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MONDAY IN JERUSALEM

Early on this Monday morning, by prearrangement, Jesus and the apostles assembled at the home of Simon in Bethany, and after a brief conference they set out for Jerusalem. The twelve were strangely silent as they journeyed on toward the temple; they had not recovered from the experience of the preceding day. They were expectant, fearful, and profoundly affected by a certain feeling of detachment growing out of the Master's sudden change of tactics, coupled with his instruction that they were to engage in no public teaching throughout this Passover week.

As this group journeyed down Mount Olivet, Jesus led the way, the apostles following closely behind in meditative silence. There was just one thought uppermost in the minds of all save Judas Iscariot, and that was: What will the Master do today? The one absorbing thought of Judas was: What shall I do? Shall I go on with Jesus and my associates, or shall I withdraw? And if I am going to quit, how shall I break off?

It was about nine o'clock on this beautiful morning when these men arrived at the temple. They went at once to the large court where Jesus so often taught, and after greeting the believers who were awaiting him, Jesus mounted one of the teaching platforms and began to address the gathering crowd. The apostles withdrew for a short distance and awaited developments.

1. CLEANSING THE TEMPLE

A huge commercial traffic had grown up in association with the services and ceremonies of the temple worship. There was the business of providing suitable animals for the various sacrifices. Though it was permissible for a worshiper to provide his own sacrifice, the fact remained that this animal must be free from all "blemish" in the meaning of the Levitical law and as interpreted by official inspectors of the temple. Many a worshiper had experienced the humiliation of having his supposedly perfect animal rejected by the temple examiners. It therefore became the more general practice to purchase sacrificial animals at the temple, and although there were several stations on near-by Olivet where they could be bought, it had become the vogue to buy these animals directly from the temple pens. Gradually there had grown up this custom of selling all kinds of sacrificial

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PONEDJELJAK U JERUZALEMU

Rano izjutra ovog ponedjeljka Isus i apostoli su se okupili u Šimunovom domu u Betaniji, te su se nakon kratkog vijećanja uputili prema Jeruzalemu. Dvanaestorica apostola su putovali prema hramu obavijeni čudnovatom tišinom; još se nisu bili oporavili od događaja koji su se zbili prethodnog dana. Bili su preplavljeni iščekivanjem, bojazni i određenim dubokim osjećajem razdvojenosti koji je nastao kao rezultat Učiteljeve iznenadne promjene držanja kao i njegove zapovijedi da održe javna učenja tijekom ovog pashalnog vikenda.

Spuštajući se padinama Maslinske gore, Isus je bio na čelu dok su ga apostoli slijedili duboko zaokupljeni mislima. U umu svih apostola izuzev Jude Iskariota nalazila se samo jedna dominantna misao: Što će Učitelj danas učiniti? Judina dominantna misao je bila: Što ću ja učiniti? Hoću li nastaviti ići za Isusom mojim suradnicima, ili ću se povući? I ako se trebam povući, kako ću se odvojiti od njih?

Bližilo se devet sati ovog prelijepog jutra kad su stigli do hrama. Smjesta su se uputili velikom dvoru u kojem je Isus toliko puta držao učenja, i pozdravivši vjernike koji su ih tamo čekali, Isus se popeo na jednu od učilišnih platformi odakle je počeo svoje obraćanje okupljenima. Apostoli su se povukli malo dalje od njega očekujući novi razvoj događaja.

1. ČIŠĆENJE HRAMA

Kao rezultat ceremonija i rituala religioznog bogoštovanja, u hramu je cvjetala trgovinska razmjena. Posao se sastojao u snabdijevanju pogodnih životinja za različite oblike žrtvi. Premda su vjernici mogli donijeti vlastite žrtvene životinje, prema pravilima Levitskog zakonika i prema tumačenju službenih inspektora koji su pregledali životinje u hramu, one na sebi nisu smjele imati "mane." Mnogi vjernici su doživjeli veliko poniženje kad bi inspektori odbacili životinje koje nisu smatrali savršenim i pogodnim za žrtvu. Stoga je svijet sve češće počeo kupovati žrtvene životinje u hramu i premda je više mjesta na obližnjoj Maslinskoj gori prodavalo žrtvene životinje, bilo je popularno kupiti ove životinje izravno od prodavača koji su držali obore u hramu. S vremenom je postalo običaj prodavati svakovrsne žrtvene životinje u samim odajama

animals in the temple courts. An extensive business, in which enormous profits were made, had thus been brought into existence. Part of these gains was reserved for the temple treasury, but the larger part went indirectly into the hands of the ruling high-priestly families.

This sale of animals in the temple prospered because, when the worshiper purchased such an animal, although the price might be somewhat high, no more fees had to be paid, and he could be sure the intended sacrifice would not be rejected on the ground of possessing real or technical blemishes. At one time or another systems of exorbitant overcharge were practiced upon the common people, especially during the great national feasts. At one time the greedy priests went so far as to demand the equivalent of the value of a week's labor for a pair of doves which should have been sold to the poor for a few pennies. The "sons of Annas" had already begun to establish their bazaars in the temple precincts, those very merchandise marts which persisted to the time of their final overthrow by a mob three years before the destruction of the temple itself.

But traffic in sacrificial animals and sundry merchandise was not the only way in which the courts of the temple were profaned. At this time there was fostered an extensive system of banking and commercial exchange which was carried on right within the temple precincts. And this all came about in the following manner: During the Asmonean dynasty the Jews coined their own silver money, and it had become the practice to require the temple dues of one-half shekel and all other temple fees to be paid with this Jewish coin. This regulation necessitated that money-changers be licensed to exchange the many sorts of currency in circulation throughout Palestine and other provinces of the Roman Empire for this orthodox shekel of Jewish coining. The temple head tax, payable by all except women, slaves, and minors, was one-half shekel, a coin about the size of a ten cent piece but twice as thick. By the times of Jesus the priests had also been exempted from the payment of temple dues. Accordingly, from the 15th to the 25th of the month preceding the Passover, accredited money-changers erected their booths in the principal cities of Palestine for the purpose of providing the Jewish people with proper money to meet the temple dues after they had reached Jerusalem. After this ten-day period these money-changers moved on to Jerusalem and proceeded to set up their exchange tables in the

hrama. Na taj je način nastala vrlo složena i unosna poslovna transakcija. Dio ovih prihoda je išao u blagajnu koja je snabdijevala hram, dok je veći dio išao izravno u ruke vladajućih obitelji visokih svećenika.

