

PAPER 175
THE LAST TEMPLE DISCOURSE

Shortly after two o'clock on this Tuesday afternoon, Jesus, accompanied by eleven apostles, Joseph of Arimathea, the thirty Greeks, and certain other disciples, arrived at the temple and began the delivery of his last address in the courts of the sacred edifice. This discourse was intended to be his last appeal to the Jewish people and the final indictment of his vehement enemies and would-be destroyers -- the scribes, Pharisees, Sadducees, and the chief rulers of Israel. Throughout the forenoon the various groups had had an opportunity to question Jesus; this afternoon no one asked him a question.

As the Master began to speak, the temple court was quiet and orderly. The money-changers and the merchandisers had not dared again to enter the temple since Jesus and the aroused multitude had driven them out the previous day. Before beginning the discourse, Jesus tenderly looked down upon this audience which was so soon to hear his farewell public address of mercy to mankind coupled with his last denunciation of the false teachers and the bigoted rulers of the Jews.

1. THE DISCOURSE

"This long time have I been with you, going up and down in the land proclaiming the Father's love for the children of men, and many have seen the light and, by faith, have entered into the kingdom of heaven. In connection with this teaching and preaching the Father has done many wonderful works, even to the resurrection of the dead. Many sick and afflicted have been made whole because they believed; but all of this proclamation of truth and healing of disease has not opened the eyes of those who refuse to see light, those who are determined to reject this gospel of the kingdom.

"In every manner consistent with doing my Father's will, I and my apostles have done our utmost to live in peace with our brethren, to conform with the reasonable requirements of the laws of Moses and the traditions of Israel. We have persistently sought peace, but the leaders of Israel will not have it. By rejecting the truth of God and the light of heaven, they are aligning themselves on the side of error and darkness. There cannot be peace between light and darkness, between life and death, between truth and error.

POGLAVLJE 175
POSLJEDNJA BESJEDA U HRAMU

Nedugo nakon dva sata ovog utorka poslije podne u pratnji jedanaestorice apostola, Joze iz Arimateje, trideset Grka i određenih drugih učenika, Isus je stigao u sinagogu i počeo svoj posljednji govor u odajama svetog hrama. Isus je ovim govorom namjeravao uputiti poziv židovskom narodu i po posljednji put optužiti svoje ljute neprijatelje i one koji su težili njegovom uništenju--književnike, farizeje, saduceje i visoke vladare Izraela. Tijekom prijedopodneva, različite grupe su imale priliku postavljati mu pitanja; tijekom poslijepodneva, Isusa nitko nije ništa upitao.

Kad je Učitelj započeo s govorom, odaje svetog hrama su bile prožete mrtvom tišinom. Mjenjači novca i trgovci se nisu usuđivali ući u hram kako su ih Isus i uskomešane mase dan prije istjerali iz hrama. Prije nego što će započeti s govorom, Isus je nježno pogledao sve okupljene koji su uskoro trebali čuti njegove pozdravne riječi pune milosti cijelom čovječanstvu i njegovu posljednju optužbu lažnim učiteljima i licemjernim vladarima Židova.

1. BESJEDA

"Dugo sam već s vama bio, išao s kraja na kraj zemlje proglašavajući Očevu ljubav prema ljudskoj djeci i mnogi su vidjeli svjetlo i vjerom ušli u nebesko kraljevstvo. Vezano uz ova učenja i propovijedi, Otac je učinio mnoga veličanstvena djela, čak je i mrtve iz groba podigao. Zahvaljujući svojoj volji, iscijeljeni su mnogi oboljeli i pogođeni; ali ni cjelokupna objava istine ni vijesti o iscijeljenju oboljelih nisu otvorile oči onih koji odbijaju vidjeti svjetlo, onih koji su odlučili odbaciti ovo evanđelje kraljevstva.

"Na svaki način koji je dosljedan Očevoj volji, ja i moji apostoli smo učinili sve što je bilo u našoj moći kako bi živjeli u miru s našom braćom, kako bi poštovali razumne zahtjeve Mojsijevih zakona i tradicija Izraela. Dosljedno smo nastojali očuvati mir, ali to nije bio slučaj s vladarima Izraela. Odbacivši Božju istinu i nebesko svjetlo, oni su se pridružili strani greške i tame. Ne može vladati mir između svjetla i tame, između života i smrti, između istine i greške.

"Many of you have dared to believe my teachings and have already entered into the joy and liberty of the consciousness of sonship with God. And you will bear me witness that I have offered this same sonship with God to all the Jewish nation, even to these very men who now seek my destruction. And even now would my Father receive these blinded teachers and these hypocritical leaders if they would only turn to him and accept his mercy. Even now it is not too late for this people to receive the word of heaven and to welcome the Son of Man.

"My Father has long dealt in mercy with this people. Generation after generation have we sent our prophets to teach and warn them, and generation after generation have they killed these heaven-sent teachers. And now do your willful high priests and stubborn rulers go right on doing this same thing. As Herod brought about the death of John, you likewise now make ready to destroy the Son of Man.

"As long as there is a chance that the Jews will turn to my Father and seek salvation, the God of Abraham, Isaac, and Jacob will keep his hands of mercy outstretched toward you; but when you have once filled up your cup of impenitence, and when once you have finally rejected my Father's mercy, this nation will be left to its own counsels, and it shall speedily come to an inglorious end. This people was called to become the light of the world, to show forth the spiritual glory of a God-knowing race, but you have so far departed from the fulfillment of your divine privileges that your leaders are about to commit the supreme folly of all the ages in that they are on the verge of finally rejecting the gift of God to all men and for all ages -- the revelation of the love of the Father in heaven for all his creatures on earth.

