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AT THE FEAST OF TABERNACLES

When Jesus started up to Jerusalem with the ten apostles, he planned to go through Samaria, that being the shorter route. Accordingly, they passed down the eastern shore of the lake and, by way of Scythopolis, entered the borders of Samaria. Near nightfall Jesus sent Philip and Matthew over to a village on the eastern slopes of Mount Gilboa to secure lodging for the company. It so happened that these villagers were greatly prejudiced against the Jews, even more so than the average Samaritans, and these feelings were heightened at this particular time as so many were on their way to the feast of tabernacles. These people knew very little about Jesus, and they refused him lodging because he and his associates were Jews. When Matthew and Philip manifested indignation and informed these Samaritans that they were declining to entertain the Holy One of Israel, the infuriated villagers chased them out of the little town with sticks and stones.

After Philip and Matthew had returned to their fellows and reported how they had been driven out of the village, James and John stepped up to Jesus and said: "Master, we pray you to give us permission to bid fire come down from heaven to devour these insolent and impenitent Samaritans." But when Jesus heard these words of vengeance, he turned upon the sons of Zebedee and severely rebuked them: "You know not what manner of attitude you manifest. Vengeance savors not of the outlook of the kingdom of heaven. Rather than dispute, let us journey over to the little village by the Jordan ford." Thus because of sectarian prejudice these Samaritans denied themselves the honor of showing hospitality to the Creator Son of a universe.

Jesus and the ten stopped for the night at the village near the Jordan ford. Early the next day they crossed the river and continued on to Jerusalem by way of the east Jordan highway, arriving at Bethany late Wednesday evening. Thomas and Nathaniel arrived on Friday, having been delayed by their conferences with Rodan.

Jesus and the twelve remained in the vicinity of Jerusalem until the end of the following month (October), about four and one-half weeks. Jesus himself went into the city only a few times, and these brief visits were made during the days of the feast of tabernacles. He spent a considerable portion of

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BLAGDAN SJENICA

Kad se Isus uputio prema Jeruzalemu s desetoricom apostola, planirao je putovati prečicom, kroz Samariju. Tako su pošli istočnom obalom jezera do Skitopola, gdje su prešli samarijansku granicu. Kako se počela spuštati večer, Isus je poslao Filipa i Matiju do sela na istočnim padinama Gilboe da im svima pribave prenoćište. Kako je to bio slučaj, ovi su seljani bili puni predrasuda prema Židovima, čak više od prosječnih Samarijanaca, dok im je netrpeljivost trenutno bila još veća zahvaljujući velikom broju Židova koji su putovali na Blagdan sjenica. Ovi ljudi nisu bili detaljnije upoznati s Isusom i nisu mu htjeli pružiti prenoćište zato što su on i njegovi suradnici bili Židovi. Nakon što su Matija i Filip ispoljili negodovanje prema ovom stavu i što su rekli ovim Samarijancima da su upravo odbili primiti Izraelskog Sveca, razliučeni mještani ih najuriše iz gradića s kamenjem i štapovima.

Kad se Filip i Matija vratiše svojim bližnjima i ispričашe kako su ih seljani najurili, Jakov i Ivan istupiše pred Isusa govoreći: "Učitelju, hoćeš li nam dopustiti da zapovjedimo ognju da siđe s neba i da uništi ove drske i okorjele Samarijance." Ali kad Isus ču ove osvetoljubive riječi, okrenu se prema Zebedejevim sinovima te ih najozbiljnije ukori govoreći: "Vi niste svjesni naravi svojih stavova. Osvetoljubivost ne pruža primjera pogledima nebeskog kraljevstva. Umjesto svađe, idemo do mjestašca koje leži pored prijelaza preko Jordana." Tako su zahvaljujući svojim sektaškim predrasudama ovi Samarijanci sebi uskratili čast da ukažu gostoprimstvo kozmičkom Sinu Stvoritelju.

Isus je s desetoricom prenoćio u selu pored Jordanskog gaza. Rano ujutro narednog dana prešli su preko rijeke i nastavili ići prema Jeruzalemu istočnim jordanskim putem, stigavši u Betaniju kasno u srijedu uvečer. Tomo i Natanije su stigli u petak, kako su se zadržali na vijećanju s Rodanom.

Isus je s dvanaesticom ostao u blizini Jeruzalema sve do kraja slijedećeg mjeseca (listopada), otprilike četiri i pol tjedna. Isus je sam otišao u grad nekoliko puta i obavio je ove kratke posjete tijekom Blagdana sjenica. Proveo je veći dio listopada

October with Abner and his associates at Bethlehem.

1. THE DANGERS OF THE VISIT TO JERUSALEM

Long before they fled from Galilee, the followers of Jesus had implored him to go to Jerusalem to proclaim the gospel of the kingdom in order that his message might have the prestige of having been preached at the center of Jewish culture and learning; but now that he had actually come to Jerusalem to teach, they were afraid for his life. Knowing that the Sanhedrin had sought to bring Jesus to Jerusalem for trial and recalling the Master's recently reiterated declarations that he must be subject to death, the apostles had been literally stunned by his sudden decision to attend the feast of tabernacles. To all their previous entreaties that he go to Jerusalem he had replied, "The hour has not yet come." Now, to their protests of fear he answered only, "But the hour has come."

During the feast of tabernacles Jesus went boldly into Jerusalem on several occasions and publicly taught in the temple. This he did in spite of the efforts of his apostles to dissuade him. Though they had long urged him to proclaim his message in Jerusalem, they now feared to see him enter the city at this time, knowing full well that the scribes and Pharisees were bent on bringing about his death.

Jesus' bold appearance in Jerusalem more than ever confused his followers. Many of his disciples, and even Judas Iscariot, the apostle, had dared to think that Jesus had fled in haste into Phoenicia because he feared the Jewish leaders and Herod Antipas. They failed to comprehend the significance of the Master's movements. His presence in Jerusalem at the feast of tabernacles, even in opposition to the advice of his followers, sufficed forever to put an end to all whisperings about fear and cowardice.

During the feast of tabernacles, thousands of believers from all parts of the Roman Empire saw Jesus, heard him teach, and many even journeyed out to Bethany to confer with him regarding the progress of the kingdom in their home districts.

There were many reasons why Jesus was able publicly to preach in the temple courts throughout the days of the feast, and chief of these was the fear that had come over

s Abnerom i njegovim suradnicima u Betlehemu.

1. OPASNOSTI OD POSJETE JERUZALEMU

Dugo prije nego što će izbjeći iz Galileje, učenici su zaklinjali Isusa da proglasi nebesko kraljevstvo kako bi svojoj poruci dao počasni status proglašenja u samom centru Židovske kulture i učenja; ali kad su ovom prilikom došli u Jeruzalem s namjerom da nastave poučavati, strahovali su za svoje živote. Znajući da je Veliko vijeće tražilo priliku za Isusovo uhićenje i osudu i znajući da je Učitelj nedavno ponovio predskazanje da mu nije ostalo dugo zemaljskog života, apostoli su bili doslovce zaprepašteni njegovom iznenadnom odlukom da prisustvuje Blagdanu sjenica. Na sve njihove negdašnje molbe da odu u Jeruzalem Isus je jedino odgovorio: "Moj čas još nije došao." Sad je odgovarao na njihove prosvjede jednostavnim riječima, "Ali došao je moj čas."

Tijekom Blagdana sjenica Isus se više puta hrabro kretao po Jeruzalemu i javno poučavao u hramu. Tako je činio usprkos svim upozorenjima svojih apostola. Premda su ga nekoć dugo nagovarali da proglasi svoju poruku u Jeruzalemu, sada su se bojali njegovog ulaska u grad dobro znajući da su književnici i farizeji težili njegovom uništenju.

Isusova hrabra pojava u Jeruzalmu prije svega stvara zbrku među njegovim učenicima. Uključujući i samog Judu Iskariota, mnogi njegovi učenici su se usudili pomisliti da je Isus izbjegao u Feniciju iz straha od Židovskih vođa i Heroda Antipe. Nisu bili u stanju shvatiti značenje Učiteljevih odluka da pređe iz mjesta u mjesto. Isusova odluka da ode u Jeruzalem uoči Blagdana sjenica protivno savjetima svojih učenika zauvijek odagnava sve glasine o njegovom strahu i kukavičluku.

Tijekom Blagdana sjenica tisuće vjernika iz svih dijelova Rimske Imperije imaju prilike vidjeti Isusa i čuti njegova učenja, te kako su to mnogi odlučili učiniti, otići u Betaniju da se posavjetuju u vezi napretka duhovnog kraljevstva u njihovim dijelovima svijeta.

Isus je primio ovu priliku za cjelodnevno propovijedanje u hramu uoči Blagdana sjenica zahvaljujući izuzetnom spletu okolnosti prvenstveno utemeljenom na

the officers of the Sanhedrin as a result of the secret division of sentiment in their own ranks. It was a fact that many of the members of the Sanhedrin either secretly believed in Jesus or else were decidedly averse to arresting him during the feast, when such large numbers of people were present in Jerusalem, many of whom either believed in him or were at least friendly to the spiritual movement which he sponsored.

