjećati napetost neizvjesnosti i suspenziju straha. Isus nije bio riječit otkako su napustili Jeruzalem.

Mjesecima nisu vidjeli Učitelja tako preokupiranog i nekomunikativnog. I sam Šimun Petar je bio potišten, ako ne deprimiran. Andrija nije znao što će sa svojim potištenim prijateljima. Natanije je govorio da su bili usred "zatišja pred buru." Tomo je bio mišljenja da se "nešto izvanredno trebalo dogoditi." Filip je savjetovao Davidu Zebedejevom da "ne formira planove kako će hraniti i ugostiti mnoštvo dok ne sazna što je Učitelj imao u planu." Matej je ulagao nove napore da napuni blagajnu. Jakov i Ivan su govorili o predstojećoj propovijedi u sinagogi i nagađali u čemu se mogla sastojati i kako je mogla proći. Šimun Revnitelj je

and scope. Simon Zelotes expressed the belief, in reality a hope, that "the Father in heaven may be about to intervene in some unexpected manner for the vindication and support of his Son," while Judas Iscariot dared to indulge the thought that possibly Jesus was oppressed with regrets that "he did not have the courage and daring to permit the five thousand to proclaim him king of the Jews."

It was from among such a group of depressed and disconsolate followers that Jesus went forth on this beautiful Sabbath afternoon to preach his epoch-making sermon in the Capernaum synagogue. The only word of cheerful greeting or well-wishing from any of his immediate followers came from one of the unsuspecting Alpheus twins, who, as Jesus left the house on his way to the synagogue, saluted him cheerily and said: "We pray the Father will help you, and that we may have bigger multitudes than ever."

## 1 THE SETTING OF THE STAGE

A distinguished congregation greeted Jesus at three o'clock on this exquisite Sabbath afternoon in the new Capernaum synagogue. Jairus presided and handed Jesus the Scriptures to read. The day before, fifty-three Pharisees and Sadducees had arrived from Jerusalem; more than thirty of the leaders and rulers of the neighboring synagogues were also

izrazio mišljenje, ustvari nadu, da se "Otac na nebu spremao umiješati na neki neočekivani način u korist i obranu svoga Sina," dok se Juda Iskariotski usudio prepustiti pomisli da je Isus eventualno mogao biti deprimiran kajanjem zbog toga "što nije imao hrabrosti i smjelosti da dopusti mnoštvu od pet tisuća ljudi da ga proglase kraljem Židova."

Iz ovakve se grupe deprimiranih i razočaranih učenika Isus ovog lijepog subotnjeg poslije podneva uputio da održi svoju legendarnu propovijed u Kafarnaumskoj sinagogi. Jedinu riječ ohrabrenja i poticaja od svojih učenika primio je od jednog od dvojice nesumnjivih Alfejevih sinova blizanaca koji ga je, dok je Isus izlazio iz kuće na putu za sinagogu, vedro pozdravio riječima: "Molimo se Ocu da ti pomogne i da budemo imali više naroda nego ikada prije."

## 1. PRIPREMA PODIJA

Odabrana kongregacija pozdravi Isusa u tri sata ovog prijatnog subotnjeg poslije podneva u novoj kafarnaumskoj sinagogi. Njome je upravljao Jairus koji je Isusu predao Spise za čitanje. Dan prije iz Jeruzalema su doputovala pedeset tri farizeja i saduceja; bilo je prisutno više od trideset upravitelja i vladara iz obližnjih sinagoga. Ove židovske

present. These Jewish religious leaders were acting directly under orders from the Sanhedrin at Jerusalem, and they constituted the orthodox vanguard which had come to inaugurate open warfare on Jesus and his disciples. Sitting by the side of these Jewish leaders, in the synagogue seats of honor, were the official observers of Herod Antipas, who had been directed to ascertain the truth concerning the disturbing reports that an attempt had been made by the populace to proclaim Jesus the king of the Jews, over in the domains of his brother Philip.

Jesus comprehended that he faced the immediate declaration of avowed and open warfare by his increasing enemies, and he elected boldly to assume the offensive. At the feeding of the five thousand he had challenged their ideas of the material Messiah; now he chose again openly to attack their concept of the Jewish deliverer. This crisis, which began with the feeding of the five thousand, and which terminated with this Sabbath afternoon sermon, was the outward turning of the tide of popular fame and acclaim. Henceforth, the work of the kingdom was to be increasingly concerned with the more important task of winning lasting spiritual converts for the truly religious brotherhood of mankind. This sermon marks the crisis in the transition from the period of discussion, controversy, and decision to that of open warfare and final acceptance or final rejection.

religiozne vođe su bile pod neposrednom upravom Velikog Vijeća Jeruzalema i činile ortodoksnu avangardu koja je došla s namjerom da započne otvoreni rat s Isusom i njegovim učenicima. Sjedeći na počasnim mjestima pored ovih židovskih upravitelja bili su službeni promatrači Heroda Antipe koji su imali zadatak da ispituju određene uznemirujuće tužbe da je narod nedavno pokušao proglasiti Isusa kraljem Židova na području koje je pripadalo Herodovom bratu Filipu.

Isus je dobro znao da je bio suočen s neposrednom i otvorenom objavom rata svojih neprijatelja i hrabro je odlučio krenuti u ofanzivu. Onom prilikom kad je nahranio pet tisuća, doveo je u pitanje njihove ideje o materijalnom Mesiji; sada je izabrao ponovo krenuti u napad usmjeravajući pažnju na njihovu koncepciju židovskog izručitelja. Ova kriza, koja je započela kad je nahranio pet tisuća i koja je završila uoči ove subotnje propovijedi, obilježava spoljašnje preusmjeravanje popularne slave i publiciteta. Od ovoga časa rad na promicanju kraljevstva trebao je biti posvećen bitnijoj zadaći privođenja trajnih i dubinskih obraćenika u istinsko religiozno bratstvo svih ljudi. Ova propovijed obilježava krizni prijelaz iz faze rasprava, kontroverzija i osobnih odluka, u fazu otvorenog sukoba koja je morala rezultirati bilo konačnim primanjem ili konačnim odbacivanjem njegovih učenika.

The Master well knew that many of his followers were slowly but surely preparing their minds finally to reject him. He likewise knew that many of his disciples were slowly but certainly passing through that training of mind and that discipline of soul which would enable them to triumph over doubt and courageously to assert their full-fledged faith in the gospel of the kingdom. Jesus fully understood how men prepare themselves for the decisions of a crisis and the performance of sudden deeds of courageous choosing by the slow process of the reiterated choosing between the recurring situations of good and evil. He subjected his chosen messengers to repeated rehearsals in disappointment and provided them with frequent and testing opportunities for choosing between the right and the wrong way of meeting spiritual trials. He knew he could depend on his followers, when they met the final test, to make their vital decisions in accordance with prior and habitual mental attitudes and spirit reactions.

This crisis in Jesus' earth life began with the feeding of the five thousand and ended with this sermon in the synagogue; the crisis in the lives of the apostles began with this sermon in the synagogue and continued for a whole year, ending only with the Master's trial and crucifixion.