"And when you do once reject this revelation of God to man, the kingdom of heaven shall be given to other peoples, to those who will receive it with joy and gladness. In the name of the Father who sent me, I solemnly warn you that you are about to lose your position in the world as the standard-bearers of eternal truth and the custodians of the divine law. I am just now offering you your last chance to come forward and repent, to signify your intention to seek God with all your hearts and to enter, like little children and by sincere faith, into the security and salvation of the kingdom of heaven.

"Mnogi od vas su se usudili povjerovati mojim učenjima i ući u radost i slobodu koje čovjek uživa svjesno znajući da je sin Boga. I vi ste mi svjedoci da sam cijeloj židovskoj naciji ponudio ovaj status Božjeg sina, čak i onim ljudima koji sada traže moje uništenje. I čak i ovog časa bi moj Otac primio ove zaslijepljene učitelje i ove licemjerne vođe samo ako bi mu se ovi htjeli prikloniti i prihvatiti njegovu milost. Čak i ovog časa nije prekasno i ovaj narod još uvijek može primiti nebesku riječ i izraziti dobrodošlicu Sinu Čovječjem.

"Moj Otac se dugo milostivo odnosio prema ovom narodu. Naraštaj za naraštajem, slali smo proroke da ga pouče i upozore i naraštaj za naraštajem, oni su ubijali ove učitelje koje su im nebesa poslala. I čak i sada vi tvrdokorni visoki svećenici i tvrdoglavi vladari činite istu stvar. Upravo kao što je je Herod pogubio Ivana, vi se tako spremate uništiti Sina Čovječjeg.

"Dokle god postoji mogućnost da se Židovi priklone mome Ocu tražeći spasenje, Bog Abrahama, Isaka i Jakoba će vam širom otvoriti svoje milostive ruke; ali nakon što napunite čašu okorjelosti i nakon što neopozivo odbijete milost moga Oca, ova će nacija biti ostavljena vlastitom savjetu te će nedugo zatim ugledati neslavan kraj. Ovaj je narod bio pozvan da postane svjetlo cijelog svijeta, da predoči duhovnu slavu rase koja zna Boga, ali vi ste se toliko udaljili od ispunjenja vaših božanskih privilegija da se vaše vođe spremaju počinuti najvišu ludost svih doba, neopozivo odbiti Božji dar svim ljudima i svim dobima--otkrivenje ljubavi nebeskog Oca prema svim njegovim stvorenjima na zemlji.

"I nakon što budete odbacili ovo otkrivenje Boga čovjeku, nebesko će kraljevstvo biti dato drugim narodima, onima koji će ga htjeti primiti s radošću i veseljem. U ime Oca koji me posla, najozbiljnije vas upozoravam da ćete uskoro izgubiti vodeću poziciju svjetskih nositelja vječne istine i čuvara božanskog zakona. Upravo vam nudim posljednju priliku da se dodete pokajati, da pokažete da cijelim srcima namjeravate potražiti Boga i kao mala djeca i iskrenom vjerom, ući u sigurnost i spasenje nebeskog kraljevstva.

"My Father has long worked for your salvation, and I came down to live among you and personally show you the way. Many of both the Jews and the Samaritans, and even the gentiles, have believed the gospel of the kingdom, but those who should be first to come forward and accept the light of heaven have steadfastly refused to believe the revelation of the truth of God -- God revealed in man and man uplifted to God.

"This afternoon my apostles stand here before you in silence, but you shall soon hear their voices ringing out with the call to salvation and with the urge to unite with the heavenly kingdom as the sons of the living God. And now I call to witness these, my disciples and believers in the gospel of the kingdom, as well as the unseen messengers by their sides, that I have once more offered Israel and her rulers deliverance and salvation. But you all behold how the Father's mercy is slighted and how the messengers of truth are rejected. Nevertheless, I admonish you that these scribes and Pharisees still sit in Moses' seat, and therefore, until the Most Highs who rule in the kingdoms of men shall finally overthrow this nation and destroy the place of these rulers, I bid you co-operate with these elders in Israel. You are not required to unite with them in their plans to destroy the Son of Man, but in everything related to the peace of Israel you are to be subject to them. In all these matters do whatsoever they bid you and observe the essentials of the law but do not pattern after their evil works. Remember, this is the sin of these rulers: They say that which is good, but they do it not. You well know how these leaders bind heavy burdens on your shoulders, burdens grievous to bear, and that they will not lift as much as one finger to help you bear these weighty burdens. They have oppressed you with ceremonies and enslaved you by traditions.

"Furthermore, these self-centered rulers delight in doing their good works so that they will be seen by men. They make broad their phylacteries and enlarge the borders of their official robes. They crave the chief places at the feasts and demand the chief seats in the synagogues. They covet laudatory salutations in the market places and desire to be called rabbi by all men. And even while they seek all this honor from men, they secretly lay hold of widows' houses and take profit from the services of the sacred temple. For a pretense these hypocrites make long prayers in public and give alms to attract the notice of their fellows.

"Moj Otac se dugo zalagao za vaše spasenje i ja sam došao živjeti među vama kako bih vam osobno pokazao put. Mnogi Židovi i Samarićani, čak i mnogi pogani, su povjerovali u evanđelje kraljevstva, dok su oni koji su prvi trebali doći i prihvatiti nebesko svjetlo odlučno odbijali povjerovati u otkrivenje Božje istine--u Boga koji je obznanjen u čovjeku i čovjeka koji je uzdignut k Bogu.