The efforts of Abner and his associates throughout Judea had also done much to consolidate sentiment favorable to the kingdom, so much so that the enemies of Jesus dared not be too outspoken in their opposition. This was one of the reasons why Jesus could publicly visit Jerusalem and live to go away. One or two months before this he would certainly have been put to death.

But the audacious boldness of Jesus in publicly appearing in Jerusalem overawed his enemies; they were not prepared for such a daring challenge. Several times during this month the Sanhedrin made feeble attempts to place the Master under arrest, but nothing came of these efforts. His enemies were so taken aback by Jesus' unexpected public appearance in Jerusalem that they conjectured he must have been promised protection by the Roman authorities. Knowing that Philip (Herod Antipas's brother) was almost a follower of Jesus, the members of the Sanhedrin speculated that Philip had secured for Jesus promises of protection against his enemies. Jesus had departed from their jurisdiction before they awakened to the realization that they had been mistaken in the belief that his sudden and bold appearance in Jerusalem had been due to a secret understanding with the Roman officials.

Only the twelve apostles had known that Jesus intended to attend the feast of tabernacles when they had departed from Magadan. The other followers of the Master were greatly astonished when he appeared in the temple courts and began publicly to teach, and the Jewish authorities were surprised beyond expression when it was reported that he was teaching in the temple.

Although his disciples had not expected Jesus to attend the feast, the vast majority of the pilgrims from afar who had heard of him entertained the hope that they might see him at Jerusalem. And they were not disappointed, for on several occasions he taught in Solomon's Porch and elsewhere in

bojazni službenika Velikog vijeća koja predstavlja rezultat potajne nesuglasice u mišljenjima u okviru njihovih redova. Činjenica je da su mnogi pripadnici Sanhedrina potajno vjerovali u Isusa, dok su se drugi protivili ideji njegovog uhićenja uoči blagdana kad je Jeruzalem bilo preplavljen masama od kojih su mnogi bilo vjerovali u Isusa ili bili prijateljski raspoloženi prema njegovom duhovnom pokretu.

Zahvaljujući radovima Abnera i njegovih suradnika širom Judeje, ljudi su uglavnom osjećali naklonost prema kraljevstvu čak u tolikoj mjeri da se Isusovi neprijatelji nisu usuđivali preglasno ispoljiti svoju opoziciju. Bio je to jedan od razloga zašto je Isus mogao javno posjetiti Jeruzalem i pri tome ostati živ. Da je došao u posjetu mjesec ili dva prethodno ovim događajima, nesumnjivo bi ga bili usmrtili.

Ali Isus je svojom smionom hrabrošću koju je ispoljio prilikom ove javne posjete Jeruzalemu jako zadivio svoje neprijatelje; oni nisu bili pripravnici tako smionom izazovu. Više puta tijekom ovog mjeseca Veliko vijeće je uložilo manja nastojanja na Učiteljom uhićenju, ali ih nikad nisu sproveli u djelo. Njegovi neprijatelji su bili toliko zatečeni Isusovom neočekivanom pojavom u Jeruzalemu da su pomislili da je došao pod zaštitom Rimskih vlasti. Kako su znali da je Filip (brat Heroda Antipe) govoto bio Isusov učenik, članovi Velikog vijeća pomisliše da je Isus bio zaštićen od svojih neprijatelja. Isus je napustio područje njihove sudske nadležnosti prije nego što su imali prilike spoznati da su pogriješili pri svojim pretpostavkama i da njegova iznenadna i smiona pojava u Jeruzalemu ne predstavlja rezultat potajnog dogovora s Rimskim vlastima.

Kad su napustili Magadan, apostoli su bili jedini koji su znali da je Isus namjeravao prisustvovati Blagdanu sjenica. Ostali Isusovi učenici su bili jako iznenađeni kad se pojavio i počeo propovijedati u hramu, dok su Židovske vlasti bile neizrecivo zaprepaštene vijestima o njegovoj pripovijedi u hramu.

Premda njegovi učenici nisu očekivali da će Isus prisustvovati blagdanu, velika većina hodočasnika koji su došli izdaleka i koji su bili čuli za Isusa, se nadala da će ga vidjeti u Jeruzalemu. I oni nisu bili razočarani kako je Isus održao više propovijedi na Solomonovom trijemu kao i u drugim dijelovima hrama. Ova

the temple courts. These teachings were really the official or formal announcement of the divinity of Jesus to the Jewish people and to the whole world.

The multitudes who listened to the Master's teachings were divided in their opinions. Some said he was a good man; some a prophet; some that he was truly the Messiah; others said he was a mischievous meddler, that he was leading the people astray with his strange doctrines. His enemies hesitated to denounce him openly for fear of his friendly believers, while his friends feared to acknowledge him openly for fear of the Jewish leaders, knowing that the Sanhedrin was determined to put him to death. But even his enemies marveled at his teaching, knowing that he had not been instructed in the schools of the rabbis.

Every time Jesus went to Jerusalem, his apostles were filled with terror. They were the more afraid as, from day to day, they listened to his increasingly bold pronouncements regarding the nature of his mission on earth. They were unaccustomed to hearing Jesus make such positive claims and such amazing assertions even when preaching among his friends.

2. THE FIRST TEMPLE TALK

The first afternoon that Jesus taught in the temple, a considerable company sat listening to his words depicting the liberty of the new gospel and the joy of those who believe the good news, when a curious listener interrupted him to ask: "Teacher, how is it you can quote the Scriptures and teach the people so fluently when I am told that you are untaught in the learning of the rabbis?" Jesus replied: "No man has taught me the truths which I declare to you. And this teaching is not mine but His who sent me. If any man really desires to do my Father's will, he shall certainly know about my teaching, whether it be God's or whether I speak for myself. He who speaks for himself seeks his own glory, but when I declare the words of the Father, I thereby seek the glory of Him who sent me. But before you try to enter into the new light, should you not rather follow the light you already have? Moses gave you the law, yet how many of you honestly seek to fulfill its demands? Moses in this law enjoins you, saying, 'You shall not kill'; notwithstanding this command some of you seek to kill the Son of Man."

učenja ustvari predstavljaju službeno ili formalno proglašenje Isusove božanstvenosti ne samo Židovskom narodu, već i cijelom svijetu.

Od ljudi koji su čuli Učiteljeve propovijedi, mnogi su imali podijeljena mišljenja. Neki su govorili da se radilo o dobrom čovjeku; drugi su ga smatrali prorokom; neki su mislili da je bio istinski Mesija; neki da je bio neozbiljni nametljivac koji je zavodio ljude svojim čudnovatim doktrinama. Neprijatelji ga se nisu usuđivali javno osuditi iz straha od vjernika, dok ga se prijatelji nisu usuđivali da javno prihvate iz straha od Židovskih vođa, kako su znali da je Veliko vijeće težilo njegovom uništenju. Ali čak i neprijatelji su bili zadivljeni njegovim učenjima, kako su znali da nije išao u rabinske škole.

Apostoli su bili užasnuti prilikom svake Isusove posjete Jeruzalemu. Njihov strah je još više rastao kako su iz dana u dan imali prilike čuti sve smionije izjave o naravi njegove zemaljske misije. Oni nisu bili navikli čuti tako smione tvrdnje i tako zaprepašujuće izjave čak ni kad je Isus propovijedao u krugu svojih prijatelja.

2. PRVI GOVOR U HRAMU

Za vrijeme prvog poslijepodneva dok je Isus propovijedao u hramu govoreći o slobodi novog evanđelja i radosti onih koji vjeruju u evanđelje, uz njega je bila veća grupa slušatelja, kad ga jedan prekide s radoznalim riječima: "Učitelju, kako poznaješ Pisma i kako možeš tako dobro naučavati kad ljudi kažu da nisu školovan u rabinskim školama?" Isus odgovori: "Nitko me nije učio istinama koje vas poučavam. I moja nauka nije od mene nego od Onoga koji me je poslao. Ako tko htjedne vršiti volju njegovu, znat će da li je moja nauka od Boga ili ja govorim sam od sebe. Tko govori sam od sebe, taj traži svoju vlastitu slavu, ali kad ja govorim Očeve riječi, ja tražim slavu Onoga koji me je poslao. Ali prije nego što možete ući u novo svjetlo, zar nije bolje prvo slijediti svjetlo koje već imate? Mojsije vam je dao zakone, a koliko ljudi istinski nastoji ispuniti njegove zahtjeve? Mojsije vas svojim zakonom opominje govoreći, 'Ne ubij!'; no unatoč ovoj zapovijedi, neki od vas nastoje uništiti Sina Čovječjeg."

