

POGLAVLJE 168
THE RESURRECTION OF LAZARUS

It was shortly after noon when Martha started out to meet Jesus as he came over the brow of the hill near Bethany. Her brother, Lazarus, had been dead four days and had been laid away in their private tomb at the far end of the garden late on Sunday afternoon. The stone at the entrance of the tomb had been rolled in place on the morning of this day, Thursday.

When Martha and Mary sent word to Jesus concerning Lazarus's illness, they were confident the Master would do something about it. They knew that their brother was desperately sick, and though they hardly dared hope that Jesus would leave his work of teaching and preaching to come to their assistance, they had such confidence in his power to heal disease that they thought he would just speak the curative words, and Lazarus would immediately be made whole. And when Lazarus died a few hours after the messenger left Bethany for Philadelphia, they reasoned that it was because the Master did not learn of their brother's illness until it was too late, until he had already been dead for several hours.

But they, with all of their believing friends, were greatly puzzled by the message which the runner brought back Tuesday forenoon when he reached Bethany. The messenger insisted that he heard Jesus say, "...this sickness is really not to the death." Neither could they understand why he sent no word to them nor otherwise proffered assistance.

Many friends from near-by hamlets and others from Jerusalem came over to comfort the sorrow-stricken sisters. Lazarus and his sisters were the children of a well-to-do and honorable Jew, one who had been the leading resident of the little village of Bethany. And notwithstanding that all three had long been ardent followers of Jesus, they were highly respected by all who knew them. They had inherited extensive vineyards and olive orchards in this vicinity, and that they were wealthy was further attested by the fact that they could afford a private burial tomb on their own premises. Both of their parents had already been laid away in this tomb.

Mary had given up the thought of Jesus' coming and was abandoned to her grief, but Martha clung to the hope that Jesus would come, even up to the time on that very

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ISUS USKRISUJE LAZARA

Nedugo nakon podneva Marta izide i krenu u susret Isusu koji se upravo uspinjao padinama brda u blizini Betanije. Njezin brat Lazar već četiri dana bijaše mrtav i položio ga u privatni grob na udaljenom kraju imanja kasno u nedjelju poslije podne. Ovog četvrtka postaviše veliki kamen na ulazu u grobnicu.

Kad Marta i Marija poslaše glasnika Isusu da ga obavijeste o Lazarevoj bolesti, bijahu uvjereni da će Učitelj nešto poduzeti. Znale su da im je brat imao smrtonosnu bolest i premda su se teško usuđivale vjerovati da bi Isus ostavio svoj rad na naučavanju i propovijedanju kako bi im priskočio u pomoć, toliko su se uzdale u njegovu moć ozdravljenja bolesti da su mislile da bi Lazar smjesta ozdravio ako Isus izgovori nekoliko spasonosnih riječi. I kad je Lazar umro nekoliko časova nakon što glasnici napustiše Betaniju na putu za Filadelfiju, sestre pomisliše da Učitelj nije čuo o bolesti njihovog brata na vrijeme, već jedino nekoliko sati nakon što je Lazar već bio mrtav.

Ali sestre su zajedno sa svim svojim prijateljima vjernicima bile jako iznenađene porukom koju glasnik donese u četvrtak prije podne kad dođe u Betaniju. Glasnik reče kako je čuo gdje Isus govori da, "...ova bolest nije smrtonosna." Isto tako nisu mogle razumjeti zašto im Isus ne posla bilo poruke ili nekog drugog oblika pomoći.

Mnogi prijatelji, neki iz obližnjih zaselaka a drugi iz Jeruzalema, dođoše utješiti ožalošćene sestre. Lazar i njegove sestre bijahu djeca imućnog i uvaženog Židova, vodećeg žitelja malog sela po imenu Betanija. I unatoč tome što su sve troje već dugo čvrsto vjerovali u Isusa, uživali su visoko poštovanje svih svojih poznanika. Bili su baštinici velikog imanja koje se sastojalo od vinograda i maslinika, što se može vidjeti i iz činjenice da su si mogli priuštiti privatnu grobnicu na vlastitom imanju. Roditelji su im već bili položeni na počinak u ovom grobu.

Marija je odustala od pomisli o Isusovom dolasku i sva se posvetila svome bolu, dok se Marta još uvijek držala svojih nada u Isusov dolazak, sve do ovog jutra kad

morning when they rolled the stone in front of the tomb and sealed the entrance. Even then she instructed a neighbor lad to keep watch down the Jericho road from the brow of the hill to the east of Bethany; and it was this lad who brought tidings to Martha that Jesus and his friends were approaching.

When Martha met Jesus, she fell at his feet, exclaiming, "Master, if you had been here, my brother would not have died!" Many fears were passing through Martha's mind, but she gave expression to no doubt, nor did she venture to criticize or question the Master's conduct as related to Lazarus's death. When she had spoken, Jesus reached down and, lifting her upon her feet, said, "Only have faith, Martha, and your brother shall rise again." Then answered Martha: "I know that he will rise again in the resurrection of the last day; and even now I believe that whatever you shall ask of God, our Father will give you."

Then said Jesus, looking straight into the eyes of Martha: "I am the resurrection and the life; he who believes in me, though he dies, yet shall he live. In truth, whosoever lives and believes in me shall never really die. Martha, do you believe this?" And Martha answered the Master: "Yes, I have long believed that you are the Deliverer, the Son of the living God, even he who should come to this world."

Jesus having inquired for Mary, Martha went at once into the house and, whispering to her sister, said, "The Master is here and has asked for you." And when Mary heard this, she rose up quickly and hastened out to meet Jesus, who still tarried at the place, some distance from the house, where Martha had first met him. The friends who were with Mary, seeking to comfort her, when they saw that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep.

