

It was near sundown on Friday afternoon, August 12, A.D. 29, when Jesus and his associates reached the foot of Mount Hermon, near the very place where the lad Tiglath once waited while the Master ascended the mountain alone to settle the spiritual destinies of Urantia and technically to terminate the Lucifer rebellion. And here they sojourned for two days in spiritual preparation for the events so soon to follow.

In a general way, Jesus knew beforehand what was to transpire on the mountain, and he much desired that all his apostles might share this experience. It was to fit them for this revelation of himself that he tarried with them at the foot of the mountain. But they could not attain those spiritual levels which would justify their exposure to the full experience of the visitation of the celestial beings so soon to appear on earth. And since he could not take all of his associates with him, he decided to take only the three who were in the habit of accompanying him on such special vigils. Accordingly, only Peter, James, and John shared even a part of this unique experience with the Master.

1. THE TRANSFIGURATION

Early on the morning of Monday, August 15, Jesus and the three apostles began the ascent of Mount Hermon, and this was six days after the memorable noontide confession of Peter by the roadside under the mulberry trees.

Jesus had been summoned to go up on the mountain, apart by himself, for the transaction of important matters having to do with the progress of his bestowal in the flesh as this experience was related to the universe of his own creation. It is significant that this extraordinary event was timed to occur while Jesus and the apostles were in the lands of the gentiles, and that it actually transpired on a mountain of the gentiles.

They reached their destination, about halfway up the mountain, shortly before noon, and while eating lunch, Jesus told the three apostles something of his experience in the hills to the east of Jordan shortly after his baptism and also some more of his experience on Mount Hermon in connection with his former visit to this lonely retreat.

When a boy, Jesus used to ascend the hill near his home and dream of the battles which had been fought by the armies of empires on the plain of Esdraelon; now he ascended Mount Hermon to receive the endowment which was to prepare him to descend upon the plains of the Jordan to enact the closing scenes of the drama of his bestowal on Urantia. The Master could have relinquished the struggle this day on Mount Hermon and returned to his rule of the universe domains, but he not only chose to meet the requirements of his order of divine sonship embraced in

Bilo je to oko zalaska sunca u petak poslije podne, 12. kolovoza 29. godine P.K., kad su Isus i njegovi suradnici stigli do podnožja Hermonske gore, u blizini mjesta gdje je Tiglijah nekoć čekao svog Učitelja koji se popeo na ovu goru kako bi nasamo odlučio o duhovnim sudbinama smrtnika Urantije i tehnički okončao Luciferovu pobunu. I tu su se zadržali dva dana u duhovnoj pripremi za predstojeće događaje.

Uopćeno, Isus je unaprijed znao što se trebalo dogoditi na gori i nadao se da će svi njegovi apostoli sudjelovali u ovom iskustvu. Zadržao se u podnožju brda kako bi ih pripremio za otkrivenje svoje prirode. Ali oni nisu uspjeli dostići duhovne razine koje bi opravdale upoznavanje s potpunim doživljajem ukazanja nebeskih bića koja su se nedugo zatim trebala pojaviti. I kako nije mogao sa sobom povesti sve svoje suradnike, odlučio je povesti one koji su ga obično pratili u sličnim situacijama. Tako su jedino Petar, Jakov i Ivan imali priliku djelomično sudjelovati u ovom jedinstvenom događaju sa svojim Učiteljem.

1. PREOBRAŽENJE

Rano ujutru u ponedjeljak 15. kolovoza, Isus se počeo penjati uz planinu Hermon s trojicom apostola i bilo je to šest dana nakon Petrove nezaboravne ispovijedi pored puta, ispod dudovog drveta.

Isus je primio poziv da se sam popne na goru kako bi riješio bitna pitanja vezana uz napredak svoje mislije darivanja i njezinog odnosa sa kozmosom, njegovom vlastitom tvorevinom. Bitno je naglasiti da se ovaj znameniti događaj trebao odigrati dok su Isus i njegovi učenici bili u zemlji nežidova i da se zapravo odigrao na planini koja je pripadala nežidovima.

Stigli su do svog odredišta, otprilike na pola puta do vrha planine, kratko prije podneva i dok su objedovali, Isus je rekao apostolima o dijelu svog iskustva u brdima istočno od Jordana nedugo nakon krštenja, te o onome što se ranije odigralo na Hermonskoj gori vezano uz raniju posjetu ovom usamljenom odmaralištu.

Kad je bio dječak, Isus se obično penjao na obližnja brda gdje je sanjario o bitkama velikih imperija koje su se odigrale na visoravnima Esdraelona; ovom se prilikom penjao na Hermon kako bi primio obdarenje koje ga je trebalo pripremiti za povratak u jordansku dolinu kako bi priveo svršetku posljenje događaje svog dramatičnog darivanja na Urantiji. Učitelj je mogao okončati svoju borbu prilikom ovog boravka na Hermonu i vratiti se na svoju upravnu poziciju nad kozmičkim domenama, ali on ne samo što je odlučio sprovesti zadaće svoga reda božanskih sinova

the mandate of the Eternal Son on Paradise, but he also elected to meet the last and full measure of the present will of his Paradise Father. On this day in August three of his apostles saw him decline to be invested with full universe authority. They looked on in amazement as the celestial messengers departed, leaving him alone to finish out his earth life as the Son of Man and the Son of God.

The faith of the apostles was at a high point at the time of the feeding of the five thousand, and then it rapidly fell almost to zero. Now, as a result of the Master's admission of his divinity, the lagging faith of the twelve arose in the next few weeks to its highest pitch, only to undergo a progressive decline. The third revival of their faith did not occur until after the Master's resurrection.

It was about three o'clock on this beautiful afternoon that Jesus took leave of the three apostles, saying: "I go apart by myself for a season to commune with the Father and his messengers; I bid you tarry here and, while awaiting my return, pray that the Father's will may be done in all your experience in connection with the further bestowal mission of the Son of Man." And after saying this to them, Jesus withdrew for a long conference with Gabriel and the Father Melchizedek, not returning until about six o'clock. When Jesus saw their anxiety over his prolonged absence, he said: "Why were you afraid? You well know I must be about my Father's business; wherefore do you doubt when I am not with you? I now declare that the Son of Man has chosen to go through his full life in your midst and as one of you. Be of good cheer; I will not leave you until my work is finished."

As they partook of their meager evening meal, Peter asked the Master, "How long do we remain on this mountain away from our brethren?" And Jesus answered: "Until you shall see the glory of the Son of Man and know that whatsoever I have declared to you is true." And they talked over the affairs of the Lucifer rebellion while seated about the glowing embers of their fire until darkness drew on and the apostles' eyes grew heavy, for they had begun their journey very early that morning.

When the three had been fast asleep for about half an hour, they were suddenly awakened by a near-by crackling sound, and much to their amazement and consternation, on looking about them, they beheld Jesus in intimate converse with two brilliant beings clothed in the habiliments of the light of the celestial world. And Jesus' face and form shone with the luminosity of a heavenly light. These three conversed in a strange language, but from certain things said, Peter erroneously conjectured that the beings with Jesus were Moses and Elijah; in reality, they were Gabriel and the Father Melchizedek. The physical controllers had arranged for the apostles to witness this scene because of Jesus' request.

koje poživaju u mandatima Vječnog Sina na Raju, već je štoviše odlučio prihvatiti i izvršiti posljednju i punu mjeru volje svog Rajskog Oca. Ovog dana u kolovozu, tri apostola su imali priliku posvjedočiti kako Isus odbija primiti punu vlast nad svojim kozmosom. Zaprepašteno su promatrali odlazak nebeskih glasnika koji su mu prepustili da samostalno okonča svoj zemaljski život kao Sin Čovjeka i Sin Boga.

