

PAPER 164
AT THE FEAST OF DEDICATION

As the camp at Pella was being established, Jesus, taking with him Nathaniel and Thomas, secretly went up to Jerusalem to attend the feast of the dedication. Not until they passed over the Jordan at the Bethany ford, did the two apostles become aware that their Master was going on to Jerusalem. When they perceived that he really intended to be present at the feast of dedication, they remonstrated with him most earnestly, and using every sort of argument, they sought to dissuade him. But their efforts were of no avail; Jesus was determined to visit Jerusalem. To all their entreaties and to all their warnings emphasizing the folly and danger of placing himself in the hands of the Sanhedrin, he would reply only, "I would give these teachers in Israel another opportunity to see the light, before my hour comes."

On they went toward Jerusalem, the two apostles continuing to express their feelings of fear and to voice their doubts about the wisdom of such an apparently presumptuous undertaking. They reached Jericho about half past four and prepared to lodge there for the night.

1. STORY OF THE GOOD SAMARITAN

That evening a considerable company gathered about Jesus and the two apostles to ask questions, many of which the apostles answered, while others the Master discussed. In the course of the evening a certain lawyer, seeking to entangle Jesus in a compromising disputation, said: "Teacher, I would like to ask you just what I should do to inherit eternal life?" Jesus answered, "What is written in the law and the prophets; how do you read the Scriptures?" The lawyer, knowing the teachings of both Jesus and the Pharisees, answered: "To love the Lord God with all your heart, soul, mind, and strength, and your neighbor as yourself." Then said Jesus: "You have answered right; this, if you really do, will lead to life everlasting."

But the lawyer was not wholly sincere in asking this question, and desiring to justify himself while also hoping to embarrass Jesus, he ventured to ask still another question. Drawing a little closer to the Master, he said, "But, Teacher, I should like you to tell me just who is my neighbor?" The lawyer asked this question hoping to entrap Jesus into making

POGLAVLJE 164
BLAGDAN POSVEĆENJA

Nakon što su se utaborili u Peli, Isus se u pratnji Natanaela i Tome potajno uputio prema Jeruzalmu kako bi prisustvovao blagdanu posvećenja. Jedino nakon što su pregazili rijeku Jordan kod Betanije, dvojica apostola postadoše svjesni da je Učitelj išao prema Jeruzalemu. Kad su spoznali da je uistinu namjeravao prisustvovati blagdanu posvećenja, žustro su se počeli s njim raspravljati, koristeći svaki mogući izgovor da ga razuvjere. Ali njihovi napori nisu urodili plodom; Isus je bio odlučan u svom rješenju da posjeti Jeruzalem. Na sve njihove molbe i na sva njihova upozorenja da je bilo ludo i opasno pasti u ruke Velikog vijeća, Isus je jedino odgovarao, "Želim pružiti ovim učiteljima u Izraelu još jednu priliku da ugledaju svjetlo prije nego što dođe moj čas."

I tako su produžili prema Jeruzalemu, dok su dvojica apostola nastavili izražavati emocije bojazni i riječi sumnje u ovo očevitno preuzeto poduzeće. Oko pola pet su stigli u Jerihon, gdje su se spremili prenoćiti.

1. PRIPOVIJED O DOBROM SAMARIJCU

Ove večeri oko Isusa i dvojice apostola okupila se veća grupa ljudi koji su bili puni pitanja; apostoli su odgovorili na neka od ovih pitanja, dok je Učitelj raspravio ostala. Tijekom večeri ustade neki učitelj Zakona te zapita Isusa u nakani da ga navede na kompromis: "Učitelju, htio bih pitati što moram učiniti da baštinih život vječni?" Isus odgovori, "Što stoji pisano u zakonu i prorocima; kako treba tumačiti Spise?" Potom odgovori učitelj Zakona koji je bio upoznat s učenjima Isusa kao i s učenjima farizeja: "Ljubi Gospodina Boga svoga svim srcem svojim, svom dušom svojom, svom pameću svojom i svom snagom svojom, a svoga bližnjega kao samoga sebe." Reče mu Isus: "Pravo si odgovorio; to čini pa ćeš živjeti."

Ali učitelj Zakona nije bio posve iskren kad je postavio ovo pitanje i kako se htio pokazati pravednim i u isto vrijeme osramotiti Isusa, odvažio se ponovo upitati. Dok je prišao malo bliže Isusu, pitao je: "Ali, Učitelju, možeš li mi reći tko je onda moj bližnji?" Učitelj Zakona postavi ovo pitanje nadajući se da će navesti Isusa

some statement that would contravene the Jewish law which defined one's neighbor as "the children of one's people." The Jews looked upon all others as "gentile dogs." This lawyer was somewhat familiar with Jesus' teachings and therefore well knew that the Master thought differently; thus he hoped to lead him into saying something which could be construed as an attack upon the sacred law.

But Jesus discerned the lawyer's motive, and instead of falling into the trap, he proceeded to tell his hearers a story, a story which would be fully appreciated by any Jericho audience. Said Jesus: "A certain man was going down from Jerusalem to Jericho, and he fell into the hands of cruel brigands, who robbed him, stripped him and beat him, and departing, left him half dead. Very soon, by chance, a certain priest was going down that way, and when he came upon the wounded man, seeing his sorry plight, he passed by on the other side of the road. And in like manner a Levite also, when he came along and saw the man, passed by on the other side. Now, about this time, a certain Samaritan, as he journeyed down to Jericho, came across this wounded man; and when he saw how he had been robbed and beaten, he was moved with compassion, and going over to him, he bound up his wounds, pouring on oil and wine, and setting the man upon his own beast, brought him here to the inn and took care of him. And on the morrow he took out some money and, giving it to the host, said: 'Take good care of my friend, and if the expense is more, when I come back again, I will repay you.' Now let me ask you: Which of these three turned out to be the neighbor of him who fell among the robbers?" And when the lawyer perceived that he had fallen into his own snare, he answered, "He who showed mercy on him." And Jesus said, "Go and do likewise."