When the crowd heard these words, they fell to wrangling among themselves. Some said he was mad; some that he had a devil. Others said this was indeed the prophet of Galilee whom the scribes and Pharisees had long sought to kill. Some said the religious authorities were afraid to molest him; others thought that they laid not hands upon him because they had become believers in him. After considerable debate one of the crowd stepped forward and asked Jesus, "Why do the rulers seek to kill you?" And he replied: "The rulers seek to kill me because they resent my teaching about the good news of the kingdom, a gospel that sets men free from the burdensome traditions of a formal religion of ceremonies which these teachers are determined to uphold at any cost. They circumcise in accordance with the law on the Sabbath day, but they would kill me because I once on the Sabbath day set free a man held in the bondage of affliction. They follow after me on the Sabbath to spy on me but would kill me because on another occasion I chose to make a grievously stricken man completely whole on the Sabbath day. They seek to kill me because they well know that, if you honestly believe and dare to accept my teaching, their system of traditional religion will be overthrown, forever destroyed. Thus will they be deprived of authority over that to which they have devoted their lives since they steadfastly refuse to accept this new and more glorious gospel of the kingdom of God. And now do I appeal to every one of you: Judge not according to outward appearances but rather judge by the true spirit of these teachings; judge righteously."

Then said another inquirer: "Yes, Teacher, we do look for the Messiah, but when he comes, we know that his appearance will be in mystery. We know whence you are. You have been among your brethren from the beginning. The deliverer will come in power to restore the throne of David's kingdom. Do you really claim to be the Messiah?" And Jesus replied: "You claim to know me and to know whence I am. I wish your claims were true, for indeed then would you find abundant life in that knowledge. But I declare that I have not come to you for myself; I have been sent by the Father, and he who sent me is true and faithful. By refusing to hear me, you are refusing to receive Him who sends me. You, if you will receive this gospel, shall come to know Him who sent me. I know the Father, for I have come from the Father to declare and reveal him to you."

Kad su mase čule ove riječi, počеше se prepirati među sobom. Neki rekoše da je izgubio pamet; drugi da je imao đavla u sebi. Treći opet rekoše da je bio istinski galilejski prorok kojeg su književnici i farizeji namjeravali uništiti. Neki nastaviše govoriti o strahu religioznih vlasti koji je spriječavao njegovo uhićenje; drugi rekoše da zakonodavci nisu mogli položiti ruke na njega zato što su i sami postali njegovi vjernici. Nakon dosta rasprave jedan čovjek iskorači te ga upita: "Zašto poglavari teže tvom uništenju?" I on odgovori: "Poglavari teže mom uništenju zato što se protive učenju o radosnoj vijesti kraljevstva, evanđelju koje oslobađa ljude od tegobnih tradicija službene religije ceremonijalizma kojih se ovi učitelji namjeravaju držati po svaku cijenu. Dok oni prema zakonu obrezuju čovjeka u subotu, istodobno traže moje uništenje zato što sam jednom prilikom u subotu oslobodio čovjeka koji je bio sputan okovima bolesti. Oni me prate subotom kako bi promatrali moja djela i hoće da me ubiju zato što sam drugom prilikom odlučio u subotu ozdraviti jako bolesnog čovjeka. Oni teže mom uništenju zato što dobro znaju da ako ljudi iskreno povjeruju i hrabro prihvate moja učenja, cijeli njihov sustav tradicionalnog vjerovanja mora biti odbačen i zauvijek uništen. Tako bi izgubili vlast nad onim čemu posvetiše cijeli život, kako ustrajno odbijaju prihvatiti ovo novo i veličanstvenije evanđelje Božjeg kraljevstva. I ovom se prilikom obraćam svakom čovjeku: Ne sudite prema vanjskom obličju, već prema duhu ovih učenja; sudite valjano."

Tada drugi čovjek upita: "Istina je učitelju, da mi tražimo Mesiju, ali jednako znamo da će doći u tajnovitom obličju. Za tebe znamo odakle si. Ti si bio među svojom braćom od samog početka. Mi očekujemo Izručitelja koji treba doći s velikom snagom da obnovi Davidovo kraljevstvo. Je li istina da ti tvrdiš da si Mesija?" I Isus odgovori: "Kažete da me poznajete i da znate odakle sam, ali da je to istina našli bi obilan život u tom saznanju. Kažem vam da nisam došao sam od sebe, da me Otac posla i da je Onaj koji me posla istiniti i vjerni. Tko odbije mene, odbija primiti Onoga koji me posla. Ako tko primi ovo evanđelje, on će znati Onoga koji me posla. Ja poznajem Oca, jer dolazim od Oca da vam ga objavim i obznamim."

The agents of the scribes wanted to lay hands upon him, but they feared the multitude, for many believed in him. Jesus' work since his baptism had become well known to all Jewry, and as many of these people recounted these things, they said among themselves: "Even though this teacher is from Galilee, and even though he does not meet all of our expectations of the Messiah, we wonder if the deliverer, when he does come, will really do anything more wonderful than this Jesus of Nazareth has already done?"

When the Pharisees and their agents heard the people talking this way, they took counsel with their leaders and decided that something should be done forthwith to put a stop to these public appearances of Jesus in the temple courts. The leaders of the Jews, in general, were disposed to avoid a clash with Jesus, believing that the Roman authorities had promised him immunity. They could not otherwise account for his boldness in coming at this time to Jerusalem; but the officers of the Sanhedrin did not wholly believe this rumor. They reasoned that the Roman rulers would not do such a thing secretly and without the knowledge of the highest governing body of the Jewish nation.

Accordingly, Eber, the proper officer of the Sanhedrin, with two assistants was dispatched to arrest Jesus. As Eber made his way toward Jesus, the Master said: "Fear not to approach me. Draw near while you listen to my teaching. I know you have been sent to apprehend me, but you should understand that nothing will befall the Son of Man until his hour comes. You are not arrayed against me; you come only to do the bidding of your masters, and even these rulers of the Jews verily think they are doing God's service when they secretly seek my destruction.

"I bear none of you ill will. The Father loves you, and therefore do I long for your deliverance from the bondage of prejudice and the darkness of tradition. I offer you the liberty of life and the joy of salvation. I proclaim the new and living way, the deliverance from evil and the breaking of the bondage of sin. I have come that you might have life, and have it eternally. You seek to be rid of me and my disquieting teachings. If you could only realize that I am to be with you only a little while! In just a short time I go to Him who sent me into this world. And then will many of you diligently seek me, but you shall not discover my presence, for where I am about to go you cannot come. But all who truly

Stražari književnika htjedoše uhiti Isusa, ali strahovaše od masa, jer mnogi ljudi vjerovali su u njega. Sve od krštenja, Isusov rad je postao dobro poznat među cijelim Židovljem i mnogi su prepričavali njegova učenja među sobom govoreći: "Premda ovaj učitelj dolazi iz Galileje i premda ne uspunjava sva naša Mesijanska iščekivanja, uistinu se pitamo je li ovo izručitelj, odakle dođe i hoće li itko ikad zbilja učiniti tako čudesna djela kao što je to učinio ovaj Isus iz Nazareta?"

Kad su farizeji i njihovi agenti čuli gdje ljudi tako govore, posavjetovaše se sa svojim vođama i odlučili su nešto učiniti kako bi spriječili Isusove buduće pojave u hramu. Židovske vođe su uopćeno nastojale izbjeći otvoreni sukob s Isusom, vjerujući da je primio imunitet od Rimskih vlasti. Inače nisu bili u stanju protumačiti hrabrost njegovog dolaska u Jeruzalem; ali službenici Velikog vijeća nisu u cjelosti vjerovali ovim glasinama. Vjerovali su da Rimske vlasti ne bi tako nešto učinile potajno i da bi posve sigurno informirale najviše zakonodavno tijelo Židovske nacije.

Tako je službenik Velikog vijeća po imenu Eber zajedno sa svoja dva pomoćnika primio zadatak da uhiti Isusa. Kad mu se Eber približi, Isus reče: "Slobodno mi pridite. Približite se slušajući moja učenja. Znam da ste me došli uhititi, ali trebate razumjeti da ništa neće pogoditi Sina Čovječjeg dok ne dođe njegov čas. Vi niste protiv mene; došli ste izvršiti zapovjedi svojih vladara i čak i ovi Židovski vladari vjeruju da svojim djelima služe Bogu dok potajno teženje da me unište.

"Ni prema kome ne osjećam zlovolju. Otac vas voli i ja tako težim vašem izručenju iz okova predrasude i iz tmine tradicije. Ne nudim vam ništa drugo nego slobodu života i radosti spasenja. Došao sam navjestiti novi i živući put, izručenje od zla i uništenje okova grijeha. Došao sam imati život, i da ga imate vječno. Vi se hoćete osloboditi mene i mojih uznemirujućih učenja. Kad bi samo spoznali da sam malo vremena s vama! Neće dugo biti da odlazim k Onomu koji me posla na ovaj svijet. I kad me mnogi budu vriedno tražili, neće naći moje prisutnosti jer gdje budem ja, vi ne možete doći. Ali svi koji me budu iskreno tražili, mogu naći put koji vodi k prisutnosti moga Oca."

seek to find me shall sometime attain the life that leads to my Father's presence."

