

After singing the Psalm at the conclusion of the Last Supper, the apostles thought that Jesus intended to return immediately to the camp, but he indicated that they should sit down. Said the Master:

"You well remember when I sent you forth without purse or wallet and even advised that you take with you no extra clothes. And you will all recall that you lacked nothing. But now have you come upon troublous times. No longer can you depend upon the good will of the multitudes. Henceforth, he who has a purse, let him take it with him. When you go out into the world to proclaim this gospel, make such provision for your support as seems best. I have come to bring peace, but it will not appear for a time.

"The time has now come for the Son of Man to be glorified, and the Father shall be glorified in me. My friends, I am to be with you only a little longer. Soon you will seek for me, but you will not find me, for I am going to a place to which you cannot, at this time, come. But when you have finished your work on earth as I have now finished mine, you shall then come to me even as I now prepare to go to my Father. In just a short time I am going to leave you, you will see me no more on earth, but you shall all see me in the age to come when you ascend to the kingdom which my Father has given to me."

1. THE NEW COMMANDMENT

After a few moments of informal conversation, Jesus stood up and said: "When I enacted for you a parable indicating how you should be willing to serve one another, I said that I desired to give you a new commandment; and I would do this now as I am about to leave you. You well know the commandment which directs that you love one another; that you love your neighbor even as yourself. But I am not wholly satisfied with even that sincere devotion on the part of my children. I would have you perform still greater acts of love in the kingdom of the believing brotherhood. And so I give you this new commandment: That you love one another even as I have loved you. And by this will all men know that you are my disciples if you thus love one another.

"When I give you this new commandment, I do not place any new burden upon your souls; rather do I bring you new joy and make it possible for you to experience new pleasure in knowing the delights of the bestowal of your heart's affection upon your fellow men. I am about to experience the supreme joy, even though enduring outward sorrow, in the bestowal of my affection upon you and your fellow mortals.

"When I invite you to love one another, even as I have loved you, I hold up before you the supreme measure of true affection, for greater love can no man

Po napjevu Psalma po svršetku Posljednje Večere, apostoli su vjerovali da se Isus namjeravao neposredno vratiti u tabor, ali on im dade znak da se sjednu. Učitelj je rekao:

"Sjećate se kad vas poslah bez kese i bez torbe i kad vam rekoh da ne nosite dodatne odjeće. I svi se sjećate da vam ništa nije nedostajalo. Ali sada nas čekaju mučna vremena. Više ne možemo računati na dobru volju naroda. Zatko vam velim da tko ima kesu, neka je uzme sa sobom. Kad odete u svijet kako bi promicali ovo evanđelje, obezbijedite si prikladne zalihe osnovnih namirnica. Ja sam došao kako bi imali mi, ali taj mir neće nastupiti još neko vrijeme.

"Došlo je vrijeme da se proslavi Sin Čovječji, i da se proslavi Otac u meni. Prijatelji, još sam malo s vama. Tražit ćete me, ali me nećete naći jer kako ja idem, u ovom času, vi ne možete doći. Ali nakon što završite s radom na zemlji kao što ja upravo završavam s mojim radom, doći ćete k meni kao što se ja sada spremam otići k mome Ocu. Ja ću vas uskoro napustiti, više me nećete vidjeti na zemlji, ali ćete me vidjeti u budućoj dobi nakon što uzadete u kraljevstvo koje mi je moj Otac dao."

1. NOVA ZAPOVIJED

Nakon nekoliko časova neslužbenog razgovora, Isus ustade i reče: "Kad vam govorih u slikama da trebate služiti jedni druge, rekoh da vam želim dati novu zapovijed; i tako sada činim dok vas se spremam napustiti. Vi dobro znate onu zapovijed koja nalaže da ljubite jedni druge; koja nalaže da ljubite svoje bližnje kao same samoga. Ali ja nisam u cjelosti zadovoljan ni s ovom iskrenom odanošću moje djece. Ja tražim da izvršite još veća djela ljubavi u kraljevstvu vjernika ovog bratstva. Stoga novu vam zapovijed dajem: Ljubite jedan drugoga kao što sam ja ljubio vas. Ako imadnete ljubavi jedni prema drugima, po tom će svi upoznati da ste moji učenici.

"Ovom prilikom, dajući vam ovu novu zapovijed, ne teretim vaše duše novim bremenom; prije vam donosim novi užitak i novo iskustvo mogućnosti radosnog podarenja ljubavi svoga srca svojim bližnjima. Ja se spremam doživjeti najveću radost, unatoč istovremenoj patnji najveće muke, pri podarenju svoje ljubavi vama i vašim bližnjim smrtnicima.

"Kad vas pozovem da ljubite jedan drugoga kao što sam ja ljubio vas, pokazujem vam na najveću mjeru istinske ljubavi, jer nitko nema veće ljubavi od

have than this: that he will lay down his life for his friends. And you are my friends; you will continue to be my friends if you are but willing to do what I have taught you. You have called me Master, but I do not call you servants. If you will only love one another as I am loving you, you shall be my friends, and I will ever speak to you of that which the Father reveals to me.

"You have not merely chosen me, but I have also chosen you, and I have ordained you to go forth into the world to yield the fruit of loving service to your fellows even as I have lived among you and revealed the Father to you. The Father and I will both work with you, and you shall experience the divine fullness of joy if you will only obey my command to love one another, even as I have loved you."

If you would share the Master's joy, you must share his love. And to share his love means that you have shared his service. Such an experience of love does not deliver you from the difficulties of this world; it does not create a new world, but it most certainly does make the old world new.

Keep in mind: It is loyalty, not sacrifice, that Jesus demands. The consciousness of sacrifice implies the absence of that wholehearted affection which would have made such a loving service a supreme joy. The idea of duty signifies that you are servant-minded and hence are missing the mighty thrill of doing your service as a friend and for a friend. The impulse of friendship transcends all convictions of duty, and the service of a friend for a friend can never be called a sacrifice. The Master has taught the apostles that they are the sons of God. He has called them brethren, and now, before he leaves, he calls them his friends.

