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THE SOJOURN AT TYRE AND SIDON

ON FRIDAY afternoon, June 10, Jesus and his associates arrived in the environs of Sidon, where they stopped at the home of a well-to-do woman who had been a patient in the Bethsaida hospital during the times when Jesus was at the height of his popular favor. The evangelists and the apostles were lodged with her friends in the immediate neighborhood, and they rested over the Sabbath day amid these refreshing surroundings. They spent almost two and one-half weeks in Sidon and vicinity before they prepared to visit the coast cities to the north.

This June Sabbath day was one of great quiet. The evangelists and apostles were altogether absorbed in their meditations regarding the discourses of the Master on religion to which they had listened en route to Sidon. They were all able to appreciate something of what he had told them, but none of them fully grasped the import of his teaching.

1. THE SYRIAN WOMAN

There lived near the home of Karuska, where the Master lodged, a Syrian woman who had heard much of Jesus as a great healer and teacher, and on this Sabbath afternoon she came over, bringing her little daughter. The child, about twelve years old, was afflicted with a grievous nervous disorder characterized by convulsions and other distressing manifestations.

Jesus had charged his associates to tell no one of his presence at the home of Karuska, explaining that he desired to have a rest. While they had obeyed their Master's instructions, the servant of Karuska had gone over to the house of this Syrian woman, Norana, to inform her that Jesus lodged at the home of her mistress and had urged this anxious mother to bring her afflicted daughter for healing. This mother, of course, believed that her child was possessed by a demon, an unclean spirit.

When Norana arrived with her daughter, the Alpheus twins explained through an interpreter that the Master was resting and could not be disturbed; whereupon Norana replied that she and the child would remain right there until the Master had finished his rest. Peter also endeavored to reason with her and to persuade her to go home. He explained that Jesus was weary with much teaching and healing, and that he had come to Phoenicia for a period of quiet and rest. But it was futile; Norana would not leave. To Peter's entreaties she replied only: "I will not depart until I have seen your Master. I know he can cast the demon out of my child, and I will not go until the healer has looked upon my daughter."

POGLAVLJE 156
BORAVAK U TIRI I SIDONU

U PETAK poslijepodne, 10. lipnja, Isus i njegovi suradnici stigoše u okolicu Sidona, gdje su se zaustavili u kući određene imućne žene koja je liječena u bethsaidskoj bolnici u vrijeme kad je Isus uživao najveću javnu naklonost. Evangelisti i apostoli su se privremeno smjestili sa svojim prijateljima u neposrednoj okolici, te su se tijekom subote odmarali u ovoj prijatnoj sredini. Proveli su gotovo dva i pol tjedna u Sidonu i njegovoj okolici, prije nego što će se spremati za posjetu obalnim gradovima na sjeveru.

Bila je to mirna i spokojna lipanjska subota. Evangelisti i apostoli su bili posve zaokupljeni razmišljanjem o Učiteljevim raspravama o religiji koje su čuli na putu za Sidon. Dok su svi bili u stanju otkriti istinu i vrijednost određenog dijela njegovog govora, ni jedan nije mogao u cjelosti razumjeti puno značenje njegovog učenja.

1. SIRIJKA

Nedaleko od doma Karuške, gdje se Isus ovom prilikom smjestio, živjela je određena Sirijka koja je čula o Isusu kao velikom iscjelitelju i učitelju, te je ovog subotnjeg poslijepodneva dovela svoju kćerkicu u posjetu Učitelju. Djetetu kojemu je bilo otprilike dvanaest godina, je patilo od ozbiljnog živčanog oboljenja praćenog grčevima i drugim tegobnim pojavama.

Isus je tražio od apostola da ne govore o njegovom boravku u Karuškinjoj kući, rekavši kako mu je bio potreban odmor. Dok su se apostoli povinivali Učiteljevu zahtjevu, Karuškin sluga je otišao do kuće ove Sirijke koja se zvala Norana, da joj kaže kako se Isus smjestio u domu njegove gospodarice, požurujući ovu bojažljivu majku da dovede svoju oboljelu kćerku na ozdravljenje. Nije se bilo čuditi što je majka vjerovala da joj je djetetu bilo obuzeto demonom, nečistim duhom.

Kad je Norana stigla sa svojom kćerkom, Alfejevi blizanci su joj objasnili preko tumača da se Učitelj odmarao i da ga nisu smjeli uznemiravati; Norana je na to uzvratila da se ni ona ni djetetu neće pomjeriti s mjesta dok se Učitelj ne probudi. Petar je bio slijedeći koji ju je pokušao uvjeriti da ode kući. Objasnio je kako je Isus bio jako umoran od poučavanja i ozdravljenja i kako je došao u Feniciju da nađe mira i spokoja. Ali sve je bio uzaludu; Norana se nije htjela pomjeriti s mjesta. Na Petrove molbe jedino je uzvratila: "Neću otići dok ne vidim vašeg Učitelja. Znam da on može istjerati demona iz moga djeteta i neću otići sve dok iscjelitelj ne pogleda moju kćerku."

Then Thomas sought to send the woman away but met only with failure. To him she said: "I have faith that your Master can cast out this demon which torments my child. I have heard of his mighty works in Galilee, and I believe in him. What has happened to you, his disciples, that you would send away those who come seeking your Master's help?" And when she had thus spoken, Thomas withdrew.

Then came forward Simon Zelotes to remonstrate with Norana. Said Simon: "Woman, you are a Greek-speaking gentile. It is not right that you should expect the Master to take the bread intended for the children of the favored household and cast it to the dogs." But Norana refused to take offense at Simon's thrust. She replied only: "Yes, teacher, I understand your words. I am only a dog in the eyes of the Jews, but as concerns your Master, I am a believing dog. I am determined that he shall see my daughter, for I am persuaded that, if he shall but look upon her, he will heal her. And even you, my good man, would not dare to deprive the dogs of the privilege of obtaining the crumbs which chance to fall from the children's table."

