

PAPER 174  
TUESDAY MORNING IN THE TEMPLE

About seven o'clock on this Tuesday morning Jesus met the apostles, the women's corps, and some two dozen other prominent disciples at the home of Simon. At this meeting he said farewell to Lazarus, giving him that instruction which led him so soon to flee to Philadelphia in Perea, where he later became connected with the missionary movement having its headquarters in that city. Jesus also said good-bye to the aged Simon, and gave his parting advice to the women's corps, as he never again formally addressed them.

This morning he greeted each of the twelve with a personal salutation. To Andrew he said: "Be not dismayed by the events just ahead. Keep a firm hold on your brethren and see that they do not find you downcast." To Peter he said: "Put not your trust in the arm of flesh nor in weapons of steel. Establish yourself on the spiritual foundations of the eternal rocks." To James he said: "Falter not because of outward appearances. Remain firm in your faith, and you shall soon know of the reality of that which you believe." To John he said: "Be gentle; love even your enemies; be tolerant. And remember that I have trusted you with many things." To Nathaniel he said: "Judge not by appearances; remain firm in your faith when all appears to vanish; be true to your commission as an ambassador of the kingdom." To Philip he said: "Be unmoved by the events now impending. Remain unshaken, even when you cannot see the way. Be loyal to your oath of consecration." To Matthew he said: "Forget not the mercy that received you into the kingdom. Let no man cheat you of your eternal reward. As you have withstood the inclinations of the mortal nature, be willing to be steadfast." To Thomas he said: "No matter how difficult it may be, just now you must walk by faith and not by sight. Doubt not that I am able to finish the work I have begun, and that I shall eventually see all of my faithful ambassadors in the kingdom beyond." To the Alpheus twins he said: "Do not allow the things which you cannot understand to crush you. Be true to the affections of your hearts and put not your trust in either great men or the changing attitude of the people. Stand by your brethren." And to Simon Zelotes he said: "Simon, you may be crushed by disappointment, but your spirit shall rise above all that may come upon you. What you have failed to learn from me, my spirit will teach you. Seek the true realities of the spirit and

POGLAVLJE 174  
UTORAK UJUTRO U HRAMU

Otprilike oko sedam ovog utorka ujutro Isus se sastao s apostolima, zborom žena i četrdesetak drugih istaknutih učenika u domu Šimuna. Na ovom se sastanku oprostio od Lazara, rekavši mu da izbjegne u Pereju u grad Filadelfiju, gdje je kasnije postao povezan s misionarskim pokretom koji je imao uporište u ovom gradu. Isus se isto tako oprostio od ostarjelog Šimuna i uručio svoje oproštajne savjete zboru žena, kako im se ovom prilikom posljednji put formalno obratio.

Isus se ovog jutra osobno obrati svim apostolima. Andriji reče: "Neka te ne obeshrabre predstojeći događaji. Čvrsto nadziri svoju braću i pazi da te ne nađu potištenog." Petru reče: "Ne polaži vjeru u naručje onog što je tjelesno niti u čelično oružje. Učvrsti se na duhovnim temeljima vječnih stjena." Jakovu reče: "Ne posrći zbog pojava koje nisu ništa drugo nego vanjština. Ostani čvrst u vjeri i uskoro ćeš znati stvarnost onog u što vjeruješ." Ivanu reče: "Budi nježan; ljubi čak i svoje neprijatelje; budi trpeljiv. I sjeti se da sam ti vjerovao po mnogim pitanjima." Nataniju reče: "Ne sudi po vanjštini; ostani čvrst u vjeri kad sve naizgled počne propadati; budi vjeran dužnosti ambasadora kraljevstva." Filipu reče: "Neka te ne pogode predstojeći događaji. Neka te ne potresu čak i ako ne možeš vidjeti puta. Budi vjeran svom zavjetu posvećenja." Matiji reče: "Ne zaboravi milost kojom si primljen u kraljevstvo. Neka ti nitko prijevarom ne oduzme tvoju vječnu nagradu. Kao što si se oduprijeo nagonima materijalne naravi, voljno ostani odlučan." Tomi reče: "Kako god ti bude teško, moraš nastaviti ići s vjerom, a ne prema onom što je vidljivo. Ne sumnjaj da sam u stanju dovršiti započeti rad i da ću s vremenom vidjeti sve svoje vjerne ambasadore u kraljevstvu drugog svijeta." Alfejevim blizancima reče: "Ne dopustite da vas poraze stvari koje niste u stanju razumjeti. Budite iskreni kad je riječ o težnjama vašeg srca i ne povodite se bilo za velikim ljudima ili za stavovima naroda. Ostanite uz svoju braću." I Šimunu Revnitelju reče: "Šimune, može te slomiti razočarenje, ali tvoj će se duh uzdići nad svim što te snađe. Moj će te duh poučiti onome što nisi uspio naučiti od mene. Teži istinskim stvarnostima duha i ne dopusti da te priuvuku nestvarne i materijalne sjene." I Judi Iskariotu reče: "Juda, voljeo sam te i uvijek sam se molio tražeći da zavoliš svoju braću. Neka ti ne dosadi dobročinstvo; i

cease to be attracted by unreal and material shadows." And to Judas Iscariot he said: "Judas, I have loved you and have prayed that you would love your brethren. Be not weary in well doing; and I would warn you to beware the slippery paths of flattery and the poison darts of ridicule."

And when he had concluded these greetings, he departed for Jerusalem with Andrew, Peter, James, and John as the other apostles set about the establishment of the Gethsemane camp, where they were to go that night, and where they made their headquarters for the remainder of the Master's life in the flesh. About halfway down the slope of Olivet Jesus paused and visited more than an hour with the four apostles.

### 1. DIVINE FORGIVENESS

For several days Peter and James had been engaged in discussing their differences of opinion about the Master's teaching regarding the forgiveness of sin. They had both agreed to lay the matter before Jesus, and Peter embraced this occasion as a fitting opportunity for securing the Master's counsel. Accordingly, Simon Peter broke in on the conversation dealing with the differences between praise and worship, by asking: "Master, James and I are not in accord regarding your teachings having to do with the forgiveness of sin. James claims you teach that the Father forgives us even before we ask him, and I maintain that repentance and confession must precede the forgiveness. Which of us is right? what do you say?"