2. THE VINE AND THE BRANCHES

Then Jesus stood up again and continued teaching his apostles: "I am the true vine, and my Father is the husbandman. I am the vine, and you are the branches. And the Father requires of me only that you shall bear much fruit. The vine is pruned only to increase the fruitfulness of its branches. Every branch coming out of me which bears no fruit, the Father will take away. Every branch which bears fruit, the Father will cleanse that it may bear more fruit. Already are you clean through the word I have spoken, but you must continue to be clean. You must abide in me, and I in you; the branch will die if it is separated from the vine. As the branch cannot bear fruit except it abides in the vine, so neither can you yield the fruits of loving service except you abide in me. Remember: I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my

ove: položiti vlastiti život za svoje prijatelje. Vi ste moji prijatelji; i nastavljate biti moji prijatelji ako budete voljni učiniti ono čemu sam vas učio. Vi me nazivate Gospodinom, ali ja vas ne zovem slugama. Ako budete voljeli jedan drugoga kao što ja volim vas, onda ćete biti moji prijatelji i ja ću vam uvijek kazati ono što mi Otac obznanjuje.

"Niste vi mene izabrali, nego sam ja vas izabrao i odredio vas da idete i rodite rod suosjećajne službe svojim bližnjima, upravo kao što sam ja živio među vama i kao što sam vam obznanio Oca. Otac i ja radimo s vama i vi ćete doživjeti božansku cjelovitost radosti ako budete slijedili moju zapovijed i ljubili jedan drugoga kao što sam ja ljubio vas."

Ako želite dijeliti Učiteljevu radost, morate dijeliti njegovu ljubav. Dijeliti njegovu ljubav znači dijeliti njegovu službu. Ovo iskustvo ljubavi ne izručuje čovjeka od nedaća zemaljskog života; ono ne stvara novi svijet, ali zasigurno čini stari svijet novim.

Ne zaboravite: Isus traži vašu odanost, a ne vašu žrtvu. Ako u sebi nosite svjesnost žrtvovanja, to znači da nemate te srdačne ljubavi koja preobražava ovu suosjećajnu službu u najveću radost. Ideja dužnosti označava da u sebi vidite slugu i da vam stoga nedostaje svemoćno uzbuđenje izvršenja svoje službe onako kako prijatelj služi prijatelja. Impuls prijateljstva nadilazi sva uvjerenja dužnosti i kad prijatelj služi prijatelja, ovo se nikad ne može nazvati žrtvovanjem. Učitelj je učio apostole da u sebi vide Božje sinove. On ih je već nazivao braćom i ovom ih je prilikom, nedugo prije svog odlaska, nazvao prijateljima.

1. TRS I MLADICE

Isus zatim ponovo ustade i počeo učiti svoje apostole: "Ja sam pravi trs, i moj je Otac vinogradar. Ja sam trs, vi ste mladice. I Otac jedino od mene traži da vi rodite plodom. Trs se podrezuje jedino da se poveća plodonosnost mladica. Otac siječe svaku mladicu na meni koja ne rađa roda. On pročišćava svaku koja rađa rod, da rodi više roda. Već ste pročišćeni zahvaljujući moji riječima, ali morate nastaviti biti pročišćeni. Ostanite u meni i ja ću ostati u vama; mladica imire ako se odvoji od trsa. Kao što mladica me može sama od sebe, ako ne oстане na trsu, roditi ploda, tako ni vi ne možete roditi plodovima suosjećajne službe, ako ne ostanete u meni. Ne zaboravite: Ja sam pravi trs, a vi ste žive mladice. Ako tko oстане u meni, a ja u njemu, rodi mnogo roda duha i iskustva najveće radosti rađanja duhovne žetve. Ako budete održavali ovu živu duhovnu vezu sa mnom, roditi ćete bogatim plodom. Ako ostanete u meni i ako moje riječi poživeu vama, slobodno možete stupiti u duhovnu zajednicu sa mnom, i moj će vas duh tako prožeti da možete zatražiti sve što moj duh želi i tako učiniti s uvjerenjem da ćete dobiti Očevo odobrenje. Ovako je Bog proslavljen: ako trs ima mnogo živih

spirit wills and do all this with the assurance that the Father will grant us our petition. Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit. And when the world sees these fruit-bearing branches -- my friends who love one another, even as I have loved them -- all men will know that you are truly my disciples.

"As the Father has loved me, so have I loved you. Live in my love even as I live in the Father's love. If you do as I have taught you, you shall abide in my love even as I have kept the Father's word and evermore abide in his love."

The Jews had long taught that the Messiah would be "a stem arising out of the vine" of David's ancestors, and in commemoration of this olden teaching a large emblem of the grape and its attached vine decorated the entrance to Herod's temple. The apostles all recalled these things while the Master talked to them this night in the upper chamber.

But great sorrow later attended the misinterpretation of the Master's inferences regarding prayer. There would have been little difficulty about these teachings if his exact words had been remembered and subsequently truthfully recorded. But as the record was made, believers eventually regarded prayer in Jesus' name as a sort of supreme magic, thinking that they would receive from the Father anything they asked for. For centuries honest souls have continued to wreck their faith against this stumbling block. How long will it take the world of believers to understand that prayer is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will? It is entirely true that, when your will has been truly aligned with his, you can ask anything conceived by that will-union, and it will be granted. And such a will-union is effected by and through Jesus even as the life of the vine flows into and through the living branches.

When there exists this living connection between divinity and humanity, if humanity should thoughtlessly and ignorantly pray for selfish ease and vainglorious accomplishments, there could be only one divine answer: more and increased bearing of the fruits of the spirit on the stems of the living branches. When the branch of the vine is alive, there can be only one answer to all its petitions: increased grape bearing. In fact, the branch exists only for, and can do nothing except, fruit bearing, yielding grapes. So does the true believer exist only for the purpose of bearing the fruits of the spirit: to love man as he himself has been loved by God -- that we should love one another, even as Jesus has loved us.

And when the Father's hand of discipline is laid upon the vine, it is done in love, in order that the branches may bear much fruit. And a wise husbandman cuts away only the dead and fruitless branches.

mladica, i ako svaka mladica rađa bogatim plodovima. I kada svijet ugleda ove plodonosne grane – moje prijatelje koji ljube jedan drugoga kao što sam ja ljubio vas – po tom će svi poznati da ste moji učenici.