"Ovog poslijepodneva moji apostoli stoje pred vama u tišini, ali uskoro ćete čuti zvonjavu njihovih glasova koja će vam ponuditi spasenje i najhitnije sjedinjenje s nebeskim kraljevstvom u koje ćete ući kao sinovi živućeg Boga. I sada ove moje učenike i vjernike u evanđelje kraljevstva, kao i nevidljive pomoćnike koji im stoje pri ruci, pozivam da posvjedoče da sam Izraelu i njegovim vladarima još jednom ponudio izručenje i spasenje. Ali svi možete vidjeti da oni preziru Očevu milost i odbijaju one koji im donose istinu. Svejedno, kažem vam da ovi književnici i farizeji još uvijek sjede u Mojsijevoj stolici i da stoga, dok Svevišnji koji vladaju kraljevstvima ljudi konačno ne zbace ovi naciju i ne unište mjesto ovih vladara, trebate surađivati s ovim starješinama Izraela. Ne tražim od vas da se pridružite njihovim planovima da unište Sina Čovječjeg, već da im se pokorite po svemu vezanom uz mir u Izraelu. Po svim ovim pitanjima učinite sve što se od vas traži i poštuju bit svih zakonskih pravila, ali ne slijedite njihova zla djela. Ne zaboravite, evo u čemu se sastoji zlo ovih vladara: Oni govore što treba biti, ali to ne slijede. Sami dobro znate kako ovi vladari bacaju teški teret na vaša ramena, teret koji je teško nositi i oni neće maknuti ni malim prstom kako bi olakšali teške terete koje nosite. Oni su vas potlačili ceremonijama i porobili tradicijama.

"Pored toga, ovi samoživi vladari obavljaju svoja dobra djela kako bi ih ljudi vidjeli. Oni proširuju svoje molitveno remenje i rubove svojih uniformi. Oni teže najvišim mjestima na gozbama i zahtijevaju glavna mjesta u sinagogama. Oni žude za glasnim pozdravima na trgovima i hoće da ih svi ljudi nazivaju rabbi. I dok žele da im ljudi ukažu sve ove počasti, oni potajno oduzimaju kuće od udovica i ubiru profit od službi koje se održavaju u svetom hramu. Ovi licemjeri prijevarno u javnosti drže duge molitve i udjeljuju sirotinju kako bi privukli pažnju svojih bližnjih.

"While you should honor your rulers and reverence your teachers, you should call no man Father in the spiritual sense, for there is one who is your Father, even God. Neither should you seek to lord it over your brethren in the kingdom. Remember, I have taught you that he who would be greatest among you should become the server of all. If you presume to exalt yourselves before God, you will certainly be humbled; but whoso truly humbles himself will surely be exalted. Seek in your daily lives, not self-glorification, but the glory of God. Intelligently subordinate your own wills to the will of the Father in heaven.

"Mistake not my words. I bear no malice toward these chief priests and rulers who even now seek my destruction; I have no ill will for these scribes and Pharisees who reject my teachings. I know that many of you believe in secret, and I know you will openly profess your allegiance to the kingdom when my hour comes. But how will your rabbis justify themselves since they profess to talk with God and then presume to reject and destroy him who comes to reveal the Father to the worlds?

"Woe upon you, scribes and Pharisees, hypocrites! You would shut the doors of the kingdom of heaven against sincere men because they happen to be unlearned in the ways of your teaching. You refuse to enter the kingdom and at the same time do everything within your power to prevent all others from entering. You stand with your backs to the doors of salvation and fight with all who would enter therein.

"Woe upon you, scribes and Pharisees, hypocrites that you are! for you do indeed encompass land and sea to make one proselyte, and when you have succeeded, you are not content until you have made him twofold worse than he was as a child of the heathen.

"Woe upon you, chief priests and rulers who lay hold of the property of the poor and demand heavy dues of those who would serve God as they think Moses ordained! You who refuse to show mercy, can you hope for mercy in the worlds to come?

"Woe upon you, false teachers, blind guides! What can be expected of a nation when the blind lead the blind? They both shall stumble into the pit of destruction.

"Dok trebate poštovati svoje vladare i iskazivati počast svojim učiteljima, ni jednog čovjeka ne zovite Ocem u dihovnom smislu, jer postoji samo jedan vaš Otac, sam Bog. I ne trebate težiti prevlasti nad svojom braćom u kraljevstvu. Uvijek se sjetite kako sam vas učio da onaj koji hoće biti najveći među vama prvo mora postati svačiji služitelj. Ako se budete usuditi seve uzvisiti nad drugim ljudima, doživjet ćete poniženje; onaj koji se iskreno ponizi mora biti uzdignut. Iz dana u dan, nemojte tražiti samozadovoljenje već Božju slavu. Inteligentno potčinite svoju volju volji Oca na nebu.

"Nemojte pogrešno razumjeti moje riječi. Ja nisam kivan na visoke svećenike i vladare koji me samog ovog časa žele uništiti; ja nemam zlih namjera prema ovim književnicima i Parizejima koji su odbacili moja učenja. Ja znam da mnogi od vas vjeruju potajno i da ćete otvoreno izraziti svoju pripadnost kraljevstvu kada bude dosao moj čas. Ali kako će vaši rabiji sebe opravdati ako prvo tvrde da govore s Bogom a zatim odbace i unište onoga koji je došao obznaniti Oca svjetovima?

