

PAPER 172
GOING INTO JERUSALEM

Jesus and the apostles arrived at Bethany shortly after four o'clock on Friday afternoon, March 31, A.D. 30. Lazarus, his sisters, and their friends were expecting them; and since so many people came every day to talk with Lazarus about his resurrection, Jesus was informed that arrangements had been made for him to stay with a neighboring believer, one Simon, the leading citizen of the little village since the death of Lazarus's father.

That evening, Jesus received many visitors, and the common folks of Bethany and Bethpage did their best to make him feel welcome. Although many thought Jesus was now going into Jerusalem, in utter defiance of the Sanhedrin's decree of death, to proclaim himself king of the Jews, the Bethany family -- Lazarus, Martha, and Mary -- more fully realized that the Master was not that kind of a king; they dimly felt that this might be his last visit to Jerusalem and Bethany.

The chief priests were informed that Jesus lodged at Bethany, but they thought best not to attempt to seize him among his friends; they decided to await his coming on into Jerusalem. Jesus knew about all this, but he was majestically calm; his friends had never seen him more composed and congenial; even the apostles were astounded that he should be so unconcerned when the Sanhedrin had called upon all Jewry to deliver him into their hands. While the Master slept that night, the apostles watched over him by twos, and many of them were girded with swords. Early the next morning they were awakened by hundreds of pilgrims who came out from Jerusalem, even on the Sabbath day, to see Jesus and Lazarus, whom he had raised from the dead.

1. SABBATH AT BETHANY

Pilgrims from outside of Judea, as well as the Jewish authorities, had all been asking: "What do you think? will Jesus come up to the feast?" Therefore, when the people heard that Jesus was at Bethany, they were glad, but the chief priests and Pharisees were somewhat perplexed. They were pleased to have him under their jurisdiction, but they were a trifle disconcerted by his boldness; they remembered that on his previous visit to Bethany, Lazarus had been raised from the dead, and Lazarus was becoming a big problem to the enemies of Jesus.

POGLAVLJE 172
ULAZAK U JERUZALEM

ISUS i apostoli su stigli u Betaniju neposredno prije četiri sata poslije podne u petak 31. ožujka 30. godine p.K. Tu su ih iščekivali Lazarus, njegove sestre i drugi prijatelji; i kako je velik broj ljudi svakodnevno dolazio da govori s Lazarom o njegovu uskrsnuću, Isus je primio vijesti da se trebao smjestiti u domu obližnjeg vjernika, susjeda po imenu Šimun, koji je nakon smrti Lazareva oca postao vodeći građanin ovog malog sela.

Isus je te večeri primio velik broj posjetitelja, i obični svijet iz Betanije i Betfage je učinio sve što je bilo u njegovoj moći kako bi Isusu iskazao dobrodošlicu. Premda su mnogi mislili da je Isus išao u Jeruzalem u znak prkosa smrtnoj kazni Velikog vijeća, kako bi se u Jeruzalemu proglasio kraljem Židova, članovi betanijske obitelji--Lazar, Marta i Marija--su znali da Učitelj nije bio takav kralj; držao ih je nejasan osjećaj da bi ovo mogla biti Isusova posljednja posjeta Jeruzalemu i Betaniji.

Glavni svećenici su primili vijesti da se Isus smjestio u Betaniji, ali ga nisu htjeli uhvatiti dok je bio okružen prijateljima; odlučili su pričekati dok ne uđe u Jeruzalem. Isus je bio svjestan ove činjenice, ali je unatoč tome bio veličanstveno spokojan; njegovi prijatelji ga nikad nisu vidjeli tako smirena i prijatna; čak su i sami apostoli bili začuđeni što Isus nije bio uznemiren činjenicom da je Veliko vijeće izdalo naredbu svim židovima da ga izruče u njihove ruke. Dok je Učitelj bio na počinku, apostoli su u parovima bdjeli nad njim i više ih je bilo naoružano mačevima. Rano narednog jutra, probudilo ih je više stotina hodočasnika koji su stigli iz Jeruzalema, čak i na subotu, kako bi vidjeli Isusa i Lazara koga je Isus uskrisio od mrtvih.

1. SUBOTA U BETANIJI

Kako hodočasnici koji su stigli u Judeju tako i židovske vlasti, svi su govorili: "Što vam se čini? Zar neće doći na svetkovinu?" Narodu je stoga bilo milo čuti da je Isus bio u Betaniji, dok su glavni svećenici bili donekle smeteni. Radovalo ih je što se Isus nalazio u oblasti koja je počivala pod njihovom upravom, dok ih je donekle bunila njegova hrabrost; sjetili su se činjenice da je prilikom svoje posljednje posjete Betaniji Isus uskrisio Lazara od mrtvih i Lazar je tako počeo predstavljati problem Isusovim neprijateljima.

Six days before the Passover, on the evening after the Sabbath, all Bethany and Bethpage joined in celebrating the arrival of Jesus by a public banquet at the home of Simon. This supper was in honor of both Jesus and Lazarus; it was tendered in defiance of the Sanhedrin. Martha directed the serving of the food; her sister Mary was among the women onlookers as it was against the custom of the Jews for a woman to sit at a public banquet. The agents of the Sanhedrin were present, but they feared to apprehend Jesus in the midst of his friends.

Jesus talked with Simon about Joshua of old, whose namesake he was, and recited how Joshua and the Israelites had come up to Jerusalem through Jericho. In commenting on the legend of the walls of Jericho falling down, Jesus said: "I am not concerned with such walls of brick and stone; but I would cause the walls of prejudice, self-righteousness, and hate to crumble before this preaching of the Father's love for all men."

The banquet went along in a very cheerful and normal manner except that all the apostles were unusually sober. Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.

Nothing out of the ordinary happened until near the close of the feasting when Mary the sister of Lazarus stepped forward from among the group of women onlookers and, going up to where Jesus reclined as the guest of honor, proceeded to open a large alabaster cruse of very rare and costly ointment; and after anointing the Master's head, she began to pour it upon his feet as she took down her hair and wiped them with it. The whole house became filled with the odor of the ointment, and everybody present was amazed at what Mary had done. Lazarus said nothing, but when some of the people murmured, showing indignation that so costly an ointment should be thus used, Judas Iscariot stepped over to where Andrew reclined and said: "Why was this ointment not sold and the money bestowed to feed the poor? You should speak to the Master that he rebuke such waste."

Jesus, knowing what they thought and hearing what they said, put his hand upon Mary's head as she knelt by his side and, with a kindly expression upon his face, said: "Let her alone, every one of you. Why do you trouble her about this, seeing that she has done a good thing in her heart? To you who murmur

Šest dana prije Pashe, na noć prije subote, sva Betanija i Betfaga su se okupile da proslave Isusov dolazak zajedničkom gozбом koju su priredili u Šimunovom domu. Ova večera je priređena u čast Isusu i Lazaru; održana je u znak prkosa Velikom vijeću. Marta je rukovođila posluživanjem hrane; njena sestra Marija je bila među promatračima kako je bilo protiv židovskih običaja da žena sjedi na javnoj gozbi. Među njima su bili i agenti Velikog vijeća koji su se bojali uhvatiti Isusa dok se nalazio među svojim prijateljima.

Isus je s Šimunom razgovarao o drevnom Jošui, svom imenjaku, raspravljajući kako su Jošua i Izraelci došli u Jeruzalem preko Jeriha. Govoreći o legendarnom padu bedema koji su orkuživali Jerihon, Isus je rekao: "Ne tiču me se bedemi od opeke i kamena; hoću da vidim kako će pasti bedemi predrasuda, samozvane ispravnosti i mržnje, kako će se srušiti pred ovim učenjem o Očevoj ljubavi prema svim ljudima."

Gozba je protekla u vrlo vedrom i normalnom raspoloženju, izuzev što su svi apostoli bili neuobičajeno neraspoređeni. Isus je bio izuzetno vedar, izgrajući se s djecom sve dok nije sjeo za stol.