Vjera apostola je dostigla vrhunac u vrijeme kad je Isus nahranio pet tisuća, nakon čega je vrlo brzo gotovo posve iščezla. Ovom prilikom, kao rezultat Učiteljevog priznanja njegove božanstvenosti, ova se nepostojana vjera dvanestorice apostola podigla do svoje najviše razine jedino kako bi postupno počela gubiti na snazi. Treće razdoblje procvata njihove vjere nije nastupilo sve do nakon Učiteljevog uzašašća.

Bilo je to oko tri sata ovog prelijepog poslije podneva kad se Isus oprostio od svojih apostola, govoreći: "Idem nasamo kako bi proveo vrijeme sa svojim Ocem i njegovim glasnicima; pozivam vas da ostanete ovdje i da, dok budete čekali na moj povratak, tražite da bude Očeva volja u svakom aspektu vašeg iskustva u vezi s budućim darivanjem Sina Čovječjeg." I nakon što im je ovo rekao, Isus se povukao na dugo vijećanje s Gabrielom i Ocem Melkizedekom i nije se vratio sve do poslije šet. Kad je vidio njihovu tjeskobu izazvanu svojim dugim odsustvom, rekao je: "Zašto se bojite? Dobro znate da se moram baviti poslom svoga Oca; zašto vas stoga hvataju sumnje kad nisam s vama? Kažem vam da je Sin Čovječji odabrao proći cijelim svojim životnim iskustvom među vama i kao jedan od vas. Budite radosni; neću vas napustiti sve dok ne izvršim svoje poslove."

Do su objedovali svoj tanki večernji obrok, Petar je upitao Učitelja, "Koliko ćemo ostati na ovoj planini dalje od naše braće?" Isus je odgovorio: "Dok ne budete vidjeli slavu Sina Čovječjeg i uvjerali se u istinitost svega što sam vam rekao." Razgovarali su o poslovima vezanim uz pitanje Luciferove pobune dok su sjedili pored užarenog pepela sve dok apostolima nisu otežale oči kako su rano započeli putovanje.

Dok su trojica čvrsto spavali otprilike pola sata, iznenada ih je probudilo pucketanje grančica u blizini mjesta gdje su ležali i bili su jako iznenađeni i zaprepašteni kad su ugledali Isusa udubljenog u intimni razgovor s briljantnim nebeskim bićima obavijenim sjajem i svjetlošću nebeskog svijeta. Isusovo lice i tijelo je zasjalo od nebeskog svjetla. Razgovor je vođen na čudnom jeziku ali na osnovu određenih riječi koje je imao priliku čuti, Petar je pogrešno zaključio da su bića s kojima je Isus govorio bila Mojsije i Ilija; u stvarnosti, oni su bili Gabriel i otac Melkizedek. Fizički upravitelji su omogućili apostolima da vide ovaj prizor prema Isusovom zahtjevu.

The three apostles were so badly frightened that they were slow in collecting their wits, but Peter, who was first to recover himself, said, as the dazzling vision faded from before them and they observed Jesus standing alone: "Jesus, Master, it is good to have been here. We rejoice to see this glory. We are loath to go back down to the inglorious world. If you are willing, let us abide here, and we will erect three tents, one for you, one for Moses, and one for Elijah." And Peter said this because of his confusion, and because nothing else came into his mind at just that moment.

While Peter was yet speaking, a silvery cloud drew near and overshadowed the four of them. The apostles now became greatly frightened, and as they fell down on their faces to worship, they heard a voice, the same that had spoken on the occasion of Jesus' baptism, say: "This is my beloved Son; give heed to him." And when the cloud vanished, again was Jesus alone with the three, and he reached down and touched them, saying: "Arise and be not afraid; you shall see greater things than this." But the apostles were truly afraid; they were a silent and thoughtful trio as they made ready to descend the mountain shortly before midnight.

2. COMING DOWN THE MOUNTAIN

For about half the distance down the mountain not a word was spoken. Jesus then began the conversation by remarking: "Make certain that you tell no man, not even your brethren, what you have seen and heard on this mountain until the Son of Man has risen from the dead." The three apostles were shocked and bewildered by the Master's words, "until the Son of Man has risen from the dead." They had so recently reaffirmed their faith in him as the Deliverer, the Son of God, and they had just beheld him transfigured in glory before their very eyes, and now he began to talk about "rising from the dead"!

Peter shuddered at the thought of the Master's dying -- it was too disagreeable an idea to entertain -- and fearing that James or John might ask some question relative to this statement, he thought best to start up a diverting conversation and, not knowing what else to talk about, gave expression to the first thought coming into his mind, which was: "Master, why is it that the scribes say that Elijah must first come before the Messiah shall appear?" And Jesus, knowing that Peter sought to avoid reference to his death and resurrection, answered: "Elijah indeed comes first to prepare the way for the Son of Man, who must suffer many things and finally be rejected. But I tell you that Elijah has already come, and they received him not but did to him whatsoever they willed." And then did the three apostles perceive that he referred to John the Baptist as Elijah. Jesus knew that, if they insisted on regarding him as the Messiah, then must John be the Elijah of the prophecy.

Jesus enjoined silence about their observation of the foretaste of his postresurrection glory because he

Trojica apostola su se toliko prestrašili da im je dugo trebalo da se povrate, nakon čega je Petar, koji je prvi došao k sebi, dok je blistava prikaza nestajala pred njihovim očima i kad su ugledali gdje Isus stoji nasamo, rekao: "Isuse, Učitelju, dobro je da ostanemo ovdje. Drago nam je vidjeti ovu slavu. Ne vraća nam se natrag u onaj neslavni svijet. Ako ti je po volji dopusti nam da ostanemo ovdje i napraviti ćemo tri sjenice, jednu tebi, jednu Mojsiju, jednu Iliji." Petar je ovo rekao zato što je bio zbunjen i zato što mu ništa drugo nije palo na pamet u tom času.

Dok je Petar još govorio, prekrije ih svijetao oblak koji ih sviju prekri. Apostoli su se jako prestrašili i kako padoše ničice i počеше se moliti, začu se glas iz oblaka, isti glas koji se čuo na dan Isusovog krštenja: "Ovo je Sin moj, Ljubljeni moj; njega slušajte." I kad je oblak iščezao, Isus, koji je ponovo bio nasamo sa trojicom apostola, približi se i dotače ih govoreći: "Ustanite i nemojte se bojati; spremite se da vidite još veće događaje." Ali apostoli su bili istinski preplašeni; trojica su bili nijemi i zaokupljeni svaki svojim mislima dok su se kratko prije ponoći spremali krenuti niz goru.

2. SILAZAK S GORE

Prvom polovicom puta niz padine gore apostoli i Isus nisu progovorili ni riječi. Isus je započeo razgovor riječima: "Nikom ne govorite o ovom viđenju, ni svojoj braći, dok Sin Čovječji ne uskrsne od mrtvih." Trojica apostola su bili zaprepašteni i zbunjeni Učiteljevim riječima, "dok Sin Čovječji ne uskrsne od mrtvih." Tek su nedavno potvrdili svoju vjeru u njega kao Izručitelja, Božjeg Sina, dok su ga upravo vidjeli svojim očima preobraženog u nebesku slavu, a sad je počeo govoriti o "uskrsnuću od mrtvih."

Petar je zadrhtao od pomisli na Učiteljevu smrt – bila mu je tako nezamisliva – i kako se bojao da bi Jakov i Ivan mogli postaviti pitanje vezana uz ovu izjavu, nastojao je skrenuti razgovor s ove teme i kako nije znao o čemu bi drugom govorio, rekao je ono što mu je prvo palo na pamet: "Učitelju, zašto onda književnici vele da Ilija mora doći prije Mesije?" Isus, znajući da je Petar nastojao odvratiti razgovor od teme njegove smrti i uskrsnuća, odgovori: "Bez sumnje, Ilija ima doći i sve postaviti opet na svoje mjesto prije dolaska Sina Čovječjeg koji mora puno trpjeti i konačno biti odbačen. Ali vam kažem da je Ilija već došao, samo ga oni ne poznadoše, nego postupiše s njim kako im se prohtjelo." Trojica apostola tada razumiše da im je govorio o Ivanu Krstitelju kao Iliji. Isus je znao da ako njega nastave smatrati Mesijom, da prema proročanstvu Ivan mora igrati ulogu Ilije.