Jao vama, književnici i Farizeji, licemjeri jedni! Vi pred iskrenim ljudima zatvarate vrata kraljevstva nebeskoga zato što se slučajno dogodilo da oni nisu upoznati s vašim načinom učenja. Vi sami odbijate ući u kraljevstvo dok istodobno činite svo što je u vašoj moći da spriječite ulazak svih drugih ljudi. Vi ste okrenuli leđa vratima spasenja i borite se protiv svih koji bi htjeli ući.

"Jao vama, književnici i Farizeji, licemjeri kakvi jeste! jer vi obilazite more i kopno da učinite jednoga istovjernikom i kad ga konačno nadete, niste mirni dok ga ne učinite dvaput gorim nego što je bio kao poganin.

"Jao vama, visoki svećenici i vladari koji izjedate dobra siromaha i zahtijevate teške poreze od onih koji žele služiti Bogu onako kako misle da je Mojsije odredio! Vi koji odbijate pokazati milost, možete li se nadati da ćete primiti milost u narednim svjetovima?

"Jao vama, lažni učitelji, slijepe vođe! Što se može očekivati od nacije kad slijepac vodi slijepca? Oba moraju pasti u jamu uništenja.

"Woe upon you who dissimulate when you take an oath! You are tricksters since you teach that a man may swear by the temple and break his oath, but that whoso swears by the gold in the temple must remain bound. You are all fools and blind. You are not even consistent in your dishonesty, for which is the greater, the gold or the temple which has supposedly sanctified the gold? You also teach that, if a man swears by the altar, it is nothing; but that, if one swears by the gift that is upon the altar, then shall he be held as a debtor. Again are you blind to the truth, for which is the greater, the gift or the altar which sanctifies the gift? How can you justify such hypocrisy and dishonesty in the sight of the God of heaven?

"Woe upon you, scribes and Pharisees and all other hypocrites who make sure that they tithe mint, anise, and cumin and at the same time disregard the weightier matters of the law -- faith, mercy, and judgment! Within reason, the one you ought to have done but not to have left the other undone. You are truly blind guides and dumb teachers; you strain out the gnat and swallow the camel.

"Woe upon you, scribes, Pharisees, and hypocrites! for you are scrupulous to cleanse the outside of the cup and the platter, but within there remains the filth of extortion, excesses, and deception. You are spiritually blind. Do you not recognize how much better it would be first to cleanse the inside of the cup, and then that which spills over would of itself cleanse the outside? You wicked reprobates! you make the outward performances of your religion to conform with the letter of your interpretation of Moses' law while your souls are steeped in iniquity and filled with murder.

"Woe upon all of you who reject truth and spurn mercy! Many of you are like whited sepulchres, which outwardly appear beautiful but within are full of dead men's bones and all sorts of uncleanness. Even so do you who knowingly reject the counsel of God appear outwardly to men as holy and righteous, but inwardly your hearts are filled with hypocrisy and iniquity.

"Woe upon you, false guides of a nation! Over yonder have you built a monument to the martyred prophets of old, while you plot to destroy Him of whom they spoke. You garnish the tombs of the righteous and flatter yourselves that, had you lived in the days of your fathers, you would not have killed the prophets; and then in the face of such self-

"Jao vama koji licemjerno polažete zakletve! Vi ste varalice jer učite da ako se tko zakune hramom, to ništa ne vrijedi, ali ako se zakune hramskim zlatom, onda je obavezan. Ludaci i slijepci. Niste čak ni dosljedni u svom licemjerstvu jer što je više, zlato ili hram koji tobože posvećuje zlato? Pored toga učite da, ako se tko zakune žrtvenikom, to ništa ne vrijedi; ali zakune li se žrtvenim darom koji je na njemu, onda je obavezan. Opet zatvarate oči pred istinom, jer što je veće, žrtveni dar ili žrtvenik koji posvećuje žrtveni dar? Čime možete potkrijepiti takvo licemjerstvo i neiskrenost pred Bogom nebeskim?

"Jao vama, književnici i Farizeji i svi drugi licemjeri koji dajete desetinu od metvice, komorača i kima, dok zanemarujete najvažnije u Zakonu--vjeru, milosrđe i razboritost! Sukladno razumu, trebate učiniti ovo prvo istovremeno čineći i drugo. Vi ste uistinu slijepe vođe i bezumni učitelji; vi cijedite komarca a devu proždirete.

"Jao vama, književnici, Farizeji i licemjeri! koji čistite vanjštinu čaše i zdjele, dok su unutra uprljane otimačinom, pohlepom i laži! Vi ste duhovno slijepi. Ne uvidate li da najprije treba očistiti nutrinu čaše i da će to što se iz nje prelije učistiti vanjštinu? Vi zločesti prokletnici! koji usklađujete vanjsko ispoljenje svoje religije Mojsijevu zakonu dok su vam duše prepune nepravde i ubojstva.

"Jao vama koji odbijate istinu i odbacujete milost! Mnogi od vas su slični okrećenim grobovima što se izvana pričinjaju lijepi, a unutra su puni mrtvačkih kostiju i svakog truleža. Tako se i vi koji svjesno odbacujete Boga izvana činite ljudima pravedni, a unutra ste puni licemjerja i nepravednosti.

