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FURTHER DISCUSSIONS WITH RODAN

ON SUNDAY, September 25, A.D. 29, the apostles and the evangelists assembled at Magadan. After a long conference that evening with his associates, Jesus surprised all by announcing that early the next day he and the twelve apostles would start for Jerusalem to attend the feast of tabernacles. He directed that the evangelists visit the believers in Galilee, and that the women's corps return for a while to Bethsaida.

When the hour came to leave for Jerusalem, Nathaniel and Thomas were still in the midst of their discussions with Rodan of Alexandria, and they secured the Master's permission to remain at Magadan for a few days. And so, while Jesus and the ten were on their way to Jerusalem, Nathaniel and Thomas were engaged in earnest debate with Rodan. The week prior, in which Rodan had expounded his philosophy, Thomas and Nathaniel had alternated in presenting the gospel of the kingdom to the Greek philosopher. Rodan discovered that he had been well instructed in Jesus' teachings by one of the former apostles of John the Baptist who had been his teacher at Alexandria.

1. THE PERSONALITY OF GOD

There was one matter on which Rodan and the two apostles did not see alike, and that was the personality of God. Rodan readily accepted all that was presented to him regarding the attributes of God, but he contended that the Father in heaven is not, cannot be, a person as man conceives personality. While the apostles found themselves in difficulty trying to prove that God is a person, Rodan found it still more difficult to prove he is not a person.

Rodan contended that the fact of personality consists in the coexistent fact of full and mutual communication between beings of equality, beings who are capable of sympathetic understanding. Said Rodan: "In order to be a person, God must have symbols of spirit communication which would enable him to become fully understood by those who make contact with him. But since God is infinite and eternal, the Creator of all other beings, it follows that, as regards beings of equality, God is alone in the universe. There are none equal to him; there are none with whom he can communicate as an equal. God indeed may be the source of all personality, but as such he is transcendent to personality, even as the Creator is above and beyond the creature."

This contention greatly troubled Thomas and Nathaniel, and they had asked Jesus to come to their rescue, but the Master refused to enter into their discussions. He did say to Thomas: "It matters little what idea of the Father you may entertain as long as

POGLAVLJE 161
DALJE RASPRAVE S RODANOM

U NEDJELJU, 25-tog rujna 29. godine NE, apostoli i evangelisti su se okupili u Magadanu. Nakon dugog vijećanja sa svojim prijateljima, Isus je te večeri sviju iznenadio objavivši kako će izjutra narednog dana, u pratnji dvanaestorice apostola, krenuti prema Jeruzalemu kako bi učestvao u blagdanu sjenica. Odredio je da evangelisti posjete vjernike u Galileji i da se zbor žena za izvjesno vrijeme vrati u Betsaidu.

Kad je došlo vrijeme da pođu u Jerusalem, Natanije i Tomo su još uvijek bili u jeku rasprave s Rodanom od Aleksandrije, te su stoga dobili Učiteljevu dozvolu da se zadrže u Magadanu na par dana. I tako, dok su Isus i deseterica bili na putu za Jerusalem, Natanije i Tomo su bili zaokupljeni žustrom raspravom s Rodanom. Prijašnjeg tjedna, dok im je Rodan tumačio svoju filozofiju, Tomo i Natanije su ovom Grčkom filozofu naizmjenice predstavljali evanđelje kraljevstva. Rodan je otkrio da je već bio prilično dobro upućen u Isusova učenja, kako ga je negdašnji apostol Ivana Krstitelja poučavao u Aleksandriji.

1. BOŽJA LIČNOST

U jednom se predmetu Rodan i dvojica apostola nisu slagali--u pogledu učenja o Božjoj ličnosti. Rodan je spremno prihvatio sve što je čuo u vezi Božjih svojstava, ali je tvrdio da Nebeski Otac nije i ne može biti osoba u onom smislu u kom čovjek shvaća ličnost. Dok je apostolima bilo teško dokazati da je Bog osoba, Rodanu je bilo još teže dokazati da on to nije.