At just this time the little girl was seized with a violent convulsion before them all, and the mother cried out: "There, you can see that my child is possessed by an evil spirit. If our need does not impress you, it would appeal to your Master, who I have been told loves all men and dares even to heal the gentiles when they believe. You are not worthy to be his disciples. I will not go until my child has been cured."

Jesus, who had heard all of this conversation through an open window, now came outside, much to their surprise, and said: "O woman, great is your faith, so great that I cannot withhold that which you desire; go your way in peace. Your daughter already has been made whole." And the little girl was well from that hour. As Norana and the child took leave, Jesus entreated them to tell no one of this occurrence; and while his associates did comply with this request, the mother and the child ceased not to proclaim the fact of the little girl's healing throughout all the countryside and even in Sidon, so much so that Jesus found it advisable to change his lodgings within a few days.

The next day, as Jesus taught his apostles, commenting on the cure of the daughter of the Syrian woman, he said: "And so it has been all the way along; you see for yourselves how the gentiles are able to exercise saving faith in the teachings of the gospel of the kingdom of heaven. Verily, verily, I tell you that the Father's kingdom shall be taken by the gentiles if the children of Abraham are not minded to show faith enough to enter therein."

Tomo je bio slijedeći koji ju je pokušao odvratiti, ali bez uspjeha. Njemu je uzvratila: "Vjerujem da vaš Učitelj može istjerati demona koji muči moje djetе. Čula sam o njegovim moćnim djelima u Galileji i vjerujem u njega. Što je s vama, njegovim apostolima, kad pokušavate otjerati one koji su došli tražiti Gospodinovu pomoć?" I kad je ovo čuo, Tomo se povukao.

Šimun Revnitelj je bio slijedeći koji se upustio u raspravu s Noranom. Šimun reče: "Ženo, ti si poganka i govoriš grčki. Nije pravo očekivati da Učitelj uzme kruha od djece gospodareva gazdinstva i baci ga psićima." Ali Norana se nije dala uvrijediti ovim grubim riječima. Jedino je uzvratila: "Jeste, učitelju, razumijem što kažeš. Ja nisam više od psića u židovskim očima, ali s gledišta vašeg Učitelja ja sam psić koji ima vjeru. Hoću da pogleda moju kćerku, jer pouzdano znam da će djetе ozdraviti samo ako je Učitelj bude pogledao. Čak se ni vi, dobri čovječe, ne bi usudili oduzeti od psića pravo da pokupi mrvice što padaju sa stola djece njegovog gospodara."

I istog časa pred njihovim očima djevojčica doživi napad praćen snažnim grčevima i majka povika: "Eto vidite da mi je djetе opsjednuto zlim duhom. Ako se vas ne tiče naša nesreća, tako neće biti s Učiteljem, jer sam čula da on voli sve ljude i da štoviše ima hrabrosti liječiti pogane koji imaju vjeru. Vi niste vrijedni da budete njegovi učenici. Ja se neću pomjeriti s mjesta dok mi djetе ne ozdravi."

Isus, koji je kroz otvoren prozor slušao razgovor između Norane i apostola, sada odlučio izaći i na njihovo veliko iznenađenje, reče: "O ženo, velika je tvoja vjera, tako velika da ti ne mogu uskratiti što tražiš; mirno idi svojim putem. Kćerka ti je ozdravila." I djevojčica se istog časa oporavi. Kad se opraštao od Norane i njezinog djeteta, Isus ih zamoli da ne govore o ovom događaju; i dok su se apostoli povinivali ovom zahtjevu, majka i djetе su svima, ne samo u okolici grada već i u Sidonu, razglasile vijesti o djevojčicinom ozdravljenju tako da je nakon par dana Isus spoznao da je bilo najbolje promijeniti mjesto smještaja.

Poučavajući apostole, Isus je narednog dana komentirao ozdravljenje Sirijkine kćerke, rekavši: "I tako je uvijek bilo; sami vidite kolika je spasonosna vjera mnogih pogana u učenja ovog evanđelja nebeskog kraljevstva. Zaista, zaista, kažem vam da ako Abrahamova djeca ne budu pokazala dovoljno vjere da uđu u kraljevstvo, ovo će Očevu kraljevstvo pripasti poganima."

2. TEACHING IN SIDON

In entering Sidon, Jesus and his associates passed over a bridge, the first one many of them had ever seen. As they walked over this bridge, Jesus, among other things, said: "This world is only a bridge; you may pass over it, but you should not think to build a dwelling place upon it."

As the twenty-four began their labors in Sidon, Jesus went to stay in a home just north of the city, the house of Justa and her mother, Bernice. Jesus taught the twenty-four each morning at the home of Justa, and they went abroad in Sidon to teach and preach during the afternoons and evenings.

The apostles and the evangelists were greatly cheered by the manner in which the gentiles of Sidon received their message; during their short sojourn many were added to the kingdom. This period of about six weeks in Phoenicia was a very fruitful time in the work of winning souls, but the later Jewish writers of the Gospels were wont lightly to pass over the record of this warm reception of Jesus' teachings by these gentiles at this very time when such a large number of his own people were in hostile array against him.

In many ways these gentile believers appreciated Jesus' teachings more fully than the Jews. Many of these Greek-speaking Syrophenicians came to know not only that Jesus was like God but also that God was like Jesus. These so-called heathen achieved a good understanding of the Master's teachings about the uniformity of the laws of this world and the entire universe. They grasped the teaching that God is no respecter of persons, races, or nations; that there is no favoritism with the Universal Father; that the universe is wholly and ever law-abiding and unfailingly dependable. These gentiles were not afraid of Jesus; they dared to accept his message. All down through the ages men have not been unable to comprehend Jesus; they have been afraid to.

Jesus made it clear to the twenty-four that he had not fled from Galilee because he lacked courage to confront his enemies. They comprehended that he was not yet ready for an open clash with established religion, and that he did not seek to become a martyr. It was during one of these conferences at the home of Justa that the Master first told his disciples that "even though heaven and earth shall pass away, my words of truth shall not."