"Jao vama, lažni učitelji nacije! Tamo prijeko gradite nadgrobne spomenike smaknutim drvenim prorocima, dok kujete zajveru protiv onog o kojem su govorili. Vi krasite grobnice pravednika i sebi laskate misleći da, da ste vi živjeli u doba vaših očeva, vi ne bi ste ubijali proroke; i onda se uoči takvog samozvanog

righteous thinking you make ready to slay him of whom the prophets spoke, the Son of Man. Inasmuch as you do these things, are you witness to yourselves that you are the wicked sons of them who slew the prophets. Go on, then, and fill up the cup of your condemnation to the full!

"Woe upon you, children of evil! John did truly call you the offspring of vipers, and I ask how can you escape the judgment that John pronounced upon you?

"But even now I offer you in my Father's name mercy and forgiveness; even now I proffer the loving hand of eternal fellowship. My Father has sent you the wise men and the prophets; some you have persecuted and others you have killed. Then appeared John proclaiming the coming of the Son of Man, and him you destroyed after many had believed his teaching. And now you make ready to shed more innocent blood. Do you not comprehend that a terrible day of reckoning will come when the Judge of all the earth shall require of this people an accounting for the way they have rejected, persecuted, and destroyed these messengers of heaven? Do you not understand that you must account for all of this righteous blood, from the first prophet killed down to the times of Zechariah, who was slain between the sanctuary and the altar? And if you go on in your evil ways, this accounting may be required of this very generation.

"O Jerusalem and the children of Abraham, you who have stoned the prophets and killed the teachers that were sent to you, even now would I gather your children together as a hen gathers her chickens under her wings, but you will not!

"And now I take leave of you. You have heard my message and have made your decision. Those who have believed my gospel are even now safe within the kingdom of God. To you who have chosen to reject the gift of God, I say that you will no more see me teaching in the temple. My work for you is done. Behold, I now go forth with my children, and your house is left to you desolate!"

And then the Master beckoned his followers to depart from the temple.

pravedništva sami spremate ubiti onoga kojeg su vam proroci navjestili, Sina Čovječjeg. Dokle god tako činite, sami svjedočite za svoja djela da nista ništa drugo nego zločesti sinovi onih što pobiše proroke. Samo tako, onda, napunite čašu vlastitog prokletstva!

"Jao vama, djeco zla! Ivan vas je ispravno nazvao zmijskim porodom i pitam vas kako mislite izbjeći sudu koji vam je Ivan dosudio?

"Ali i sad vam u ime moga Oca nudim milosrđe i oprost; čak i ovog vam časa nudim dobronamjernu ruku vječnog bratstva. Moj Otac vam posla mudrace i proroke; neke ste prognali dok ste druge pobili. Tada se pojavi Ivan koji je navijestio dolazak Sina Čovječjeg, a i Ivana ste uništili nakon što su mnogi povjerovali njegovim učenjima. I sad se ponovo spremate proliti nevinu krv. Zar ne shvaćate da se bliži grozni dan suda kad će Sudac cijele zemlje zahtijevati da njegov narod položi račun što je odbacio, prognao i uništio ove nebeske glasnike? Zar ne shvaćate da morate položiti račun za svu ovu pravedničku krv, od prvog ubijenog proroka do vremena Zaharije, kojeg uniste između hrama i žrtvenika? I ako nastavite sa svojim zlim djelima, ovi će se računi past na ovaj naraštaj.

"O Jeruzaleme i djeco Abrahamova, što kamenujete proroke i ubijate učitelje koji su vam poslani, čak i ovog bi časa sabrao svu tvoju djecu kao što kvočka skuplja svoje piliće pod krila, ali vi ne htjedoste!

"I sad ću vas ostaviti. Čuli ste moju poruku i donijeli ste svoju odluku. Oni koji su vjerovali mojem evanđelju čak i sada imaju sigurnost u Božjem kraljevstvu. Vama koji ste odlučili odbaciti Božji dar kažem da me više nećete zateći kako govorim u hramu. Moj rad u vašu korist je gotov. Evo, idem sa svojom djecom i vaša će kuća biti prepuštena vama--pusta!"

I Učitelj zatim pozva svoje učenike i iziđe iz hrama.

2. STATUS OF INDIVIDUAL JEWS

The fact that the spiritual leaders and the religious teachers of the Jewish nation onetime rejected the teachings of Jesus and conspired to bring about his cruel death, does not in any manner affect the status of any individual Jew in his standing before God. And it should not cause those who profess to be followers of the Christ to be prejudiced against the Jew as a fellow mortal. The Jews, as a nation, as a sociopolitical group, paid in full the terrible price of rejecting the Prince of Peace. Long since they ceased to be the spiritual torchbearers of divine truth to the races of mankind, but this constitutes no valid reason why the individual descendants of these long-ago Jews should be made to suffer the persecutions which have been visited upon them by intolerant, unworthy, and bigoted professed followers of Jesus of Nazareth, who was, himself, a Jew by natural birth.

Many times has this unreasoning and un-Christlike hatred and persecution of modern Jews terminated in the suffering and death of some innocent and unoffending Jewish individual whose very ancestors, in the times of Jesus, heartily accepted his gospel and presently died unflinchingly for that truth which they so wholeheartedly believed. What a shudder of horror passes over the onlooking celestial beings as they behold the professed followers of Jesus indulge themselves in persecuting, harassing, and even murdering the later-day descendants of Peter, Philip, Matthew, and others of the Palestinian Jews who so gloriously yielded up their lives as the first martyrs of the gospel of the heavenly kingdom!