Učitelj je dobro znao da su se mnogi učenici polako ali sigurno spremali da ga odbace. Također je znao da su mnogi učenici polako ali sigurno prolazili procesom uvježbavanja uma i discipliniranja duše koji omogućuje pobjedu nad sumnjom i hrabro proglašenje duboke vjere u evanđelje kraljevstva. Isus je u cjelosti razumjevaao proces kroz kojim se ljudi spremaju za suočenje s kriznim situacijama, kad moraju ubrzano raditi na donošenju bitnih odluka i poznavao je ulogu sporog procesa sortiranja novih situacija i biranja između dobra i zla. On je već više puta izložio svoje odabrane glasnike brojnim prilikama da nauče primiti razočaranje i pružio im brojne testirajuće situacije gdje su bili primorani odabrati između dobra i zla u procesu duhovne kušnje. Znao je da se prilikom završnog ispita mogao osloniti na svoje suradnike i vjerovao je da će svaki od njih donijeti svoju konačnu odluku u skladu s prethodno uvježbanim mentalnim stavovima i reakcijama duha.

Ova kriza Isusovog zemaljskog života započinje kad je nahranio pet tisuća i završava s ovom propovijedi u sinagogi; kriza u životima apostola započinje s ovom propovijedi u sinagogi i nastavlja se tijekom cijele iduće godine, te se završava s Učiteljevom osudom i raspećem.

As they sat there in the synagogue that afternoon before Jesus began to speak, there was just one great mystery, just one supreme question, in the minds of all. Both his friends and his foes pondered just one thought, and that was: "Why did he himself so deliberately and effectively turn back the tide of popular enthusiasm?" And it was immediately before and immediately after this sermon that the doubts and disappointments of his disgruntled adherents grew into unconscious opposition and eventually turned into actual hatred. It was after this sermon in the synagogue that Judas Iscariot entertained his first conscious thought of deserting. But he did, for the time being, effectively master all such inclinations.

Everyone was in a state of perplexity. Jesus had left them dumfounded and confounded. He had recently engaged in the greatest demonstration of supernatural power to characterize his whole career. The feeding of the five thousand was the one event of his earth life which made the greatest appeal to the Jewish concept of the expected Messiah. But this extraordinary advantage was immediately and unexplainedly offset by his prompt and unequivocal refusal to be made king.

On Friday evening, and again on Sabbath morning, the Jerusalem leaders had labored long and earnestly with Jairus to prevent Jesus' speaking in the synagogue, but it was of

Dok su se ovog poslije podneva uzvanici smještali u sinagogi i prije nego što će Isus započeti s govorom, sviju je mučila samo jedna velika tajna, samo jedno bitno pitanje. Njegovi prijatelji kao i njegovi neprijatelji preturali su po glavi samo jednu misao, a to je: "Zašto je tako svjesno i definitivno odbio prihvatiti talas publiciteta?" Neposredno prije početka propovijedi i neposredno nakon njezina svršetka, porastao je talas sumnje i razočarenja koji je preplavio njegove nezadovoljne pristalice i koji se uskoro trebao nesvjesno okrenuti u opoziciju i pretvoriti u mržnju. Nakon ove propovijedi u sinagogi Juda Iskariotski se prvi put pozabavio svjesnom mišlju da izda Isusa. Ali za sada je bio u stanju kontrolirati sve takve inklinacije.

Svi su bili u stanju pometnje. Isus ih je ostavio zbunjene i zabezeknute. Još im je bila svjež a u sjećanju najveća demonstracija nadljudskih moći do koje je došlo tijekom cijelog njegovog života. Od svega što se ikad dogodilo, hranjanje pet tisuća je ostavilo najveći dojam na židovsku koncepciju očekivanog Mesije. Ali ova izuzetna prednost je brzo i neočekivano izbrisana njegovim čvrstim i neospornim odbijanjem da im pusti da ga učine kraljem.

U petak uveče i ponovo u sobotu ujutro, jeruzalemski upravitelji su nadugo i uporno pokušali uvjeriti Jaurusa da ne dopusti Isusu da govori u sinagogi, ali im to nije pošlo za rukom.

no avail. Jairus' only reply to all this pleading was: "I have granted this request, and I will not violate my word."

## 2 THE EPOCHAL SERMON

Jesus introduced this sermon by reading from the law as found in Deuteronomy: "But it shall come to pass, if this people will not hearken to the voice of God, that the curses of transgression shall surely overtake them. The Lord shall cause you to be smitten by your enemies; you shall be removed into all the kingdoms of the earth. And the Lord shall bring you and the king you have set up over you into the hands of a strange nation. You shall become an astonishment, a proverb, and a byword among all nations. Your sons and your daughters shall go into captivity. The strangers among you shall rise high in authority while you are brought very low. And these things shall be upon you and your seed forever because you would not hearken to the word of the Lord. Therefore shall you serve your enemies who shall come against you. You shall endure hunger and thirst and wear this alien yoke of iron. The Lord shall bring against you a nation from afar, from the end of the earth, a nation whose tongue you shall not understand, a nation of fierce countenance, a nation which will have little regard for you. And they shall besiege you in all your towns until the high fortified walls wherein you have trusted come down; and all the land

Jairus je jedino odgovorio na ovu molbu riječima: 'Dao pristanak i neću pogaziti svoju riječ.'

## 2. EPOHALNA PROPOVIJED

Isus je započeo propovijed čitanjem zakona iz Ponovljenog zakona: "Tako će biti ako ovaj narod ne posluša riječ božju, da će ih zasigurno preplaviti prokletstva njihovih prijestupa. Gospodin će dovesti narod koji će biti tvoj neprijatelj; bićete razbacani po svim narodima s kraja na kraj zemlje. Gospodin će vas ostaviti u rukama tuđeg kralja i naroda s kraja zemlje. Gospodin će od vas učiniti predmet čuđenja, primjer i prototip među svim nacijama. Sinove ćeš i kćeri rađati, ali tvoji neće biti, jer će u služanstvo odlaziti. Došljak koji bude u sredini tvojoj uzdizat će se nada te, a ti ćeš padati sve niže i niže. Sva će ova prokletstva snalaziti, progoniti i doseći tebe i tvoje sjeme, jer nisi slušao glasa Gospodinova. Budući da nisi htio služiti Gospodinu, služiti ćeš neprijatelju svome koji se spušta na tebe. U gladi i žeđi, na tvoju će šiju navaljivati jaram od gvožđa. Gospodin će iz daljine, s kraja zemlje, dovesti na te narod, narod kojemu jezika nećeš razumjeti, narod bezdušan koji neće pokazivati poštovanja prema tvojima. Opsjednut će te u svim gradovima tvojim širom zemlje tvoje dok ne obori visoke i utvrđene bedeme u koje si polagao nadu svoju; i sva će zemlja pasti u njihove ruke. I tako ćeš jesti plod utrobe svoje,

shall fall into their hands. And it shall come to pass that you will be driven to eat the fruit of your own bodies, the flesh of your sons and daughters, during this time of siege, because of the straitness wherewith your enemies shall press you."

