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ORDINATION OF THE SEVENTY AT
MAGADAN

A few days after the return of Jesus and the twelve to Magadan from Jerusalem, Abner and a group of some fifty disciples arrived from Bethlehem. At this time there were also assembled at Magadan Camp the evangelistic corps, the women's corps, and about one hundred and fifty other true and tried disciples from all parts of Palestine. After devoting a few days to visiting and the reorganization of the camp, Jesus and the twelve began a course of intensive training for this special group of believers, and from this well-trained and experienced aggregation of disciples the Master subsequently chose the seventy teachers and sent them forth to proclaim the gospel of the kingdom. This regular instruction began on Friday, November 4, and continued until Sabbath, November 19.

Jesus gave a talk to this company each morning. Peter taught methods of public preaching; Nathaniel instructed them in the art of teaching; Thomas explained how to answer questions; while Matthew directed the organization of their group finances. The other apostles also participated in this training in accordance with their special experience and natural talents.

1. ORDINATION OF THE SEVENTY

The seventy were ordained by Jesus on Sabbath afternoon, November 19, at the Magadan Camp, and Abner was placed at the head of these gospel preachers and teachers. This corps of seventy consisted of Abner and ten of the former apostles of John, fifty-one of the earlier evangelists, and eight other disciples who had distinguished themselves in the service of the kingdom.

About two o'clock on this Sabbath afternoon, between showers of rain, a company of believers, augmented by the arrival of David and the majority of his messenger corps and numbering over four hundred, assembled on the shore of the lake of Galilee to witness the ordination of the seventy.

Before Jesus laid his hands upon the heads of the seventy to set them apart as gospel messengers, addressing them, he said: "The harvest is indeed plenteous, but the laborers are few; therefore I exhort all of you to pray that the Lord of the harvest will send still other laborers into his harvest. I am about to set you

POGLAVLJE 163
POSTAVKA SEDAMDESETORICE
U MAGADANU

Nekoliko dana nakon što se Isus s apostolima vratio iz Jeruzalema, Abner je stigao iz Betlehema s nekih pedesetak učenika. Ovom su se prilikom u Madaganskom taboru okupili i evangelisti, zbor žena, te otprilike stotinu pedeset drugih iskrenih i odanih učenika iz svih dijelova Palestine. Nakon što su proveli nekoliko dana u prijateljskim razgovorima i po uspostavi nove organizacije tabora, Isus i njegovi apostoli započeh s intenzivnim procesom obuke ove naročite grupe vjernika i iz ovog skupa učenih i iskusnih vjernika Učitelj odabra sedamdesetoricu poslenika koji će pronijeti radosnu vijest kraljevstva. Redovna predavanja započeh u petak, četvrtog dana studenog mjeseca i nastaviše se do subote, devetnaestog studenog.

Isus se svakog jutra obraćao okupljenima. Petar ih je poučavao o metodama javnog poučavanja; Tomo im je objasnio način odgovaranja na pitanja; dok je Matija govorio o organizaciji zajedničkih financijskih poslova. Drugi apostoli su prisustvovali ovoj obuci u skladu s vlastitim iskustvom i prirodnim obdarenjima.

1. POSTAVKA
SEDAMDESETORICE

Isus je zaredio sedamdesetoricu učenika u sobotu poslije podne, devetnaestog studenog u Magadanskom taboru, te je postavio Abnera kao vođu ovih učitelja i poslenika radosne vijesti. Ovaj se sedamdesetočlani zbor sastojao od Abnera i deset negdašnjih Ivanovih apostola, pedeset jednog evangeliste i osam drugih učenika koji su se istakli u službi kraljevstvu.

Otprilike oko dva sata u sobotu, između povremenih naleta kiše, okupila se veća grupa vjernika kojoj su se priključili David i veći dio njegovog glasničkog zbora, tako da je sve skupa preko četiri stotine učenika prisustvovalo ovoj postavi sedamdesetorice na obali Genezaretskog mora.

Prije nego što će položiti ruke na glave sedamdesetorice učenika u znak primitka poslaničkog statusa u kraljevstvu, Isus im se obratio sa slijedećim riječima: "Žetva je velika, a poslenika je malo; zato vas sviju opominjem da molite Gospodara žetve da pošalje još radnika u žetvu svoju. Evo, šaljem vas kao

apart as messengers of the kingdom; I am about to send you to Jew and gentile as lambs among wolves. As you go your ways, two and two, I instruct you to carry neither purse nor extra clothing, for you go forth on this first mission for only a short season. Salute no man by the way, attend only to your work. Whenever you go to stay at a home, first say: Peace be to this household. If those who love peace live therein, you shall abide there; if not, then shall you depart. And having selected this home, remain there for your stay in that city, eating and drinking whatever is set before you. And you do this because the laborer is worthy of his sustenance. Move not from house to house because a better lodging may be offered. Remember, as you go forth proclaiming peace on earth and good will among men, you must contend with bitter and self-deceived enemies; therefore be as wise as serpents while you are also as harmless as doves.

"And everywhere you go, preach, saying, 'The kingdom of heaven is at hand,' and minister to all who may be sick in either mind or body. Freely you have received of the good things of the kingdom; freely give. If the people of any city receive you, they shall find an abundant entrance into the Father's kingdom; but if the people of any city refuse to receive this gospel, still shall you proclaim your message as you depart from that unbelieving community, saying, even as you leave, to those who reject your teaching: 'Notwithstanding you reject the truth, it remains that the kingdom of God has come near you.' He who hears you hears me. And he who hears me hears Him who sent me. He who rejects your gospel message rejects me. And he who rejects me rejects Him who sent me."

When Jesus had thus spoken to the seventy, he began with Abner and, as they knelt in a circle about him, laid his hands upon the head of every man.

Early the next morning Abner sent the seventy messengers into all the cities of Galilee, Samaria, and Judea. And these thirty-five couples went forth preaching and teaching for about six weeks, all of them returning to the new camp near Pella, in Perea, on Friday, December 30.

2. THE RICH YOUNG MAN AND OTHERS

Over fifty disciples who sought ordination and appointment to membership in the seventy were rejected by the committee appointed by Jesus to select these candidates.

poslenike kraljevstva; idite Židovu i nežidovu kao janjci među vukovima. I kad pođete dvojica po dvojica, kažem vam da ne nosite ni kese, ni torbe, ni obuće, jer ova prva misija predstavlja kratko putovanje. Na putu nikoga ne pozdravljajte i bavite se jedino svojim radom. U koju god kuću uđete, najprije recite: Mir ovoj kući. Budu li tu živjeli ljudi koji vole mir, u toj kući ostanite; ako ne, pođite dalje. I kad se negdje smjestite, u toj kući ostanite dokle budete u tom gradu, jedući i pijući što oni imaju. I tako činite jer radnik zaslužuje svoju plaću. Ne prelazite iz kuće u kuću zato što vam se nudi bolji smještaj. Ne zaboravite da dok budete poučavali o miru na zemlji i dobroj volji među ljudima, istovremeno se morate sukobiti sa ljutim i samoobmanutim neprijateljima; zato budite mudri kao zmije, a bezazleni kao golubovi.

