

Before Jesus took the twelve for a short sojourn in the vicinity of Caesarea-Philippi, he arranged through the messengers of David to go over to Capernaum on Sunday, August 7, for the purpose of meeting his family. By prearrangement this visit was to occur at the Zebedee boatshop. David Zebedee had arranged with Jude, Jesus' brother, for the presence of the entire Nazareth family -- Mary and all of Jesus' brothers and sisters -- and Jesus went with Andrew and Peter to keep this appointment. It was certainly the intention of Mary and the children to keep this engagement, but it so happened that a group of the Pharisees, knowing that Jesus was on the opposite side of the lake in Philip's domains, decided to call upon Mary to learn what they could of his whereabouts. The arrival of these Jerusalem emissaries greatly perturbed Mary, and noting the tension and nervousness of the entire family, they concluded that Jesus must have been expected to pay them a visit. Accordingly they installed themselves in Mary's home and, after summoning reinforcements, waited patiently for Jesus' arrival. And this, of course, effectively prevented any of the family from attempting to keep their appointment with Jesus. Several times during the day both Jude and Ruth endeavored to elude the vigilance of the Pharisees in their efforts to send word to Jesus, but it was of no avail.

Early in the afternoon David's messengers brought Jesus word that the Pharisees were encamped on the doorstep of his mother's house, and therefore he made no attempt to visit his family. And so again, through no fault of either, Jesus and his earth family failed to make contact.

1. THE TEMPLE-TAX COLLECTOR

As Jesus, with Andrew and Peter, tarried by the lake near the boatshop, a temple-tax collector came upon them and, recognizing Jesus, called Peter to one side and said: "Does not your Master pay the temple tax?" Peter was inclined to show indignation at the suggestion that Jesus should be expected to contribute to the maintenance of the religious activities of his sworn enemies, but, noting a peculiar expression on the face of the tax collector, he rightly surmised that it was the purpose to entrap them in the act of refusing to pay the customary half shekel for the support of the temple services at Jerusalem. Accordingly, Peter replied: "Why of course the Master pays the temple tax. You wait by the gate, and I will presently return with the tax."

Now Peter had spoken hastily. Judas carried their funds, and he was across the lake. Neither he, his brother, nor Jesus had brought along any money. And knowing that the Pharisees were looking for them, they could not well go to Bethsaida to obtain money. When Peter told Jesus about the collector and that he had promised him the money, Jesus said: "If you have

Prije nego što će povesti dvanaestoricu u kraću posjetu okružju Cezareje Filipove, ugovorio je s Davidovim glasnici da odu u Kafarnaum u nedjelju 7. kolovoza, kako bi se našao sa svojom obitelji. Prema dogovoru, trebali su se naći na Zebedeejevom brodu koji je služio i kao radionica. David Zebedeev je ugovorio s Judom, Isusovim bratom, da se okupi cijela obitelj – Marija i sva Isusova braća i sestre – i Isus je otišao s Andrijom i Petrom na ovaj sastanak. Marija je svakako namjeravala otići na ovaj sastanak sa svom svojom djecom, ali grupa farizeja, znajući da je Isus bio na drugoj strani jezera u Filipovim domenama, odlučio pozvati Mariju kako bi saznali o Isusovom boravištu. Mariju je jako uznemirio dolazak ovih poslanika i kako su opazili napetost i nervoznost cijele obitelji, zaljučili su da ih se Isus spremao posjetiti. Tako su se utaborili u Marijinom domu i nakon što su uputili poziv za pojačanje, strpljivo su počeli čekati na Isusov dolazak. I ovo je, naravno, djelotvorno spriječilo planirani sastanak između Isusa i njegove obitelji. Više puta ovog dana Juda i Ruta pokušao je umaći farizejskoj prismotri kako bipslali riječ Isusu, ali nisu uspjeli u svojim nastojanjima.

Tijekom ranog poslijepodneva, Davidovi glasnici donijehše riječ Isusu da se farizeji uteborišu na samom pragu Marijine kuće i on stoga odustade od namjere da posjeti svoju obitelj. I tako se ponovo dogodilo, bez njihove krivice, da Isus i njegova zemaljska obitelj nisu uspjeli uspostaviti kontakt.

1. SAKUPLJAČ POREZA U HRAMU

Kako se Isus s Andrijom i Petrom zadržavao pored jezera u blizini broda koji je služio kao radionica, pristupi im ubirač hramskog poreza te prepoznavši Isusa, pozva Petra na stranu govoreći: "Zar vaš učitelj ne plaća hramskoga poreza?" Petar isprva htjede pokazati ozlojađenost samom idejom da Isus treba učiniti doprinos održanju religioznih aktivnosti svojih zakletih neprijatelja, ali kad opazi naročiti izraz na licu pobirača poreza, ispravno zaključio da ih je čovjek namjeravao uhvatiti u nepoštivanju običaja koji je nalagao plaćanje pola statera u prilog hramskoj službi u Jeruzalemu. Petar prema tome odgovori: "Naravno da Učitelj plaća hramski porez. Ti pričekaj pored kapije, a ja ću se vratiti s porezom."

Ali Petar ovako reče u žurbi. Juda je nosio novce, ali on je bio na drugoj strani jezera. Ni Petar, ni njegov brat, ni Isus nisu ponijeli ništa novaca. I kako su znali da su ih farizeji tražili, nisu mogli otići u Betsaidu u potrazi na novcima. Kad Petar reče Isusu o pobiraču i kako mu je obećao platiti porez, Isus odgovori: "Ako si obećao, onda trebaš platiti. Ali čime

promised, then should you pay. But wherewith will you redeem your promise? Will you again become a fisherman that you may honor your word? Nevertheless, Peter, it is well in the circumstances that we pay the tax. Let us give these men no occasion for offense at our attitude. We will wait here while you go with the boat and cast for the fish, and when you have sold them at yonder market, pay the collector for all three of us."

All of this had been overheard by the secret messenger of David who stood near by, and who then signaled to an associate, fishing near the shore, to come in quickly. When Peter made ready to go out in the boat for a catch, this messenger and his fisherman friend presented him with several large baskets of fish and assisted him in carrying them to the fish merchant near by, who purchased the catch, paying sufficient, with what was added by the messenger of David, to meet the temple tax for the three. The collector accepted the tax, forgoing the penalty for tardy payment because they had been for some time absent from Galilee.

It is not strange that you have a record of Peter's catching a fish with a shekel in its mouth. In those days there were current many stories about finding treasures in the mouths of fishes; such tales of near miracles were commonplace. So, as Peter left them to go toward the boat, Jesus remarked, half-humorously: "Strange that the sons of the king must pay tribute; usually it is the stranger who is taxed for the upkeep of the court, but it behooves us to afford no stumbling block for the authorities. Go hence! maybe you will catch the fish with the shekel in its mouth." Jesus having thus spoken, and Peter so soon appearing with the temple tax, it is not surprising that the episode became later expanded into a miracle as recorded by the writer of Matthew's Gospel.