Rodan je tvrdio da činjenica ličnosti povlači drugu činjenicu: postojanje pune i uzajamne komunikacije između jednakih bića koja su u stanju suosjećajno se razumjeti. Rodan je rekao: "Da bi bio osoba, Bog mora imati simbole kojima će komunicirati duh, kako bi ga oni s kojima stupa u kontakt mogli potpuno razumjeti. Ali kako je Bog beskonačan i vječan, Stvoritelj svih drugih bića, odatle slijedi da mu ni jedno biće u svemiru nije ravno. Ne postoji nitko tko bi mu bio jednak; ne postoji nitko s kim bi Bog mogao komunicirati kao sa sebi ravnim. Bog zaista može biti izvor sve ličnosti, ali kao takav, on je transcendentan u odnosu na ličnost, čak kao što je Stvoritelj iznad i izvan stvorenog bića."

Ovaj spor je zadao mnogo muke Tomi i Nataniju i oni su zamolili Isusa da im pritekne u pomoć, ali Učitelj je odbio uključiti se u njihove rasprave. Međutim, on je rekao Tomi, "Ukoliko ste duhovno upoznati s idealom Očeve beskonačne i

you are spiritually acquainted with the ideal of his infinite and eternal nature."

Thomas contended that God does communicate with man, and therefore that the Father is a person, even within the definition of Rodan. This the Greek rejected on the ground that God does not reveal himself personally; that he is still a mystery. Then Nathaniel appealed to his own personal experience with God, and that Rodan allowed, affirming that he had recently had similar experiences, but these experiences, he contended, proved only the reality of God, not his personality.

By Monday night Thomas gave up. But by Tuesday night Nathaniel had won Rodan to believe in the personality of the Father, and he effected this change in the Greek's views by the following steps of reasoning:

1. The Father in Paradise does enjoy equality of communication with at least two other beings who are fully equal to himself and wholly like himself--the Eternal Son and the Infinite Spirit. In view of the doctrine of the Trinity, the Greek was compelled to concede the personality possibility of the Universal Father. (It was the later consideration of these discussions which led to the enlarged conception of the Trinity in the minds of the twelve apostles. Of course, it was the general belief that Jesus was the Eternal Son.)

2. Since Jesus was equal with the Father, and since this Son had achieved the manifestation of personality to his earth children, such a phenomenon constituted proof of the fact, and demonstration of the possibility, of the possession of personality by all three of the Godheads and forever settled the question regarding the ability of God to communicate with man and the possibility of man's communicating with God.

3. That Jesus was on terms of mutual association and perfect communication with man; that Jesus was the Son of God. That the relation of Son and Father presupposes equality of communication and mutuality of sympathetic understanding; that Jesus and the Father were one. That Jesus maintained at one and the same time understanding communication with both God and man, and that, since both God and man comprehended the meaning of the symbols of Jesus' communication, both God and man possessed the attributes of personality in so far as the requirements of the ability of intercommunication were concerned. That the personality of Jesus demonstrated the personality of God, while it proved conclusively the presence of God in man. That two things which are related to the same thing are related to each other.

4. That personality represents man's highest concept of human reality and divine values; that God

vječne prirode, malo je važno kakvim ga idejno držite."

Tomo je tvrdio da Bog odista komunicira s čovjekom, te da je stoga, sukladno Rodanovoj definiciji, Bog osoba. Grk je odbio ovu tvrdnju na temelju toga što Bog sebe ne obznanjuje osobno, što je on i dalje tajnovit. Zatim, Natanije se pozvao na svoj lični doživljaj s Bogom, što je Rodan dopustio, potvrdivši da je i sam nedavno imao slično iskustvo, ali takva iskustva, on je tvrdio, dokazuju jedino stvarnost Boga, ali ne i njegovu ličnost.