"Na svom putu navješćujte: 'Blizu je kraljevstvo nebesko,' i poslužujte sve koji su bolesni bilo tijelom ili umom. Badava ste primili, badava i dajte. Ako vas žitelji nekog grada prime, naći će vrata Očevog kraljevstva širom otvorena; ali ako koji grad ne bude htio primiti ovo evanđelje, svejedno im dajte svoju poruku dok se budete udaljavali iz tog mjesta, govoreći dok budete odlazili: 'U natoč tome što odbijate primiti istinu, ostaje činjenica da vam se primaklo Božje kraljevstvo.' Onaj koji vas čuje, čuje mene. A onaj koji čuje mene, čuje Onog koji mene posla. Onaj koji odbija poruku vašeg evanđelja, odbija mene. I onaj koji odbija mene, odbija Onog koji mene posla.'

I kad završi s ovim riječima, započevši od Abnera, Isus položi ruke na glavu svih koji su klečali pred njim u krugu.

Rano slijedećeg jutra Abner posla sedamdeset poslenika u sve gradove Galileje, Samarije i Judeje. I dvojica po dvojica, oni odoše propovijedati i poučavati otprilike šest tjedana, nakon čega se svi sastaše u novom taboru u blizini Pele u Pareji u petak 30-tog prosinca.

2. IMUĆNI MLADIĆ I DRUGE PRIČE

Isus je odredio komitet za odabir novih članova koji je odbio primiti više od pedeset novih učenika koji su tražili postavku i zaređenje među sedamdesetoricom. Komitetu

This committee consisted of Andrew, Abner, and the acting head of the evangelistic corps. In all cases where this committee of three were not unanimous in agreement, they brought the candidate to Jesus, and while the Master never rejected a single person who craved ordination as a gospel messenger, there were more than a dozen who, when they had talked with Jesus, no more desired to become gospel messengers.

One earnest disciple came to Jesus, saying: "Master, I would be one of your new apostles, but my father is very old and near death; could I be permitted to return home to bury him?" To this man Jesus said: "My son, the foxes have holes, and the birds of heaven have nests, but the Son of Man has nowhere to lay his head. You are a faithful disciple, and you can remain such while you return home to minister to your loved ones, but not so with my gospel messengers. They have forsaken all to follow me and proclaim the kingdom. If you would be an ordained teacher, you must let others bury the dead while you go forth to publish the good news." And this man went away in great disappointment.

Another disciple came to the Master and said: "I would become an ordained messenger, but I would like to go to my home for a short while to comfort my family." And Jesus replied: "If you would be ordained, you must be willing to forsake all. The gospel messengers cannot have divided affections. No man, having put his hand to the plough, if he turns back, is worthy to become a messenger of the kingdom."

Then Andrew brought to Jesus a certain rich young man who was a devout believer, and who desired to receive ordination. This young man, Matadormus, was a member of the Jerusalem Sanhedrin; he had heard Jesus teach and had been subsequently instructed in the gospel of the kingdom by Peter and the other apostles. Jesus talked with Matadormus concerning the requirements of ordination and requested that he defer decision until after he had thought more fully about the matter. Early the next morning, as Jesus was going for a walk, this young man accosted him and said: "Master, I would know from you the assurances of eternal life. Seeing that I have observed all the commandments from my youth, I would like to know what more I must do to gain eternal life?" In answer to this question Jesus said: "If you keep all the commandments -- do not commit adultery, do not kill, do not steal, do not bear false witness, do not defraud, honor your parents -- you do

su pripadali Andrija, Abner i zamjenik koji je djelovao na dužnosti aktivnog poglavara evanđelskog zbora. Pri svakoj situaciji gdje trojica nisu uspjeli postići suglasnost, doveli bi kandidata pred Isusa i dok Učitelj nikad nije odbio ni jednu osobu koja je tražila evanđelsku poziciju, desetak osoba se predomisli nakon razgovora s Isusom odustavši od namjere da postanu evanđelskim poslenicima.

Jedan odani učenik dođe k Isusu s riječima: "Učitelju, ja sam jedan od tvojih novih učenika, ali imam oca koji je vrlo star i na samrti; dopusti mi da najprije odem i oca ukopam." Na ovo mu Isus odgovori: "Moj sine, lisice imaju jame i ptice nebeske gnijezda, ali Sin Čovječji nema gdje nasloniti glavu. Ti si vjeran učenik, što možeš ostati i nakon što se vratiš kući da pomogneš svojim najbližima, ali tako nije s mojim glasnici kraljevstva. Oni su se svega odrekli kako bi me slijedili i kako bi proglasili kraljevstvo. Ako želiš postati zaređeni učitelj, moraš pustiti mrtve da ukopavaju svoje mrtvace, a ti hajde i navješćuj kraljevstvo." I ovaj se udalji s velikim razočaranjem.

Drugi učenik pride Učitelju s riječima: "Ja ću te slijediti Godpodine, ali najprije dopusti da odem u kratku posjetu da utješim svoje ukućane." I Isus mu odgovori: "Ako se hoćeš zaređiti, moraš se svega odreći. Poslenici evanđelja ne mogu imati više od jednog predmeta odanosti. Nitko tko stavi ruku na plug te se obazire natrag nije prikladan za kraljevstvo Božje."

Andrija je zatim doveo pred Isusa određenog imućnog mladića koji je bio odani vjernik i koji se htio zaređiti. Ovaj mladić po imenu Matadormus, je pripadao Velikom vijeću Jeruzalema; on je čuo Isusove propovijedi, te je naučio o evanđelju kraljevstva kroz učenja Petra i drugih apostola. Isus je govorio s Matadormusom u vezi zahtijeva apostolskog života i tražio je od njega da ne donosi odluku sve dok detaljnije ne razmisli o cijeloj stvari. Rano sljedećeg jutra, dok je Isus išao u šetnju, prišao mu je ovaj mladić govoreći: "Učitelju, što moram učiniti da baštinim život vječni?" Držao sam sve zapovjedi od mladosti, ali hoću znati što još moram učiniti kako bi primio život vječni?" Kao odgovor na ovo pitanje, Isus reče: "Ako si držao sve zapovjedi -- ne čini preljuba, ne ubij, ne kradi, ne svjedoči lažno, ne varaj, poštuj oca i majku -- to je sve dobro, ali spasenje je nagrada vjere, a ne samo dobrih djela. Vjeruješ li u ovo evanđelje

well, but salvation is the reward of faith, not merely of works. Do you believe this gospel of the kingdom?" And Matadormus answered: "Yes, Master, I do believe everything you and your apostles have taught me." And Jesus said, "Then are you indeed my disciple and a child of the kingdom."

Then said the young man: "But, Master, I am not content to be your disciple; I would be one of your new messengers." When Jesus heard this, he looked down upon him with a great love and said: "I will have you to be one of my messengers if you are willing to pay the price, if you will supply the one thing which you lack." Matadormus replied: "Master, I will do anything if I may be allowed to follow you." Jesus, kissing the kneeling young man on the forehead, said: "If you would be my messenger, go and sell all that you have and, when you have bestowed the proceeds upon the poor or upon your brethren, come and follow me, and you shall have treasure in the kingdom of heaven."