After a short silence Jesus looked significantly at all four and answered: "My brethren, you err in your opinions because you do not comprehend the nature of those intimate and loving relations between the creature and the Creator, between man and God. You fail to grasp that understanding sympathy which the wise parent entertains for his immature and sometimes erring child. It is indeed doubtful whether intelligent and affectionate parents are ever called upon to forgive an average and normal child. Understanding relationships associated with attitudes of love effectively prevent all those estrangements which later necessitate the readjustment of repentance by the child with forgiveness by the parent.

upozoravam te da se čuvaš klizavih staza laskavosti kao i otrovnih strijela podsmijeha."

I kad je izručio ove pozdrave, uputio se prema Jeruzalemu s Andrijom, Petrom, Jakovom i Ivanom dok su drugi apostoli podizali getsemanijski logor gdje su trebali prenoćiti te noći i gdje su podigli svoje utvrde koje su im trebale poslužiti tijekom ostatka Učiteljevog života u ljudskom obličju. Kad su prešli oprilike pola puta prema Jeruzalemu, Isus se zaustavio na Maslinskoj gori gdje se zadržao s četvoricom apostola dulje od jednog sata.

### 1. BOŽANSKI OPROST

Petar i Jakov su više puta raspravljali svoje razlike u mišljenju u pogledu Učiteljih riječi vezanih uz oprost grijeha. Dogovorili su se da iznesu svoje poglede Isusu, i Petar je iskoristio ovu priliku kako bi zatražio Učiteljev savjet. Šimo Petar je tako započeo ovaj razgovor o razlikama između slavljenja Boga i obožavanja Boga, rekavši: "Učitelju, Jakov i ja se ne slažemo u pogledu tvog učenja o oprostu grijeha. Jakov tvrdi da ti kažeš kako nam Otac oprašta prije nego što ga upitamo, dok ja tvdim da pokajanje i ispovijed moraju prethoditi oprostu. Koji je od nas u pravu? što bi ti rekao?"

Nakon kraće pauze, Isus je izražajno pogledao svu četvoricu apostola rekavši: "Moja braćo, griješite u svojim shvaćanjima zbog toga što ne shvaćate narav bliskih i nježnih odnosa koji vladaju između stvorenog bića i Stvoritelja, između čovjeka i Boga. Niste u stanju shvatiti tu suosjećajnu simpatiju koju mudri roditelji osjećaju prema svojoj nezreloj i često nevaljalnoj djeci. Istinski je teško zamisliti da inteligentne i brižne roditelje treba moliti da oprostite prosječnom i normalnom djetetu. Odnosi koji se temelje na razumijevanju, zajedno sa stavovima ljubavi djelotvorno spriječavaju pojavu raskola koji će zahtijevati bilo kasnije pokajanje i preuskladenje djeteta ili oprost roditelja.

"A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the riper experience of the older partner. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding. Divine forgiveness is inevitable; it is inherent and inalienable in God's infinite understanding, in his perfect knowledge of all that concerns the mistaken judgment and erroneous choosing of the child. Divine justice is so eternally fair that it unfailingly embodies understanding mercy.

"When a wise man understands the inner impulses of his fellows, he will love them. And when you love your brother, you have already forgiven him. This capacity to understand man's nature and forgive his apparent wrongdoing is Godlike. If you are wise parents, this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you. The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation. Sin is an experience of creature consciousness; it is not a part of God's consciousness.

"Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings. Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom."

## 2. QUESTIONS BY THE JEWISH RULERS

On Monday evening there had been held a council between the Sanhedrin and some fifty additional leaders selected from among the scribes, Pharisees, and the Sadducees. It was the consensus of this meeting that it would be dangerous to arrest Jesus in public because of his hold upon the affections of the common people. It was also the opinion of the majority that a determined

"Dio svakog oca živi u njegovom roditelju. Otac uživa prioritet i superioritet razumijevanja po svim pitanjima vezanim uz odnos između roditelja i djeteta. Roditelj je u stanju promatrati djetinju nezrelost sa stanovišta naprednije roditeljske zrelosti, zrelijeg iskustvastarijeg roditelja. Kad je riječ o zemaljskom roditelju i nebeskom Ocu, božanski roditelj posjeduje beskonačnost božanstvenosti i sposobnost za ljubav i razumijevanje. Božanski oprost je neminovan; on je usađeni i neodvojivi dio Božjeg beskonačnog razumijevanja, njegovog savršenog znanja svega što se tiče pogrešno donesenog suda i neispravnog djetinjeg izbora. Božanska pravda je tako vječno poštena da u sebi uvijek nosi milost i razumijevanje.

"Kada mudar čovjek razumije unutarnje impulse svojih bližnjih, on ih neminovno voli. I kada volite svoju braću, to znači da ste im već oprostili. Ova sposobnost razumijevanja ljudske naravi i oprosta njegovih prividnih gresaka posve nalikuje Ocu. Svaki će mudri roditelj ovako voljeti i razumijevati svoju djecu, čak im i opraštati prolazne nesuglasice koje ponekad mogu stati između njih. Kako je dijete nezrelo i kako ne posjeduje puno razumijevanje dubine odnosa koji povezuje djecu i roditelje, ono često mora patiti od osjećaja krivnje koji potječe od gubitka očevog odobravanja, ali istinski otac nikada neće biti svjestan takve razdvojenosti. Grijeh je iskustvo koje postoji u svijesti stvorenja; on nije dio Božje svijesti.

"Vaša nesposobnost ili nevoljnost da oprostite svojim bližnjima svjedoči o stupnju vašezrelosti, neuspjeha da postignete simpatiju, razumijevanje i ljubav odrasle osobe. Količina zamjerki i osjećaja osvetoljubivosti izravno svjedoči o vašem neznanju unutarnje naravi i istinskih težnji vaše djece i vaših bližnjih. Ljubav je rezultat božanskog i unutarnjeg životnog poriva. Utemeljena je na razumijevanju; raste nesebičnom službom; usavršava se mudrošću."