"Kao što je Otac mene ljubio, tako sam i ja vas ljubio. Ostanite u mojoj ljubavi kao što ja ostajem u Očevoj ljubavi. Ostat ćete u mojoj ljubavi ako budete vršili moje zapovijedi, kao što sam i ja vršio zapovijedi Očeve riječi i zauvijek ostajem u njegovoj ljubavi."

Židovi su dugo poučavali da Mesija treba biti "izdanak iz trsa" Davidovih predaka, i u znak sjećanja na ovo staro učenje mogao se vidjeti veliki emblem plodova grožđa i trsa na ulazu u Herodov hram. Apostoli su se lako mogli sjetiti ovih učenja dok im je Učitelj govorio dugo u noć u gornjim odajama.

Ali velika je patnja uslijedila iz pogrešnog tumačenja Učiteljevih zaključaka vezanih uz pitanja molitve. Ova učenja ne bi bila praćena poteškoćama da su doslovce zapamćena te zatim vjerno zabilježena. Ali kako se može vidjeti iz zapisa, vjernici su smatrali molitvu u Isusovo ime nekim višim oblikom magije, vjerujući da će im Otac dati sve što zatraže. Vjerne duše su stoljećima razbijale svoju vjeru na ovom spoticajnom kamenu. Koliko će vremena proći dok svjetski vjernici ne shvate da molitva ne predstavlja proces sprovedbe čovjekovog puta, već prije program čovjekovog prihvatanja Božjeg puta, doživljaj učenja kako prepoznati i izvršiti Očevu volju? Doslovce je istina da po usklađenju vaše volje s Očevom voljom, možete zatražiti sve što proizlazi iz ove sjedinjene volje, i to će vam se dati. I ovo se jedinstvo volje sprovodi putem Isusa i zahvaljujući Isusu, upravo kao što život trsa plovi kroz žive mladice i zahvaljujući ovim mladicama.

Pri svakoj uspostavi ove žive spona između božanstvenosti i čovječanstva, ako ljudi nepromišljeno i neuko odluče moliti za sebičnu dokolicu i tašta dostignuća, čovjek može primiti samo jedan božanski odgovor: bolje i bogatije rađanje plodova duha na mladicama živog trsa. Ako je mladica trsa živa, ona može primiti samo jedan mogući odgovor na sve svoje molitve: ona mora nositi bogatije plodove. Ustvari, mladica jedino postoji i ne može učiniti ništa drugo nego roditi plodove, roditi grožđe. Istinski vjernik tako postoji jedino kako bi rodio plodivima duha: kako bi volio druge ljude onako kako je njega volio Bog – mi stoga trebamo ljuditi jedni druge onako kako je Isus ljubio nas.

I kad Otac u cilju discipline položi svoju ruku na mladice, on tako čini s ljubavlju, kako bi mladice mogle roditi bogatijim plodovima. Mudar vinogradar jedino siječe mrtve i neplodne mladice.

Jesus had great difficulty in leading even his apostles to recognize that prayer is a function of spirit-born believers in the spirit-dominated kingdom.

3. ENMITY OF THE WORLD

The eleven had scarcely ceased their discussions of the discourse on the vine and the branches when the Master, indicating that he was desirous of speaking to them further and knowing that his time was short, said: "When I have left you, be not discouraged by the enmity of the world. Be not downcast even when faint-hearted believers turn against you and join hands with the enemies of the kingdom. If the world shall hate you, you should recall that it hated me even before it hated you. If you were of this world, then would the world love its own, but because you are not, the world refuses to love you. You are in this world, but your lives are not to be worldlike. I have chosen you out of the world to represent the spirit of another world even to this world from which you have been chosen. But always remember the words I have spoken to you: The servant is not greater than his master. If they dare to persecute me, they will also persecute you. If my words offend the unbelievers, so also will your words offend the ungodly. And all of this will they do to you because they believe not in me nor in Him who sent me; so will you suffer many things for the sake of my gospel. But when you endure these tribulations, you should recall that I also suffered before you for the sake of this gospel of the heavenly kingdom.

"Many of those who will assail you are ignorant of the light of heaven, but this is not true of some who now persecute us. If we had not taught them the truth, they might do many strange things without falling under condemnation, but now, since they have known the light and presumed to reject it, they have no excuse for their attitude. He who hates me hates my Father. It cannot be otherwise; the light which would save you if accepted can only condemn you if it is knowingly rejected. And what have I done to these men that they should hate me with such a terrible hatred? Nothing, save to offer them fellowship on earth and salvation in heaven. But have you not read in the Scripture the saying: 'And they hated me without a cause'?"

"But I will not leave you alone in the world. Very soon, after I have gone, I will send you a spirit helper. You shall have with you one who will take my place among you, one who will continue to teach you the way of truth, who will even comfort you.

"Let not your hearts be troubled. You believe in God; continue to believe also in me. Even though I must leave you, I will not be far from you. I have already told you that in my Father's universe there are many tarrying-places. If this were not true, I would not have repeatedly told you about them. I am going to return to these worlds of light, stations in the Father's

Isus je naišao na veliku teškoću pri nastojanju da uvjeri čak i svoje apostole da molitva predstavlja funkciju vjernika rođenih od duha u kraljevstvu koje počiva pod dominacijom duha.

3. MRŽNJA SVIJETA

Jedanaestorica su teško imali prilike okončati svoje rasprave o trsu i mladima kad je Učitelj, dajući im znaka da je želio nastaviti s poučavanjem i znajući da nije imao puno vremena, reče: "Nakon što vas budem napustio, neka vas ne obeshrabri mržnja svijeta. Neka vas ne potišti čak ni kad vidite kako se malodušni vjernici okreću protiv vas i kako surađuju s neprijateljima kraljevstva. Ako vas svijet mrzi, znajte da je mene mrzio prije vas. Kad biste pripadali svijetu, svijet bi ljubio svoje, ali budući da ne pripadate svijetu, zato vas svijet mrzi. Vi ste u ovom svijetu, ali vaši životi ne trebaju biti ovozemaljski. Ja vas izabrah od svijeta kao predstavnike duha drugog svijeta ovom svijetu od kojeg vas izabra. Sjetite se riječi koju vam rekoh: Nije sluga veći od svoga gospodara. Ako su se usudili mene progoniti, i vas će progoniti. Ako moje riječi vrijeđaju nevjernike, tako će i vaše riječi pogoditi bezbožne. A ovo će sve protiv vas činiti jer ne vjeruju u mene ili u onoga koji me poslao; i vi ćete tako trpjeti mnogo toga zbog mog evanđelja. Ali nakon što budete prošli kroz ove nedaće, možete se sjetiti da sam i ja patio pred vama zbog ovog evanđelja nebeskog kraljevstva.