U ponedjeljak ujutro, Tomo je odustao. Ali prije utorka uveče, Natanije je uspio pridobiti Rodana da povjeruje u Očevu ličnost, te ga je sljedećim argumentima uspio navesti da promijeni svoja gledišta:

1. Nebeski Otac održava komunikaciju sa sebi ravnim osobama u vidu odnosa s najmanje dva druga bića koja su mu potpuno ravna i u cjelosti jednaka--Vječnim Sinom i Beskonačnim Duhom. Razmotrivši doktrinu Trojstva, Grk je bio prisiljen priznati mogućnost postojanja ličnosti Oca Svih. (Kasnije, nakon što su razmotrili ove rasprave, dvanaestorica apostola su bili u stanju u vlastitim umovima bolje razumjeti koncept Trojstva. Naravno, preovladavalo je vjerovanje da je Isus bio Vječni Sin.)

2. Pošto je Isus bio jednak Ocu i pošto je ovaj Sin dostigao ispoljenje ličnosti svojoj zemaljskoj djeci, ova pojava je dokazivala činjenicu i pokazivala mogućnost da su sva tri člana Trojstva posjedovala ličnost, te je jednom za svagda riješila pitanje u vezi Božje sposobnosti da komunicira s čovjekom i čovjekove mogućnosti da komunicira s Bogom.

3. To što je Isus imao sposobnost da uzajamno saobraća i savršeno komunicira s čovjekom; to što je Isus bio Sin Božji. To što odnos između Sina i Oca podrazumijeva da između njih postoji jednoznačna komunikacija i uzajamna suosjećajnost i razumijevanje; to što su Isus i Otac jedno. To što je Isus ujedno održavao razumljivu komunikaciju s Bogom i s čovjekom, i što su, kako su i čovjek i Bog shvaćali značenje simbola koje je Isus koristio pri komunikaciji, i Bog i čovjek posjedovali svojstva ličnosti ukoliko se to odnosilo na zahtjeve za sposobnošću uzajamnog komuniciranja. To što je Isusova ličnost bila predočenje Božje ličnosti, dok je isto tako pružala čvrst dokaz Božjeg prisustva u čovjeku. To što su dvije stvari koje su u odnosu s trećom stvari također u uzajamnom odnosu.

4. To što ličnost predstavlja čovjekov najviši koncept ljudske stvarnosti i božanskih vrijednosti; to

also represents man's highest concept of divine reality and infinite values; therefore, that God must be a divine and infinite personality, a personality in reality although infinitely and eternally transcending man's concept and definition of personality, but nevertheless always and universally a personality.

5. That God must be a personality since he is the Creator of all personality and the destiny of all personality. Rodan had been tremendously influenced by the teaching of Jesus, "Be you therefore perfect, even as your Father in heaven is perfect."

6. When Rodan heard these arguments, he said: "I am convinced. I will confess God as a person if you will permit me to qualify my confession of such a belief by attaching to the meaning of personality a group of extended values, such as superhuman, transcendent, supreme, infinite, eternal, final, and universal. I am now convinced that, while God must be infinitely more than a personality, he cannot be anything less. I am satisfied to end the argument and to accept Jesus as the personal revelation of the Father and the satisfaction of all unsatisfied factors in logic, reason, and philosophy."

2. THE DIVINE NATURE OF JESUS

Since Nathaniel and Thomas had so fully approved Rodan's views of the gospel of the kingdom, there remained only one more point to consider, the teaching dealing with the divine nature of Jesus, a doctrine only so recently publicly announced. Nathaniel and Thomas jointly presented their views of the divine nature of the Master, and the following narrative is a condensed, rearranged, and restated presentation of their teaching:

1. Jesus has admitted his divinity, and we believe him. Many remarkable things have happened in connection with his ministry which we can understand only by believing that he is the Son of God as well as the Son of Man.