Nije se dogodilo ništa čudno sve do časa upravo prije kraja gozbe, kad je Marija, Lazareva sestra, istupila iz grupe žena koje su promatrale gozbu i otišla do Isusa koji je sjedio na počasnom mjestu, otvorivši litru prave nadrove dragocjene miomirisne pomasti; i nakon što je prvo pomazala Isusovu glavu, pomaza njegove noge i otre ih svojom kosom. Cijela se kuća napunila mirisom pomasti i svi prisutni su bili zapanjeni s njenim djelom. Lazar nije rekao ni riječi ali kad neki počеше prosvjedovati prigovarajući upotrebi tako dragocjenog miomirisa, Juda Iskariotski pristupi Andriji s riječima: "Zašto se ova pomast nije prodala te novci dali siromasima? Reci Učitelju da ukori takvo rasipništvo."

Znaajući što su mislili i čuvši što su rekli, Isus stavi ruku na glavu Marije koja je pred njim klečala i s nježnim izrazom na licu, reče: "Svi da je pustite na miru. Što je mučite s ovim pitanjem kad vidite da je svome srcu učinila dobro djelo? Vama koji prosvjedujete i kažete da je trebalo prodati ovu pomast te

and say that this ointment should have been sold and the money given to the poor, let me say that you have the poor always with you so that you may minister to them at any time it seems good to you; but I shall not always be with you; I go soon to my Father. This woman has long saved this ointment for my body at its burial, and now that it has seemed good to her to make this anointing in anticipation of my death, she shall not be denied such satisfaction. In the doing of this, Mary has reproved all of you in that by this act she evinces faith in what I have said about my death and ascension to my Father in heaven. This woman shall not be reproved for that which she has this night done; rather do I say to you that in the ages to come, wherever this gospel shall be preached throughout the whole world, what she has done will be spoken of in memory of her."

It was because of this rebuke, which he took as a personal reproof, that Judas Iscariot finally made up his mind to seek revenge for his hurt feelings. Many times had he entertained such ideas subconsciously, but now he dared to think such wicked thoughts in his open and conscious mind. And many others encouraged him in this attitude since the cost of this ointment was a sum equal to the earnings of one man for one year -- enough to provide bread for five thousand persons. But Mary loved Jesus; she had provided this precious ointment with which to embalm his body in death, for she believed his words when he forewarned them that he must die, and it was not to be denied her if she changed her mind and chose to bestow this offering upon the Master while he yet lived.

Both Lazarus and Martha knew that Mary had long saved the money wherewith to buy this cruse of spikenard, and they heartily approved of her doing as her heart desired in such a matter, for they were well-to-do and could easily afford to make such an offering.

When the chief priests heard of this dinner in Bethany for Jesus and Lazarus, they began to take counsel among themselves as to what should be done with Lazarus. And presently they decided that Lazarus must also die. They rightly concluded that it would be useless to put Jesus to death if they permitted Lazarus, whom he had raised from the dead, to live.

novce dati siromasima, kažem da ćete siromahe uvijek imati sa sobom da im možete služiti kad god vam se učini shodnim; ali mene nećete imati uvijek sa sobom; ja uskoro idem svome Ocu. Ova je žena dugo čuvala ovu pomast za dan moga ukopa i kako joj se sad čini zgodnim da me pomasti u znak moje predstojeće smrti, ovo joj zadovoljstvo neće biti uskraćeno. Tako čineći, Marija je ukorila sve prisutne jer ovim djelom iskazuje vjeru u ono što sam rekao o mojoj nadolazećoj smrti i času kad ću uzaći k mome Ocu koji je na nebu. Ova žena neće biti ukorena za ono što je učinila ove noći; nego vam kažem da će u budućim stoljećima, kad god se ovo evanđelje bude promicalo širom cijelog svijeta, njeno djelo biti pominjano u znak sjećanja."

Upravo zbog ovog ukora koji je uzeo kao osobnu pogrdu i uvredu, Juda Iskariotski se odlučio osvetiti Isusu. On se mnogo puta podsvjesno zabavljao ovom mislju, dok se ovom prilikom usudio dopustiti ovim zlim mislima da prodru u njegov otvoreni i svjesni um. I mnogi su podržavali Judin stav jer je vrijednost ovog miomirisa bila jednaka sumi novca koji bi prosječan čovjek mogao zaraditi radeći cijelu godinu--njome se moglo kruhom nahraniti pet tisuća ljudi. Ali Marija je voljela Isusa; ona je nabavila ovaj dragocjeni miomiris kako bi njime balzamirala Isusovo tijelo nakon njegove smrti, jer je vjerovala njegovom upozorenju da će uskoro umrijeti i Isus joj nije želio stati na put kad se predomisli i odlučila Učitelju ponuditi ovaj dar za njegova života.

Lazar i Marta su znali da je Marija dugo vremena štedjela novce za ovaj vrč despikovog ulja i kako su bili imućniji i u svakom slučaju stanju podnijeti ovaj trošak, svesrdno su se složili s njezinom namjerom da se povede za svojim srcem.

Kad su visoki svećenici saznali o ovoj večeri u Betaniji koja je ponuđena u čast Isusu i Lazaru, počeli su se međusobno savjetovati kako će postupiti s Lazarom. I odlučili su mu dodijeliti smrtnu kaznu. Ispravno su zaključili da bi bilo uzaludo usmrtiti Isusa a ostaviti na životu Lazara koja je Isus podigao iz mrtvih.

2. SUNDAY MORNING WITH THE APOSTLES

On this Sunday morning, in Simon's beautiful garden, the Master called his twelve apostles around him and gave them their final instructions preparatory to entering Jerusalem. He told them that he would probably deliver many addresses and teach many lessons before returning to the Father but advised the apostles to refrain from doing any public work during this Passover sojourn in Jerusalem. He instructed them to remain near him and to "watch and pray." Jesus knew that many of his apostles and immediate followers even then carried swords concealed on their persons, but he made no reference to this fact.

This morning's instructions embraced a brief review of their ministry from the day of their ordination near Capernaum down to this day when they were preparing to enter Jerusalem. The apostles listened in silence; they asked no questions.

Early that morning David Zebedee had turned over to Judas the funds realized from the sale of the equipment of the Pella encampment, and Judas, in turn, had placed the greater part of this money in the hands of Simon, their host, for safekeeping in anticipation of the exigencies of their entry into Jerusalem.

After the conference with the apostles Jesus held converse with Lazarus and instructed him to avoid the sacrifice of his life to the vengeance of the Sanhedrin. It was in obedience to this admonition that Lazarus, a few days later, fled to Philadelphia when the officers of the Sanhedrin sent men to arrest him.

In a way, all of Jesus' followers sensed the impending crisis, but they were prevented from fully realizing its seriousness by the unusual cheerfulness and exceptional good humor of the Master.

3. THE START FOR JERUSALEM

Bethany was about two miles from the temple, and it was half past one that Sunday afternoon when Jesus made ready to start for Jerusalem. He had feelings of profound affection for Bethany and its simple people. Nazareth, Capernaum, and Jerusalem had rejected him, but Bethany had accepted him, had believed in him. And it was in this small village, where almost every man,

2. NEDJELJA UJUTRO MEĐU APOSTOLIMA

Ove nedjelje ujutro u Šimunovom lijepom vrtu, Učitelj je sazvao svojih dvanaest apostola kako bi im uručio posljednje upute vezano uz pripremu za ulazak u Jeruzalem. Rekao im je da će najvjerojatnije održati više obraćanja i pouka prije nego što se vrati svome Ocu, dok je apostolima savjetovao da se tijekom ovog boravka u Jeruzalemu za vrijeme Pashe uzdrže od javnog poučavanja kao i od svakog oblika javne službe. Savjetovao im je da ostanu u njegovoj blizini i da "promatraju i mole." Isus je znao da su mnogi njegovi apostoli i neposredni učenici sa sobom potajno nosili sablje ali nije htio aludirati na ovu činjenicu.