When Matadormus heard this, his countenance fell. He arose and went away sorrowful, for he had great possessions. This wealthy young Pharisee had been raised to believe that wealth was the token of God's favor. Jesus knew that he was not free from the love of himself and his riches. The Master wanted to deliver him from the love of wealth, not necessarily from the wealth. While the disciples of Jesus did not part with all their worldly goods, the apostles and the seventy did. Matadormus desired to be one of the seventy new messengers, and that was the reason for Jesus' requiring him to part with all of his temporal possessions.

Almost every human being has some one thing which is held on to as a pet evil, and which the entrance into the kingdom of heaven requires as a part of the price of admission. If Matadormus had parted with his wealth, it probably would have been put right back into his hands for administration as treasurer of the seventy. For later on, after the establishment of the church at Jerusalem, he did obey the Master's injunction, although it was then too late to enjoy membership in the seventy, and he became the treasurer of the Jerusalem church, of which James the Lord's brother in the flesh was the head.

Thus always it was and forever will be: Men must arrive at their own decisions. There is a certain range of the freedom of choice which mortals may exercise. The forces

kraljevstva?" I Matadormus odgovori: "Vjerujem, Učitelju, svemu što sam naučio od tebe i tvojih apostola." I Isus mu reče: "Onda si zbilja moj učenik i djetelo kraljevstva."

Ali mladić zatim reče: "Ali Učitelju, nije mi dovoljno to što sam jedino tvoj učenik; htio bih postati jedan od tvojih novih poslenika." Kad to ču, Isus ga pogleda s puno ljubavi i reče: "Još ti jedno nedostaje kako bi postao jedan od mojih glasnika." Matadormus odgovori: "Učitelju, učinit ću bilo što ako bi dopustiš da te slijedim." Isus poljubi čelo mladića koji je pred njim klečao, govoreći: "Ako hoćeš biti moj poslenik, prodaj sve što imaš, podaj bilo siromasima ili svojoj braći, i onda dođi i slijedi me i imat ćeš blago na nebesima."

Kad je Matadormus ovo čuo, postade jako žalostan. Podigao se s koljena udaljavši se bez riječi, jer bijaše veoma bogat. Ovaj bogati mladi farizej je odrastao vjerujući da bogatstvo predstavlja znak Božje naklonosti. Isus je znao da mladić nije bio slobodan od samoljublja i naklonosti prema bogatstvu. Učitelj ga je želio osloboditi od ljubavi prema bogatstvu, a ne od samog bogatstva. Dok se Isusovi učenici nisu morali odreći cijelog svog zemaljskog imanja, to nije bio slučaj s apostolima i sedamdesetoricom poslenika. Matadormus je želio prići sedamdesetorici novih glasnika i Isus je iz ovog razloga tražio od njega da se odrekne svog zemaljskog imanja.

Gotovo svako ljudsko biće njeguje neko zlo kao svoj ljubimca i ovo zlo zapriječava čovjekov ulazak u nebesko kraljevstvo. Da se odrekao svog bogatstva, Matadormus bi ga najvjerojatnije primio nazad jer bi bio postavljen za blagajnika sedamdesetorice. Kasnije, po utemeljenju jeruzalemske crkve, Matadormus je poslušao Učiteljev zahtjev premda u to vrijeme nije mogao prići sedamdesetorici; tako je postao blagajnik jeruzalemske crkve koja je djelovala pod upravom Učiteljevog brata Jakova.

Tako je uvijek bilo i ostalo: Čovjek mora samostalno donijeti svoje odluke. Pri donošenju odluka, ljudska bića moraju djelovati pod određenim ograničenjima.

of the spiritual world will not coerce man; they allow him to go the way of his own choosing.

Jesus foresaw that Matadormus, with his riches, could not possibly become an ordained associate of men who had forsaken all for the gospel; at the same time, he saw that, without his riches, he would become the ultimate leader of all of them. But, like Jesus' own brethren, he never became great in the kingdom because he deprived himself of that intimate and personal association with the Master which might have been his experience had he been willing to do at this time the very thing which Jesus asked, and which, several years subsequently, he actually did.

Riches have nothing directly to do with entrance into the kingdom of heaven, but the love of wealth does. The spiritual loyalties of the kingdom are incompatible with servility to materialistic mammon. Man may not share his supreme loyalty to a spiritual ideal with a material devotion.

Jesus never taught that it was wrong to have wealth. He required only the twelve and the seventy to dedicate all of their worldly possessions to the common cause. Even then, he provided for the profitable liquidation of their property, as in the case of the Apostle Matthew. Jesus many times advised his well-to-do disciples as he taught the rich man of Rome. The Master regarded the wise investment of excess earnings as a legitimate form of insurance against future and unavoidable adversity. When the apostolic treasury was overflowing, Judas put funds on deposit to be used subsequently when they might suffer greatly from a diminution of income. This Judas did after consultation with Andrew. Jesus never personally had anything to do with the apostolic finances except in the disbursement of alms. But there was one economic abuse which he many times condemned, and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven.

3. THE DISCUSSION ABOUT WEALTH

By the time Jesus had finished talking with Matadormus, Peter and a number of the apostles had gathered about him, and as the rich young man was departing, Jesus turned

Čovjek neće biti primoran silama duhovnog svijeta; one mu dopuštaju da pođe putem koji sam bude odabrao.

Isusu nije bilo teško predvidjeti da Matadormus zbog svog imetka nikako nije mogao postati zaređeni suradnik osoba koje su se svega odrekle radi evanđelja; u isto vrijeme je vidio da bi bez imetka Matadormus postao poglavar sedamdesetorice. Ali, upravo kao što je bio slučaj s Isusovom krvnom braćom, Matadormus nikad nije postao veliki čovjek nebeskog kraljevstva zato što se odrekao intimnog i osobnog odnosa s Učiteljem koji je mogao steći da je bio voljan učiniti ono što je Isus od njega tražio i što je kroz nekoliko godina sam odlučio učiniti.

Dok bogatstvo nije blisko povezano s ulaskom u nebesko kraljevstvo, ljubav prema bogatstvu jeste. Duhovne odanosti kraljevstva nisu spojive s ropskom podložnošću materijalističkom mamonu. Čovjek ne može dijeliti svoju duboku odanost duhovnom idealu sa svojim materijalnim odanostima.