Isus nije želio govoriti o njihovom viđenju koje im je dočaralo predukus slave koja je

did not want to foster the notion that, being now received as the Messiah, he would in any degree fulfill their erroneous concepts of a wonder-working deliverer. Although Peter, James, and John pondered all this in their minds, they spoke not of it to any man until after the Master's resurrection.

As they continued to descend the mountain, Jesus said to them: "You would not receive me as the Son of Man; therefore have I consented to be received in accordance with your settled determination, but, mistake not, the will of my Father must prevail. If you thus choose to follow the inclination of your own wills, you must prepare to suffer many disappointments and experience many trials, but the training which I have given you should suffice to bring you triumphantly through even these sorrows of your own choosing."

Jesus did not take Peter, James, and John with him up to the mount of the transfiguration because they were in any sense better prepared than the other apostles to witness what happened, or because they were spiritually more fit to enjoy such a rare privilege. Not at all. He well knew that none of the twelve were spiritually qualified for this experience; therefore did he take with him only the three apostles who were assigned to accompany him at those times when he desired to be alone to enjoy solitary communion.

3. MEANING OF THE TRANSFIGURATION

That which Peter, James, and John witnessed on the mount of transfiguration was a fleeting glimpse of a celestial pageant which transpired that eventful day on Mount Hermon. The transfiguration was the occasion of:

1. The acceptance of the fullness of the bestowal of the incarnated life of Michael on Urantia by the Eternal Mother-Son of Paradise. As far as concerned the requirements of the Eternal Son, Jesus had now received assurance of their fulfillment. And Gabriel brought Jesus that assurance.

2. The testimony of the satisfaction of the Infinite Spirit as to the fullness of the Urantia bestowal in the likeness of mortal flesh. The universe representative of the Infinite Spirit, the immediate associate of Michael on Salvington and his ever-present coworker, on this occasion spoke through the Father Melchizedek.

Jesus welcomed this testimony regarding the success of his earth mission presented by the messengers of the Eternal Son and the Infinite Spirit, but he noted that his Father did not indicate that the Urantia bestowal was finished; only did the unseen presence of the Father bear witness through Jesus' Personalized Adjuster, saying, "This is my beloved Son; give heed to him." And this was spoken in words to be heard also by the three apostles.

trebala uslijediti nakon uzašašća zato što im nije želio dati nadu, nakon što su ga prihvatili kao Mesiju, da će i u najmanjoj mjeri ispuniti njihove pogrešne predodžbe o izručitelju-čudotvorcu. Premda su Petar, Jakov i Ivan mnogo puta mislili o ovom događaju, nikome nisu o tome govorili sve do poslije Učiteljevog uskrsnuća.

Kako su nastavili silaziti niz goru, Isus im je rekao: "Niste me htjeli prihvatiti kao Sina Čovječjeg; zato sam dopustio da me prihvatite u skladu sa svojim duboko uvriježenim idejama, ali znajte da na koncu mora prevagnuti volja moga Oca. Ako se dakle budete odlučili povesti prema vlastitoj volji, morate biti spremni podnijeti mnoga razočaranja i proći kroz mnoge nevolje, ali to čemu sam vas do sada naučio treba biti dovoljno pobjednički da vas izbavi od ovih samoizabranih patnji."

Isus nije pozvao Petra, Jakova i Isusa da ga prate na goru preobraženja zbog toga što su oni bili na bilo koji način spremniji od ostalih apostola da posvjedoče to što se ovdje odigralo ili zbog toga što su bili duhovno pripravniji uživati ovako rijetku privilegiju. Dobro je znao da nijedan od dvanaestorice apostola nije bio duhovno spreman za ovo iskustvo; zbog toga je sa sobom poveo jedino trojicu apostola koji su ga normalno pratili kad je želio biti nasamo s Ocem.

3. ZNAČENJE PREOBRAŽENJA

To što su Petar, Jakov i Ivan posvjedočili na gori preobraženja predstavlja samo letimičan bljesak božanske raskoši koja se ovog bitnog dana odigrala na Hermonu. Preobraženje pored toga obilježava:

1. Čin kojim je Vječni Majčinski Sin s Raja zvanično prihvatio potpuno podarenje utjelovljenog života Mihaela na Urantiji. U pogledu izvršenja zahtjeva Vječnog Sina, Isus je ovom prilikom primio potvrdu njihovog ispunjenja. Gabrijel je bio taj koji je Isusu donio ovu garanciju.

2. Svjedočanstvo zadovoljenja Beskonačnog Duha u pogledu Isusovog utjelovljenja na Urantiji u tjelesnom obličju. Kozmička predstavica Beskonačnog Duha, neposredna suradnica Mihaela na Salvingtonu i njegova vječna kolegica, je ovom prilikom govorila kroz Oca Melkizedeka.

Isus je rado primio potvrdu o uspjehu svoje zemaljske misije od glasnika Vječnog Sina i Beskonačnog Duha, ali je naglasio kako još nije primio uvjerenje od Oca da je njegovo darivanje Urantiji bilo završeno; nevidljiva prisutnost Oca je reagirala na ovaj zahtjev preko Isusovog Personificiranog Ispravljača, govoreći: "Ovo je Sin moj, Ljubljeni moj; njega slušajte." Ovo je izrečeno riječima koje su i apostoli čuli.

After this celestial visitation Jesus sought to know his Father's will and decided to pursue the mortal bestowal to its natural end. This was the significance of the transfiguration to Jesus. To the three apostles it was an event marking the entrance of the Master upon the final phase of his earth career as the Son of God and the Son of Man.

After the formal visitation of Gabriel and the Father Melchizedek, Jesus held informal converse with these, his Sons of ministry, and communed with them concerning the affairs of the universe.

4. THE EPILEPTIC BOY

It was shortly before breakfast time on this Tuesday morning when Jesus and his companions arrived at the apostolic camp. As they drew near, they discerned a considerable crowd gathered around the apostles and soon began to hear the loud words of argument and disputation of this group of about fifty persons, embracing the nine apostles and a gathering equally divided between Jerusalem scribes and believing disciples who had tracked Jesus and his associates in their journey from Magadan.

Although the crowd engaged in numerous arguments, the chief controversy was about a certain citizen of Tiberias who had arrived the preceding day in quest of Jesus. This man, James of Safed, had a son about fourteen years old, an only child, who was severely afflicted with epilepsy. In addition to this nervous malady this lad had become possessed by one of those wandering, mischievous, and rebellious midwayers who were then present on earth and uncontrolled, so that the youth was both epileptic and demon-possessed.

For almost two weeks this anxious father, a minor official of Herod Antipas, had wandered about through the western borders of Philip's domains, seeking Jesus that he might entreat him to cure this afflicted son. And he did not catch up with the apostolic party until about noon of this day when Jesus was up on the mountain with the three apostles.

The nine apostles were much surprised and considerably perturbed when this man, accompanied by almost forty other persons who were looking for Jesus, suddenly came upon them. At the time of the arrival of this group the nine apostles, at least the majority of them, had succumbed to their old temptation -- that of discussing who should be greatest in the coming kingdom; they were busily arguing about the probable positions which would be assigned the individual apostles. They simply could not free themselves entirely from the long-cherished idea of the material mission of the Messiah. And now that Jesus himself had accepted their confession that he was indeed the Deliverer -- at least he had admitted the fact of his divinity -- what was more natural than that, during this period of separation from the Master, they should fall to

Nakon ovog nebeskog viđenja Isus je tražio znanje Očeve volje i odlučio dovesti svoje smrtničko podarenje do njegovog prirodnog svršetka. U ovome počiva značaj Isusovog preobraženja. U pogledu stava trojice apostola, ovaj događaj obilježava Učiteljjev ulazak u završnu fazu svog zemaljskog života u spojenoj ulozi Sina Božjeg i Sina Čovječjeg.