On se ovog jutra ukratko pozvao na njihovu službu od zaređenja koje je održao u blizini Kafarnauma do ovog dana kad su se spremali ući u Jeruzalem. Apostoli su nijemo slušali; nisu ga ništa upitali.

Rano ovog jutra David Zabeđev je Judi predao novce stečene od prodaje opreme iz njihovog logora u Peli, dok je Juda zauzvrat predao veći dio ove sume u ruke Šimuna, njihovog domaćina, koji ih je tražio čuvati u slučaju kriznih okolnosti koje su mogle nastati prilikom njihovog ulazka u Jeruzalem.

Nakon sjednice s apostolima, Isus je održao razgovor s Lazarom savjetujući ga kako će sačuvati svoj život izbjegavši osvetu Velikog vijeća. U suglasnosti s ovom opomenom, Lazar je nekoliko dana nakon ovog događaja, izbjegao u Filadelfiju, upravo kad su članovi Velikog vijeća bili poslali stražare da ga hvate.

Na određeni način, svi Isusovu učenici su osjećali nastupajuću krizu, dok su Učiteljeva nesvakidašnja vedrina i izuzetno dobar humor stali na put njihovoj spoznaji ozbiljnosti postojeće situacije.

3. NA PUTU ZA JERUZALEM

Betanija je bila smještena otprilike dvije milje daleko od hrama i Isus je bio spreman krenuti prema Jeruzalemu otprilike oko pola dva ove nedjelje poslije podne. On je jako voljeo Betaniju i njene jednostavne žitelje. Nazaret, Kafarnaum i Jeruzalem su ga bili odbacili, dok ga je Betanija prihvatila, vjerujući u njega. I upravo u ovom sećetu gdje su gotovo svaki muškarac, žena i djete bili

woman, and child were believers, that he chose to perform the mightiest work of his earth bestowal, the resurrection of Lazarus. He did not raise Lazarus that the villagers might believe, but rather because they already believed.

All morning Jesus had thought about his entry into Jerusalem. Heretofore he had always endeavored to suppress all public acclaim of him as the Messiah, but it was different now; he was nearing the end of his career in the flesh, his death had been decreed by the Sanhedrin, and no harm could come from allowing his disciples to give free expression to their feelings, just as might occur if he elected to make a formal and public entry into the city.

Jesus did not decide to make this public entrance into Jerusalem as a last bid for popular favor nor as a final grasp for power. Neither did he do it altogether to satisfy the human longings of his disciples and apostles. Jesus entertained none of the illusions of a fantastic dreamer; he well knew what was to be the outcome of this visit.

Having decided upon making a public entrance into Jerusalem, the Master was confronted with the necessity of choosing a proper method of executing such a resolve. Jesus thought over all of the many more or less contradictory so-called Messianic prophecies, but there seemed to be only one which was at all appropriate for him to follow. Most of these prophetic utterances depicted a king, the son and successor of David, a bold and aggressive temporal deliverer of all Israel from the yoke of foreign domination. But there was one Scripture that had sometimes been associated with the Messiah by those who held more to the spiritual concept of his mission, which Jesus thought might consistently be taken as a guide for his projected entry into Jerusalem. This Scripture was found in Zechariah, and it said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, your king comes to you. He is just and he brings salvation. He comes as the lowly one, riding upon an ass, upon a colt, the foal of an ass."

A warrior king always entered a city riding upon a horse; a king on a mission of peace and friendship always entered riding upon an ass. Jesus would not enter Jerusalem as a man on horseback, but he was willing to enter peacefully and with good will as the Son of Man on a donkey.

vjernici, Isus je odlučio izvesti najveće čudo koje je obilježilo njegov zemaljski život, Lazarevo uskrsnuće. On nije podigao Lazara od mrtvih kako bi naveo žitelje ovog sela da povjeruju u njega već je to učinio zato što su već vjerovali.

Isus je cijelog jutra razmišljao o svom ulasku u Jeruzalem. Do tada je uvijek nastojao ugušiti svako nastojanje javnosti da ga proslavi kao Mesiju, ali stvari su sada drugačije stajale jer se bližio kraj njegovog zemaljskog života: Veliko vijeće je već donijelo odluku o njegovoj smrti i ne bi škodilo ako bi njegovi učenici slobodno izrazili svoje osjećaje kao što se moglo dogoditi ako bi odlučio formalno i javno ući u grad.

Isus nije odlučio javno ući u Jeruzalem kako bi posljednjim nastojanjem stekao naklonost javnosti niti kako bi po posljednji put pokušao steći moći. On to nije učinio ni kako bi udovoljio ljudskim težnjama svojim učenicima i apostolima. Isus se nije bavio takvim iluzornim snovima i fantazijama; on je dobro znao kako se ova posjeta trebala završiti.

Nakon što je odlučio javno ući u Jeruzalem, Učitelj je morao odabrati najbolji način za provedbu svoje odluke. Isus je promislio o svim mnogobrojnim i više-manje proturječnim takozvanim Mesijanskim proročanstvima, ali se činilo da je samo jedno od njih bilo prikladno dotičnoj situaciji. Ova proročanstava su najvećim dijelom oslikavala Mesiju kao kralja, kao Davidovog sina i nasljednika, neustrašivog i agresivnog zemaljskog izručitelja koji je trebao osloboditi cijeli Izrael od okova tuđinske dominacije. Ali oni koji su držali nešto duhovnije ideje o njegovoj misiji su jednom prilikom povezali Mesiju s određenom izrekom iz Pisama i Isus je smatrao da se za ovom izrekom mogao dosljedno povesti prilikom svog ulaska u Jeruzalem. Ovaj zapis iz Pisama se mogao naći u Knjizi Zahrijevoj i on kaže: "Krikni iz sveg grla, Kćeri sionska; viči od radosti, Kćeri Jeruzalemska. Tvoj kralj se evo tebi vraća. Pravičan je i donosi spasenje. Ponizan je i jaše na magarcu, na magaretu, mladetu magaričinu."

Kraljevi-ratnici su uvijek ulazili u gradove jašući na konju; kralj na mirmodobskoj i prijateljskoj misiji bi uvijek ušao u grad jašući na magaretu. Isus nije htio ući u Jeruzalem jašući na konju, već je htio ući miroljubivo i blagonaklono kao Sin Čovječji, jašući na magaretu.

Jesus had long tried by direct teaching to impress upon his apostles and his disciples that his kingdom was not of this world, that it was a purely spiritual matter; but he had not succeeded in this effort. Now, what he had failed to do by plain and personal teaching, he would attempt to accomplish by a symbolic appeal. Accordingly, right after the noon lunch, Jesus called Peter and John, and after directing them to go over to Bethpage, a neighboring village a little off the main road and a short distance northwest of Bethany, he further said: "Go to Bethpage, and when you come to the junction of the roads, you will find the colt of an ass tied there. Loose the colt and bring it back with you. If any one asks you why you do this, merely say, 'The Master has need of him.'" And when the two apostles had gone into Bethpage as the Master had directed, they found the colt tied near his mother in the open street and close to a house on the corner. As Peter began to untie the colt, the owner came over and asked why they did this, and when Peter answered him as Jesus had directed, the man said: "If your Master is Jesus from Galilee, let him have the colt." And so they returned bringing the colt with them.

By this time several hundred pilgrims had gathered around Jesus and his apostles. Since midforenoon the visitors passing by on their way to the Passover had tarried. Meanwhile, David Zebedee and some of his former messenger associates took it upon themselves to hasten on down to Jerusalem, where they effectively spread the report among the throngs of visiting pilgrims about the temple that Jesus of Nazareth was making a triumphal entry into the city. Accordingly, several thousand of these visitors flocked forth to greet this much-talked-of prophet and wonder-worker, whom some believed to be the Messiah. This multitude, coming out from Jerusalem, met Jesus and the crowd going into the city just after they had passed over the brow of Olivet and had begun the descent into the city.