The lawyer answered, "He who showed mercy," that he might refrain from even speaking that odious word, Samaritan. The lawyer was forced to give the very answer to the question, "Who is my neighbor?" which Jesus wished given, and which, if Jesus had so stated, would have directly involved him in the charge of heresy. Jesus not only confounded the dishonest lawyer, but he told his hearers a story which was at the same time a beautiful admonition to all his followers and a stunning rebuke to all Jews regarding their attitude toward the Samaritans. And this story has continued to promote brotherly love among all who have subsequently believed the gospel of Jesus.

da opovrgne Židovski zakon koji opisuje čovjekove bližnje kao "djecu njegovog naroda." Židovi su gledali na sve druge ljude kao "nežidovske psiće." Ovaj učitelj Zakona je bio donekle upoznat s Isusovim učenjima i kako je znao da Isus nije podržavao ovo mišljenje, nadao se da će ga navesti da kaže nešto što bi se moglo konstruirati kao napad na sveti zakon.

Ali kako je Isus mogao raspoznati motive ovog učitelja Zakona, umjesto što će mu dopustiti da ga navede u jamu, ispričao je pripovijed koja je snažno dojmila njegove jerihonske slušatelje. Isus odvrati: "Neki čovjek, silazeći iz Jeruzalema u Jerihon, zapade među nemilosrdne razbojнике, koji ga svuku i još k tomu izrane, te ga ostave napol mrtva na zemlji. Nije dugo prošlo kad je slučajno istim putem silazio neki svećenik pa kad ga opazi, zaobiđe ga i prođe na drugu stranu. A tako i neki levit, kada dođe tu i kad ga opazi, zaobiđe ga i prođe na drugu stranu. Neki putnik Samarijanac dođe blizu ranjenog čovjeka pa kad vidje kako su ga svukli i izranili, sažali se ne njega te mu pristupi, opru mu rane uljem i vinom te ih zavi, stavi ga na svoje kljuse, odvede ga u gostionicu i preuze brigu za njega. Sutradan izvadi dva denara i dade ih gostioničaru: 'Brini se za mog prijatelja, pa ako što više potrošiš, ja ću ti po povratku platiti.' Koji se, po tvome mišljenju, od te trojice pokazao bližnjim onomu što je zapao među razbojнике?" I kada učitelj Zakona spozna da je pao u vlastitu zamku, odgovori mu, "Onaj koji mu iskaza milosrđe." I Isus mu reče, "Idi pa i ti čini tako."

Učitelj Zakona ovom prilikom odgovori: "Onaj koji mu iskaza milosrđe," kako bi izbjegao upotrijebiti mrsku riječ "Samarijanac." Učitelj Zakona je morao sam odgovoriti na pitanje, "Tko je moj bližnji?" koje mu je Isus postavio i koje bi, u slučaju da je Isus na njega odgovorio, bilo protumačeno kao svetogrđe. Isus ne samo što je zbunio neiskrenog učitelja Zakona, već je štoviše ispričao priču koja je predstavljala prelijepu opomenu svim njegovim učenicima kao i stravičnu bukvicu svim Židovima u pogledu stava prema Samarijancima. I ova je pripovijed nastavila širiti bratinsku ljubav među svim kasnijim vjernicima u Isusovo evanđelje.

2. AT JERUSALEM

Jesus had attended the feast of tabernacles that he might proclaim the gospel to the pilgrims from all parts of the empire; he now went up to the feast of the dedication for just one purpose: to give the Sanhedrin and the Jewish leaders another chance to see the light. The principal event of these few days in Jerusalem occurred on Friday night at the home of Nicodemus. Here were gathered together some twenty-five Jewish leaders who believed Jesus' teaching. Among this group were fourteen men who were then, or had recently been, members of the Sanhedrin. This meeting was attended by Eber, Matadormus, and Joseph of Arimathea.

On this occasion Jesus' hearers were all learned men, and both they and his two apostles were amazed at the breadth and depth of the remarks which the Master made to this distinguished group. Not since the times when he had taught in Alexandria, Rome, and in the islands of the Mediterranean, had he exhibited such learning and shown such a grasp of the affairs of men, both secular and religious.

When this little meeting broke up, all went away mystified by the Master's personality, charmed by his gracious manner, and in love with the man. They had sought to advise Jesus concerning his desire to win the remaining members of the Sanhedrin. The Master listened attentively, but silently, to all their proposals. He well knew none of their plans would work. He surmised that the majority of the Jewish leaders never would accept the gospel of the kingdom; nevertheless, he gave them all this one more chance to choose. But when he went forth that night, with Nathaniel and Thomas, to lodge on the Mount of Olives, he had not yet decided upon the method he would pursue in bringing his work once more to the notice of the Sanhedrin.

That night Nathaniel and Thomas slept little; they were too much amazed by what they had heard at Nicodemus's house. They thought much over the final remark of Jesus regarding the offer of the former and present members of the Sanhedrin to go with him before the seventy. The Master said: "No, my brethren, it would be to no purpose. You would multiply the wrath to be visited upon your own heads, but you would not in the least mitigate the hatred which they bear me. Go, each of you, about the Father's business as the spirit leads you while I once more bring the

2. U JERUZALEMU

Isus je ranije prisustvovao blagdanu sjenica kako bi mogao proglasiti evanđelje hodočasniciima iz svih dijelova imperije; ovom prilikom je išao na proslavu blagdana posvećenja s jednom jedinom namjerom: da pruži Velikom vijeću i židovskim vođama još jednu priliku da ugledaju svjetlo. U domu Nikodemusa u petak uvečer, odigrao se glavni događaj za ovih par dana koje su proveli u Jeruzalemu. Ovdje se okupilo nekih dvadeset pet židovskih vođa, vjernika u Isusovo učenje. Ovoj grupi pripada i četrnaestorica koji su trenutno ili nedugo prije pripadali Velikom vijeću. Sastanku su prisustvovali Eber, Matadormus i Josip iz Arimateje.

Ovom prilikom svi Isusovi slušatelji su bili učeni ljudi, i apostoli su bili zadivljeni širinom i dubinom Učiteljevih riječi upućenih ovoj istaknutoj grupi. Isus nije ispoljio takvu učenost niti je pokazao takvo razumijevanje ljudskih poslova, kako svjetovnih tako i religioznih, od kad je poučavao u Aleksandriji, Rimu i na otocima Mediterana.