## 2. PITANJA ŽIDOVSKIH VLADARA

U ponedjeljak ujutro je održan sastanak Velikog vijeća i dodatnih pedesetak vođa koje su odabrane između književnika, farizeja i saduceja. Svi su se složili da je bilo opasno uhititi Isusa u javnosti zbog simpatije i porške naroda. Također je vladalo uopćeno mišljenje da bi prethodno uhićenju i sudbenom procesu trebalo uložiti čvrste napore da se unizi ugled koji je Isus uživao u očima

effort should be made to discredit him in the eyes of the multitude before he should be arrested and brought to trial. Accordingly, several groups of learned men were designated to be on hand the next morning in the temple to undertake to entrap him with difficult questions and otherwise to seek to embarrass him before the people. At last, the Pharisees, Sadducees, and even the Herodians were all united in this effort to discredit Jesus in the eyes of the Passover multitudes.

Tuesday morning, when Jesus arrived in the temple court and began to teach, he had uttered but few words when a group of the younger students from the academies, who had been rehearsed for this purpose, came forward and by their spokesman addressed Jesus: "Master, we know you are a righteous teacher, and we know that you proclaim the ways of truth, and that you serve only God, for you fear no man, and that you are no respecter of persons. We are only students, and we would know the truth about a matter which troubles us; our difficulty is this: Is it lawful for us to give tribute to Caesar? Shall we give or shall we not give?" Jesus, perceiving their hypocrisy and craftiness, said to them: "Why do you thus come to tempt me? Show me the tribute money, and I will answer you." And when they handed him a denarius, he looked at it and said, "Whose image and superscription does this coin bear?" And when they answered him, "Caesar's," Jesus said, "Render to Caesar the things that are Caesar's and render to God the things that are God's."

When he had thus answered these young scribes and their Herodian accomplices, they withdrew from his presence, and the people, even the Sadducees, enjoyed their discomfiture. Even the youths who had endeavored to entrap him marveled greatly at the unexpected sagacity of the Master's answer.

The previous day the rulers had sought to trip him before the multitude on matters of ecclesiastical authority, and having failed, they now sought to involve him in a damaging discussion of civil authority. Both Pilate and Herod were in Jerusalem at this time, and Jesus' enemies conjectured that, if he would dare to advise against the payment of tribute to Caesar, they could go at once before the Roman authorities and charge him with sedition. On the other hand, if he should advise the payment of tribute in so many words, they rightly calculated that such a pronouncement would greatly wound the national pride of his

naroda. Prema tome, više grupa koje su se sastojale od učenih ljudi je primilo zadatak da prisustvuje pouci koja se trebala održati u hramu rano narednog jutra kako bi mu postavili stupicu ili kako bi ga na svaki način osramotili pred narodom. Konačno su farizeji, saduceji, pa čak i Herodovi pobornici bili suglasni u ovom nastojanju da osramote Isusa u očima masa koje su se skupile ovog blagdana beskrasnih kruhova koji je zvan Pasha.

U utorak ujutro, kad je Isus stigao da održi propovijed, nije dugo prošlo kad je istupila grupa mlađih učenika s akademije koji su bili pripremljeni za ovu priliku, od kojih mu se jedan obratio: "Učitelju, znamo da si istinoljubiv i da uistinu učiš putu Božjemu i da služih jedino Bogu jer ne mariš ni za koga i u tebe nema pristranosti. Mi smo samo učenici i hoćemo znati istinu o nečemu što nas muči; evo u čemu je problem: Je li dopušteno dati caru porez ili nije? Hoćemo li platiti ili nećemo?" Isus, znajući njihovo licemjerstvo i lukavštinu, reče: "Zašto ste me došli kušati? Pokažite mi porezni novac pa ću vam dati odgovora." I kad mu pružiše denar, on ga pogleda pa im na to odgovori, "Ija je ovo slika i natpis?" I kad mu odgovoriše, "Careva," Isus reče, "Podajte caru carevo, a Bogu Božje."

Kad je tako odgovorio ovim književnicima i herodovcima oni se udaljiše iz njegove pristunosti dok se narod, uključujući i same saduceje, radovao osujećenju njihovih namjera. Čak su i učenici koji su ga nastojali uhvatiti u riječi bili jako zadivljeni neočekivanom mudrošću Učiteljeva odgovora.

Dan prije, vladari su Isusu nastojali postaviti stupicu pred narodom po pitanju crkvene vlasti i kako su tu doživjeli neuspjeh, sad su ga pokušavali navesti na razgovor o državnim vlastima. I Pilat i Herod su se u tom času nalazili u Jeruzalemu i Isusovi neprijatelji su bili spremni, da se Isus usudio savjetovati narod da ne plati porez caru, smjesta otići rimskim vlastima kako bi ga optužili za pobunu. S druge strane, ispravno su računali da bi Isusovo odobrenje poreza uveliko povrijedilo nacionalni ponos okupljenih

Jewish hearers, thereby alienating the good will and affection of the multitude.

In all this the enemies of Jesus were defeated since it was a well-known ruling of the Sanhedrin, made for the guidance of the Jews dispersed among the gentile nations, that the "right of coinage carried with it the right to levy taxes." In this manner Jesus avoided their trap. To have answered "No" to their question would have been equivalent to inciting rebellion; to have answered "Yes" would have shocked the deep-rooted nationalist sentiments of that day. The Master did not evade the question; he merely employed the wisdom of making a double reply. Jesus was never evasive, but he was always wise in his dealings with those who sought to harass and destroy him.

### 3. THE SADDUCEES AND THE RESURRECTION

Before Jesus could get started with his teaching, another group came forward to question him, this time a company of the learned and crafty Sadducees. Their spokesman, drawing near to him, said: "Master, Moses said that if a married man should die, leaving no children, his brother should take the wife and raise up seed for the deceased brother. Now there occurred a case where a certain man who had six brothers died childless; his next brother took his wife but also soon died, leaving no children. Likewise did the second brother take the wife, but he also died leaving no offspring. And so on until all six of the brothers had had her, and all six of them passed on without leaving children. And then, after them all, the woman herself died. Now, what we would like to ask you is this: In the resurrection whose wife will she be since all seven of these brothers had her?"