How cruel and unreasoning to compel innocent children to suffer for the sins of their progenitors, misdeeds of which they are wholly ignorant, and for which they could in no way be responsible! And to do such wicked deeds in the name of one who taught his disciples to love even their enemies! It has become necessary, in this recital of the life of Jesus, to portray the manner in which certain of his fellow Jews rejected him and conspired to bring about his ignominious death; but we would warn all who read this narrative that the presentation of such a historical recital in no way justifies the unjust hatred, nor condones the unfair attitude of mind, which so many professed Christians have maintained toward individual Jews for many centuries. Kingdom believers, those who follow the teachings of Jesus, must cease to mistreat the individual

2. STATUS POJEDINAČNIH ŽIDOVA

Činjenica da su duhovne vode i religiozni učitelji židovske nacije nekoć odbacili Isusova učenja i da su kovali zavjeru koja je rezultirala njegovom okrutnom smrću, ni na koji način ne utječe na status pojedinačnih Židova i njihov položaj pred Bogom. I ni jedna osoba koja tvrdi da slijedi Krista ne bi trebala imati osobnih predrasuda protiv svojih bližnjih Židova. Kao nacija, kao društvenopolitička grupa, Židovi su u cjelosti platili groznu cijenu što su odbacili onog koji je bio Knez Mira. Oni su odavno izgubili status duhovnih vođa i nositelja božanske istine ljudskim rasama, ali ovo ne predstavlja valjan razlog zašto bi pojedinačni potomci ovih davno preminulih Židova morali biti žrtva progona netrpeljivih, bezvrijednih i licemjernih tobožnjih učenika Isusa iz Nazareta koji je sam bio Židov po rođenju.

Ova je bezumna mržnja i progon suvremenih Židova koja po svojoj naravi nikako ne naliči Kristu, rezultirala patnjama i smrću velikog broja nedužnih i nevinih Židova čiji su preci u Isusovo doba svesrdno prihvatili ovo evanđelje i koji su s vremenom položili svoje živote neumoljivo braneći istinu u koju su tako svesrdno vjerovali. Kakva je užasna groza snašla nebeske promatrače koji su bili svjedocima progona, maltretiranja i ubojstva kojima su tobožnji Isusovi sljedbenici izložili suvremenije potomke Petra, Filipa, Matije i drugih palestinskih Židova koji su tako veličanstveno položili živote kao prve žrtve evanđelja nebeskog kraljevstva!

Kako je okrutno i bezumno kažnjavati nevinu djecu za grijehе njihovih predaka, za greške kojih oni nisu ni najmanje svjesni i za koje nikako ne mogu biti odgovorni! I učiniti tako zlobna djela u ime onoga koji je govorio svojim učenicima da vole čak i svoje neprijatelje! Bilo je bitno, u sastavu ovih pripovijedi o Isusovom životu, izložiti način na koji su ga određeni bližnji Židovi odbacili i na koji su se zavjerali želeći njegovu neslavnu smrt; ali želimo upozoriti sve koji budu čitali ova poglavlja da predstava ovih povijesnih činjenica ni na koji način ne opravdava bilo nepravednu mržnju ili nepoštene stavove koje su mnogi takozvani kršćani držali naspram pojedinačnih Židova kroz mnoga stoljeća. Oni koji vjeruju u kraljevstvo, oni koji slijede Isusova učenja, moraju prestati maltretirati Židove smatrajući ih osobama koje su

Jew as one who is guilty of the rejection and crucifixion of Jesus. The Father and his Creator Son have never ceased to love the Jews. God is no respecter of persons, and salvation is for the Jew as well as for the gentile.

3. THE FATEFUL SANHEDRIN MEETING

At eight o'clock on this Tuesday evening the fateful meeting of the Sanhedrin was called to order. On many previous occasions had this supreme court of the Jewish nation informally decreed the death of Jesus. Many times had this august ruling body determined to put a stop to his work, but never before had they resolved to place him under arrest and to bring about his death at any and all costs. It was just before midnight on this Tuesday, April 4, A.D. 30, that the Sanhedrin, as then constituted, officially and unanimously voted to impose the death sentence upon both Jesus and Lazarus. This was the answer to the Master's last appeal to the rulers of the Jews which he had made in the temple only a few hours before, and it represented their reaction of bitter resentment toward Jesus' last and vigorous indictment of these same chief priests and impenitent Sadducees and Pharisees. The passing of death sentence (even before his trial) upon the Son of God was the Sanhedrin's reply to the last offer of heavenly mercy ever to be extended to the Jewish nation, as such.

From this time on the Jews were left to finish their brief and short lease of national life wholly in accordance with their purely human status among the nations of Urantia. Israel had repudiated the Son of the God who made a covenant with Abraham, and the plan to make the children of Abraham the light-bearers of truth to the world had been shattered. The divine covenant had been abrogated, and the end of the Hebrew nation drew on apace.

The officers of the Sanhedrin were given the orders for Jesus' arrest early the next morning, but with instructions that he must not be apprehended in public. They were told to plan to take him in secret, preferably suddenly and at night. Understanding that he might not return that day (Wednesday) to teach in the temple, they instructed these officers of the Sanhedrin to "bring him before the high Jewish court sometime before midnight on Thursday."

individualno krive radi toga što je Isus prvo odbačen a zatim raspet. Ni Otac ni njegov Sin Stvoritelj nikad nisu prestali voljeti Židove. U Boga nema osobine pristranosti i spasenje pripada i Židovima i nežidovima.