"Mnogi od onih koji vas budu napali ne poznaju nebesko svjetlo, ali to nije slučaj s određenim osobama koje nas trenutno progone. Da im nismo govorili istinu, mogli bi učiniti mnoge čudne stvari bez osude, ako kako su sad spoznali i odbacili svjetlo, nemaju isprike za stav svoj. Tko mene mrzi, i mog Oca mrzi. Ne može biti nikako drugačije; svjetlo koje vas je moglo spasti da ste ga prihvatili, vas jedino može osuditi ako ga svjesno odbacite. A što sam ja učinio ovim ljudima da bi me tako strašno mrzili? Ništa, osim što sam im ponudio bratstvo na zemlji i spasenje na nebu. Ali zar niste pročitali riječ napisanu u Zakonu: 'Mrzili su me bez razloga?'

"Ali ja vas neću ostaviti same na svijetu. Neće dugo proći nakon što ja budem otišao, kad dođe poslušni duh kojega ću ja poslati. Imat ćete među sobom onoga koji će uzeti moje mjesto, koji će vas nastaviti poučavati putu istine, koji će vas tješiti.

"Neka se ne uznemiruje vaše srce! Vjerujte u Boga i u mene vjerujte. Premda vas moram ostaviti, ne idem daleko. Već sam vam rekao da u svemiru Oca moga ima mnogo stanova. Kad ne bi bilo tako, zar bih vam toliko puta rekao o njima. Ja se idem vratiti u ove svjetove svjetla, Očevog neba u koje i vi trebate uzići. S ovih sam mjesta došao na ovaj svijet, i bliži se čas

heaven to which you shall some time ascend. From these places I came into this world, and the hour is now at hand when I must return to my Father's work in the spheres on high.

"If I thus go before you into the Father's heavenly kingdom, so will I surely send for you that you may be with me in the places that were prepared for the mortal sons of God before this world was. Even though I must leave you, I will be present with you in spirit, and eventually you shall be with me in person when you have ascended to me in my universe even as I am about to ascend to my Father in his greater universe. And what I have told you is true and everlasting, even though you may not fully comprehend it. I go to the Father, and though you cannot now follow me, you shall certainly follow me in the ages to come."

When Jesus sat down, Thomas arose and said: "Master, we do not know where you are going; so of course we do not know the way. But we will follow you this very night if you will show us the way."

When Jesus heard Thomas, he answered: "Thomas, I am the way, the truth, and the life. No man goes to the Father except through me. All who find the Father, first find me. If you know me, you know the way to the Father. And you do know me, for you have lived with me and you now see me."

But this teaching was too deep for many of the apostles, especially for Philip, who, after speaking a few words with Nathaniel, arose and said: "Master, show us the Father, and everything you have said will be made plain."

And when Philip had spoken, Jesus said: "Philip, have I been so long with you and yet you do not even now know me? Again do I declare: He who has seen me has seen the Father. How can you then say, Show us the Father? Do you not believe that I am in the Father and the Father in me? Have I not taught you that the words which I speak are not my words but the words of the Father? I speak for the Father and not of myself. I am in this world to do the Father's will, and that I have done. My Father abides in me and works through me. Believe me when I say that the Father is in me, and that I am in the Father, or else believe me for the sake of the very life I have lived -- for the work's sake."

As the Master went aside to refresh himself with water, the eleven engaged in a spirited discussion of these teachings, and Peter was beginning to deliver himself of an extended speech when Jesus returned and beckoned them to be seated.

4. THE PROMISED HELPER

Jesus continued to teach, saying: "When I have gone to the Father, and after he has fully accepted the work I have done for you on earth, and after I have

kad se moram vratiti k radu moga Oca u domenama svjetla.

"Ako ja stoga odem prije vas u Očevo nebesko kraljevstvo, tako ću i ja poslati po vas da i vi budete samnom na mjestima koja su pripravljena smrtnim sinovima Boga prije postanka ovog svijeta. Premda vas moram ostaviti, bit ću s vama u duhu i s vremenom ćete osobno doći k meni nakon što mi uzidete u mom svemiru kao što se ja spremam uzići k mome Ocu u njegovom velikom svemiru. I ovo što sam vam rekao vječna je istina, unatoč tome što je ne morate biti u stanju potpuno shvatiti. Ja idem k Ocu i premda me vi sada ne možete slijediti, zasigurno ćete me slijediti u budućim stoljećima."

Kad Isus sjede, Tomo ustade i reče: "Učitelju, ne znamo kamo ideš; stoga je normalno da ne poznajemo puta. Ali mi smo spremni poći za tobom same ove noći ako nam pokažeš put."

Kad je Isus čuo Tomino pitanje, odgovori: "Tomo, ja sam put, istina i život. Nitko ne dolazi k Ocu osim po meni. Oni koji nađu Oca, prvo nađu mene. Kad bi ste mene poznavali, poznavali bi ste i Oca mog. Vi ga već sada poznajete, jer ste živjeli samnom i jer ste vidjeli mene."

Ali ovo je učenje bilo suviše duboko mnogim njegovim apostolima, a naročito Filipu koji, nakon što progovori par riječi s Natanijem, ustade i reče: "Učitelju, pokaži nam Oca, kako bi se razjasnilo sve što si nam već rekao."

I kad Filip tako reče, Isus odgovori: "Filipe, zar ja nisam već toliko dugo s vama kako bi me mogli poznati? Ponavljam: Tko je vidio mene, vidio je i Oca. Pa kako veliš, Pokaži nam Oca? Zar ne vjeruješ da sam ja u Ocu i da je Otac u meni? Zar vam ne reko da riječi koje govorim ne govorim sam od sebe, već od Oca? Ja govorim od Oca, a ne od sebe. Ja sam došao u ovaj svijet kako bih sproveo Očevu volju, što sam i učinio. Moj Otac boravi u meni i čini svoja djela kroz mene. Vjerujte mi kad vam kažem da je Otac u meni i da sam ja u Ocu, a ako ne inače, vjerujte mi zbog samog života koji sam živio -- zbog samih djela."