Po svaršetku ovog sastanka, svi su se razišli intrigirani Učiteljevom ličnošću, šarmirani njegovim milostivim držanjem i puni ljubavi prema njemu. Nastojali su posavjetovati Isusa kako će ispuniti svoju želju i pridobiti ostale članove Velikog vijeća. Učitelj je slušao njihove prijedloge vrlo pažljivo, ali bez riječi. Dobro je znao da ni jedan od njihovih planova nije mogao uroditi plodom. Zaključio je da većina Židovskih vođa nikad neće prihvatiti evanđelje kraljevstva; svejedno im je želio pružiti još jednu priliku da donesu svoju odluku. Ali dok je ove noći išao na počinak s Natanaelom i Tomom na Maslinsku goru, još nije bio odlučio o metodi kojom će svojim radom privući pažnju Velikog vijeća.

Natanael i Tomo su ove noći slabo spavali; bili su odveć zapanjeni onim što su čuli u Nikodemusovoj kući. Dosta su razmišljali o Isusovoj posljednjoj primjedbi vezanoj uz prijedlog sadašnjih i negdašnjih članova Velikog vijeća da s njim izidu pred sedamdeseticu. Učitelj je uzvratio: "Ne, moja braćo, to ne bi urodilo nikakvim plodom. Tako bi samo na sebe navukli još veću jarost, a da ni u najmanjem ne bi ublažili mržnju koju osjećaju prema meni. Neka se svaki od vas posveti izvršenju Očevog posla kako vas duh povede, dok im ja ponovo pokušam

kingdom to their notice in the manner which my Father may direct."

3. HEALING THE BLIND BEGGAR

The next morning the three went over to Martha's home at Bethany for breakfast and then went immediately into Jerusalem. This Sabbath morning, as Jesus and his two apostles drew near the temple, they encountered a well-known beggar, a man who had been born blind, sitting at his usual place. Although these mendicants did not solicit or receive alms on the Sabbath day, they were permitted thus to sit in their usual places. Jesus paused and looked upon the beggar. As he gazed upon this man who had been born blind, the idea came into his mind as to how he would once more bring his mission on earth to the notice of the Sanhedrin and the other Jewish leaders and religious teachers.

As the Master stood there before the blind man, engrossed in deep thought, Nathaniel, pondering the possible cause of this man's blindness, asked: "Master, who did sin, this man or his parents, that he should be born blind?"

The rabbis taught that all such cases of blindness from birth were caused by sin. Not only were children conceived and born in sin, but a child could be born blind as a punishment for some specific sin committed by its father. They even taught that a child itself might sin before it was born into the world. They also taught that such defects could be caused by some sin or other indulgence of the mother while carrying the child.

There was, throughout all these regions, a lingering belief in reincarnation. The older Jewish teachers, together with Plato, Philo, and many of the Essenes, tolerated the theory that men may reap in one incarnation what they have sown in a previous existence; thus in one life they were believed to be expiating the sins committed in preceding lives. The Master found it difficult to make men believe that their souls had not had previous existences.

However, inconsistent as it seems, while such blindness was supposed to be the result of sin, the Jews held that it was meritorious in a high degree to give alms to these blind beggars. It was the custom of these blind men constantly to chant to the passers-by, "O tenderhearted, gain merit by assisting the blind."

skrenuti pažnju na kraljevstvo onako kako me Otac uputi."

3. OZDRAVLJENJE SLIJEPOG PROSJAKA

Narednog jutra trojica odoše na doručak do Martine kuće u Betaniji, odakle krenuše prema Jeruzalemu. Dok se Isus ove subote ujutro bližio k hramu u pratnji dvojice apostola, ugledaše poznatog prosjaka koji je bio slijep od rođenja, kako sjedi na svom uobičajenom mjestu. Premda ovi prosjaci nisu bilo tražili niti primali milostinju subotom, bilo im je dopušteno sjediti na svom mjestu. Isus je zastao i pogledao prosjaka. Dok je promatrao čovjeka koji je bio slijep od rođenja, došao je na ideju kako će svojom zemaljskom misijom ponovo skrenuti pažnju Velikog vijeća i židovskih vladara i religioznih učitelja.

Dok je zaokupljen dubokim mislima Učitelj stajao pred slijepcem razmišljajući o mogućem uzroku njegovog sljepila, Natanael je upitao: "Učitelju, tko je sagriješio, on ili njegovi roditelji, da se slijep rodio?"

Rabini su poučavali da su svi takvi slučajevi sljepila od rođenja bili prouzrokovani grijehom. Ne samo što su djeca začinjana i rađana u grijehu, nego je dijete moglo biti rođeno slijepo u znak kazne za neki grijeh njegovog oca. Štoviše su poučavali da je dijete moglo sagriješiti još prije rođenja. Također su naukovali da su takva izobličenja mogla biti uzrokovana nekim grijehom ili nasladom majke dok je još nosila dijete.

U ovim je podnebljima još uvijek vladala ostavština vjerovanja u reinkarnaciju. Stariji židovski učitelji, uključujući i samog Platona, Filona i mnoge esene, uzdržavaju teoriju vjerovanja da čovjek može izvući koristi u jednoj reinkarnaciji od svojih djela u prijašnjim egzistencijama; tako su vjerovali da je čovjek u ovom životu ispašao za grijehe u počinjene u prijašnjim životima. Učitelj je s teškom mukom nastojao uvjeriti ljude da njihove duše nisu imale prijašnjih egzistencija.

Ali unaoč tome, koliko god takvo sljepilo moglo djelovati kao rezultat grijeha, Židovi su smatrali da je bilo jako hvalevrijedno dati milostinju ovim slijepim prosjacima. Slijepci su neprestano pozivali prolaznike, "Milostivi, primite zasluge pomažući slijepima."

Jesus entered into the discussion of this case with Nathaniel and Thomas, not only because he had already decided to use this blind man as the means of that day bringing his mission once more prominently to the notice of the Jewish leaders, but also because he always encouraged his apostles to seek for the true causes of all phenomena, natural or spiritual. He had often warned them to avoid the common tendency to assign spiritual causes to commonplace physical events.

Jesus decided to use this beggar in his plans for that day's work, but before doing anything for the blind man, Josiah by name, he proceeded to answer Nathaniel's question. Said the Master: "Neither did this man sin nor his parents that the works of God might be manifest in him. This blindness has come upon him in the natural course of events, but we must now do the works of Him who sent me, while it is still day, for the night will certainly come when it will be impossible to do the work we are about to perform. When I am in the world, I am the light of the world, but in only a little while I will not be with you."