Some of the scoffers said among themselves: "Where will this man go that we cannot find him? Will he go to live among the Greeks? Will he destroy himself? What can he mean when he declares that soon he will depart from us, and that we cannot go where he goes?"

Eber and his assistants refused to arrest Jesus; they returned to their meeting place without him. When, therefore, the chief priests and the Pharisees upbraided Eber and his assistants because they had not brought Jesus with them, Eber only replied: "We feared to arrest him in the midst of the multitude because many believe in him. Besides, we never heard a man speak like this man. There is something out of the ordinary about this teacher. You would all do well to go over to hear him." And when the chief rulers heard these words, they were astonished and spoke tauntingly to Eber: "Are you also led astray? Are you about to believe in this deceiver? Have you heard that any of our learned men or any of the rulers have believed in him? Have any of the scribes or the Pharisees been deceived by his clever teachings? How does it come that you are influenced by the behavior of this ignorant multitude who know not the law or the prophets? Do you not know that such untaught people are accursed?" And then answered Eber: "Even so, my masters, but this man speaks to the multitude words of mercy and hope. He cheers the downhearted, and his words were comforting even to our souls. What can there be wrong in these teachings even though he may not be the Messiah of the Scriptures? And even then does not our law require fairness? Do we condemn a man before we hear him?" And the chief of the Sanhedrin was wroth with Eber and, turning upon him, said: "Have you gone mad? Are you by any chance also from Galilee? Search the Scriptures, and you will discover that out of Galilee arises no prophet, much less the Messiah."

The Sanhedrin disbanded in confusion, and Jesus withdrew to Bethany for the night.

3. THE WOMAN TAKEN IN ADULTERY

It was during this visit to Jerusalem that Jesus dealt with a certain woman of evil repute who was brought into his presence by

Oni što ga ismje hivaše rekoše među sobom: "Kuda će ovaj čovjek kad veli: Kamo ja idem, vi ne možete doći? Hoće li otići da živi među Grcima? Zar će se ubiti? Što misli ovim riječima da će nas uskoro napustiti i da mi ne možemo doći tamo gdje on ide?"

Eber i njegovi pomoćnici ne htjedoše uhititi Isusa; vratili su se u zborište praznih ruku. Kad visoki svećenici i farizeji ukoriše Ebera i njegove pomoćnike što nisu doveli Isusa, Eber jedino odgovori: "Bojali smo se uhititi Isusa usred masa jer mnogi vjeruju u njega. Osim toga, nikada čovjek nije govorio kao ovaj čovjek. Ovaj je učitelj u sebi nosi nešto neuobičajeno. Najbolje da ga i vi otiđete poslušati." I kad čuše ove riječi, veliki vladari se jako začudiše i podrugljivo rekoše Eberu: "Zar ste i vi zavedeni? Zar i vi vjerujete ovom čovjeku što zavodi ljudi? Jeste li ikad čuli da ima netko od članova Velikog vijeća ili od farizeja da je vjerovao u njega? Ima li tko od književnika ili farizeja da je bio zaveden njegovim podmuklim učenjima? Kako je moguće da ste vi došli pod utjecaj ovih neukih masa koje ne znaju zakon i proroke? Zar ne znate da su ovi neuki ljudi prokleti?" I Eber odgovori: "Možda je to tako, moji gospodari, ali ovaj čovjek govori masama riječi milosti i nade. On pruža radost potištenima i njegove riječi donose utjehu čak i našim dušama. Tko se može protiviti ovim učenjima čak i ako on nije Mesija iz Pisama? A čak i tada, zar naš zakon ne zahtijeva pravdu? Osuđuje li naš zakon nekoga ako se prije ne sasluša i ne dozna što je učinio?" I puni bijesa rekoše mu poglavari Velikog vijeća: "Zar si i ti izgubio pamet? Zar si i ti iz Galileje? Pročitaj cijelo Pismo pa ćeš vidjeti da iz Galileje ne ustaje nikakv prorok, a kamo li Mesija."

Dok se Veliko vijeće razide u zbrci, Isus ode prenoćiti u Betaniju.

3. PRELJUBNICA

Isus je za vrijeme posjete Jeruzalemu imao prilike govoriti s određenom ženom koja je bila na zlu glasu i koju pred njega dovedoše

her accusers and his enemies. The distorted record you have of this episode would suggest that this woman had been brought before Jesus by the scribes and Pharisees, and that Jesus so dealt with them as to indicate that these religious leaders of the Jews might themselves have been guilty of immorality. Jesus well knew that, while these scribes and Pharisees were spiritually blind and intellectually prejudiced by their loyalty to tradition, they were to be numbered among the most thoroughly moral men of that day and generation.

What really happened was this: Early the third morning of the feast, as Jesus approached the temple, he was met by a group of the hired agents of the Sanhedrin who were dragging a woman along with them. As they came near, the spokesman said: "Master, this woman was taken in adultery -- in the very act. Now, the law of Moses commands that we should stone such a woman. What do you say should be done with her?"

It was the plan of Jesus' enemies, if he upheld the law of Moses requiring that the self-confessed transgressor be stoned, to involve him in difficulty with the Roman rulers, who had denied the Jews the right to inflict the death penalty without the approval of a Roman tribunal. If he forbade stoning the woman, they would accuse him before the Sanhedrin of setting himself up above Moses and the Jewish law. If he remained silent, they would accuse him of cowardice. But the Master so managed the situation that the whole plot fell to pieces of its own sordid weight.

This woman, once comely, was the wife of an inferior citizen of Nazareth, a man who had been a troublemaker for Jesus throughout his youthful days. The man, having married this woman, did most shamefully force her to earn their living by making commerce of her body. He had come up to the feast at Jerusalem that his wife might thus prostitute her physical charms for financial gain. He had entered into a bargain with the hirelings of the Jewish rulers thus to betray his own wife in her commercialized vice. And so they came with the woman and her companion in transgression for the purpose of ensnaring Jesus into making some statement which could be used against him in case of his arrest.

Jesus, looking over the crowd, saw her husband standing behind the others. He knew what sort of man he was and perceived that he was a party to the despicable

njegovi neprijatelji i optužitelji. Prema vaše nepotpunom zapisu ovog događaja, ženu pred Isusa dovedoše književnici i Farizeji i Isus se prema njima postavi kao da su oni sami bili krivi radi nemoralnosti. Isus je dobro znao da unatoč svom sljepilu i svojim intelektualnim predrasudama utemeljenim na čvrstoj odanosti tradicijama, ovi književnici i farizeji pripadali najmoralnijim ljudima svoga doba i generacije.

Evo što se uistinu dogodilo: Rano trećeg jutra nakog Blagdana kako se Isus primicao hramu pride mu grupa najamnika u službi Velikog vijeća sa sobom vukući neku ženu. Kad se primaknuše, reče govornik grupe: "Učitelju, ova je žena uhvaćena u preljubu -- u samom činu. Mojsije nam je u zakonu naredio da takve žene kamenujemo. A ti što veliš?"

Isusovi neprijatelji su to rekli da vide hoće li Isus podržati Mojsijeve zakone koji su nalagali kamenovanje kršitelja zakona, čime su ga namjeravali staviti u nepriliku pred Rimskim vlastima koje nisu dopuštale Židovima primjenu ovog zakona bez prethodnog odobrenja Rimskog suda. Ako bi zabranio kamenovanje, mogli su ga optužiti pred Velikim vijećem što se postavlja iznad Mojsija i Židovskog zakona. Da im nije dao odgovora, optužili bi ga radi kukavičluka. Ali Učitelj se tako ponio daje svojim riječima izazvao samouništenje cijelog njihovog podmuklog plana.

Ova žena nekoć lijepog izgleda, je bila u braku s određenim nižim čovjekom iz Nazareta koji je Isusu stvarao probleme od najranije mladosti. Nakon što se oženio, ovaj je čovjek sramotno prisiljavao svoju ženu da ih izdržava prodajući svoje tijelo. On je tako došao na blagdan u Jeruzalem kako bi zaradio od prostituiranja ženine ljepote. Tako se bio pogodio s najamnicima Židovskih vladara da izda svoju ženu pri samom činu razvratne prodaje. I tako su s ovom ženom i njezinim partnerom došli uhvatiti Isusa nastojeći ga navesti da kaže nešto što bi vodilo k njegovom uhićenju.

Prelazeći pogledom premo okupljenih masa, Isus ugleda muža koji je stajao među svjetinom. On je znao o kakvom se čovjeku radilo i bilo mu je jasno da je bio upleten u

transaction. Jesus first walked around to near where this degenerate husband stood and wrote upon the sand a few words which caused him to depart in haste. Then he came back before the woman and wrote again upon the ground for the benefit of her would-be accusers; and when they read his words, they, too, went away, one by one. And when the Master had written in the sand the third time, the woman's companion in evil took his departure, so that, when the Master raised himself up from this writing, he beheld the woman standing alone before him. Jesus said: "Woman, where are your accusers? did no man remain to stone you?" And the woman, lifting up her eyes, answered, "No man, Lord." And then said Jesus: "I know about you; neither do I condemn you. Go your way in peace." And this woman, Hildana, forsook her wicked husband and joined herself to the disciples of the kingdom.