Dok se Učitelj udalji da se osvježi vodom, jedanaestorica se upustiše u žustru raspravu ovih učenja i Petar je upravo počinjao izručivati dulji govor kad se Isus vrati i zamoli ih da se sjednu.

4. OBEĆANI POMOĆNIK

Isus nastavi poučavati, govoreći: "Kad ja odem k Ocu i kad on u cjelosti prihvati moja zemaljska djela, i nakon što primim punu vlast nad svojom

received the final sovereignty of my own domain, I shall say to my Father: Having left my children alone on earth, it is in accordance with my promise to send them another teacher. And when the Father shall approve, I will pour out the Spirit of Truth upon all flesh. Already is my Father's spirit in your hearts, and when this day shall come, you will also have me with you even as you now have the Father. This new gift is the spirit of living truth. The unbelievers will not at first listen to the teachings of this spirit, but the sons of light will all receive him gladly and with a whole heart. And you shall know this spirit when he comes even as you have known me, and you will receive this gift in your hearts, and he will abide with you. You thus perceive that I am not going to leave you without help and guidance. I will not leave you desolate. Today I can be with you only in person. In the times to come I will be with you and all other men who desire my presence, wherever you may be, and with each of you at the same time. Do you not discern that it is better for me to go away; that I leave you in the flesh so that I may the better and the more fully be with you in the spirit?

"In just a few hours the world will see me no more; but you will continue to know me in your hearts even until I send you this new teacher, the Spirit of Truth. As I have lived with you in person, then shall I live in you; I shall be one with your personal experience in the spirit kingdom. And when this has come to pass, you shall surely know that I am in the Father, and that, while your life is hid with the Father in me, I am also in you. I have loved the Father and have kept his word; you have loved me, and you will keep my word. As my Father has given me of his spirit, so will I give you of my spirit. And this Spirit of Truth which I will bestow upon you shall guide and comfort you and shall eventually lead you into all truth.

"I am telling you these things while I am still with you that you may be the better prepared to endure those trials which are even now right upon us. And when this new day comes, you will be indwelt by the Son as well as by the Father. And these gifts of heaven will ever work the one with the other even as the Father and I have wrought on earth and before your very eyes as one person, the Son of Man. And this spirit friend will bring to your remembrance everything I have taught you."

As the Master paused for a moment, Judas Alpheus made bold to ask one of the few questions which either he or his brother ever addressed to Jesus in public. Said Judas: "Master, you have always lived among us as a friend; how shall we know you when you no longer manifest yourself to us save by this spirit? If the world sees you not, how shall we be certain about you? How will you show yourself to us?"

Jesus looked down upon them all, smiled, and said: "My little children, I am going away, going back to my Father. In a little while you will not see me as you do here, as flesh and blood. In a very short time I

domenom, reći ću mome Ocu: Nakon što sa ostavio svoju djecu samu na zemlji, želim održati obećanje koje sam im dao i poslati drugog učitelja. I kad Otac odobri ovu namjeru, izlit ću Duha Istine svim ljudima. I vašim srcima već živi Očev duh i nakon ovo časa, imat ćete i mene jednako kao što imate Oca. Ovaj novi dar je živi duh istine. Nevjernici isprva neće slušati učenja ovog duha, ali ga sinovi svjetla trebaju radosno primiti cijelim svojim srcem. I poznaćete ovaj duh kad vam dođe jednako kao što ste mene poznali i primit ćete ovaj dar u svoja srca i on će živjeti s vama. Vi stoga razumijete da vas ja ne namjeravam ostaviti bez pomagača i vodiča. Neću vas ostaviti same. Danas mogu biti s vama jedino osobno. U budućnosti ću biti s vama kao i sa svim drugim ljudima koji traže moju prisutnost, gdje god se nalazili, i sa svakim od vas ponaosob. Zar ne vidite da je bolje da ja odem; da vas napuštam u tijelu kako bih bolje i punije mogao biti s vama u duhu?

"Još malo, i svijet me više neće vidjeti; ali vi ćete me i dalje poznavati u svojim srcima i nakon što vam budem poslao ovog novog učitelja, Duha Istine. Kao što sam do sada živio osobno, tako ću tada živjeti u vama; sjediniću se s vašim osobnim iskustvom u kraljevstvu duha. A kad ovo prođe, spoznat ćete da sam ja u Ocu i dok se vaš život krije s Ocem u meni, da sam ja isto tako u vama. Ja sam volio Oca i čuvao njegovu riječ; vi ste voljeli mene i vi ćete čuvati moju riječ. Kao što mi je moj Otac dao od njegovog duha, ja ću tako vama dati od svog duha. I ovaj će vas Duh Istine kojeg namjeravam izliti na sve ljude voditi i tješiti i uvesti u svu istinu.

"Ovo vam govorim dok sam još s vama, kako bih vas bolje pripremio za nedaće koje vas uskoro trebaju snaći. I po dolasku ovog novog dana, u vama će živjeti Sin kao što u vama živi Otac. I ovi će nebeski darovi uvijek ići jedan uz drugi upravo kao što smo Otac i ja zajednički radili pred samim vašim očima kao jedna osoba, Sin Čovječji. I ovaj će vas duh i prijatelj sjetiti svega što vam rekoh."

Kad je Isus zastao na trenutak, Juda Alfejev je prikupio hrabrosti da postavi jedno od rijetkih pitanja koja su bilo on ili njegov brat javno postavili Isusu. Juda reče: "Učitelju, ti si uvijek živio među nama kao prijatelj; kako ćemo te poznati kad se više ne budeš ispoljavao među nama ovim duhom? Ako te svijet ne može vidjeti, kako ćemo mi biti uvjereni u tvoje postojanje? Kako ćeš nam se ukazati?"

Isus preleti pogledom preko svih svojih apostola, nasmija se, te reče: "Moja dječice, ja idem od vas, k svome Ocu. Uskoro me više nećete vidjeti kako me sada vidite, u tijelu. Neće dugo proći prije nego što

am going to send you my spirit, just like me except for this material body. This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will all the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you."

Judas Alpheus did not fully understand what the Master said, but he grasped the promise of the new teacher, and from the expression on Andrew's face, he perceived that his question had been satisfactorily answered.