The theme of Jesus' instructions during the sojourn at Sidon was spiritual progression. He told them they could not stand still; they must go forward in righteousness or retrogress into evil and sin. He admonished them to "forget those things which are in the past while you push forward to embrace the greater realities of the kingdom." He besought them not to be

2. POUKA U SIDONU

Ulazeći u Sidon, Isus i njegovi suradnici su prešli preko mosta, prvog mosta koji su mnogi od njih imali priliku vidjeti. Dok su išli preko mosta, Isus je između ostalog rekao: "Ovaj svijet je samo most; možete preći preko njega ali ne mislite da ćete na njemu izgraditi prebivalište."

Dok su dvadeset četiri evangelista počeli raditi u Sidonu, Isus se otišao smjestiti u kući sjeverno od gradskog centra, kod Juste i njezine majke Bernice. Isus je svakog jutra poučavao dvadeset četvoricu u Justinov kući, dok su ovi u poslijepodnevnim i večernjim satima išli poučavati i propovijedati u Sidon.

Apostoli i evangelisti su bili jako ohrabreni načinom na koji su sidonski pogani primili njihovu poruku; mnogi su prišli kraljevstvu za ovog kratkog boravka. Dok se ovaj šestotjedni boravak u Feniciji pokazao jako djelotvornim i dok su apostoli ovom prilikom pridobili mnoge duše, kasniji židovski pisci Evanđelja namjerno izostavljaju podatke o srdačnom prijemu Isusovih učenja među ovim poganima i to u ovom ranom razdoblju kad mu je velik broj njegovih sunarodnjaka bio jako neprijateljski naklonjen.

Ovi nežidovski vjernici su po mnogo čemu cijenili Isusova učenja više od Židova. Među ovim Sirofeničanima koji su govorili grčki, mnogi su spoznali ne samo da je Isus bio nalik Bogu, već i da je Bog bio nalik Isusu. Ovi takozvani pogani su dobro shvatili iz Isusovih učenja da isti zakoni koji vladaju ovim svijetom, vladaju cijelim svemirom. Shvatili su učenje da Bog nije više naklonjen jednoj nego drugoj osobi, rasi ili naciji; da u Oca Svih nema osobine pristranosti; da se svemir potpuno i vječno povinuje zakonima i da ima savršenu pouzdanost. Ovi nežidovi nisu strahovali od Isusa; imali su hrabrosti prihvatiti njegovu poruku. Stoljeće za stoljećem ljudi nisu bili u stanju razumjeti Isusa; bojali su se tako učiniti.

Isus je objasnio dvadeset četvorici da nije napustio Galileju zbog toga što nije imao hrabrosti suočiti se sa svojim neprijateljima. Shvatili su da još nije bio spreman za otvoreni sukob s formalnom religijom i da nije težio mučeničkom statusu. U toku jednog od ovih predavanja u Justinom domu, Učitelj je rekao svojim učenicima će "nebo i zemlja proći, ali riječi moje neće proći."

Za vrijeme boravka u Sidonu, Isus je govorio o duhovnom napretku. Rekao im je da ne mogu biti nepokretni; da moraju bilo napredovati u ispravnosti ili nazadovati u zlu i grijehu. Opomenuo ih je da "zaborave što je bilo dok streme onome što je pred njima, nastojeći postići više stvarnosti kraljevstva." Zaklinjao ih je se ne zadovolje djetinjim

content with their childhood in the gospel but to strive for the attainment of the full stature of divine sonship in the communion of the spirit and in the fellowship of believers.

Said Jesus: "My disciples must not only cease to do evil but learn to do well; you must not only be cleansed from all conscious sin, but you must refuse to harbor even the feelings of guilt. If you confess your sins, they are forgiven; therefore must you maintain a conscience void of offense."

Jesus greatly enjoyed the keen sense of humor which these gentiles exhibited. It was the sense of humor displayed by Norana, the Syrian woman, as well as her great and persistent faith, that so touched the Master's heart and appealed to his mercy. Jesus greatly regretted that his people--the Jews--were so lacking in humor. He once said to Thomas: "My people take themselves too seriously; they are just about devoid of an appreciation of humor. The burdensome religion of the Pharisees could never have had origin among a people with a sense of humor. They also lack consistency; they strain at gnats and swallow camels."

3. THE JOURNEY UP THE COAST

On Tuesday, June 28, the Master and his associates left Sidon, going up the coast to Porphyreon and Heldua. They were well received by the gentiles, and many were added to the kingdom during this week of teaching and preaching. The apostles preached in Porphyreon and the evangelists taught in Heldua. While the twenty-four were thus engaged in their work, Jesus left them for a period of three or four days, paying a visit to the coast city of Beirut, where he visited with a Syrian named Malach, who was a believer, and who had been at Betsaida the year before.

On Wednesday, July 6, they all returned to Sidon and tarried at the home of Justa until Sunday morning, when they departed for Tyre, going south along the coast by way of Sarepta, arriving at Tyre on Monday, July 11. By this time the apostles and the evangelists were becoming accustomed to working among these so-called gentiles, who were in reality mainly descended from the earlier Canaanite tribes of still earlier Semitic origin. All of these peoples spoke the Greek language. It was a great surprise to the apostles and evangelists to observe the eagerness of these gentiles to hear the gospel and to note the readiness with which many of them believed.

4. AT TYRE

From July 11 to July 24 they taught in Tyre. Each of the apostles took with him one of the evangelists, and thus two and two they taught and

statusom u okviru evanđelja, već da teže postignuću punog statusa božanskog odnosa sinova u duhovnoj zajednici duha i u društvenoj zajednici vjernika.

Isus reče: "Moji učenici trebaju ne samo prestati činiti zlo, već štoviše naučiti činiti dobro; ne samo što trebate biti očišćeni od svakog svjesnog zla, već trebate odbiti njegovati osjećaj krivnje. Ako ispovijedite grijehe, oni su vam oprošteni; stoga morate uložiti svjesne napore da održite čistu savjest."