Nakon službenog ukazanja Gabrijele i Oca Melkizedeka, Isus je neslužbeno razgovarao sa svojim Sinovima služiteljima s kojima je raspravljao kozmičke poslove.

4. DJEČAK PADA VIČAR

Bilo je to nedugo prije doručka u utorak ujutro kad su Isus i njegovi prijatelji stigli u apostolski tabor. Kako su počeli prilaziti okupljenima, ugedali su veliku grupu ljudi koja se okupila oko apostola te su uskoro mogli čuti glasne riječi rasprave i svađe koje su dopirale od ove grupe koja je brojala nekih pedeset osoba, uključujući devetoricu apostola i skupinu koja je u jednakom broju uključivala jeruzalemske književnike i učenike-vjernike koji su pratili Isusa i njegove suradnike na njihovom putu prema Magadanu.

Premda je masa bila zaokupljena mnogim raspravama, polemikom je najvećim dijelom dominirao određeni građanin iz Tiberijade koji je stigao u tabor dan prije tražeći Isusa. Ovaj je čovjek, Jakov iz Sadefa, imao petnaestogodišnjeg sina jedinca koji je patio od padavice. Pored ovog nervnog oboljenja mladića je opsjedao određeni odbjegli midvejer -- luralica, smutljivac i pobunjenik -- koji je pripadao brojnoj grupi bića koja su nekoć bila prisutna na zemlji bez nadzora i kontrole, tako da je mladić istovremeno bio epileptičar i opsjednut zlim duhom.

Ovaj je brižni otac, manji službenik Heroda Antipe, gotovo dva tjedna tumačio zapadnim granicama Filipovih domena kako bi našao Isusa i zamolio ga da ozdravi njegovog nesrećnog sina. Nije našao apostolsku grupu sve do podneva uoči dana kad se Isus uspeo na goru s trojicom apostola.

Devetorica apostola su bili jako iznenađeni i prilično uznemireni kad se pred njima pojavio ovaj čovjek u pratnji nekih četrdeset osoba koje su također bile u potrazi za Isusom. U času dolaska ove grupe, devetorica apostola, ako ne svi onda većina od njih, su podlijegli svom starom izazovu -- raspravi o tome koji će među njima biti najveći u nastupajućem kraljevstvu; užurbano su raspravljali o najvjerojatnijim pozicijama koje će biti dodjeljene pojedinim apostolima. Jednostavno se nisu mogli potpuno osloboditi svojih duboko uvriježenih ideja o materijalnoj misiji Mesije. I ovom prilikom, nakon što je sam Isus prihvatio njihovo priznanje da ga smatraju Izručiteljem -- tako što je priznao činjenicu svoje božanstvenosti -- ništa nije moglo biti prirodnije nego da, za vrijeme ovog razdoblja odvojenosti od Učitelja, započnu

talking about those hopes and ambitions which were uppermost in their hearts. And they were engaged in these discussions when James of Safed and his fellow seekers after Jesus came upon them.

Andrew stepped up to greet this father and his son, saying, "Whom do you seek?" Said James: "My good man, I search for your Master. I seek healing for my afflicted son. I would have Jesus cast out this devil that possesses my child." And then the father proceeded to relate to the apostles how his son was so afflicted that he had many times almost lost his life as a result of these malignant seizures.

As the apostles listened, Simon Zelotes and Judas Iscariot stepped into the presence of the father, saying: "We can heal him; you need not wait for the Master's return. We are ambassadors of the kingdom; no longer do we hold these things in secret. Jesus is the Deliverer, and the keys of the kingdom have been delivered to us." By this time Andrew and Thomas were in consultation at one side. Nathaniel and the others looked on in amazement; they were all aghast at the sudden boldness, if not presumption, of Simon and Judas. Then said the father: "If it has been given you to do these works, I pray that you will speak those words which will deliver my child from this bondage." Then Simon stepped forward and, placing his hand on the head of the child, looked directly into his eyes and commanded: "Come out of him, you unclean spirit; in the name of Jesus obey me." But the lad had only a more violent fit, while the scribes mocked the apostles in derision, and the disappointed believers suffered the taunts of these unfriendly critics.

Andrew was deeply chagrined at this ill-advised effort and its dismal failure. He called the apostles aside for conference and prayer. After this season of meditation, feeling keenly the sting of their defeat and sensing the humiliation resting upon all of them, Andrew sought, in a second attempt, to cast out the demon, but only failure crowned his efforts. Andrew frankly confessed defeat and requested the father to remain with them overnight or until Jesus' return, saying: "Perhaps this sort goes not out except by the Master's personal command."

And so, while Jesus was descending the mountain with the exuberant and ecstatic Peter, James, and John, their nine brethren likewise were sleepless in their confusion and downcast humiliation. They were a dejected and chastened group. But James of Safed would not give up. Although they could give him no idea as to when Jesus might return, he decided to stay on until the Master came back.

5. JESUS HEALS THE BOY

As Jesus drew near, the nine apostles were more than relieved to welcome him, and they were greatly encouraged to behold the good cheer and unusual enthusiasm which marked the countenances of

raspravu o nadama i ambicijama koje su tako snažno dominirale njihovim srcima. Bili su zaokupljeni ovim raspravama kad su u tabor stigli Jakov iz Safeda i njegovi pratitelji.

Andrija je smjesta ustao kako bi pozdravio oca i sina, govoreći: "Koga tražite?" Jakov je odgovorio: "Dobri čovječe, tražim tvoga Učitelja. Tražim da ozdravi sina mojega. Dovedoh ga Isusu da izbac i ovog zlog duha što ga opsjeda." Otac je zatim objasnio apostolima da mu je sin bio tako bolestan da je više puta umalo izgubio život kao rezultat ovih zlih napadaja.

Dok su aspotoli slušali njegove riječi, Šimun Revnitelj i Juda Iskariotski su stali pred oca govoreći: "Mi ga možemo ozdraviti; ne moraš čekati na Učiteljev povratak. Mi smo glasnici kraljevstva; ove istine više nisu tajna. Isus je Izručitelj koji nam je dao ključeve kraljevstva." Dok je on tako govorio, Andrija i Tomo su se savjetovali po strani. Natanije i ostali su zaprepašteno promatrali što se događalo pred njihovim očima; svi su bili užasnuti iznenadnom odvažnošću, ako ne drskošću, Šimuna i Jude. Otac je zatim rekao: "Ako vam je data sposobnost da izvršite ovakve radnje, molim vas da kažete riječi koje će izručiti moje dijete od njegove teške bolesti." Šimun je zatim iskoračio, položio ruke na dječakovu glavu, pogledao ga direktno u oči i rekao: "Obraćam se tebi, nečistom duhu, izadi iz njega; poslušaj me u ime Isusovo." Ali kao odgovor na ove riječi, mladić je imao još snažniji napad, dok su književnici izrugivali apostole i dok su razočarani učenici bili primorani podnositi bolne poruge ovih neprijateljski raspoloženih kritika.

Andrija je bio duboko ozlojađen ovim nepromišljenim pokušajem i njegovim nesrećnim neuspjehom. Pozvao je apostole ustranu kako bi se nasamo posavjetovali i pomolili. Nakon kraće meditacije, prepun bola i preplavljen osjećajem poniženja koje ih je sviju snašlo, Andrija je sam pokušao istjerati zlog duha, ali je ponovo doživio neuspjeh. Andrija je iskreno priznao poraz i zamolio oca da ostane s njima preko noći ili do Isusovog povratka, govoreći: "Moguće da se ova vrsta jedino može istjerati Učiteljevim osobnim nalogom."