Many of those present were Jesus' bitter enemies. That is why Martha had come out to meet him alone, and also why she went in secretly to inform Mary that he had asked for her. Martha, while craving to see Jesus, desired to avoid any possible unpleasantness which might be caused by his coming suddenly into the midst of a large group of his Jerusalem enemies. It had been Martha's intention to remain in the house with their friends while Mary went to greet Jesus, but in this she failed, for they all followed Mary and so found themselves unexpectedly in the presence of the Master.

doguraše kamen na vrata grobnice kako bi zatvorili ulaz. I čak i tada ona postavi sina njihovih prijatelja na obližnje brdo istočno od Betanije da motri put koji je vodio iz Jerihona i ovaj mladić obavijesti Martu o dolasku Isusa i njegovih prijatelja.

I Marta kad ugleda Isusa pade mu pred noge uzvikujući, "Učitelju, da si bio ovdje, ne bi umro moj brat!" Dok su Martinim umom prolazile mnoge sumnje, ona ne dade izraza bilo kakvoj sumnji niti se usudi kritizirati ili sumnjičati Učiteljeve postupke u vezi Lazareve smrti. Kad Marta ovo reče, Isus se sage te je podiže na noge govoreći, "Moraš imati vjeru, Marta, i uskrsnuće tvoj brat." Marta odogovori, "Znam da će uskrsnuti pri uskrsnuću u posljednji dan; a i sada znam da će ti Otac dati sve što god zatražiš od Boga."

Isus tada reče izravno gledajući u Martine oči: "Ja sam uskrsnuće i život; tko vjeruje u mene, ako i umre, živjet će. Uistinu, tko god živi i vjeruje u mene, sigurno neće nigda umrijeti. Marta, vjeruješ li u ovo?" I Marta na to odgovori Učitelju: "Da, već dugo vjerujem da si ti Izručitelj, Sin živućeg Boga koji je došao na ovaj svijet."

Nakon što je Isus tražio da mu dovedu Mariju, Marta ode u kuću i šapćući reče svojoj sestri, "Učitelj je došao i tražio da te vidi." I kad Marija to ču, brzo se diže i ode u susret Isusu koji ne bijaše još ušao u selo, već je i dalje bio na onome mjestu gdje ga susrete Marta. I prijatelji koji bijahu s Marijom i koji su je tješili, kad vidješe da se ona brzo diže i iziđe, pođoše za njom, uvjereni da ide na grob plakati.

Među prisutnima su bili i mnogi Isusovi ljuti neprijatelji. Marta je upravo iz ovog razloga sama otišla u susret Isusu, te je iz istog razloga sama otišla potajno obavijestiti Mariju kad ju je Isus pozvao. Dok je Marta željela vidjeti Isusa, htjela je izbjeći svaku moguću neprijatnost izazvanu Isusovom iznenadnom pojavom među velikom grupom njegovih jeruzalemskih neprijatelja. Marta je namjeravala ostati kod kuće u društvu njihovih prijatelja dok Marija ode pozdraviti Isusa, ali joj ova namjera nije uspjela kako su svi krenuli za Marijom, što ih je iznenada neočekivano dovelo u Učiteljevu prisutnost.

Martha led Mary to Jesus, and when she saw him, she fell at his feet, exclaiming, "If you had only been here, my brother would not have died!" And when Jesus saw how they all grieved over the death of Lazarus, his soul was moved with compassion.

When the mourners saw that Mary had gone to greet Jesus, they withdrew for a short distance while both Martha and Mary talked with the Master and received further words of comfort and exhortation to maintain strong faith in the Father and complete resignation to the divine will.

The human mind of Jesus was mightily moved by the contention between his love for Lazarus and the bereaved sisters and his disdain and contempt for the outward show of affection manifested by some of these unbelieving and murderously intentioned Jews. Jesus indignantly resented the show of forced and outward mourning for Lazarus by some of these professed friends inasmuch as such false sorrow was associated in their hearts with so much bitter enmity toward himself. Some of these Jews, however, were sincere in their mourning, for they were real friends of the family.

1. AT THE TOMB OF LAZARUS

After Jesus had spent a few moments in comforting Martha and Mary, apart from the mourners, he asked them, "Where have you laid him?" Then Martha said, "Come and see." And as the Master followed on in silence with the two sorrowing sisters, he wept. When the friendly Jews who followed after them saw his tears, one of them said: "Behold how he loved him. Could not he who opened the eyes of the blind have kept this man from dying?" By this time they were standing before the family tomb, a small natural cave, or declivity, in the ledge of rock which rose up some thirty feet at the far end of the garden plot.

It is difficult to explain to human minds just why Jesus wept. While we have access to the registration of the combined human emotions and divine thoughts, as of record in the mind of the Personalized Adjuster, we are not altogether certain about the real cause of these emotional manifestations. We are inclined to believe that Jesus wept because of a number of thoughts and feelings which were going through his mind at this time, such as:

Marta odvede Mariju do Isusu i kad ga ugleda, Marija pade pred njegove stope govoreći, "Da si bio ovdje, ne bi bio umro moj brat!" I kad Isus vidje kako su svi tugovali zbog Lazareve smrti u duši mu se probudi duboko suosjećanje.

Kad ožalošćeni vidješe kako Marija ode pozdraviti Isusa, povukoše se u stranu dok su Marta i Marija govorile s Učiteljem koji im uputi nove riječi utjehe i ohrabrenja da imaju čvrstu vjeru u Oca i potpunu predanost božanskoj volji.

Isusov ljudski um je bio jako potresen sukobom između ljubavi prema Lazaru i ožalošćenim sestrama i prezira prema vanjskom izlivu emocija koje su ipoljavali određeni nevjerni i krvožedni Židovi. Isus se ozlojeđeno ljutio na ispoljenje usiljene i neiskrene žalosti određenih tobožnjih prijatelja radi Lazareve smrti, naročito što je ova lažna tuga u njihovim srcima bila povezana s velikim neprijateljstvom prema njemu. Međutim, neki od ovih Židova su bili iskreni u svojoj tuzi, jer su uistinu bili prijatelji ove obitelji.