Jesus knew, and so did the people, that these Sadducees were not sincere in asking this question because it was not likely that such a case would really occur; and besides, this practice of the brothers of a dead man seeking to beget children for him was practically a dead letter at this time among the Jews. Nevertheless, Jesus condescended to reply to their mischievous question. He said: "You all do err in asking such questions because you know neither the Scriptures nor the living power of God. You know that the sons of this world can marry and are given in marriage, but you do not seem to understand that they who are accounted worthy to attain the worlds to come, through the resurrection of

Židova, čime bi izgubio pristranost i naklonost masa.

Isus je po svim ovim pitanjima izvojevao pobjedu nad svojim neprijateljima kako su svi znali za odluku Velikog vijeća koja je služila za pouku Židovima koji su živjeli među paganskim nacijama da "onaj čija je slika na kovanici ima pravo ubrati porez." Isus je na ovaj način izbjegao stupicu. Negativan odgovor na ovo pitanje ne bi značio ništa drugo nego poziv na pobunu; pozitivan odgovor bi bio šok ondašnjim nacionalističkim osjećajima. Učitelj nije pokušao izbjeći pitanje; on se jednostavno pozvao na vlastitu mudrost kako bi dao dvostruki odgovor na ovo pitanje. Isus nikad ni od čega nije pokušao pobeći, ali se uvijek mudro odnosio prema onima koji su ga nastojali maltretirati i uništiti.

### 3. SADUCEJI I PITANJE USKRSNUĆA

Prije nego je Isus imao priliku nastaviti sa svojim učenjem, prišla mu je grupa učenih i prepređenih saduceja da ga pokuša uhvatiti u riječi. Prilazeći Isusu, njihov je zastupnik rekao: "Učitelju, Mojsije je rekao: Ako tko umre bez djece, neka njegov brat uzme njegovu ženu i podigne potomstvo svome bratu. Jednom se dogodilo da kod jednog čovjeka bijaše šestero braće i on umrije bez djece; njegov brat uze njegovu ženu ali uskoro umrije bez djece. Tako bijaše s drugim: uze ženu i umrije bez potomstva. I tako sve do šestog brata, svaki umrije bez djece. Najposlije, umrije i žena. Evo što te hoćemo upitati u svemu ovome: U dan uskrsnuća: kojemu će od sedmorice pripasti žena, jer su je sva sedmorica imali za ženu?"

Isus je znao, kao što je znao i narod, da ovi saduceji nisu iskreno postavili ovo pitanje jer je postajala vrlo mala vjerojatnost da bi se takvo što dogodilo; osim toga, ovaj židovski običaj da pokojnikova braća uzmu njegovu ženu da s njom očuvaju bratovo sjeme je u to doba bio mrtvo slovo. Isus je unatoč tome udostojio odgovoriti na njihovo smutljivo pitanje. "U zabludi ste--odgovori im Isus--jer ne poznajete ni Pisma ni živuće moći Božje. Znaite da kao se sinovi ovog svijeta možete ženiti i udavati, ali čini se da ne shvaćate da se oni koji se pokazuju vrijednima postignuća budućih svjetova, kroz uskrsnuće pravednih, neće ni ženiti niti udavati. Oni koji prođu kroz uskrsnuće mrtvih postaju kao nebeski anđeli i

the righteous, neither marry nor are given in marriage. Those who experience the resurrection from the dead are more like the angels of heaven, and they never die. These resurrected ones are eternally the sons of God; they are the children of light resurrected into the progress of eternal life. And even your Father Moses understood this, for, in connection with his experiences at the burning bush, he heard the Father say, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' And so, along with Moses, do I declare that my Father is not the God of the dead but of the living. In him you all do live, reproduce, and possess your mortal existence."

When Jesus had finished answering these questions, the Sadducees withdrew, and some of the Pharisees so far forgot themselves as to exclaim, "True, true, Master, you have well answered these unbelieving Sadducees." The Sadducees dared not ask him any more questions, and the common people marveled at the wisdom of his teaching.

Jesus appealed only to Moses in his encounter with the Sadducees because this religio-political sect acknowledged the validity of only the five so-called Books of Moses; they did not allow that the teachings of the prophets were admissible as a basis of doctrinal dogmas. The Master in his answer, though positively affirming the fact of the survival of mortal creatures by the technique of the resurrection, did not in any sense speak approvingly of the Pharisaic beliefs in the resurrection of the literal human body. The point Jesus wished to emphasize was: That the Father had said, "I am the God of Abraham, Isaac, and Jacob," not I was their God.

The Sadducees had thought to subject Jesus to the withering influence of ridicule, knowing full well that persecution in public would most certainly create further sympathy for him in the minds of the multitude.

#### 4. THE GREAT COMMANDMENT

Another group of Sadducees had been instructed to ask Jesus entangling questions about angels, but when they beheld the fate of their comrades who had sought to entrap him with questions concerning the resurrection, they very wisely decided to hold their peace; they retired without asking a question. It was the prearranged plan of the confederated Pharisees, scribes, Sadducees, and Herodians to fill up the entire day with these entangling questions, hoping thereby to discredit Jesus

postiču besmrtnost. Oni koji su podignuti iz mrtvih vječno imaju status Božjih sinova; oni su djeca svjetla koja su podignuta kako bi nastavila s napretkom vječnog života. I čak je i vaš Otac Mojsije sve ovo shvaćao jer kad mu se ukazao anđeo iz gorućeg grma, čuo je Očev glas koji je govorio, "Ja sam Bog tvoga Oca, Bog Abrahamov, Bog Izakov, Bog Jakovljevi." I tako, zajedno s Mojsijem, oslanjam se na Mojsija kad vam kažem da moj Otac nije Bog mrtvih, nego živih. Po njemu, naime, živimo, umnožavamo se i posjedujemo našu smrtničku egzistenciju."

Kad Isus završi s odgovorom, saduceji se povukoše u stranu, dok se neki od farizeja zaboraviše i odgovoriše, "Tako je, tako je, Učitelju, dobro si odgovorio ovim bezvjernim saducejima." Saduceji se više nisu usuđivali postavljati pitanja dok je svagdašnji svijet bio zanesen mudrošću njegovog nauka.