And when Jesus had finished this reading, he turned to the Prophets and read from Jeremiah: "'If you will not hearken to the words of my servants the prophets whom I have sent you, then will I make this house like Shiloh, and I will make this city a curse to all the nations of the earth.' And the priests and the teachers heard Jeremiah speak these words in the house of the Lord. And it came to pass that, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak to all the people, the priests and teachers laid hold of him, saying, 'You shall surely die.' And all the people crowded around Jeremiah in the house of the Lord. And when the princes of Judah heard these things, they sat in judgment on Jeremiah. Then spoke the priests and the teachers to the princes and to all the people, saying: 'This man is worthy to die, for he has prophesied against our city, and you have heard him with your own ears.' Then spoke Jeremiah to all the princes and to all the people: 'The Lord sent me to prophesy against this house and against this city all the words which you have heard. Now, therefore, amend your ways and reform your doings and obey the voice of the Lord your God that you

meso sinova svojih i kćeri svojih, za vrijeme ove opsjede zbog tjeskobe i jada kojima će te tvoj neprijatelj pritisnuti."

I kad je Isus završio s ovim poglavljem, prešao je na Proroke čitajući iz Jeremije: "Ako ne poslušate riječi mojih sluga i proroka koje sam vam poslao, postupit ću s ovim domom kao s Šilom i učinit ću da ovaj grad bude prokletstvo za sve narode na zemlji.' I svećenici i proroci slušahu Jeremiju kako naviješta te riječi u Domu Gospodinovu. A kad Jeremija izreče sve ovo što mu Gospodin zapovijedi da naviješta svemu narodu, zgrabiše ga svećenici i proroci govoreći: 'Platit ćeš glavom!' I sav se narod skupi na Jeremiju u Domu Gospodinovu. Čuvši to, starješine judejske počеше suditi Jeremiji. Tada svećenici i proroci rekoše starješinama i svemu narodu: 'Ovaj je čovjek zaslužio smrt, jer je prorokovao protiv svoga grada, kao što ste čuli na svoje uši.' Tada Jeremija reče starješinama i svemu narodu: 'Gospodin me posla da prorokujem protiv svoga doma i ovoga grada sve ono što ste čuli. Popravite, dakle, putove svoje i djela svoja, i slušajte glas Gospodina, Boga svoga

may escape the evil which has been pronounced against you. As for me, behold I am in your hands. Do with me as seems good and right in your eyes. But know you for certain that, if you put me to death, you shall bring innocent blood upon yourselves and upon this people, for of a truth the Lord has sent me to speak all these words in your ears.'

"The priests and teachers of that day sought to kill Jeremiah, but the judges would not consent, albeit, for his words of warning, they did let him down by cords in a filthy dungeon until he sank in mire up to his armpits. That is what this people did to the Prophet Jeremiah when he obeyed the Lord's command to warn his brethren of their impending political downfall. Today, I desire to ask you: What will the chief priests and religious leaders of this people do with the man who dares to warn them of the day of their spiritual doom? Will you also seek to put to death the teacher who dares to proclaim the word of the Lord, and who fears not to point out wherein you refuse to walk in the way of light which leads to the entrance to the kingdom of heaven?

"What is it you seek as evidence of my mission on earth? We have left you undisturbed in your positions of influence and power while we preached glad tidings to the poor and the outcast. We have made no hostile attack upon that which you hold in reverence but have rather

da izbjegnute zlo koje je protiv vas pripremio. Ja sam, evo, u vašim rukama. Učinite sa mnom što vam se čini dobro i pravo. Ali dobro znajte, ako me pogubite, krv nedužnu navalit ćete na sebe, na ovaj grad i na njegove stanovnike, jer zaista Gospodin me posla k vama da u vaše uši govorim sve ove riječi.'

"Tada svećenici i proroci ovog doba htjedoše pogubiti Jeremiju, ali starješine ne htjedoše pristati, nego ga zbog njegovih riječi upozorenja baciše u prljavu čatrnju, dok ne potonu u glib do pazuha. Eto što je ovaj narod učinio s prorokom Jermijom kad se ovaj povede za Gospodinovom uputom da upozori svoju braću glede njihovog prestojećeg političkog pada. Danas ja vas pitam: Što će glavni svećenici i religiozne vođe ovog naroda učiniti s čovjekom koji ih se usuđuje upozoriti glede njihove duhovne propasti? Hoćete li isto tako pogubiti učitelja koji ima hrabrosti proglasiti riječ Božju i koji se ne boji ukazati na vašu nespremnost da idete putom svjetla koji vodi do ulaza u nebesko kraljevstvo?

"Što tražite kao dokaz moje zemaljske misije? Ostavili smo vas neuzdrmane na vašim pozicijama moći i utjecaja dok navješćujemo radosnu vijest siromasima i potlačenima. Nismo agresivno napali to što vi smatrate svetim nego smo proglasili novu slobodu

proclaimed new liberty for man's fear-ridden soul. I came into the world to reveal my Father and to establish on earth the spiritual brotherhood of the sons of God, the kingdom of heaven. And notwithstanding that I have so many times reminded you that my kingdom is not of this world, still has my Father granted you many manifestations of material wonders in addition to more evidential spiritual transformations and regenerations.

"What new sign is it that you seek at my hands? I declare that you already have sufficient evidence to enable you to make your decision. Verily, verily, I say to many who sit before me this day, you are confronted with the necessity of choosing which way you will go; and I say to you, as Joshua said to your forefathers, 'choose you this day whom you will serve.' Today, many of you stand at the parting of the ways.

"Some of you, when you could not find me after the feasting of the multitude on the other side, hired the Tiberias fishing fleet, which a week before had taken shelter near by during a storm, to go in pursuit of me, and what for? Not for truth and righteousness or that you might the better know how to serve and minister to your fellow men! No, but rather that you might have more bread for which you had not labored. It was not to fill your souls with the word of life, but only that you might fill the belly with the bread of ease. And long have you been taught

čovjekovoj duši koja je opterećena strahom. Došao sam na svijet da obznanim moga Oca i da utemeljim na zemlji duhovno bratstvo Božjih sinova, nebesko kraljevstvo. I unatoč tome što sam vam toliko puta rekao da moje kraljevstvo nije od ovoga svijeta, moj vam je Otac dao mnoge manifestacije materijalnih čuda pored očiglednijih duhovnih preobražaja i regeneracija.

"Koji to novi znak tražite od mene? Kažem vam da već imate dovoljno dokaza da svaki donese svoju odluku. Uistinu, kažem mnogima koji sjede ovdje pred nama, došlo je vrijeme kad je čovjek primoran izabrati svoj put; i ja vama kažem onako kako je Jošua rekao vašim precima, 'odaberite danas komu ćete služiti.' Mnogi od vas danas stoje pred raskršćem.