Isus nikad nije poučavao da čovjek nije trebao imati bogatstvo. On je jedino zahtijevao od dvanaestorice i sedamdesetorice da posvete cijeli svoj materijalni imetak zajedničkom cilju. I čak i u njihovom slučaju, stvorio je uvjete za profitabilnu prodaju njihove imovine, kao što je bio slučaj s imetkom apostola Matije. Isus je mnogo puta savjetovao imućnije apostole jednako onako kako je savjetovao Rimskog bogataša. Učitelj je smatrao da je bilo mudro uložiti višak sredstava kako bi čovjek valjano osigurao u slučaju neizbježne buduće neimaštine. Kad su imali višak u blagajni, Juda je imao običaj depozitirati sredstva u banci kako bi mogli koristiti ovu uštedevinu kad im opadnu primanja. Juda se pri ovoj odluci prvo posavjetovao s Andrijom. Isus se nikad nije osobno uplitao u financijska pitanja svojih apostola, izuzev kad je davao milostinju. Ali onje uvijek osuđivao jedan oblik ekonomske zloupotrebe -- nepošteno iskorištavanje slabih, neukih i nesrećnih ljudi od strane njihove snažne, oštroumne i daleko inteligentnije braće. Isus je proglasio da tako neljudsko odnošenje prema muškarcima, ženama i djeci nije bilo suglasno s idealima bratstva nebeskog kraljevstva.

3. RASPRAVA O BOGATSTVU

U času kad je Isus završio razgovor s Matadormusom, oko njih su se okupili Petar i nekoliko drugih apostola i dok se bogati mladić udaljavao od njih, Isus se okrenuo

around to face the apostles and said: "You see how difficult it is for those who have riches to enter fully into the kingdom of God! Spiritual worship cannot be shared with material devotions; no man can serve two masters. You have a saying that it is 'easier for a camel to go through the eye of a needle than for the heathen to inherit eternal life.' And I declare that it is as easy for this camel to go through the needle's eye as for these self-satisfied rich ones to enter the kingdom of heaven."

When Peter and the apostles heard these words, they were astonished exceedingly, so much so that Peter said: "Who then, Lord, can be saved? Shall all who have riches be kept out of the kingdom?" And Jesus replied: "No, Peter, but all who put their trust in riches shall hardly enter into the spiritual life that leads to eternal progress. But even then, much which is impossible to man is not beyond the reach of the Father in heaven; rather should we recognize that with God all things are possible."

As they went off by themselves, Jesus was grieved that Matadormus did not remain with them, for he greatly loved him. And when they had walked down by the lake, they sat there beside the water, and Peter, speaking for the twelve (who were all present by this time), said: "We are troubled by your words to the rich young man. Shall we require those who would follow you to give up all their worldly goods?" And Jesus said: "No, Peter, only those who would become apostles, and who desire to live with me as you do and as one family. But the Father requires that the affections of his children be pure and undivided. Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom."

And then said Peter, "But, Master, we have left everything to follow you, what then shall we have?" And Jesus spoke to all of the twelve: "Verily, verily, I say to you, there is no man who has left wealth, home, wife, brethren, parents, or children for my sake and for the sake of the kingdom of heaven who shall not receive manifold more in this world, perhaps with some persecutions, and in the world to come eternal life. But many who are first shall be last, while the last shall often be first. The Father deals with his creatures in accordance with their needs and in obedience to his just

apostolima govoreći: "Vidite kako mučno bogataši ulaze u kraljevstvo Božje! Čovjek ne može dijeliti duhovno obožavanje s materijalnim odanostima; ni jedan čovjek ne može služiti dva gospodara. Kako ljudi kažu da je 'lakše devi kroz iglene ušice proći nego nežidovu baštiniti vječni život.' A ja vam kažem da je lakše devi proći iglene ušice nego ovim samozadovoljnim bogatašima ući u kraljevstvo nebesko."

Kad su Petar i drugi apostoli čuli ove riječi, bili su jako iznenađeni, tako da Petar upita: "Tko se onda, Učitelju, može spasiti? Hoće li svi bogataši biti izostavljeni iz kraljevstva?" Isus odgovori: "Neće, Petre, ali jedino oni koji se uzdaju u bogatstvo teško mogu ući u duhovni život koji vodi k vječnom napretku. Ali čak i u tom slučaju, što je ljudima nemoguće, to je Bogu moguće; prije svega trebamo prepoznati da s Bogom ništa nije nemoguće."

Kako su se slušatelji razilazili, Isus je bio žalostan što Matadormus nije ostao s njima, kako ga je Isus jako volio. I kad su otišli u šetnju pored jezera i sjeli pored vode, govoreći u ime dvanaestorice (kako su se do sada svi bili okupili) Ivan reče: "Muče nas tvoje riječi upućene bogatom mladiću. Hoćemo li tražiti od svih koji nas hoće slijediti da se odreknu svojih zemaljskih dobara?" Isus reče: "Ne, Petre, već jedino od onih koji hoće postati apostolima i živjeti samnom kako vi živite, kao jedna velika obitelj. Otac je taj koji zahtijeva od djece neiskvarenu i svesrdnu odanost. Vi se morate odreći svega što god zapriječi put između vas i vaše ljubavi prema istinama kraljevstva. Ako čovjekovo bogatstvo ne narušiodaje njegove duše, ono nema nikakvog utjecaja u duhovnom životu onih koji žele ući u kraljevstvo."

Petar zatim reče: "Zaista, zaista, kažem vam svaki će koji radi mene ili radi nebeskog kraljevstva ostavi kuću, ili braću, ili sestre, ili oca, ili majku, ili ženu, ili djecu, ili njive, stotruko primiti u ovom svijetu, unatoč mogućim progonima i u narednom svijetu baštiniti život vječni. Ali mnogi prvi bit će posljednji, dok će posljednji vrlo često biti prvi. Otac se odnosi prema svojim stvorenjima u skladu s njihovim potrebama i u pokornosti svojim poštenim zakonima milostive i nježne

laws of merciful and loving consideration for the welfare of a universe.

"The kingdom of heaven is like a householder who was a large employer of men, and who went out early in the morning to hire laborers to work in his vineyard. When he had agreed with the laborers to pay them a denarius a day, he sent them into the vineyard. Then he went out about nine o'clock, and seeing others standing in the market place idle, he said to them: 'Go you also to work in my vineyard, and whatsoever is right I will pay you.' And they went at once to work. Again he went out about twelve and about three and did likewise. And going to the market place about five in the afternoon, he found still others standing idle, and he inquired of them, 'Why do you stand here idle all the day?' And the men answered, 'Because nobody has hired us.' Then said the householder: 'Go you also to work in my vineyard, and whatever is right I will pay you.'

"When evening came, this owner of the vineyard said to his steward: 'Call the laborers and pay them their wages, beginning with the last hired and ending with the first.' When those who were hired about five o'clock came, they received a denarius each, and so it was with each of the other laborers. When the men who were hired at the beginning of the day saw how the later comers were paid, they expected to receive more than the amount agreed upon. But like the others every man received only a denarius. And when each had received his pay, they complained to the householder, saying: 'These men who were hired last worked only one hour, and yet you have paid them the same as us who have borne the burden of the day in the scorching sun.'

"Then answered the householder: 'My friends, I do you no wrong. Did not each of you agree to work for a denarius a day? Take now that which is yours and go your way, for it is my desire to give to those who came last as much as I have given to you. Is it not lawful for me to do what I will with my own? or do you begrudge my generosity because I desire to be good and to show mercy?'"