2. His life association with us exemplifies the ideal of human friendship; only a divine being could possibly be such a human friend. He is the most truly unselfish person we have ever known. He is the friend even of sinners; he dares to love his enemies. He is very loyal to us. While he does not hesitate to reprove us, it is plain to all that he truly loves us. The better you know him, the more you will love him. You will be charmed by his unswerving devotion. Through all these years of our failure to comprehend his mission, he has been a faithful friend. While he makes no use of flattery, he does treat us all with equal kindness; he is invariably tender and compassionate. He has shared his life and everything else with us. We are a happy community; we share all things in common. We do not

što Bog isto tako predstavlja čovjekov najviši koncept božanske stvarnosti i beskonačnih vrijednosti; stoga, zaključili su, Bog mora biti božanska i beskonačna ličnost i premda ova ličnost beskonačno i vječno nadilazi čovjekov koncept i definiciju ličnosti, ona u stvarnosti svejedno uvijek i univerzalno jeste ličnost.

5. To što Bog mora biti ličnost, pošto je on Stvoritelj sve ličnosti i sudbina sve ličnosti. Rodan je bio pod snažnim dojmom Isusovog učenja, "Budite dakle savršeni kao što je savršen Otac vaš nebeski."

6. Kad je čuo ova obrazloženja, Rodan je rekao: "Uvjerili ste me. Priznat ću Boga kao osobu pod jednim uvjetom: ako mi dozvolite da mnijenju ličnosti dodam grupu proširenih vrijednosti kao što su: nadljudska, transcendentna, uzvišena, beskonačna, vječna, vrhunska i univerzalna. Konačno sam uvjeren da, dok Bog mora biti beskonačno mnogo više nego ličnost, on ne može biti ništa manje. Zelim okončati ovu raspravu i prihvatiti Isusa kao lično otkrivenje Oca i zadovoljenje svih nezadovoljenih činilaca logike, rasuđivanja i filozofije."

2. ISUSOVA BOŽANSKA PRIRODA

Pošto su Natanije i Tomo tako potpuno odobrili Rodanova gledišta u vezi evanđelja kraljevstva, trebali su razmotriti još samo jedno pitanje, učenje o Isusovoj božanskoj prirodi, doktrinu koja je tek odskora bila javno obznanjena. Natanije i Tomo su zajednički iznijeli svoje poglede o Učiteljevoj božanskoj prirodi i slijedeće učenje predstavlja njihova gledišta u sažetom, preuređenom i preformuliranom obliku:

1. Isus je priznao svoju božanstvenost i mi mu vjerujemo. Mnoge izvanredne stvari su se desile u vezi s njegovom službom i mi ih možemo razumjeti jedino ako vjerujemo da je on Sin Božji kao i Sin Čovječji.

2. Njegov život koji provodi s nama predstavlja ideal ljudskog prijateljstva; jedino božansko biće može biti takav ljudski prijatelj. On je najnesebičnija osoba koju smo ikad sreli. On je prijatelj čak i s grešnicima; on se usuđuje voljeti svoje neprijatelje. On nam je vrlo odan. Iako ne oklijeva da nas pokudi, svima nam je jasno da nas iskreno voli. Što ga bolje čovjek zna, to ga više voli. Sam ćeš biti očaran njegovom nepokolebljivom odanošću. Kroz sve ove godine koje nismo bili u stanju shvatiti njegovu misiju, on nam je bio i ostao odani prijatelj. Iako se ne služi laskanjem, prema svima se odnosi s jednakom ljubaznošću; uvijek je blag i samilostan. S nama dijeli svoj život kao i sve ostalo. Mi smo srećna zajednica; sve stvari su nam zajedničke. Mislimo da ni jedan čovjek, čisto čovjek, ne bi mogao živjeti

believe that a mere human could live such a blameless life under such trying circumstances.