4. THE FEAST OF TABERNACLES

The presence of people from all of the known world, from Spain to India, made the feast of tabernacles an ideal occasion for Jesus for the first time publicly to proclaim his full gospel in Jerusalem. At this feast the people lived much in the open air, in leafy booths. It was the feast of the harvest ingathering, and coming, as it did, in the cool of the autumn months, it was more generally attended by the Jews of the world than was the Passover at the end of the winter or Pentecost at the beginning of summer. The apostles at last beheld their Master making the bold announcement of his mission on earth before all the world, as it were.

This was the feast of feasts, since any sacrifice not made at the other festivals could be made at this time. This was the occasion of the reception of the temple offerings; it was a combination of vacation pleasures with the solemn rites of religious worship. Here was a time of racial rejoicing, mingled with sacrifices, Levitical chants, and the solemn blasts of the silvery trumpets of the priests. At night the impressive spectacle of the temple and its pilgrim throngs was brilliantly illuminated by the great candelabras which burned brightly in the court of the women as well as by the glare of scores of torches standing about the temple courts. The entire city was gaily decorated except the Roman castle of Antonia, which looked down in grim contrast upon this festive and worshipful scene. And how the Jews did hate this ever-present reminder of the Roman yoke!

činu koji je bio vrijedan prezira. Isus prvo pride ovom izopačenom mužu i napisa nešto u pijesku, nakon čega se ovaj užurbano udalji. Zatim stade ispred žene i ponovo počeo nešto pisati na tlu; ovo je bilo upućeno njezinim optužiteljima i kad su pročitali ove riječi, i oni se jedan za drugim žurno udaljiše. I kad se Učitelj ponovo sagnu i počeo pisati prstom po tlu, zli ženini pratitelji počеше izlaziti jedan po jedan tako da Isus ostade sam sa ženom koja bijaše stajala ispred njega. Isus reče: "Ženo, gdje su tvoji optužitelji? Nitko te nije kamenovao?" I podižući pogled žena odgovori, "Nije, učitelju." Isus zatim reče: "Poznajem tvoj slučaj; ni ja te ne osuđujem. Idi svojim putem u miru." I ova žena, Hildana, ostavi svog zlog muža i pridruži se učenicima kraljevstva.

4. BLAGDAN SJENICA

Zahvaljujući prisutnosti naroda iz svih dijelova ondašnjeg svijeta, od Španije do Indije, predstavlja to što je načinilo Blagdan sjenica savršenom prilikom za Isusovo prvo javno proglašenje punog evanđelja u Jeruzalemu. Prilikom ovog blagdana ljudi su najvećim dijelom živjeli na otvorenom, u drvenim kolibama. Bila je to proslava ubiranja žetve koja je za ovih jesenjih mjeseci uopćeno privlačila više Židova nego Pasha koja je slavljena krajem zime ili Duhovi početkom ljeta. Apostoli su konačno imali prilike posvjedočiti kako njihov Učitelj smiono proglašava svoju zemaljsku misiju, kako je to bio slučaj, pred cijelim svijetom.

Bio je to blagdan nad blagdanima, kako su ljudi ovom prilikom mogli prinijeti žrtve koju nisu prinijeli za ranijih blagdana. Bila je to prilika obilježena primitkom darova u hramu; mješavina godišnjeg odmora sa svetim ritualima religioznog obožavanja. Bilo je to vrijeme radosti za cijelu naciju pomiješano s prinošenjem žrtava, Levitskim napjevima i svećanim zazivima srebrnih truba svećenika. Preko noći, impresivni prizor hrama i njegovih hodočasnika je bio bogato osvijetljen velikim svijećanjacima su gorili u ženskim odajama, kao i svjetlom mnogobrojnih baklji raštrkanih širom cijelog hrama. Cijeli grad je bio radosno okićen izuzev Rimske tvrđave Antonije koja je stajala u jezovitom kontrastu s atmosferom religioznog blagdana. I kako su samo Židovi mrzili ovu tvrđavu koja ih je neprestano podsjećala na jaram Rimske vlasti!

Seventy bullocks were sacrificed during the feast, the symbol of the seventy nations of heathendom. The ceremony of the outpouring of the water symbolized the outpouring of the divine spirit. This ceremony of the water followed the sunrise procession of the priests and Levites. The worshipers passed down the steps leading from the court of Israel to the court of the women while successive blasts were blown upon the silvery trumpets. And then the faithful marched on toward the beautiful gate, which opened upon the court of the gentiles. Here they turned about to face westward, to repeat their chants, and to continue their march for the symbolic water.

On the last day of the feast almost four hundred and fifty priests with a corresponding number of Levites officiated. At daybreak the pilgrims assembled from all parts of the city, each carrying in the right hand a sheaf of myrtle, willow, and palm branches, while in the left hand each one carried a branch of the paradise apple -- the citron, or the "forbidden fruit." These pilgrims divided into three groups for this early morning ceremony. One band remained at the temple to attend the morning sacrifices; another group marched down below Jerusalem to near Maza to cut the willow branches for the adornment of the sacrificial altar, while the third group formed a procession to march from the temple behind the water priest, who, to the sound of the silvery trumpets, bore the golden pitcher which was to contain the symbolic water, out through Ophel to near Siloam, where was located the fountain gate. After the golden pitcher had been filled at the pool of Siloam, the procession marched back to the temple, entering by way of the water gate and going directly to the court of the priests, where the priest bearing the water pitcher was joined by the priest bearing the wine for the drink offering. These two priests then repaired to the silver funnels leading to the base of the altar and poured the contents of the pitchers therein. The execution of this rite of pouring the wine and the water was the signal for the assembled pilgrims to begin the chanting of the Psalms from 113 to 118 inclusive, in alternation with the Levites. And as they repeated these lines, they would wave their sheaves at the altar. Then followed the sacrifices for the day, associated with the repeating of the Psalm for the day, the Psalm for the last day of the feast being the eighty-second, beginning with the fifth verse.

Prinijeli su žrtvu koja se sastojala od sedamdeset volova kao simbol sedamdeset poganskih nacija. Koristili su ceremoniju prolijevanja vode kao simboličnu predstavu prolijevanja svetoga duha. Nakon ove ceremonije prolijevanja vode uslijedi svećenička i Levitska povorka izlazećeg sunca. Ljudi se okupiše pri iskazanju obožavanja na stepenicama koje su vodile iz dvora posvećenog Izraelu do ženskih odaja, praćeni pozivima srebrnih truba. I vjernici tako pridodje prelijepim vratima koja vode u dvor neždova. Ovdje se okrenuše prema zapadu kako bi ponovili svoje napjeve i nastavili povorku vode koja je imala simboličku ulogu.

Uoči posljednjeg blagdansko dana službovalo je gotovo četiri stotine i predest svećenika. Hodočasnici se zorom skupiše iz svih dijelova grada, svaki noseći u desnici vijenac od mirtinih, vrbovih i palminih grana, a u lijevoj granu rajске jabuke -- četrunovog stabla ili "zabranjenog ploda." Hodočasnici se podijeliše u tri grupe kako bi prisustvovali jutarnjoj ceremoniji. Jedna grupa ostade u hramu kako bi prisustvovala jutarnjem prinošenju žrtava; druga ode u blizinu Maze podno Jeruzalema da posijeku vrbove grane kako bi okitili žrtveni oltar, dok treća grupa formira povorku koja pođe oko hrama praćeci svećenika koji je izvršavao ceremoniju svete vode, koji na zvuk srebrne trube povede povorku noseći zlatni pehar sa simboličkom vodom kroz Opel do Siloe, gdje je zastao kod vrata s fontanom. Kad u Siloi napuniše zlatni pehar, povorka se okrenu prema hramu, prođe kroz vodena vrata i produlji kroz svećenički dvor gdje se ovom svećeniku koji je nosio pehar s vodom priključuše drugi svećenici koji su nosili vino da se prinese kao žrtva. Svećenici zatim odoše do srebrnih lijevak koji su vodili do oltarskog podnožja i tu izprazniše svoje pehare. Izvršenje ovog rituala sipanja vina i vode bi signal okupljenim hodočascima da počnu s napjevom Psalma od stotinu trinaestog do stotinu osamnaestog, smjenjujući se s Levitima. I dok su ponavljali ove stihove, mahali su vijencima prema oltaru. Zatim uslijedi prinošenje žrtava i ponavljanje Psalma koji je odgovarao ovom danu blagdana, a to je bio osamdeset drugi Psalm, od petog stiha na dalje.