"Neki od vas kad me nisu mogli naći na drugoj obali mora nakon što sam nahranio pet tisuća, unajmili su lađicu iz Tiberijade koja je tjedan prije sklonjena od oluje, u namjeri da idu u potragu za mnom, a za čim? Ne za istinom i ispravnošću ili da bolje upoznate kako služiti i pomagati svojim bližnjima! Ne, nego da vam dam još kruha koji niste sami zaradili. Ne da napunite svoje duše riječima života, već da napunite trbuh olako zarađenim kruhom. A neispravno su vas učili da će Mesija

that the Messiah, when he should come, would work those wonders which would make life pleasant and easy for all the chosen people. It is not strange, then, that you who have been thus taught should long for the loaves and the fishes. But I declare to you that such is not the mission of the Son of Man. I have come to proclaim spiritual liberty, teach eternal truth, and foster living faith.

"My brethren, hanker not after the meat which perishes but rather seek for the spiritual food that nourishes even to eternal life; and this is the bread of life which the Son gives to all who will take it and eat, for the Father has given the Son this life without measure. And when you asked me, 'What must we do to perform the works of God?' I plainly told you: 'This is the work of God, that you believe him whom he has sent.'"

And then said Jesus, pointing up to the device of a pot of manna which decorated the lintel of this new synagogue, and which was embellished with grape clusters: "You have thought that your forefathers in the wilderness ate manna—the bread of heaven—but I say to you that this was the bread of earth. While Moses did not give your fathers bread from heaven, my Father now stands ready to give you the true bread of life. The bread of heaven is that which comes down from God and gives eternal life to the men of the world. And when

kada dođe, raditi čuda u korist jednostavnog i ugodnog života njegovog odabranog naroda. Tako nije čudo što ćete vi koji ste primili ovaj neispravnih nauk tražiti kruha i ribe. Ali kažem vam da takva nije misija Sina Čovječjeg. Ja sam došao proglasiti slobodu, poučiti ljude vječnoj istini i unaprijediti živu vjeru.

"Moja braćo, nastojte sebi pribaviti ne propadljivu hranu, već hranu koja ima trajnost za život vječni; a ovo je kruh života koji Sin donosi svima koji ga hoće primiti, jer Otac je Sinu dao bezmjerno. I kad me pitate, 'Što da učinimo da radimo djela koja Bog hoće?' jasno vam govorim: 'Ovo djelo Bog hoće, da vjerujete onome koga je on poslao.'"

A onda reče Isus pokazujući na lonac mane ukrašen grozdovima koji je služio kao dekoracija lintelu nove sinagoge: 'Naučili ste da su vaši očevi jeli manu u pustinji – kruh s neba – a kažem vam ovo je bio kruh zemaljski. Dok Mojsije nije vašim očevima davao kruh s neba, Otac moj se sada sprema dati pravi kruh života. Kruh života je ono što dolazi od Boga i što daje vječni život ljudima ovoga svijeta. I kad mi kažete, 'Daj nam uvijek taj kruh života,' ja vam kažem: 'Ja sam kruh života.' Tko

you say to me, Give us this living bread, I will answer: I am this bread of life. He who comes to me shall not hunger, while he who believes me shall never thirst. You have seen me, lived with me, and beheld my works, yet you believe not that I came forth from the Father. But to those who do believe—fear not. All those led of the Father shall come to me, and he who comes to me shall in nowise be cast out.

"And now let me declare to you, once and for all time, that I have come down upon the earth, not to do my own will, but the will of Him who sent me. And this is the final will of Him who sent me, that of all those he has given me I should not lose one. And this is the will of the Father: That every one who beholds the Son and who believes him shall have eternal life. Only yesterday did I feed you with bread for your bodies; today I offer you the bread of life for your hungry souls. Will you now take the bread of the spirit as you then so willingly ate the bread of this world?"

As Jesus paused for a moment to look over the congregation, one of the teachers from Jerusalem (a member of the Sanhedrin) rose up and asked: "Do I understand you to say that you are the bread which comes down from heaven, and that the manna which Moses gave to our fathers in the wilderness did not?" And Jesus answered the Pharisee, "You understood aright." Then said the Pharisee: "But are you not Jesus

dolazi k meni, sigurno neće ogladnjeti, tko meni vjeruje sigurno neće ožednjeti. Gledali ste mene, živjeli ste sa mnom, vidjeli ste moja djela, a ne vjerujete da sam došao od Oca. A onima koji vjeruju kažem – ne bojte se. Svi koje Otac vodi doći će k meni, a tko dođe k meni, sigurno ga neću izbaciti van.

"I kažem vam, danas i za sva vremena, ne siđoh s neba da vršim svoju volju, nego volju Onoga koji me posla. A konačna volja Onoga koji me posla jeste da nikoga od onih koje mi dade ne izgubim. Da, ovo je volja Oca mog: Da svaki koji vidi Sina i vjeruje Sinu dobije život vječni. Neki dan sam kruhom hranio vaša tijela; danas nudim kruh vašim gladnim dušama. Hoćete li prihvatiti ovaj kruh duha onako kako ste prije grabežljivo jeli kruh zemaljski?"

Kad je Isus na trenutak zastao prelazeći pogledom preko kongregacije, jedan od učitelja iz Jeruzalema (pripadnik Velikog vijeća) ustao je i rekao: "Razumijem li dobro da ti tvrdiš da si kruh nebeski, a da mana koju je Mojsije davao našim očevima to nije bila?" Isus odgovori farizeju: "Dobro razumiješ." Onda reče farizej: "Zar nisi ti Isus iz Nazareta, sin tesara Josipa?"

of Nazareth, the son of Joseph, the carpenter?  
Are not your father and mother, as well as your  
brothers and sisters, well known to many of us?  
How then is it that you appear here in God's  
house and declare that you have come down  
from heaven?"

By this time there was much murmuring  
in the synagogue, and such a tumult was  
threatened that Jesus stood up and said: "Let us  
be patient; the truth never suffers from honest  
examination. I am all that you say but more. The  
Father and I are one; the Son does only that  
which the Father teaches him, while all those  
who are given to the Son by the Father, the Son  
will receive to himself. You have read where it  
is written in the Prophets, 'You shall all be  
taught by God,' and that 'Those whom the  
Father teaches will hear also his Son.' Every one  
who yields to the teaching of the Father's  
indwelling spirit will eventually come to me.  
Not that any man has seen the Father, but the  
Father's spirit does live within man. And the  
Son who came down from heaven, he has surely  
seen the Father. And those who truly believe  
this Son already have eternal life.

"I am this bread of life. Your fathers ate  
manna in the wilderness and are dead. But this  
bread which comes down from God, if a man  
eats thereof, he shall never die in spirit. I repeat,  
I am this living bread, and every soul who  
attains the realization of this united nature of

Zar mnogi od nas ne poznaju tvoga oca i majku,  
tvoju braću i sestre? Kako onda možeš doći u  
Božju kuću i reći da si sišao s neba?"

Sad je bilo mnogo mrmljanja u sinagogi  
i počeo se stvarati takav metež da Isus ustade  
govoreći: "Imajmo strpljenja; istina nikad ne  
pati od časnog upita. Ja sam sve što kažete i  
više. Otac i ja jedno smo; Sin čini jedino ono  
čemu ga Otac pouči, dok sve one koje Sinu daje  
Otac, Sin prima k sebi. Čitali ste gdje u  
Prorocima stoji pisano 'Svi će biti učenici  
Božji' i 'Tko god prima Očevu nauku čuje  
njegovog Sina.' Svaki koji se povodi za  
naukom Očevog unutarnjeg duha dolazi k meni.  
Niti jedan čovjek nije vidio Oca, ali Očev duh  
živi u čovjeku. Sin koji dođe s neba već je vidio  
Oca. Oni koji istinski vjeruju ovom Sinu već  
imaju vječni život.