As the procession started out from Bethany, there was great enthusiasm among the festive crowd of disciples, believers, and visiting pilgrims, many hailing from Galilee and Perea. Just before they started, the twelve women of the original women's corps, accompanied by some of their associates, arrived on the scene and joined this unique procession as it moved on joyously toward the city.

Isus je izravnim učenjima nastojao uvjeriti svoje apostole i učenike da njegovo kraljevstvo nije bilo od ovog svijeta, da je u cjelosti bilo duhovna pojava; ali njegova nastojanja u ovom pogledu nisu bila uspješna. Ovom prilikom, to što nije uspio razjasniti izravnim i osobnim učenjima, pokušao je postići simboličkim apelom. Sukladno ovoj ideji, Isus je neposredno poslije ručka pozvao Petra i Ivana i nakon što im je rekao da odu u Betfagu, obližnje seoce smješteno pored glavnog puta blizinu Betanije, između ostalog je rekao: "Idite u Betfagu i kad se približite raskršću, naći ćete privezano magare. Ozvežite ga i dovedite. Ako vas tko upita: 'Zašto ga odvezujete?' vi odgovorite: 'Učitelju treba.'" I kada dva apostola odoše u Betfagu kako im je Učitelj bio rekao, nadoše magare privezano u blizini njegove majke na otvorenoj ulici pored kuće koja je ležala na uglu ulice. Dok je Petar počeo odvezivati magare, pride mu vlasnik magareta i upita zašto to čini i kad Petar reče to što mu je Isus rekao, vlasnik odgovori: "Ako je tvoj Učitelj Isus iz Galileje, neka mu magare." I apostoli su se tako vratili s magaretom.

Do ovog časa, više tisuća hodočasnika se skupilo oko Isusa i njegovih apostola. Od sredine podneva pridružili su im se posjetitelji na putu za Pashu. U međuvremenu, David Zebedejev i neki od njegovih negdašnjih suradnika su se prihvatili zadatka da pohite u Jeruzalem gdje su među masama hodočasnika koje su se zatekle u hramu počeli širiti vjesti da je Isus od Nazareta upravo pobjednički ulazio u grad. Prema tome, nekoliko tisuća posjetitelja se sjatilo da pozdravi ovog proslavljenog proroka i čudotvorca kojeg su neki smatrali Mesijom. Dolazeći iz Jeruzalema, mase su susrele Isusa i putnike koji su išli prema gradu na samom podnožju Maslinske gore, upravo kad su se pridošlice počele spuštati prema gradu.

Kako je povorka napuštala Betaniju, praznično raspoložene mase učenika, vjernika i hodočasnika koji su došli u posjeti gradu, među kojima su mnogi bili čak i iz Galileje i Pareje, su bile preplavljene velikim entuzijazmom. Upravo prije nego što će poći, na scenu je stiglo dvanaest žena iz izvornog ženskog zbora, koje su se zajedno sa svojim suradnicama pridružile ovoj jedinstvenoj povorci koja se radosno približavala gradu.

Before they started, the Alpheus twins put their cloaks on the donkey and held him while the Master got on. As the procession moved toward the summit of Olivet, the festive crowd threw their garments on the ground and brought branches from the near-by trees in order to make a carpet of honor for the donkey bearing the royal Son, the promised Messiah. As the merry crowd moved on toward Jerusalem, they began to sing, or rather to shout in unison, the Psalm, "Hosanna to the son of David; blessed is he who comes in the name of the Lord. Hosanna in the highest. Blessed be the kingdom that comes down from heaven."

Jesus was lighthearted and cheerful as they moved along until he came to the brow of Olivet, where the city and the temple towers came into full view; there the Master stopped the procession, and a great silence came upon all as they beheld him weeping. Looking down upon the vast multitude coming forth from the city to greet him, the Master, with much emotion and with tearful voice, said: "O Jerusalem, if you had only known, even you, at least in this your day, the things which belong to your peace, and which you could so freely have had! But now are these glories about to be hid from your eyes. You are about to reject the Son of Peace and turn your backs upon the gospel of salvation. The days will soon come upon you wherein your enemies will cast a trench around about you and lay siege to you on every side; they shall utterly destroy you, insomuch that not one stone shall be left upon another. And all this shall befall you because you knew not the time of your divine visitation. You are about to reject the gift of God, and all men will reject you."

When he had finished speaking, they began the descent of Olivet and presently were joined by the multitude of visitors who had come from Jerusalem waving palm branches, shouting hosannas, and otherwise expressing gleefulness and good fellowship. The Master had not planned that these crowds should come out from Jerusalem to meet them; that was the work of others. He never premeditated anything which was dramatic.

Along with the multitude which poured out to welcome the Master, there came also many of the Pharisees and his other enemies. They were so much perturbed by this sudden and unexpected outburst of popular acclaim that they feared to arrest him lest such action precipitate an open revolt of the populace. They greatly feared the attitude of

Alfejevi blizanci su neposredno prije polaska stavili svoje haljine na magare, držeći ga dok je Učitelj uzjahivao. Kako se povorka kretala prema vrhu Maslinske gore, mnoge praznično raspoložene osobe razastriješe svoje haljine po putu dok su drugi trgali grane s obližnjih stabala te ih prostirali putem kako bi načinili počasnu stazu magaretu koje je nosilo kraljevskog Sina, obećanog Mesiju. Dok je radosna gomila prilazila Jeruzalemu, počela je pjevati, ili prije jednoglasno klicati Psalm, "Hosana sinu Davidovu; Blagoslovljen koji dolazi u ime Gospodnje. Hosana na nebu. Blagoslovljeno kraljevstvo koje dolazi s neba."

Dok su išli Isus je bio laka srca i pun vedrine sve dok nisu stigli do podnožja Maslinske gore, odakle su mogli vidjeti grad i kule velikog hrama; Učitelj je tu zaustavio povorku i sviju je obavila mrtva tišina dok su promatrali njegovu duboku tugu. S ovog uzvišenog položaja, promatrajući goleme mase koje su pristizale iz grada da ga pozdrave, pun emocija i drhtavim glasom, Učitelj je rekao: "Jeruzaleme, da samo znaš, čak i upravo sada, u samom ovom času, stvari koje se tiču tvoga mira i koje si badava mogao primiti! Ali ove će slave uskoro iščeznuti iz tvoga pogleda. Ti se spremaš odbaciti Sina Mira i okrenuti leđa evanđelju spasenja. Tvoji će te neprijatelji uskoro sa svake strane opkoliti i baciti pod opsjedu; oni će te doslovce uništiti, tako da neće ostati kamena na kamenu. I sve će vam se to dogoditi jer niste znali prepoznati čas božanskog posjeta. Spremate se odbaciti Božji dar. pa će tako i vas svi ljudi odbaciti."

Kad je završio s govorom, počeo se spuštati s Maslinske gore dok se konačno nije pridružio masama posjetitelja koji su došli iz Jeruzalema mašući palmovim lišćem, kličući hosane i na svaki način izražavajući veselje i prijateljsku naklonost. Učitelj nije planirao da će im mase iz Jeruzalema izaći u susret; to je bilo djelo drugih ljudi. On nikad nije planirao tako dramatičan doček.

Zajedno s masama koje su došle posjetiti Učitelja stigli su i mnogi farizeji i drugi Isusovi neprijatelji. Toliko ih je uznemirilo ovakvo iznenadno i neočekivano ispoljenje javnog priznanja da su ga se bojali uhvatiti kako takav čin ne bi izazvao otvoreni narodni revolt. Jako su strahovali od stava velikog broja posjetitelja koji su čuli koliko

the large numbers of visitors, who had heard much of Jesus, and who, many of them, believed in him.

As they neared Jerusalem, the crowd became more demonstrative, so much so that some of the Pharisees made their way up alongside Jesus and said: "Teacher, you should rebuke your disciples and exhort them to behave more seemly." Jesus answered: "It is only fitting that these children should welcome the Son of Peace, whom the chief priests have rejected. It would be useless to stop them lest in their stead these stones by the roadside cry out."