Isus se prilikom ovog razgovora sa saducejima pozvao na Mojsijeve riječi zbog toga što je ova religiozno-politička jedino stranka priznavala valjanost pet takozvanih Mojsijevih knjiga; oni smatrali da su proročka učenja bila prihvatljiva kao osnova doktrinskih dogmi. Premda je Učitelj prilikom svog odgovora čvrsto potvrdio sigurnost činjenice produženja života smrtnih bića procesom uskrsnuća, nije potvrdio farizejska vjerovanja o doslovnom uskrsnuću doslovnih ljudskih tijela. Isus je nastojao naglasiti slijedeće: Otac je rekao, "Ja sam Bog Abrahamov, Bog Izakov i Bog Jakovljevi," a ne njihov Bog.

Saduceji su htjeli učiniti Isusa predmetom poruge i natjerati ga da se zbog sramote sam povuče s govornice, dobro znajući da bi javni progon posve sigurno u narodu stvorio još veću naklonost prema Isusu.

#### 4. NAJVEĆA ZAPOVIJED

Još jedna grupa saduceja je primila uputu da uhvati Isusa u riječi raspravom o anđelima, ali kad vidješe što se dogodilo s njihovim prijateljima koji su mu htjeli podvaliti pitanjem uskrsnuća, mudro su se odlučili držati svojih mjesta; povukli su se ne postavivši ni jednog pitanja. Farizeji, književnici, saduceji i herodovci su zajednički planirali cijelog dana postavljati ovakva smutljiva pitanja u nadi da bi tako Isusa diskreditirali pred narodom istovremeno mu

before the people and at the same time effectively to prevent his having any time for the proclamation of his disturbing teachings.

Then came forward one of the groups of the Pharisees to ask harassing questions, and the spokesman, signaling to Jesus, said: "Master, I am a lawyer, and I would like to ask you which, in your opinion, is the greatest commandment?" Jesus answered: "There is but one commandment, and that one is the greatest of all, and that commandment is: 'Hear O Israel, the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength.' This is the first and great commandment. And the second commandment is like this first; indeed, it springs directly therefrom, and it is: 'You shall love your neighbor as yourself.' There is no other commandment greater than these; on these two commandments hang all the law and the prophets."

When the lawyer perceived that Jesus had answered not only in accordance with the highest concept of Jewish religion, but that he had also answered wisely in the sight of the assembled multitude, he thought it the better part of valor openly to commend the Master's reply. Accordingly, he said: "Of a truth, Master, you have well said that God is one and there is none beside him; and that to love him with all the heart, understanding, and strength, and also to love one's neighbor as one's self, is the first and great commandment; and we are agreed that this great commandment is much more to be regarded than all the burnt offerings and sacrifices." When the lawyer answered thus discreetly, Jesus looked down upon him and said, "My friend, I perceive that you are not far from the kingdom of God."

Jesus spoke the truth when he referred to this lawyer as being "not far from the kingdom," for that very night he went out to the Master's camp near Gethsemane, professed faith in the gospel of the kingdom, and was baptized by Josiah, one of the disciples of Abner.

Two or three other groups of the scribes and Pharisees were present and had intended to ask questions, but they were either disarmed by Jesus' answer to the lawyer, or they were deterred by the discomfiture of all who had undertaken to ensnare him. After this no man dared to ask him another question in public.

djelotvorno uništivši priliku da nastavi sa svojim uzenemirujućim učenjima.

Zatim istupi jedna grupa farizeja kako bi ga maltretirala pitanjima; dajući znak Isusu, njihov zastupnik reče: "Učitelju, ja sam učitelj zakona, i hoću te upitati koja je po tvom mišljenju najveća zapovijed u Zakonu?" Isus mu odgovori: "Postoji samo jedna zapovijed i to je najveća zapovijed od svih, a to je: "Čuj Izraele, Gospodin Bog naš jest jedini Bog; njega ljubiti svim srcem svojim, svom dušom svojom, svom pameti svojom i svom snagom svojom." Ovo je prva i najveća zapovijed. I druga zapovijed je poput ove prve; naime, ona iz nje proizlazi i to je: "Ljubi bližnjega svoga kao samoga sebe." Druge zapovijedi veće od ovih nema; o ovim dvjema zapovijedima ovisi sav zakon i proroci."

Kad je učitelj zakona spoznao da mu je Isus odgovorio ne samo u skladu s najvišim konceptom židovske religije već da se pored toga mudro obratio okupljenim masama, odustao je od odvažne namisli da otvoreno pohvali Učiteljev odgovor. Tako je rekao: "Dobro, učitelju, rekao si prema istini da je Bog jedini i nema drugoga osim njega; i njega ljubiti svim srcem, svim razumom i svom snagom, a bližnjega ljubiti kao samoga sebe, to je prva i najveća zapovijed; i slažemo se da to više vrijedi nego svepaljenice i druge žrtve." Kad mu je učitelj zakona tako neizravno odgovorio, Isus ga pogleda i reče, "Moj prijatelju, vidim da nisu daleko od kraljevstva Božjeg."

Isus je bio u pravu kad se obratio ovom učitelju istine kao čovjeku koji "nije daleko od kraljevstva," jer se ovaj iste noći uputio u Učiteljev logo u blizini Getsemanija, izrazio svoju vjeru u evanđelje kraljevstva; krstio ga je Jozija koji je bio pripadao Abnerovim učenicima.

Bile su pristune i dvije do tri druge grupe književnika i farizeja koje su mu namjeravale postavljati pitanja, ali ih je bilo obeshrabio Isusov odgovor učitelju zakona ili nezavidna pozicija svih koji su ga do tada pokušali uhvati u riječi. I nitko ga se više ne usudi ništa upitati u javnosti.

When no more questions were forthcoming, and as the noon hour was near, Jesus did not resume his teaching but was content merely to ask the Pharisees and their associates a question. Said Jesus: "Since you ask no more questions, I would like to ask you one. What do you think of the Deliverer? That is, whose son is he?" After a brief pause one of the scribes answered, "The Messiah is the son of David." And since Jesus knew that there had been much debate, even among his own disciples, as to whether or not he was the son of David, he asked this further question: "If the Deliverer is indeed the son of David, how is it that, in the Psalm which you accredit to David, he himself, speaking in the spirit, says, 'The Lord said to my lord, sit on my right hand until I make your enemies the footstool of your feet.' If David calls him Lord, how then can he be his son?" Although the rulers, the scribes, and the chief priests made no reply to this question, they likewise refrained from asking him any more questions in an effort to entangle him. They never answered this question which Jesus put to them, but after the Master's death they attempted to escape the difficulty by changing the interpretation of this Psalm so as to make it refer to Abraham instead of the Messiah. Others sought to escape the dilemma by disallowing that David was the author of this so-called Messianic Psalm.