I tako, dok je Isus silazio niz padine gore u pratnji trojice zanesenih i uzbuđenih apostola -- Petra, Jakova i Ivana -- njihovih devet suradnika nisu mogli spavati od zbunjenosti i poniženja. Bila je to potištena i nijema grupa. Ali Jakov iz Safeda nije želio odustati. Premda mu nisu mogli dati preciznu predstavu o tome kad se Isus trebao vratiti, odlučio je čekati na Isusov povratak.

5. ISUS OZDRAVLJA DJEČAKA

Kako se Isus približavao taboru, devetorica apostola nisu mogli dočekati da ga vide, te su odahnuli od velikog olakšanja kad su vidjeli znake dobrog raspoloženja i neuobičajenog entuzijazma na licima

Peter, James, and John. They all rushed forward to greet Jesus and their three brethren. As they exchanged greetings, the crowd came up, and Jesus asked, "What were you disputing about as we drew near?" But before the disconcerted and humiliated apostles could reply to the Master's question, the anxious father of the afflicted lad stepped forward and, kneeling at Jesus' feet, said: "Master, I have a son, an only child, who is possessed by an evil spirit. Not only does he cry out in terror, foam at the mouth, and fall like a dead person at the time of seizure, but oftentimes this evil spirit which possesses him rends him in convulsions and sometimes has cast him into the water and even into the fire. With much grinding of teeth and as a result of many bruises, my child wastes away. His life is worse than death; his mother and I are of a sad heart and a broken spirit. About noon yesterday, seeking for you, I caught up with your disciples, and while we were waiting, your apostles sought to cast out this demon, but they could not do it. And now, Master, will you do this for us, will you heal my son?"

When Jesus had listened to this recital, he touched the kneeling father and bade him rise while he gave the near-by apostles a searching survey. Then said Jesus to all those who stood before him: "O faithless and perverse generation, how long shall I bear with you? How long shall I be with you? How long ere you learn that the works of faith come not forth at the bidding of doubting unbelief?" And then, pointing to the bewildered father, Jesus said, "Bring hither your son." And when James had brought the lad before Jesus, he asked, "How long has the boy been afflicted in this way?" The father answered, "Since he was a very young child." And as they talked, the youth was seized with a violent attack and fell in their midst, gnashing his teeth and foaming at the mouth. After a succession of violent convulsions he lay there before them as one dead. Now did the father again kneel at Jesus' feet while he implored the Master, saying: "If you can cure him, I beseech you to have compassion on us and deliver us from this affliction." And when Jesus heard these words, he looked down into the father's anxious face, saying: "Question not my Father's power of love, only the sincerity and reach of your faith. All things are possible to him who really believes." And then James of Safed spoke those long-to-be-remembered words of commingled faith and doubt, "Lord, I believe. I pray you help my unbelief."

When Jesus heard these words, he stepped forward and, taking the lad by the hand, said: "I will do this in accordance with my Father's will and in honor of living faith. My son, arise! Come out of him, disobedient spirit, and go not back into him." And placing the hand of the lad in the hand of the father, Jesus said: "Go your way. The Father has granted the desire of your soul." And all who were present, even the enemies of Jesus, were astonished at what they saw.

It was indeed a disillusionment for the three apostles who had so recently enjoyed the spiritual

Petra, Jakova i Ivana. Požuriili su da pozdrave Isusa i svoju braću. Dok su razmjenjivali pozdrave počela im je prilaziti svjetina i Isus je upitao: "O čemu ste razgovarali do smo vam prilazili?" Ali prije nego što su zabrinuti i poniženi apostoli imali priliku odgovoriti na Učiteljevo pitanje, istupio je zabrinuti otac bolesnog dječaka i padajući ničice pred Isusa, rekao: "Učitelju, ja imam sina, jedino dijete, kojeg opsjeda zao duh. Ne samo što vrišti od strave i pjeni na usta, te što leži kao mrtav nakon svakog napada, već ga štoviše ovaj zao duh često tjera u grčeve, te ga baca sad u vatru, sad u vodu. Od škripanja zuba i kao rezultat mnogobrojnih modrica, dijete mi umire pred očima. Život mu je gori od smrti; njegovu majku i mene muči velika tuga i slomljenost duha. Juče oko podneva, tražeći tebe, našao sam tvoje apostole i dok smo te čekali oni su pokušali istjerati zlog duha, ali to nisu uspjeli učiniti. Učitelju, hoćeš li se smilovati i ozdraviti sina mojega?"

Kad je Isus čuo ove riječi, dotakao je oca koji je pao ničice pred njegovim nogama i dajući mu znak da se podigne, radoznalo je pogledao svoje apostole. Isus tada reče svima koji su se okupili pred njim: "O nevjerni i pokvareni naraštaju, dokle ću još morati ostat i s vama? Dokle li vas podnositi? Kada ćete naučiti da djela vjere ne dolaze od sumnjičavosti nevjere?" I zatim, pokazujući prema zbunjenom ocu, Isus reče: "Dovedite sina ovamo." I kad Jakov dovede sina pred Isusa, ovaj ga upita: "Koliko je već mladić bolestan?" Otac odgovori: "Otkako je bio mali dječak." Dok su tako razgovarali, mladića uhvati još jedan siloviti napadaj koji ga obori na zemlju i navede da počne škrgutati zubima i pjeniti na usta. Nakon više nasilnih napadaja, mladić je ostao ležati kao mrtav. Otac ponovo pade ničice pred Isusa dok je preklinjao Učitelja govoreći: "Ako ga možeš ozdraviti, molim te da se smiluješ na nas i da nas izručiš od ove bolesti." Kad je Isus čuo ove riječi, pogledao je u očevo zabrinuto lice, govoreći: "Nemoj sumnjati u moć Očeve ljubavi, već jedino u iskrenost i dalekosežnost tvoje vjere." Jakov iz Safeda ovom prilikom izreče riječi koje su dugo pamćene, nezaboravnu mješavinu vjere i sumnje, "Oče, vjerujem. Pomozi mojoj nevjeri."

Kad je Isus čuo ove riječi, iskoračio je pred njih i uzimajući mladića za ruku, rekao: "Ovo činim u skladu s Očevom voljom i u čast živuće vjere. Ustani, moj sine! Izadi iz njega, neposlušni duhu, i tamo se više ne vraćaj." Stavljajući mladićevu ruku u ruku njegovog oca, Isus reče: "Idi svojim putem. Otac je ispunio želju tvoje duše." I svi su prisutni, uključujući Isusove neprijatelje, bili zaprepasanim ovim što su vidjeli.

Bilo je to uistinu razočaravajuće iskustvo za trojicu apostola koji su prije kratko vremena

ecstasy of the scenes and experiences of the transfiguration, so soon to return to this scene of the defeat and discomfiture of their fellow apostles. But it was ever so with these twelve ambassadors of the kingdom. They never failed to alternate between exaltation and humiliation in their life experiences.

This was a true healing of a double affliction, a physical ailment and a spirit malady. And the lad was permanently cured from that hour. When James had departed with his restored son, Jesus said: "We go now to Caesarea-Philippi; make ready at once." And they were a quiet group as they journeyed southward while the crowd followed on behind.

6. IN CELSUS' GARDEN

They remained overnight with Celsus, and that evening in the garden, after they had eaten and rested, the twelve gathered about Jesus, and Thomas said: "Master, while we who tarried behind still remain ignorant of what transpired up on the mountain, and which so greatly cheered our brethren who were with you, we crave to have you talk with us concerning our defeat and instruct us in these matters, seeing that those things which happened on the mountain cannot be disclosed at this time."