"Ja sam kruh života. Vaši očevi jedoše  
manu u pustinji i pomriješe. A ovaj kruh koji  
dolazi od Boga, kad ga čovjek pojede, ima život  
vječni u duhu. Ponavljam, ja sam kruh života i  
svaka duša koja postigne ostvarenje ove  
ujedinjene prirode

God and man shall live forever. And this bread of life which I give to all who will receive is my own living and combined nature. The Father in the Son and the Son one with the Father—that is my life-giving revelation to the world and my saving gift to all nations."

When Jesus had finished speaking, the ruler of the synagogue dismissed the congregation, but they would not depart. They crowded up around Jesus to ask more questions while others murmured and disputed among themselves. And this state of affairs continued for more than three hours. It was well past seven o'clock before the audience finally dispersed.

### 3 THE AFTER MEETING

Many were the questions asked Jesus during this after meeting. Some were asked by his perplexed disciples, but more were asked by caviling unbelievers who sought only to embarrass and entrap him.

One of the visiting Pharisees, mounting a lampstand, shouted out this question: "You tell us that you are the bread of life. How can you give us your flesh to eat or your blood to drink? What avail is your teaching if it cannot be carried out?" And Jesus answered this question, saying: "I did not teach you that my flesh is the bread of life nor that my blood is the water thereof. But I did say that my life in the flesh is

Boga i čovjeka ima život vječni. A ovaj kruh života koji dajem svima koji ga hoće primiti moja je živa i spojena priroda. Otac je u Sinu i Sin je jedno s Ocem – to je moje životonosno otkrivenje svijetu i dar spasenja svim nacijama."

Kad Isus završi s govorom, upravitelj sinagoge otpusti kongregaciju, ali oni se ne htjedoše razići. Gurali su se oko Isusa kako bi mu postavili još pitanja dok su drugi mrmljali i raspravljali među sobom. I ovo se stanje stvari nastavilo preko tri sata. Tek se poslije sedam uveče kongregacija konačno razišla.

### 3. POSLIJE VIJEĆANJA

Ljudi su nastavili postavljati pitanja Isusu poslije ovog vijećanja. Neka su postavljali zbunjeni apostoli, dok su mnoga postavljali cjepidlačni nevjernici koji su ga htjeli osramotiti i uhvatiti u zamku.

Jedan od farizeja koji je došao u posjetu skoči na svjetionik i povika: "Kažeš da si kruh životni. Kako nam možeš dati svoje tijelo da jedemo ili svoju krv da pijemo? Od kakve je koristi tvoje učenje kad se ne može izvršiti?" A Isus odgovori na ovo pitanje, "Ja vas nisam učio da je moje tijelo kruh životni niti da je moja krv voda životna. Već sam rekao da je moj život zemaljski podarenje kruha nebeskog. To

a bestowal of the bread of heaven. The fact of the Word of God bestowed in the flesh and the phenomenon of the Son of Man subject to the will of God, constitute a reality of experience which is equivalent to the divine sustenance. You cannot eat my flesh nor can you drink my blood, but you can become one in spirit with me even as I am one in spirit with the Father. You can be nourished by the eternal word of God, which is indeed the bread of life, and which has been bestowed in the likeness of mortal flesh; and you can be watered in soul by the divine spirit, which is truly the water of life. The Father has sent me into the world to show how he desires to indwell and direct all men; and I have so lived this life in the flesh as to inspire all men likewise ever to seek to know and do the will of the indwelling heavenly Father."

Then one of the Jerusalem spies who had been observing Jesus and his apostles, said: "We notice that neither you nor your apostles wash your hands properly before you eat bread. You must well know that such a practice as eating with defiled and unwashed hands is a transgression of the law of the elders. Neither do you properly wash your drinking cups and eating vessels. Why is it that you show such disrespect for the traditions of the fathers and the laws of our elders?" And when Jesus heard him speak, he answered: "Why is it that you transgress the commandments of God by the laws of your tradition? The commandment says,

što vam se Riječ Božja podarila u tijelu i što je Sin Čovječji došao vršiti Božju volju, čini stvarnost iskustva koja se ne razlikuje od božanske hrane. Ne možete jesti moje tijelo niti piti moju krv, već možete postati jedno sa mnom u duhu kao što sam ja jedno u duhu s Ocem. Možete primiti hranu vječne Božje riječi koja je pravi kruh životni i koja vam je podarena u obličju ljudskog tijela; i u svojoj duši možete primiti božanski duh, koji je prava voda životna. Otac me poslao u svijet da vam pokažem kako on želi doći da živi u svim ljudima i da njima upravlja; a ja sam tako živio ovaj život da svojim primjerom nadahnem ljude da traže da upoznaju i da izvrše volju nebeskog Oca koji u njima živi."

Jedan od jeruzalemskih uhoda koji je pratio Isusa i njegove apostole, reče: "Vidjeli smo kako ni ti ni tvoji apostoli ne perete ruku prije lomljenja kruha. Dobro znate da jedući prljavim i neopranim rukama kršite predaju starih. Niti pravilno perete čaše i posuđe. Zašto kršite tradicije naših očeva i zakone naših starješina?" Kad Isus ovo ču, on im odgovori: "A zašto vi kršite Božju zapovijed zbog svoje predaje? Jer Bog je rekao: 'Ispuni svoje dužnosti prema ocu i majci,' i On traži da ako treba s njima podijelite svoj kruh; a vi donesete zakon predaje koji dopušta neposlušnoj djeci da kažu da je novac s kojim su mogli pomoći

`Honor your father and your mother,' and directs that you share with them your substance if necessary; but you enact a law of tradition which permits undutiful children to say that the money wherewith the parents might have been assisted has been `given to God.' The law of the elders thus relieves such crafty children of their responsibility, notwithstanding that the children subsequently use all such monies for their own comfort. Why is it that you in this way make void the commandment by your own tradition? Well did Isaiah prophesy of you hypocrites, saying: `This people honors me with their lips, but their heart is far from me. In vain do they worship me, teaching as their doctrines the precepts of men.'

"You can see how it is that you desert the commandment while you hold fast to the tradition of men. Altogether willing are you to reject the word of God while you maintain your own traditions. And in many other ways do you dare to set up your own teachings above the law and the prophets."

Jesus then directed his remarks to all present. He said: "But hearken to me all of you. It is not that which enters into the mouth that spiritually defiles the man, but rather that which proceeds out of the mouth and from the heart." But even the apostles failed fully to grasp the meaning of his words, for Simon Peter also asked him: "Lest some of your hearers be

roditeljima `posvetni dar.' Zakon predanja tako oslobađa ovu licemjernu djecu od njihove dužnosti, unatoč tome što ista ova djeca koriste takav novac za svoje ugone. Zašto na ovaj način ukidate svoja vlastita predanja? Zar nije Izaija govorio o vama licemjerima kad je rekao: `Ovaj mi narod samo ustima pristupa i samo me usnama časti. Uzalud me štuje kad je njegovo štovanje naučena ljudska uredba.'"