Isus je jako uživao u odličnom smislu za humor koji je odlikovao mnoge nežidove. Pored velike i ustrajne vjere sirijke Norane, Učiteljevo srce i osjećaj samilosti su bili duboko dirnuti njezinim smislom za humor. Isus je jako žalio što Židovi koji su bili njegov narod, nisu imali smisla za humor. Jednom je rekao Tomi: "Moj narod sebe uzima preozbiljno; gotovo mu posve nedostaje smisao za humor. Mukotrpa religija farizeja nikad ne bi mogla pustiti korijena među narodom koji ima smisla za humor. Također im nedostaje dosljednost; cijede komarca a devu proždriu."

3. PUTOVANJE OBALOM

U utorak 28 lipnja, Učitelj i njegovi suradnici su napustili Sidon idući obalom prema Porfiru i Heldui. Nežidovi su ih dobro primili i tijekom ovog tjedna, poučavajući i propovijedajući, uspjeli su privesti mnoge duše kraljevstvu. Apostoli su propovijedali su Porfiru, a evangelisti u Heldui. Dok su dvadeset četvorica bili zaokupljeni radom, Isus ih je ostavio na par dana kako bi otišao do obalnog grada Bejruta u posjetu određenom Sirijcu, vjerniku po imanu Malak, koji je boravio u Betsaidi prethodne godine.

U srijedu 6. srpnja, svi su se zajedno vratili u Sidon i smjestili u Justinoj kući do nedjelje ujutro, kad su krenuli južno prema Tiri obalnim putem preko Sarepte, stigavši u Tiru u ponedjeljak 11. srpnja. Apostoli i evangelisti su se već bili navikli na rad među ovim takozvanim poganima koji su ustvari najvećim dijelom bili potomci negdašnjih Kaananskih plemena ranijeg semitskog porijekla. Svi ovi narodi su govorili grčki. Apostoli i evangelisti su bili jako iznenađeni otkrivši s kolikim su zanimanjem ovi nežidovi željeli čuti evanđelje i opazivši s kolikom su spremnošću i vjerom prihvatili njihova učenja.

4. U TIRI

U Tiri su poučavali od 11. do 24. srpnja. Svaki apostol je sa sobom poveo jednog evangelistu i zajedno su poučavali i propovijedali u svim dijelovima

preached in all parts of Tyre and its environs. The polyglot population of this busy seaport heard them gladly, and many were baptized into the outward fellowship of the kingdom. Jesus maintained his headquarters at the home of a Jew named Joseph, a believer, who lived three or four miles south of Tyre, not far from the tomb of Hiram who had been king of the city-state of Tyre during the times of David and Solomon.

Daily, for this period of two weeks, the apostles and evangelists entered Tyre by way of Alexander's mole to conduct small meetings, and each night most of them would return to the encampment at Joseph's house south of the city. Every day believers came out from the city to talk with Jesus at his resting place. The Master spoke in Tyre only once, on the afternoon of July 20, when he taught the believers concerning the Father's love for all mankind and about the mission of the Son to reveal the Father to all races of men. There was such an interest in the gospel of the kingdom among these gentiles that, on this occasion, the doors of the Melkarth temple were opened to him, and it is interesting to record that in subsequent years a Christian church was built on the very site of this ancient temple.

Many of the leaders in the manufacture of Tyrian purple, the dye that made Tyre and Sidon famous the world over, and which contributed so much to their world-wide commerce and consequent enrichment, believed in the kingdom. When, shortly thereafter, the supply of the sea animals which were the source of this dye began to diminish, these dye makers went forth in search of new habitats of these shellfish. And thus migrating to the ends of the earth, they carried with them the message of the fatherhood of God and the brotherhood of man--the gospel of the kingdom.

5. JESUS' TEACHING AT TYRE

On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of the white lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath. "Likewise," said he, "mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit."

It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade--carpentry. In the course of his admonition to "Build well the foundations for the growth of a noble character of spiritual endowments," he said: "In order to yield fruits of the spirit, you must be born of the spirit. You must be taught by the spirit

Tire i njezine okolice. Poliglotski žitelji ove prometne pomorske luke su ih slušali s velikim zanimanjem i mnogi su krštenjem uvedeni u zajednicu kraljevstva. Isus se smjestio u domu Židova Joze, vjernika koji je živio tri-četiri milje južno od Tire, nedaleko od grobnice Hiram koji je u Davidovo i Solomonovo doba vladao ovim negdašnjim gradom-državom po imenu Tira.

Iz dana u dan tijekom ova dva tjedna, apostoli i evangelisti su išli u Tiru prelazeći preko Aleksandrovog gata kako bi držali manje skupove, te se iz noći u noć većina vraćala taboru u Jozinoj kući koja je ležala južno od grada. Svakog dana, vjernici su dolazili iz grada kako bi govorili s Isusom u njegovom odmaralištu. Učitelj je u Tiri održao samo jednu propovijed, 20. srpnja u poslijepodnevnom časovima, govoreći o Očevoj ljubavi prema cijelom čovječanstvu i o Sinovoj misiji otkrivenja Oca svim ljudskim rasama. Među ovim nežidovima je vladalo toliko zanimanje za evanđelje kraljevstva da su ovom prilikom Isusu otvorena vrata Melkartovog hrama, a zanimljivo je zabilježiti i da je u kasnijim godinama na mjestu ovog drevnog hrama podignuta kršćanska crkva.

Više upravitelja Tirske tvornice purpurne boje koja je proslavila Tir i Sidon širom svijeta rezultirajući čvrstim međunarodnim trgovinskim vezama i bogatstvom, je vjerovalo u kraljevstvo. Kad je nedugo zatim počeo opadati broj morskih životinja koje su korištene u ovom procesu, ovi se proizvođači boje otisnuše u nove krajeve, tragajući za novim postojbinama morskih ljuskara. I preselivši se u daleke dijelove svijeta, sa sobom su ponijeli poruku o Božjem očinstvu i bratstvu ljudi--evanđelje kraljevstva.