And Jesus answered Thomas, saying: "Everything which your brethren heard on the mountain shall be revealed to you in due season. But I will now show you the cause of your defeat in that which you so unwisely attempted. While your Master and his companions, your brethren, ascended yonder mountain yesterday to seek for a larger knowledge of the Father's will and to ask for a richer endowment of wisdom effectively to do that divine will, you who remained on watch here with instructions to strive to acquire the mind of spiritual insight and to pray with us for a fuller revelation of the Father's will, failed to exercise the faith at your command but, instead, yielded to the temptation and fell into your old evil tendencies to seek for yourselves preferred places in the kingdom of heaven -- the material and temporal kingdom which you persist in contemplating. And you cling to these erroneous concepts in spite of the reiterated declaration that my kingdom is not of this world.

"No sooner does your faith grasp the identity of the Son of Man than your selfish desire for worldly preferment creeps back upon you, and you fall to discussing among yourselves as to who should be greatest in the kingdom of heaven, a kingdom which, as you persist in conceiving it, does not exist, nor ever shall. Have not I told you that he who would be greatest in the kingdom of my Father's spiritual brotherhood must become little in his own eyes and thus become the server of his brethren? Spiritual greatness consists in an understanding love that is Godlike and not in an enjoyment of the exercise of material power for the exaltation of self. In what you attempted, in which you so completely failed, your purpose was not pure. Your

uživali duhovni zanos doživljaja i iskustava preobraženja, koji su se nedugo nakon toga vratili na scenu poraza i poniženja svojih prijatelja apostola. Ali ovo je uvijek bio slučaj s ovom dvanaestoricom apostola kraljevstva. U njihovim su se životnim iskustvima uvijek smjenjivali zanos i poniženje.

Bio je to slučaj dvostrukog ozdravljenja, fizičke bolesti i duhovnog oboljenja. Mladić je ovom prilikom iscjeljen do kraja života. Kad ih je Jakov napustio sa svojim ozdravljenim sinom, Isus je rekao: "Idemo u Cezareju Filipovu; odmah se počnite spremati." I bez riječi su krenuli prema jugu dok ih je svjetina pratila pri putovanju.

5. U VRTU CELZIJA

Proveli su noć u domu Celzija i dok su bili u vrtu, nakon večernjeg objeda i odmora, dvanaestorica su se ukupili oko Isusa kad Tomo reče: "Učitelju, dok mi koji smo ostali u taboru još uvijek ne znamo što se odigralo u gori i što je tako oduševilo našu braću koja su bila s tobom, molimo te da nam objasniš razloge našeg poraza i da nam objasniš sve što se dogodilo, kako vidimo da u ovom času ne možemo raspravljati događaje koji su se odigrali na gori."

Isus je odgovorio na Tomino pitanje slijedećim riječima: "Sve što su tvoja braća čula na gori bit će vam obznanjeno u prvo vrijeme. A ja ću vam ovom prilikom ukazati na razloge neuspjeha onoga što ste tako nerazumno pokušali učiniti. Dok su se vaš Učitelj i njegovi pratitelji jučer uspinjali ovom gorom kako bi tražili veće znanje Očeve volje i bogatije obdarenje mudrosti kojom će djelotvornije izvršiti ovu volju, vi koji ste ostali u taboru s uputom da tražite da vam se da um duhovnog uvida i da zajednički molite za punije otkrivenje Očeve volje, niste slijedili vlastitu vjeru koja je spremno čekala na vaše upute, nego ste podlijegli starom iskušenju i svojim starim zlim tendencijama da tražite počasna mjesta u nebeskom kraljevstvu – materijalnom i privremenom kraljevstvu o kojem ne prestajete razmišljati. I vi se držite ovih neispravnih ideja unatoč tome što sam vam toliko puta rekao da moje kraljevstvo nije od ovoga svijeta.

"Tek što je što vaša vjera imala priliku shvatiti identitet Sina Čovječjeg, vratila vam se vaša stara želja za počastima ovoga svijeta i ponovo ste podlijegli staroj navici raspravljanja među sobom tko će biti najveći u nebeskom kraljevstvu, kraljevstvu koje, onakvo kakvim ga vi zamišljate, ne postoji niti će ikada postojati. Zar vam nisam rekao da tko želi biti prvi u kraljevstvu bratstva moga Oca mora postati mali u svojim vlastitim očima i sluga svojim bližnjima? Duhovna veličina počiva u spoznaji Božanske ljubavi, a ne u ugodnom korištenju materijalne moći u cilju samovelicanja. U onome što ste pokušali učiniti i pri čemu ste doživjeli tako potpun neuspjeh, niste imali čiste namjere. Niste imali božanski motiv. Niste imali

motive was not divine. Your ideal was not spiritual. Your ambition was not altruistic. Your procedure was not based on love, and your goal of attainment was not the will of the Father in heaven.

"How long will it take you to learn that you cannot time-shorten the course of established natural phenomena except when such things are in accordance with the Father's will? nor can you do spiritual work in the absence of spiritual power. And you can do neither of these, even when their potential is present, without the existence of that third and essential human factor, the personal experience of the possession of living faith. Must you always have material manifestations as an attraction for the spiritual realities of the kingdom? Can you not grasp the spirit significance of my mission without the visible exhibition of unusual works? When can you be depended upon to adhere to the higher and spiritual realities of the kingdom regardless of the outward appearance of all material manifestations?"

When Jesus had thus spoken to the twelve, he added: "And now go to your rest, for on the morrow we return to Magadan and there take counsel concerning our mission to the cities and villages of the Decapolis. And in the conclusion of this day's experience, let me declare to each of you that which I spoke to your brethren on the mountain, and let these words find a deep lodgment in your hearts: The Son of Man now enters upon the last phase of the bestowal. We are about to begin those labors which shall presently lead to the great and final testing of your faith and devotion when I shall be delivered into the hands of the men who seek my destruction. And remember what I am saying to you: The Son of Man will be put to death, but he shall rise again."

They retired for the night, sorrowful. They were bewildered; they could not comprehend these words. And while they were afraid to ask aught concerning what he had said, they did recall all of it subsequent to his resurrection.

7. PETER'S PROTEST

Early this Wednesday morning Jesus and the twelve departed from Caesarea-Philippi for Magadan Park near Bethsaida-Julias. The apostles had slept very little that night; so they were up early and ready to go. Even the stolid Alpheus twins had been shocked by this talk about the death of Jesus. As they journeyed south, just beyond the Waters of Merom they came to the Damascus road, and desiring to avoid the scribes and others whom Jesus knew would presently be coming along after them, he directed that they go on to Capernaum by the Damascus road which passes through Galilee. And he did this because he knew that those who followed after him would go on down over the east Jordan road since they reckoned that Jesus and the apostles would fear to pass through the territory of Herod Antipas. Jesus sought to elude his critics and the crowd which followed him that he might be alone with his apostles this day.

duhovni ideal. Niste imali altruističku ambiciju. Vaš postupak nije bio utemeljen na ljubavi i cilj vašeg postignuća nije bio izvršenje volje Nebeskog oca.

"Kada ćete naučiti da ne možete prekratiti vrijeme pri normalnom tijeku prirodnih pojava, izuzev ako se tako nešto odvija u skladu s Očevom voljom? Niti možete vršiti duhovni rad bez duhovne moći. A povrh svega ne možete učiniti ni jedno ni drugo, ni u prisutnosti njihovog potencijala, ako ne postoji taj treći i bitni ljudski faktor, osobno iskustvo posjedovanja živuće vjere. Morate li uvijek koristiti materijalne dokaze kako bi privukli ljude k duhovnim stvarnostima kraljevstva? Zar ne možete shvatiti ulogu duha moje misije bez vidljivih ispoljenja nesvakidašnjih djela? Kad ću se moći osloniti na vas u pogledu odanosti višim i duhovnim stvarnostima kraljevstva unatoč svim spoljašnjim materijalnim manifestacijama?"