"Vidite kako ste napustili zapovjedi dok se čvrsto držite ljudskih predaja. Spremni ste odbaciti riječ Božju dok se držite svojih vlastitih predaja. I na mnoge druge načine se usuđujete postaviti svoja vlastita učenja iznad zakona proroka."

Isus se zatim obrati svim okupljenima. Reče: "Ali poslušajte me svi vi. Nema ništa izvan čovjeka što bi ga moglo duhovno onečistiti kad uđe u njega, nego ono što izlazi iz usta i iz srca." A čak ni apostoli nisu bili u stanju u cjelosti razumjeti značenje ovih riječi, jer Šimun Petar reče: "Da se neki od tvojih slušatelja ne uvrijede, ali možeš li nam

unnecessarily offended, would you explain to us the meaning of these words?" And then said Jesus to Peter: "Are you also hard of understanding? Know you not that every plant which my heavenly Father has not planted shall be rooted up? Turn now your attention to those who would know the truth. You cannot compel men to love the truth. Many of these teachers are blind guides. And you know that, if the blind lead the blind, both shall fall into the pit. But hearken while I tell you the truth concerning those things which morally defile and spiritually contaminate men. I declare it is not that which enters the body by the mouth or gains access to the mind through the eyes and ears, that defiles the man. Man is only defiled by that evil which may originate within the heart, and which finds expression in the words and deeds of such unholy persons. Do you not know it is from the heart that there come forth evil thoughts, wicked projects of murder, theft, and adulteries, together with jealousy, pride, anger, revenge, railings, and false witness? And it is just such things that defile men, and not that they eat bread with ceremonially unclean hands."

The Pharisaic commissioners of the Jerusalem Sanhedrin were now almost convinced that Jesus must be apprehended on a charge of blasphemy or on one of flouting the sacred law of the Jews; wherefore their efforts to involve him in the discussion of, and possible attack upon, some of the traditions of the elders,

ponovo objasniti ove riječi?" Onda Isus reče Petru: "Zar ni vi to ne razumijete? Zar ne znate da se treba iščupati svaka sadnica koju nije posadio moj nebeski Otac? Obratite pažnju na one koji znaju istinu. Ne možete primorati ljude da vole istinu. Mnogi od ovih učitelja su slijepci. A znate da, kad slijepac slijepca vodi, obojica u jamu padaju. A slušajte dobro kad vam govorim o onim stvarima koje moralno ukaljaju čovjeka. Kažem vam da nije ono što ulazi na usta i što dolazi do uma kroz oči i uši što ukalja čovjeka. Čovjeka jedino ukalja zlo koje izlazi iz srca i koje se izražava riječima i djelima ovako nesvetih osoba. Zar ne znate da iz srca dolaze zle misli, zla ubojstva, krađe, preljubi, kao i ljubomora, ponos, ljutnja, osveta, psovke i lažna svjedočanstva? Ovo ukalja čovjeka, a ne to što ljudi jedu kruha a da nisu ceremonijalno oprali ruke."

Farizejski komisionari jeruzalemskog Velikog Vijeća su ovom prilikom bili gotovo u cjelosti uvjereni da Isusa moraju uhvatiti i optužiti za bogohuljenje i ismijavanje židovskih svetih zakona; upravo iz ovog razloga su ga nastojali uvesti u raspravu i izložiti napadu u ime kršenja predaja starih i takozvanih

or so-called oral laws of the nation. No matter how scarce water might be, these traditionally enslaved Jews would never fail to go through with the required ceremonial washing of the hands before every meal. It was their belief that "it is better to die than to transgress the commandments of the elders." The spies asked this question because it had been reported that Jesus had said, "Salvation is a matter of clean hearts rather than of clean hands." But such beliefs, when they once become a part of one's religion, are hard to get away from. Even many years after this day the Apostle Peter was still held in the bondage of fear to many of these traditions about things clean and unclean, only being finally delivered by experiencing an extraordinary and vivid dream. All of this can the better be understood when it is recalled that these Jews looked upon eating with unwashed hands in the same light as commerce with a harlot, and both were equally punishable by excommunication.

Thus did the Master elect to discuss and expose the folly of the whole rabbinic system of rules and regulations which was represented by the oral law—the traditions of the elders, all of which were regarded as more sacred and more binding upon the Jews than even the teachings of the Scriptures. And Jesus spoke out with less reserve because he knew the hour had come when he could do nothing more to prevent an

usmenih zakona njihove nacije. Kako god malo vode imali, ovi tradicijama sputani Židovi nikad ne bi propustili priliku za prepisano ceremonijalno pranje ruku prije jela. Vjerovali su da je "bolje umrjeti nego prekršiti zakone starih." Uhode su postavile ovo pitanje jer su primile vijesti da je Isus rekao kako je "Spasenje stvar čistog srca, a ne čistih ruku." Ali ova se vjerovanja teško mogu odstraniti nakon što postanu dijelom čovjekove religije. Štoviše, dugo nakon ovih događaja apostol Petar je još uvijek strahovao od mnogih ovih predaja o čistom i nečistom, dok je iz ovog ropskog straha konačno izručen zahvaljujući jednom nesvakidašnjem, vrlo lucidnom snu. Sve ovo možete bolje razumjeti ako se sjetite da su Židovi gledali u istom svjetlu na jedenje neopranih rukama kao što su gledali na poslovanje s bludnicama, a oboje je bilo predmet ekskomunikacije.

Tako je Učitelj odlučio raspravljati i izvrgnuti ludost cijelog rabinskog sustava koji je bio prepun pravila i propisa koji su se prenosili usmenim zakonom – predaja starih, koji su među Židovima smatrani svetijim i obveznijim od učenja iz Spisa. Isus je ovom prilikom govorio s manje rezervacije jer je znao da se bližio čas kad ništa više neće moći spriječiti otvoreni rascjep njegovih odnosa

open rupture of relations with these religious leaders.

#### 4 LAST WORDS IN THE SYNAGOGUE

In the midst of the discussions of this after meeting, one of the Pharisees from Jerusalem brought to Jesus a distraught youth who was possessed of an unruly and rebellious spirit. Leading this demented lad up to Jesus, he said: "What can you do for such affliction as this? Can you cast out devils?" And when the Master looked upon the youth, he was moved with compassion and, beckoning for the lad to come to him, took him by the hand and said: "You know who I am; come out of him; and I charge one of your loyal fellows to see that you do not return." And immediately the lad was normal and in his right mind. And this is the first case where Jesus really cast an "evil spirit" out of a human being. All of the previous cases were only supposed possession of the devil; but this was a genuine case of demoniac possession, even such as sometimes occurred in those days and right up to the day of Pentecost, when the Master's spirit was poured out upon all flesh, making it forever impossible for these few celestial rebels to take such advantage of certain unstable types of human beings.