3. We think Jesus is divine because he never does wrong; he makes no mistakes. His wisdom is extraordinary; his piety superb. He lives day by day in perfect accord with the Father's will. He never repents of misdeeds because he transgresses none of the Father's laws. He prays for us and with us, but he never asks us to pray for him. We believe that he is consistently sinless. We do not think that one who is only human ever professed to live such a life. He claims to live a perfect life, and we acknowledge that he does. Our piety springs from repentance, but his piety springs from righteousness. He even professes to forgive sins and does heal diseases. No mere man would sanely profess to forgive sin; that is a divine prerogative. And he has seemed to be thus perfect in his righteousness from the times of our first contact with him. We grow in grace and in the knowledge of the truth, but our Master exhibits maturity of righteousness to start with. All men, good and evil, recognize these elements of goodness in Jesus. And yet never is his piety obtrusive or ostentatious. He is both meek and fearless. He seems to approve of our belief in his divinity. He is either what he professes to be, or else he is the greatest hypocrite and fraud the world has ever known. We are persuaded that he is just what he claims to be.

4. The uniqueness of his character and the perfection of his emotional control convince us that he is a combination of humanity and divinity. He unfailingly responds to the spectacle of human need; suffering never fails to appeal to him. His compassion is moved alike by physical suffering, mental anguish, or spiritual sorrow. He is quick to recognize and generous to acknowledge the presence of faith or any other grace in his fellow men. He is so just and fair and at the same time so merciful and considerate. He grieves over the spiritual obstinacy of the people and rejoices when they consent to see the light of truth.

5. He seems to know the thoughts of men's minds and to understand the longings of their hearts. And he is always sympathetic with our troubled spirits. He seems to possess all our human emotions, but they are magnificently glorified. He strongly loves goodness and equally hates sin. He possesses a superhuman consciousness of the presence of Deity. He prays like a man but performs like a God. He seems to foreknow things; he even now dares to speak about his death, some mystic reference to his future glorification. While he is kind, he is also brave and courageous. He never falters in doing his duty.

6. We are constantly impressed by the phenomenon of his superhuman knowledge. Hardly does a day pass but something transpires to disclose that the Master knows what is going on away from his

takvim besprijeckornim životom pod tako teškim okolnostima.

3. Mi vjerujemo u Isusovu božanstvenost jer on nikada ne čini zlo; on ne čini greške. Njegova mudrost je izvanredna; njegova pobožnost je veličanstvena. Dan za danom, on živi u savršenom skladu sa Očevom voljom. On se nikada ne kaje zbog nedjela jer nikada ne krši ni jedan Očev zakon. On moli za nas i s nama, ali nikada ne traži da molimo za njega. Smatramo da je u potpunosti bezgrešan. Mislimo da nitko tko je samo čovjek nije nikada živio takav život. On tvrdi da živi savršen život i mi moramo priznati da je to istina. Naša pobožnost niče iz pokajanja, njegova iz ispravnosti. On čak tvrdi da oprašta grijehe i liječi bolesti. Ni jedan čovjek, čisto čovjek, ne bi nikada pri zdravoj pameti izjavio da može oprostiti grijehe; to je božanska povlastica. Dalje, djeluje da je on bio jednako savršen od trenutka kad smo ga prvi put sreli. Mi sazrijevamo u pogledu blagosti i poznavanja istine, ali Učitelj ispoljava zrelost ispravnosti od samog početka. Svi ljudi, dobri ili zli, prepoznaju ove elemente dobrote u Isusu. I pored toga, njegova pobožnost nikada nije nametljiva ili upadna. On je istovremeno krotak i neustrašiv. Izgleda da on odobrava našu vjeru u njegovu božanstvenost. On je bilo ono što tvrdi da jeste ili je najveći licemjer i varalica kog je svijet ikada vidio. Mi smo uvjereni da je on upravo ono što tvrdi da jeste.