Ova prodaja životinja u odajama hrama je cvjetala radi toga što kad bi vjernik kupio takvu životinju, premda bi platio nešto višu cijenu, ne samo što nije morao platiti dodatne obaveze, već je mogao biti siguran da životinja koju je namjerio za žrtvu neće biti odbačena radi stvarnih ili tobožnjih mana. U određenim vremenskim razdobljima, osobito u vrijeme velikih nacionalnih blagdana, svagdašnji svjet je bio primoran platiti niz dodatnih obaveza. U jednom periodu vremena, pohlepni svećenici su čak otišli tako daleko da su tražili vrijednost jednodnevne zarade za par golubova koje je sirotinja mogla kupiti vrlo jeftino. "Sinovi Anini" su već bili počeli postavljati svoje stolove u odajama ovog hrama--trgovinske postojbe koje su se održale sve do dana kad ih je konačno progнала razljučena svjetina tri godine prethodno uništenju samog hrama.

Ali trgovina žrtvenim životinjama i različitom drugom robom nije bila jedino što je unižavalo odaje ovog hrama. U ovom razdoblju u samim prostorijama hrama odvijao se složen bankarski i trgovinski sistem. Slijedeći događaji su vodili tvorbi ove situacije: Tijekom asmonijske dinastije, Židovi su kovali vlastite novce od srebra i bilo je običaj zahtijevati da narod plati članarinu od pola šekela i da podmiri sve druge novčane obaveze koje su išle u korist hrama u židovskim novcima. Ova je odredba zahtijevala da mijenjači novca izvade dozvolu kako bi mogli mijenjati mnoge različite vrste novaca u otjecaju širom Palestine i drugih provincija Rimske imperije za ovaj ortodoksni šekel koji su Židovi sami kovali. Porez koji je plaćan po glavi stanovnika, a koji su plaćali svi osim žena, djece i robova, je bio u iznosu od pola šekela, po veličini približno jednak kovanici od deset centa, a po debljini otprilike dvostruko veći. Pored ostalog, svećenici u Isusovo doba nisu morali plaćati novčane obaveze u korist hrama. Prema tome, od 15-tog do 25-tog dana mjeseca koji je prethodio Pashi, akreditirani mijenjači novca bi postavili stolove u većim gradovima Palestine kako bi židovskom narodu pružili priliku da po dolasku u Jeruzalem podmiri novčane obaveze u korist hrama u prihvatljivim novcima. Nakon ovog desetodnevnog perioda, mijenjači novca bi se preselili u Jeruzalem gdje bi

courts of the temple. They were permitted to charge the equivalent of from three to four cents commission for the exchange of a coin valued at about ten cents, and in case a coin of larger value was offered for exchange, they were allowed to collect double. Likewise did these temple bankers profit from the exchange of all money intended for the purchase of sacrificial animals and for the payment of vows and the making of offerings.

These temple money-changers not only conducted a regular banking business for profit in the exchange of more than twenty sorts of money which the visiting pilgrims would periodically bring to Jerusalem, but they also engaged in all other kinds of transactions pertaining to the banking business. Both the temple treasury and the temple rulers profited tremendously from these commercial activities. It was not uncommon for the temple treasury to hold upwards of ten million dollars while the common people languished in poverty and continued to pay these unjust levies.

In the midst of this noisy aggregation of money-changers, merchandisers, and cattle sellers, Jesus, on this Monday morning, attempted to teach the gospel of the heavenly kingdom. He was not alone in resenting this profanation of the temple; the common people, especially the Jewish visitors from foreign provinces, also heartily resented this profiteering desecration of their national house of worship. At this time the Sanhedrin itself held its regular meetings in a chamber surrounded by all this babble and confusion of trade and barter.

As Jesus was about to begin his address, two things happened to arrest his attention. At the money table of a near-by exchanger a violent and heated argument had arisen over the alleged overcharging of a Jew from Alexandria, while at the same moment the air was rent by the bellowing of a drove of some one hundred bullocks which was being driven from one section of the animal pens to another. As Jesus paused, silently but thoughtfully contemplating this scene of commerce and confusion, close by he beheld a simple-minded Galilean, a man he had once talked with in Iron, being ridiculed and jostled about by supercilious and would-be superior Judeans; and all of this combined to produce one of those strange and periodic uprisings of indignant emotion in the soul of Jesus.

postavili mijenjačke stolove u prostorijama hrama. Bilo im je dozvoljeno naplatiti

proviziju od tri do četiri centa za promijenjenu sumu od otprilike deset centa i kad je bilo riječi o razmjeni kovanica od veće vrijednosti, mogli su naplatiti i više. Ovi su bankari pored toga izvlačili profit iz svake druge novčane razmjene, bilo da se radilo o kupovini žrtvenih životinja, uplati svećanih zavijeta ili prinošenju žrtava.

Ovi se mijenjači novca nisu bavili jedino redovnim bankovnim poslovima kojima su izvalčili profit iz razmjene više od dvadeset različitih vrsta novaca koje su hodočasnici periodično donosili u Jeruzalem, već su se pored toga bavili svakovrsnim drugim transakcijama povezanim s bankarskim poslovima. Ne samo blagajna hrama već i njegovi vladari su izvalčili ogroman profit iz ovih trgovinskih aktivnosti. Vrijednost pohranjena u blagajni hrama je vrlo često prelazila deset milijuna dolara, dok je obični svijet propadao u siromaštvu i dalje plaćajući ove nepravedne prinose.

Usred ove bučne svjetine koja se sastojala od mijenjača novca, trgovaca i prodavača stoke, Isus je ovog ponedjeljka ujutro pokušavao poučiti narod o evanđelju nebeskog kraljevstva. On nije bio jedini koji se protivio ovakvom uniženju hrama; svagdašnji svijet, naročito židovski posjetitelji iz inozemnih provincija, svesrdno se protivio ovom profilerskom oskvrnuću njihove nacionalne svete kuće. U ovom je razdoblju i samo Veliko vijeće u svom uredu držalo redovne sjednice usred ove vreve i meteža koji su bili rezultat trgovine i razmjene robe.

Upravo u času kad je Isus namjeravao započeti svoje obraćanje narodu, dva događaja su privukla njegovu pažnju. Za stolom obližnjeg mijenjača izbila je žustra rasprava zbog opružbe određenog Židova iz Aleksandrije da je platio previsoku cijenu za promijenjene novce, dok je istovremeno zrak proparala rika cijelog krda bikova koji su išli iz jednog obora u drugi. Dok je Isus za trenutak zastao nijemo ali podrobno razmišljajući o ovoj trgovini i razmjeni, u blizini je ugledao gdje prostoumnog galilejca, čovjeka s kojim je jednom prilikom razgovarao u Gvozdu, ismijava i maltretira naduti i umišljeni judejac; i zajednički, svi ovi događaji su proizveli u Isusovoj duši jedan od onih čudnovatih i periodičnih osjećaja negodovanja.