When Jesus had spoken, he said to Nathaniel and Thomas: "Let us create the sight of this blind man on this Sabbath day that the scribes and Pharisees may have the full occasion which they seek for accusing the Son of Man." Then, stooping over, he spat on the ground and mixed the clay with the spittle, and speaking of all this so that the blind man could hear, he went up to Josiah and put the clay over his sightless eyes, saying: "Go, my son, wash away this clay in the pool of Siloam, and immediately you shall receive your sight." And when Josiah had so washed in the pool of Siloam, he returned to his friends and family, seeing.

Having always been a beggar, he knew nothing else; so, when the first excitement of the creation of his sight had passed, he returned to his usual place of alms-seeking. His friends, neighbors, and all who had known him aforetime, when they observed that he could see, all said, "Is this not Josiah the blind beggar?" Some said it was he, while others said, "No, it is one like him, but this man can see." But when they asked the man himself, he answered, "I am he."

When they began to inquire of him how he was able to see, he answered them: "A man called Jesus came by this way, and when talking about me with his friends, he made clay with spittle, anointed my eyes, and directed

Isus se upustio u raspravu ovog slučaja s Natanaelom i Tomom, ne samo zato što je odlučio upotrijebiti ovog slijepca kako bi ponovo na izražajan način skrenuo pažnju židovskih vođa na svoju misiju, već prvenstveno zato što je uvijek navodio svoje apostole da traže prave uzroke svih pojava, kako prirodnih tako i duhovnih. Često ih je opominjao da ne podlegnu uobičajenoj sklonosti pripisivanja duhovnih pojava svakodnevnim fizičkim događajima.

Dok je Isus odlučio upotrijebiti ovog prosjaka pri sprovedbi svojih planova, prije nego što će se obratiti slijepcu koji se zvao Jošija, želio je odgovoriti na Natanaelovo pitanje. Učitelj reče: "Nije sagriješio ni on ni roditelji njegovi da bi se na njemu očitovala Božja djela. Slijepilo se spustilo na njega kao dio normalnog slijeda događaja, ali mi sada moramo činiti djela onoga koji me posla dok je dan, jer dolazi noć kad nitko ne može raditi. Dok sam na svijetu, svjetlo sam svijeta, ali neću još zadugo ostati među vama."

Kad je Isus ovako govorio, on se obrati Natanaelu i Tomi s riječima: "Dajte da povratimo vid ovog slijepog čovjeka uoči subotnjeg dana kako bi se pismoznanicima i farizejima ukazala puna prilika koju teško čekaju, da optuže Sina Čovječjeg. Kad to reče, sagnu se i pljunu na zemlju i pljuvačkom načini blato i govoreći kako bi ga slijepac mogao čuti, ode do Jošije i premaza mu slijepce oči blatom govoreći: "Idi, sine, umij se u ribnjaku Siloe i to će ti smjesta otvoriti oči." I kad se Jošija tako umio u ribnjaku Siloe, vratio se među svoje prijatelje i članove obitelji sa sposobnošću vida.

Kako je cijelog života bio prosjak, Jošija nije znao ni za što drugo; tako se, nakon prvog uzbuđenja izazvanog sposobnošću vida, vratio na svoje staro mjesto prosjačenja. Tada njegovi prijatelji, susjedi i oni koji su ga dugo poznavali, kad ga ugledaše sa sposobnošću vida, rekoše: "Nije li ovo Jošija što je sjedio i prosio." Neki su ga prepoznali kao takvog, dok su drugi govorili, "Nikako, samo mu je sličan, sa sposobnošću vida." Ali kad njega upitaše, on reče da je Jošija.

Kad su ga počeli zapitkivati kako mu se otvoriše oči, on im reče: "Čovjek koji se zove Isus prođe ovim putem i razgovarajući o meni sa svojim prijateljima, pljuvačkom napravi blato, premaza mi oči i reče da se

that I should go and wash in the pool of Siloam. I did what this man told me, and immediately I received my sight. And that is only a few hours ago. I do not yet know the meaning of much that I see." And when the people who began to gather about him asked where they could find the strange man who had healed him, Josiah could answer only that he did not know.

This is one of the strangest of all the Master's miracles. This man did not ask for healing. He did not know that the Jesus who had directed him to wash at Siloam, and who had promised him vision, was the prophet of Galilee who had preached in Jerusalem during the feast of tabernacles. This man had little faith that he would receive his sight, but the people of that day had great faith in the efficacy of the spittle of a great or holy man; and from Jesus' conversation with Nathaniel and Thomas, Josiah had concluded that his would-be benefactor was a great man, a learned teacher or a holy prophet; accordingly he did as Jesus directed him.

Jesus made use of the clay and the spittle and directed him to wash in the symbolic pool of Siloam for three reasons:

1. This was not a miracle response to the individual's faith. This was a wonder which Jesus chose to perform for a purpose of his own, but which he so arranged that this man might derive lasting benefit therefrom.

2. As the blind man had not asked for healing, and since the faith he had was slight, these material acts were suggested for the purpose of encouraging him. He did believe in the superstition of the efficacy of spittle, and he knew the pool of Siloam was a semisacred place. But he would hardly have gone there had it not been necessary to wash away the clay of his anointing. There was just enough ceremony about the transaction to induce him to act.

3. But Jesus had a third reason for resorting to these material means in connection with this unique transaction: This was a miracle wrought purely in obedience to his own choosing, and thereby he desired to teach his followers of that day and all subsequent ages to refrain from despising or neglecting material means in the healing of the sick. He wanted to teach them that they must cease to regard miracles as the only method of curing human diseases.

odem umiti u ribnjaku Siloe. Ja otidoh, učinih onako kako mi je rekao, i smesta progledah. I to se zbilo prije par sati. Još mi nije jasno značenje svega što vidim." I kad su se oko njega okupili ljudi upitkujući gdje će naći ovog čudnovatog čovjeka koji ga ozdravi, Jošija je jedino mogao reći kako nije imao odgovora."