5. ISUSOVA UČENJA U TIRI

Ove srijede poslijepodne, Isus je tijekom obraćanja po prvi put ukazao svojim učenicima na ljljane koji visoko podižu svoje snježno bijele glave slijedeći sunčeve zrake dok im je korijenje usađeno u mulju i sluzu zemlje crnice. "Isto tako," rekao je, "dok je korijenje bitka i porijekla smrtnog čovjeka usađeno u životinjskom tlu ljudske prirode, vjerom je moguće visoko podići duhovnu prirodu prema sunčevom sjaju nebeske istine i istinski roditi plemenitim plodovima duha."

Isus je tijekom ove propovijedi iznio svoju prvu i jedinu usporedbu vezanu uz stolarstvo, svoju zanat. Dok je opomenuo ljude da "pažljivo izgrade temelje na koje će posaditi plemeniti karakter duhovnih obdarenja," jednako je rekao: "Kako bi rodili plodove duha, morate biti rođeni od duha. Kako bi među svojim bližnjima živjeli živote ispunjene duhom,

and be led by the spirit if you would live the spirit-filled life among your fellows. But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny. Your spirit nature--the jointly created soul--is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine."

On the evening of this same day Nathaniel asked Jesus: "Master, why do we pray that God will lead us not into temptation when we well know from your revelation of the Father that he never does such things?" Jesus answered Nathaniel:

"It is not strange that you ask such questions seeing that you are beginning to know the Father as I know him, and not as the early Hebrew prophets so dimly saw him. You well know how our forefathers were disposed to see God in almost everything that happened. They looked for the hand of God in all natural occurrences and in every unusual episode of human experience. They connected God with both good and evil. They thought he softened the heart of Moses and hardened the heart of Pharaoh. When man had a strong urge to do something, good or evil, he was in the habit of accounting for these unusual emotions by remarking: 'The Lord spoke to me saying, do thus and so, or go here and there.' Accordingly, since men so often and so violently ran into temptation, it became the habit of our forefathers to believe that God led them thither for testing, punishing, or strengthening. But you, indeed, now know better. You know that men are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures. When you are in this way tempted, I admonish you that, while you recognize temptation honestly and sincerely for just what it is, you intelligently redirect the energies of spirit, mind, and body, which are seeking expression, into higher channels and toward more idealistic goals. In this way may you transform your temptations into the highest types of uplifting mortal ministry while you almost wholly avoid these wasteful and weakening conflicts between the animal and spiritual natures.

morate biti upravljani i poučeni duhom. Ali nemoje pogriješiti slijedeći primjer ludog stolara koji gubi dragocjeno vrijeme podešavajući, mjereći i obrađujući površinu građe koja je iznutra gnjila i izjedena crvima, te zatim, nakon što je potrošio toliki trud radeći na tako nezdravom materijalu, mora početi ispočetka jer njime nije moguće izgraditi temelje kuće koja će odoljeti napadima nevremena i oluja. Nek se svaki čovjek pobrine da intelektualni i moralni temelji njegovog karaktera budu u stanju adekvatno ponijeti građevinu sve veće i sve plemenitije duhovne prirode koja će na njima počivati i koja će prvo preobraziti smrtnički um a zatim zajedno s ovim preporođenim umom, ostvariti evoluciju duše besmrtne sudbine. Dok vaša priroda koja ima osobine duha--duša kao spojena tvorevina--predstavlja živući rast, um i moralnost individue predstavljaju tlo iz kojeg niču ova viša ispoljenja ljudskog razvoja i božanske istine. Dok je podloga iz koje niče evolutivna duša ljudska i materijalna, sudbina ovog stvorenog bića koje je spoj uma i duha ima duhovnu i božansku prirodu."

Uvečer istog dana Natanije je upitao Isusa: "Učitelju, zašto se molimo da nas Bog ne vodi u napast kad iz tvog otkrivenja dobro znamo da Otac nikad ne čini takve stvari?" Isus je odvratio:

"Nije čudo, Natanije, što postavljaš takva pitanja jer je očigledno da si počeo spoznavati Oca kako ga ja znam i da tvoje gledište više nije pomućeno i nejasno kao gledište ranih židovskih proroka. Dobro znaš kako su naši praoci bili skloni vidjeti Boga u gotovo svim događajima. Tražili su Božje vodstvo kako u svim prirodnim pojavama, tako i u svakom neobičnom doživljaju. Dovodili su Boga u vezu s dobrom kao i sa zlom. Vjerovali su da je on smekšao Mojsijevo srce i skamenio srce faraona. Kad bi čovjek osjetio snažan poriv da učini bilo dobro ili loše djelo, obično bi ovako protumačio svoje čudne osjećaje: 'Bog mi je rekao da učinim ovako ili onako, ili da odem ovdje ili ondje.' I kako ljude tako često opsjeda napast, naši su praoci navikli vjerovati da ih je to Bog vodio u napast kako bi ih podvrgao iskušenju, kazni ili ojačanju. Ali vi trebate biti pametniji. Znate da ljudima često upravljaju porivi sebičnosti i impulsi životinjske prirode i da su to sile koje ih vode u napast. Upozoravam vas da kad doživite takvu napast, ne samo što morate časno i iskreno prepoznati i priznati njezinu prirodu, već isto tako morate inteligentno preusmjeriti energije duha, uma i tijela koje time nastoje postići izražaj, u više kanale i prema ciljevima višeg idealizma. Tako ćete biti u stanju preobraziti ova iskušenja u više oblike prosvjetljujuće smrtničke službe, dok istodobno gotovo u cjelosti budete izbjegavali iscrpljujuće i zamorne sukobe između svojih životinjskih i duhovnih priroda.