3. ZASJEDANJE ODANIH PRIPADNIKA VELIKOG VIJEĆA

U osam sati ovog utorka uvečer, sazvan je sastanak odanih pripadnika Velikog vijeća. U mnogim prethodnim slučajevima, ovaj je visoki sud židovske nacije Isusu neslužbeno dodijelio smrtnu kaznu. Ovo visoko zakonodavno tijelo je mnogo puta odlučilo zaustaviti njegov daljnji rad, ali ga nikad prije nisu bili odlučili uhititi i po svaku cijenu usmrtiti. Upravo prije ponoći ovog utorka, 4. aprila 30. godine p.K., u svom negdašnjem ustrojstvu, Veliko vijeće je jednoglasno odlučilo dodijeliti smrtnu kaznu Isusu i Lazaru. Bio je to odgovor ovih vladara Židovskog naroda na Isusov poziv upućen prije nekoliko sati u hramu i predstavljalo je njihovu reakciju na grubu odbojnost izazvanu Isusovom posljednjom i vrlo žustrom optužbom upućenom istim ovim visokim svećenicima i okorjelim Saducejima i Farizejima. Odluka o smrtnoj kazni Sina Čovječjeg (donesena prije nego što je bio izveden pred sud) predstavlja reakciju Velikog vijeća na posljednju ponudu nebeske milosti koja je upućena židovskoj naciji kao takvoj.

Od ovog časa na dalje, Židovi su bili ostavljeni da okončaju kratko razdoblje svog nacionalnog života koje je proteklo u cjelosti sukladno njihovom posve ljudskom statusu koji su držali među ljudima. Izrael je odbacio Sina Čovječjeg koji je sklopio savez s Abrahamom, čime je uništen plan prema kojem su Abrahamova djeca trebala postati nositeljima svjetla istine. Okončan je božanski zavjet i sve više se primicao kraj židovske nacije.

Službenici Velikog vijeća su primili naredbe o Isusovom uhićenju slijedećeg jutra, zajedno s naredbom da ga ne smiju uhititi u javnosti. Rečeno im je da ga trebaju zateći nasamo, po mogućnosti nakon što padne mrak. Uviđajući mogućnost da se Isus ne vrati tog dana (u srijedu) kako bi održao dalja predavanja u hramu, rekli su ovim službenicima koji su izvršavali naredbe Velikog vijeća da ga "dovedu pred visoki židovski sud u torak prije ponoći."

4. THE SITUATION IN JERUSALEM

At the conclusion of Jesus' last discourse in the temple, the apostles once more were left in confusion and consternation. Before the Master began his terrible denunciation of the Jewish rulers, Judas had returned to the temple, so that all twelve heard this latter half of Jesus' last discourse in the temple. It is unfortunate that Judas Iscariot could not have heard the first and mercy-proffering half of this farewell address. He did not hear this last offer of mercy to the Jewish rulers because he was still in conference with a certain group of Sadducean relatives and friends with whom he had lunched, and with whom he was conferring as to the most fitting manner of dissociating himself from Jesus and his fellow apostles. It was while listening to the Master's final indictment of the Jewish leaders and rulers that Judas finally and fully made up his mind to forsake the gospel movement and wash his hands of the whole enterprise. Nevertheless, he left the temple in company with the twelve, went with them to Mount Olivet, where, with his fellow apostles, he listened to that fateful discourse on the destruction of Jerusalem and the end of the Jewish nation, and remained with them that Tuesday night at the new camp near Gethsemane.

The multitude who heard Jesus swing from his merciful appeal to the Jewish leaders into that sudden and scathing rebuke which bordered on ruthless denunciation, were stunned and bewildered. That night, while the Sanhedrin sat in death judgment upon Jesus, and while the Master sat with his apostles and certain of his disciples out on the Mount of Olives foretelling the death of the Jewish nation, all Jerusalem was given over to the serious and suppressed discussion of just one question: "What will they do with Jesus?"

At the home of Nicodemus more than thirty prominent Jews who were secret believers in the kingdom met and debated what course they would pursue in case an open break with the Sanhedrin should come. All present agreed that they would make open acknowledgment of their allegiance to the Master in the very hour they should hear of his arrest. And that is just what they did.

The Sadducees, who now controlled and dominated the Sanhedrin, were desirous of making away with Jesus for the following reasons:

4. SITUACIJA U JERUZALEMU

Po svršetku Isusove posljednje propovijedi u hramu, apostole je ponovo uhvatila pometnja i zbunjenost. Prije nego što je Učitelj započeo ovu groznu optužbu upućenu židovskim vladarima, Juda se vratio u hram, te su tako sva dvanaestorica apostola imali priliku čuti drugu polovicu Isusovog posljednjeg govora u hramu. Žalosno je što Juda Iskariot nije imao priliku čuti prvu polovicu ovog oproštajnog obraćanja, Isuove riječi koje su nudile milost. On nije čuo ovu posljednju ponudu milosti upućenu židovskim vladarima zato što je još uvijek vijećao s određenom grupom seducejskih rođaka i prijatelja s kojima je bio na ručku i s kojima je nastojao naći najpogodniji način da se udalji od Isusa i njegovih apostola. Upravo slušajući Učiteljevu posljednju optužbu upućenu židovskim vođama i vladarima, Juda je u svom umu konačno i cjelovito odlučio odbaciti evanđelje i oprati ruke od cijelog poduzeća. On je svejedno napustio hram u pratnji dvanaestorice, s njima otišao na Maslinsku goru gdje je zajedno sa svojim apostolima slušao Isusove sudbonosne riječi o uništenju Jeruzalema i kraju židovske nacije, te je s njima tok utorka uvečer u novom logoru u blizini Getsemanije.