4. Jedinstvenost njegovog karaktera i savršenstvo njegove emocionalne kontrole nas uvjeravaju da on predstavlja spoj ljudskosti i božanstvenosti. Kad god vidi da se ljudi nalaze u nevolji, on je spreman pomoći; ljudske patnje ga se uvijek snažno dojmje. Fizička patnja, mentalna tjeskoba i duhovne muke također izazivaju njegovu samilost. U svojim blišnjima, on brzo opaža i velikodušno priznaje prisustvo vjere ili bilo kog drugog dara. On je tako pravedan i fer i istovremeno tako milostiv i obziran. On tuguje zbog duhovne tvrdoglavosti ljudi i raduje se kad oni pristanu da vide svjetlo istine.

5. Izgleda da on zna misli ljudskih umova i razumije čežnje njihovih srca. I on je uvijek milosrdan prema našim mučenim duhovima. Vjerujemo da posjeduje sve naše ljudske emocije, ali su sve one na veličanstven način uzvišene. Njegova ljubav prema dobroti je velika, a jednaka tolika je i njegova mržnja prema grijehu. On posjeduje nadljudsku svjesnost prisustva Božanstva. On moli kako bi čovjek molio ali živi kako bi Bog živio. Izgleda da on ima moć da predvidi događaje; već sada, on se usuđuje govoriti o svojoj smrti, nagovješćivati svoju buduću slavu. Dok je ljubazan, istovremeno je hrabar i odvažan. On nikada ne posrće obavljajući svoju dužnost.

6. Neprestano smo impresionirani njegovim nadljudskim znanjem. Teško da prođe dan da se ne desi nešto što jasno pokazuje da Učitelj zna što se dešava daleko od njegovog neposrednog prisustva.

immediate presence. He also unquestionably lives on a spiritual plane far above the rest of us. Everything seems to be open to his unique understanding. He asks us questions to draw us out, not to gain information.

7. Recently the Master does not hesitate to assert his superhumanity. From the day of our ordination as apostles right on down to recent times, he has never denied that he came from the Father above. He speaks with the authority of a divine teacher. The Master does not hesitate to refute the religious teachings of today and to declare the new gospel with positive authority. He is assertive, positive, and authoritative. Even John the Baptist, when he heard Jesus speak, declared that he was the Son of God. He seems to be so sufficient within himself. He craves not the support of the multitude; he is indifferent to the opinions of men. He is brave and yet so free from pride.

8. He constantly talks about God as an ever-present associate in all that he does. He goes about doing good, for God seems to be in him. He makes the most astounding assertions about himself and his mission on earth, statements which would be absurd if he were not divine. He once declared, "Before Abraham was, I am." He has definitely claimed divinity; he professes to be in partnership with God. He well-nigh exhausts the possibilities of language in the reiteration of his claims of intimate association with the heavenly Father. He even dares to assert that he and the Father are one. He says that any one who has seen him has seen the Father. And he says and does all these tremendous things with such childlike naturalness. He alludes to his association with the Father in the same manner that he refers to his association with us. He seems to be so sure about God and speaks of these relations in such a matter-of-fact way.

9. In his prayer life he appears to communicate directly with his Father. We have heard few of his prayers, but these few would indicate that he talks with God, as it were, face to face. He seems to know the future as well as the past. He simply could not be all of this and do all of these extraordinary things unless he were something more than human. We know he is human, we are sure of that, but we are almost equally sure that he is also divine. We believe that he is divine. We are convinced that he is the Son of Man and the Son of God.

When Nathaniel and Thomas had concluded their conferences with Rodan, they hurried on toward Jerusalem to join their fellow apostles, arriving on Friday of that week. This had been a great experience in the lives of all three of these believers, and the other apostles learned much from the recounting of these experiences by Nathaniel and Thomas.

Isto tako, izgleda da je upoznat s mislima svojih bližnjih. On je neosporno u bliskom kontaktu s božanskim ličnostima; on bez sumnje živi na duhovnom nivou koji je daleko iznad nivoa na kom mi živimo. Ništa ne izmiče njegovom jedinstvenom razumijevanju. On postavlja pitanja da nas izvuče vani, a ne kako bi nešto saznao.