The Pharisees hastened on ahead of the procession to rejoin the Sanhedrin, which was then in session at the temple, and they reported to their associates: "Behold, all that we do is of no avail; we are confounded by this Galilean. The people have gone mad over him; if we do not stop these ignorant ones, all the world will go after him."

There really was no deep significance to be attached to this superficial and spontaneous outburst of popular enthusiasm. This welcome, although it was joyous and sincere, did not betoken any real or deep-seated conviction in the hearts of this festive multitude. These same crowds were equally as willing quickly to reject Jesus later on this week when the Sanhedrin once took a firm and decided stand against him, and when they became disillusioned -- when they realized that Jesus was not going to establish the kingdom in accordance with their long-cherished expectations.

But the whole city was mightily stirred up, insomuch that everyone asked, "Who is this man?" And the multitude answered, "This is the prophet of Galilee, Jesus of Nazareth."

4. VISITING ABOUT THE TEMPLE

While the Alpheus twins returned the donkey to its owner, Jesus and the ten apostles detached themselves from their immediate associates and strolled about the temple, viewing the preparations for the Passover. No attempt was made to molest Jesus as the Sanhedrin greatly feared the people, and that was, after all, one of the reasons Jesus had for allowing the multitude thus to acclaim him. The apostles little understood that this was the only human procedure which could have been effective in preventing Jesus' immediate arrest

toga o Isusu i od kojih su mnogi vjerovali u njega.

Kako su se bližili Jeruzalemu, mase su postajale sve bučnije tako da su mnogi farizeji prokrčili put do Isusa kako bi mu rekli: "Učitelju, opomeni svoje učenike da se prikladnije ponašaju." Isus je odgovorio: "Sasvim je prikladno da ova djeca žele izraziti dobrodošlicu Sinu Mira kojeg su glavni svećenici odbacili. Bilo bi ih uzaludo nastojati spriječiti jer bi umjesto njih klicalo ovo kamenje pored puta."

Farizeji su požurili da preteknu mase i da se pridruže Velikom vijeću koje je upravo držalo sjednicu u hramu, gdje su rekli svojim suradnicima: "Vidite, sve što smo učinili je bilo uzaludo; ovaj nam Galilejac samo donosi neugodnosti. Ljudi luduju za njim; ako ne spriječimo ove neuke mase, cijeli će ga svijet slijediti."

Ovom površnom i spontanom ispoljenju javne naklonosti zbilja ne treba pridavati većeg značaja. Unatoč svojoj iskrenosti i veselju, ova dobrodošlica ne izražava bilo kakva stvarna i duboka uvjerenja u srcima ove uzbuđene svjetine. U roku od par dana, kad je Veliko vijeće formiralo svoj čvrsti i neopozivi stav protiv Isusa i doživjelo razočarenje spoznavši da on nije namjeravao utemeljiti kraljevstvo koje bi odgovaralo njihovim duboko uvriježenim vjerovanjima, iste ove mase su ga jednako tako bile spremne odbaciti.

Ali cijeli grad je bio jako uskomešan, tako da su svi počeli pitati: "Tko je ovaj čovjek?" I mase su odgovarale, "To je prorok iz Galileje, Isus od Nazareta."

4. POSJETA HRAMU

Dok su Alfejevi blizanci vraćali magare njegovom vlasniku, Isus i deset apostola su se odvojili od svojih neposrednih suradnika, šetajući hramom i promatrajući pripreme za Pashu. Isusa nitko nije pokušavao maltretirati kako je Veliko vijeće jako strahovalo od naroda, što je naposljetku bio jedan od razloga zašto su ljudima dopustili ovako svečano iskazanje priznanja. Apostoli su slabo shvaćali da je ovo bio jedini posve ljudski način na koji se moglo spriječiti Isusovo trenutno uhićenje prilikom ulaska u

upon entering the city. The Master desired to give the inhabitants of Jerusalem, high and low, as well as the tens of thousands of Passover visitors, this one more and last chance to hear the gospel and receive, if they would, the Son of Peace.

And now, as the evening drew on and the crowds went in quest of nourishment, Jesus and his immediate followers were left alone. What a strange day it had been! The apostles were thoughtful, but speechless. Never, in their years of association with Jesus, had they seen such a day. For a moment they sat down by the treasury, watching the people drop in their contributions: the rich putting much in the receiving box and all giving something in accordance with the extent of their possessions. At last there came along a poor widow, scantily attired, and they observed as she cast two mites (small coppers) into the trumpet. And then said Jesus, calling the attention of the apostles to the widow: "Heed well what you have just seen. This poor widow cast in more than all the others, for all these others, from their superfluity, cast in some trifle as a gift, but this poor woman, even though she is in want, gave all that she had, even her living."

As the evening drew on, they walked about the temple courts in silence, and after Jesus had surveyed these familiar scenes once more, recalling his emotions in connection with previous visits, not excepting the earlier ones, he said, "Let us go up to Bethany for our rest." Jesus, with Peter and John, went to the home of Simon, while the other apostles lodged among their friends in Bethany and Bethpage.

5. THE APOSTLES' ATTITUDE

This Sunday evening as they returned to Bethany, Jesus walked in front of the apostles. Not a word was spoken until they separated after arriving at Simon's house. No twelve human beings ever experienced such diverse and inexplicable emotions as now surged through the minds and souls of these ambassadors of the kingdom. These sturdy Galileans were confused and disconcerted; they did not know what to expect next; they were too surprised to be much afraid. They knew nothing of the Master's plans for the next day, and they asked no questions. They went to their lodgings, though they did not sleep much, save the twins. But they did not keep armed watch over Jesus at Simon's house.

grad. Učitelj je svim žiteljima Jeruzalema, viskim i niskim, kao i desetinama tisuća posjetitelja koji su došli na Pashu, želio podariti posljednju priliku da čuju evanđelje i da po vlastitoj želi prime Sina Mira.

I sada, dok se približavala večer i dok su se mase povukle u potragu za osvježenjem, Isus i njegovi neposredni sljedbenici su ostali nasamo. Kakav čudan dan! Apostoli su bili zaokupljeni dubokim mislima, premda posve nijemi. Nikada, tijekom svih godina koje su proveli s Isusom, nisu nešto tako doživjeli. Za trenutak su sjeli pored riznice, promatrajući ljude koji su ubacivali priloge: bogataše koji su ubacivali velike svote dok je svatko davao koliko je mogao priuštiti. Na kraju dođe sirota udovica, nedostavno odjevena, i na njihove oči ubaci dva filira (bakarna novčića) u kutiju. I Isus, pozivajući njihovu pažnju na udovicu, tada reče: "Pazite što ste upravo posvjedočili. Ova sirota udova je dala više od svih ostalih, jer su svi ostali od svog obilja podarili jedino sitnicu, dok je ova sirota žena unatoč svojoj neimaštini dala sve što je imala, čak i vlastito uzdržavanje."

Kako se približavalo veče, u tišini su šetali odajama hrama i nakon što se Isus još jednom upoznao s ovim poznatim scenama, prisjećajući se svojih emocija vezano uz prošle posjete uključujući i one koje su odigrale dosta prije, rekao je, "Hajdemo u Betaniju da se odmorimo." U pratnji Petra i Ivana, Isus je otišao Šimunovom domu dok su se drugi apostoli smjestili kod prijatelja bilo u Betaniji ili Betfagi.

5. STAV APOSTOLA

Dok su išli nazad u Betaniju ove nedjelje uveče, Isus je išao ispred svojih apostola. Nitko nije progovorio ni riječi sve dok se nisu razdvojili ispred Šimunove kuće. Nikojih dvanaest ljudskih bića nikad nije doživjelo tako različite i neizrecive emocije kakve su ovom prilikom prolazile kroz umove i duše ovih ambasadora kraljevstva. Ovi snažni Galilejci su bili obuzeti zbrkom i smučenošću; nisu znali što bi slijedeće mogli očekivati; dočekali su suviše iznenađenja kako bi se ichega bojali. Nisu znali kakvi su bili Učiteljevi planovi za neredni dan i ništa ga nisu pitali. Uputili su se na počinak premda su izuzev blizanaca teško mogli spavati. Ali dok je ove noći Isus bio na poćinku u Šimunovoj kući, ni jedan od apostola nije nad njim ćuvao stražu.