1. NA LAZAREVOM GROBU

Nakon što je proveo nekoliko trenutaka stojeći po strani i tješeći Martu i Mariju, Isus ih upita, "Gdje ste ga položili?" Marta tada reče, "Dodi i vidi." I Učitelj je proplakao dok je bez riječi pratio ožalošćene sestre. Kad prijateljski naklonjeni Židovi koji su ih pratili vidješe njegove suze, jedan od njih reče: "Gledaj kako ga je ljubio. Zar nije onaj koji je slijepcu otvorio oči mogao učiniti da Lazar ne umre?" U ovomse času nadoše pred obiteljskim grobom, što bijaše prirodna rupa ili udubljenje u špilji koja se dizala trideset stopa u visinu na udaljenoj međi obiteljskog imanja.

Teško je objasniti ljudskom umu što je navelo Isusa da proplače. Dok imamo prisupa arhivskoj informaciji o spoju ljudskih emocija s božanskim mislima koji je registriran u umu Personificiranog Ispravljača, nismo posve sigurni u vezi stvarnost uzroka ovog ispoljenja emocija. Naklonjeni smo vjerovati da je Isus proplakao pod utjecajem više misli i osjećaja koji su u ovom času prolazile njegovim umom, kao na primjer:

1. He felt a genuine and sorrowful sympathy for Martha and Mary; he had a real and deep human affection for these sisters who had lost their brother.

2. He was perturbed in his mind by the presence of the crowd of mourners, some sincere and some merely pretenders. He always resented these outward exhibitions of mourning. He knew the sisters loved their brother and had faith in the survival of believers. These conflicting emotions may possibly explain why he groaned as they came near the tomb.

3. He truly hesitated about bringing Lazarus back to the mortal life. His sisters really needed him, but Jesus regretted having to summon his friend back to experience the bitter persecution which he well knew Lazarus would have to endure as a result of being the subject of the greatest of all demonstrations of the divine power of the Son of Man.

And now we may relate an interesting and instructive fact: Although this narrative unfolds as an apparently natural and normal event in human affairs, it has some very interesting side lights. While the messenger went to Jesus on Sunday, telling him of Lazarus's illness, and while Jesus sent word that it was "not to the death," at the same time he went in person up to Bethany and even asked the sisters, "Where have you laid him?" Even though all of this seems to indicate that the Master was proceeding after the manner of this life and in accordance with the limited knowledge of the human mind, nevertheless, the records of the universe reveal that Jesus' Personalized Adjuster issued orders for the indefinite detention of Lazarus's Thought Adjuster on the planet subsequent to Lazarus's death, and that this order was made of record just fifteen minutes before Lazarus breathed his last.

Did the divine mind of Jesus know, even before Lazarus died, that he would raise him from the dead? We do not know. We know only what we are herewith placing on record.

Many of Jesus' enemies were inclined to sneer at his manifestations of affection, and they said among themselves: "If he thought so much of this man, why did he tarry so long before coming to Bethany? If he is what they claim, why did he not save his dear friend? What is the good of healing strangers in Galilee if he cannot save those whom he

1. Činjenice da je osjećao iskrenu tugu i simpatiju for Martu i Mariju, iskrenu i duboku ljudsku naklonost prema ovim dvjema sestrama koje su upravo izgubile brata.

2. Toga što je u svom umu bio uznemiren prisutnošću velikog broja ožalošćenih, od kojih su neki bili iskreni dok su se drugi jedino pretvarali. Uvijek je prezirao ova vanjska ispoljenja žalosti. Znao je da su sestre voljele svoga brata i da su imale vjeru u opstanak vjernika. Zahvaljujući ovim proturiječnim emocijama, moguće je objasniti zašto je uzdisao dok su išli prema grobu.

3. Istinski je oklijevao povratiti Lazara u smrtnički život. Dok su sestre zaista trebale svoga brata, Isus je tugovao znajući da ovim uskrsnućem izlaže svoga prijatelja Lazara ljutim progonima koji će ga čekati nakon što postane predmetom najveće od svih demonstracija božanske moći Sina Čovječjega.

I ovom prilikom možemo saopćiti jednu vrlo interesantnu i infirmativnu činjenicu: Premda se cijeli ovaj događaj pred ljudskim očima odvija kao naočigled prirodna i normalna pojava, ona u sebi nosi neke vrlo zanimljive podatke. Dok je glasnik govorio s Isusom u nedjelju, kad mu je saopćio vijesti o Lazarevoj bolesti i dok je Isus poslao riječ da "ova bolest nije smrtonosna," istovremeno je osobno otišao u Betaniju gdje je štoviše upitao sestre da mu kažu, "Gdje ste ga položili?" Premda sve ovo upućuje na to da se Učitelj povodio prema ovozemaljskim principima i u skladu s ograničenim znanjem ljudskog uma, kozmički zapisi potvrđuju da je Isusov Personificirani Ispravljач izdao naredbu kojom je tražio da se Lazarev Misaoni Ispravljач zadrži na planetu na neodređeno vrijeme nakon njegove smrti i da je ova odluka zabilježena petnaest minuta prije Lazarevog posljednjeg daha.

Da li je Isusov božanski um još prije Lazareve smrti imao namjeru da ga ga uskrisi? Ne znamo odgovora na ovo pitanje. Jedino što znamo je to što smo već zabilježili.

Mnogi Isusovi neprijatelji su iskoristili ovu priliku da se narugaju njegovom iskazanju osjećaja među sobom govoreći: "Ako je toliko brinuo za ovog čovjeka, zašto je toliko čekao prije nego što će doći u Betaniju? Ako je on uistinu ono što kažu da jeste, zašto nije spasio svog voljenog prijatelja? Kakvo je dobro u ozdravljenju stranaca u Galileji ako ne može"

loves?" And in many other ways they mocked and made light of the teachings and works of Jesus.