Mase koje su imale priliku čuti kako je Isus iznenada prešao s milostivog poziva židovskim vođama na oštru opomenu koja je graničila s neumoljivom optužbom, bile su pune zaprepaštenja i pometnje. Te noći, dok je Veliko vijeće Isusu dodjeljivalo smrtnu kaznu i dok je Učitelj sjedio sa svojim apostolima i određenim drugim učenicima na maslinskoj gori navješćujući smrt židovske nacije, sav Jeruzalem je bio odan ozbiljnoj i potajnoj raspravi jednog jedinog pitanja: "Što će učiniti Isusu?"

U domu Nikodemusa sastalo se više od trideset istaknutih Židova koji su potajno vjerovali u kraljevstvo i koji su raspravljali što će učiniti u slučaju otvorenog raskola unutar Velikog vijeća. Svi prisutni su se suglasili da će otvoreno izraziti svoju odanost Učitelju istog časa kad budu čuli o njegovu uhićenju. I upravo su tako i učinili.

Seduceji, koji su u ovom razdoblju upravljali i dominirali Velikim vijećem, su se željeli riješiti Isusa iz više razloga:

1. They feared that the increased popular favor with which the multitude regarded him threatened to endanger the existence of the Jewish nation by possible involvement with the Roman authorities.

2. His zeal for temple reform struck directly at their revenues; the cleansing of the temple affected their pocketbooks.

3. They felt themselves responsible for the preservation of social order, and they feared the consequences of the further spread of Jesus' strange and new doctrine of the brotherhood of man.

The Pharisees had different motives for wanting to see Jesus put to death. They feared him because:

1. He was arrayed in telling opposition to their traditional hold upon the people. The Pharisees were ultraconservative, and they bitterly resented these supposedly radical attacks upon their vested prestige as religious teachers.

2. They held that Jesus was a lawbreaker; that he had shown utter disregard for the Sabbath and numerous other legal and ceremonial requirements.

3. They charged him with blasphemy because he alluded to God as his Father.

4. And now were they thoroughly angry with him because of his last discourse of bitter denunciation which he had this day delivered in the temple as the concluding portion of his farewell address.

The Sanhedrin, having formally decreed the death of Jesus and having issued orders for his arrest, adjourned on this Tuesday near midnight, after appointing to meet at ten o'clock the next morning at the home of Caiaphas the high priest for the purpose of formulating the charges on which Jesus should be brought to trial.

A small group of the Sadducees had actually proposed to dispose of Jesus by assassination, but the Pharisees utterly refused to countenance such a procedure.

And this was the situation in Jerusalem and among men on this eventful day while a vast concourse of celestial beings hovered over this momentous scene on earth, anxious to do something to assist their beloved

1. Bojali su se da bi sve veća naklonost s kojom se javnost odnosila prema Isusu mogla ugroziti egzistenciju židovske nacije eventualnim uplitanjem rimskih vlasti.

2. Njegovo entuzijastično zalaganje za reformaciju hrama je uveliko umanjilo njihove prihode; čišćenje hrama je pogodilo njihova primanja.

3. Osjećali su se odgovornim za očuvanje društvenog ustrojstva, i bojali su se posljedica daljeg širenja Isusove nove i čudne doktrine o bratstvu ljudi.

Težeći Isusovoj smrti, farizeji su bili vođeni drukčijim motivima. Strahovali su od njega zbog toga što se:

1. Usprotivio kontroli pod kojom su držali narod uz pomoć tradicije. Farizeji su bili vrlo, vrlo konzervativni, oštro se suprotstavljajući ovim Isusovim tobože radikalnim napadima na zakonski prestiž koji su držali kao religiozni učitelji.

2. Smatrali su da je Isus bio kršitelj zakona; da je doslovce iskazivao nepoštovanje prema suboti kao i brojnim drugim zakonskim i ceremonijalnim zahtjevima.

3. Optuživali su ga za svetogrđe jer je aludirao na Boga kao svoga Oca.

4. I sad su bili stravično ljuti na njega zbog njegovih posljednjih riječi -- njegove oštre optužbe -- koju je izručio ovog dana u hramu kao zaključni dio svog pozdravnog obraćanja.

Nakon što su članovi Visokog vijeća formalno donijeli odluku o Isusovoj smrti i nakon što su izdali naredbu o njegovom uhićenju, rastali su ovog utorka oko ponoći odlučivši da se ponovo sastanu narednog dana u domu Kaife, visokog svećenika, kako bi sastavili optužbu pod kojom su namjeravali izvesti Isusa pred sud.

Manja grupa seducije ja predlagala da bi se mogli riješiti Isusa putem atentata, dok su farizeji doslovce odbacivali svaku ideju o ovom postupku.

I dok su u Jeruzalemu i među ljudima ovog znamenitog doba vladale upravo ovakve okolnosti, ogromno mnoštvo nebeskih bića je nadgledalo ovu veličanstvenu zemaljsku scenu, silno želeći zaštititi svog voljenog Suverenog

Sovereign but powerless to act because they were effectively restrained by their commanding superiors.

Vladara, ali po naredbi svojih stariješina bez mogućnosti djelovanja.