7. Od skora, Učitelj ne oklijeva da potvrdi svoju nadljudskost. Od kako smo postavljeni za apostole sve do dana današnjeg, nikada nije porekao da je došao od Oca nebeskog. On govori kao onaj koji ima vlast božanskog učitelja. Ne oklijeva da opovrgne suvremena religiozna učenja niti da sa čvrstom vlašću objavi novo evanđelje. On je uvjerljiv, čvrst i pun vlasti. Čuvši Isusa, čak i Ivan Krstitelj je proglasio da je Isus Sin Božji. Čini nam se da je Isus sam sebi dovoljan. On ne traži potporu mnoštva; ne tiče ga se što ljudi misle. On je hrabar, ali sasvim neopterećen ponosom.

8. On neprestano govori o Bogu kao da je Bog prisutan u svemu što čini. Bavi se dobrim, jer izgleda da je Bog u njemu. Ono što je izjavio o sebi i o svojoj misiji na zemlji djeluje zastrašujuće i njegove riječi bi bile apsurdne da nisu božanske. Jednom je proglasio: "Prije nego je Abraham bio, Ja Jesam." On je čvrsto iznio svoju božanstvenost; on propovjeda da sve što čini, čini u zajednici s Bogom. Ponavljajući svoje tvrdnje o intimnoj zajednici s nebeskim Ocem, on gotovo iscrpljuje jezičke mogućnosti. Štoviše, usuđuje se izjaviti da su on i Otac jedno. Kaže da svatko tko je vidio njega, vidio je Oca. I on govori i čini sve ove zastrašujuće stvari s takvom djetinjastom prirodnošću. On aludira na svoju vezu s Ocem na isti način na koji se poziva na svoju vezu s nama. Djeluje tako siguran u Boga i govori o ovim odnosima kao čvrstim činjenicama.

9. Kad moli, izgleda da komunicira direktno sa svojim Ocem. Čuli smo tek mali broj njegovih molitvi, ali i tih par pokazuje da on govori s Bogom kao da ga vidi licem u lice. On jednostavno ne bi mogao biti sve ovo i činiti sve ove neuobičajene stvari da nije nešto više nego samo čovjek. Mi znamo da je on čovjek, u to smo sigurni, ali smo gotovo jednako sigurni u njegovu božanstvenost. Vjerujemo da je božanstven. Sigurni smo da je Sin ,ovječiji i Sin Božji.

Kad su Natanije i Tomo završili rasprave s Rodanom, požurili su prema Jerusalemu kako bi se pridružili ostalim apostolima. Stigli su u petak tog tjedna. Ovo je bilo značajno iskustvo u životima sva tri vjernika, a i drugi apostoli su dosta naučili iz Natanijevih i Tominih izvještaja o ovim doživljajima.

Rodan made his way back to Alexandria, where he long taught his philosophy in the school of Meganta. He became a mighty man in the later affairs of the kingdom of heaven; he was a faithful believer to the end of his earth days, yielding up his life in Greece with others when the persecutions were at their height.

3. JESUS' HUMAN AND DIVINE MINDS

Consciousness of divinity was a gradual growth in the mind of Jesus up to the occasion of his baptism. After he became fully self-conscious of his divine nature, prehuman existence, and universe prerogatives, he seems to have possessed the power of variously limiting his human consciousness of his divinity. It appears to us that from his baptism until the crucifixion it was entirely optional with Jesus whether to depend only on the human mind or to utilize the knowledge of both the human and the divine minds. At times he appeared to avail himself of only that information which was resident in the human intellect. On other occasions he appeared to act with such fullness of knowledge and wisdom as could be afforded only by the utilization of the superhuman content of his divine consciousness.