5. THE SPIRIT OF TRUTH

The new helper which Jesus promised to send into the hearts of believers, to pour out upon all flesh, is the Spirit of Truth. This divine endowment is not the letter or law of truth, neither is it to function as the form or expression of truth. The new teacher is the conviction of truth, the consciousness and assurance of true meanings on real spirit levels. And this new teacher is the spirit of living and growing truth, expanding, unfolding, and adaptative truth.

Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies. The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind.

Intelligence grows out of a material existence which is illuminated by the presence of the cosmic mind. Wisdom comprises the consciousness of knowledge elevated to new levels of meaning and activated by the presence of the universe endowment of the adjutant of wisdom. Truth is a spiritual reality value experienced only by spirit-endowed beings who function upon supermaterial levels of universe consciousness, and who, after the realization of truth, permit its spirit of activation to live and reign within their souls.

The true child of universe insight looks for the living Spirit of Truth in every wise saying. The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment; the

vam pošaljem svoj duh koji mi po svemu naliči, izuzev tjelesnog obličja. Ovaj je novi učitelj Duh Istine koji se dolazi nastaniti u umu svakog čovjeka, u vašim srcima, kako bi se sjedinila sva djeca svjetla i kako bi svi bili ponukani jedni prema drugima. I na ovaj ćemo način Otac i ja biti u stanju živjeti u duši svakog čovjeka kao i u srcima svih koji nas vole, te učiniti ovu ljubav stvarnom u njihovim životima njihovom ljubavlju prema drugim ljudima, upravo kao što ja vas ljubim."

Juda Alfejev nije u cjelosti shvatio Učiteljeve riječi, ali je razumio obećanje novog učitelja, dok je prema izrazu Andrijinog lica shvatio da je njegovo pitanje rezultiralo adekvatnim odgovorom.

5. DUH ISTINE

Novi duh koji je Isus obećao poslati u srca svojih vjernika, koji je obećao izliti nad svim ljudima, je Duh Istine. Ovo božansko obdarenje nije slovo učenja ili zakon istine, niti treba djelovati kao oblik ili ispoljenje istine. Ovaj nivi učitelj je uvjerenje u istinu, svjesnost i uvjerenje u istinita značenja pravih razina duha. I ovaj novi učitelj je duh živuće i rastuće istine, istine koja se širi, razvija i adaptira.

Božanska istina predstavlja stvarnost koja prepoznaje duh i živuću stvarnost. Istina postoji jedino na visokim duhovnim razinama ostvarenja božanstvenosti i svjesnosti čovjekove duhovne povezanosti s Bogom. Čovjek može znati stinu i može živjeti istinu; on može doživjeti rast istine u svojoj duši i uživati u slobodi njezine prosvjetljenosti u umu, ali on ne može kontrolirati istinu okovima formula, pravila, vjerovnja ili intelektualnim uzorcima ljudskog ponašanja. Kad čovjek pokuša formulirati božansku istinu, istina smjesta počne umirati. Poslije-smrtno spasenje utamničene istine, u najboljem slučaju, može rezultirati određenim oblikom intelektualizirane uzvišene mudrosti. Statička istina nije ništa drugo nego mrtva istina, a jedino mrtva istina može postati stvar teorije. Živuća istina je dinamična i može uživati jedino iskustveno postojanje u ljudskom umu.

Inteligencija izrasta iz materijalne egzistencije prosvjetljene prisutnošću kozmičkog uma. Mudrost obuhvaća svjesnost znanja uzvišenu na nove razine značenja i aktiviranu prisutnošću univerzalnog kozmičkog obdarenja, pomoćnika mudrosti. Istina je duhovna stvarnost vrijednosti koju mogu doživjeti jedino bića obdarena duhom koja žive na nad-materijalnim razinama kozmičke svjesnosti i koja, nakon što čovjek spozna istinu, dopušta svoh duhu aktivacije da živi i vlada čovjekovom dušom.

Istinsko dijete kozmičkog uvida traga za živućim Duhom Istine u svakoj mudroj poslovi. Osoba koja poznaje Boga neprestano uzvisuje mudrost razina živuće istine božanskog postignuća; duhovno

spiritually unprogressive soul is all the while dragging the living truth down to the dead levels of wisdom and to the domain of mere exalted knowledge.

The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom you might reason that, since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow.

Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship as an emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others look upon it as being the positive injunction of a great moral teacher who embodied in this statement the highest concept of moral obligation as regards all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration. The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.

This same philosophy of the living flexibility and cosmic adaptability of divine truth to the individual requirements and capacity of every son of God, must be perceived before you can hope adequately to understand the Master's teaching and practice of

neprogresivna duša u isto vrijeme pokušava uniziti istinu, spustiti istinu do mrtvih razina mudrosti i do domena posve intelektualnog znanja.

Zlatno pravilo, ako nije povezano s nadljudskim uvidom Duha Istine, nije ništa više nego pravilo naprednog etičkog ponašanja. Doslovce protumačeno, zlatno pravilo može postati povodom čovjekove osvete njegovim bližnjima. Bez duhovnog tumačenja zlatnog pravila mudrosti čovjek može zaključiti da, kako želi da svi ljudi njemu kažu jedino čistu i potpunu istinu, i on stoga treba reći punu istinu svojim bližnjima. Ovakvo neduhovno tumačenje zlatnog pravila može rezultirati neizrecivom nesrećom i beskrajnom patnjom.

Neki ljudi shvaćaju i tumače zlatno pravilo kao intelektualnu potvrdu bratstva među ljudima. Drugi doživljavaju ovaj oblik ljuskog odnosa kao emocionalno zadovoljenje nježnih osjećaja ljudske ličnosti. Drugi tumače isto ovo zlatno pravilo kao mjerilo svih društvenih odnosa, standard cjelokupnog ljudskog ponašanja. Postoje i drugi prema kojima ove riječi predstavljaju pozitivni poziv veličanstvenog moralnog učitelja koji u ovim riječima utjelovljuje najviši oblik smrtničke obveze u pogledu svih bratskih odnosa. U životima takvih ljudskih bića zlatno pravilo postaje mudri centar i obujam svoje cjelokupne životne filozofije.