And so, on this Thursday afternoon at about half past two o'clock, was the stage all set in this little hamlet of Bethany for the enactment of the greatest of all works connected with the earth ministry of Michael of Nebadon, the greatest manifestation of divine power during his incarnation in the flesh, since his own resurrection occurred after he had been liberated from the bonds of mortal habitation.

The small group assembled before Lazarus's tomb little realized the presence near at hand of a vast concourse of all orders of celestial beings assembled under the leadership of Gabriel and now in waiting, by direction of the Personalized Adjuster of Jesus, vibrating with expectancy and ready to execute the bidding of their beloved Sovereign.

When Jesus spoke those words of command, "Take away the stone," the assembled celestial hosts made ready to enact the drama of the resurrection of Lazarus in the likeness of his mortal flesh. Such a form of resurrection involves difficulties of execution which far transcend the usual technique of the resurrection of mortal creatures in morontia form and requires far more celestial personalities and a far greater organization of universe facilities.

When Martha and Mary heard this command of Jesus directing that the stone in front of the tomb be rolled away, they were filled with conflicting emotions. Mary hoped that Lazarus was to be raised from the dead, but Martha, while to some extent sharing her sister's faith, was more exercised by the fear that Lazarus would not be presentable, in his appearance, to Jesus, the apostles, and their friends. Said Martha: "Must we roll away the stone? My brother has now been dead four days, so that by this time decay of the body has begun." Martha also said this because she was not certain as to why the Master had requested that the stone be removed; she thought maybe Jesus wanted only to take one last look at Lazarus. She was not settled and constant in her attitude. As they hesitated to roll away the stone, Jesus said: "Did I not tell you at the first that this sickness was not to the death? Have I not come to fulfill my promise? And after I came to you, did I not say that, if you would only believe, you should see the glory of God?

ozdraviti svoje voljene?" I još su na druge načine ismijavali i vrijeđali Isusov rad i učenjima.

I tako je uoči ovog čevrtka oko pola tri poslije podne pripravljena scena na kojoj se u ovom seocetu po imenu Betanija trebalo odigrati najveće od svih čuda povezanih sa zemsljkim radom Mihaela od Nebadona, najveće ispoljenje božanske moći tijekom njegovog rođenja u zemaljskom obličju, kako se njegovo vlastito uskrsnuće odigralo nakon što je bio oslobođen od okova smrtničkog obličja.

Manja grupa ljudi koja se okupila pored Lazarevog groba nije bila svjesna bliske prisutnosti velikog mnoštva svih redova nebeskih bića koja su se okupila pod Gabrijelovim vodstvom i pod upravom Isusovog Personificiranog Ispravljača, s uzbuđenjem iščekujući priliku da izvrše odredbe svog voljenog Vladara.

Kad Isus dade nalog, "Dignite kamen," okupljeno mnoštvo nebeskih bića spremno iščekivaše da sudjeluje u izvršenju drame Lazarevog uskrsnuća u obličju ljudskog tijela. Ovaj oblik uskrsnuća podrazumijeva riješenje problema koji daleko nadilaze redovni postupak uskrsnuća smrtnih bića u morontija obličju i zahtijeva daleko veći broj nebeskih ličnosti i daleko složeniju organizaciju kozmičkih sila.

Kad su Marta i Marija čule Isusov nalog da podignu kamen koji je ležao na ulazu u grob, ispuniše ih proturiječne emocije. Dok se Marija nadala da će Lazar uskrsnuti, Marta je djelomično sudjelovala u sestrinoj vjeri, dok je do određene mjere strahovala da Lazar neće imati naočitog izgleda pred Isusom, apostolima i njihovim prijateljima. Marta reče: "Moramo li podići kamen? Četiri su dana što nam je brat umro, tako da se tijelo već počelo raspadati." Marta tako reče i zbog toga što nije bila sigurna zašto je Učitelj tražio da se podigne kamen; mislila je da je Isus tražio priliku da posljednji put pogleda Lazara. Nije se bila u stanju opredjeliti u jednom dosljednom mišljenju. Dok su oklijevali da odguraju kamen, Isus reče: "Ne rekoh li ti da ispočetka da ova bolest nije smrtonosna? Zar ne doдох ispuniti svoje obećanje? I nakon što doдох k vama, ne rekoh li ti da ćeš vidjeti slavu Božju ako budeš vjerovala? Zašto sumnjaš? Koliko ti treba da povjeruješ i da me poslušаш?"

Wherefore do you doubt? How long before you will believe and obey?"

When Jesus had finished speaking, his apostles, with the assistance of willing neighbors, laid hold upon the stone and rolled it away from the entrance to the tomb.

It was the common belief of the Jews that the drop of gall on the point of the sword of the angel of death began to work by the end of the third day, so that it was taking full effect on the fourth day. They allowed that the soul of man might linger about the tomb until the end of the third day, seeking to reanimate the dead body; but they firmly believed that such a soul had gone on to the abode of departed spirits ere the fourth day had dawned.

These beliefs and opinions regarding the dead and the departure of the spirits of the dead served to make sure, in the minds of all who were now present at Lazarus's tomb and subsequently to all who might hear of what was about to occur, that this was really and truly a case of the raising of the dead by the personal working of one who declared he was "the resurrection and the life."

2. THE RESURRECTION OF LAZARUS

As this company of some forty-five mortals stood before the tomb, they could dimly see the form of Lazarus, wrapped in linen bandages, resting on the right lower niche of the burial cave. While these earth creatures stood there in almost breathless silence, a vast host of celestial beings had swung into their places preparatory to answering the signal for action when it should be given by Gabriel, their commander.

Jesus lifted up his eyes and said: "Father, I am thankful that you heard and granted my request. I know that you always hear me, but because of those who stand here with me, I thus speak with you, that they may believe that you have sent me into the world, and that they may know that you are working with me in that which we are about to do." And when he had prayed, he cried with a loud voice, "Lazarus, come forth!"