Andrew was thoroughly bewildered, well-nigh confused. He was the one apostle who did not seriously undertake to evaluate the popular outburst of acclaim. He was too preoccupied with the thought of his responsibility as chief of the apostolic corps to give serious consideration to the meaning or significance of the loud hosannas of the multitude. Andrew was busy watching some of his associates whom he feared might be led away by their emotions during the excitement, particularly Peter, James, John, and Simon Zelotes. Throughout this day and those which immediately followed, Andrew was troubled with serious doubts, but he never expressed any of these misgivings to his apostolic associates. He was concerned about the attitude of some of the twelve who he knew were armed with swords; but he did not know that his own brother, Peter, was carrying such a weapon. And so the procession into Jerusalem made a comparatively superficial impression upon Andrew; he was too busy with the responsibilities of his office to be otherwise affected.

Simon Peter was at first almost swept off his feet by this popular manifestation of enthusiasm; but he was considerably sobered by the time they returned to Bethany that night. Peter simply could not figure out what the Master was about. He was terribly disappointed that Jesus did not follow up this wave of popular favor with some kind of a pronouncement. Peter could not understand why Jesus did not speak to the multitude when they arrived at the temple, or at least permit one of the apostles to address the crowd. Peter was a great preacher, and he disliked to see such a large, receptive, and enthusiastic audience go to waste. He would so much have liked to preach the gospel of the kingdom to that throng right there in the temple; but the Master had specifically charged them that they were to do no teaching or preaching while in Jerusalem this Passover week. The reaction from the spectacular procession into the city was disastrous to Simon Peter; by night he was sobered and inexpressibly saddened.

To James Zebedee, this Sunday was a day of perplexity and profound confusion; he could not grasp the purport of what was going on; he could not comprehend the Master's purpose in permitting this wild acclaim and then in refusing to say a word to the people when they arrived at the temple. As the procession moved down Olivet toward Jerusalem, more especially when they were met by the thousands of pilgrims who poured

Andrija je bio posve izgubljen, gotovo zbunjen. On je bio jedan od apostola koji nije ozbiljnije preispitao javno iskazanje prihvaćanja. Bio je suviše zaokupljen mislima o vlastitim dužnostima stariješine apostolskog zbora kako bi se mogao ozbiljnije baviti bilo značenjem ili značajem hosana koje je narod klicao. Andrija je bio zauzet budnim bdijenjem nad određenim apostolima za koje je mislio da bi se mogli povesti za vlastitim emocijama tijekom općeg uzbuđenja javnosti, naročito držeći oko na Petru, Jakovu, Ivanu i Šimunu Revnitelju. Tijekom i neposreno nakon ovog dana, Andriju su počele mučiti ozbiljne sumnje, premda o njima nikad nije otvoreno govorio s drugim apostolima. Brinuo ga je stav određenih apostola za koje je znao da su nosili sablje; ali on nije znao da je i njegov brat, Petar, bio tako naoružan. I tako se može vidjeti da je ulazak u Jeruzalem ostavio prilično površan utisak na Andriju koji je bio suviše zaokupljen dužnostima svog položaja da bi se mogao posvetiti drugim stvarima.

Šimun Petra je isprva bio gotovo u cjelosti ponijelo ovo javno ispoljenje radosti; ali bio je prilično otriježnjen u času kad su se vratili u Betaniju. Petar jednostavno nije mogao shvatiti Učiteljeve namjere. Bio je strašno razočaran što Isus nije iskoristio talas javne naklonosti kao priliku da održi neku vrstu propovijedi. Petar nije mogao shvatiti zašto po dolasku u hram Isus nije htio održati govor masama ili, ako ništa drugo, dopustiti jednom od apostola da se obrati masama. Petar je bio odličan govornik i mučilo ga je što nisu iskoristili priliku da održe propovijed tako velikoj, prijemljivoj i entuzijastičnoj grupi slušatelja. On bi bio presrećan da je tu u hramu mogao poučiti svjetinu evanđelju kraljevstva; ali Učitelj im je izričito rekao da ne drže bilo javne govore ili učenja tijekom ovog pashalnog tjedna u Jeruzalemu. Reakcija isprva jako uzbuđene javnosti je donijela veliko razočarenje Šimunu Petru; kad se spustila noć, bio je prepun tuge i neizrecive žalosti.

Jakovu Zebedejevom je ova nedjelja bila dan pometnje i duboke zbunjenosti; nije bio u stanju razumjeti značenje tekućih događaja; nije mogao shvatiti zašto bi Učitelj dopustio ovo javno iskazanje priznanja ako se po dolasku u hram nije htio obratiti narodu. Kako se povorka spuštala niz padine Maslinske gore, a osobito u času kad su ih srele tisuće hodočasnika koji su pohitali da izraze dobrodošlicu Učitelju, Jakova su trgale

forth to welcome the Master, James was cruelly torn by his conflicting emotions of elation and gratification at what he saw and by his profound feeling of fear as to what would happen when they reached the temple. And then was he downcast and overcome by disappointment when Jesus climbed off the donkey and proceeded to walk leisurely about the temple courts. James could not understand the reason for throwing away such a magnificent opportunity to proclaim the kingdom. By night, his mind was held firmly in the grip of a distressing and dreadful uncertainty.

John Zebedee came somewhere near understanding why Jesus did this; at least he grasped in part the spiritual significance of this so-called triumphal entry into Jerusalem. As the multitude moved on toward the temple, and as John beheld his Master sitting there astride the colt, he recalled hearing Jesus onetime quote the passage of Scripture, the utterance of Zechariah, which described the coming of the Messiah as a man of peace and riding into Jerusalem on an ass. As John turned this Scripture over in his mind, he began to comprehend the symbolic significance of this Sunday-afternoon pageant. At least, he grasped enough of the meaning of this Scripture to enable him somewhat to enjoy the episode and to prevent his becoming overmuch depressed by the apparent purposeless ending of the triumphal procession. John had a type of mind which naturally tended to think and feel in symbols.

Philip was entirely unsettled by the suddenness and spontaneity of the outburst. He could not collect his thoughts sufficiently while on the way down Olivet to arrive at any settled notion as to what all the demonstration was about. In a way, he enjoyed the performance because his Master was being honored. By the time they reached the temple, he was perturbed by the thought that Jesus might possibly ask him to feed the multitude, so that the conduct of Jesus in turning leisurely away from the crowds, which so sorely disappointed the majority of the apostles, was a great relief to Philip. Multitudes had sometimes been a great trial to the steward of the twelve. After he was relieved of these personal fears regarding the material needs of the crowds, Philip joined with Peter in the expression of disappointment that nothing was done to teach the multitude. That night Philip got to thinking over these experiences and was tempted to doubt the whole idea of the kingdom; he honestly wondered what all these

proturiječne emocije uzbuđenja i zadovoljstva cijelim ovim prizorom na jednoj i najdublje straha pred onim što ih je čekalo po dolasku u hram na drugoj strani. I kad je Isus sjahao s magareta i bez ikakve žurbe počeo šetati hramom, Jakova je uhvatilo neraspoloženje i najdublje razočarenje. Jakov nije mogao shvatiti zašto Isus nije iskoristio ovu veličanstvenu priliku da proglasi kraljevstvo. Kad se spustila noć, njegov um je bio obuhvaćen čvrstim stiskom tjeskobne i bolne neizvjesnosti.