4. FAREWELL TO THE SEVENTY

It was a stirring time about the Magadan Camp the day the seventy went forth on their first mission. Early that morning, in his last talk with the seventy, Jesus placed emphasis on the following:

obazrivosti prema dobrobiti kozmosa.

"Kraljevstvo je nebesko slično domaćinu koji izađe rano ujutro da najmi radnike u svoj vinograd. I nagodi se s radnicima po denar na dan te ih posla u svoj vinograd. Kad opet izađe oko devetog sata i vidje druge gdje besposleni stoje na trgu, reče im: 'Idite i vi u moj vinograd pa ću vam dati što bude pravo.' Oni odoše i smjesta počеше raditi. I oko dvanaestog i trećeg sata on ponovo izađe i učini isto tako. Kad izađe oko petog sata poslije podne, nađe druge gdje stoje te ih zapita, 'Što stojite ovdje vazdan besposleni?' Odgovoriše mu, 'Nitko nas nije najmio.' Onda reče domaćin, 'Idite i vi u moj vinograd pa ću vam dati što je pravo.'

"Kada dođe večer reče domaćin svome upravitelju: 'Zovi radnike pa im -- počevši od posljednjih do prvih -- podaj plaću.' Tako dodoše oni od petoga sata i primiše po denar, i tako bi slučaj sa svim drugim radnicima. Kada dodoše oni od ranog jutarnjeg sata i vidješe koliko su dobili drugi radnici, pomosliše da će primiti više od onoga što su se bili nagodili s domaćinom. Ali kao i drugi, svi primiše po denar. Čim ga primiše, počеше mrmljati protiv domaćina te rekoše: 'Ovi su posljednji radili samo jedan sat, a ti si ih izjednačio s nama koji su ponijeli tegobu dana i žegu sunca.'

"Domaćin mu odgovori: 'Moji prijatelji, ja vam ne činim krivo. Zar se niste sa mnom nagodili po denar? Uzmite što je vaše i odlazite, jer volja mi je ovom posljednjem dati kao i tebi. Zar mi nije slobodno sa svojim činiti što hoću? Ili je oko tvoje zavidno što želim biti dobar i ukazati milost?'"

4. OPROŠTAJNE RIJEČI UPUĆENE SEDAMDESETORICI

Bili su to dirljivi časovi u Magadanskom taboru kad su se sedamdesetorica uputili na svoju prvu misiju. Rano ujutro, prilikom svog prvog obraćanja sedamdesetorici, Isus je istakao slijedeće:

1. The gospel of the kingdom must be proclaimed to all the world, to gentile as well as to Jew.

2. While ministering to the sick, refrain from teaching the expectation of miracles.

3. Proclaim a spiritual brotherhood of the sons of God, not an outward kingdom of worldly power and material glory.

4. Avoid loss of time through overmuch social visiting and other trivialities which might detract from wholehearted devotion to preaching the gospel.

5. If the first house to be selected for a headquarters proves to be a worthy home, abide there throughout the sojourn in that city.

6. Make clear to all faithful believers that the time for an open break with the religious leaders of the Jews at Jerusalem has now come.

7. Teach that man's whole duty is summed up in this one commandment: Love the Lord your God with all your mind and soul and your neighbor as yourself. (This they were to teach as man's whole duty in place of the 613 rules of living expounded by the Pharisees.)

When Jesus had talked thus to the seventy in the presence of all the apostles and disciples, Simon Peter took them off by themselves and preached to them their ordination sermon, which was an elaboration of the Master's charge given at the time he laid his hands upon them and set them apart as messengers of the kingdom. Peter exhorted the seventy to cherish in their experience the following virtues:

1. *Consecrated devotion.* To pray always for more laborers to be sent forth into the gospel harvest. He explained that, when one so prays, he will the more likely say, "Here am I; send me." He admonished them to neglect not their daily worship.

2. *True courage.* He warned them that they would encounter hostility and be certain to meet with persecution. Peter told them their mission was no undertaking for cowards and advised those who were afraid to step out before they started. But none withdrew.

1. Nebesko kraljevstvo mora biti proglašeno cijelom svijetu, ne Židovima kao i Židovima.

2. Kad budete ozdravljali bolesne, nemojte ih učiti da očekuju čuda.

3. Navješćujte duhovno bratstvo Božjih sinova, a ne spoljašnje kraljevstvo svjetovne moći i materijalne slave.

4. Nemojte gubiti vrijeme ne previše društvenih aktivnosti i drugih trivialnosti koje vas mogu navesti da skrenete s puta svesrdne odanosti proglašenju evanđelja.

5. Ako se prva kuća koju budete odabrali pokaže vrijednom, u toj kući ostanite dokle budete u tom gradu.

6. Objasnite svim odanim vjernicima da je došlo vrijeme za otvoreni raskol sa Židovskim religioznim vođama u Jeruzalemu.

7. Poučavajte da se cijela čovjekova dužnost može sabrati pod ovom jednom zapovijedi: Ljubi Gospodina Boga svoga svom dušom svojom i svom pameti svojom, a svog bližnjega kao samoga sebe. (Ovo su trebali poučavati kao cijelu čovjekovu dužnost umjesto 613 pravila življenja koja su poučavali ferizeji.)

Kad je Isus završio s govorom upućenim sedamdesetorici u prisutnosti svih apostola i učenika, Šimun Petar ih povede sa sobom kako bi ih službeno zaredio govorom koji se temeljio na Učiteljevoj poruci upućenoj onom prilikom kad je položio ruke na njihove glave i kad ih je proglasio naročitim glasnicima kraljevstva. Petar je upozorio sedamdesetoricu da u svom unutarnjem iskustvu trebaju njegovati slijedeće vrline:

1. *Posvećenu odanost.* Uvijek molite da Otac pošalje nove radnike u žetvu evanđelja. Objasnio je da kad čovjek tako moli, veća je vjerovatnoća da će reći, "Evo mene; pošalji me." Upozorio ih je da ne zanemare prakticiranje redovnog obožavanja.

2. *Istinsku hrabrost.* Upozorio ih je da će susresti netrpeljivost i neminovne progone. Petar je rekao da njihova misija nije bila kukavičko poduzeće i nagovarao je uplašene da se povuku prije nego što će početi. Ali nitko se nije htio povući.

3. *Faith and trust.* They must go forth on this short mission wholly unprovided for; they must trust the Father for food and shelter and all other things needful.

4. *Zeal and initiative.* They must be possessed with zeal and intelligent enthusiasm; they must attend strictly to their Master's business. Oriental salutation was a lengthy and elaborate ceremony; therefore had they been instructed to "salute no man by the way," which was a common method of exhorting one to go about his business without the waste of time. It had nothing to do with the matter of friendly greeting.

5. *Kindness and courtesy.* The Master had instructed them to avoid unnecessary waste of time in social ceremonies, but he enjoined courtesy toward all with whom they should come in contact. They were to show every kindness to those who might entertain them in their homes. They were strictly warned against leaving a modest home to be entertained in a more comfortable or influential one.