A short time back the Pharisees had enjoyed the manner in which the Sadducees had been silenced by the Master; now the Sadducees were delighted by the failure of the Pharisees; but such rivalry was only momentary; they speedily forgot their time-honored differences in the united effort to stop Jesus' teachings and doings. But throughout all of these experiences the common people heard him gladly.

## 5. THE INQUIRING GREEKS

About noontime, as Philip was purchasing supplies for the new camp which was that day being established near Gethsemane, he was accosted by a delegation of strangers, a group of believing Greeks from Alexandria, Athens, and Rome, whose spokesman said to the apostle: "You have been pointed out to us by those who know you; so we come to you, Sir, with the request to see Jesus, your Master." Philip was taken by surprise thus to meet these prominent and inquiring Greek gentiles in the market place, and, since Jesus had so explicitly charged all of the twelve not to engage in any public teaching during the Passover week, he was a bit

Kako nije bilo više pitanja i kako se bližilo podne, Isus nije htio nastaviti s poukama već je odlučio postaviti pitanja farizejima i njihovih suradnicima. Isus je rekao: "Pošto me više ništa ne pitate, da ja vas nešto upitam. Što mislite o Izručitelju? Čiji je on sin?" Nakon kraće pauze, jedan od književnika je uzvratio, "Mesija je sin Davidov." I kako je Isus znao da su njegovi apostoli vodili brojne rasprave o tome da li je Isus bio sin Davidov, odlučio im je postaviti i ovo dodatno pitanje: "Ako je Izručitelj uistinu sin Davidov, kako je moguće da u Psalmu koji mu pripisujete David o sebi kaže: 'Reče Gospodin Gospodinu mome: Sjedi mi s desne strane, dok ne učinim tvoje neprijatelje podnožjem tvojim nogama!' Dakle ako ga David naziva Gospodinom, kako mu onda može biti sin?" Premda stariješine, književnici i visoki svećenici nisu odgovorili na ovo pitanje, oni mu isto tako ne htjedoše postavljati nova pitanja u namjeri da ga uhvate u riječi i kušaju. Oni nikada nisu odgovorili na ovo što ih je Isus upitao dok su nakon Učiteljeve smrti nastojali izbjeći ovu teškoću izmijenivši značenje ovog Psalma tumačenjem da se isti odnosi na Abrahama umjesto na Mesiju. Drugi su pak nastojali izbeći ovoj nedoumici govoreći da David nije bio autor ovog takozvanog mesijanskog Psalma.

Prije ne tako dugo vremena, farizeji su uživali u načinu na koji je Učitelj učutkao saduceje; ovom su se prilikom saduceji radovali neuspjehu farizeja; ali takvo rivalstvo nije dugo trajalo; malo im je trebalo da zaborave svoje staroslavne različitosti u ujedinjenom nastojanju da zaustave Isusova učenja i djela. Ali kroz sve ove događaje, obični svijet je uvijek rado slušao njegove riječi.

## 5. RADOZNALI GRČI

Otprilike oko podneva, dok je Filip nabavljao stvari koje su im bile potrebne u novoutemeljenom logoru smještenom u blizini Getsemanije, prišla mu je grupa stranaca, grčkih vjernika iz Aleksandrije, Atine i Rima, čiji se pripadnik obratio apostolu: "Vaši nam poznanici rekoše o vama; tako smo vam se došli obratiti, gospodine, sa zahtijevom da nas predstavite Isusu, vašem Učitelju." Filip je bio jako iznenađen ovim susretom s istaknutim i vrlo radoznalim Grčkim nežidovima koji su mu prišli na tržnici i kako im je Isus izričito rekao da se tijekom Pashe ne upuštaju u pouku, nije znao kako će ispravno postupiti u ovom slučaju. Pored toga je bio uznemiren

perplexed as to the right way to handle this matter. He was also disconcerted because these men were foreign gentiles. If they had been Jews or near-by and familiar gentiles, he would not have hesitated so markedly. What he did was this: He asked these Greeks to remain right where they were. As he hastened away, they supposed that he went in search of Jesus, but in reality he hurried off to the home of Joseph, where he knew Andrew and the other apostles were at lunch; and calling Andrew out, he explained the purpose of his coming, and then, accompanied by Andrew, he returned to the waiting Greeks.

Since Philip had about finished the purchasing of supplies, he and Andrew returned with the Greeks to the home of Joseph, where Jesus received them; and they sat near while he spoke to his apostles and a number of leading disciples assembled at this luncheon. Said Jesus:

"My Father sent me to this world to reveal his loving-kindness to the children of men, but those to whom I first came have refused to receive me. True, indeed, many of you have believed my gospel for yourselves, but the children of Abraham and their leaders are about to reject me, and in so doing they will reject Him who sent me. I have freely proclaimed the gospel of salvation to this people; I have told them of sonship with joy, liberty, and life more abundant in the spirit. My Father has done many wonderful works among these fear-ridden sons of men. But truly did the Prophet Isaiah refer to this people when he wrote: 'Lord, who has believed our teachings? And to whom has the Lord been revealed?' Truly have the leaders of my people deliberately blinded their eyes that they see not, and hardened their hearts lest they believe and be saved. All these years have I sought to heal them of their unbelief that they might be recipients of the Father's eternal salvation. I know that not all have failed me; some of you have indeed believed my message. In this room now are a full score of men who were once members of the Sanhedrin, or who were high in the councils of the nation, albeit even some of you still shrink from open confession of the truth lest they cast you out of the synagogue. Some of you are tempted to love the glory of men more than the glory of God. But I am constrained to show forbearance since I fear for the safety and loyalty of even some of those who have been so long near me, and who have lived so close by my side.