Though these human observers remained motionless, the vast celestial host was all astir in unified action in obedience to the Creator's word. In just twelve seconds of earth time the hitherto lifeless form of Lazarus began to move and presently sat up on the edge of the stone shelf whereon it had rested. His

Kad Isus tako reče, njegovi apostoli zajedno s drugim spremnim prijateljima, uhvatiše kamen i odguraše ga od ulaza u grob.

Židovi su uopćeno vjerovali da jed na oštrici mača andela smrti počinje djelovati pred kraj trećeg dana, tako da četvrtog dana djeluje u punoj snazi. Vjerovali su da čovjekova duša može ostati pored groba do kraja trećeg dana nastojeći ponovo oživjeti tijelo, dok su čvrsto vjerovali da ista ova duša mora otići u prebivalište pokojnih duhova prije svanuća četvrtog dana.

Ova vjerovanja i mišljenja u vezi smrti i časa dušnog napuštanja pokojnikovog tijela služe, u umovima svih koji su se okupili na Lazarevom grobu i koji su kasnije čuli o ovim događajima, kao uvjerenje činjenici da se uistinu radilo o stvarnom uskrsnuću, djelu čovjeka koji je proglasio samog sebe "uskrsnućem i životom."

2. LAZAREVO USKRSNUĆE

Dok je otprilike četrdeset pet okupljenih stajalo pored groba, mogli su nejasno razabrati Lazarevo obličje obavijeno povojima, položeno u donju desnu nišu pogrebne špilje. Dok su ova zemaljska stvorenja stajala u mrtvoj tišini i suzdržanog daha, veliki broj nebeskih bića stajaše na svojim mjestima spremna da krenu u pokret na prvi znak njihovog zapovjednika Gabrijele.

Isus pogiže oči i reče: "Oče, zahvaljujem ti se što si me uslišao. Ja sam znao da me uvijek uslišavaš, ali ovo rekoh radi ovdje prisutnog svijeta, da vjeruju da si me ti poslao na ovaj svijet i da poznaju da surađuješ sa mnom pri onom što se spremamo izvesti." I rekavši to, povika jakih glasom: "Lazare, izidi!"

Dok su ovozemaljski promatrači nepokretno stajali po strani, veliko mnoštvo nebeskih bića zajednički djelovaše u poslušnosti Stvoriteljevoj riječi. Lazarevom beživotnom obličju nije trebalo više od dvanaest sekundi zemaljskog vremena da se počne kretati i da sjedne na rub kamene niše

body was bound about with grave cloths, and his face was covered with a napkin. And as he stood up before them -- alive -- Jesus said, "Loose him and let him go."

All, save the apostles, with Martha and Mary, fled to the house. They were pale with fright and overcome with astonishment. While some tarried, many hastened to their homes.

Lazarus greeted Jesus and the apostles and asked the meaning of the grave cloths and why he had awakened in the garden. Jesus and the apostles drew to one side while Martha told Lazarus of his death, burial, and resurrection. She had to explain to him that he had died on Sunday and was now brought back to life on Thursday, inasmuch as he had had no consciousness of time since falling asleep in death.

As Lazarus came out of the tomb, the Personalized Adjuster of Jesus, now chief of his kind in this local universe, gave command to the former Adjuster of Lazarus, now in waiting, to resume abode in the mind and soul of the resurrected man.

Then went Lazarus over to Jesus and, with his sisters, knelt at the Master's feet to give thanks and offer praise to God. Jesus, taking Lazarus by the hand, lifted him up, saying: "My son, what has happened to you will also be experienced by all who believe this gospel except that they shall be resurrected in a more glorious form. You shall be a living witness of the truth which I spoke -- I am the resurrection and the life. But let us all now go into the house and partake of nourishment for these physical bodies."

As they walked toward the house, Gabriel dismissed the extra groups of the assembled heavenly host while he made record of the first instance on Urantia, and the last, where a mortal creature had been resurrected in the likeness of the physical body of death.

Lazarus could hardly comprehend what had occurred. He knew he had been very sick, but he could recall only that he had fallen asleep and been awakened. He was never able to tell anything about these four days in the tomb because he was wholly unconscious. Time is nonexistent to those who sleep the sleep of death.

Though many believed in Jesus as a result of this mighty work, others only

na koju je položeno. Tijelo mu je i dalje bilo obavijeno posmrtnim povojima, dok mu je lice bilo zamotano ručnikom. I kad ustade pred njima -- živ -- Isus reče, "Razvežite ga i pustite ga da ide!"

Izuzev apostola i dvaju sestara, svi pobjegoše u kuću. Bili su blijedi od straha i preplavljeni iznenađenjem. Dok se neki još zadržase, mnogi pobjegoše svojim kućama.

Lazar pozdravi Isusa i apostole i upita zašto je bio obavijen povojima i zašto se probudio u vrtu. Isus i apostoli se povukoše u stranu, dok Marta ispriča Lazaru o njegovoj smrti, pogrebu i uskrsnuću. Morala mu je objasniti da je preminuo u nedjelju i da se povratio u život u četvrtak, kako Lazar nije imao svijesti o vremenu otkako je stupio u smrtni počinak.

Dok je Lazar izlazio iz groba, Isusov Personificirani Ispravljač i zapovjednik svih Ispravljača lokalnog svemira, naredi negdašnjem Lazarevom Ispravljaču koji je čekao na nove upute, da se vrati na svoje negdašnje mjesto u umu i duši uskrsnute osobe.

Lazar zatim ode do Isusa i zajedno sa svojim sestrama kleknu pored Učiteljevih nogu da se zahvali i da proslavi Boga. Isus podiže Lazara hvatajući ga za ruku i reče: "Moj sine, što se tebi dogodilo predstavlja iskustvo svih koji vjeruju u ovo evanđelje, s jedinom razlikom što će oni biti uskrsnuti s većom slavom. Ti ćeš biti živo svjedočanstvo istini koju govorim -- da sam ja uskrsnuće i život. Ali najbolje da se sada uputimo u kući da nahranimo ova naša fizička tijela."