Jesus, with Andrew and Peter, waited by the seashore until nearly sundown. Messengers brought them word that Mary's house was still under surveillance; therefore, when it grew dark, the three waiting men entered their boat and slowly rowed away toward the eastern shore of the Sea of Galilee.

2. AT BETHSAIDA-JULIAS

On Monday, August 8, while Jesus and the twelve apostles were encamped in Magadan Park, near Bethsaida-Julias, more than one hundred believers, the evangelists, the women's corps, and others interested in the establishment of the kingdom, came over from Capernaum for a conference. And many of the Pharisees, learning that Jesus was here, came also. By this time some of the Sadducees were united with the Pharisees in their effort to entrap Jesus. Before going into the closed conference with the believers, Jesus held a public meeting at which the Pharisees were present, and they heckled the Master and otherwise sought to disturb the assembly. Said the leader of the disturbers: "Teacher, we would like you to give us a sign of your

možeš održati svoje obećanje? Hoćeš li još jednom postati ribar kako bi održao riječ? U svakom slučaju, s obzirom na okolnosti, dobro je platiti porez. Nećemo im dati razloga da se uvrijede našim stavom. Dok mi ovdje čekamo, hajde na more i baci udicu, i kad prodaš ribu na pijaci, plati pobiraču i ime sve trojice."

Ove je riječi čuo određeni tajni agent u službi Davida koji stajao je u blizini i koji signalom uputi poziv svome suradniku koji je ribario u blizini obale da mu smjesta dođe pomoći. Tek što se Petar uputi na more da baci udicu, ovaj mu glasnik sa svojim prijateljem ribarom dađe nekoliko velikih košara ribe, te mu pruži pomoć da ih odnese do obližnjeg trgovca ribe koji uze što su imali plaćajući dovoljno tako da su uz mali dodatak od Davidovog glasnika, imali dovoljno da plate hramski porez da tri osobe. Pobirač prihvati porez bez globe radi zakašnjenja, kako su već dulje bili odsutni iz Galileje.

Nije čudno što je prema vašim zapisima Petar ulovio ribu sa staterom u ustima. U ovo su doba kolale mnoge priče o blagu koje se nalazilo u ustima ribe; ove su pripovijesti o ovom više-manje čudnovatom događaju bilo stvar svakodnevnog života. Dok se Petar spremao poći prema čamcu, Isus pola u šali reče: "Čudno je što sinovi kralja moraju plaćati porez; obično stranci moraju platiti porez za održavanje dvora, ali najbolje da ne dajemo kamen spoticanja ovim vlastima. Hajde onda! možda uloviš ribu sa staterom u ustima." Nakon što ovih Isusovih riječi i nakon što se Petar tako brzo vratio s hramskim porezom, nije čudno što je cijela epizoda zabilježena u Evanđelju po Matiji kao čudesno djelo.

Isus je s Andrijom i Petrom čekao pored obale gotovo do same zore. Glasnici donijehše riječ da se Učiteljeva kuća još uvijek nalazila pod prismotrom; nakon što se smrači, trojica odustahše od čekanja, te se ukraše na brod i polagano veslajući krenuše prema istočnoj obali Genezaretskog jezera.

2. U BETSAIDI JULIJEVSKOJ

U ponedjeljak, 8 srpnja, dok se Isus s dvanaesticom apostola utaborio u Magadanskom parku u blizini Betsaide Julijevske, više od stotinu vjernika, evangelista, pripadnica ženskog zbora, kao i drugih osoba zainteresiranih za utemeljenje nebeskog kraljevstva dođe iz Kafarnauma na vijećanje. Dodoše i mnogi farizeji koji su čuli da se Isus ovdje nalazio. U ovom su se razdoblju određeni saduceji ujedinili s farizejima u nastojanju da uhvate Isusa. Prije nego što će održati zatvorenu sjednicu s prisutnim vjernicima, Isus održa javni sastanak kojem prisustvovalaše i farizeji koji nastojahu isprovocirati Učitelja te na druge načine remetiti sastanak. Kako reče vođa onih koji su nastojali poremetiti zbor: "Učitelju, tražimoda nam daš znak

authority to teach, and then, when the same shall come to pass, all men will know that you have been sent by God." And Jesus answered them: "When it is evening, you say it will be fair weather, for the heaven is red; in the morning it will be foul weather, for the heaven is red and lowering. When you see a cloud rising in the west, you say showers will come; when the wind blows from the south, you say scorching heat will come. How is it that you so well know how to discern the face of the heavens but are so utterly unable to discern the signs of the times? To those who would know the truth, already has a sign been given; but to an evil-minded and hypocritical generation no sign shall be given."

When Jesus had thus spoken, he withdrew and prepared for the evening conference with his followers. At this conference it was decided to undertake a united mission throughout all the cities and villages of the Decapolis as soon as Jesus and the twelve should return from their proposed visit to Caesarea-Philippi. The Master participated in planning for the Decapolis mission and, in dismissing the company, said: "I say to you, beware of the leaven of the Pharisees and the Sadducees. Be not deceived by their show of much learning and by their profound loyalty to the forms of religion. Be only concerned with the spirit of living truth and the power of true religion. It is not the fear of a dead religion that will save you but rather your faith in a living experience in the spiritual realities of the kingdom. Do not allow yourselves to become blinded by prejudice and paralyzed by fear. Neither permit reverence for the traditions so to pervert your understanding that your eyes see not and your ears hear not. It is not the purpose of true religion merely to bring peace but rather to insure progress. And there can be no peace in the heart or progress in the mind unless you fall wholeheartedly in love with truth, the ideals of eternal realities. The issues of life and death are being set before you -- the sinful pleasures of time against the righteous realities of eternity. Even now you should begin to find deliverance from the bondage of fear and doubt as you enter upon the living of the new life of faith and hope. And when the feelings of service for your fellow men arise within your soul, do not stifle them; when the emotions of love for your neighbor well up within your heart, give expression to such urges of affection in intelligent ministry to the real needs of your fellows."

3. PETER'S CONFESSION

Early Tuesday morning Jesus and the twelve apostles left Magadan Park for Caesarea-Philippi, the capital of the Tetrarch Philip's domain. Caesarea-Philippi was situated in a region of wondrous beauty. It nestled in a charming valley between scenic hills where the Jordan poured forth from an underground cave. The heights of Mount Hermon were in full view to the north, while from the hills just to the south a magnificent view was had of the upper Jordan and the Sea of Galilee.

svog učiteljskog autoriteta koji će ostati u baštinu budućim naraštajima, tako da svi ljudi znaju da si bio Božji poslanik." I Isus odgovori: "Kad nastane večer, govorite, 'Bit će lijepo vrijeme jer je nebo crveno; a kad osvane dan, kažete da će biti oluja jer je nebo crveno i mutno. Kad vidite kako se podiže oblak na zapadu, kažete da će biti kiše; kad vjetar puše s juga, kažete da će biti žestoka vrućina. Kako je moguće da tako dobro znate protumačiti izgled neba, a znake vremena ne znate? Znak je već predstavljen onima koji poznaju istinu; ali pokvarenom i licemjernom naraštaju neće se dati nikakav znak."