U kraljevstvu bratstva vjernika koji poznaju Boga i koji vole istinu, zlatno pravilo preuzima živuće osobine duhovnog ostvarenja na ovim višim razinama tumačenja koji navode ove smrtničke sinove Boga da se tako postave prema svojim bližnjima kako bi ovi izvukli najveću moguću količinu dobra kao rezultat vjernikovog kontakta s njima. U ovome je bit istinske religije: voli svog bližnjeg kao samoga sebe.

Ali najveća realizacija i najistinitije tumačenje zlatnog pravila počivaju u duhu istine koji je svjestan trajne i živuće stvarnosti ovog božanskog poziva. Istinsko kozmičko značenje ovog pravila univerzalnog kozmičkog odnosa jedino može biti obznanjeno duhovnim samoostvarenjem, tumačenjem zakona ljudskog ophođenja duhom Sina prema duhu Oca koji živi u duši smrtnog čovjeka. I kada ovakvi smrtnici koji se povode prema duhu upoznaju stvarno značenje ovog zlatnog pravila, oni se nađu preplavljeni osjećajem pripadnosti u domenama prijateljskog svemira, dok se njihovi ideali stvarnosti duha jedino mogu zadovoljiti ispoljenjem ljubavi prema svojim bližnjima, ljubavi koju je Isus ispoljio prema svima nama, a to je stvarnost ostvarenja Božje ljubavi.

Ista filozofija živuće fleksibilnosti i kozmičke prilagodljivosti božanske istine prema individualnim zahtjevima i kapacitetu svakog Božjeg sina, mora postati dijelom vaše spoznaje prije nego što možete prihvatljivo spoznati Učiteljevo učenje i povodjenje

nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. The spirit of the Master's injunction consists in the nonresistance of all selfish reaction to the universe, coupled with the aggressive and progressive attainment of righteous levels of true spirit values: divine beauty, infinite goodness, and eternal truth -- to know God and to become increasingly like him.

Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

And so must we clearly recognize that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts. They can only be comprehended by living them, by realizing their meanings in the living interpretation of the Spirit of Truth, who directs the loving contact of one human being with another.

And all this clearly indicates the difference between the old religion and the new. The old religion taught self-sacrifice; the new religion teaches only self-forgetfulness, enhanced self-realization in conjoined social service and universe comprehension. The old religion was motivated by fear-consciousness; the new gospel of the kingdom is dominated by truth-conviction, the spirit of eternal and universal truth. And no amount of piety or creedal loyalty can compensate for the absence in the life experience of kingdom believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God. Neither tradition nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows.

6. THE NECESSITY FOR LEAVING

After Peter, James, John, and Matthew had asked the Master numerous questions, he continued his farewell discourse by saying: "And I am telling you about all this before I leave you in order that you may be so prepared for what is coming upon you that you will not stumble into serious error. The authorities will not be content with merely putting you out of the synagogues; I warn you the hour draws near when they who kill you will think they are doing a service to God. And all of these things they will do to you and to those whom you lead into the kingdom of heaven because

prema ideji neopiranja. Ove Učiteljeve riječi zapravo predstavljaju duhovni proglas. I materijalne posljedice njegove filozofije štoviše ne mogu biti pravilno protumačene bez razmatranja njihovih duhovnih korelacija. Duh ove Učiteljeve opomene počiva u ideji ne opiranja svim sebičnim reakcijama prema svemiru koje je jedino djelotvorno u pratnji agresivnog i progresivnog postignuća ispravnih razina istinskih vrijednosti duha: božanske ljepote, beskonačne dobrote i vječne istine – činjenice da čovjek upoznaje Boga i da mu na taj način počinje sve više nalikovati.

Ljubav – nesebičnost -- mora prolaziti procesom neprestanog i živućeg readaptivnog tumačenja odnosa u skladu s vodstvom Duha Istine. Ljubav na ovaj način mora spoznati osobine neprestane promjene i ekspanzije ideja onoga što predstavlja najviše kozmičko dobro osobe prema kojoj čovjek voli. A ljubav zatim zauzima isti ovaj stav prema svim drugim osobama na koje može ispoljiti utisak rastućim i živućim odnosom jednog smrtnika koji se povodi prema duhu prema drugim kozmičkim državljanima. I cijelo ovo prilagođenje ljubavi mora istvoremeno biti sprovedeno u svjetlu okruženja sadašnjeg zla kao i u svjetlu vječnog cilja savršenstva božanske sudbine.

I mi stoga moramo jasno spoznati da ni zlatno pravilo niti učenje neopiranja ne mogu biti ispravno protumačeni kao dogme ili propisana pravila. Čovjek jedno može spoznati ove ideje tako što će prema njima živjeti, tako što će spoznati njihova značenja u živućem tumačenju Duha Istine koji navodi ljudske reakcije u smjeru uzajamne ljubavi.

I sve ovo jasno ukazuje na razliku između stare religije i nove religije. Stara religija govori o samožrtvovanju; nova religija govori o samozaboravu, povišenom obliku samoostvarenja koje izrasta iz spoja društvene službe i spoznaje svemira. Stara religija počiva na strahopoštovanju; novim evanđeljem kraljevstva dominira uvjerenje istine, duho vječne i univerzalne istine. Jasno je da površna pobožnost i odanost određenom učenju ne mogu nadomjestiti spoznaju iskustva kraljevstva, to spontano, darežljivo i iskreno prijateljstvo između sinove živućeg Boga koji su rođeni u duhu. Ni tradicija niti ceremonijalni sustavi formalnog ispoljenja obožavanja ne mogu nadomjestiti iskrenu samilost prema blišnjima.

6. NEOPHODNOST ISUSOVOG ODLASKA

Nakon što su Petar, Jakov, Ivan i Matija imali priliku postaviti brojna pitanja, Isus je nastavio sa svojim oproštajnim govorom slijedećim riječima: "I ovo vam rekoh prije nego što ću otići da se spremite za ono što vam predstoji da ne bi počinili ozbiljne greške. Vlasti se neće zadovoljiti time što će vas izopćavati iz sinagoga; kažem vam, doći će čas kad će svaki koji vas ubije misliti da Bogu služi. A to će učiniti prema vama i prema onima koje budete vodili u nebesko kraljevstvo jer nisu upoznali Oca. Oni

they do not know the Father. They have refused to know the Father by refusing to receive me; and they refuse to receive me when they reject you, provided you have kept my new commandment that you love one another even as I have loved you. I am telling you in advance about these things so that, when your hour comes, as mine now has, you may be strengthened in the knowledge that all was known to me, and that my spirit shall be with you in all your sufferings for my sake and the gospel's. It was for this purpose that I have been talking so plainly to you from the very beginning. I have even warned you that a man's foes may be those of his own household. Although this gospel of the kingdom never fails to bring great peace to the soul of the individual believer, it will not bring peace on earth until man is willing to believe my teaching wholeheartedly and to establish the practice of doing the Father's will as the chief purpose in living the mortal life.