"But let me warn you against the folly of undertaking to surmount temptation by the effort of supplanting one desire by another and supposedly superior desire through the mere force of the human will. If you would be truly triumphant over the temptations of the lesser and lower nature, you must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct which your mind is desirous of substituting for these lower and less idealistic habits of behavior that you recognize as temptation. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant over ugliness in the hearts of all who are illuminated by the love of truth. There is mighty power in the expulsive energy of a new and sincere spiritual affection. And again I say to you, be not overcome by evil but rather overcome evil with good."

Long into the night the apostles and evangelists continued to ask questions, and from the many answers we would present the following thoughts, restated in modern phraseology:

Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth--hunger and thirst for righteousness--the wholehearted desire to find God and to be like him.

Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career.

Make not the mistake of estimating the soul's worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard of a single unfortunate human episode. Your spiritual destiny is conditioned only by your spiritual longings and purposes.

Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual

"Ali moram vas upozoriti da je ludost pokušati savladati napast nastojanjem da se postavi viša i navodno bolja žudnja na mjesto niže žudnje jedino pomoću snage ljudske volje. Ako istinski želite nadvladati iskušenja svoje niže prirode, morate steći duhovnu poziciju koja će vam dati prednost stvarnog i istinskog razvoja iskrenog zanimanja i ljubavi prema tim višim i idealističnijim oblicima ponašanja koja vaš um želi postaviti na mjesto nižih i manje idealističnih navika ponašanja koje prepoznajete kao napast. Na taj ćete način biti spašeni od napasti putem duhovnog preobražaja, ne uvećavajući svoje breme obmanjivim potiskivanjem smrtničkih žudnji. Staro i nemoćno se zaboravlja u ljubavi prema novom i nadmoćnom. U srcima svih koji su prosvjetljeni ljubavlju prema istini, ljepota uvijek pobjeđuje ružnoću. Pročišćujuća energija nove i iskrene duhovne ljubavi u sebi nosi ogromnu moć. I ponovo vam kažem, ne dopustite da vas savlada zlo, već zlo savladajte dobrom."

Dugo u noć apostoli i evangelisti su nastavili postavljati pitanja i od mnogobrojnih Isusovih odgovora izdvojili smo slijedeće ideje izražene suvremenim jezikom:

Snažna ambicija, inteligentan sud i zrela mudrost predstavljaju bitne elemente materijalnog uspjeha. Vodstvo počiva na prirodnoj sposobnosti, diskreciji, snazi volje i odlučnosti. Duhovna sudbina ovisi o vjeri, ljubavi i odanosti prema istini--težnji k ispravnosti--čovjekovoj svesrdnoj žudnji da nađe Boga i da mu bude nalik.

Ne budite obeshrabreni otkrićem svoje ljudske prirode. Dok se ljudska priroda može povesti za zlom, ona sama po sebi nije zla. Nek vas ne tišti što niste u stanju posve zaboraviti djela zbog kojih se kajete. Greške koje ne budete u stanju zaboraviti u vremenu, zaboravit ćete u vječnosti. Olakšajte breme svoje duše postignućem dalekosežne vizije svoje sudbine, kozmičkim produženjem svog životnog puta.

Ne činite grešku sudeći vrijednost duše bilo na osnovu nesavršenosti uma ili na temelju žudnji tijela. Ne procjenjujte dušu i ne pokušavajte ocijeniti njezinu sudbinu na osnovu jednog nesrećnog ljudskog djela. Vaša duhovna sudbina jedino ovisi o vašim duhovnim aspiracijama i ciljevima.

Dok je religija isključivo duhovno iskustvo evolutivne besmrtno duše čovjeka koji poznaje Boga, moralna moć i duhovna energija predstavljaju moćne snage koje je moguće upotrijebiti pri susretu s teškim društvenim situacijama i pri rješenju zamršenih ekonomskih problema. Ova moralna i duhovna

endowments make all levels of human living richer and more meaningful.

You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed.

Kingdom believers should possess an implicit faith, a whole-souled belief, in the certain triumph of righteousness. Kingdom builders must be undoubting of the truth of the gospel of eternal salvation. Believers must increasingly learn how to step aside from the rush of life--escape the harassments of material existence--while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.

God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it easier to do the right thing.

Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.

As the days pass, every true believer becomes more skillful in alluring his fellows into the love of eternal truth. Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom?

Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.

The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for

obdarenja obogaćuju sve razine ljudskog življenja novim i višim značenjem.

Bit ćete osuđeni na skučen i zao život ako naćite voljeti jedino one koji vas vole. Dok se može reći da je ljudska ljubav uglavnom reciproćna, boćanska ljubav je izdašna u cijeloj svojoj težnji k zadovoljstvu. Što je manje ljubavi u prirodi odrećenog stvorenja, to je veća potreba za ljubavlju i to više boćanska ljubav nastoji zadovoljiti ovu potrebu. Boćansku ljubav ne može biti samosadržana; ona mora biti nesebićno podarena.

Po sebi se podrazumijeva da vjernici u kraljevstvo imaju vjeru, svedušno vjerovanje, u neminovnu pobjedu ispravnosti. Vjernici u kraljevstvo ne smiju sumnjati u istinu evanđelja vjećnog spasenja. Vjernici se moraju znati udaljiti od životne ćurbe--izmaći uznemirenjima materijalne egzistencije--dok su istodobno u stanju osvježiti dušu, nadahnuti um i obnoviti duh duhovnim oboćavanjem.

Individue koje poznaju Boga neće biti obeshrabrene nesrećom ili potišćene razoćaranjem. Vjernici nisu podložni depresiji koja prati materijalne preokrete; oni koji ćive duh nisu uznemireni dogaćajima materijalnog svijeta. Osobe pred kojima stoji mogućnost opstanka već sada imaju okrepljujuću i konstruktivnu vješćinu reagiranja na sve nestalnosti i neprijatnosti materijalnog ćivljenja. Iz dana u dan, istinski vjernik nalazi da sa sve većom lakoćom uspijeva ućiniti pravu stvar.

Duhovno ćivljenje moćno uvećava istinsko samopošćovanje. Ali samopošćovanje nije isto što i samodopadljivost. Samopošćovanje je uvijek usklaćeno s ljubavi i slućbom blićnjima. Ne možete pošćovati sebe više nego što pošćujete svoje blićnje; jedno odrećuje sposobnost za drugo.