Ivan Zebedejev je donekle bio u stanju shvatiti Isusov postupak; ako ništa drugo, bio je u stanju djelomično shvatiti značaj ovog takozvanog pobjedničkog ulaska u Jeruzalem. Dok se svjetina približavala hramu, promatrajući svog Učitelja koji je jahao na magaretu, Ivan je prizvao u sjećanje odlomak iz Pisama koji je jednom prilikom čuo od Isusa, Zaharijeve riječi koje su opisivale dolazećeg Mesiju kao čovjeka mira koji će ući u Jeruzalem jašući na magaretu. Dok je Ivan prevrtao ove riječi u svom umu, počeo je shvaćati simboličko značenje pompeznog događaja koji se odigrao ovog nedjeljnog poslijepodneva. Ako ništa drugo, uspio je djelomično shvatiti značenje ovog Pisma, zahvaljujući čemu je bio u stanju donekle uživati u cjelom događaju i ne biti suviše razočaran naočigled besmislenim završetkom ovako triumfalne povorke. Ivan je imao um koji je imao prirodnu tendenciju prema simboličkim mislima i osjećajima.

Filipa je jako uznemiravala iznenadnost i spontanost ovog događaja. Spuštajući se niz Maslinsku goru, nije bio u stanju dovoljno sabrati misli kako bi izgradio jasnu ideju o smislu cijelog događaja. Na određeni je način uživao u epizodi je služila na čast njegovom Učitelju. U času kad su stigli do hrama, bio je uznemiren mišlju da bi ga Isus mogao upitati da nahrani svjetine, tako da mu je opušteni način na koji se Isus okrenuo od gomile, koji je tako gorko razočarao druge apostole, donio veliko olakšanje. Narodne mase su u više prilika predstavljale veliko iskušenje ovom opskrbitelju apostolske grupe. Nakon što se oslobodio osobnog straha vezanog uz materijalne potrebe narodnih masa, Filip se pridružio Petru u izrazu razočaranja što Isus nije iskoristio ovu priliku da pouči mase. Te noći Filip je dosta razmišljao o ovim događajima te je bio doveden u iskušenje da počne sumnjati u cijelu ideju kraljevstva; on se najiskrenije pitao kakvo je bilo značenje svih

things could mean, but he expressed his doubts to no one; he loved Jesus too much. He had great personal faith in the Master.

Nathaniel, aside from the symbolic and prophetic aspects, came the nearest to understanding the Master's reason for enlisting the popular support of the Passover pilgrims. He reasoned it out, before they reached the temple, that without such a demonstrative entry into Jerusalem Jesus would have been arrested by the Sanhedrin officials and cast into prison the moment he presumed to enter the city. He was not, therefore, in the least surprised that the Master made no further use of the cheering crowds when he had once got inside the walls of the city and had thus so forcibly impressed the Jewish leaders that they would refrain from placing him under immediate arrest. Understanding the real reason for the Master's entering the city in this manner, Nathaniel naturally followed along with more poise and was less perturbed and disappointed by Jesus' subsequent conduct than were the other apostles. Nathaniel had great confidence in Jesus' understanding of men as well as in his sagacity and cleverness in handling difficult situations.

Matthew was at first nonplused by this pageant performance. He did not grasp the meaning of what his eyes were seeing until he also recalled the Scripture in Zechariah where the prophet had alluded to the rejoicing of Jerusalem because her king had come bringing salvation and riding upon the colt of an ass. As the procession moved in the direction of the city and then drew on toward the temple, Matthew became ecstatic; he was certain that something extraordinary would happen when the Master arrived at the temple at the head of this shouting multitude. When one of the Pharisees mocked Jesus, saying, "Look, everybody, see who comes here, the king of the Jews riding on an ass!" Matthew kept his hands off of him only by exercising great restraint. None of the twelve was more depressed on the way back to Bethany that evening. Next to Simon Peter and Simon Zelotes, he experienced the highest nervous tension and was in a state of exhaustion by night. But by morning Matthew was much cheered; he was, after all, a cheerful loser.

Thomas was the most bewildered and puzzled man of all the twelve. Most of the time he just followed along, gazing at the spectacle and honestly wondering what could be the Master's motive for participating in such a peculiar demonstration. Down deep in his heart

ovih događaja, premda nikome nije izražavao svoje sumnje; on je jako voljeo Isusa. Imao je čvrstu osobnu vjeru u Učitelja.

Natanije je, na stranu od simboličkih i proročkih aspekata ovog događaja, bio najbliže razumijevanju razloga koji je naveo Učitelja da potraži javnu potporu hodočasnika koji su došli na proslavu Pashe. Prije nego što su stigli do hrama, spoznao je da bi bez ovako demonstrativnog ulaska u Jeruzalem službenici Velikog vijeća uhvatili Isusa i bacili ga u tamnicu istog časa kad se usudio ući u grad. Natanije stoga nije bio ni najmanje razočaran kad je vidio kako Isus nije namjeravao dalje koristiti razdragane mase nakon što je prošao kroz gradske zidine i nakon što je učinio tako snažan dojam na židovske vladare da ga se nisu usudili smjesta uhvatiti. Kako je bio u stanju razumjeti zašto je Učitelj ušao u grad na ovakav način, Natanije je prirodno mogao imati više mira i biti manje uznemiren i razočaran Isusovim naknadnim držanjem nego što je to bio slučaj s drugim apostolima. Natanije je imao veliko povjerenje u Isusovo razumijevanje ljudi kao i u njegovu oštroumnost i spretnost pri rješavanju teških situacija.

Matija je isprva bio smeten ovom pompeznom povorkom. On nije shvaćao značenje prizora koji se ukazao pred njegovim očima sve dok se nije sjetio kako u Pismima Zaharije aludira na radost Jeruzalema pri dolasku njegova kralja koji nosi spasenje i koji ulazi u grad jašući na magarcu magaričinu. Kako se povorka kretala u smjeru grada i kako je počela prilaziti hramu, Matija je postajao uzbuđeniji; bio je uvjeren da će se pri Učiteljevom ulasku u grad na čelu ove kličuće mase dogoditi nešto nesvakidašnje. Kad je jedan farizej počeo izrugovati Isusa govoreći, "Vidi, svijete, vidi tko dolazi, ide kralj Židova jašući na magaretu!", Matija je mora upotrijebiti veliko samoobuzdanje kako mu se ne bi osvetio. Ali nitko drugi nije bio toliko razočaran pri povratku u Betaniju te večeri. Pored Šimuna Petra i Šimuna Revnitelja, Matija je osjećao najveću nervnu napetost te je pri dolasku noći posve iscrpio snagu. Ali narednog jutra, Matija je bio u dobrom raspoloženju; naposljetku, on je znao podnijeti poraz s vedrinom.

Tomo je bio najviše izgubljen i zbrkan od sve dvanaestorice apostola. Najveći dio vremena on ih je samo slijedio, promatrajući prizor i iskreno se pitajući što je moglo motivirati Učitelja da sudjeluje u tako čudnovatom događaju. Duboko u svom srcu,

he regarded the whole performance as a little childish, if not downright foolish. He had never seen Jesus do anything like this and was at a loss to account for his strange conduct on this Sunday afternoon. By the time they reached the temple, Thomas had deduced that the purpose of this popular demonstration was so to frighten the Sanhedrin that they would not dare immediately to arrest the Master. On the way back to Bethany Thomas thought much but said nothing. By bedtime the Master's cleverness in staging the tumultuous entry into Jerusalem had begun to make a somewhat humorous appeal, and he was much cheered up by this reaction.

This Sunday started off as a great day for Simon Zelotes. He saw visions of wonderful doings in Jerusalem the next few days, and in that he was right, but Simon dreamed of the establishment of the new national rule of the Jews, with Jesus on the throne of David. Simon saw the nationalists springing into action as soon as the kingdom was announced, and himself in supreme command of the assembling military forces of the new kingdom. On the way down Olivet he even envisaged the Sanhedrin and all of their sympathizers dead before sunset of that day. He really believed something great was going to happen. He was the noisiest man in the whole multitude. By five o'clock that afternoon he was a silent, crushed, and disillusioned apostle. He never fully recovered from the depression which settled down on him as a result of this day's shock; at least not until long after the Master's resurrection.