Ovo je bilo jedno od Učiteljevih najčudnovatijih čuda. Ovaj čovjek nije tražio ozdravljenje. On nije znao da je Isus koji mu reče da se umije u Siloi i koji mu obeća da će progledati, bio galilejski prorok koji je poučavao u Jeruzalemu za vrijeme blagdana sjenica. Dok ovaj čovjek nije imao duboku vjeru da će progledati, u ovo je vrijeme vladalo snažno vjerovanje u djelotvornost pljuvačke velikana ili svetaca; i iz Isusovog razgovora s Natanaelom i Tomom, Jošija je izvukao zaključak da je Isus bio veliki čovjek, školovani učitelj i sveti prorok; tako je učinio onako kako mu je Isus rekao.

Isus je iskoristio blato i pljuvačku i rekao Jošiji da se ode umiti u ribnjaku Siloe iz slijedeća tri razloga:

1. Ovaj događaj nije bio čudnovata reakcija na čovjekovu vjeru. Bilo je to čudo koji je Isus izabrao učiniti iz vlastitih razloga, ali koje je svojim sadržajem trajno unaprijedilo život ovog čovjeka.

2. Kako slijepac nije tražio ozdravljenje i kako nije imao duboku vjeru, ove materijalne činjenice služe kako bi ga navele da posluša Isusove upute. Jošija je vjerovao u sujevjerje koje je bilo vezano uz djelotvornost pljuvačke, dok je čuo da je ribnjak Siloe smatran polusvetim mjestom. Ali teško da bi tamo otišao da nije morao oprati blato s kojim ga je Isus pomazao. Događaj je bio vezan s dovoljnom mjerom ceremonijalnosti kako bi ga naveo na djelo.

3. Ali Isus je imao još jedan razlog zašto je pribjegao ovim materijalnim sredstvima u vezi sa svojim jedinstvenim činom: Izvodio je čudo u cjelosti prema vlastitom izboru, i time je želio pokazati svojim učenicima ovog doba kao i svih budućih doba da ne odbacuju i ne zanemaruju materijalna sredstva pri ozdravljenju bolesnika. Htio ih je naučiti da se ne smiju oslanjati na čuda kao jedinu metodu ozdravljenja ljudskih bolesti.

Jesus gave this man his sight by miraculous working, on this Sabbath morning and in Jerusalem near the temple, for the prime purpose of making this act an open challenge to the Sanhedrin and all the Jewish teachers and religious leaders. This was his way of proclaiming an open break with the Pharisees. He was always positive in everything he did. And it was for the purpose of bringing these matters before the Sanhedrin that Jesus brought his two apostles to this man early in the afternoon of this Sabbath day and deliberately provoked those discussions which compelled the Pharisees to take notice of the miracle.

4. JOSIAH BEFORE THE SANHEDRIN

By midafternoon the healing of Josiah had raised such a discussion around the temple that the leaders of the Sanhedrin decided to convene the council in its usual temple meeting place. And they did this in violation of a standing rule which forbade the meeting of the Sanhedrin on the Sabbath day. Jesus knew that Sabbath breaking would be one of the chief charges to be brought against him when the final test came, and he desired to be brought before the Sanhedrin for adjudication of the charge of having healed a blind man on the Sabbath day, when the very session of the high Jewish court sitting in judgment on him for this act of mercy would be deliberating on these matters on the Sabbath day and in direct violation of their own self-imposed laws.

But they did not call Jesus before them; they feared to. Instead, they sent forthwith for Josiah. After some preliminary questioning, the spokesman for the Sanhedrin (about fifty members being present) directed Josiah to tell them what had happened to him. Since his healing that morning Josiah had learned from Thomas, Nathaniel, and others that the Pharisees were angry about his healing on the Sabbath, and that they were likely to make trouble for all concerned; but Josiah did not yet perceive that Jesus was he who was called the Deliverer. So, when the Pharisees questioned him, he said: "This man came along, put clay upon my eyes, told me to go wash in Siloam, and I do now see."

One of the older Pharisees, after making a lengthy speech, said: "This man cannot be from God because you can see that he does not observe the Sabbath. He violates the law, first, in making the clay, then, in sending this beggar to wash in Siloam on the

Isus je ove subote ujutro čudesnim djelom čovjeku dao moć vida, u Jeruzalemu u blizini hrama, kako se osnovni razlog za izvođenje ovog djela sastojao u otvorenom iskušenju Velikog vijeća i svih židovskih učitelja i religioznih vođa. Bio je to njegov način proglašenja otvorenog sukoba s farizejima. Isus je uvijek i pri svemu djelovao pozitivno. I upravo kako bi predstavio ova pitanja Velikom vijeću, Isus je sa sobom poveo svoja dva apostola, doveo ih k ovom čovjeku u subotu tijekom ranog poslijepodneva i namjerno započeo ovu raspravu koja je navela farizeje da obrate pažnju na njegovo čudesno djelo.

3. JOŠIJA PRED VELIKIM VIJEĆEM

Sredinom podneva ozdravljenje Jošije podiže toliku buku oko hrama da vođe Velikog vijeća odlučuju sazvati sabor na običajenom zborištu hrama. I tako čineći, prekršili su opće pravilo koje nije dopuštalo sazivanje sjednica Velikog vijeća subotom. Isus je znao da kršenje subote mora biti jedna od osnovnih optužbi podignutih protiv njega prilikom posljednjeg suda i želio je stati pred Veliko vijeće pod optužbom da je ozdravio slijepca u subotu, znajući da će u ovom slučaju i sam sabor visokog židovskog suda biti sazvan u subotu kako bi osudio njegovo milostivo djelo protivno svojim vlastitim zakonima.

Ali oni nisu pozvali Isusa pred Veliko vijeće; bojali su se tako učiniti. Umjesto toga, poslali su po Jošiju. Nakon par uvodnih pitanja, glasnogovornik Velikog vijeća (s otprilike pedeset prisutnih članova) zatraži od Jošije da ispriča što mu se dogodilo. Nakon ozdravljenja, Jošija je čuo od Tome, Natanaela i drugih da su farizeji bili ljuti što se ozdravljenje odigralo u subotu i da su se spremali svima stvoriti probleme; ali Jošija još uvijek nije spoznao da je Isus bio taj kojeg su ljudi zvali Izručiteljem. Tako je u odgovor na farizejska pitanja, rekao: "Ovaj čovjek dođe, stavi mi blato na oči, reče mi da se odem umiti u Siloamu i tako sam progledao."