Iz dana u dan, istinski vjernik je u stanju sve vješćije navesti svoje blićnje na ljubav prema vjećnoj istini. Jeste li danas domišljatiji i sprećniji pri predstavi dobrote ćovjećanstvu nego što ste bili jućer? Jeste li ove godine bolje u stanju sugerirati ispravnost nego prošle godine? Ispoljavate li sve veću umjetnićku vješćinu pri uvoćenju gladnih duša u duhovno kraljevstvo?

Jesu li vam ideali dovoljno visoki kako bi vam donijeli vjećno spasenje dok su vam ideje dovoljno praktićne kako bi vas ućinile korisnim zemaljskim graćaninom koji zna suraćivati sa svojim blićnjima? U duhu ste graćani Raja; u tjelesnom oblićju ste još uvijek graćani zemaljskih kraljevstava. Ostavite carevima što je materijalno, a Bogu što je duhovno.

Dok mjera duhovne sposobnosti evolutivne duše poćiva u vjeri u istinu i ljubavi prema ćovjeku,

man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.

As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

Avoid dishonesty and unfairness in all your efforts to preach truth and proclaim the gospel. Seek no unearned recognition and crave no undeserved sympathy. Love, freely receive from both divine and human sources regardless of your deserts, and love freely in return. But in all other things related to honor and adulation seek only that which honestly belongs to you.

The God-conscious mortal is certain of salvation; he is unafraid of life; he is honest and consistent. He knows how bravely to endure unavoidable suffering; he is uncomplaining when faced by inescapable hardship.

The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

And many other things Jesus taught them before they made ready to depart from Tyre.

The day before Jesus left Tyre for the return to the region of the Sea of Galilee, he called his associates together and directed the twelve evangelists to go back by a route different from that which he and the twelve apostles were to take. And after the evangelists here left Jesus, they were never again so intimately associated with him.

6. THE RETURN FROM PHOENICIA

About noon on Sunday, July 24, Jesus and the twelve left the home of Joseph, south of Tyre, going down the coast to Ptolemais. Here they tarried for a day, speaking words of comfort to the company of believers resident there. Peter preached to them on the evening of July 25.

mjera snage ljudskog karaktera počiva u sposobnosti odupiranja zavisti i kivnosti, kao i sposobnosti odupiranja mračnim mislima pri osjećaju najdublje patnje. Poraz je najvjernije zrcalo koje iskreno odražava čovjekovu istinsku prirodu.

Kako postajete sve stariji i iskusniji u poslovima kraljevstva, jeste li sve taktičniji pri obraćanju problematičnim smrtnicima i sve snošljiviji pri odnosu s tvrdoglavi suradnicima? Dok je taktičnost osnova društvene poluge, snošljivost je obilježje velike duše. Ako posjedujete ove rijetke i privlačne darove, kako vrijeme bude prolazilo, bit ćete sve budniji i vještiji pri vrijednim nastojanjima da izbjegnute sve nepotrebne društvene nesporazume. Takve mudre duše znaju izbjeći najveći dio muke koja neminovno prati one koji nisu postigli odgovarajuće emocionalno usklađenje, koji ne žele odrasti i koji odbijaju ostariti s dostojanstvom.

Pri svakom pokušaju proglašenja istine i promicanja evanđelja, izbjegavajte neiskrenost i nepoštenje. Ne tražite nezavršeno priznanje i ne težite nezasluženoj simpatiji. Volite, badava primajte iz božanskih i ljudskih izvora neovisno o svojim zaslugama i badava uzvratite ljubavlju. Ali pri svemu drugom što se tiče priznanja i ulagivanja, jedino tražite to što vam najiskrenije pripada.

Smrtnik koji je svjestan Boga ne sumnja u spasenje; on se ne boji života; on je pošten i dosljedan. On zna hrabro podnijeti neminovnu patnju; ne žali se kad je suočen s neizbježnim teškoćama.

Istinski vjernik se nikad neće umoriti od dobročinstva jednostavno zato što mu nešto stoji na putu. Teškoće jedino potiču zanos osobe koja teži k istini, dok zapreke bude najsnažnija nastojanja neustrašivog graditelja kraljevstva.

I Isus je izložio mnoga druga učenja prije nego što će otići u Tiru.

Dan prije nego što će napustiti Tiru i krenuti prema oblasti Genezaretskog jezera, Isus je sazvaio svoje suradnike i uputio dvanesticu evangelista da se ne vraćaju istim putem kojim je namjeravao ići sa svojim apostolima. I nakon što su evangelisti napustili Isusa, nikad više nisu bili tako blisko s njim povezani.

6. POVRATAK IZ FENICIJE

Oko podneva, u nedjelju 24 srpnja, Isus i apostoli su napustili Jozinu kuću smještenu južno od Tire, idući obalom do Ptolemaide. Tu su proveli jedan dan, pruživši riječi utjehe grupi vjernika koji su tu živjeli. Petar ih je poučavao uvečer 25. srpnja.

On Tuesday they left Ptolemais, going east inland to near Jotapata by way of the Tiberias road. Wednesday they stopped at Jotapata and instructed the believers further in the things of the kingdom. Thursday they left Jotapata, going north on the Nazareth-Mount Lebanon trail to the village of Zebulun, by way of Ramah. They held meetings at Ramah on Friday and remained over the Sabbath. They reached Zebulun on Sunday, the 31st, holding a meeting that evening and departing the next morning.

Leaving Zebulun, they journeyed over to the junction with the Magdala-Sidon road near Gischala, and thence they made their way to Gennesaret on the western shores of the lake of Galilee, south of Capernaum, where they had appointed to meet with David Zebedee, and where they intended to take counsel as to the next move to be made in the work of preaching the gospel of the kingdom.