To the amazement of his apostles, standing near at hand, who refrained from participation in what so soon followed, Jesus stepped down from the teaching platform and, going over to the lad who was driving the cattle through the court, took from him his whip of cords and swiftly drove the animals from the temple. But that was not all; he strode majestically before the wondering gaze of the thousands assembled in the temple court to the farthest cattle pen and proceeded to open the gates of every stall and to drive out the imprisoned animals. By this time the assembled pilgrims were electrified, and with uproarious shouting they moved toward the bazaars and began to overturn the tables of the money-changers. In less than five minutes all commerce had been swept from the temple. By the time the near-by Roman guards had appeared on the scene, all was quiet, and the crowds had become orderly; Jesus, returning to the speaker's stand, spoke to the multitude: "You have this day witnessed that which is written in the Scriptures: 'My house shall be called a house of prayer for all nations, but you have made it a den of robbers.'"

But before he could utter other words, the great assembly broke out in hosannas of praise, and presently a throng of youths stepped out from the crowd to sing grateful hymns of appreciation that the profane and profiteering merchandisers had been ejected from the sacred temple. By this time certain of the priests had arrived on the scene, and one of them said to Jesus, "Do you not hear what the children of the Levites say?" And the Master replied, "Have you never read, 'Out of the mouths of babes and sucklings has praise been perfected?'" And all the rest of that day while Jesus taught, guards set by the people stood watch at every archway, and they would not permit anyone to carry even an empty vessel across the temple courts.

When the chief priests and the scribes heard about these happenings, they were dumfounded. All the more they feared the Master, and all the more they determined to destroy him. But they were nonplused. They did not know how to accomplish his death, for they greatly feared the multitudes, who were now so outspoken in their approval of his overthrow of the profane profiteers. And all this day, a day of quiet and peace in the temple courts, the people heard Jesus' teaching and literally hung on his words.

Na veliko iznenađenje njegovih apostola koji su stajali nedaleko od njega, a koji su se uzdržali od sudjelovanja u događajima koji su upravo predstojali, Isus je sišao s govornice, otišao do mladića koji je tjerao stoku, uzeo od njega bič koji je bio načinjen od užeta i smjesta istjerao životinje iz hrama. Ali to nije bilo sve; veličanstveno je stupao pred zaprepaštenim pogledima više tisuća ljudi okupljenih u dvorištu hrama i idući od obora do obora, otvorio vrata svake štale tjerajući zatvorene životinje. Kad su to vidjeli, okupljeni hodočasnici su bili preplavljeni uzbuđenjem te su s glasnim povcima krenuli prema bazaru gdje su počeli prevrtati stolove mijenjača novca. Kroz manje od pet minuta, sve trgovinske aktivnosti su bile protjerane iz hrama. U vrijeme kad su se na sceni pojavili najbliži rimski stražari, sve je bilo mirno i svjetina je bila pod kontrolom; vraćajući se govorničkom postolju, Isus je rekao masama: "Danas ste bili svjedocima onome što je zapisano u Pismima: Kuća moja neka bude kuća molitve za sve nacije, a vi ste je pretvorili u razbojničku špilju."

Ali prije nego što je dalje uspio doći do riječi, ogromna svjetina je počela klicati hosane u njegovu slavu, dok se zatim iz gomile izdvojiše djeca koja mu počеше pjevati himne zahvalnosti što je iz svetoga hrama istjerao obeščašćujuće i profilerske trgovce. U ovom su času na scenu pristigli određeni visoki svećenici i jedan se od njih obrati Isusu, "Zar nisi čuo što kažu djeca Levita?" I Učitelj uzvрати, "A zar niste nigdje čitali: 'Ustima djece i nejačadi pribavio si sebi hvalu?'" I tijekom cijelog tog dana dok je Isus poučavao svjetine, narod je postavio svoje stražare koji su stajali na svakom prolazu i koji nisu dozvoljavali da se bilo što pronese odajama hrama, čak ni prazne posude.

Kad su visoki svećenici i književnici čuli o ovim događajima, ostali su bez riječi. Ovim je porastao njihov strah od Učitelja kao i njihova odlučnost da ga unište. Bili su posve smetenі. Nisu znali kako da ga unište radi toga što su jako strahovali od masa koje su ovog časa tako otvoreno odobravale njegov izgon obeščašćujućih profitera. I ovoga dana obilježenog mirom i tišinom u odajama hrama, narod je slušao Isusova učenja doslovce se držeći svake njegove riječi.

This surprising act of Jesus was beyond the comprehension of his apostles. They were so taken aback by this sudden and unexpected move of their Master that they remained throughout the whole episode huddled together near the speaker's stand; they never lifted a hand to further this cleansing of the temple. If this spectacular event had occurred the day before, at the time of Jesus' triumphal arrival at the temple at the termination of his tumultuous procession through the gates of the city, all the while loudly acclaimed by the multitude, they would have been ready for it, but coming as it did, they were wholly unprepared to participate.

This cleansing of the temple discloses the Master's attitude toward commercializing the practices of religion as well as his detestation of all forms of unfairness and profiteering at the expense of the poor and the unlearned. This episode also demonstrates that Jesus did not look with approval upon the refusal to employ force to protect the majority of any given human group against the unfair and enslaving practices of unjust minorities who may be able to entrench themselves behind political, financial, or ecclesiastical power. Shrewd, wicked, and designing men are not to be permitted to organize themselves for the exploitation and oppression of those who, because of their idealism, are not disposed to resort to force for self-protection or for the furtherance of their laudable life projects.

2. CHALLENGING THE MASTER'S AUTHORITY

On Sunday the triumphal entry into Jerusalem so overawed the Jewish leaders that they refrained from placing Jesus under arrest. Today, this spectacular cleansing of the temple likewise effectively postponed the Master's apprehension. Day by day the rulers of the Jews were becoming more and more determined to destroy him, but they were distraught by two fears, which conspired to delay the hour of striking. The chief priests and the scribes were unwilling to arrest Jesus in public for fear the multitude might turn upon them in a fury of resentment; they also dreaded the possibility of the Roman guards being called upon to quell a popular uprising.