Kad se uputiše prema kući, Gabrijel otpusti dodatne grupe okupljenih članova nebeskog mnoštva dok sam unese u arhivske zapise prvi i posljednji slučaj koji se odigrao na Urantiji, gdje je smrtno stvorenje uskrsnuto iz mrtvih u fizičkom tjelesnom obličju.

Lazar je teško bio u stanju shvatiti što se dogodilo. Znao je da je bio teško bolestan, ali jedino se mogao sjetiti da je zaspao i da se probudio. Nikad nije bio u stanju govoriti o ova četiri dana koja je proveo u grobnici, zato što je cijelo to vrijeme bio bez svijesti. Oni koji krenu na počinak smrti nisu svjesni vremena.

Premda mnogi povjeroše u Isusa kao rezultat ovog čudesnog djela, drugi jedino

hardened their hearts the more to reject him. By noon the next day this story had spread over all Jerusalem. Scores of men and women went to Bethany to look upon Lazarus and talk with him, and the alarmed and disconcerted Pharisees hastily called a meeting of the Sanhedrin that they might determine what should be done about these new developments.

3. MEETING OF THE SANHEDRIN

Even though the testimony of this man raised from the dead did much to consolidate the faith of the mass of believers in the gospel of the kingdom, it had little or no influence on the attitude of the religious leaders and rulers at Jerusalem except to hasten their decision to destroy Jesus and stop his work.

At one o'clock the next day, Friday, the Sanhedrin met to deliberate further on the question, "What shall we do with Jesus of Nazareth?" After more than two hours of discussion and acrimonious debate, a certain Pharisee presented a resolution calling for Jesus' immediate death, proclaiming that he was a menace to all Israel and formally committing the Sanhedrin to the decision of death, without trial and in defiance of all precedent.

Time and again had this august body of Jewish leaders decreed that Jesus be apprehended and brought to trial on charges of blasphemy and numerous other accusations of flouting the Jewish sacred law. They had once before even gone so far as to declare he should die, but this was the first time the Sanhedrin had gone on record as desiring to decree his death in advance of a trial. But this resolution did not come to a vote since fourteen members of the Sanhedrin resigned in a body when such an unheard-of action was proposed. While these resignations were not formally acted upon for almost two weeks, this group of fourteen withdrew from the Sanhedrin on that day, never again to sit in the council. When these resignations were subsequently acted upon, five other members were thrown out because their associates believed they entertained friendly feelings toward Jesus. With the ejection of these nineteen men the Sanhedrin was in a position to try and to condemn Jesus with a solidarity bordering on unanimity.

The following week Lazarus and his sisters were summoned to appear before the Sanhedrin. When their testimony had been

otvrđnije u svojim srcima odluku da će ga odbaciti. Prije podneva narednog dana, pripovjed se proširi cijelim Jeruzalemom. Velik broj muškaraca i žena ode u Betaniju kako bi posjetili Lazara i kako bi s njim progovorili, dok uznemireni i zabrinuti farizeji žurno skupiše Veliko vijeće kako bi odlučili kako će reagirati na ove nove događaje.

3. SASTANAK VELIKOG VIJEĆA

Premda je svjedočanstvo ovog uskrsnutog čovjeka snažno učvrstilo vjeru velikog broja vjernika u evanđelje kraljevstva, imalo je vrlo malo utjecaja na stavove religioznih vođa Jeruzalema, izuzev što ih je ponukalo u namjeri da unište Isusa i da ga prekinu u njegovom radu.

U jedan sat narednog dana, u petak, Veliko vijeće sazva sastanak kako bi odlučilo o slijedećem pitanju, "Što da radimo s ovim Isusom iz Nazareta?" I nakon što provedoše više od dva sata u razgovoru i u žučnim raspravama, određeni farizej predoči riješenje ovog problema tražeći Isusovu neodložnu smrt, nazivajući ga prijetnjom cijelom Izraelu i formalno obavezujući Veliko vijeće da donese odluku o njegovoj smrti bez sudskog postupka i protivno primjeru svih prijašnjih slučajeva.

Ovo uzvišeno tijelo Židovskih vođa je ovom prilikom još jednom donijelo odluku da se Isus uhvati i izvede pred sud radi svetogrđa i brojnih drugih primjera ismijehivanja Židovskog svetog zakona. Dok su već jednom ranijom prilikom odlučili da ga usmrte, bio je to prvi put da je Veliko vijeće službeno zabilježilo svoju namjeru da ubije Isusa bez sudskog postupka. Ali oni nisu bili u stanju glasati o njegovoj smrti kako se četrnaest članova Velikog vijeća povuklo s pozicije nakon prijedloga ove nečuvene propozicije. Dok ove resignacije nisu smjesta formalno stupile na snagu skoro dva tjedna nakon ovog događaja, ova četrnaestočlana grupa Velikog vijeća nikad više nije sudjelovala u njegovom radu. Pri naknadnoj raspravi ovih resignacija, iz organizacije je izbačeno još pet članova zato što su ih njihovi surdanici smatrali Isusovim poklonicima. S odstranjenjem ovih devetnaest članova, Veliko vijeće je bilo u poziciji da izvede Isusa pred sud i da ga osudi sa solidaritetom koji se graničio s jednoglasjem.

Narednog tjedna Lazar i njegove sestre primiše poziv da stanu pred Veliko vijeće. Nakon njihovog svjedočanstva, nitko

heard, no doubt could be entertained that Lazarus had been raised from the dead. Though the transactions of the Sanhedrin virtually admitted the resurrection of Lazarus, the record carried a resolution attributing this and all other wonders worked by Jesus to the power of the prince of devils, with whom Jesus was declared to be in league.