To the Alpheus twins this was a perfect day. They really enjoyed it all the way through, and not being present during the time of quiet visitation about the temple, they escaped much of the anticlimax of the popular upheaval. They could not possibly understand the downcast behavior of the apostles when they came back to Bethany that evening. In the memory of the twins this was always their day of being nearest heaven on earth. This day was the satisfying climax of their whole career as apostles. And the memory of the elation of this Sunday afternoon carried them on through all of the tragedy of this eventful week, right up to the hour of the crucifixion. It was the most befitting entry of the king the twins could conceive; they enjoyed every moment of the whole pageant. They fully approved of all they saw and long cherished the memory.

on je smatrao da je cijeli događaj bio prilično djetinjast, ako ne u cjelosti glupav. On nikada nije vidio kako Isus učestvuje u sličnom događaju i nikako nije bio u stanju objasniti njegovo čudnovato ponašanje ovog poslijepodneva. Upravo kad su se približavali hramu, Tomo je zaključio da se u podnožju ove javne demonstracije krila Isusova namjera da zastraši Veliko vijeće kako ne bi Učitelja smjesta uhvatilo. Pri povratku u Betaniju, Tomo je mnogo razmišljao premda nije rekao ni riječi. Prije nego što će poći na počinak, Tomo je počeo uvidati duhovitost domišljatosti kojom je Učitelj isplanirao ovaj bučni ulazak u Jeruzalem i ova ga je reakcija jako razvedrila.

Ova je nedjelja Šimunu Revnitelju počela kao veliki dan. On je zamišljao veličanstvena djela koja su se navodno trebala odigrati u Jeruzalemu tijekom narednih par dana, po čemu je bio u pravu, ali Šimun je sanjao o upostavi nove židovske nacionalne vlasti s Isusom na Davidovoj stolici. Šimun je zamišljao kako će odmah po proglašenju kraljevstva početi djelatnost nacionalističkih snaga, dok je mislio da će imati komandu nad mobiliziranim bojnim silama novog kraljevstva. Spuštajući se niz Maslinsku goru, zamišljao je kako će Veliko vijeće i svi njegovi simpatizeri biti pobijeni prije svršetka tog dana. On je bio najglasniji čovjek u cijelog povorci. Oko pet sati toga dana, apostol Šimun je bio nijem, slomljen i razočaran. On se nikad nije posve oporavio od depresije koja ga je počela mučiti kao rezultat šoka koji je doživio naovaj dan; ovo je bar bio slučaj dugo nakon Učiteljeva uskrsnuća.

Alfejevim blizancima je ovo bio savršen dan. Oni su istinski uživali u svakom času i kako nisu bili prisutni tijekom tihe šetnje odajama hrama, očekivali su da će zateći smirenje javnog uzbuđenja. Oni nikako nisu mogli shvatiti razočarano držanje apostola pri povratku u Betaniju te noći. U njihovom sjećanju ovo je uvijek bio dan koji je bio najbliže ostvarenju neba na zemlji. Bio je to zadovoljavajući vrhunac cijele njihove apostolske karijere. I sjećanje na uzbuđenje koje su doživjeli ovog nedjeljnog poslijepodneva je bilo s njima kroz cijelu tragediju koja je obilježila ovaj znameniti tjedan, sve do samog raspeća. Ovakav ulazak u grad je po mišljenju blizanaca najviše doličio kralju; uživali su u trenutku ovog događaja. U cjelosti su odobravali sve što su vidjeli dugo se sjećajući ove epizode.

Of all the apostles, Judas Iscariot was the most adversely affected by this processional entry into Jerusalem. His mind was in a disagreeable ferment because of the Master's rebuke the preceding day in connection with Mary's anointing at the feast in Simon's house. Judas was disgusted with the whole spectacle. To him it seemed childish, if not indeed ridiculous. As this vengeful apostle looked upon the proceedings of this Sunday afternoon, Jesus seemed to him more to resemble a clown than a king. He heartily resented the whole performance. He shared the views of the Greeks and Romans, who looked down upon anyone who would consent to ride upon an ass or the colt of an ass. By the time the triumphal procession had entered the city, Judas had about made up his mind to abandon the whole idea of such a kingdom; he was almost resolved to forsake all such farcical attempts to establish the kingdom of heaven. And then he thought of the resurrection of Lazarus, and many other things, and decided to stay on with the twelve, at least for another day. Besides, he carried the bag, and he would not desert with the apostolic funds in his possession. On the way back to Bethany that night his conduct did not seem strange since all of the apostles were equally downcast and silent.

Judas was tremendously influenced by the ridicule of his Sadducean friends. No other single factor exerted such a powerful influence on him, in his final determination to forsake Jesus and his fellow apostles, as a certain episode which occurred just as Jesus reached the gate of the city: A prominent Sadducee (a friend of Judas's family) rushed up to him in a spirit of gleeful ridicule and, slapping him on the back, said: "Why so troubled of countenance, my good friend; cheer up and join us all while we acclaim this Jesus of Nazareth the king of the Jews as he rides through the gates of Jerusalem seated on an ass." Judas had never shrunk from persecution, but he could not stand this sort of ridicule. With the long-nourished emotion of revenge there was now blended this fatal fear of ridicule, that terrible and fearful feeling of being ashamed of his Master and his fellow apostles. At heart, this ordained ambassador of the kingdom was already a deserter; it only remained for him to find some plausible excuse for an open break with the Master.

Od svih apostola, Juda Iskariotski je osjetio najdublji dojam ovog svečanog ulaska u Jeruzalem. U Judinom su umu previrala proturiječna sjećanja na Učiteljevu opomenu prethodnog dana vezanu uz Marijino pomazanje Učiteljevih nogu na večeri koja je održana u Šimunovoj kući. Juda se gnušao cijelog događaja. Djelovao mu je djetinjasto, ako ne apsurdno. Kako se ovaj osvetoljubivi apostol narednog dana prisjećao povorke koja je održana ovog nedjeljnog poslijepodneva, Isus mu se više činio klovnom nego kraljem. On je osjećao svesrdno negodovanje prema cijelom događaju. Dijelio je poglede Grka i Rimljana koji su prezirali svakoga tko bi pristao jahati na magaričinu magaretu. U času kad je triumfalna povorka ušla u grad, Juda je više-manje odlučio odbaciti cijelu ideju ovakvog kraljevstva; bio je gotovo odlučio okrenutu leđa ovim lakrdijaškim nastojanjima na uspostavi kraljevstva. I zatim se sjetio Lazarevog uskrsnuća i mnogih drugih stvari, što ga je navelo da ostane s apostolima, ako ništa drugo da tu ostane još jedan dan. Pored toga, nosio je riznicu i htio je vratiti apostolske novce prije nego što izbjegne. Pri povratku u Betaniju te noći njegovo se ponašanje nije činilo čudnim kako si svi apostoli bili jednako potišteni i nijemi.

Juda je bio pod snažnim dojmom podsmijeha njegovih saducejskih prijatelja. Ni jedan ga se drugi činitelj nije mogao toliko dojmiti i tako ga čvrsto navesti da se odrekne Isusa i svojih bližnjih apostola, kao što je bio slučaj s određenom epizodom koja se odigrala upravo kad se Isus približio gradskoj kapiji: Istaknuti saducej (prijatelj Judine obitelji) mu je izišao u susret i lagano ga udarivši po leđima u duhu vedre poruge rekao: "Čemu tužni izraz na tvom licu, moj prijatelju; daj se razvedri i pridruži nam se dok slavimo Isusa iz Nazareta kao kralja Židova koji prolazi kroz kapije Jeruzalema jašići na magaretu." Premda Juda nikad ne bi ustuknuo pred progonom, on nije mogao podnijeti ovakvu porugu. S dugo uvriježenim osjećajem osвете sad se stopio ovaj fatalni strah od podsmijeha, užasni i stravični osjećaj stida radi svog Učitelja i svojih bližnjih apostola. U svom srcu, ovaj zaređeni amabasor kraljevstva je već bio izdajnik; jedino je tražio neku vrstu prihvatljivog izgovora pod kojim bi mogao otvoreno raskinuti s Učiteljem.