At the noon session of the Sanhedrin it was unanimously agreed that Jesus must be speedily destroyed, inasmuch as no friend of the Master attended this meeting. But they could not agree as to when and how he should be taken into custody. Finally they agreed

Apostoli nisu bili u stanju shvatiti ovaj Isusov iznenađujući postupak. Bili su toliko zatečeni ovim iznenadnim i neočekivanim djelom svoga Učitelja da su kroz cijeli ovaj događaj zajednički stajali po strani pored govorničkog postolja; nisu ni mrdnuli prstom kako bi pomogli u čišćenju hrama. Da se ovaj spektakularni događaj odigrao dan prije, u vrijeme Isusovog slavnog dolaska u hram i po okončanju radosnog prolaska kroz gradske kapije praćenog glasnim poklicima gomile, bili bi pripravnici za ovaj događaj, ali onako kako se odigrao, ostavio ih je u cjelosti nespremljene za bilo kakvo učešće.

Ovo čišćenje hrama pokazuje Učiteljev stav prema komercijaliziranju religioznih službi kao i njegovo negodovanje naspram svih oblika nepravde i profiterstva na štetu sirotih i neukih ljudi. Ovaj događaj isto tako pokazuje da se Isus nije protivio upotrebi sile u cilju zaštite većine u sastavu bilo koje ljudske grupe izložene štetnom djelovanju nepoštenih i tlačiteljskih djela nepravde manjine koja se krije iza političke, finansijske ili crkvene moći. Promućurnim, zlim i lukavim ljudima ne smije biti dopušteno da se organiziraju kako bi iskorištavali i tlačili one koji vođeni vlastitim idealizmom, odbijaju upotrijebiti silu u cilju samozaštite ili pri sprovedbi svojih pohvalnih životnih namjera.

2. UČITELJEV AUTORITET DOVEDEN U PITANJE

Židovski vladari su bili toliko zaplašeni Isusovim pobjedničkim ulaskom u Jeruzalem da su odustali od svake namjere da ga odmah uhvate. Dan zatim, ovo spektakularno čišćenje hrama je isto tako djelotvorno odgodilo Učiteljevo uhićenje. Dan za danom, židovski vladari su postajali sve odlučniji u svojoj namjeri da ga unište, dok su ih razdirala dva straha koja su odgađala njegovo uhićenje. Veliki svećenici i književnici nisu htjeli uhititi Isusa u javnosti jer su se bojali da bi se razjarena svjetina mogla okrenuti protiv njih; također su se bojali mogućnosti da bi Rimski vladari morali intervenirati da smiri ustanak javnosti.

Kako na podnevnoj sjednici Velikog vijeća nije prisustvovao ni jedan Učiteljev prijatelj, donijeta je jednoglasna odluka o Isusovom neogložnom uništenju. Ali nisu se mogli složiti kada i kako da ga uhvate. Konačno su se dogovorili da odrede pet grupa

upon appointing five groups to go out among the people and seek to entangle him in his teaching or otherwise to discredit him in the sight of those who listened to his instruction. Accordingly, about two o'clock, when Jesus had just begun his discourse on "The Liberty of Sonship," a group of these elders of Israel made their way up near Jesus and, interrupting him in the customary manner, asked this question: "By what authority do you do these things? Who gave you this authority?"

It was altogether proper that the temple rulers and the officers of the Jewish Sanhedrin should ask this question of anyone who presumed to teach and perform in the extraordinary manner which had been characteristic of Jesus, especially as concerned his recent conduct in clearing the temple of all commerce. These traders and money-changers all operated by direct license from the highest rulers, and a percentage of their gains was supposed to go directly into the temple treasury. Do not forget that authority was the watchword of all Jewry. The prophets were always stirring up trouble because they so boldly presumed to teach without authority, without having been duly instructed in the rabbinic academies and subsequently regularly ordained by the Sanhedrin. Lack of this authority in pretentious public teaching was looked upon as indicating either ignorant presumption or open rebellion. At this time only the Sanhedrin could ordain an elder or teacher, and such a ceremony had to take place in the presence of at least three persons who had previously been so ordained. Such an ordination conferred the title of "rabbi" upon the teacher and also qualified him to act as a judge, "binding and loosing such matters as might be brought to him for adjudication."

The rulers of the temple came before Jesus at this afternoon hour challenging not only his teaching but his acts. Jesus well knew that these very men had long publicly taught that his authority for teaching was Satanic, and that all his mighty works had been wrought by the power of the prince of devils. Therefore did the Master begin his answer to their question by asking them a counter-question. Said Jesus: "I would also like to ask you one question which, if you will answer me, I likewise will tell you by what authority I do these works. The baptism of John, whence was it? Did John get his authority from heaven or from men?"

And when his questioners heard this, they withdrew to one side to take counsel among themselves as to what answer they

da odu među narod i da ga pokušaju bilo uhvatiti u riječi prilikom učenja ili ga na neki drugi način diskreditirati pred okupljenima koji su slušali njegova učenja. Prema tome, oko dva sata, upravo kad je Isus počeo držati govor na temu "Slobode i sinstva," prišla mu je grupa stariješina koja je, prekidajući ga u riječi, upitala: "Kakvom vlasti to činiš? Tko ti je dao tu vlast?"

Bilo je sasvim prikladno što su stariješine hrama i službeni funkcionari židovskog Velikog vijeća postavili ovo pitanje onim koji bi se odvažili poučavati i ponašati na nesvakidašnji način koji je obilježavao Isusova učenja, osobito kad je bilo riječi o njegovu skorašnjem čišćenju hrama. Svi trgovci i mijenjači novaca koji su se nalazili u hramu primili su dozvolu direktno od najviših vladara i određeni procenat njihovih prihoda je trebao ići u blagajnu hrama. Ne zaboravite da je lozinka cijelog židovskog naroda bila riječ vlast. Proroci su uvijek stvarali probleme time što su se usuđivali poučavati bez vlasti, bez detaljne obuke u rabinskim akademijama i bez propisnog zaredenja od Velikog vijeća. Ako bi se određena osoba usudila držati javna učenja bez ovakve vlasti, takav bi čin bio smatran bilo neukom preuzetošću ili otvorenom pobunom. U uvom je času jedino Veliko vijeće moglo zarediti stariješinu ili učitelja i takva se ceremonija morala odigrati u prisutnosti namjanje tri tako zaredene osobe. Takvim je zaredenjem učitelj primao naslov "rabbi," što mu je pružalo kvalifikaciju da djeluje kao sudac, "vezujući i razriješujući pitanja koja su mu postavljena na razrješenje."

Vladari hrama su ovog poslijepodneva doveli u pitanje ne samo Isusova učenja već i njegova djela. Isus je dobro znao da su ovi ljudi dugo vremena poučavali da je njegova vlast i njegovo pravo da drži pouke dolazilo od đavla i da su sva njegova moćna djela bila rezultat moći kneza tame. Učitelj je stoga započeo svoj odgovor na njihovo pitanje time što je njima postavio pitanje. Isus reče: "I ja ću vas nešto upitati i ako mi odgovorite, kazat ću vam kakvom vlasti ovo činim. Odakle je bilo Ivanovo krštenje? Je li Ivan primio svoju vlast od neba ili od ljudi?"