činjenicom da je imao posla s inozmenim nežidovima. Da su to bili Židovi ili obližnji i njemu poznati nežidovi, ne bi toliko oklijevao. Učinio je slijedeće: Zamolio je Grke da ostanu tako gdje su se nalazili. Dok se žurno udaljio, oni su mislili da je otišao potražiti Isusa, dok je u stvari pohitio Jeozinom domu, gdje su se nalazili Andrija i drugi apostoli koji su upravo bili za ručkom; i pozvavši Andriju, objasnio mu je razlog svoga dolaska te se u Andrijinoj pratnji vratio Greima koji su ih čekali.

Kako je Filip gotovo završio s nabavkom, on i Andrija su se vratili s Greima Jozinom domu gdje ih je Isus primio; i oni su sjedili u blizini dok je on govorio svojim apostolima i većem broju vodećih učenika koji su se okupili za objedom. Isus je rekao:

"Moj Otac me posla na ovaj svijet kako bih njegovoj ljudskoj djeci pružio otkrivenje Očeve nježne naravi koja je puna ljubavi, ali oni kojima sam prvi došao ne htjedoše me primiti. Istina je, međutim, da su mnogi od vas ponaosob povjerovali u moje evanđelje, premda me se Abrahamova djeca i njihove vođe spremaju odbaciti time odbacujući onoga koji me posla. Ovome sam narodu badava navješćivao evanđelje spasenja; govorio sam im o sinjskom odnosu koji donosi radost, slobodu i život koji obiluje s više duha. Moj Otac je učinio mnoga veličanstvena djela među ovim zastrašenim sinovima ljudi. Ali prorok Izaija je bio u pravu govoreći o ovom narodu: "Gospode, tko da povjeruje u ono što nam je objavljeno, kome se otkri ruka Gospodinova?" Istina je da su vođe moga naroda namjerno zaslijepile svoje oči da ne vide i otvrdnule svoja srca da ne vjeruju i da ne dočekaju spasenje. Sve ove godine sam ih pokušavao ozdraviti od njihova nevjerstva kako bi primili Očevu vječno spasenje. Znam da me nisu svi razočarali; neki od vas su zbilja vjerovali mojoj poruci. U ovoj sobi sada sjedi cijela grupa ljudi koji su nekoć pripadali Velikom vijeću ili koji su sjedili na visokim položajima u nacionalnom vijeću i neki se od vas još uvijek ustručavaju otvoreno priznati istinu kako ne bi bili izbačeni iz sinagoge. Neke od vas više privlači ljudska slava nego Božja. Ali ja sam primoran pokazati strpljenje jer se bojim za sigurnost i odanost čak i nekih koji su mi tako dugo bili bliski i koji su živjeli u mojoj neposrednoj blizini.

"In this banquet chamber I perceive there are assembled Jews and gentiles in about equal numbers, and I would address you as the first and last of such a group that I may instruct in the affairs of the kingdom before I go to my Father."

These Greeks had been in faithful attendance upon Jesus' teaching in the temple. On Monday evening they had held a conference at the home of Nicodemus, which lasted until the dawn of day, and thirty of them had elected to enter the kingdom.

As Jesus stood before them at this time, he perceived the end of one dispensation and the beginning of another. Turning his attention to the Greeks, the Master said:

"He who believes this gospel, believes not merely in me but in Him who sent me. When you look upon me, you see not only the Son of Man but also Him who sent me. I am the light of the world, and whosoever will believe my teaching shall no longer abide in darkness. If you gentiles will hear me, you shall receive the words of life and shall enter forthwith into the joyous liberty of the truth of sonship with God. If my fellow countrymen, the Jews, choose to reject me and to refuse my teachings, I will not sit in judgment on them, for I came not to judge the world but to offer it salvation. Nevertheless, they who reject me and refuse to receive my teaching shall be brought to judgment in due season by my Father and those whom he has appointed to sit in judgment on such as reject the gift of mercy and the truths of salvation. Remember, all of you, that I speak not of myself, but that I have faithfully declared to you that which the Father commanded I should reveal to the children of men. And these words which the Father directed me to speak to the world are words of divine truth, everlasting mercy, and eternal life.

"But to both Jew and gentile I declare the hour has about come when the Son of Man will be glorified. You well know that, except a grain of wheat falls into the earth and dies, it abides alone; but if it dies in good soil, it springs up again to life and bears much fruit. He who selfishly loves his life stands in danger of losing it; but he who is willing to lay down his life for my sake and the gospel's shall enjoy a more abundant existence on earth and in heaven, life eternal. If you will truly follow me, even after I have gone to my Father, then

"Vidim da su na ovoj svečanosti okupljeni kako Židovi kako i nežidovi u otprilike jednakom broju i obraćam se vama kao prvoj i posljednjoj grupi koju ću poučiti o poslovima kraljevstva prije nego pođem svome Ocu."

Ovi su Grci vjerno prisustvovali Isusovim učenjima u hramu. U ponedjeljak uvečer u Nikodemusovu domu, održali su vijećanje koje je trajalo sve do rano ujutro narednog dana i tridesetorica sudionika je odlučila ući u kraljevstvo.

Dok je Isus ovom prilikom stajao pred njima, spoznao je kraj jednog sudskog razdoblja i početak drugog. Okrenuvši se Grcima, Učitelj je rekao:

"Tko vjeruje u ovo evanđelje ne vjeruje toliko u mene nego radije u onoga koji mene posla. Tko mene vidi, ne vidi samo Sina Čovječjeg već i onoga koji mene posla. Ja sam svjetlo ovoga svijeta i ni jedan koji bude vjerovao u moja učenja neće ostati u tami. Ako me vi nežidovi budete razumjeli, primiti ćete riječi života kojima ćete ući u radosnu slobodu istine da ste sinovi Boga. Ako me moji bližnji zemljaci, Židovi, odluče odbaciti i ne prihvatiti moja učenja, neću im ja suditi jer ne dođoh da sudim svijetu nego da spasim svijet. Unatoč tome, onima koji me budu odbacili i ne budu htjeli primiti moja učenja sudit će Otac i oni koje je Otac postavio da sude ljudima koji su odbacili dar milosti i istine spasenja. Svi zapamtite da ovo nisam govorio sam od sebe, nego mi je Otac zapovijedio što da reknem i što da navijestim ljudskoj djeci. I riječi koje Otac hoće da saopćim svijetu riječi su božanske istine, vječne milosti i trajnog života.