Jedan stariji farizej, nakon što je održao dulji govor, reče: "Ovaj čovjek ne može biti od Boga jer, kako vidite, ne poštuje subotu. Prekršio je zakon, prvo, zato što je koristio blato, te dalje zato što posla ovog prosjaka da se ode umiti u Siloamu u subotu. Takav

Sabbath day. Such a man cannot be a teacher sent from God."

Then one of the younger men who secretly believed in Jesus, said: "If this man is not sent by God, how can he do these things? We know that one who is a common sinner cannot perform such miracles. We all know this beggar and that he was born blind; now he sees. Will you still say that this prophet does all these wonders by the power of the prince of devils?" And for every Pharisee who dared to accuse and denounce Jesus one would arise to ask entangling and embarrassing questions, so that a serious division arose among them. The presiding officer saw whither they were drifting, and in order to allay the discussion, he prepared further to question the man himself. Turning to Josiah, he said: "What do you have to say about this man, this Jesus, whom you claim opened your eyes?" And Josiah answered, "I think he is a prophet."

The leaders were greatly troubled and, knowing not what else to do, decided to send for Josiah's parents to learn whether he had actually been born blind. They were loath to believe that the beggar had been healed.

It was well known about Jerusalem, not only that Jesus was denied entrance into all synagogues, but that all who believed in his teaching were likewise cast out of the synagogue, excommunicated from the congregation of Israel; and this meant denial of all rights and privileges of every sort throughout all Jewry except the right to buy the necessities of life.

When, therefore, Josiah's parents, poor and fear-burdened souls, appeared before the august Sanhedrin, they were afraid to speak freely. Said the spokesman of the court: "Is this your son? and do we understand aright that he was born blind? If this is true, how is it that he can now see?" And then Josiah's father, seconded by his mother, answered: "We know that this is our son, and that he was born blind, but how it is that he has come to see, or who it was that opened his eyes, we know not. Ask him; he is of age; let him speak for himself."

They now called Josiah up before them a second time. They were not getting along well with their scheme of holding a formal trial, and some were beginning to feel strange about doing this on the Sabbath; accordingly, when they recalled Josiah, they attempted to ensnare him by a different mode of attack. The officer of the court spoke to the

čovjek ne može biti učitelj koji je poslan on Boga."

Zatim jedan od mladih ljudi koji su potajno vjerovali u Isusa reče: "Ako ovaj čovjek nije poslan od Boga, kako onda može učiniti ove stvari? Mi svi znamo da svagdašnji grešnik ne može učiniti takva čuda. Svi poznajemo ovog prosjaka i zamo da je slijep od rođenja; i sada je progledao. Zar još uvijek možete tvrditi da ovaj čovjek čini čuda koristeći moć poglavice zlih duhova?" I na mjesto svakog farizeja koji se podigao da optuži i osudi Isusa, ustade drugi farizej sa zamršenim i neprijatnim pitanjima, tako da se uskoro stvorila podjela među njima. Kad je predsjedatelj vijeća vidio gdje ih je ovo vodilo, on se sam pripremio ispitati Jošiju. Obraćajući se Jeošiji rekao je: "Što imaš reći o ovom čovjeku, Isusu, za kojeg kažeš da ti je otvorio oči?" I Jošija je odgovorio, "Mislim da je riječ o proroku."

Učitelji su bili jako zabrinuti i kako nisu znali što će drugo učiniti, poslaše po Jošijine roditelje da upitaju da li je uistinu bio slijepac od rođenja. Bilo im je mrsko povjerovati da je prosjak primio ozdravljenje.

U Jeruzalemu su svi znali ne samo da je Isusu zabranjen pristup u sinagoge, već i da su svi vjernici u njegova učenja izbačeni iz sinagoge i isključeni iz kongregacije Izraela; i ovo je značilo uskraćenje svih prava i privilegija širom cijelog židovskog svijeta, izuzev prava na kupovinu osnovnih životnih namirnica.

Kad su se stoga Jošijini roditelji, bojažljive duše pune straha, pojavili pred veličanstvenim Velikim vijećem, bojali su se otvoreno govoriti. Upita ih sudski glasnogovornik: "Je li ovo vaš sin? Je li istina da se slijep rodio? Ako je ovo istina, kako sad može vidjeti?" I na ovo je Jošijin otac, uz podršku njegove majke, rekao: "Znamo da je ovo naš sin i da se slijep rodio, ali kako sad može vidjeti i što mu je otvorilo oči, to ne znamo. Njega pitajte; odrastao je; neka vam sam kaže."

Tada ponovo pozvaše Jošiju. Nije im najbolje išlo ovo držanje službenog sudskog procesa i neki su se počeli osjećati čudno što se se okupili u subotu; tako kad su ponovo pozvali Jošiju, pokušali su ga uhvatiti u zamku drugim metodom napada. Sudski službenik se obrati bivšem slijepcu sa slijedećim riječima: "Zašto ne dati slavu Bogu za ovo djelo?"

former blind man, saying: "Why do you not give God the glory for this? why do you not tell us the whole truth about what happened? We all know that this man is a sinner. Why do you refuse to discern the truth? You know that both you and this man stand convicted of Sabbath breaking. Will you not atone for your sin by acknowledging God as your healer, if you still claim that your eyes have this day been opened?"

But Josiah was neither dumb nor lacking in humor; so he replied to the officer of the court: "Whether this man is a sinner, I know not; but one thing I do know -- that, whereas I was blind, now I see." And since they could not entrap Josiah, they sought further to question him, asking: "Just how did he open your eyes? what did he actually do to you? what did he say to you? did he ask you to believe in him?"

Josiah replied, somewhat impatiently: "I have told you exactly how it all happened, and if you did not believe my testimony, why would you hear it again? Would you by any chance also become his disciples?" When Josiah had thus spoken, the Sanhedrin broke up in confusion, almost violence, for the leaders rushed upon Josiah, angrily exclaiming: "You may talk about being this man's disciple, but we are disciples of Moses, and we are the teachers of the laws of God. We know that God spoke through Moses, but as for this man Jesus, we know not whence he is."