I kad su oni čuli ovopitanje, povukoše se ustranu kako bi se međusobom posavjetovali što će odgovoriti. Oni su isprva

might give. They had thought to embarrass Jesus before the multitude, but now they found themselves much confused before all who were assembled at that time in the temple court. And their discomfiture was all the more apparent when they returned to Jesus, saying: "Concerning the baptism of John, we cannot answer; we do not know." And they so answered the Master because they had reasoned among themselves: If we shall say from heaven, then will he say, Why did you not believe him, and perchance will add that he received his authority from John; and if we shall say from men, then might the multitude turn upon us, for most of them hold that John was a prophet; and so they were compelled to come before Jesus and the people confessing that they, the religious teachers and leaders of Israel, could not (or would not) express an opinion about John's mission. And when they had spoken, Jesus, looking down upon them, said, "Neither will I tell you by what authority I do these things."

Jesus never intended to appeal to John for his authority; John had never been ordained by the Sanhedrin. Jesus' authority was in himself and in his Father's eternal supremacy.

In employing this method of dealing with his adversaries, Jesus did not mean to dodge the question. At first it may seem that he was guilty of a masterly evasion, but it was not so. Jesus was never disposed to take unfair advantage of even his enemies. In this apparent evasion he really supplied all his hearers with the answer to the Pharisees' question as to the authority behind his mission. They had asserted that he performed by authority of the prince of devils. Jesus had repeatedly asserted that all his teaching and works were by the power and authority of his Father in heaven. This the Jewish leaders refused to accept and were seeking to corner him into admitting that he was an irregular teacher since he had never been sanctioned by the Sanhedrin. In answering them as he did, while not claiming authority from John, he so satisfied the people with the inference that the effort of his enemies to ensnare him was effectively turned upon themselves and was much to their discredit in the eyes of all present.

And it was this genius of the Master for dealing with his adversaries that made them so afraid of him. They attempted no more questions that day; they retired to take further counsel among themselves. But the people were not slow to discern the dishonesty and

namjeravali Isusa posramiti pred svjetinom, a sad su se našli smeteni pred svim okupljenima u dvorištu ovog hrama. I njihova neprijatnost je bila to očiglednija zbog toga što su se Isusu vratili sa slijedećim odgovorom: "Što se tiče Ivanovog krštenja, ne znamo odgovora." I ovako su odgovorili Učitelju zato što su međusobno umovali: "Ako reknemo 's neba,' reći će nam 'Zašto mu onda niste vjerovali?,' a možda će reći i da je primio svoju vlast od Ivana; a reknemo li 'od ljudi,' moramo se bojati naroda, jer većina drži Ivana za proroka; i tako su bili primorani vratiti se pred Isusa i pred narod s priznanjem da oni, religiozni učitelji i vođe Izraelove, nisu mogli (ili nisu htjeli) izraziti svoje mišljenje o Ivanovoj misiji. I kad ovo rekoše, gledajući odozgora Isus im reče, "Ni ja vama neću kazati kakvom vlašću ovo činim."

Isus nikada nije namjeravao pozvati se na Ivana kako bi objasnio svoju vlast; Ivana nikada nije bio zaređen od Velikog vijeća. Isusova vlast je počivala u njemu samome i u Očevoj vječnoj moći.

Služeći se ovim metodom obraćanja svojim protivnicima, Isus nije namjeravao izbjeći ovo pitanje. Isprva se može učiniti da je time vješto izbjegao pitanje, ali to nije bio slučaj. Isus nikada nije htio iskoristiti nepravednu prednost nad svojim neprijateljima. Prilikom ove situacija koja se činila izbjegavanjem odgovora, on je ustvari svojim slušateljima dao odgovor na pitanje koje su mu farizeji bili postavili--pitanje vlasti na kojoj je počivala njegova misija. Isus je više puta rekao da su sva njegova učenja i sva njegova moć počivali na njegovom nebeskom Ocu. Židovski vladari nisu htjeli prihvatiti ovaj odgovor te su ga nastojali natjerati u škripac tako što bi ga primorali da prizna da nije bio redovni učitelj jer nijeprimio priznanje Velikog vijeća. Odgovorivši onako kako je to učinio, premda nije rekao da je primio vlast od Ivana, pružio je zadovoljstvo narodu jer su nastojanja njegovih neprijatelja da ga nasamare djelovala na njihovu vlastitu štetu uveliko ih diskreditirajući u očima svih prisutnih.

I upravo je ova Učiteljeva sposobnost da se nosi sa svojim neprijateljima bila razlog zašto su ga se ovi toliko bojali. Tijekom ovog dana nisu mu pokušavali postaviti više pitanja; povukli su se ustranu kako bi se uzajamno posavjetovali. Ali nasrodu nije dugo trebalo

insincerity in these questions asked by the Jewish rulers. Even the common folk could not fail to distinguish between the moral majesty of the Master and the designing hypocrisy of his enemies. But the cleansing of the temple had brought the Sadducees over to the side of the Pharisees in perfecting the plan to destroy Jesus. And the Sadducees now represented a majority of the Sanhedrin.

3. PARABLE OF THE TWO SONS

As the caviling Pharisees stood there in silence before Jesus, he looked down on them and said: "Since you are in doubt about John's mission and arrayed in enmity against the teaching and the works of the Son of Man, give ear while I tell you a parable: A certain great and respected landholder had two sons, and desiring the help of his sons in the management of his large estates, he came to one of them, saying, 'Son, go work today in my vineyard.' And this unthinking son answered his father, saying, 'I will not go'; but afterward he repented and went. When he had found his older son, likewise he said to him, 'Son, go work in my vineyard.' And this hypocritical and unfaithful son answered, 'Yes, my father, I will go.' But when his father had departed, he went not. Let me ask you, which of these sons really did his father's will?"

And the people spoke with one accord, saying, "The first son." And then said Jesus: "Even so; and now do I declare that the publicans and harlots, even though they appear to refuse the call to repentance, shall see the error of their way and go on into the kingdom of God before you, who make great pretensions of serving the Father in heaven while you refuse to do the works of the Father. It was not you, the Pharisees and scribes, who believed John, but rather the publicans and sinners; neither do you believe my teaching, but the common people hear my words gladly."

Jesus did not despise the Pharisees and Sadducees personally. It was their systems of teaching and practice which he sought to discredit. He was hostile to no man, but here was occurring the inevitable clash between a new and living religion of the spirit and the older religion of ceremony, tradition, and authority.