"Židovima i nežidovima kažem da je došao čas kad će se proslaviti Sin Čovječji. Vi dobro znate da, ako pšenično zrno ne padne u zemlju i ne umre, ostaje samo; ako li umre u dobroj zemlji, ponovo se oživi i rodi velikim plodovima. Onaj koji sebično voli svoj život, izgubit će ga; a onog koji je voljan položiti svoj život u ime ovog evanđelja čeka obilniji život kako na zemlji tako i na nebu--vječni život. Ako me budete iskreno slijedili, čak i nakon

shall you become my disciples and the sincere servants of your fellow mortals.

"I know my hour is approaching, and I am troubled. I perceive that my people are determined to spurn the kingdom, but I am rejoiced to receive these truth-seeking gentiles who come here today inquiring for the way of light. Nevertheless, my heart aches for my people, and my soul is distraught by that which lies just before me. What shall I say as I look ahead and discern what is about to befall me? Shall I say, Father save me from this awful hour? For this very purpose have I come into the world and even to this hour. Rather will I say, and pray that you will join me: Father, glorify your name; your will be done."

When Jesus had thus spoken, the Personalized Adjuster of his indwelling during prebaptismal times appeared before him, and as he paused noticeably, this now mighty spirit of the Father's representation spoke to Jesus of Nazareth, saying: "I have glorified my name in your bestowals many times, and I will glorify it once more."

While the Jews and gentiles here assembled heard no voice, they could not fail to discern that the Master had paused in his speaking while a message came to him from some superhuman source. They all said, every man to the one who was by him, "An angel has spoken to him."

Then Jesus continued to speak: "All this has not happened for my sake but for yours. I know of a certainty that the Father will receive me and accept my mission in your behalf, but it is needful that you be encouraged and be made ready for the fiery trial which is just ahead. Let me assure you that victory shall eventually crown our united efforts to enlighten the world and liberate mankind. The old order is bringing itself to judgment; the Prince of this world I have cast down; and all men shall become free by the light of the spirit which I will pour out upon all flesh after I have ascended to my Father in heaven.

"And now I declare to you that I, if I be lifted up on earth and in your lives, will draw all men to myself and into the fellowship of my Father. You have believed that the Deliverer would abide on earth forever, but I declare that the Son of Man will be rejected by men, and that he will go back to the Father. Only a little while will I be with you; only a little time will the living light be among this darkened generation. Walk while you have this

što odem svome Ocu, bit ćete moji učenici i odane sluge svojih bližnjih.

"Znam da se bliži moj čas i duša mi je duboko potresena. Uviđam da je moj narod spreman odbaciti kraljevstvo, ali se jako radujem primitku ovih istinoljubivih nežidova koji su nam se danas pridružili kako bi naučili o putu svjetla. Moje je srce, unatoč tome, puno bola radi moga naroda i duša mi je duboko potresena radi onoga što mi upravo predstoji. I što da kažem gledajući i spoznavajući ono što me upravo čeka? Hoći li reći, "Oče spasi me u ovaj grozni čas? Ne! Ali sam radi ovoga i došao na ovaj svijet i u ovaj čas. Prije ću reći i molim da mi se i vi pridružite: Oče, proslavi ime svoje; neka bude tvoja volja."

Kad Isus to reče, ukaza mu se Personificirani Ispravljatelj koji je u njemu živio prije krštenja i kako je Isus od Nazareta očigledno za zastao za kraće vrijeme, obratila mu se ova moćna reprezentacija Oca slijedećim riječima: "Već sam u tvojim darivanjima proslavio svoje ime i opet ću ga proslaviti."

Dok okupljeni Židovi i nežidovi nisu čuli ove riječi, jasno su uočili da je Učitelj zastao u govoru dok je primao poruku iz nekog nadljudskog izvora. Svi su rekli, sve do posljednjeg čovjeka, "Anđeo mu je govorio."

Isus je zatim nastavio govoriti: "Ovo se nije odigralo radi mene, nego radi vas. Ja znam zasigurno da će me Otac primiti i da će prihvatiti misiju koju sam obavio u vašu korist, ali bitno je vas ohrabriti i pripremiti za gorku kušnju koja vas upravo čeka. Uvjeravam vas da će naši zajednički naponi na prosvjetljenje svijeta i oslobođenje čovječanstva s vremenom uroditi plodom. Stari je sistem sebe doveo do suda; ja sam zbacio Kneza ovoga svijeta; i svi će ljudi biti oslobođeni svjetlom duha koji ću izliti nad svim ljudima nakon što se uspnem svome Ocu koji je na nebu.

"I sad vam kažem da ću ja, kad budem podignut sa zemlje i u vaše živote, sve ljude privući k sebi u bratstvo moga Oca. Vi ste mislili da će Izručitelj vječno živjeti na zemlji, ali ja vam kažem da će Sin Čovječji biti odbačen od ljudi i da će otići natrag svome Ocu. Još ću malo vremena biti s vama; još je malo vremena svjetlo života među ljudima ovog zamračenog naraštaja. Hodite dok imate ovo svjetlo, da vas ne bi osvojile tama i zbrka koje vam predstoje. Tko ide u tami, ne zna

light so that the oncoming darkness and confusion may not overtake you. He who walks in the darkness knows not where he goes; but if you will choose to walk in the light, you shall all indeed become liberated sons of God. And now, all of you, come with me while we go back to the temple and I speak farewell words to the chief priests, the scribes, the Pharisees, the Sadducees, the Herodians, and the benighted rulers of Israel."

Having thus spoken, Jesus led the way over the narrow streets of Jerusalem back to the temple. They had just heard the Master say that this was to be his farewell discourse in the temple, and they followed him in silence and in deep meditation.

kamo ide; ali ako odlučite hoditi u svjetlu, svi ćete postati oslobođeni sinovi Boga. I sada neka svaki od vas pođe zamnom u hram gdje ću uputiti pozdravne riječi visokim svećenicima, književnicima, farizejima, saducejima, herodovcima i zaslijepljenim vladarima Izraela."

Kad je to rekao, Isus ih je poveo uskim ulicama Jeruzalema natrag do hrama. Učitelj im je upravo rekao da će ovo biti njegov posljednji oproštajni govor u hramu i svi su ga slijedili u tišini duboko zaokupljeni mislima.