Kad ovo reče, Isus ih ostavi kako bi se spremio za večernji sastanak sa svojim učenicima. Na ovom sastanku odlučio je poduzeti ujedinjenu misiju u svim gradovima i selima Dekapolisa čim se Isus s dvanesticom vrati s planirane posjete Cezareji Filipovoj. Učitelj sudjelovao je u planiranju dekapolske misije i dok je raspuštao svjetinu, reče: "Kažem vam, čuvajte se farizejskog i saaducejskog kvasca. Nedajte da vas zavara njihovo učenje i njihova duboka odanost religioznim formama. Jedino tražite duh živuće istine i moć istinske religije. Neće vas spasti strah mrtve religije, već vjera živućeg iskustva u duhovnim stvarnostima kraljevstva. Ne dopustite predrasudama da vas zaslijepe i ne dajte strahu da vas paralizira. I ne dozvolite štovanju tradicije da izobliči vaše razumijevanje tako da vam oči izgube vid i da vam uši izgube sluh. Istinska religija nema za cilj jedino osiguranje mira, već prije osiguranje napretka. I ne može biti mira u srca niti napretka u umu ako se svesrdno ne zaljubite u istinu, u ideale vječnih stvarnosti. Pred vama se otvaraju pitanja života i smrti – zlih zadovoljstava vremena protiv ispravnih stvarnosti vječnosti. Čak se i sada trebate početi oslobađati od okova straha i sumnje dok počinjete ulaziti u novi život vjere i nade. I kad se u vašoj duši probude osjećaji koji vas navode na službu svojim blišnjima, nemojte ih stišavati; kad vam se u srcu podignu osjećaji ljubavi prema svojim blišnjima, dopustite izražaj ovih poriva u vidu inteligentne službe stvarnim potrebama vaših blišnjih."

3. PETROVA ISPOVIJED

U utorak ranog jutra, u pratnji dvanaestorice apostola, Isus napusti Magadanski park i ode u Cezareju Filipovu, glavni grad domene tetrijarha Filipa. Cezareja Filipova predstavlja područje izvanderne ljepote. Smještena je u dražesnoj dolini između panoramskih brda na mjestu gdje Jordan izvire iz podzemne spilje. Prema sjeveru se pruža pogled na uzvisine Hermonskog gorja, dok se s planina na jugu otvara veličanstven pogled na gornji Jordan i Genezaretsko more.

Jesus had gone to Mount Hermon in his early experience with the affairs of the kingdom, and now that he was entering upon the final epoch of his work, he desired to return to this mount of trial and triumph, where he hoped the apostles might gain a new vision of their responsibilities and acquire new strength for the trying times just ahead. As they journeyed along the way, about the time of passing south of the Waters of Merom, the apostles fell to talking among themselves about their recent experiences in Phoenicia and elsewhere and to recounting how their message had been received, and how the different peoples regarded their Master.

As they paused for lunch, Jesus suddenly confronted the twelve with the first question he had ever addressed to them concerning himself. He asked this surprising question, "Who do men say that I am?"

Jesus had spent long months in training these apostles as to the nature and character of the kingdom of heaven, and he well knew the time had come when he must begin to teach them more about his own nature and his personal relationship to the kingdom. And now, as they were seated under the mulberry trees, the Master made ready to hold one of the most momentous sessions of his long association with the chosen apostles.

More than half the apostles participated in answering Jesus' question. They told him that he was regarded as a prophet or as an extraordinary man by all who knew him; that even his enemies greatly feared him, accounting for his powers by the indictment that he was in league with the prince of devils. They told him that some in Judea and Samaria who had not met him personally believed he was John the Baptist risen from the dead. Peter explained that he had been, at sundry times and by various persons, compared with Moses, Elijah, Isaiah, and Jeremiah. When Jesus had listened to this report, he drew himself upon his feet, and looking down upon the twelve sitting about him in a semicircle, with startling emphasis he pointed to them with a sweeping gesture of his hand and asked, "But who say you that I am?" There was a moment of tense silence. The twelve never took their eyes off the Master, and then Simon Peter, springing to his feet, exclaimed: "You are the Deliverer, the Son of the living God." And the eleven sitting apostles arose to their feet with one accord, thereby indicating that Peter had spoken for all of them.

When Jesus had beckoned them again to be seated, and while still standing before them, he said: "This has been revealed to you by my Father. The hour has come when you should know the truth about me. But for the time being I charge you that you tell this to no man. Let us go hence."

And so they resumed their journey to Caesarea-Philippi, arriving late that evening and stopping at the home of Celsus, who was expecting

Isus je bio na Hermoskom gorju vezano uz početne događaje pri radu na utemeljenju kraljevstva, dok se ovom prilikom, uoči početka završnog stadija svoje djelatnosti, želio vratiti na ovu planinu iskušenja i pobjede, gdje se nadao da bi apostoli usvojili novo gledište svojih odgovornosti i stekli novu snagu kojom će suočiti buduća iskušenja. Dok su putovali pored puta, otprilike prolazeći pored Meromove vode, apostoli započеше razgovor među sobom o skorašnjim događajima u Feniciji i drugdje, govoreći o primitku njihove poruke na različitim mjestima i načinu na koji su različiti narodi promatrali njihovog Učitelja.

Dok se zaustaviše na ručak, Isus iznenada suoči dvanaestoricu s prvim pitanjem koje je ikad postavio o samom sebi. On ih upita ovo iznenađujuće pitanje: "Za koga drže ljudi Sina Čovječjega?"

Isus je proveo više mjeseci nastojeći poučiti ove apostole o prirodi i karakteru nebeskog kraljevstva, i dobro je znao da ih je u ovom času trebao detaljnije upoznati sa svojom vlastitom prirodom kao i svojim vlastitim odnosom naspram nebeskog kraljevstva. I sada, dok su sjedili na dudovom drvetu, Učitelj se spremao održati jednu od najbitnijih pouka tijekom cijele svoje suradnje s odabranim apostolima.

Više od polovice apostola ponudiše odgovor na Isusovo pitanje. Rekoše mu da ga svi njegovi poznanici drže za proroka ili nesvakidašnjeg čovjeka; da čak i njegovi neprijatelji strahuju od njega, objašnjavajući da njegove moći moraju doći od suradnje s knezom đavla. Rekoše mu da određeni žitelji Judeje i Samarije koji ga nisu osobno sreli, drže za uskrslu Ivana Krstitelja. Petar je objasnio da su različite osobe u različito vrijeme poredile Isusa s Mojsijem, Ilijom, Izaijom i Jeremojom. Nakon što je saslušao ovo izvješće, Isus stade na noge i gledajući dvanaestoricu apostola koji su sjedili oko njega u krugu, sa zapanjujućim naglaskom široko mahnu rukom rukom i zapita, "A za koga me vi držite?" Za ovim riječima uslijedi trenutak napete tišine. Dvanaestorica ne mogoše skinuti oči s Učitelja i Šimun Petar, skočivši na noge, povika: "Ti si Izručitelj, Sin Boga živoga." Na to jedanaestorica apostola pohitaše na noge, kako bi pokazali suglasnog s Petrovim riječima.