During a brief conference with David they learned that many leaders were then gathered together on the opposite side of the lake near Kheresa, and accordingly, that very evening a boat took them across. For one day they rested quietly in the hills, going on the next day to the park, near by, where the Master once fed the five thousand. Here they rested for three days and held daily conferences, which were attended by about fifty men and women, the remnants of the once numerous company of believers resident in Capernaum and its environs.

While Jesus was absent from Capernaum and Galilee, the period of the Phoenician sojourn, his enemies reckoned that the whole movement had been broken up and concluded that Jesus' haste in withdrawing indicated he was so thoroughly frightened that he would not likely ever return to bother them. All active opposition to his teachings had about subsided. The believers were beginning to hold public meetings once more, and there was occurring a gradual but effective consolidation of the tried and true survivors of the great sifting through which the gospel believers had just passed.

Philip, the brother of Herod, had become a halfhearted believer in Jesus and sent word that the Master was free to live and work in his domains.

The mandate to close the synagogues of all Jewry to the teachings of Jesus and all his followers had worked adversely upon the scribes and Pharisees. Immediately upon Jesus' removing himself as an object of controversy, there occurred a reaction among the entire Jewish people; there was general resentment against the Pharisees and the Sanhedrin leaders at Jerusalem. Many of the rulers of the synagogues began surreptitiously to open their synagogues to Abner and his associates, claiming that these teachers were followers of John and not disciples of Jesus.

U četvrtak su krenuli iz Ptolemaide tiberijskim putem otprilike do Jotapate. U srijedu su zastali u Jotapati, gdje poučili vjernike o poslovima kraljevstva. U četvrtak su napustili Jotapatu, idući prema sjeveru putem koji je vodio do Nazareta i Lebanonske gore, stigavši do seoceta po imenu Zebulun na putu za Ramu. U Rami su u petak održali više skupova, zadržavši se preko subote. U Zebulun su stigli u nedjelju 31 srpnja, gdje su održali večernji sastanak sutradan nastavivši s putovanjem.

Nakon što su napustili Zebulun, putovali su do raskršća s putem za Magdalu i Sidon, otprilike kod Gišale, odakle su otišli do Genezareta na zapadnim obalama Genezaretkog jezera, južno od Kafarnauma, gdje su se trebali naći s Davidom Zebedejevima i gdje su se namjeravali dogovoriti o budućim koracima u radu na promicanju evanđelja kraljevstva.

Tijekom kratkom vijećanja s Davidom, saznali su o saboru većeg broja vođa na suprotnoj strani jezera nedaleko od Kedeša, gdje su se te večeri uputili brodom. Cijeli dan su se spokojno odmarali u brdima, narednog dana pošavši do obližnjeg parka gdje je Učitelj nekoć nahranio pet tisuća. Tu su se odmarali tri dana održavajući redovne skupove kojima je prisustvovalo otprilike pedeset muškaraca i žena koji su predstavljali ostatke negdašnje mnogobrojne grupe vjernika koja je boravila u Kafarnaumu i njegovoj okolini.

Za Isusove odsutnosti iz Kafarnauma i Galileje, tijekom putovanja Fenicijom, njegovi neprijatelji su pomislili da se cijeli pokret raspao, zaključivši da je Isusovo brzo povlačenje bilo znak velikog straha i da ih tako više neće uznemiravati. Ali u ovo se vrijeme gotovo posve stišala opozicija prema njegovim učenjima. Vjernici su ovom prilikom ponovo počeli održavati javne skupove i polako ali sigurno, nastupila je konsolidacija iskušanih i vjernih ostataka, rezultata velikog odabira koji je upravo bio zahvatio sve vjernike u evanđelje.

I sam Herodov brat Filip je donekle prihvatio vjerovanje u Isusa, te je poslao riječ Učitelju da slobodno nastavi raditi i poučavati u njegovim domenama.

Naredba svim židovskim sinagogama da zatvore vrata Isusovim učenicima i učenjima, negativno se odrazila na same književnike i farizeje. Neposredno nakon što se Isus udaljio sa scene djelovanja kao predmet kontroverzije, nastupila je reakcija među cijelim židovskim narodom; javila se opća odbojnost prema farizejima i vođama Velikog vijeća u Jeruzalemu. Mnogi upravitelji sinagoga su počeli kradomice otvarati vrata sinagoga Abneru i njegovim suradnicima, tvrdeći da su ovi učitelji bili Ivanovi, a ne Isusovi učenici.

Even Herod Antipas experienced a change of heart and, on learning that Jesus was sojourning across the lake in the territory of his brother Philip, sent word to him that, while he had signed warrants for his arrest in Galilee, he had not so authorized his apprehension in Perea, thus indicating that Jesus would not be molested if he remained outside of Galilee; and he communicated this same ruling to the Jews at Jerusalem.

And that was the situation about the first of August, A.D. 29, when the Master returned from the Phoenician mission and began the reorganization of his scattered, tested, and depleted forces for this last and eventful year of his mission on earth.

The issues of battle are clearly drawn as the Master and his associates prepare to begin the proclamation of a new religion, the religion of the spirit of the living God who dwells in the minds of men.

Čak je i Herod doživio preobražaj te je, čuvši o Isusovom boravku s druge strane jezera na teritoriji njegovog brata Filipa, poslao riječ Isusu da je unatoč ovlaštenju za njegovo uhićenje u Galileji, dopuštao slobodno djelovanje u Pereji, te da Isus tako neće biti maltretiran ukoliko se bude držao podalje od granica Galileje; i poslao je iste vijesti Židovima u Jeruzalem.

I takvo je bilo stanje stvari oko prvog kolovoza 29. godine p.K., kad se učitelj vratio s feničke misije i počeo reorganizirati svoje raštrkane, iskušane i oslabjele učenike kako bi ih spremio za ovu posljednju znamenitu godinu svoje zemaljske misije.

Jasno su naznačene sve sporne točke ove borbe dok se Učitelj i njegovi suradnici pripremaju za početak proglašenja nove religije, religije duha živućeg Boga koji prebiva u ljudskim umovima.