6. *Ministry to the sick.* The seventy were charged by Peter to search out the sick in mind and body and to do everything in their power to bring about the alleviation or cure of their maladies.

And when they had been thus charged and instructed, they started out, two and two, on their mission in Galilee, Samaria, and Judea.

Although the Jews had a peculiar regard for the number seventy, sometimes considering the nations of heathendom as being seventy in number, and although these seventy messengers were to go with the gospel to all peoples, still as far as we can discern, it was only coincidental that this group happened to number just seventy. Certain it was that Jesus would have accepted no less than half a dozen others, but they were unwilling to pay the price of forsaking wealth and families.

5. MOVING THE CAMP TO PELLA

Jesus and the twelve now prepared to establish their last headquarters in Perea, near Pella, where the Master was baptized in the Jordan. The last ten days of November were spent in council at Magadan, and on Tuesday, December 6, the entire company of almost three hundred started out at daybreak with all their effects to lodge that night near Pella by

3. *Vjeru i pouzdanje.* Trebali su poći na ovu kratku misiju bez ikakvih provizija; morali su se uzdati u Oca radi hrane, zaklona i svih drugih potreba.

4. *Polet i inicijativu.* Morali su imati polet i inteligentan entuzijizam; morali su se isključivo pridržavati Očevog posla. Istočnjački običaji nalažu da se ljudi naširoko i ceremonijalno pozdrave; yato su primili uputu da "na putu nikoga ne pozdravljaju," što je bio uobičajen način da se čovjek upozori da se bavi jedino svojim poslom ne gubeći vremena. Ovo se nije odnosilo na izraz prijateljstva prilikom susreta.

5. *Ljubeznost i učtivost.* Dok ih je Učitelj uputio da izbjegavaju nepotrebni gubitak vremena prilikom društvenih ceremonija, nalagao je da ukažu učtivost prema svima koje budu sreli. Trebali su pokazati svaki oblik poštovanja prema onima koji ih prime u svojim domovima. Strogo ih je upozorio da ne prelaze iz kuće u kuću samo zato što im se nudi bolji smještaj ili utjecajniiji kontakt.

6. *Ozdravljenje bolesnika.* Petar je sedamdesetorici rekao da tragaju za umnim i tjelesnim bolesnicima i da učine sve što je u njihovoj moći da postignu ozdravljenje njihovih bolesti.

I nakon što im je tako uputio ove zahtjeve i instrukcije, uputili su dvojica po dvojica na izvršenje misije u Galileji, Samariji i Judeji.

Premda su Židovi imali naročito poštovanje prema broju sedamdeset, nekom prilikom smatrajući da je na svijetu postojalo sedamdeset nežidovskih nacija i premda su ovi glasnici imali za zadatak da navijeste evanđelje svim narodima, svedjedno, s našeg stanovišta, ova je grupa posve slučajno brojila sedamdeset članova. Isus bi sigurno bio voljan prihvatiti i druge, ali oni se nisu bili spremni odreći svojih imetaka i obitelji.

5. PRESELJENJE TABORA U PELU

Isus se spremao podići svoj posljednji Perejski tabor u Peli, gdje je Učitelj bio pokršten u Jordanu. Posljednjih deset dana studenog provedoše u vijećanju u Magadanu, te u utorak 6. studenog čija grupa koja se sastojala od gotovo tri stotine članova rano ujutro krenu sa svim pokretninama krenu

the river. This was the same site, by the spring, that John the Baptist had occupied with his camp several years before.

After the breaking up of the Magadan Camp, David Zebedee returned to Bethsaida and began immediately to curtail the messenger service. The kingdom was taking on a new phase. Daily, pilgrims arrived from all parts of Palestine and even from remote regions of the Roman Empire. Believers occasionally came from Mesopotamia and from the lands east of the Tigris. Accordingly, on Sunday, December 18, David, with the help of his messenger corps, loaded on to the pack animals the camp equipage, then stored in his father's house, with which he had formerly conducted the camp of Bethsaida by the lake. Bidding farewell to Bethsaida for the time being, he proceeded down the lake shore and along the Jordan to a point about one-half mile north of the apostolic camp; and in less than a week he was prepared to offer hospitality to almost fifteen hundred pilgrim visitors. The apostolic camp could accommodate about five hundred. This was the rainy season in Palestine, and these accommodations were required to take care of the ever-increasing number of inquirers, mostly earnest, who came into Perea to see Jesus and to hear his teaching.

David did all this on his own initiative, though he had taken counsel with Philip and Matthew at Magadan. He employed the larger part of his former messenger corps as his helpers in conducting this camp; he now used less than twenty men on regular messenger duty. Near the end of December and before the return of the seventy, almost eight hundred visitors were gathered about the Master, and they found lodging in David's camp.

6. THE RETURN OF THE SEVENTY

On Friday, December 30, while Jesus was away in the near-by hills with Peter, James, and John, the seventy messengers were arriving by couples, accompanied by numerous believers, at the Pella headquarters. All seventy were assembled at the teaching site about five o'clock when Jesus returned to the camp. The evening meal was delayed for more than an hour while these enthusiasts for the gospel of the kingdom related their experiences. David's messengers had brought much of this news to the apostles during previous weeks, but it was truly inspiring to hear these newly ordained teachers of the gospel personally tell how their message had

Peli, te se pred kraj dana tu utabori u blizini rijeke. Bilo je to isto mjesto na kojem je u proljeće prije više godina taborio Ivan Krstitelj.

Po raskinuću Magadanskog tabora, David Zebedejev ode natrag g Betsaidu i smjesta poče rasturati glasničku službu. Kraljevstvo je ovom prilikom prelazilo u novu fazu. Hodočasnici su iz dana u dan stizali ne samo iz svih dijelova Palestine, već i iz udaljenih dijelova Rimske Imperije. Vjernici su povremeno stizali iz Mezopotamije i iz zemalja istočno od rijeke Tigrisa. David je tako u nedjelju 18-tog prosinca uz pomoć svog glasničkog osoblja natovarao taborску opremu na teretne životinje smještene u kući njegovog oca, s kojim je nekoć upravljao Betsaidskim taborom smještenim pored jezera. Za sada se opraštajući od Betsaide, nastavio je ići pored obale uzduž Jordana do mjesta koje se nalazilo otprilike pola milje sjeverno od apostolskog tabora; i kroz manje od jednog tjedna, bio je pripravan gostoljubivo sjestiti gotovo tisuću i pol posjetitelja. Apostolski tabor nije bio u stanju primiti više od pet stotina. Bilo je to u vrijeme kišne sezone u Palestini i tabor je trebao ponuditi smještaj sve većem broju posjetitelja, najvećim dijelom iskrenih, koji su došli u Poreju da vide Isusa i da čuju njegova učenja.

Premda se David prvo posavjetovao s Matijom u Magadanu, samovoljno je poduzeo sve ove korake. Uposlio je veći dio pripadnika negdašnjeg glasničkog zbora u poslovima na vođenju tabora; koristio je manje od dvadeset osoba na redovnoj glasničkoj dužnosti. Kako se bližio kraj prosinca i prije povratka sedamdesetorice, oko Učitelja se okupilo gotovo osam stotina posjetitelja koji su našli smještaj u Davidovom taboru.