Isus ih zatim pozva da ponovo sjednu na svoja mjesta i stojeći pred njima, reče: "Ovo vam je objavio Otac moj. Došlo je vrijeme kad trebate upoznati istinu o meni. Ali za sada vam kažem da nikome ne govorite o meni. Idemo na put."

I tako su nastavili s putovanjem prema Cezareji Filipovoj, gdje stigoše kasno naveče zaustavivši se u domu Celsusa, koji ih je očekivao.

them. The apostles slept little that night; they seemed to sense that a great event in their lives and in the work of the kingdom had transpired.

4. THE TALK ABOUT THE KINGDOM

Since the occasions of Jesus' baptism by John and the turning of the water into wine at Cana, the apostles had, at various times, virtually accepted him as the Messiah. For short periods some of them had truly believed that he was the expected Deliverer. But hardly would such hopes spring up in their hearts than the Master would dash them to pieces by some crushing word or disappointing deed. They had long been in a state of turmoil due to conflict between the concepts of the expected Messiah which they held in their minds and the experience of their extraordinary association with this extraordinary man which they held in their hearts.

It was late forenoon on this Wednesday when the apostles assembled in Celsus' garden for their noontime meal. During most of the night and since they had arisen that morning, Simon Peter and Simon Zelotes had been earnestly laboring with their brethren to bring them all to the point of the wholehearted acceptance of the Master, not merely as the Messiah, but also as the divine Son of the living God. The two Simons were well-nigh agreed in their estimate of Jesus, and they labored diligently to bring their brethren around to the full acceptance of their views. While Andrew continued as the director-general of the apostolic corps, his brother, Simon Peter, was becoming, increasingly and by common consent, the spokesman for the twelve.

They were all seated in the garden at just about noon when the Master appeared. They wore expressions of dignified solemnity, and all arose to their feet as he approached them. Jesus relieved the tension by that friendly and fraternal smile which was so characteristic of him when his followers took themselves, or some happening related to themselves, too seriously. With a commanding gesture he indicated that they should be seated. Never again did the twelve greet their Master by arising when he came into their presence. They saw that he did not approve of such an outward show of respect.

After they had partaken of their meal and were engaged in discussing plans for the forthcoming tour of the Decapolis, Jesus suddenly looked up into their faces and said: "Now that a full day has passed since you assented to Simon Peter's declaration regarding the identity of the Son of Man, I would ask if you still hold to your decision?" On hearing this, the twelve stood upon their feet, and Simon Peter, stepping a few paces forward toward Jesus, said: "Yes, Master, we do. We believe that you are the Son of the living God." And Peter sat down with his brethren.

Jesus, still standing, then said to the twelve: "You are my chosen ambassadors, but I know that, in

Ove noći apostoli ne mogoše spavati; očigledno su počeli osjećati da se blizilo svršetak ovih bitnih događaja u njihovom životu i u radu u korist kraljevstva.

4. GOVOR O KRALJEVSTVU

Sve od kad je Isus primio krštenje od Ivana i od kad je u Kani pretvorio vodu u vinu, apostoli su ga s vremena na vrijeme praktično prihvaćali kao Mesiju. Tijekom kraćih razdoblja neki od njih uistinu vjerovali su da je bio očekivani Izručitelj. Ali kad god bi se ove nade formirale u njihovim srcima, Učitelj bi ih razbio nekim teškim riječima ili djelima koja su rezultirala razočaranjem. Dugo su bili u stanju uznemirenosti zahvaljujući sukobu između ideja o očekivanom Mesiji koje su držali u svojim umovima, i iskustva svoje svakodnevne suradnje s ovim nesvakidašnjim čovjekom koje su držali u s svojim srcima.

Bilo je to u srijedu poslije podne, dok se apostoli okupiše prilikom večernjeg objeda u Celsusovom vrtu. Tijekom najvećeg dijela večeri i nakon što se dugo razgovaralo jutro, Šimun Petar i Šimun Ravnatelj iskreno nastojali navesti svoju braću da svesrdno prihvate Učitelja, ne samo kao Mesiju, već i kao božanskog Sina živog Boga. Dva Šimuna su se gotovo u cjelosti slagala u svojoj ocjeni Isusa, te su svesrdno nastojala navesti svoju braću da svesrdno prihvate njihova gledišta. Dok je Andrija nastavio djelovati kao glavni upravitelj apostolske grupe, njegov brat Šimun Petar je sve više i na temelju sveopće suglasnosti, postajao glasnogovornik dvanaestorice.

Učitelj se pojavi oko podneva, dok su svi sjedili u vrtu. Na licima su nosili izraz svečane ozbiljnosti i svi stadoše na noge kad se Isus približi. On ih oslobodi napetosti svojim prijateljskim i bratskim osmijehom kojim se tipično koristio kad god bi njegovi učenici preozbiljno uzeli sebe ili nešto što ih se ticalo. Započevnički im dade znak da sjednu. Dvanaestorica nikad više nisu pozdravili svog Učitelja tako što bi stali na noge. Vidjeli su da on nije odobravao ovako površan izraz poštovanja.

Nakon što su završili s objedom i započeli s raspravom o predstojećem putovanju Dekapolisom, Isus ih iznenada pogleda u oči govoreći: "Sada, nakon što je prošao cijeli dan od kad ste postigli suglasnost sa Šimunom Petrom u vezi identiteta Sina Čovječjeg, htio bih znati da li još uvijek držite ovo gledište?" Nakon što čuli ove riječi, dvanaestorica stadoše na noge i koraknuvši prema Isusu, Šimun Petar reče: "Istina je, Učitelji, još uvijek se držimo ovog gledišta. Mi vjerujemo da si ti Sin Boga živoga." I Petar sjede i pridruži se svojoj braći.

Stojeći pred njima, Isus reče dvanaestorici: "Vi ste moji adabrani poslanici, ali znam da s obzirom

the circumstances, you could not entertain this belief as a result of mere human knowledge. This is a revelation of the spirit of my Father to your inmost souls. And when, therefore, you make this confession by the insight of the spirit of my Father which dwells within you, I am led to declare that upon this foundation will I build the brotherhood of the kingdom of heaven. Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom. All the forces of evil and the hosts of sin shall not prevail against this human fraternity of the divine spirit. And while my Father's spirit shall ever be the divine guide and mentor of all who enter the bonds of this spirit fellowship, to you and your successors I now deliver the keys of the outward kingdom -- the authority over things temporal -- the social and economic features of this association of men and women as fellows of the kingdom." And again he charged them, for the time being, that they should tell no man that he was the Son of God.