5. SERMON ON THE LIGHT OF THE WORLD

On the evening of the next to the last day of the feast, when the scene was brilliantly illuminated by the lights of the candelabras and the torches, Jesus stood up in the midst of the assembled throng and said:

"I am the light of the world. He who follows me shall not walk in darkness but shall have the light of life. Presuming to place me on trial and assuming to sit as my judges, you declare that, if I bear witness of myself, my witness cannot be true. But never can the creature sit in judgment on the Creator. Even if I do bear witness about myself, my witness is everlastingly true, for I know whence I came, who I am, and whither I go. You who would kill the Son of Man know not whence I came, who I am, or whither I go. You only judge by the appearances of the flesh; you do not perceive the realities of the spirit. I judge no man, not even my archenemy. But if I should choose to judge, my judgment would be true and righteous, for I would judge not alone but in association with my Father, who sent me into the world, and who is the source of all true judgment. You even allow that the witness of two reliable persons may be accepted -- well, then, I bear witness of these truths; so also does my Father in heaven. And when I told you this yesterday, in your darkness you asked me, 'Where is your Father?' Truly, you know neither me nor my Father, for if you had known me, you would also have known the Father.

"I have already told you that I am going away, and that you will seek me and not find me, for where I am going you cannot come. You who would reject this light are from beneath; I am from above. You who prefer to sit in darkness are of this world; I am not of this world, and I live in the eternal light of the Father of lights. You all have had abundant opportunity to learn who I am, but you shall have still other evidence confirming the identity of the Son of Man. I am the light of life, and every one who deliberately and with understanding rejects this saving light shall die in his sins. Much I have to tell you, but you are unable to receive my words. However, he who sent me is true and faithful; my Father loves even his erring children. And all that my Father has spoken I also proclaim to the world.

"When the Son of Man is lifted up, then shall you all know that I am he, and that I

5. PROPOVIJED O SVJETLU SVIJETA

Uvečer narednog dana, posljednjeg dana blagdana, dok je grad blistao u svjetlu velikih svijećnjaka i baklji, Isus iskorači usred okupljene gomile i reče:

"Ja sam svjetlo svijeta. Tko mene slijedi, sigurno neće ići po tami, nego će imati svjetlo koje vodi u život. Vi hoćete da me izvedete pred sud i da mi sudite, i vi kažete da ako ja svjedočim sam za sebe, moje je svjedočanstvo nevjerodostojno. Ali stvorenje ne može suditi Stvoritelju. Iako ja svjedočim sam za sebe, moje je svjedočanstvo zauvijek vjerodostojno, jer znam odakle sam došao i kamo idem. A vi koji težite uništenju Sina Čovječjeg ne znate odakle sam došao, tko sam i kamo idem. Vi sudite po mojem vanjskom obličju; vi ne vidite stvarnosti duha. Ja ne izričem ni nad kim suda, čak ni nad svojim prastarim neprijateljima. A ako bih odlučio suditi, moj je sud valjan i vjerodostojan, jer ne sudim sam nego s Ocem koji me posla na ovaj svijet i koji je izvor svakog vjerodostojnog svjedočanstva. I u vašem Zakonu stoji pisao da je vjerodostojno svjedočanstvo dvojice -- u tom slučaju, ja svjedočim ovim istinama za sebe; i tako čini i moj Otac koji je na nebu. I kad vam ovo jučer rekoh, upitaste me u vašoj tmini: 'Gdje je tvoj Otac?' Kažem vam, vi ne poznajete ni mene ni Oca moga, jer kad bi ste mene poznavali, poznavali bi ste i Oca moga.

"Već sam vam rekao da odlazim, da ćete me tražiti i da me nećete naći, jer kamo ja idem vi ne možete doći. Vi koji odbijate ovo svjetlo, ste odozdo; ja sam odozgo. Vi koji više volite sjediti u tmini, vi ste ovosvjetski; ja nisam ovosvjetski i ja živim u vječnom svjetlu Oca svjetla. Svi ste imali prilike naučiti tko sam, ali primiti ćete i druge dokaze kao svjedočanstvo identitetu Sina Čovječjeg. Ja sam svjetlo života i svaki koji svjesno i namjerno odbaci ovo svjetlo spasenja može jedino umrjeti u grijesima svojim. Imao bih mnogo toga govoriti, ali vi niste u stanju razumjeti moje riječi. U svakom slučaju, onaj koji me posla istinit je i vjeran; moj Otac voli i svoju grešnu djecu. I sve što je moj Otac rekao, to i ja proglašavam svijetu.

"Kad podignete Sina Čovječjega, tada ćete saznati da sam ja on i da ništa ne činim od

have done nothing of myself but only as the Father has taught me. I speak these words to you and to your children. And he who sent me is even now with me; he has not left me alone, for I do always that which is pleasing in his sight."

As Jesus thus taught the pilgrims in the temple courts, many believed. And no man dared to lay hands upon him.

6. DISCOURSE ON THE WATER OF LIFE

On the last day, the great day of the feast, as the procession from the pool of Siloam passed through the temple courts, and just after the water and the wine had been poured down upon the altar by the priests, Jesus, standing among the pilgrims, said: "If any man thirst, let him come to me and drink. From the Father above I bring to this world the water of life. He who believes me shall be filled with the spirit which this water represents, for even the Scriptures have said, 'Out of him shall flow rivers of living waters.' When the Son of Man has finished his work on earth, there shall be poured out upon all flesh the living Spirit of Truth. Those who receive this spirit shall never know spiritual thirst."

Jesus did not interrupt the service to speak these words. He addressed the worshipers immediately after the chanting of the Hallel, the responsive reading of the Psalms accompanied by waving of the branches before the altar. Just here was a pause while the sacrifices were being prepared, and it was at this time that the pilgrims heard the fascinating voice of the Master declare that he was the giver of living water to every spirit-thirsting soul.

At the conclusion of this early morning service Jesus continued to teach the multitude, saying: "Have you not read in the Scripture: 'Behold, as the waters are poured out upon the dry ground and spread over the parched soil, so will I give the spirit of holiness to be poured out upon your children for a blessing even to your children's children'? Why will you thirst for the ministry of the spirit while you seek to water your souls with the traditions of men, poured from the broken pitchers of ceremonial service? That which you see going on about this temple is the way in which your fathers sought to symbolize the bestowal of the divine spirit upon the children of faith, and you have done well to perpetuate these symbols, even down to this day. But now

sebe, već da govorim ono što me Otac nauči. Ovo što govorim govorim vama i vašoj djeci. Onaj koji me posla sa mnom je; on me ne ostavlja sama, jer ja uvijek imam ono što je njemu ugodno."

Dok je on tako govorio, mnogi hodočasnici u hramu povjerovali su u njega. I nitko se ne usudi na njega položiti ruke.

6. GOVOR O VODI ŽIVOTA

U posljednji dan, glavni dan blagdana, dok se povorka koja je išla iz Siloamskog kupatila prolazila hramom i nedugo nakon polijevanja vode i vina na žrtvenom oltaru, Isus stade među hodočasnike govoreći: "Ako je tko žedan, neka dođe k meni i neka pije. . . Od Oca nebeskog donosim na ovaj svijet vodu života. Onaj koji vjeruje u mene prima duha koji je simbolički predstavljan ovom vodom, jer kako veli Pismo, 'Iz njegove će nutrine poteći potoci žive vode.' Kad je Sin Čovjeka završi sa svojim zemaljskim radom, čovječanstvo će tada primiti izliveni Duh Istine. Oni koji budu primili ovaj duh, neće poznavati duhovnu žeđ."

Isus nije prekidnuo službu svojim riječima. On se obratio vjernicima neposredno nakon interaktivnog napjevanja Halela koje je bilo praćeno mahanjem granama u smjeru oltara. Upravo tu je nastupio prekid posvećen pripremi prinosnih žrtava i hodočasnici su ovim prilikom mogli čuti Isusove riječi samoproglašenja u ulozi davatelja žive vode svakoj duši koja je bila žedna duha.

Pri svršetku ove rane jutarnje službe Isus je nastavio poučavati mase govoreći: "Zar ne znate kako veli Pismo: 'Zaista kažem vam, kako se na žednu zemlju voda izljeva i po sušnome tlu potoci, tako ću izlit duh svetosti na tvoje potomstvo i blagoslov na tvoja pokoljenja'? Što ćete žeđnjeti za službom duha dok mislite da možete naći vodu svojim dušama među ovozemaljskim tradicijama, izlivenu iz krnjavih pehara ceremonijalne službe? To što upravo sada možete vidjeti u hramu predstavlja način na koji su vaši očevi nastojali simbolizirati podarenje božanskog duha djeci vjere i dobro je što ste očuvali ove simbole sve do današnjeg dana. Ali ovaj naraštaj prima otkrivenje Oca duhova podarenjem njegovog Sina i za ovim će

has come to this generation the revelation of the Father of spirits through the bestowal of his Son, and all of this will certainly be followed by the bestowal of the spirit of the Father and the Son upon the children of men. To every one who has faith shall this bestowal of the spirit become the true teacher of the way which leads to life everlasting, to the true waters of life in the kingdom of heaven on earth and in the Father's Paradise over there."