No matter what the source of his wonder-working power, these Jewish leaders were persuaded that, if he were not immediately stopped, very soon all the common people would believe in him; and further, that serious complications with the Roman authorities would arise since so many of his believers regarded him as the Messiah, Israel's deliverer.

It was at this same meeting of the Sanhedrin that Caiaphas the high priest first gave expression to that old Jewish adage, which he so many times repeated: "It is better that one man die, than that the community perish."

Although Jesus had received warning of the doings of the Sanhedrin on this dark Friday afternoon, he was not in the least perturbed and continued resting over the Sabbath with friends in Bethpage, a hamlet near Bethany. Early Sunday morning Jesus and the apostles assembled, by prearrangement, at the home of Lazarus, and taking leave of the Bethany family, they started on their journey back to the Pella encampment.

4. THE ANSWER TO PRAYER

On the way from Bethany to Pella the apostles asked Jesus many questions, all of which the Master freely answered except those involving the details of the resurrection of the dead. Such problems were beyond the comprehension capacity of his apostles; therefore did the Master decline to discuss these questions with them. Since they had departed from Bethany in secret, they were alone. Jesus therefore embraced the opportunity to say many things to the ten which he thought would prepare them for the trying days just ahead.

The apostles were much stirred up in their minds and spent considerable time discussing their recent experiences as they were related to prayer and its answering. They all recalled Jesus' statement to the Bethany messenger at Philadelphia, when he said plainly, "This sickness is not really to the

više nije mogao sumnjati u Lazarevo uskrsnuće. Premda odluke Velikog vijeća praktično potvrđuju činjenicu Lazarevog uskrsnuća, službena zabilješka ovog događaja kao i svih drugih Isusovih čudesa pripisuje ove događaje djelu poglavlje zlih duhova čijim su ga suradnikom proglasili.

Što god je moglo djelovati kao izvor njegovih djela, ove Židovske vođe vjerovalaše da ako ga ne budu zaustavili, svi će ljudi uskoro u njega povjerovati; i dalje vjerovalaše da bi ovo izazvalo ozbiljne komplikacije s Rimskim vlastima kako su ga mnogi njegovi vjernici smatrali Mesijom, izručiteljem Izraela.

I bilo je to prilikom istog ovog sastanka Velikog vijeća, kad je visoki svećenik Kaifa po prvi put upotrijebio staru Židovsku poslovicu koju je nakon toga toliko puta ponovio: "Bolje je da jedan čovjek umre, nego da sav narod propadne."

Premda je Isus primio vijesti o djelima Velikog vijeća uoči ovog tmurnog petka poslije podne, ni u najmanjem se nije uznemirio već se nastavio odmarati preko subote sa svojim prijateljima u Betfagi, seocetu u blizini Betanije. Rano u nedjelju ujutro Isus prema dogovoru okupi apostole u Lazarevoj kući, te nakon što se oprostiše od betanijske obitelji, podoše natrag do tabora u Peli.

4. ODGOVOR NA MOLITVU

Na putu od Betanije do Pella apostoli postaviše Isusu mnoga pitanja na koja Učitelj slobodno odgovori, izuzev na ona koja su se ticala detalja uskrsnuća. Ovi su problemi daleko nadilazili sposobnost shvaćanja njegovih apostola; Učitelj stoga nije htio s njima raspravljati ova pitanja. Bili su sami, kako potajno napustiše Betaniju. Isus tako iskoristi ovu priliku da povjeri desetorici apostola mnoge stvari kojima ih je namjeravao pripremiti za predstojeće događaje.

Apostoli su bili jako uznemireni u svojim umovima, te su proveli dosta vremena raspravljajući skora iskustva u vezi molitve i odgovora na molitvu. Svi su se pozivali na sjećanje o Isusovim jednostavnim riječima upućenim betanijskom glasniku da, "Ova bolest nije smrtonosna." A unatoč ovim

death." And yet, in spite of this promise, Lazarus actually died. All that day, again and again, they reverted to the discussion of this question of the answer to prayer.

Jesus' answers to their many questions may be summarized as follows:

1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite. There never can be observed an unbroken continuity of material phenomena between the making of a prayer and the reception of the full spiritual answer thereto.

2. When a prayer is apparently unanswered, the delay often betokens a better answer, although one which is for some good reason greatly delayed. When Jesus said that Lazarus's sickness was really not to the death, he had already been dead eleven hours. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.

3. The prayers of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity; the finite petition is sometimes so fraught with the grasp of the Infinite that the answer must long be postponed to await the creation of adequate capacity for receptivity; the prayer of faith may be so all-embracing that the answer can be received only on Paradise.

4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.

5. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives,

riječima, Lazar je svejedno preminuo. Cijelog dana su se vraćali raspravi ovog pitanja u vezi odgovora na molitvu.

Isus odgovori na njihova mnogobrojna pitanja slijedećim riječima:

1. Molitva je izraz konačnog uma pri nastojanju prilaza Beskonačnom. Sam proces molitve stoga mora biti ograničen znanjem, mudrošću i osobinama konačnog; i odgovor isto tako mora biti uslovljen vizijom, ciljevima, idealima i prioritetima Beskonačnog. Nije moguće opaziti neprekinut kontinuitet materijalnih pojava koje se protežu između procesa molitve i primitka punog duhovnog odgovora na molitvu.

2. Kad čovjeku djeluje da nije primio odgovora na molitvu, odlaganje obično nagovještava bolji odgovor koji iz nekog dobrog razloga dolazi sa zakašnjenjem. Kad Isus reče kako Lazareva bolest nije smrtonosna, Lazar je već bio umro prije jedanaest časova. Ni jedna iskrena molitva neće ostati bez odgovora izuzev kad nadmoćni stavovi duhovnog svijeta nalažu bolji odgovor, odgovor čovjekovom duhu a ne samo molitvi njegovog uma.