Then Josiah, standing upon a stool, shouted abroad to all who could hear, saying: "Hearken, you who claim to be the teachers of all Israel, while I declare to you that herein is a great marvel since you confess that you know not whence this man is, and yet you know of a certainty, from the testimony which you have heard, that he opened my eyes. We all know that God does not perform such works for the ungodly; that God would do such a thing only at the request of a true worshiper -- for one who is holy and righteous. You know that not since the beginning of the world have you ever heard of the opening of the eyes of one who was born blind. Look, then, all of you, upon me and realize what has been done this day in Jerusalem! I tell you, if this man were not from God, he could not do this." And as the Sanhedrists departed in anger and confusion, they shouted to him: "You were altogether born in sin, and do you now presume to teach us? Maybe you were not really born blind, and even if your eyes were opened on the Sabbath day, this was done by the power of the prince

Zašto nam nisi rekao cijelu istinu o tome što se dogodilo? Svi zamo da je ovaj čovjek grešnik. Zašto odbijaš prepoznati istinu? Znaš da i ti i ovaj čovjek nosite optužbu zbog kršenja subote. Zar nećeš iskupiti svoje grijehe priznanjem Boga kao svog ozdravitelja, ako kažeš da su ti se danas otvorile oči?"

Ali Jošija je imao ne samo pameti, već i smisla za humor; tako je odvratio sudskom službeniku: "Je li grešnik, ja ne znam -- jedino znam da sam bio slijep i da sad mogu vidjeti." Iako nisu mogli uhvatiti Jošiju u zamku, nastavili su ga ispitivati: "Kako ti je otvorio oči? Što ti je uistinu učinio? Što ti je rekao? Je li tražio da povjeruješ u njega?"

Jošija je odgovorio s pomalo nestrpljenja: "Već sam vam rekao što se dogodilo i ako ne vjerujete mom svjedočanstvu, zašto ga želite ponovo čuti? Zar hoćete i vi postati njegovim učenicima?" Kad je Jošija ovo rekao, Veliko vijeće postade preplavljeno zbrkom ako ne i nasiljem i vođe pojuriše prema Jošiji ljutito govoreći: "Ti sebe možeš smatrati učenikom ovog čovjeka, ali mi smo Mojsijevi učenici i učitelji Božjeg zakona. Mi znamo da je Bog govorio kroz Mojsiju, ali kad je riječ o ovom Isusu, ne znamo odakle dolazi."

Jošija se tada uspe na stolicu i povika iz sveg glasa svima koji su ga mogli čuti: "Čujte vi koji se nazivate učiteljima zakona cijelog Izraela, ja vam govorim o kakvom se velikom čudu radi, a vi meni kažete da ne znate odakle je došao dok sa sigurnošću znate na temelju moga svjedočanstva da mi je otvorio oči. Znamo da Bog ne uslišava nepobožne; da Bog čini ovakve stvari jedino prema zahtijevu istinskih vjernika -- onih koji su sveti i pravedni. Znamo da se od kako je svijet postao nikada nije čulo da je netko otvorio oči slijepcu od rođenja. Svi me onda pogledajte i spoznajte što se danas dogodilo u Jeruzalemu! Kažem vam, kad on ne bi bio od Boga, ne bi mogao ništa učiniti." I dok su se članovi Veliko vijeća počeli razilaziti u ljutnji i zbunjenosti, vikali su na njega: "Ti, koji si sami grijeh od rođenja, ti da nas učiš? Možda ti nisi uistinu slijep od rođenja, a iako jesi progledao ove subote, to je učinjeno moćima poglavice zlih duhova." I smjesta su otišli do sinagoge da izbace Jošiju.

of devils." And they went at once to the synagogue to cast out Josiah.

Josiah entered this trial with meager ideas about Jesus and the nature of his healing. Most of the daring testimony which he so cleverly and courageously bore before this supreme tribunal of all Israel developed in his mind as the trial proceeded along such unfair and unjust lines.

5. TEACHING IN SOLOMON'S PORCH

All of the time this Sabbath-breaking session of the Sanhedrin was in progress in one of the temple chambers, Jesus was walking about near at hand, teaching the people in Solomon's Porch, hoping that he would be summoned before the Sanhedrin where he could tell them the good news of the liberty and joy of divine sonship in the kingdom of God. But they were afraid to send for him. They were always disconcerted by these sudden and public appearances of Jesus in Jerusalem. The very occasion they had so ardently sought, Jesus now gave them, but they feared to bring him before the Sanhedrin even as a witness, and even more they feared to arrest him.

This was midwinter in Jerusalem, and the people sought the partial shelter of Solomon's Porch; and as Jesus lingered, the crowds asked him many questions, and he taught them for more than two hours. Some of the Jewish teachers sought to entrap him by publicly asking him: "How long will you hold us in suspense? If you are the Messiah, why do you not plainly tell us?" Said Jesus: "I have told you about myself and my Father many times, but you will not believe me. Can you not see that the works I do in my Father's name bear witness for me? But many of you believe not because you belong not to my fold. The teacher of truth attracts only those who hunger for the truth and who thirst for righteousness. My sheep hear my voice and I know them and they follow me. And to all who follow my teaching I give eternal life; they shall never perish, and no one shall snatch them out of my hand. My Father, who has given me these children, is greater than all, so that no one is able to pluck them out of my Father's hand. The Father and I are one." Some of the unbelieving Jews rushed over to where they were still building the temple to pick up stones to cast at Jesus, but the believers restrained them.

Na početku sudskog procesa, Jošija je imao vrlo nejasne predstave o Isusu i prirodi svog ozdravljenja. Veći dio ovog hrabrog svjedočanstva koje tako pametno i odvažno iznosi pred ovim visokim sudom Izraela, poprima čvrstu formu u njegovom umu nakon što je posvjedočio nepoštenost i zlobu duha ovih rasprava.

4. UČENJE NA SOLOMONOVU TIJEMU

Cijelo vrijeme dok je Veliko vijeće bio u saboru raspravljajući kršenje subote, Isus je hodao nedaleko od njih u hramu, poučavajući narod na Solomonovu trijemu u nadi da će biti pozvan pred Veliko vijeće, gdje im je namjeravao reći radosnu vijest o slobodi i radosti božanskih sinova u Božjem kraljevstvu. Ali oni su se bojali poslati po njega. Uvijek su se ustručavali ovih Isusovih iznenadnih javnih pojava u Jeruzalemu. Isus im je sada pružio upravo onu priliku koju su tako vatreno priželjkivali, a da ga oni nisu smjeli izvesti pred Veliko vijeće ni kao svjedoka, a kamoli da ga se usude uhititi.