Kad je Isus završio s ovim govorom, dodao je: "Idite sada na počinak jer sutra idemu u Magadan kako bi se posavjetovali u vezi misije po gradovima i selima Dekapolisa. I kao zaključak današnjem iskustvu, kažem vam svima ono što sam rekao vašoj braći na gori i neka ove riječi uđu duboko u vaša srca: Sin Čovječji ovom prilikom ulazi u posljednju fazu svog podarenja. Upravo se spremamo započeti s radovima koji će s vremenom voditi do posljednje velike kušnje vaše vjere i odanosti kad uđem izručen u ruke ljudi koji traže moje uništenje. I sjetite se onoga što sam vam rekao: Sin Čovječji će biti predan u ruke ljudima i oni će ga ubiti, ali on će ponovo uskrsnuti."

Puni bola, povukli su se na počinak. Bili su zbunjeni; nisu mogli shvatiti ove riječi. I dok su se bojali bilo što upitati u vezi onoga što je upravo rekao, sjetili su se ovih Isusovih riječi nakon njegovog uskrsnuća.

7. PETROV PROTEST

Rano u srijedu ujutro Isus se sa dvanaesticom uputio iz Cezareje Filipove prema magadanskom parku u blizini Betsaide Julija. Apostoli su slabo spavali; tako su ujutro rano bili spremni na pokret. Štoviše su i flegmatični Alfejevi blizanci bili šokirani ovim govorom o Isusovoj smrti. Dok su putovali prema jugu, neposredno prije meromskih voda stigli su do puta koji je vodio prema Damasku i kako su željeli izbjeći književnike i druge za koje je Isus znao da će doći za njima, odlučio je poći prema Kafarnaumu putem za Damask koji je prolazio kroz Galileju. I tako je učinio zato što je znao da će njegovi neprijatelji ići istočnim jordanskim putem kako su smatrali da su se Isus i njegovi apostoli bojali proći domenama Heroda Antipe. Isus je nastojao izbeći svoje neprijatelje i svjetinu koja ih je pratila kako bi mogao biti nasamo sa svojim apostolima.

They traveled on through Galilee until well past the time for their lunch, when they stopped in the shade to refresh themselves. And after they had partaken of food, Andrew, speaking to Jesus, said: "Master, my brethren do not comprehend your deep sayings. We have come fully to believe that you are the Son of God, and now we hear these strange words about leaving us, about dying. We do not understand your teaching. Are you speaking to us in parables? We pray you to speak to us directly and in undisguised form."

In answer to Andrew, Jesus said: "My brethren, it is because you have confessed that I am the Son of God that I am constrained to begin to unfold to you the truth about the end of the bestowal of the Son of Man on earth. You insist on clinging to the belief that I am the Messiah, and you will not abandon the idea that the Messiah must sit upon a throne in Jerusalem; wherefore do I persist in telling you that the Son of Man must presently go to Jerusalem, suffer many things, be rejected by the scribes, the elders, and the chief priests, and after all this be killed and raised from the dead. And I speak not a parable to you; I speak the truth to you that you may be prepared for these events when they suddenly come upon us." And while he was yet speaking, Simon Peter, rushing impetuously toward him, laid his hand upon the Master's shoulder and said: "Master, be it far from us to contend with you, but I declare that these things shall never happen to you."

Peter spoke thus because he loved Jesus; but the Master's human nature recognized in these words of well-meant affection the subtle suggestion of temptation that he change his policy of pursuing to the end his earth bestowal in accordance with the will of his Paradise Father. And it was because he detected the danger of permitting the suggestions of even his affectionate and loyal friends to dissuade him, that he turned upon Peter and the other apostles, saying: "Get you behind me. You savor of the spirit of the adversary, the tempter. When you talk in this manner, you are not on my side but rather on the side of our enemy. In this way do you make your love for me a stumbling block to my doing the Father's will. Mind not the ways of men but rather the will of God."

After they had recovered from the first shock of Jesus' stinging rebuke, and before they resumed their journey, the Master spoke further: "If any man would come after me, let him disregard himself, take up his responsibilities daily, and follow me. For whosoever would save his life selfishly, shall lose it, but whosoever loses his life for my sake and the gospel's, shall save it. What does it profit a man to gain the whole world and lose his own soul? What would a man give in exchange for eternal life? Be not ashamed of me and my words in this sinful and hypocritical generation, even as I will not be ashamed to acknowledge you when in glory I appear before my Father in the presence of all the celestial hosts. Nevertheless, many of you

Putovali su Galilejom sve dok nije dobro odmaklo vrijeme za ručak, kad su zastali u sjeni da se osvježe. Nakon objeda, Andrija se obratio Isusu slijedećim riječima: "Učitelju, ja i moja braća ne razumijemo duboko značenje onoga što govoriš. Bili smo spremni čvrsto vjerovati da si ti Sin Čovječji, a sada nam govoriš ove čudne riječi o svome odlasku, svojoj smrti. Ne razumijemo ova učenja. Zar nam govoriš u slikama? Molimo te da nam govoriš u konkretnom i jasnom jeziku."

Kao odgovor na Andrijino pitanje, Isus reče: "Moj brate, nakon što ste priznali kako vjerujete da sam Sin Božji, to me vaše priznanje navodi da počnem ozbananjivati istinu o svršetku zemaljske misije darivanja Sina Čovječjeg. Vi se uporno držite vjerovanja u moje mesijanstvo i nećete odustati od ideje da Mesija mora sjesti na prestolje u Jeruzalemu; stoga vam uporno govorim da Sin Čovječji mora otići u Jeruzalem, gdje će patiti mnoge nevolje i gdje će ga odbaciti književnici, starješine i glavni svećenici koji će ga ubiti, nakon čega će uskrsnuti od mrtvih. I ne govorim vam u slikama; govorim vam istinu kako bi se mogli spremati za događaje koji će vas nenadano snaći." I dok je još govorio, Šimun Petar iznenada poleti prema njemu i stavljajući ruku na njegovo rame reče: "Učitelju, ne mislim se s tobom prepirati, ali takvo se što tebi ne smije dogoditi."

Petar je ovo rekao zato što je volio Isusa; ali Učiteljeva je ljudska priroda prepoznala u ovim riječima dobronamjerne ljubavi pritajenu sugestiju, pokušaj da ga se navede na iskušenje da promijeni plan dovršenja svoje zemaljske misije u skladu s voljom svog Nebeskog Oca. I upravo zato što je prepoznao opasnost koja je vrijebala od iskušenja da dopusti sugestijama svojih suosjećajnih i odanih prijatelja da ga nagovore na promjenu plana, Isus se okrenuo prema Petru i drugim apostolima govoreći: "Idi mi s očiju! Ti s duhom neprijatelja, sotone. Kad ovako govoriš nisi na mojoj strani već si na strani našeg neprijatelja. Na ovaj način pretvaraš svoju ljubav prema meni u kamen spoticanja na putu izvršenja Očeve volje. Ne obaziri se na puteve čovječje, već na volju Božju."

Dok su se još oporavljali od prvog iznenađenja izazvanog Isusovom oštrom opomenom i prije nego što će nastaviti s putovanjem, Učitelj dalje reče: "Ako, dakle, tko želi ići za mnom, neka se odreće samoga sebe, neka prihvati svoje dužnosti onako kako mu se ukažu i neka me slijedi. Tko, naime, hoće sačuvati svoj život, izgubit će ga, ali tko izgubi život svoj radi mene i Radosne vijesti, spasit će ga. Što, dakle, koristi čovjeku ako dobije cijeli svijet, a izgubi svoju dušu? Što li može dati čovjek kao otkupninu za svoj vječni život? Nemojte se postidjeti mene i mojih riječi pred ovim grešnim i licemjernim naraštajem, kao što se ni Sin neće postidjeti vas kad dođe u slavu svoga Oca sa svetim anđelima. Zaista, kažem vam, ima nekih ovdje

now standing before me shall not taste death till you see this kingdom of God come with power."