And Jesus continued to answer the questions of both the multitude and the Pharisees. Some thought he was a prophet; some believed him to be the Messiah; others said he could not be the Christ, seeing that he came from Galilee, and that the Messiah must restore David's throne. Still they dared not arrest him.

7. THE DISCOURSE ON SPIRITUAL FREEDOM

On the afternoon of the last day of the feast and after the apostles had failed in their efforts to persuade him to flee from Jerusalem, Jesus again went into the temple to teach. Finding a large company of believers assembled in Solomon's Porch, he spoke to them, saying:

"If my words abide in you and you are minded to do the will of my Father, then are you truly my disciples. You shall know the truth, and the truth shall make you free. I know how you will answer me: We are the children of Abraham, and we are in bondage to none; how then shall we be made free? Even so, I do not speak of outward subjection to another's rule; I refer to the liberties of the soul. Verily, verily, I say to you, everyone who commits sin is the bond-servant of sin. And you know that the bond servant is not likely to abide forever in the master's house. You also know that the son does remain in his father's house. If, therefore, the Son shall make you free, shall make you sons, you shall be free indeed.

"I know that you are Abraham's seed, yet your leaders seek to kill me because my word has not been allowed to have its transforming influence in their hearts. Their souls are sealed by prejudice and blinded by the pride of revenge. I declare to you the truth which the eternal Father shows me, while these deluded teachers seek to do the things which they have learned only from their temporal fathers. And when you reply that Abraham is your father, then do I tell you that, if you were the children of Abraham, you would do the

posve sigurno uslijediti podarenje duha Oca i Sina djeci ljudi. Ovo podarenje duha djeluje kao istinski učitelj i pokazatelj puta vječnog života, istinskim vodama života u nebeskom kraljevstvu na zemlji i u Očevom Raju na nebu."

I Isus zatim počeo odgovarati na pitanja naroda i farizeja. Jedni su govorili da je bio prorok; drugi misliše da je bio Mesija; treći rekoše da nije mogao biti Krist kako je bio iz Galileje i da Mesija mora doći da obnovi Davidovu stolicu. Još uvijek se nitko nije usuđivao da ga uhvati.

7. GOVOR O DUHOVNOJ SLOBODI

Uoči poslijepodneva tijekom posljednjeg dana blagdana, nakon što ga apostoli neuspješno pokušale nagovoriti da napusti Jeruzalem, Isus ponovo ode naučavati u hramu. Kako nađe veliku skupinu vjernika okupljenu na Solmonovu tijemu, obrati im se govoreći:

"Ako moje riječi budu s vama i ako budete spremni vršiti volju moga Oca, uistinu ste moji učenici. Upoznat ćete istinu, a istina će vas osloboditi. Znam kako ćete reći: "Mi smo potomci Abrahamovi i nikada nikom nismo robovali; kako možeš reći da ćemo postat slobodni? Naime, ja ne govorim o vanjskom robovanju tuđoj vlasti; ja govorim o slobodi duše. Zaista, zaista, kažem vam, tko god čini grijeh, rob je grijeha. I znate da rob ne ostaje zauvijek u gospodarevoj kući. Isto tako znate da sin ostaje zauvijek u kući njegovog oca. Ako vas, dakle, Sin oslobodi to će vas učiniti sinovima i zaista ćete biti slobodni.

"Znam da pripadate rodu Abrahamovom, a mjesto toga vaše vođe teže mome uništenju zato što sam svojim riječima postigao preobražaj u vašim srcima. Oni imaju srca zapečaćena predrasudom i zaslepljena ponosom osвете. Ja vam velim istinu koju mi pokaza vječni Otac, dok ovi zavedeni učitelji nastoje učiniti jedino to što su naučili od svojim ovozemaljskih očeva. I kad kažete da imate Abrahama za oca, ja vam velim da kad bi ste zbilja bili djeca Abrahamova, postupali bi ste prema djelima Abrahamovim. Neki od

works of Abraham. Some of you believe my teaching, but others seek to destroy me because I have told you the truth which I received from God. But Abraham did not so treat the truth of God. I perceive that some among you are determined to do the works of the evil one. If God were your Father, you would know me and love the truth which I reveal. Will you not see that I come forth from the Father, that I am sent by God, that I am not doing this work of myself? Why do you not understand my words? Is it because you have chosen to become the children of evil? If you are the children of darkness, you will hardly walk in the light of the truth which I reveal. The children of evil follow only in the ways of their father, who was a deceiver and stood not for the truth because there came to be no truth in him. But now comes the Son of Man speaking and living the truth, and many of you refuse to believe.

"Which of you convicts me of sin? If I, then, proclaim and live the truth shown me by the Father, why do you not believe? He who is of God hears gladly the words of God; for this cause many of you hear not my words, because you are not of God. Your teachers have even presumed to say that I do my works by the power of the prince of devils. One near by has just said that I have a devil, that I am a child of the devil. But all of you who deal honestly with your own souls know full well that I am not a devil. You know that I honor the Father even while you would dishonor me. I seek not my own glory, only the glory of my Paradise Father. And I do not judge you, for there is one who judges for me.

"Verily, verily, I say to you who believe the gospel that, if a man will keep this word of truth alive in his heart, he shall never taste death. And now just at my side a scribe says this statement proves that I have a devil, seeing that Abraham is dead, also the prophets. And he asks: 'Are you so much greater than Abraham and the prophets that you dare to stand here and say that whoso keeps your word shall not taste death? Who do you claim to be that you dare to utter such blasphemies?' And I say to all such that, if I glorify myself, my glory is as nothing. But it is the Father who shall glorify me, even the same Father whom you call God. But you have failed to know this your God and my Father, and I have come to bring you together; to show you how to become truly the sons of God. Though you know not the Father, I truly know him. Even Abraham rejoiced to see my day, and by faith he saw it and was glad."

vas vjeruju mojim učenjima, dok me drugi nastoje uništiti zato što sam vam objavio istinu koju sam primio od Boga. Ali Abraham se nije tako odnosio prema Božjoj istini. Jasno mi je da su neki od vas odlučili vršiti volju zloga. Kad bi Bog bio vaš Otac, mene bi ste poznavali i ljubili istine koje sam vam došao objaviti. Zar ne vidite da sam došao od Oca, da me Otac posla i da to što činim ne činim od sebe? Zašto ne razumijete govora moga? Je li to zato što ste odlučili postati djeca zloga? Ako budete djeca tmine, teško možete ići u svjetlu istine koju ja objavljujem. Djeca zla slijede jedino put oca svoga koji je bio lažac i koji nije stajao čvrsto u istini jer u njemu nema istine. Ali sad vam dođe Sin Čovjeka koji govori živuću istinu, dok mnogi od vas odbijaju povjerovati.

"Tko će mi od vas dokazati neki grijeh? Ako vam objavljujem i živim istinu koju mi Otac pokaza, zašto mi ne vjerujete? Tko je od Boga, prihvaća riječi Božje; vi ih zato ne prihvaćate jer niste od Boga. Vaši se učitelji štoviše usuđuju reći da ja činim svoja djela moćima kneza-đavla. Jedan u blizini upravo reče da sam opsjednut đavlom i da moram biti njegovo dijete. Ali tko god se iskreno odnosi prema svojoj duši dobro zna da je nisam od đavla. Sigurno znate da je častim Oca svoga čak i dok me prezirete. Ja ne težim svojoj vlastitoj slavi, već slavi moga Rajskog Oca. I ja vam ne sudim, već ima onaj koji sudi za mene.

"Zaista, zaista, kažem vam, ako tko drži riječ moju živu u svom srcu, sigurno neće nigda vidjeti smrti. I upravo ovog časa književnik nedaleko od mene kaže da moram biti opsjednut zlim duhom kad je Abraham umro, a proroci isto tako. I on dalje pita: 'Zar si ti toliko veći od Abrahama i proroka, da se usuđuješ tu stajati i govoriti da onaj koji drži riječ tvoju neće nigda vidjeti smrti? Kim se ti praviš kad možeš govoriti takova svetogrđa?' I ja kažem svima koji tako govore da ako bih se ja sam slavio, slava moja ne bi bila ništa. Ali mene slavi Otac moj, za koga vi kažete da je vaš Bog. Ali vi ne poznajete ovog vašeg Boga i mog Oca i ja sam zato došao zbližiti; došao sam vam pokazati kako ćete postati istinski sinovi Boga. Iako ne poznajete Oca, ja ga uistinu poznajem. Čak se i Abraham raduje mome danu koji je s vjerom vidio u velikoj radosti."

When the unbelieving Jews and the agents of the Sanhedrin who had gathered about by this time heard these words, they raised a tumult, shouting: "You are not fifty years of age, and yet you talk about seeing Abraham; you are a child of the devil!" Jesus was unable to continue the discourse. He only said as he departed, "Verily, verily, I say to you, before Abraham was, I am." Many of the unbelievers rushed forth for stones to cast at him, and the agents of the Sanhedrin sought to place him under arrest, but the Master quickly made his way through the temple corridors and escaped to a secret meeting place near Bethany where Martha, Mary, and Lazarus awaited him.