Bilo je to sredinom zime i ljudi su tražili djelomičnog zaklona pod Solomonovim trijemom; i kako je Isus tu zastao, prišli su mu ljudi s mnogim pitanjima i on ih je poučavao više od dva sata. Neki židovski učitelji pokušashe da ga uhvate u zamku, govoreći: "Dokle ćeš nas držati u neizvjesnosti? Ako si zbilja ti Mesija, reci nam otvoreno!" Isus im odgovori: "Rekoh vam mnogo puta o sebi i svom Ocu, ali vi mi ne vjerujete. Zar ne vidite kako djela koja činim u Očovo ime svjedoče za mene? Ali mnogi od vas ne vjeruju jer niste od mojih ovaca. Učitelj istine privlači jedino one koji su gladni za istinom i žedni za pravednošću. Moje ovce čuju moj glas i ja ih poznajem i one me prate. I svima koji slijede moja učenja dajem vječni život; oni sigurno neće propasti i nitko ih neće oteti iz moje ruke. Otac moj, koji mi ih daje, veći je od svih, i nitko ih ne može oteti iz ruke Oca mog. Ja i Otac jedno smo." Neki Židovi nevjernici pohitaše do gradilišta u hramu i uzeše kamenje da ga kamenuju, ali im vjernici ne dapustiše.

Jesus continued his teaching: "Many loving works have I shown you from the Father, so that now would I inquire for which one of these good works do you think to stone me?" And then answered one of the Pharisees: "For no good work would we stone you but for blasphemy, inasmuch as you, being a man, dare to make yourself equal with God." And Jesus answered: "You charge the Son of Man with blasphemy because you refused to believe me when I declared to you that I was sent by God. If I do not the works of God, believe me not, but if I do the works of God, even though you believe not in me, I should think you would believe the works. But that you may be certain of what I proclaim, let me again assert that the Father is in me and I in the Father, and that, as the Father dwells in me, so will I dwell in every one who believes this gospel." And when the people heard these words, many of them rushed out to lay hands upon the stones to cast at him, but he passed out through the temple precincts; and meeting Nathaniel and Thomas, who had been in attendance upon the session of the Sanhedrin, he waited with them near the temple until Josiah came from the council chamber.

Jesus and the two apostles did not go in search of Josiah at his home until they heard he had been cast out of the synagogue. When they came to his house, Thomas called him out in the yard, and Jesus, speaking to him, said: "Josiah, do you believe in the Son of God?" And Josiah answered, "Tell me who he is that I may believe in him." And Jesus said: "You have both seen and heard him, and it is he who now speaks to you." And Josiah said, "Lord, I believe," and falling down, he worshiped.

When Josiah learned that he had been cast out of the synagogue, he was at first greatly downcast, but he was much encouraged when Jesus directed that he should immediately prepare to go with them to the camp at Pella. This simple-minded man of Jerusalem had indeed been cast out of a Jewish synagogue, but behold the Creator of a universe leading him forth to become associated with the spiritual nobility of that day and generation.

And now Jesus left Jerusalem, not again to return until near the time when he prepared to leave this world. With the two apostles and Josiah the Master went back to Pella. And Josiah proved to be one of the recipients of the Master's miraculous ministry who turned out fruitfully, for he became a lifelong preacher of the gospel of the kingdom.

Isus je nastavio s učenjem: "Pokazao sam vam mnoga dobra djela koja dolaze od Oca, tako da vas sada pitam za koje me od ovih djela kamenujete?" Tad mu odgovori jedan od farizeja: "Zbog dobrog te djela ne kamenujemo, nego zbog hule što se praviš Bogom, iako si samo čovjek." Isus im odgovori: "Vi optužujete Sina Čovječjeg da huli Boga zato što ne želite vjerovati kad vam kažem da me posla Otac. Ako, dakle, ne činim djela svoga Oca, i dalje mi ne vjerujete, ali ako ih zbilja činim, makar meni i ne vjerovali, mislim da bi ste vjerovali djelima. Ali da se uvjerite u moje riječi, ponavljam da je Otac u meni i ja u Ocu, i da kako Otac živi u meni tako ću i ja živjeti u svakom koji vjeruje u ovo evanđelje." I kad su ljudi čuli ove riječi, mnogi ponovo pojuriše prema kamenju da ga kamenuju, ali im izmače iz ruke; i nakon što je sreo Natanaela i Tomu koji su bili prisutni na saboru Velikog vijeća, čekao je s njima u blizini hrama sve dok Jošija nije izašao sa zbornog mjesta.

Isus i apostoli nisu išli u potragu za Jošijom sve dok nisu čuli da je bio izbačen iz sinagoge. Kad su došli do njegove kuće, Tomo ga pozva da izađe i Isus mu reče: "Jošija, vjeruješ li u Sina Čovječjeg?" I Jošija odgovori, "Tko je dakle Sin Čovječji da vjerujem u njega?" Isus mu reče: "Već si ga vidio i čuo i on ti se sada obraća." I Jošija odgovori, "Vjerujem, Gospodine," i pade pred njim ničice.

Kad Jošija ču da je izbačen iz sinagoge, isprva ga obuze velika tuga, ali se jako poradova kad mu Isus reče da se smjesta spremi da im se pridruži u taboru u Peli. Ovaj je prostoumni čovjek iz Jeruzalema uistinu bio izbačen iz sinagoge, ali možete vidjeti kako mu pride kozmički Stvoritelj da ga uvede u duhovno plemstvo ovog doba i ove generacije.

I Isus je tako napustio Jeruzalem i nije se vratio sve do onog vremena kad se spremio napustiti ovaj svijet. U pratnji Jošije i dvojice apostola, Učitelj se uputio prema Peli. I Jošija se pokazao jednim od onih plodonosnih primatelja Učiteljeve čudotvorne službe, kako je do kraja života ostao propovjednik evanđelja kraljevstva.