All this time the twelve apostles stood near the Master, but they did not in any manner participate in these transactions. Each one of the twelve was reacting in his own

da uvidi nečasnost i neiskrenost ovih pitanja koja su postavljali židovski vladari. Čak je i obični svijet bio u stanju uočiti razliku između Učiteljevog moralnog veličanstva i promućurne licemjernosti njegovih neprijatelja. Ali čišćenje hrama je privuklo saduceje na stranu farizeja u nastojanju da unište Isusa. I saduceji su u ovom času bili većina u Velikom vijeću.

3. USPOREDBA O DVA SINA

Dok su sitničavi farizeji nijemo stajali pred Isusom, on je odozgora na njih pogledao rekavši: "Kako vas sumnjate u Ivanovu misiju i osjećate neprijateljstvo prema djelima i učenjima Sina Čovječjeg, poslušajte ovu usporedbu: Neki je moćni i ugledni zemljoposjednik imao dva sina, i kako je trebao pomoć od svojih sinova pri upravljanju svojim velikim imanjem, pristupi prvom pa mu reče. "Sinko, hajde i radi danas u vinogradu." I ovaj nepromišljeni sin odgovori svome ocu, "Neću da idem"; ali kasnije promijeni mišljenje i ode. Kad nađe svog starijeg sina, i njemu reče, "Sinko, hajde i radi danas u vinogradu." A ovaj licemjerni i nevjerni sin odgovori: "Idem, gospodaru." Ali kad mu se otac udaljio, on ne ode. Recite mi, koji je od dvojice izvršio očevu volju?"

I narod jednoglasno odgovori, "Prvi sin." I reče im Isus, "Zaista, kažem vam, premda se može činiti da odbijaju poziv na pokajanje, carinici i bludnice će vidjeti grešku u svom načinu života te će pred vama ući u kraljevstvo nebesko, dok vi sebi umišljate da služite Oca na nebu dok odbijate činiti njegova djela. Vi, farizeji i književnici, ne vjerovaste Ivanu, a vjerovahu mu carinici i grešnici; vi isto tako ne vjerujete mojim učenjima, dok obični svijet rado sluša moje riječi."

Isus nije osobno prezirao farizeje i saduceje. On je radije nastojao diskreditirati njihov sistem učenja i običaja. On ni prema kome nije osjećao neprijateljstvo, ali ovo je bio neminovni sukob između nove živuće religije duha i stare religije ceremonija, tradicije i vlasti.

Svo ovo vrijeme dvanaestorica apostola su stajali u blizini Učitelja ni na koji način ne sudjelujući u ovih događajima. Svaki od njih je na vlastiti način reagirao na

peculiar way to the events of these closing days of Jesus' ministry in the flesh, and each one likewise remained obedient to the Master's injunction to refrain from all public teaching and preaching during this Passover week.

4. PARABLE OF THE ABSENT LANDLORD

When the chief Pharisees and the scribes who had sought to entangle Jesus with their questions had finished listening to the story of the two sons, they withdrew to take further counsel, and the Master, turning his attention to the listening multitude, told another parable:

"There was a good man who was a householder, and he planted a vineyard. He set a hedge about it, dug a pit for the wine press, and built a watchtower for the guards. Then he let this vineyard out to tenants while he went on a long journey into another country. And when the season of the fruits drew near, he sent servants to the tenants to receive his rental. But they took counsel among themselves and refused to give these servants the fruits due their master; instead, they fell upon his servants, beating one, stoning another, and sending the others away empty-handed. And when the householder heard about all this, he sent other and more trusted servants to deal with these wicked tenants, and these they wounded and also treated shamefully. And then the householder sent his favorite servant, his steward, and him they killed. And still, in patience and with forbearance, he dispatched many other servants, but none would they receive. Some they beat, others they killed, and when the householder had been so dealt with, he decided to send his son to deal with these ungrateful tenants, saying to himself, 'They may mistreat my servants, but they will surely show respect for my beloved son.' But when these unrepentant and wicked tenants saw the son, they reasoned among themselves: 'This is the heir; come, let us kill him and then the inheritance will be ours.' So they laid hold on him, and after casting him out of the vineyard, they killed him. When the lord of that vineyard shall hear how they have rejected and killed his son, what will he do to those ungrateful and wicked tenants?"

And when the people heard this parable and the question Jesus asked, they answered, "He will destroy those miserable men and let out his vineyard to other and honest farmers who will render to him the

dogadžaje ovih završnih dana Isusove zemaljske službe i svaki se jednako tako poslušno držao Učiteljeve opomene da se uspregne od svakog oblika javne pouke i propovijedi cijelog ovog pashalnog tjedna.

4. USPOREDBA O ODSUTNOM DOMAĆINU

Kad su glavni farizeji i književnici koji su htjeli nasamariti Isusa svojim pitanjima saslušali priču o dva sina, povukli su se ustranu kako bi se dalje među sobom posavjetovali, dok je Učitelj, ponovo skrenuvši pažnju na okupljene slušatelje, ispričao još jednu usporedbu:

Bijaše neki domaćin, dobar čovjek, koji posadi vinograd. On ga ogradi, iskopa u njemu tjesak, te sagradi stražarsku kulu. Zatim ga dade u zakup vinogradarima pa ode is toga kraja u drugu zemlju. Kad se približi vrijeme berbe, posla slugu svoje vinogradarima da uzmu plodove. Ali oni se posavjetovaše među sobom i odlučiše ne dati ovim slugama plodove koji su pripadali njihovu domaćinu; umjesto toga, uhvatiše slugu: nekog izmlatiše, nekog ubiše, nekog kamenovaše, a druge poslaše nazad praznih ruku. I kada domaćin ču o svemu tome, ponovo posla slugu, brojnije od prvih da se nose sa zlim vinogradarima, ali i s ovima jednako sramno postupiše. Napokon, posla k njima svoga najmilijeg slugu, svoga upravitelja, pa i njega ubiše. I dalje, s mukotrpnošću i strpljenjem, on posla još sluga, ali oni ni jednog ne htjedoše primiti. Nekog izmlatiše, nekog ubiše i kad su tako s njim postupali, vinogradar odluči poslati svog sina da se nosi s ovim nezahvalnim vinogradarima, u sebi govoreći, "Mogu se tako odnositi prema mojim slugama, ali imam će zasigurno obzira prema mome voljenom sinu." Ali kad ove nepokajničke i zle slugu ugledaše sina, rekoše među sobom: "Ovo je baštinić! Ubijmo ga, pa će nam pripasti njegova baština." Tako ga zgrabiše, izbaciliše izvan vinograda i tu ga ubiše. Kada dođe gospodar vinograda, kako će postupiti s tim nezahvalnim i zlim vinogradarima?"