6. POVRATAK SEDAMDESETORICE

U petak 30-tog prosinca, dok je Isus bio u brdima u pratnji Petra, Jakova i Ivana, u Pelu su počeli pristizati pripadnici sedamdeset glasnika, dvojica po dvojica, praćeni mnogobrojnim vjernicima. Sva sedamdesetorica su se okupili oko govorničkog podija oko pet sati poslije podne, kad se Isus vratio u tabor. Odgodili su večernji objed više od jednog sata kako bi ovi entuzijastični glasnici kraljevstva mogli iznijeti svoja iskustva. Davidovi glasnici su apostolima već bili donijeli vijesti u ovim aktivnostima, ali bilo je uistinu izvanredno čuti osobne pripovijedi ovih novih učitelja o navješćivanju evanđelja i primitku njihove poruke od gladnih

been received by hungry Jews and gentiles. At last Jesus was able to see men going out to spread the good news without his personal presence. The Master now knew that he could leave this world without seriously hindering the progress of the kingdom.

When the seventy related how "even the devils were subject" to them, they referred to the wonderful cures they had wrought in the cases of victims of nervous disorders. Nevertheless, there had been a few cases of real spirit possession relieved by these ministers, and referring to these, Jesus said: "It is not strange that these disobedient minor spirits should be subject to you, seeing that I beheld Satan falling as lightning from heaven. But rejoice not so much over this, for I declare to you that, as soon as I return to my Father, we will send forth our spirits into the very minds of men so that no more can these few lost spirits enter the minds of unfortunate mortals. I rejoice with you that you have power with men, but be not lifted up because of this experience but the rather rejoice that your names are written on the rolls of heaven, and that you are thus to go forward in an endless career of spiritual conquest."

And it was at this time, just before partaking of the evening meal, that Jesus experienced one of those rare moments of emotional ecstasy which his followers had occasionally witnessed. He said: "I thank you, my Father, Lord of heaven and earth, that, while this wonderful gospel was hidden from the wise and self-righteous, the spirit has revealed these spiritual glories to these children of the kingdom. Yes, my Father, it must have been pleasing in your sight to do this, and I rejoice to know that the good news will spread to all the world even after I shall have returned to you and the work which you have given me to perform. I am mightily moved as I realize you are about to deliver all authority into my hands, that only you really know who I am, and that only I really know you, and those to whom I have revealed you. And when I have finished this revelation to my brethren in the flesh, I will continue the revelation to your creatures on high."

When Jesus had thus spoken to the Father, he turned aside to speak to his apostles and ministers: "Blessed are the eyes which see and the ears which hear these things. Let me say to you that many prophets and many of the great men of the past ages have desired to behold what you now see, but it was not granted them. And many generations of the

Židova i nežidova. Isus je konačno imao prilike vidjeti ljude koji su išli širiti radosnu vijest bez njegove osobne prisutnosti. Učitelj je znao da je mogao napustiti ovaj svijet i ni na koji način ozbiljno ne ugroziti napredak kraljevstva.

Kad sedamdesetorica rekoše kako im se "čak i zli duhovi pokoravaju," aludirali su na izvanredna ozdravljenja koja su sproveli u žrtvama nervnih oboljenja. Unatoč tome, bilo je par slučajeva gdje su bili u stanju osloboditi ljude koji su stvarno bili obuzeti duhovima, i misleći na ove događaje Isus reče: "Nije čudo što vam se pokoravaju čak i ovi neposlušni manji duhovi, jer sam gledao Satana gdje pade kao munja s neba. Ali ne radujte se toliko što vam se duhovi pokoravaju, jer vam kažem da čim se vratim k mome Ocu, mi ćemo poslati svoje duhove u svaki ljudski um tako da ovi izgubljeni duhovi više neće biti u stanju ući u umove nesrećnih smrtnika. Radujte se što imate moć s ljudima, ali nemojte se uzdizati zbog ovih događaja, već zato što su vaša imena zapisana na nebesima i što ste stoga krenuli stazom beskrajnog duhovnog napretka."

I ovom prilikom, kratko prije večernjeg objeda, Isus je doživio jednu od onih rijetkih epizoda emocionalne ekstaze koje su njegovi učenici povremeno imali prilike posvjedočiti. Isus reče: "Hvala ti moj Oče, Gospodaru neba i zemlje, jer dok je ovo predivno evanđelje bilo sakriveno od mudrih i onih koji sami sebe drže pravičnim, duh obznani ove duhovne slave ovoj djeci kraljevstva. Dobro, Oče, ovo je moralo pružiti radost tvojim očima i ja se radujem promicanju radosne vijesti cijelom svijetu čak i nakon mog povratka k tebi i po svršetku posla koji si mi povjerio. Duboko sam dirnut saznanjem da se spremaš predati svu moć u moje ruke, da jedino ti znaš moj istinski identitet i da sam ja jedini koji te istinski poznaje, zajedno s onima kojima sam te obznanio. I nakon što završim s ovim otkrivenjem svojoj zemaljskoj braći, mogu nastaviti s otkrivenjem tvojim nebeskim stvorenjima."

Kad je Isus tako govorio Ocu, okrenuo se na stranu da progovori s apostolima: "Blago očima koje vide što vi vidite i učima što čuju što vi čujete. Kažem vam da su mnogi proroci i velikani htjeli vidjeti što vi vidite, ali to im ne bijaše dopušteno. I mnoge buduće generacije djece svjetla, nakon što čuju o svim ovim stvarima,

children of light yet to come will, when they hear of these things, envy you who have heard and seen them."

Then, speaking to all the disciples, he said: "You have heard how many cities and villages have received the good news of the kingdom, and how my ministers and teachers have been received by both the Jew and the gentile. And blessed indeed are these communities which have elected to believe the gospel of the kingdom. But woe upon the light-rejecting inhabitants of Chorazin, Bethsaida-Julias, and Capernaum, the cities which did not well receive these messengers. I declare that, if the mighty works done in these places had been done in Tyre and Sidon, the people of these so-called heathen cities would have long since repented in sackcloth and ashes. It shall indeed be more tolerable for Tyre and Sidon in the day of judgment."

The next day being the Sabbath, Jesus went apart with the seventy and said to them: "I did indeed rejoice with you when you came back bearing the good tidings of the reception of the gospel of the kingdom by so many people scattered throughout Galilee, Samaria, and Judea. But why were you so surprisingly elated? Did you not expect that your message would manifest power in its delivery? Did you go forth with so little faith in this gospel that you come back in surprise at its effectiveness? And now, while I would not quench your spirit of rejoicing, I would sternly warn you against the subtleties of pride, spiritual pride. If you could understand the downfall of Lucifer, the iniquitous one, you would solemnly shun all forms of spiritual pride.

"You have entered upon this great work of teaching mortal man that he is a son of God. I have shown you the way; go forth to do your duty and be not weary in well doing. To you and to all who shall follow in your steps down through the ages, let me say: I always stand near, and my invitation-call is, and ever shall be, Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls."