Jesus was beginning to have faith in the loyalty and integrity of his apostles. The Master conceived that a faith which could stand what his chosen representatives had recently passed through would undoubtedly endure the fiery trials which were just ahead and emerge from the apparent wreckage of all their hopes into the new light of a new dispensation and thereby be able to go forth to enlighten a world sitting in darkness. On this day the Master began to believe in the faith of his apostles, save one.

And ever since that day this same Jesus has been building that living temple upon that same eternal foundation of his divine sonship, and those who thereby become self-conscious sons of God are the human stones which constitute this living temple of sonship erecting to the glory and honor of the wisdom and love of the eternal Father of spirits.

And when Jesus had thus spoken, he directed the twelve to go apart by themselves in the hills to seek wisdom, strength, and spiritual guidance until the time of the evening meal. And they did as the Master admonished them.

5. THE NEW CONCEPT

The new and vital feature of Peter's confession was the clear-cut recognition that Jesus was the Son of God, of his unquestioned divinity. Ever since his baptism and the wedding at Cana these apostles had variously regarded him as the Messiah, but it was not a part of the Jewish concept of the national deliverer that he should be divine. The Jews had not taught that the Messiah would spring from divinity; he was to be the "anointed one," but hardly had they contemplated him as being "the Son of God." In the second confession more emphasis was placed upon the combined nature, the supernal fact that he was the Son of Man and the Son of God, and it was upon this great truth of the union of the human nature with the divine nature that

na okolnosti, niste postigli ovo gledište na temelju posve ljudskog znanja. Ovo je otkrivenje duha moga Oca vašim unutarnjim dušama. I kad stoga vidim kako učinite ovu ispovijed uvidom duha moga Oca koji živi u vama, izjavljujem da na ovim temeljima mogu izgraditi bratstvo nebeskog kraljevstva. Na ovoj stijeni duhovne stvarnosti mogu izgraditi živi hram duhovnog bratstva u vječnim stvarnostima Očevog kraljevstva. Sve sile zla i sve vojske grijeha ne mogu pobijediti ovo ljudsko bratstvo božanskog duha. I dok duh moga Oca uvijek mora biti božanski upravitelj i nadglednik svijeta koji prihvate spone ove duhovne zajednice, vama i vašim baštinicima dajem ključeve spoljašnjeg kraljevstva – autoritet nad vremensko-zemaljskim poslovima – društvenim i ekonomskim obilježjima ove povezanosti muškaraca i žena u kraljevstvu." I ponovo ih je upozorio da trenutno nikome ne govore da je bio Sin Božji.

Isus je počinjao stjecati vjeru u odanost i integritet svojih apostola. Učitelj je shvaćao da ona vjera koja je bila u stanju podnijeti ono što su njegovi odabrani predstavnici odskora ponosili, nesumnjivo mora biti u stanju podnijeti teška iskušenja koja su ih čekala i izići iz ovog perioda prividnog sloma njihovih nada u novu svjetlost novog duhovnog razdoblja, te stoga biti u stanju prosvijetliti svijet koji počiva u tami. Na ovaj je dan Učitelj počeo vjerovati u vjeru svojih apostola, izuzev jednog.

I od ovog je dana na dalje isti ovaj Isus radio na izgradnji živog hrama koji je počivao na istim vječnim temeljima božanskog statusa sina i svi koji naknadno svjesno postanu sinovi Boga, predstavljaju ljudske kamene temeljce koji ulaze u sastav ovog živog hrama sinova, podignutog u čast i u slavu mudrosti i ljubavi vječnog Oca duhova.

I kad završi s ovim riječima, Isus posla dvanaesticu da odu nasamo u brda kako bi sve do večernjeg objeda proveli vrijeme tražeći mudrost, snagu i duhovno usmjerenje. I oni učiniše onako kako im je Učitelj rekao.

5. NOVI KONCEPT

Novo i svježije obilježje Petrove ispovijedi počiva u jasnom priznanju činjenice da je Isus bio Božji Sin nesumnjive božanstvenosti. Sve od njegovog krštenja i od svadbe u Kani, ovi su ga apostoli smatrali Mesijom, ali prema židovskom konceptu nacionalnog izručitelja ovaj Mesija nije imao božansku prirodu. Židovi nisu poučavali da je Mesija vuče porijeklo iz božanstvenosti; on je bio "pomazanik," ali teško da su ga smatrali "Božjim Sinom." Prilikom druge ispovijedi više su naglasili njegovu spojenu prirodu, blaženu činjenicu da je bio Sin Čovječji kao i Sin Božji i upravo ova velika istina o jedinstvu ljudske i božanske prirode predstavlja to što je Isus proglasio kamenom temeljcem pri izgradnji nebeskog kraljevstva.

Jesus declared he would build the kingdom of heaven.

Jesus had sought to live his life on earth and complete his bestowal mission as the Son of Man. His followers were disposed to regard him as the expected Messiah. Knowing that he could never fulfill their Messianic expectations, he endeavored to effect such a modification of their concept of the Messiah as would enable him partially to meet their expectations. But he now recognized that such a plan could hardly be carried through successfully. He therefore elected boldly to disclose the third plan -- openly to announce his divinity, acknowledge the truthfulness of Peter's confession, and directly proclaim to the twelve that he was a Son of God.

For three years Jesus had been proclaiming that he was the "Son of Man," while for these same three years the apostles had been increasingly insistent that he was the expected Jewish Messiah. He now disclosed that he was the Son of God, and upon the concept of the combined nature of the Son of Man and the Son of God, he determined to build the kingdom of heaven. He had decided to refrain from further efforts to convince them that he was not the Messiah. He now proposed boldly to reveal to them what he is, and then to ignore their determination to persist in regarding him as the Messiah.

6. THE NEXT AFTERNOON

Jesus and the apostles remained another day at the home of Celsus, waiting for messengers to arrive from David Zebedee with funds. Following the collapse of the popularity of Jesus with the masses there occurred a great falling off in revenue. When they reached Caesarea-Philippi, the treasury was empty. Matthew was loath to leave Jesus and his brethren at such a time, and he had no ready funds of his own to hand over to Judas as he had so many times done in the past. However, David Zebedee had foreseen this probable diminution of revenue and had accordingly instructed his messengers that, as they made their way through Judea, Samaria, and Galilee, they should act as collectors of money to be forwarded to the exiled apostles and their Master. And so, by evening of this day, these messengers arrived from Bethsaida bringing funds sufficient to sustain the apostles until their return to embark upon the Decapolis tour. Matthew expected to have money from the sale of his last piece of property in Capernaum by that time, having arranged that these funds should be anonymously turned over to Judas.

