

PAPER 193
FINAL APPEARANCES AND ASCENSION

The sixteenth morontia manifestation of Jesus occurred on Friday, May 5, in the courtyard of Nicodemus, about nine o'clock at night. On this evening the Jerusalem believers had made their first attempt to get together since the resurrection. Assembled here at this time were the eleven apostles, the women's corps and their associates, and about fifty other leading disciples of the Master, including a number of the Greeks. This company of believers had been visiting informally for more than half an hour when, suddenly, the morontia Master appeared in full view and immediately began to instruct them. Said Jesus:

"Peace be upon you. This is the most representative group of believers -- apostles and disciples, both men and women -- to which I have appeared since the time of my deliverance from the flesh. I now call you to witness that I told you beforehand that my sojourn among you must come to an end; I told you that presently I must return to the Father. And then I plainly told you how the chief priests and the rulers of the Jews would deliver me up to be put to death, and that I would rise from the grave. Why, then, did you allow yourselves to become so disconcerted by all this when it came to pass? and why were you so surprised when I rose from the tomb on the third day? You failed to believe me because you heard my words without comprehending the meaning thereof.

"And now you should give ear to my words lest you again make the mistake of hearing my teaching with the mind while in your hearts you fail to comprehend the meaning. From the beginning of my sojourn as one of you, I taught you that my one purpose was to reveal my Father in heaven to his children on earth. I have lived the God-revealing bestowal that you might experience the God-knowing career. I have revealed God as your Father in heaven; I have revealed you as the sons of God on earth. It is a fact that God loves you, his sons. By faith in my word this fact becomes an eternal and living truth in your hearts. When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise.

POGLAVLJE 193
POSLJEDNJA UKAZANJA I UZAŠAŠĆE

Isus se u svom morontija obličju ukazao po šesnaesti put oko devet sati navečer u petak 5. svibnja u Nikodemovom dvorištu. Te su se večeri jeruzalemski vjernici pokušali sastati po prvi put otkako je Isus uskrsnuo. Tako su se tada skupili jedanaestorica apostola, zbor vjernica i njihovih suradnika, i oko pedeset drugih vodećih Učiteljevih učenika, uključujući i nekoliko Grka. Ova je skupina vjernika neformalno razgovarala više od pola sata kada se iznenada pred njima pojavio morontija Učitelj i odmah ih počeo naučavati. Isus je rekao:

"Mir s vama. Ovo je najreprezentativnija skupina vjernika – apostola i učenika, i muškaraca i žena – kojoj sam se ukazao od trenutka mog oslobođenja od tijela. Sjetite se sada da sam vam već prije rekao da moj boravak s vama mora jednom završiti. Rekao sam vam da se uskoro moram vratiti Ocu. I otvoreno sam vam rekao da će me vrhovni svećenici i vladari Židova predati kako bi me se smaknulo, ali i da ću ja ustati od mrtvih. Zašto ste si onda dopustili da vas svi ti događaji, kad su se i ostvarili, tako smetu? I zašto vas je iznenadilo kad sam ustao iz groba trećega dana? Niste mi vjerovali jer ste čuli moje riječi, ali niste shvatili njihovo značenje.

"I sada biste trebali dobro poslušati moje riječi kako ne bi učinili istu pogrešku: čuli moje učenje svojim umom, ali ne shvatili njegovo značenje u svojem srcu. Od početka svojeg boravka kao jedan od vas učio sam vas da je moja jedina namjera objaviti mojeg nebeskog Oca njegovoj zemaljskoj djeci. Živio sam život otkrivenja Božjeg darivanja kako biste mogli iskusiti sve bolje poznavanje Boga u svom životu. Pokazao sam vam da je Bog vaš nebeski Otac; pokazao sam vam da ste sinovi Božji na zemlji. Činjenica je da vas, svoje sinove, Bog voli. Ako budete vjerovali mojoj riječi, ta će činjenica postati vječna i živuća istina u vašim srcima. Kada, kroz živuću vjeru, postanete božanski svjesni Boga, tada ste rođeni od duha kao djeca svjetla i života, i to vječnog života tijekom kojeg ćete se uspeti do svemira nad svemirima, te ćete iskusiti pronalazak Boga Oca u Raju.

"I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom -- the reality of the fatherhood of God and the truth of the sonship of man. Proclaim the whole truth of the good news, not just a part of the saving gospel. Your message is not changed by my resurrection experience. Sonship with God, by faith, is still the saving truth of the gospel of the kingdom. You are to go forth preaching the love of God and the service of man. That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. My bestowal should help all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth.

"Among yourselves, here, you share the knowledge that I have risen from the dead, but that is not strange. I have the power to lay down my life and to take it up again; the Father gives such power to his Paradise Sons. You should the rather be stirred in your hearts by the knowledge that the dead of an age entered upon the eternal ascent soon after I left Joseph's new tomb. I lived my life in the flesh to show how you can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of God. Therefore, go you now into all the world preaching this gospel of the kingdom of heaven to all men. Love all men as I have loved you; serve your fellow mortals as I have served you. Freely you have received, freely give. Only tarry here in Jerusalem while I go to the Father, and until I send you the Spirit of Truth. He shall lead you into the enlarged truth, and I will go with you into all the world. I am with you always, and my peace I leave with you."