3. Kad ih čovjek zabilježi u duhu i izazi u vjeri, vremenske molitve obično imaju tako veliku i sveobuhvatnu prirodu da mogu primiti odgovor jedino u vječnosti; konačne molitve vrlo često u sebi nose snažan poriv k Beskonačnom, da odgovor mora pričekati na stvaranje prikladne sposobnosti prijema; molitva vjere može biti tako sveobuhvatna da molitelj jedino može primiti odgovor na ovu molitvu na Raju.

4. Odgovori na molitve smrtnog uma vrlo često imaju prirodu koju je moguće primiti i prepoznati jedino nakon što molitelj um bude dostigao stanje besmrtnosti. Molitva materijalnog bića mnogo puta može primiti odgovor jedino nakon što osoba uznapreduje do razine duha.

5. Molitva čovjeka koji zna Boga može biti tako izobličena neznanjem i toliko deformirana sujevjerjem, da odgovor na ovu molitvu predstavlja jako nepoželjnu pojavu. U ovom slučaju posrednička bića duha moraju prevesti ovu molitvu u tolikoj mjeri da, nakon

the petitioner wholly fails to recognize it as the answer to his prayer.

6. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot bestow material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they "pray in the spirit."

7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.

8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.

9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-awaited answers to your earlier but ill-timed petitions.

10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you are progressive creatures of time and space; therefore must you constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

5. WHAT BECAME OF LAZARUS

Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the day of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death. The rulers of the Jews were determined to put a

što primi odgovor, molitelj više nije u stanju da ga prepozna kao takvog.

6. Ljudi upućuju sve istinske molitve duhovnim bićima, i sve ove molitve moraju primiti duhovan odgovor, i svi ovi odgovori moraju počivati u duhovnim stvarnostima. Bića duha ne mogu pružiti materijalne odgovore na molitve duha čak i ako se radi o materijalnim bićima. Materijalna bića mogu djelotvorno moliti jedino kad "mole u duhu."

7. Ni jedna molitva ne može postići odgovor ako nije rođena u duhu i odgajana vjerom. Vaša iskrena vjera podrazumijeva to da praktično unaprijed dajete puno odobrenje onima koji čuju vaše molitve da na njih odgovore s tom vrhovnom mudrošću i božanskom ljubavlju koje vaša vjera smatra osobinama onih bića kojima se molite.

8. Dijete uvijek ima pravo podnijeti molbu svome roditelju; i roditelj se uvijek kreće u okvirima svojih roditeljskih obveza pri odnosu prema svom nezrelom djetetu kad svojom višom mudrošću odluči odložiti, izmijeniti, odvojiti, transcendirati ili odgoditi odgovor na molitvu za neki drugi stadij duhovnog uspona.

9. Nemojte oklijevati uputiti molitve čežnji svoga duha; i nemojte sumnjati da ćete primiti odgovor na ove molitve. Ovi odgovori mogu doći uz залог, čekajući na postignuće onih viših duhovnih razina stvarnog kozmičkog postignuća na ovom ili idućem svijetu, kad budete mogli prepoznati i prisvojiti dugo iščekivane odgovore na svoje ranije preuranjene molitve.

10. Sve iskrene molitve koje proizlaze iz duha moraju primiti odgovor. Tražite i naći ćete. Ali nikad ne zaboravite da ste napredna stvorenja vremena i prostora; stoga se neprestano morate nositi s vremensko-prostornim činiteljem u iskustvu osobne spoznaje potpunih odgovora na svoje mnogostruke molitve i molbe.

5. ŠTO JE POSTALO OD LAZARA

Lazar je ostao kod kuće u Betaniji, gdje je postao predmetom velikog zanimanja mnogih iskrenih vjernika kao i mnogih zaniteželjnih osoba, sve do Isusovog raspeća, kad je primio vijesti o odluci Velikog vijeća da ga uništi. Židovski vladari su bili odlučili zaustaviti dalje širenje Isusovih učenja,

stop to the further spread of the teachings of Jesus, and they well judged that it would be useless to put Jesus to death if they permitted Lazarus, who represented the very peak of his wonder-working, to live and bear testimony to the fact that Jesus had raised him from the dead. Already had Lazarus suffered bitter persecution from them.

And so Lazarus took hasty leave of his sisters at Bethany, fleeing down through Jericho and across the Jordan, never permitting himself to rest long until he had reached Philadelphia. Lazarus knew Abner well, and here he felt safe from the murderous intrigues of the wicked Sanhedrin.

Soon after this Martha and Mary disposed of their lands at Bethany and joined their brother in Perea. Meantime, Lazarus had become the treasurer of the church at Philadelphia. He became a strong supporter of Abner in his controversy with Paul and the Jerusalem church and ultimately died, when 67 years old, of the same sickness that carried him off when he was a younger man at Bethany.

i ispravno su prosudili da bi bilo uzaludno uništiti Isusa ako ostave Lazara koji je predstavljao sami vrhunac Isusovog čudotvorstva i ako mu dopuste da živi i da nosi svjedočanstvo činjenici da je uskrsnut Isusim djelom. Lazar je već bio pogođen ljutim progonom od ovih vladara.

I Lazar tako žurno napusti svoje sestre u Betaniji, bježeći kroz Jerihon i preko Jordana, ne odmarajući se sve dok nije došao do Filadelfije. Lazar je dobro poznao Abnera i tu se osjećao sigurnim od krvožednih spletki zlog Velikog vijeća.

Nedugo nakon ovog događaja, Marta i Marija prodaše svoje imanje u Betaniji i pridružiše se svome bratu u Pereji. Lazar je u međuvremenu postao blagajnik Filadelfijske crkve. Postao je snažna potpora Abneru prilikom njegove nesuglasice s Pavlom i jeruzalemskom crkvom, te je umro u šezdeset sedmoj godini od iste bolesti koja ga usmrtila kao mladića u Betaniji.