"Now that I am leaving you, seeing that the hour has come when I am about to go to the Father, I am surprised that none of you have asked me, Why do you leave us? Nevertheless, I know that you ask such questions in your hearts. I will speak to you plainly, as one friend to another. It is really profitable for you that I go away. If I go not away, the new teacher cannot come into your hearts. I must be divested of this mortal body and be restored to my place on high before I can send this spirit teacher to live in your souls and lead your spirits into the truth. And when my spirit comes to indwell you, he will illuminate the difference between sin and righteousness and will enable you to judge wisely in your hearts concerning them.

"I have yet much to say to you, but you cannot stand any more just now. Albeit, when he, the Spirit of Truth, comes, he shall eventually guide you into all truth as you pass through the many abodes in my Father's universe.

"This spirit will not speak of himself, but he will declare to you that which the Father has revealed to the Son, and he will even show you things to come; he will glorify me even as I have glorified my Father. This spirit comes forth from me, and he will reveal my truth to you. Everything which the Father has in this domain is now mine; wherefore did I say that this new teacher would take of that which is mine and reveal it to you.

"In just a little while I will leave you for a short time. Afterward, when you again see me, I shall already be on my way to the Father so that even then you will not see me for long."

While he paused for a moment, the apostles began to talk with each other: "What is this that he tells us? 'In just a little while I will leave you,' and 'When you see me again it will not be for long, for I will be on my way to the Father.' What can he mean by this 'little while' and 'not for long'? We cannot understand what he is telling us."

nisu htjeli upoznati Oca tako što nisu htjeli primiti mene; a mene odbijaju primiti kad vas odluče odbaciti, pod uvjetom da budete sproveli moju zapovijed da ljubite jedan drugoga kao što sam ja ljubio vas. Ovo vam unaprijed govorim kako bi kada bude došao vaš čas, kao što je sada došao moj, bili osnaženi znanjem da mi je sve ovo bilo poznato i da će moj duh biti s vama kroz sve vaše patnje radi mene i radi ovog evanđelja. Iz ovog vam se razloga tako iskreno obraćam od samog početka. Već sam vas upozorio da vam najveći neprijatelji mogu doći iz same vaše obitelji. Premda ovo evanđelje kraljevstva uvijek donosi duboki mir duši individualnog vjernika, ono neće donijeti mir na zemlji sve dok čovjek ne bude voljan svesrdno vjerovati mojim učenjima i utemeljiti naviku izvršenja Očeve volje kao osnovnog cilja življenja smrtničkog života.

"Sad kad se spremam otići k svome Ocu, iznenađen sam što me nitko ne upita: 'Zašto ideš?' Ipak znam da se tako pitate u svojim srcima. Reći ću vam iskreno, kao što prijatelji govore među sobom. Vama je bolje da ja odem. Ako ja ne odem, novi učitelj ne može doći u vaša srca. Ja moram biti oslobođen od ovog materijalnog tijela i postavljen na svoje mjesto na nebu, kako bih mogao poslati ovog duha učitelja da živi u vašim dušama i da vodi vaše duhove u cijelu istinu. I kad moj duh dođe živjeti u vama, on će osnažiti vašu spoznaju razlike između dobra i zla, te će vam pomoći da mudro sudite između njih.

"Imao bih vam još mnogo reći, ali sada to ne možete nositi. Ali kada dođe on, Duh Istine, uvest će vas s vremenom u svu istinu dok budete putovali kroz mnogostanova u svemiru moga Oca.

"Ovaj duh neće govoriti sam od sebe, već će govoriti ono što je Otac objavio svome sinu, dok će vam štoviše pokazati ono što treba da dođe; on će proslaviti mene kao što sam ja proslavio moga Oca. Ovaj duh dolazi od mene i on će vam obznaniti moju istinu. Sve što Otac ima u svojoj vlasti pripada meni; zato vam rekoh da će ovaj novi učitelj uzeti ono što je moje kako bi ga obznanio vama.

"Uskoro ću vas privremeno napustiti.

And since Jesus knew they asked these questions, he said: "Do you inquire among yourselves about what I meant when I said that in a little while I would not be with you, and that, when you would see me again, I would be on my way to the Father? I have plainly told you that the Son of Man must die, but that he will rise again. Can you not then discern the meaning of my words? You will first be made sorrowful, but later on will you rejoice with many who will understand these things after they have come to pass. A woman is indeed sorrowful in the hour of her travail, but when she is once delivered of her child, she immediately forgets her anguish in the joy of the knowledge that a man has been born into the world. And so are you about to sorrow over my departure, but I will soon see you again, and then will your sorrow be turned into rejoicing, and there shall come to you a new revelation of the salvation of God which no man can ever take away from you. And all the worlds will be blessed in this same revelation of life in effecting the overthrow of death. Hitherto have you made all your requests in my Father's name. After you see me again, you may also ask in my name, and I will hear you.

"Down here I have taught you in proverbs and spoken to you in parables. I did so because you were only children in the spirit; but the time is coming when I will talk to you plainly concerning the Father and his kingdom. And I shall do this because the Father himself loves you and desires to be more fully revealed to you. Mortal man cannot see the spirit Father; therefore have I come into the world to show the Father to your creature eyes. But when you have become perfected in spirit growth, you shall then see the Father himself."

When the eleven had heard him speak, they said to each other: "Behold, he does speak plainly to us. Surely the Master did come forth from God. But why does he say he must return to the Father?" And Jesus saw that they did not even yet comprehend him. These eleven men could not get away from their long-nourished ideas of the Jewish concept of the Messiah. The more fully they believed in Jesus as the Messiah, the more troublesome became these deep-rooted notions regarding the glorious material triumph of the kingdom on earth.