When the Master had spoken to them, he vanished from their sight. It was near daybreak before these believers dispersed; all night they remained together, earnestly discussing the Master's admonitions and contemplating all that had befallen

"Upozoravam vas da uvijek trebate imati na umu da je vaša zadaća među ljudima navještavati evanđelje kraljevstva – stvarnost da je Bog otac i istinu da je čovjek njegov sin. Navješćujte cijelu istinu radosne vijesti, a ne samo dio spasonosnog evanđelja. Vaša poruka se nije promijenila zbog mog uskrsnuća. Još uvijek je spasonosna istina evanđelja kraljevstva da čovjek vjerom postaje Božji sin. Vaš je zadatak ići među ljude propovijedajući Božju ljubav i služenje ljudima. Ono što je svijetu najpotrebnije za znati je: Ljudi su Božja djeca, i kroz vjeru oni tu oplemenjujuću istinu mogu uistinu ostvariti i svaki dan iskusiti. Moje darivanje bi trebalo pomoći svim ljudima da spoznaju da su Božja djeca, ali to znanje neće biti dovoljno ako osobno vjerom ne shvate spasonosnu istinu da su oni živuća duhovna djeca vječnoga Oca. Bit evanđelja kraljevstva je ljubav Oca i služenje Njegovoj djeci na zemlji.

"Vi svi znate da sam ja ustao od mrtvih, no to nije čudno. Ja imam moć položiti svoj život i opet ga uzeti; Otac daje takvu moć svojim Rajskim Sinovima. Više bi vaša srca trebala uzbuditi spoznaja da su mrtvi iz jednoga doba krenuli na vječni uspon ubrzo nakon što sam napustio Josipov novi grob. Živio sam svoj život u tijelu kako bih vam pokazao kako, kroz služenje puno ljubavi, možete svojim bližnjima otkriti Boga, isto kao što sam i ja, voleći vas i služeći vas, otkrio Boga vama. Živio sam među vama kao Sin Čovječji kako bi vi, ali i svi drugi ljudi, mogli znati da ste svi vi uistinu Božji sinovi. Stoga idite sada po cijelom svijetu propovijedajući ovo evanđelje nebeskog kraljevstva svim ljudima. Ljubite sve ljude kao što sam i ja vas ljubio; služite svojim bližnjima kako sam i ja služio vas. Besplatno ste primili, besplatno i dajte. Zadržite se ovdje u Jeruzalemu samo dok ja ne odem Ocu i dok vam ne pošaljem Duha Istine. On će vas uvesti u uvećanu istinu, a ja ću ići s vama po cijelome svijetu. Ja sam uvijek s vama, i svoj vam mir ostavljam."

Kada je Učitelj završio svoj govor, iščeznuo je. Učenici se nisu razišli sve do zore. Cijelu su noć ostali zajedno, ozbiljno razgovarajući o Učiteljevima upozorenjima i razmišljajući o svemu što im se dogodilo. Jakov Zebedej i drugi apostoli su im

them. James Zebedee and others of the apostles also told them of their experiences with the morontia Master in Galilee and recited how he had three times appeared to them.

1. THE APPEARANCE AT SYCHAR

About four o'clock on Sabbath afternoon, May 13, the Master appeared to Nalda and about seventy-five Samaritan believers near Jacob's well, at Sychar. The believers were in the habit of meeting at this place, near where Jesus had spoken to Nalda concerning the water of life. On this day, just as they had finished their discussions of the reported resurrection, Jesus suddenly appeared before them, saying:

"Peace be upon you. You rejoice to know that I am the resurrection and the life, but this will avail you nothing unless you are first born of the eternal spirit, thereby coming to possess, by faith, the gift of eternal life. If you are the faith sons of my Father, you shall never die; you shall not perish. The gospel of the kingdom has taught you that all men are the sons of God. And this good news concerning the love of the heavenly Father for his children on earth must be carried to all the world. The time has come when you worship God neither on Gerizim nor at Jerusalem, but where you are, as you are, in spirit and in truth. It is your faith that saves your souls. Salvation is the gift of God to all who believe they are his sons. But be not deceived; while salvation is the free gift of God and is bestowed upon all who accept it by faith, there follows the experience of bearing the fruits of this spirit life as it is lived in the flesh. The acceptance of the doctrine of the fatherhood of God implies that you also freely accept the associated truth of the brotherhood of man. And if man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. Your brother, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brother because you, being my brethren, have been thus loved and served by me. Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always."

These Samaritans were greatly astonished at this appearance of the Master, and they hastened off to the near-by towns and villages, where they

rekli i o svojim iskustvima s morontija Učiteljem u Galileji, te su im ispričali kako im se Isus ukazao tri puta.