When the people marveled, one of the Pharisees stood up and charged that Jesus could do these things because he was in league with

s ovim religioznim upraviteljima.

#### 4. POSLJEDNJE RIJEČI U SINAGOGI

Usred rasprava koje su vođene ovog poslije podneva, jedan od farizeja iz Jeruzalema dovede pred Isusa mahnita mladića opsjednutog neobuzdanim i buntovnim duhom. Vodeći ovog opsjednutog mladića Isusu, reče: "Što ćeš učiniti s ovakvom bolešću? Možeš li izgoniti zle duhove?" Kad Učitelj vidje mladića smilova se nad njim i pokazujući mu rukom da mu priđe, uze ga za ruku i reče: "Znaš tko sam; iziđi iz njega; i neka se jedan od tvojih odanih suradnika pobrine da se u njega više ne vratiš." I mladić odmah postade normalan i zdravog uma. A bio je to prvi slučaj gdje je Isus uistinu istjerao "zlog duha" iz ljudskog bića. Svi prethodni slučajevi su bili jedino stvar takozvane opsjednutosti đavlom; ali ovo je bio istinski slučaj demonske opsjednutosti, situacije koja je mogla postojati jedino prije Duhova, kad je Učiteljev duh izliven po cijelim svijetom, što je zauvijek onemogućilo toj nekolicini nebeskih pobunjenika da pokušaju izvući korist iz određenih nestabilnih ljudskih bića.

Dok su se ljudi čudom čudili, jedan farizej ustade i optuži Isusa da je mogao ovako činiti zato što je bio u dogovoru sa

devils; that he admitted in the language which he employed in casting out this devil that they were known to each other; and he went on to state that the religious teachers and leaders at Jerusalem had decided that Jesus did all his so-called miracles by the power of Beelzebub, the prince of devils. Said the Pharisee: "Have nothing to do with this man; he is in partnership with Satan."

Then said Jesus: "How can Satan cast out Satan? A kingdom divided against itself cannot stand; if a house be divided against itself, it is soon brought to desolation. Can a city withstand a siege if it is not united? If Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? But you should know that no one can enter into the house of a strong man and despoil his goods except he first overpower and bind that strong man. And so, if I by the power of Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I, by the spirit of God, cast out devils, then has the kingdom of God truly come upon you. If you were not blinded by prejudice and misled by fear and pride, you would easily perceive that one who is greater than devils stands in your midst. You compel me to declare that he who is not with me is against me, while he who gathers not with me scatters abroad. Let me utter a solemn warning to you who would presume, with your eyes open and with

zlim duhovima; da je priznao u jeziku kojim se koristio pri izbacivanju ovog zlog duha da su jedan drugoga poznavali; i dalje je proglasio da su religiozni učitelji i upravitelji Jeruzalema odlučili da je Isus izvodio takozvana čuda uz pomoć Belzebula, poglavice zlih duhova. Reče farizej: "Držite se podalje od njega; on je u partnerstvu sa Sotonom."

Isus tada reče: "Kako može Sotona izbaciti Sotonu? Svako kraljevstvo, ako je u sebi nesložno, popusti; kuća na kuću pada. Može li se grad oduprijeti napadu ako nije u sebi složan? Ako Sotona izbacuje Sotonu, on je u sebi nesložan; kako će opstojati njegovo kraljevstvo? Dok jak čovjek čuva svoj dvor, sigurno je imanje njegovo, ali kada dođe jači od njega, savlada ga i oduzme mu i razdijeli što zaplijeni od njega. Ako ja uz pomoć Belzebula izgonim zle duhove, uz čiju ih pomoć izgone vaši sinovi? Zato će vam oni biti suci. Ako li ja Božjim prstom izgonim zle duhove, znači da je došlo k vama kraljevstvo Božje. Da niste zasljepljeni sujevjerjem i zavedeni strahom i ponosom, lako bi vidjeli da onaj koji je veći od zlih duhova stoji među vama. Primoran sam reći da tko nije sa mnom, taj je protiv mene, da tko sa mnom ne sabire, taj rasipa. Ozbiljno upozoravam one koji otvorenih očiju i s predumišljajem zla pripisuju Božja djela zlim duhovima! Zaista, zaista, kažem vam svaki će se grijeh i hula oprostiti ljudima, ali

premeditated malice, knowingly to ascribe the works of God to the doings of devils! Verily, verily, I say to you, all your sins shall be forgiven, even all of your blasphemies, but whosoever shall blaspheme against God with deliberation and wicked intention shall never obtain forgiveness. Since such persistent workers of iniquity will never seek nor receive forgiveness, they are guilty of the sin of eternally rejecting divine forgiveness.

"Many of you have this day come to the parting of the ways; you have come to a beginning of the making of the inevitable choice between the will of the Father and the self-chosen ways of darkness. And as you now choose, so shall you eventually be. You must either make the tree good and its fruit good, or else will the tree become corrupt and its fruit corrupt. I declare that in my Father's eternal kingdom the tree is known by its fruits. But some of you who are as vipers, how can you, having already chosen evil, bring forth good fruits? After all, out of the abundance of the evil in your hearts your mouths speak."

Then stood up another Pharisee, who said: "Teacher, we would have you give us a predetermined sign which we will agree upon as establishing your authority and right to teach. Will you agree to such an arrangement?" And when Jesus heard this, he said: "This faithless and sign-seeking generation seeks a token, but

svjesna i hotimična hula protiv Boga nikad neće biti oproštena. Kako ovakvi ustrajni djelatelji zla nikad neće tražiti niti primiti oprostjenje, krivi su od grijeha vječnog odbacivanja božanskog oprostjenja.

"Mnogi od vas danas stigoše na raskršće; započeli ste proces neminovnog donošenja odluke između Očeve volje i samoodabranih putova tame. I kako sada budete odabrali, tako ćete biti. Ili priznajte da je stablo dobro i da mu je dobar rod; ili priznajte da je stablo zlo i da mu je zao rod. Kažem vam da se Očevo nebesko kraljevstvo po rodu poznaje. A neki od vas koji su kao zmije, kako možete roditi dobar rod kad ste već izabrali zlo? Ta, usta govore onim čega je srce prepuno."

Tada ustade drugi farizej i reče: "Učitelju, daj nam predodređeni znak da se svi možemo složiti da imaš pravo ovako učiti? Hoćeš li se složiti s ovim planom?" Kad je Isus čuo ove riječi, odgovori: "Ovaj bezvjerni naraštaj traži znak, ali mu se neće dati drugi znak osim znaka koji već imate

no sign shall be given you other than that which you already have, and that which you shall see when the Son of Man departs from among you."

And when he had finished speaking, his apostles surrounded him and led him from the synagogue. In silence they journeyed home with him to Bethsaida. They were all amazed and somewhat terror-stricken by the sudden change in the Master's teaching tactics. They were wholly unaccustomed to seeing him perform in such a militant manner.