Neither Peter nor the other apostles had a very adequate conception of Jesus' divinity. They little realized that this was the beginning of a new epoch in their Master's career on earth, the time when the teacher-healer was becoming the newly conceived Messiah -- the Son of God. From this time on a new note appeared in the Master's message. Henceforth his one ideal of living was the revelation of the Father,

Isus je nastojao živjeti svij zemaljski život i završiti svoju misiju darivanja u obličju Sina Čovječjeg. Njegovi su učenici bili naklonjeni smatrati Isusa očekivanim Mesijom. Kako je znao da nikad neće ispuniti njihova mesijanska iščekivanja, nastojao je preobraziti njihove mesijanske ideje kako bi bio u stanju ono bar djelomično susresti njihova iščekivanja. Ali ovo je prilikom mogao opaziti da je teško mogao ostvariti ove planove. Stoga je odlučio otvoreno obznaniti treći plan – otvoreno proglasiti svoju božanstvenost, priznati istinitost Petrove ispovijedi i izravno proglasiti dvanaestorici da je bio Sin Božji.

Tijekom tri godine, Isus je proglašavao da je bio "Sin Čovječji," do su za ovog razdoblja apostoli sve više insistirali da je dio očekivani židovski Mesija. On je ovom prilikom obznanio da je bio Sin Božji, te je na ovom konceptu spojene prirode Sina Čovječjeg i Sina Božjeg odlučio izgraditi kraljevstvo nebesko. Odlučio je odustati oda daljih nastojanja da ih uvjeri da nije bio Mesija. Ovom im je prilikom hrabro nastojao obznaniti svoj identitet i zatvoriti oči pred njihovim odlučnim nastojanjem da ga nastave smatrati Mesijom.

6. DOGAĐAJI NAREDNOG POSLIJE PODNEVA

Isus provede još jedan dan s apostolima kod Celsusa, čekajući na glasnike koji su trebali donijeti novce od Davida Zebedeevog. Nakon pada Isusove popularnosti među masama, uveliko su opali i njihovi prihodi. Kad dođoše do Cezareje Filipove, imali su praznu blagajnu. Matija ovom prilikom nije želio ostaviti Isusa i svoju braću više nije imao svojih novaca koje je mogao dati Judi, kao što je toliko puta znao učiniti. Unatoč tome, David Zebedeev je ispravno znao predvidjeti gubitak prihoda te dati upute svojim glasnici da, prilikom putovanja Judejom, Samarijom i Galilejom, prikupe i predaju novce prognanim apostolima i njihovom Učitelju. I ovi su glasnici tako uvečer stigli iz Betanije sa sumom koja je bila dovoljna da osigura apostolske potrebe sve do početka dekapolske turneje. Matija je upravo očekivao prihode od prodaje posljednjeg komada imovine u Kafarnaumu, kako je uređio da se ovi novci anonimno predaju u Judine ruke.

Ni Petar ni drugi apostoli nisu imali adekvatan koncept Isusove božanstvenosti. Nisu spoznali početak nove epohe u Učiteljevom zemaljskom životu, trenutak preobrazbe njihovog učitelja i iscjelitelja u novoizgrađenu ideju Mesije – Božjeg Sina. On ovog se časa na dalje u Učiteljevoj poruci javlja nova nota. Do tada, jedini ideal njegovog života počiva u otkrivenju Oca, dok jedina ideja njegovog učenja počiva u nastojanju da predoči cijelom svom svemiru

while his one idea in teaching was to present to his universe the personification of that supreme wisdom which can only be comprehended by living it. He came that we all might have life and have it more abundantly.

Jesus now entered upon the fourth and last stage of his human life in the flesh. The first stage was that of his childhood, the years when he was only dimly conscious of his origin, nature, and destiny as a human being. The second stage was the increasingly self-conscious years of youth and advancing manhood, during which he came more clearly to comprehend his divine nature and human mission. This second stage ended with the experiences and revelations associated with his baptism. The third stage of the Master's earth experience extended from the baptism through the years of his ministry as teacher and healer and up to this momentous hour of Peter's confession at Caesarea-Philippi. This third period of his earth life embraced the times when his apostles and his immediate followers knew him as the Son of Man and regarded him as the Messiah. The fourth and last period of his earth career began here at Caesarea-Philippi and extended on to the crucifixion. This stage of his ministry was characterized by his acknowledgment of divinity and embraced the labors of his last year in the flesh. During the fourth period, while the majority of his followers still regarded him as the Messiah, he became known to the apostles as the Son of God. Peter's confession marked the beginning of the new period of the more complete realization of the truth of his supreme ministry as a bestowal Son on Urantia and for an entire universe, and the recognition of that fact, at least hazily, by his chosen ambassadors.

Thus did Jesus exemplify in his life what he taught in his religion: the growth of the spiritual nature by the technique of living progress. He did not place emphasis, as did his later followers, upon the incessant struggle between the soul and the body. He rather taught that the spirit was easy victor over both and effective in the profitable reconciliation of much of this intellectual and instinctual warfare.

A new significance attaches to all of Jesus' teachings from this point on. Before Caesarea-Philippi he presented the gospel of the kingdom as its master teacher. After Caesarea-Philippi he appeared not merely as a teacher but as the divine representative of the eternal Father, who is the center and circumference of this spiritual kingdom, and it was required that he do all this as a human being, the Son of Man.

Jesus had sincerely endeavored to lead his followers into the spiritual kingdom as a teacher, then as a teacher-healer, but they would not have it so. He well knew that his earth mission could not possibly fulfill the Messianic expectations of the Jewish people; the olden prophets had portrayed a Messiah which he could never be. He sought to establish the Father's kingdom as the Son of Man, but his followers would not go forward in the adventure. Jesus, seeing this, then

personifikaciju te blažene mudrosti koju čovjek jedino može spoznati procesom življenja. On je došao da mi imamo život i da ga imamo u izborilju.

Isus se ovom prilikom nalazio na početku četvrtog i posljednjeg stadija svog ljudskog života u tjelesnom obličju. Prvi stadij počiva u njegovom djetinjstvu, godinama nejasne i djelomične svjesnosti vlastitog porijekla, prirode i sudbine u obličju ljudskog bića. Drugi stadij predstavlja fazu sve veće svjesnosti, godina mladosti i rane zrelosti, perioda jasnijeg razumijevanja svoje božanske prirode i ljudske misije. Ovaj je drugi period završio s iskustvima i otkrivenjima vezanim uz njegovo krštenje. Treći stadij Isusovog zemaljskog iskustva započinje s krštenjem, kroz godine njegove službe u ulozi učitelja i iscjeljitelja, sve do bitnog časa Petrove ispovijedi u Cezareji Filipovoj. Ovaj treći period njegovog zemaljskog života obuhvaća razdoblje kad ga njegovi apostoli i neposredni učenici poznaju kao Sina Čovječjeg i kad ga počinju smatrati Mesijom. Četvrti i posljednji period njegove zemaljske staze započinje ovdje u Cezareji Filipovoj i nastavlja se sve do krštenja. Ovaj stadij njegove službe nosi obilježje priznanja vlastite božanstvenosti i obuhvaća rad njegove posljednje godine života u tjelesnom obličju. Tijekom četvrtog perioda, dok ga većina njegovih učenika još uvijek smatra Mesijom, on postaje poznat apostolima kao Božji Sin. Petrovo priznanje označava početak novog razdoblja potpunijeg ostvarenja istine njegove blažene misije u ulozidarovanog Sina na Urantiji u korist cijelog svemira i ono bar nejasno priznanje ove činjenice od njegovih odabranih apostola.