8. THE VISIT WITH MARTHA AND MARY

It had been arranged that Jesus should lodge with Lazarus and his sisters at a friend's house, while the apostles were scattered here and there in small groups, these precautions being taken because the Jewish authorities were again becoming bold with their plans to arrest him.

For years it had been the custom for these three to drop everything and listen to Jesus' teaching whenever he chanced to visit them. With the loss of their parents, Martha had assumed the responsibilities of the home life, and so on this occasion, while Lazarus and Mary sat at Jesus' feet drinking in his refreshing teaching, Martha made ready to serve the evening meal. It should be explained that Martha was unnecessarily distracted by numerous needless tasks, and that she was cumbered by many trivial cares; that was her disposition.

As Martha busied herself with all these supposed duties, she was perturbed because Mary did nothing to help. Therefore she went to Jesus and said: "Master, do you not care that my sister has left me alone to do all of the serving? Will you not bid her to come and help me?" Jesus answered: "Martha, Martha, why are you always anxious about so many things and troubled by so many trifles? Only one thing is really worth while, and since Mary has chosen this good and needful part, I shall not take it away from her. But when will both of you learn to live as I have taught you: both serving in co-operation and both refreshing your souls in unison? Can you not learn that there is a time for everything -- that the lesser matters of life should give way before the greater things of the heavenly kingdom?"

Kad nevjerni Židovi i agenti Velikog vijeća koji se upravo okupiše čuše ove riječi, jako se razljutiše, govoreći: "Nije ti ni pedeset godina, a kažeš da si vidio Abrahama; ta ti sti djete đavla!" Isus nije bio u stanju nastaviti s govorom. Jedino je rekao pri odlasku: "Zaista, zaista, kažem vam, prije nego je Abraham bio, Ja Jesam." Mnogi nevjernici žurno prigrabiše kamenje da ga bace na njega i mnogi agenti Velikog vijeća pokušas da ga uhvate, ali Učitelj projuri hramom i izađe do tajnog sastajališta blizu Betanije gdje su ga čekali Marta, Marija i Lazar.

8. KOD MARTE I MARIJE

Isus se prema dogovoru trebao smjestiti kod Lazara, Lazareve sestre kod prijatelja, dok su apostoli u manjim grupama otišli prenoćiti kod mještana u selu i sve to kako bi se zaštitili od Židovskih vlasti koje su ponovo s velikom odlučnošću počele raditi na njegovu uhićenju.

Lazar, Marija i Marta su godinama imali običaj sve ostaviti kako bi se okupili oko Isusa da čuju njegova učenja prilikom svake nove posjete. Nakon što su izgubili roditelje, Marta je preuzela domaćinske odgovornosti te je tako ovom prilikom, dok su Lazar i Marija sjeli Isusu pored nogu upijajući njegova inspirativna učenja, Marta počela raditi na posluživanju večernjeg objeda. Bitno je reći da je Marta uvijek bila rastrgana mnogobrojnim nebitnim zadaćama i opterećena trivijalnim dužnostima, ovo joj je bila čud.

Dok Marta bijaše užurbano zauzeta svojim navodnim dužnostima, ljutila se što joj Marija nije htjela pomoći. Stoga pristupi Isusu i reče: "Učitelju, tebi nije ništa stalo do toga što me moja sestra ostavila samu da poslužujem? Hoćeš li joj reći da mi pomogne?" Isus odgovori: "Marta, Marta, što se uvijek brineš i uznemiruješ za mnoge nebitne stvari? Samo jedno je uistinu potrebno i kako je Marija dosita izabrala ovaj najbolji i potrebni dio, ja joj ga neću oduzeti. Ali kad ćete vas dvije naučiti živjeti onako kako sam vas ja učio: uajednički poslužujući i zajednički osvježujući svoje duše? Zar ne možete naučiti da sve ima svoje vrijeme -- da niža pitanja života moraju moraju biti potisnuta u stranu pred većim pitanjima nebeskog kraljevstva?"

9. AT BETHLEHEM WITH ABNER

Throughout the week that followed the feast of tabernacles, scores of believers forgathered at Bethany and received instruction from the twelve apostles. The Sanhedrin made no effort to molest these gatherings since Jesus was not present; he was throughout this time working with Abner and his associates in Bethlehem. The day following the close of the feast, Jesus had departed for Bethany, and he did not again teach in the temple during this visit to Jerusalem.

At this time, Abner was making his headquarters at Bethlehem, and from that center many workers had been sent to the cities of Judea and southern Samaria and even to Alexandria. Within a few days of his arrival, Jesus and Abner completed the arrangements for the consolidation of the work of the two groups of apostles.

Throughout his visit to the feast of tabernacles, Jesus had divided his time about equally between Bethany and Bethlehem. At Bethany he spent considerable time with his apostles; at Bethlehem he gave much instruction to Abner and the other former apostles of John. And it was this intimate contact that finally led them to believe in him. These former apostles of John the Baptist were influenced by the courage he displayed in his public teaching in Jerusalem as well as by the sympathetic understanding they experienced in his private teaching at Bethlehem. These influences finally and fully won over each of Abner's associates to a wholehearted acceptance of the kingdom and all that such a step implied.

Before leaving Bethlehem for the last time, the Master made arrangements for them all to join him in the united effort which was to precede the ending of his earth career in the flesh. It was agreed that Abner and his associates were to join Jesus and the twelve in the near future at Magadan Park.

In accordance with this understanding, early in November Abner and his eleven fellows cast their lot with Jesus and the twelve and labored with them as one organization right on down to the crucifixion.

In the latter part of October Jesus and the twelve withdrew from the immediate vicinity of Jerusalem. On Sunday, October 30, Jesus and his associates left the city of Ephraim, where he had been resting in

9. U BETLEHEMU S ABNEROM

Za vrijeme tjedna koji je nastupio po svršetku Blagdana sjenica u Betaniji se okupiše tisuće vjernika koji primiše učenja od dvanaestorice apostola. Veliko vijeće nije htjelo maltretirati ove mase zato što Isus nije bio među njima; on je proveo ove dane radeći s Abnerom i njegovim suradnicima u Betlehemu. Odmah po svršetku blagdana, Isus se uputi u Betaniju i ne dođe naučavati u hramu tijekom ostatka ove posjete Jeruzalemu.

U ovo vrijeme, Abner je bio smješten u Betlehemu i mnogi su radnici krenuli iz ovog centra u gradove Judeje i južne Samarije, čak i do same Aleksandrije. Isusu nije trebalo više od nekoliko dana nakon dolaska da upotpuni s Abnerom planove u vezi rada dvaju apostolskih grupa.

Za vrijeme ove posjete uoči Blagdana sjenica, Isus je proveo otprilike jednako vremena u Betaniji kao i u Betlehemu. U Betaniji je proveo dosta vremena sa svojim apostolima; u Betlehemu je dao upute Abneru i drugim apostolima koji nekoć služiše Ivana. I ovaj bliski kontakt predstavlja to što ih je navelo da povjeruju u njega. Isus je ostavio dojam na ove negdašnje apostole Ivana Krstitelja zahvaljujući hrabrosti koju je očitovao u svojim javnim propovijedima u Jeruzalemu, kao i suosjećajnom razumijevanju koje su našli u njegovim privatnim učenjima u Betlehemu. Ovi utjecaji konačno uspijevaju privući sve Abnerove suradnike i navesti ih na svesrdno prihvaćanje kraljevstva i svih posljedica ovog čina.

Prije nego što će posljednji put napustiti Betlehem, Učitelj ugovori da mu se Abner i njegovi apostoli pridruže u zajedničkom nastojanju planiranom neposredno prije okončanja njegove zemaljske misije. Prema dogovoru, Abner se uskoro sa svojim suradnicima trebao pridružiti Isusu i njegovim apostolima u magadanskom parku.

U skladu s ovim dogovorom, Abner se u pratnji svojih jedanaest suradnika početkom studenog pridružio Isusu i dvanaestorici, te je ostao uz njih djelujući kao jedna organizacija sve do Isusovog raspeća.

Drugom polovicom listopada, Isus i dvanaestorica napustiše neposrednu blizinu Jeruzalema. U nedjelju 30-tog listopada, Isus i njegovi apostoli napustiše Efraim gdje Isus proveo nekoliko dana u osami, te

seclusion for a few days, and, going by the west Jordan highway directly to Magadan Park, arrived late on the afternoon of Wednesday, November 2.

The apostles were greatly relieved to have the Master back on friendly soil; no more did they urge him to go up to Jerusalem to proclaim the gospel of the kingdom.

krenuše zapadnim jordanckim putem direktno do magadanskog parka, gdje stigoše u srijedu drugog studenog.

Apostoli su uveliko odahnuli što se Učitelj vratio prijateljski naklonjenom tlu; više ga nisu nagovarali da ode u Jeruzalem kako bi proglasio nebesko kraljevstvo.