## 5 THE SATURDAY EVENING

Time and again had Jesus dashed to pieces the hopes of his apostles, repeatedly had he crushed their fondest expectations, but no time of disappointment or season of sorrow had ever equaled that which now overtook them. And, too, there was now admixed with their depression a real fear for their safety. They were all surprisingly startled by the suddenness and completeness of the desertion of the populace. They were also somewhat frightened and disconcerted by the unexpected boldness and assertive determination exhibited by the Pharisees who had come down from Jerusalem. But most of all they were bewildered by Jesus' sudden change of tactics. Under ordinary circumstances they would have welcomed the appearance of this more militant attitude, but

i onoga što ćete primiti kad Sin Čovječji ode od vas.”

I kad je tako završio govoriti, okruže ga njegovi apostoli i izvedu ga iz sinagoge. Bez riječi su s njim išli doma u Betsaidu. Svi su bili zaprepašteni i ponešto prestravljeni ovom iznenadnom promjenom u taktici Učiteljevog propovijedanja. Bili su posve nenavikli vidjeti ga u ovom borbenom stavu.

## 5. SUBOTA UVEČE

Dok je Isus mnogo puta razbio nade njegovih apostola i razrušio njihova najdraža očekivanja, ni jedno se vrijeme razočaranja ili razdoblje tuge ne može usporediti s onim što ih je ovom prilikom preplavilo. A s ovom se depresijom izmiješao i strah za osobnu sigurnost. Bili su potpuno zaprepašteni iznenadnom i potpunom izdajom naroda. Također su bili ponešto prestrašeni i obeshrabreni neočekivanom hrabrošću i čvrstom odlučnošću farizeja koji su došli iz Jeruzalema. Ali iznad svega bili su zbunjeni Isusovom iznenadnom promjernom taktike. Pod normalnim bi uvjetima rado prihvatili pojavu ovog borbenijeg stava, ali ovo ih je prestrašilo prije svega zato što je bilo

coming as it did, along with so much that was unexpected, it startled them.

And now, on top of all of these worries, when they reached home, Jesus refused to eat. For hours he isolated himself in one of the upper rooms. It was almost midnight when Joab, the leader of the evangelists, returned and reported that about one third of his associates had deserted the cause. All through the evening loyal disciples had come and gone, reporting that the revulsion of feeling toward the Master was general in Capernaum. The leaders from Jerusalem were not slow to feed this feeling of disaffection and in every way possible to seek to promote the movement away from Jesus and his teachings. During these trying hours the twelve women were in session over at Peter's house. They were tremendously upset, but none of them deserted.

It was a little after midnight when Jesus came down from the upper chamber and stood among the twelve and their associates, numbering about thirty in all. He said: "I recognize that this sifting of the kingdom distresses you, but it is unavoidable. Still, after all the training you have had, was there any good reason why you should stumble at my words? Why is it that you are filled with fear and consternation when you see the kingdom being divested of these lukewarm multitudes and these halfhearted disciples? Why do you

praćeno s mnogo drugog što je bilo neočekivano.

A sada, pored svih ovih briga, kad su stigli doma Isus je odbio jesti. Satima se osamio u gornjim sobama. Bilo je skoro ponoć kad se glavni evanđelista, čovjek po imenu Joab, vratio s vijestima da ih je izdala jedna trećina učenika. Tijekom noći dolazili su i odlazili vjerni učenici koji su donijeli vijesti da je u Kafarnaumu došlo do općeg preokreta sentimenta prema Učitelju. Upravitelji iz Jeruzalema nisu bili spori u nastojanju da potaknu ovaj sentiment nezadovoljstva i da na svaki mogući način pokušaju odvratiti narod od Isusa i njegovih učenja. Za ovih teških dana iskušenja, dvanest žena je održalo vijećanje u Petrovoj kući. Bile su jako uznemirene, ali ga ni jedna nije izdala.

Bilo je to nedugo nakon ponoći kad je Isus sišao i stao među dvanaesticu apostola i njihovih suradnika koji su brojali nekih trideset osoba. Rekao je: "Jasno mi je da vas uznemiruje ovo prosijavanje redova u kraljevstvu, ali ono se ne može izbjeći. Pored sve obuke kroz koju ste prošli, ima li dobrog razloga za ovakvo spoticanje? Zašto ste puni straha i uznemirenosti kad vidite kako se vjernici u kraljevstvo oslobađaju od ovih nezagrijanih masa i nesvesrdnih učenika? Zašto tugujete pri svanuću novog dana

grieve when the new day is dawning for the shining forth in new glory of the spiritual teachings of the kingdom of heaven? If you find it difficult to endure this test, what, then, will you do when the Son of Man must return to the Father? When and how will you prepare yourselves for the time when I ascend to the place whence I came to this world?

"My beloved, you must remember that it is the spirit that quickens; the flesh and all that pertains thereto is of little profit. The words which I have spoken to you are spirit and life. Be of good cheer! I have not deserted you. Many shall be offended by the plain speaking of these days. Already you have heard that many of my disciples have turned back; they walk no more with me. From the beginning I knew that these halfhearted believers would fall out by the way. Did I not choose you twelve men and set you apart as ambassadors of the kingdom? And now at such a time as this would you also desert? Let each of you look to his own faith, for one of you stands in grave danger." And when Jesus had finished speaking, Simon Peter said: "Yes, Lord, we are sad and perplexed, but we will never forsake you. You have taught us the words of eternal life. We have believed in you and followed with you all this time. We will not turn back, for we know that you are sent by God." And as Peter ceased speaking, they all with one accord nodded their approval of his pledge of loyalty.

za proglašenje slave duhovnih učenja o nebeskom kraljevstvu? Ako ne možete lako proći ovaj ispit, što će onda biti s vama kad se Sin Čovječji bude morao vratiti Ocu? Kako i kada ćete sebe pripremiti za vrijeme moga uzlaza na mjesto s kojeg sam sišao na ovaj svijet?

"Dragi moji, morate se sjetiti da je duh onaj koji oživljava; da tijelo i sve što se na njega odnosi ne vrijedi ništa. Riječi koje sam vam ja rekao jesu duh i život. Budite radosni! Nisam vas napustio. Mnogi će biti uvrijeđeni ovim jednostavnim govorom. Već ste čuli da se mnogi učenici povukoše; više ne idu sa mnom. Iz početka sam znao da ovi nezagrijani vjernici neće ostati uz nas. Ne izabrah li ja sebi vas dvanaesticu i ne odvojih li vas od svih drugih ljudi kao poslanike kraljevstva? A u ovom času, zar ćete i vi otići? Neka svaki od vas pogleda u svoju vjeru, jer je jedan od vas u ozbiljnoj opasnosti." Kad je Isus ovako rekao, progovori Šimun Petar: "Jeste, Učitelju, mi smo tužni i zbunjeni, ali te nećemo napustiti. Ti nas učih riječima vječnog života. Mi smo vjerovali u tebe i slijedili te cijelo vrijeme. Nismo se okrenuli, jer znamo da si ti poslanik Boga." Kad Petar tako reče, oni svi klimnuše glavama u znak potvrde svoje odanosti.

Then said Jesus: "Go to your rest, for busy times are upon us; active days are just ahead."

Tada Isus reče: "Idite na počinak, jer pred nama su užurbani dani; čekaju nas mnoge aktivnosti."