Isus je taj način pružio primjera svojim životom onome što je poučavao u svojoj religiji: rastu duhovne prirode vještinom živog napretka. On nije naglašavao, onako kako su to činili njegovi učenici, neprestanu borbu između duše i tijela. On je prije poučavao da duh lako nadvladava dušu i tijelo i da usješno gradi produktivnu pomirbu u ovom sukobu između intelektualne i instiktivne prirode.

Od ovog se časa pridaje novi značaj svim Isusovim učenjima. Prije Cezareje Filipove, predstavljao je evanđelje kraljevstva kao njegov glavni učitelj. Nakon Cezareje Filipove, pojavio se ne samo kao učitelj, već i kao božanski predstavnik vječnog Oca, sami centar i obujam ovog duhovnog kraljevstva, koji je trebao izvršiti sve ove aktivnosti kao ljudsko biće, Sin Čovječji.

Isus je iskreno nastojao povesti svoje učenike u duhovno kraljevstvo kao učitelj, zatim kao učitelj-iscajitelj, ali oni to nisu htjeli prihvatiti. On je dobro znao da njegova zemaljska misija nikako ne može ispuniti mesijanska iščekivanja židovskog naroda; stari proroci su predočili Mesiju kakv on nikada nije mogao postati. On je nastojao utemeljiti Očevo kraljevstvo kao Sin Čovječji, ali njegovi ga učenici nisu htjeli pratiti pri ovoj pustolovini. Nakon što se uvjerio

elected to meet his believers part way and in so doing prepared openly to assume the role of the bestowal Son of God.

Accordingly, the apostles heard much that was new as Jesus talked to them this day in the garden. And some of these pronouncements sounded strange even to them. Among other startling announcements they listened to such as the following:

"From this time on, if any man would have fellowship with us, let him assume the obligations of sonship and follow me. And when I am no more with you, think not that the world will treat you better than it did your Master. If you love me, prepare to prove this affection by your willingness to make the supreme sacrifice."

"And mark well my words: I have not come to call the righteous, but sinners. The Son of Man came not to be ministered to, but to minister and to bestow his life as the gift for all. I declare to you that I have come to seek and to save those who are lost."

"No man in this world now sees the Father except the Son who came forth from the Father. But if the Son be lifted up, he will draw all men to himself, and whosoever believes this truth of the combined nature of the Son shall be endowed with life that is more than age-abiding."

"We may not yet proclaim openly that the Son of Man is the Son of God, but it has been revealed to you; wherefore do I speak boldly to you concerning these mysteries. Though I stand before you in this physical presence, I came forth from God the Father. Before Abraham was, I am. I did come forth from the Father into this world as you have known me, and I declare to you that I must presently leave this world and return to the work of my Father."

"And now can your faith comprehend the truth of these declarations in the face of my warning you that the Son of Man will not meet the expectations of your fathers as they conceived the Messiah? My kingdom is not of this world. Can you believe the truth about me in the face of the fact that, though the foxes have holes and the birds of heaven have nests, I have not where to lay my head?"

"Nevertheless, I tell you that the Father and I are one. He who has seen me has seen the Father. My Father is working with me in all these things, and he will never leave me alone in my mission, even as I will never forsake you when you presently go forth to proclaim this gospel throughout the world.

"And now have I brought you apart with me and by yourselves for a little while that you may comprehend the glory, and grasp the grandeur, of the life to which I have called you: the faith-adventure of the establishment of my Father's kingdom in the hearts

u ovu činjenicu, Isus je odlučio susresti svoje učenike na pola puta, te na taj način otvoreno preuzeti ulogu darovanog Božjeg Sina.

Apostoli su stoga imali prilike čuti dosta novih činjenica dok im je Isus ovako govorio u vrtu. I neke njegove riječi zvučale su čudno čak i njima. Među drugim zapanjujućim proglasima, čuli su slijedeće:

"Od ovog časa na dalje, ako nam tko hoće ići za nama, taj neka preuzme odgovornosti sina i nema me slijedi. I nakon što vas ja napustim, nemojte misliti da će vas svijet tretirati bolje nego što je tretirao vašeg Učitelja. Ako me volite, priremite se dokazati ovu ljubav svojom voljnošću da podnesete najveću žrtvu.

"I dobro pazite ne moje riječi: I nisam došao da pozovem pravednike, nego grešnike. Sin Čovječji nije došao da mu služe, nego da služi i da daruje svoj život kao poklon svim ljudima. Kažem vam da sam došao da nađem i da spasim one koje su izgubljeni."

"Ni jedna osoba ovoga svijeta ne pozna Oca nego Sin koji je došao od Oca. Ali kada Sin bude podignut, on će povući sve ljude prema sebi i sve koji vjeruju u ovu istinu o Sinovoj spojenoj prirodi čeka život koji nadilazi stoljeća."

"Mi još ne možemo otvoreno proglasiti da je Sin Čovječji ustvari Sin Božji, ali vama je tako obznanjeno; ja vam stoga otvoreno govorim o ovim tajnama. Premda stojim pred vama u ovom fizičkom obličju, ja dolazim od Oca. Prije nego je Abraham bio, Ja Jesam. Ja dolazim od Oca na ovaj svijet onakav kakvog me poznajete i kažem vam da s vremenom ostavljam ovaj svijet da se vratim svome Ocu."

"I može li vaša vjera sada shvatiti istinu ovih proglašenja uoči mog upozorenja da Sin Čovječji neće ispuniti mesijanska očekivanja vaših očeva? Moje kraljevstvo ne pripada ovom svijetu. Možete li vjerovati u istinu o meni ako znate da lisice imaju jame i ptice nebeske gnijezda, a ja nemam gdje nasloniti glavu?"

"Unatoč tome, kažem vam da ja i Otac jedno smo. Tko je vidio mene, vidio je i Oca. Moj Otac surađuje samnom pri svim ovim aktivnostima i nikad me neće napustiti, upravo kao što vas ni ja vas neću napustiti nakon što s vremenom odem proglasiti ovo evanđelje širom cijelog svijeta.

"I ovom sam vas prilikom doveo nasamo kako bi shvatili slavu i kako bi razumjeli značaj života koji vas pozivam da živite: života pustolovine vjere u utemeljenju kraljevstva moga Oca u srcima ljudskog roda, izgradnje bratstva žive zajednice u dušama svih

of mankind, the building of my fellowship of living association with the souls of all who believe this gospel."