I kada ljudi čuše ovu usporedbu i pitanje koje im je Isus postavio, oni mu odgovoriše, "Te će zločince pogubiti za zločine, a vinograd će dati u zakup drugim vinogradarima, takvima koji će mu predati

fruits in their season." And when some of them who heard perceived that this parable referred to the Jewish nation and its treatment of the prophets and to the impending rejection of Jesus and the gospel of the kingdom, they said in sorrow, "God forbid that we should go on doing these things."

Jesus saw a group of the Sadducees and Pharisees making their way through the crowd, and he paused for a moment until they drew near him, when he said: "You know how your fathers rejected the prophets, and you well know that you are set in your hearts to reject the Son of Man." And then, looking with searching gaze upon those priests and elders who were standing near him, Jesus said: "Did you never read in the Scripture about the stone which the builders rejected, and which, when the people had discovered it, was made into the cornerstone? And so once more do I warn you that, if you continue to reject this gospel, presently will the kingdom of God be taken away from you and be given to a people willing to receive the good news and to bring forth the fruits of the spirit. And there is a mystery about this stone, seeing that whoso falls upon it, while he is thereby broken in pieces, shall be saved; but on whomsoever this stone falls, he will be ground to dust and his ashes scattered to the four winds."

When the Pharisees heard these words, they understood that Jesus referred to themselves and the other Jewish leaders. They greatly desired to lay hold on him then and there, but they feared the multitude. However, they were so angered by the Master's words that they withdrew and held further counsel among themselves as to how they might bring about his death. And that night both the Sadducees and the Pharisees joined hands in the plan to entrap him the next day.

5. PARABLE OF THE MARRIAGE FEAST

After the scribes and rulers had withdrawn, Jesus addressed himself again to the assembled crowd and spoke the parable of the wedding feast. He said:

"The kingdom of heaven may be likened to a certain king who made a marriage feast for his son and dispatched messengers to call those who had previously been invited to the feast to come, saying, 'Everything is ready for the marriage supper at the king's palace.' Now, many of those who had once promised to attend, at this time refused to come. When the king heard of these rejections of his invitation,

plodove u njihovo vrijeme." I kada neki od njih čuše njegove usporedbe, oni razumješe da cilja na način na koji je židovski narod postupao s prorocima i na predstojeće odbijanje Isusa i evanđelja kraljevstva, i oni tužno rekoše, "Ne daj Bože da nastavimo s ovakvim postupcima."

Isus vidje grupu saduceja i farizeja koja se provlačila kroz gomilu te za trenutak zastade kako bi sačekao da mu se približe, te reče: "Znate kako su vaši očevi odbacili proroke i dobro znate da ste u svojim srcima odlučili odbaciti Sina Čovječjeg." I zatim, gledajući s upitnim pogledom ove svećenike i stariješine koji su pred njim stajali, Isus reče: "Zar niste nigda čitali u Pismima: 'Kamen koji odbaciše graditelj i postade ugaonim kamenom?' I tako vas još jednom upozoravam da ako nastavite odbijati ovo evanđelje, s vremenom će vam kraljevstvo Božje biti oduzeto i dato narodu koji će voljno primiti radosnu vijest i koji će roditi plodove duha. I tajna obavlja ovaj kamen jer tko god padne na nj, premda će se razbiti u pramparčad, bit će spašen; ali ako ovaj kamen padne na nekoga, taj će se pretvoriti u prašinu i njegov će pepeo vjetar raznijeti na sve četiri strane."

Kad su farizeji čuli ove riječi, razumjeli su da je Isus ciljao na njih i na druge židovske vođe. Jako su ga htjeli uhvatiti upravo tamo gdje je stajao, ali su se bojali masa. Svejedno, bili su tako ljuti na Učitelja da su se među sobom povukli kako bi nastavili smišljati kako će ga uništiti. I te su se noći saduceji i farizeji udružili u svojim nastojanjima da ga uhvate narednog dana.

5. USPOREDBA O SVADBENOJ GOZBI

Nakon što su se književnici i vladari povukli, Isus se ponovo obratio okupljenom narodu govoreći im u usporedbama. On reče:

"Kraljevstvo je nebesko slično kralju koji priredi svadbu svome sinu te posla svoje slugu da pozovu uzvanike na svadbu koje je već unaprijed bio pozvao, govoreći: 'Sve je pripravljeno za svadbenu gozbu u kraljevskom domu.' Ovom prilikom, od onih koji su isprva obećali doći, neki to više ne htjedoše učiniti. Kad kralj ču kako nisu htjeli doći, ponovo posla druge slugu veleći im: 'Kažite svim

he sent other servants and messengers, saying: 'Tell all those who were bidden, to come, for, behold, my dinner is ready. My oxen and my fallings are killed, and all is in readiness for the celebration of the forthcoming marriage of my son.' But again did the thoughtless make light of this call of their king, and they went their ways, one to the farm, another to the pottery, and others to their merchandise. Still others were not content thus to slight the king's call, but in open rebellion they laid hands on the king's messengers and shamefully mistreated them, even killing some of them. And when the king perceived that his chosen guests, even those who had accepted his preliminary invitation and had promised to attend the wedding feast, had finally rejected his call and in rebellion had assaulted and slain his chosen messengers, he was exceedingly wroth. And then this insulted king ordered out his armies and the armies of his allies and instructed them to destroy these rebellious murderers and to burn down their city.

"And when he had punished those who spurned his invitation, he appointed yet another day for the wedding feast and said to his messengers: 'They who were first bidden to the wedding were not worthy; so go now into the parting of the ways and into the highways and even beyond the borders of the city, and as many as you shall find, bid even these strangers to come in and attend this wedding feast.' And then these servants went out into the highways and the out-of-the-way places, and they gathered together as many as they found, good and bad, rich and poor, so that at last the wedding chamber was filled with willing guests. When all was ready, the king came in to view his guests, and much to his surprise he saw there a man without a wedding garment. The king, since he had freely provided wedding garments for all his guests, addressing this man, said: 'Friend, how is it that you come into my guest chamber on this occasion without a wedding garment?' And this unprepared man was speechless. Then said the king to his servants: 'Cast out this thoughtless guest from my house to share the lot of all the others who have spurned my hospitality and rejected my call. I will have none here except those who delight to accept my invitation, and who do me the honor to wear those guest garments so freely provided for all.'"