And they found the Master's words to be true when they put his promises to the test. And since that day countless thousands also have tested and proved the surety of these same promises.

mogu jedino osjećati zavist prema vama koji ste me imali prilike čuti i vidjeti."

Zatim, obraćajući se apostolima, reče: "Čuli ste kako su mnogi gradovi i sela primili radosnu vijest kraljevstva, i kako su moje službenike i učitelje prihvatili kako Židovi tako i nežidovi. I blago onim mjestima koja su prihvatila vjerovanje u evanđelje kraljevstva. Ali jao tebi i tvojim žiteljima, Korozaine, Betsaido, Kafarnaume, gradovima koji nisu primili ove glasnike. Kažem vam da su u Tiru i Sidonu bila velika čudesa što su se vama dogodila, žitelji ovih takozvanih poganskih gradova bi već prije dugo vremena, obučeni u kostrijet i sjedeći u pepelu, obratili. Ali Tiru i Sidonu bit će lakše na Sudu nego vama."

Kako je sutradan bila subota, Isus ode nasamo sa sedamdesetoricom te im reče: "Jako se radujem što ste se vratili s dobrim vijestima o prihvatanju radosne vijesti kraljevstva među velikim brojem ljudi širom Galileje, Samarije i Judeje. Ali zašto ste se tako jako iznenadili? Zar nije očekivati da će vaša poruka ispoljiti snagu prilikom izručenja? Zaste pošli na ovu misiju s tako malo vjere u ovo evanđelje da ste se vratili iznenađeni njegovom djelotvornošću? I dok ovom prilikom ne želim uništiti duh vaše radosti, ozbiljno vas moram upozoriti na jedva zamjetljivu narav ponosa -- duhovnog ponosa. Kad bi ste mogli razumjeti pad nepravičnog Lucifera, sveto bi se odrekli svakog oblika duhovnog ponosa.

"Prihvatili ste se ovog velikog rada na poučavanju smrtnih ljudi tome da imaju Boga za oca. Ja sam vam pokazao put; idite vršiti svoju dužnost i neka vam ne dodija činiti dobro. Vama i svim budućim generacijama koje budu išle vašim stopama, moj poziv je uvijek bio i ostaje, Dodite k meni svi koji ste umorni i opterećeni, i ja ću vas okrijepiti. Uzmite jaram moj na se i učite od mene, jer sam krotka i ponizna srca, i tako ćete naći pokoj svojim dušama."

I našli su istinu u Učiteljevim riječima kad su iskušali njegova obećanja. I nakon ovog dana tisuće drugih ljudi se jednako tako imalo prilike uvjeriti u istinitost i sigurnost istih ovih obećanja.

7. PREPARATION FOR THE LAST MISSION

The next few days were busy times in the Pella camp; preparations for the Perea mission were being completed. Jesus and his associates were about to enter upon their last mission, the three months' tour of all Perea, which terminated only upon the Master's entering Jerusalem for his final labors on earth. Throughout this period the headquarters of Jesus and the twelve apostles was maintained here at the Pella camp.

It was no longer necessary for Jesus to go abroad to teach the people. They now came to him in increasing numbers each week and from all parts, not only from Palestine but from the whole Roman world and from the Near East. Although the Master participated with the seventy in the tour of Perea, he spent much of his time at the Pella camp, teaching the multitude and instructing the twelve. Throughout this three months' period at least ten of the apostles remained with Jesus.

The women's corps also prepared to go out, two and two, with the seventy to labor in the larger cities of Perea. This original group of twelve women had recently trained a larger corps of fifty women in the work of home visitation and in the art of ministering to the sick and the afflicted. Perpetua, Simon Peter's wife, became a member of this new division of the women's corps and was intrusted with the leadership of the enlarged women's work under Abner. After Pentecost she remained with her illustrious husband, accompanying him on all of his missionary tours; and on the day Peter was crucified in Rome, she was fed to the wild beasts in the arena. This new women's corps also had as members the wives of Philip and Matthew and the mother of James and John.

The work of the kingdom now prepared to enter upon its terminal phase under the personal leadership of Jesus. And this present phase was one of spiritual depth in contrast with the miracle-minded and wonder-seeking multitudes who followed after the Master during the former days of popularity in Galilee. However, there were still any number of his followers who were material-minded, and who failed to grasp the truth that the kingdom of heaven is the spiritual brotherhood of man founded on the eternal fact of the universal fatherhood of God.

7. PRIPREMA ZA POSLJEDNJU MISIJU

Narednih nekoliko dana tabor u Peli je bio prožet velikom žurbom; završavali su pripreme za Perejsku misiju. Isus se sa svojim suradnicima spremao poći na posljednju misiju, tromjesečnu turneju preko cijele Pereje, nakon čega je Učitelj namjeravao otići u Jeruzalem kako bi tu zaključio svoje zemaljske poslove. Tijekom cijelog ovog razdoblja, tabor u Peli je igrao ulogu glavnog centra Isusa i njegovih apostola.

Isus više nije morao putovati kako bi poučavao narod. Svakog tjedna, sve veći broj ljudi je počeo dolaziti k njemu sa svih strana, ne samo iz Palestine već iz cijelog Rimskog svijeta i Bliskog Istoka. Premda je Učitelj sa sedamdesetoricom sudjelovao u putovanju kroz Pereju, on je proveo najveći dio vremena u taboru u Peli, poučavajući mase i propovijedajući apostolima. Tijekom ovog tromjesečnog razdoblja, najmanje deset apostola je ostalo uz Isusa.

I žene su se spremale poći na put dvije po dvije, prateći sedamdesetoricu pri njihovom radu u većim gradovima Pereje. Dvanaest žena koje su izvorno pripadale ovoj grupi je odskora obučilo veću pedesetočlanu grupu pri radu na posjeti domova i služenju bolesnim i ožalošćenim. Žena Šimuna Petra po imenu Perpetua postaje dijelom ovog novog zbora žena i prima dužnost upraviteljice nad sve širim aktivnostima grupe koja djeluje pod Abnerovih nadzorom. Poslije Duhova Perpetua ostaje je uz svog vrijednog muža, prateći ga na svim misionarskim putovanjima; i prilikom Petrovog raspeća u Rimu, bačena je divljim zvjerima u areni. Ovom novom zboru žena pripadaju i supruge Filipa i Matije, kao i majka Jakova i Ivana.

Rad na promicanju kraljevstva ovom prilikom ulazi u završnu fazu razvoja pod Isusovim osobnom nadzorom. I ova faza u sebi nosi duhovnu dubinu koja se razlikuje od ranijih stadija obilježenih traženjem čuda i znakova velikih masa koje su pratile Učitelja prilikom ranijih dana njegove galilejske popularnosti. Unatoč tome, velik broj njegovim učenika je još uvijek imao materijalne poglede i nije uspijevaio shvatiti istinu da nebesko kraljevstvo predstavlja duhovno bratstvo ljudi utemeljenona vječnoj činjenici univerzalnog Božjeg oćinstva.