The apostles listened to these bold and startling statements in silence; they were stunned. And they dispersed in small groups to discuss and ponder the Master's words. They had confessed that he was the Son of God, but they could not grasp the full meaning of what they had been led to do.

7. ANDREW'S CONFERENCE

That evening Andrew took it upon himself to hold a personal and searching conference with each of his brethren, and he had profitable and heartening talks with all of his associates except Judas Iscariot. Andrew had never enjoyed such intimate personal association with Judas as with the other apostles and therefore had not thought it of serious account that Judas never had freely and confidentially related himself to the head of the apostolic corps. But Andrew was now so worried by Judas's attitude that, later on that night, after all the apostles were fast asleep, he sought out Jesus and presented his cause for anxiety to the Master. Said Jesus: "It is not amiss, Andrew, that you have come to me with this matter, but there is nothing more that we can do; only go on placing the utmost confidence in this apostle. And say nothing to his brethren concerning this talk with me."

And that was all Andrew could elicit from Jesus. Always had there been some strangeness between this Judean and his Galilean brethren. Judas had been shocked by the death of John the Baptist, severely hurt by the Master's rebukes on several occasions, disappointed when Jesus refused to be made king, humiliated when he fled from the Pharisees, chagrined when he refused to accept the challenge of the Pharisees for a sign, bewildered by the refusal of his Master to resort to manifestations of power, and now, more recently, depressed and sometimes dejected by an empty treasury. And Judas missed the stimulus of the multitudes.

Each of the other apostles was, in some and varying measure, likewise affected by these selfsame trials and tribulations, but they loved Jesus. At least they must have loved the Master more than did Judas, for they went through with him to the bitter end.

Being from Judea, Judas took personal offense at Jesus' recent warning to the apostles to "beware the leaven of the Pharisees"; he was disposed to regard this statement as a veiled reference to himself. But the great mistake of Judas was: Time and again, when Jesus would send his apostles off by themselves to pray, Judas, instead of engaging in sincere communion with the spiritual forces of the universe, indulged in thoughts of human fear while he persisted in the entertainment of subtle doubts about the mission of Jesus as well as giving in to his unfortunate tendency to harbor feelings of revenge.

koji vjeruju u ovo evanđelje."

Apostoli su slušali ove otvorene i začuđujuće riječi u mrtvoj tišini; bili su zapanjeni. I razišli su se u malim grupama kako bi razmislili i progovorili o Učiteljevim riječima. Dok su priznali da je Isus bio Sin Čovječji, oni nisu bili ustanju shvatiti puno značenje onoga što ih je navodio da učine.

7. ANDRIJINO VIJEĆANJE

Andrija je ove večeri pružio na sebe da se ponaosob i analitički posavjetuje sa svim svojim suradnicima, što je rezultiralo jako plodonosnim i svesrdnim razgovorima sa svima izuzev Jude Iskariota. Andrija nikad nije uživao u tako intimnom osobnom kontaktu s Judom kao što je imao s drugim apostolima, te stoga nije uzimao ozbiljno činjenicu da mu se Juda nikad nije obratio slobodno i povjerljivo, kao poglavaru apostolskog zbora. Ali Andrija je ovom prilikom bio toliko zabrinut Judinim stavom da je kasno navečer, nakon što su svi apostoli čvrsto zaspali, potražio Isusa i predočio Učitelju svoj razlog za zabrinutost. Isus reče: "Nije neprikladno, Andrija, što mi se obraćaš s ovim pitanjem, ali mi ništa ne možemo učiniti; jedino se trebaš nositi poklanjajući ovom apostolu svoje nadoblje povjerenje. I ne govori svojoj braći o ovom našem razgovoru."

I Andrija nije uspio ništa više izvući iz Isusa. Uvijek je postojala određena odstranjenost između ovog Judejca i njegove galilejske braće. Judu je jako šokirala smrt Ivana Krstitelja, u više slučajeva su ga teško pogodili Isusovi ukori, bio je razočaran kad je Isus odbio da ga učine kraljem, osjećao je poniženje kad je Isus poblebao od farizeja, bio je ozlojađen kad se odbio odazvati pozivu farizeja da im da znak, zbunjen što je Učitelj odbio pribjeći ispoljenjima moći, dok je odskora bio potišten i ponekad snuđen praznom blagajnom. Judi je štoviše nedostajao stimulus narodnih masa.

Svaki apostol je do određene mjere bio pogođen istim ovim iskušenjima i poteškoćama, ali oni su volje Isusa. Oni su ako ništa voljeli Isusa više nego što je to činio Juda, kako su s njim ostali do same njegove smrti.

Kako je bio iz Judeje, Juda je bio osobno uvrijeđen Isusovim skorašnjim upozorenjem da se "čuvaju farizejskog kvasca"; bio je naklonjen smatrati ove riječi prikrivenim aludiranjem na sebe samoga. Ali Judina najveća greška počivau slijedećem: Svaki put kad ih je Isus slao da se sami odu pomoliti, umjesto što bi iskreno uspostavio suradnju s duhovnim silama svemira, Juda se odavao mislima ljudskog straha dok je nastavio uživati prikrivene sumnje u Isusovu misiju, povrhu svoje nesrećne tendencije prema njegovanju osvetoljubivih osjećaja.

And now Jesus would take his apostles along with him to Mount Hermon, where he had appointed to inaugurate his fourth phase of earth ministry as the Son of God. Some of them were present at his baptism in the Jordan and had witnessed the beginning of his career as the Son of Man, and he desired that some of them should also be present to hear his authority for the assumption of the new and public role of a Son of God. Accordingly, on the morning of Friday, August 12, Jesus said to the twelve: "Lay in provisions and prepare yourselves for a journey to yonder mountain, where the spirit bids me go to be endowed for the finish of my work on earth. And I would take my brethren along that they may also be strengthened for the trying times of going with me through this experience."

Ali Isus je ovom prilikom želio povesti svoje apostole da mu se pridruže na Hermonskoj gori, gdje je namjeravao započeti četvrtu fazu svoje zemaljske misije u ulozi Sina Čovječjeg. Neki od njih su bili prisutni prilikom krštenja u Jordanu, te su imali prilike posvjedočiti početak njegovog puta u ulozi Sina Čovječjeg i Isus je želio da mu se neki od njih pridruže kako bi saznali o njegovom autoritetu koji je nalagao preuzimanje nove i jave uloge Božjeg Sina. Isus je prema tome u petak, 12 kolovoza, rekao dvanaestorici apostola: "Prikupite namirnice i spremite se za putovanje u planine, gdje me duh poziva da odem kako bih primio obdarenje za završtek svog zemaljskog rada. I želim povesti i svoju braću kako bi im ovo dalo snage za teška vremena koja ih čekaju dok me prate prilikom ovog iskustva."