We can understand his unique performances only by accepting the theory that he could, at will, self-limit his divinity consciousness. We are fully cognizant that he frequently withheld from his associates his foreknowledge of events, and that he was aware of the nature of their thinking and planning. We understand that he did not wish his followers to know too fully that he was able to discern their thoughts and to penetrate their plans. He did not desire too far to transcend the concept of the human as it was held in the minds of his apostles and disciples.

We are utterly at a loss to differentiate between his practice of self-limiting his divine consciousness and his technique of concealing his preknowledge and thought discernment from his human associates. We are convinced that he used both of these techniques, but we are not always able, in a given instance, to specify which method he may have employed. We frequently observed him acting with only the human content of consciousness; then would we behold him in conference with the directors of the celestial hosts of the universe and discern the undoubted functioning of the divine mind. And then on almost numberless occasions did we witness the working of this combined personality of man and God as it was activated by the apparent perfect union of the human and the divine minds. This is the limit of our knowledge of such phenomena; we really do not actually know the full truth about this mystery.

Rodan se vratio u Aleksandriju, gdje je zadugo predavao filozofiju u Magentskoj školi. Igrao je znamenitu ulogu u toku kasnijih poslova nebeskog kraljevstva; bio je odani vjernik sve do kraja svog zemaljskog života i poginuo je zajedno s drugima u jeku progona koji su zadesili Grčku.

3. ISUSOV LJUDSKI UM I BOŽANSKI UM

U Isusovom se umu postupno razvila svijest o vlastitoj božanstvenosti, dostigavši punu veličinu prilikom krštenja. Nakon što je stekao punu svjesnost svoje božanske prirode, svoje predljudske egzistencije i povlastica koje je posjedovao u svemiru, izgleda da je bio u stanju na razne načine ograničiti svoju ljudsku svijest o vlastitoj božanstvenosti. Čini nam se da je od svoga krštenja pa sve do raspeća, Isus u cjelosti mogao izabrati da li će se osloniti samo na svoj ljudski um ili će iskoristiti znanje oba svoja uma, ljudskog i božanskog. Nekom prilikom, tako nam izgleda, koristio se jedino informacijom iz svog ljudskog intelekta. Drugom prilikom, činilo nam se da je njegov nastup bio zasnovan na tako potpunom znanju i mudrosti kakve je mogao steći jedino koristeći se nadljudskim sadržajem svoje božanske svijesti.

Mi smo u stanju razumjeti ove jedinstvene radnje jedino ako prihvatimo teoriju da je on mogao, ako je htio, sam ograničiti svoju božansku svijest. Znamo da je često zatajivao od svojih prijatelja ovo predznanje događaja, te toga da je znao prirodu onoga što su mislili i planirali. Razumijemo da nije želio da njegovi učenici s punom sigurnošću znaju da je imao sposobnost da pročita njihove misli i prinikne njihove planove. Nije želio da predaleko prekorači koncept čovjeka koji su u svojim umovima držali njegovi apostoli i učenici.

Mi smo doslovno nesposobni opaziti ralik između mnogobrojnih slučajeva kad je Isus ograničavao svoju božansku svijest i vještine kojom je zatajio ovo predznanje i čitanje misli svojih ljudskih prijatelja. Sigurni smo da je koristio obje vještine, ali nismo uvijek u stanju u svakom pojedinom slučaju ustanoviti kojim metodom se služio. Često smo mogli opaziti da je bazirao svoje ponašanje isključivo na sadržini svijesti koju je imao kao čovjek; drugom prilikom, mogli smo opaziti kako se savjetuje s upraviteljima nebeskih snaga svemira i bilo nam je jasno da je tom prilikom djelovao njegov božanski um. Unatoč tome, u gotovo nebrojenim slučajevima, imali smo priliku opaziti djelovanje spojene ličnosti čovjeka i Boga, aktivirane neočigled savršenim spojem ljudskog i božanskog uma. Naše znanje se ovdje zaustavlja; zaista ne možemo u cjelosti proniknuti ovu tajnu.