After speaking this parable, Jesus was about to dismiss the multitude when a sympathetic believer, making his way through the crowds toward him, asked: "But, Master,

uzvanicima da dođu jer sam pripremio gozbu. Junci su moji i utovljenici poklani i sve je spremno za proslavu svadbe moga sina. Ali neki nepromišljeni uzvanici ponovo ne htjedoše doći već odoše svaki svojim putom, tko na svoje imanje, tko na lončariju, tko na svoju trgovinu. Preostalim pak nije bilo dovoljno što se nisu odazvali kraljevu pozivu, već otvoreno položile ruke na njegove slugu, sramno ih izgrdiše i neke ubiše. I kada kralj dozna da su ga odbacili njegovi odabrani gosti, oni koji su prihvatili preliminarni poziv i koji su obećali doći na svadbenu gozbu, i da su u otvorenoj pobuni napali i ubili njegove odabrane glasnike, jako se razgnjevi. I nato ovaj uvrijeđeni kralj poslao svoje vojske i vojske svojih saveznika i naredi im da unište ove pobunjenike i ubojice i grad da im zapale.

"I kad je tako kaznio one koji su odbacili njegov poziv, on odredi drugi dan za svadbenu gozbu i reče svojim vijesnicima: Oni koji su prvi pozvani nisu bili dostojni; idite sada na raskršća putova i na široke ceste i čak i izvan gradskih granica i pozovite na svadbu koga god nađete." I slugu zatim izidoše na ceste i odoše na udaljena mjesta i dovedoše sve koje nađoše, zle i dobre, bogate i siromašne, i tako se konačno svadbena dvorana napuni voljnim gostima. I kad je sve bilo pripremljeno, uđe kralj da pogleda goste, i na svoje veliko iznenađenje nađe ondje jednog čovjeka koji ne bijaše obučen u svadbeno ruho te mu reče: "Prijatelju, kako si ušao ovamo bez svadbenog ruha?" A ovaj ostade nijem. Tada kralj zapovijedi poslužnicima: "Izbacite ovog nepromišljenog gosta iz moje kuće neka ga snađe isto što je snašlo one koji su odbacili moju gostoljubivost ne odavavši se mome pozivu. Hoću da vidim jedino one uzvanike koji s radošću prihvataju moj poziv i koji mi ukazuju poštovanje noseći počasnu odjeću koju sam ih badava dao."

Nakon što je završio ovu usporedbu, Isus se spremao raspustiti gomile kad jedan prijateljski naklonjeni vjernik prokrči put kroz gomilu pitajući Isusa: "Ali Učitelju, kako

how shall we know about these things? how shall we be ready for the king's invitation? what sign will you give us whereby we shall know that you are the Son of God?" And when the Master heard this, he said, "Only one sign shall be given you." And then, pointing to his own body, he continued, "Destroy this temple, and in three days I will raise it up." But they did not understand him, and as they dispersed, they talked among themselves, saying, "Almost fifty years has this temple been in building, and yet he says he will destroy it and raise it up in three days." Even his own apostles did not comprehend the significance of this utterance, but subsequently, after his resurrection, they recalled what he had said.

About four o'clock this afternoon Jesus beckoned to his apostles and indicated that he desired to leave the temple and to go to Bethany for their evening meal and a night of rest. On the way up Olivet Jesus instructed Andrew, Philip, and Thomas that, on the morrow, they should establish a camp nearer the city which they could occupy during the remainder of the Passover week. In compliance with this instruction the following morning they pitched their tents in the hillside ravine overlooking the public camping park of Gethsemane, on a plot of ground belonging to Simon of Bethany.

Again it was a silent group of Jews who made their way up the western slope of Olivet on this Monday night. These twelve men, as never before, were beginning to sense that something tragic was about to happen. While the dramatic cleansing of the temple during the early morning had aroused their hopes of seeing the Master assert himself and manifest his mighty powers, the events of the entire afternoon only operated as an anticlimax in that they all pointed to the certain rejection of Jesus' teaching by the Jewish authorities. The apostles were gripped by suspense and were held in the firm grasp of a terrible uncertainty. They realized that only a few short days could intervene between the events of the day just passed and the crash of an impending doom. They all felt that something tremendous was about to happen, but they knew not what to expect. They went to their various places for rest, but they slept very little. Even the Alpheus twins were at last aroused to the realization that the events of the Master's life were moving swiftly toward their final culmination.

ćemo znati o ovim stvarima? kako ćemo biti spremni primiti kraljev poziv? kakav ćeš nam znak dati koji će nam pokazati da si ti Sin Božji?" I kad Učitelj ču ove riječi, on reče, "Primit ćeš samo jedan znak." I zatim, pokazujući na svoje tijelo, Isus nastavi, "Uništi ovaj hram i ja ću ga podići za tri dana." Ali oni ga nisu razumjeli i dok su se razilazili, među sobom su govorili, "Gradnja hrama je trajala gotovo pedeset godina a on kaže da će ga uništiti i podići za tri dana." Čak ni njegovi apostoli nisu mnogi shvatiti značenje njegovih riječi premda su se nakon njegove smrti sjetili što im je govorio.

Kad je prošlo četiri sata ovog poslijepodneva, Isus sazva svoje apostole da im kaže kako je namjeravao napustiti hram i otići na večeru i na konak u Betaniju. Dok su se penjali Maslinskom gorom, Isus je rekao Andriji, Filipu i Tomi da narednog dana podignu logor nešto bliže gradu, gdje će noćiti tijekom ostatka pashalnog tjedna. Vodeći se prema ovoj uputi, narednog su jutra podigli šatore u dubokom klancu na obronku gore, mjestu s kojeg se pružao pogled na getsemanijski javi park, na mjestu koje je pripadalo Šimunu iz Betanije.

Dok su se penjali zapadnom padinom Maslinske gore, Isus je ovog ponedjeljka ponovo bio okružen nijemom grupom Židova. Kao nikad prije, dvanaestorica je osjećala da se spremalo nešto tragično. Dok je dramatično čišćenje hrama koje se odigralo rano tog jutra probudilo njihove nade da će Učitelj prigrabiti vlast i ispoljiti svoje moći, događaji koji su se odigrali tijekom ostatka cijelog ovog poslijepodneva jedino su djelovali kao protuteža ranijem uzbuđenju jer su definitivno pokazali da će Židovske vlasti odbaciti Isusova učenja. ⁷ Apostoli su bili puni iščekivanja i obuzeti čvrstim stiskom užasne neizvjesnosti. Uviđali su da nije moralo proći više od par kratkih dana dok se na njih ne svali predstojeći užas. Svi su osjećali da se trebalo dogoditi nešto užasno ali nisu znali što će iščekivati. Razišli su se na počinak, dok je svaki vralo malo spavao. Čak su i Alfejevi blizanci bili (ako ništa drugo) uzbuđeni uviđajući da su se događaji Učiteljevog života brzo kretali prema konačnoj kulminaciji.