And thus did Jesus make plain to the twelve the painful and conflicting path which they must tread if they would follow him. What a shock these words were to these Galilean fishermen who persisted in dreaming of an earthly kingdom with positions of honor for themselves! But their loyal hearts were stirred by this courageous appeal, and not one of them was minded to forsake him. Jesus was not sending them alone into the conflict; he was leading them. He asked only that they bravely follow.

Slowly the twelve were grasping the idea that Jesus was telling them something about the possibility of his dying. They only vaguely comprehended what he said about his death, while his statement about rising from the dead utterly failed to register in their minds. As the days passed, Peter, James, and John, recalling their experience upon the mount of the transfiguration, arrived at a fuller understanding of certain of these matters.

In all the association of the twelve with their Master, only a few times did they see that flashing eye and hear such swift words of rebuke as were administered to Peter and the rest of them on this occasion. Jesus had always been patient with their human shortcomings, but not so when faced by an impending threat against the program of implicitly carrying out his Father's will regarding the remainder of his earth career. The apostles were literally stunned; they were amazed and horrified. They could not find words to express their sorrow. Slowly they began to realize what the Master must endure, and that they must go through these experiences with him, but they did not awaken to the reality of these coming events until long after these early hints of the impending tragedy of his latter days.

In silence Jesus and the twelve started for their camp at Magadan Park, going by way of Capernaum. As the afternoon wore on, though they did not converse with Jesus, they talked much among themselves while Andrew talked with the Master.

8. AT PETER'S HOUSE

Entering Capernaum at twilight, they went by unfrequented thoroughfares directly to the home of Simon Peter for their evening meal. While David Zebedee made ready to take them across the lake, they lingered at Simon's house, and Jesus, looking up at Peter and the other apostles, asked: "As you walked along together this afternoon, what was it that you talked about so earnestly among yourselves?" The apostles held their peace because many of them had continued the discussion begun at Mount Hermon as to what positions they were to have in the coming kingdom; who should be the greatest, and so on. Jesus, knowing what it was that occupied their thoughts that

nekih nazočnih koji neće umrjeti dok ne vide kraljevstvo Božje koje je došlo sa silom."

Isus je na način jasno obznanio dvanestorici trnovitost i konflikt puta kojim moraju proći ako žele ići za njim. Kakav su šok izazvale ove riječi u umovima ovih galilejskih ribara koji su neprestano sanjari o zemaljskom kraljevstvu u kojem su se nadali da će dobiti časne pozicije. Ali njihova su odana srca uzdrhtala pred ovim hrabrim riječima i ni jedan ga se nije spremio odreći. Isus ih nije slao same u borbu; on ih je vodio. Jedino je tražio da ga oni hrabro slijede.

Dvanaestorica su polako spoznavali ideju onoga što im je Isus govorio o svojoj mogućoj smrti. Jedino su nejasno shvaćali riječi kojima je navješćivao da će umrijeti, dok se riječi o podizanju od mrtvih štoviše nisu ni registrovale u njihovim umovima. Iz dana u dan, Petar, Jakov i Ivan, koji su mogli prizvati u sjećanje događaje na gori preobraženja, su na osnovu toga mogli steći punije razumijevanje ovih pitanja.

Prilikom cjelokupnog kontakta dvanestorice sa svojim Učiteljem, jedino su nekoliko puta imali priliku vidjeti taj sjaj u očima i čuti tako oštru opomenu kakvu je Isus uputio Petru i ostalima ovom prilikom. Dok se Isus uvijek strpljivo nosio s njihovim ljudskim manama, ovo nije bio slučaj u pogledu prijetnje koja je ispoljena prema jasnom i nesmetanom izvršenju Očeve volje u pogađu njegovog zemaljskog puta. Apostoli su bili doslovno zabezeknuti; bili su zadivljeni i užasnuti. Nisu mogli naći riječi kojima će izraziti svoju tugu. Polako su počeli shvaćati to što je Učitelj trebao podnijeti i da su oni morali biti uz njega prilikom ovog iskustva, ali se nisu suočili sa stvarnošću ovih predstojećih događaja dugo nakon ovih ranih najava tragedije koja ih je čekala.

Bez riječi, Isus i dvanestorica krenuše prema magadanskom parku idući preko Kafarnauma. Tijekom poslijepodneve, premda nisu govorili s Isusom, dosta su raspravljali među sobom dok je Andrija govorio s Učiteljem.

8. U PETROVOJ KUĆI

Nakon što su predveče ušli u Kafarnaum, išli su stazama kojima se rjeđe ide direktno prema domu Šimuna Petra gdje ih je čekao večernji objed. Dok se Dav Zebedejev spremio da ih preveze na drugu stranu jezera, zadržali su se u Šimonovoj kući gdje je Isus, gledajući Petra i ostale apostole rekao: "Dok smo danas zajedno putovali, o čemu ste putem raspravljali?" Apostoli su šutjeli jer su mnogi od njih nastavili raspravu međusobno koju su započeli na Hermonskoj gori, vezano uz pozicije koje su trebali imati u nastupajućem kraljevstvu; tko će biti najveći, i tako dalje. Isus, koji je znao to što je okupiralo misli

day, beckoned to one of Peter's little ones and, setting the child down among them, said: "Verily, verily, I say to you, except you turn about and become more like this child, you will make little progress in the kingdom of heaven. Whosoever shall humble himself and become as this little one, the same shall become greatest in the kingdom of heaven. And whoso receives such a little one receives me. And they who receive me receive also Him who sent me. If you would be first in the kingdom, seek to minister these good truths to your brethren in the flesh. But whosoever causes one of these little ones to stumble, it would be better for him if a millstone were hanged about his neck and he were cast into the sea. If the things you do with your hands, or the things you see with your eyes give offense in the progress of the kingdom, sacrifice these cherished idols, for it is better to enter the kingdom minus many of the beloved things of life rather than to cling to these idols and find yourself shut out of the kingdom. But most of all, see that you despise not one of these little ones, for their angels do always behold the faces of the heavenly hosts."

When Jesus had finished speaking, they entered the boat and sailed across to Magadan.

njegovih apostola, pokaza na jedno od Petrove djece i uzimajući malo dijete postavi ga među njih te ga zagrlji i reče im: "Zaista, kažem vam, ako ponovo ne postanete kao mala djeca, sigurno nećete uznapredovati u nebeskom kraljevstvu. Najveći je u kraljevstvu onaj koji se ponizi i koji postane kao ovo malo dijete. A tko primi radi mene jedno od ovih malenih, mene prima. A tko mene primi, ne prima toliko mene, nego više onoga koji je mene poslao. Tko god hoće biti prvi u kraljevstvu, neka prvo donese ove dobre istine svojoj zemaljskoj braći. Ali tko god navede na grijeh jednoga od ovih malenih, bolje bi mu bilo da mu je mlinski kamen o vratu i da je bačen u more. Ako te ono što stvaraš svojim rukama ili ono što vidiš svojim očima navede na grijeh, bolje ti je da žrtvuješ ove dragocjene idole, jer je bolje ući u kraljevstvo bez mnogih ovakvih voljenih stvari u životu, nego što je držati se ovih idola a naći zatvorena vrata kraljevstva. Ali prije svega, pazite da ne prezrete ni jednoga od ovih malenih, jer anđeli njihovi na nebesima neprestano gledaju lice Oca moga nebeskog."

Kad je Isus završio s ovim riječima, ukrkali su se na brod i otputovali prema Magadanu.