1. UKAZANJE U SYKARU

Oko četiri sata popodne u subotu 13. svibnja, Učitelj se ukazao Naldi i sedamdesetpetorici samaritanskih vjernika kraj Jakovljevog zdenca u Sykaru. Vjernici su se običavali susretati na ovome mjestu gdje je Isus govorio Naldi o vodi života. Ovoga dana, baš kad su završili s razgovorima o navodnom uskrsnuću, Isus se iznenada pojavio pred njima govoreći:

"Mir s vama. Radujete se znajući da sam ja uskrsnuće i život, ali ovo vam nimalo neće biti od pomoći ukoliko se prvo ne rodite od vječnoga duha po kojem ćete vjerom dobiti dar vječnoga života. Ako ste po vjeri sinovi moga Oca, onda nećete nikad umrijeti; nećete nestati. Evandjelje kraljevstva vas uči da su svi ljudi djeca Boža. I ova radosna vijest o ljubavi nebeskoga Oca prema njegovoj zemaljskoj djeci mora se pronijeti po cijelome svijetu. Došlo je vrijeme kad nećete obožavati Boga ni na Gerizimu ni u Jeruzalemu, već tamo gdje jeste, onakvi kakvi jeste, u duhu i istini. Vaša vjera je ona koja spašava vaše duše. Spasenje je dar Božji svima koji vjeruju da su njegovi sinovi. Ali neka vas ovo ne zavarava; jer iako je spasenje besplatan dar Boga i daruje se svakome koji ga prihvate vjerom, nakon njega slijedi iskustvo donošenja plodova tog duhovnog života dok ga se živi u tijelu. Prihvatite li doktrinu da je Bog vaš otac, onda se podrazumijeva da uz to slobodno prihvatite i s njome povezanu istinu da vam je svaki čovjek brat. A ako je čovjek tvoj brat, onda je on više od vašeg bližnjega, za kojega Otac nalaže da ga trebate voljeti kao i sebe. Svoga brata, kao člana vaše vlastite obitelji, nećete voljeti samo obiteljskom privrženosti, već ćete ga i služiti onako kako biste služili sami sebe. A tako ćete voljeti i služiti svog brata jer sam vas, svoju braću, ja tako volio i služio. Idite, stoga, po cijelom svijetu govoreći ovu radosnu vijest svakom stvorenju iz svake rase, plemena i naroda. Moj će duh ići pred vama, i bit ću s vama uvijek."

Ovi su Samarićani bili zapanjeni Učiteljevim ukazanjem, te su se požurili do obližnjih gradova i sela, gdje su svima govorili da su vidjeli Isusa, i da

published abroad the news that they had seen Jesus, and that he had talked to them. And this was the seventeenth morontia appearance of the Master.

2. THE PHOENICIAN APPEARANCE

The Master's eighteenth morontia appearance was at Tyre, on Tuesday, May 16, at a little before nine o'clock in the evening. Again he appeared at the close of a meeting of believers, as they were about to disperse, saying:

"Peace be upon you. You rejoice to know that the Son of Man has risen from the dead because you thereby know that you and your brethren shall also survive mortal death. But such survival is dependent on your having been previously born of the spirit of truth-seeking and God-finding. The bread of life and the water thereof are given only to those who hunger for truth and thirst for righteousness -- for God. The fact that the dead rise is not the gospel of the kingdom. These great truths and these universe facts are all related to this gospel in that they are a part of the result of believing the good news and are embraced in the subsequent experience of those who, by faith, become, in deed and in truth, the everlasting sons of the eternal God. My Father sent me into the world to proclaim this salvation of sonship to all men. And so send I you abroad to preach this salvation of sonship. Salvation is the free gift of God, but those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine, and they soon will be taken away. My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. And when you go abroad to tell all nations the good

im je govorio. Bilo je ovo Učiteljevo sedamnaesto morontija ukazanje.

2. UKAZANJE U FENICIJI

Učitelj se po osamnaesti put ukazao u svom morontija obličju u Tiru, u utorak 16. svibnja, nešto prije devet sati navečer. Ponovno se pojavio pred kraj sastanka vjernika, baš kad su se spremali razići svojim kućama, govoreći:

"Mir s vama. Radujete se u spoznaji da je Sin Čovječji ustao od mrtvih jer tako znate da ćete i vi i vaša braća također preživjeti svoju tjelesnu smrt. Ali takvo spasenje ovisi o vašem nanovorođenju od duha traženja istine i pronalaženja Boga. Kruh i voda života daju se samo onima koji su gladni istine i žedni pravednosti – Boga. Činjenica da mrtvi ustaju nije evanđelje kraljevstva. Ove velike istine i svemirske činjenice su sve povezane s evanđeljem utoliko što su one djelomična posljedica vjerovanja u radosnu vijest, te su dio kasnijeg iskustva onih koji, po vjeri, postanu, u djelu i istini, vječni sinovi vječnoga Boga. Moj me je Otac poslao na svijet kako bih navijestio ovo sinovsko spasenje svim ljudima. Tako i ja šaljem vas da propovijedate ovo sinovsko spasenje. Spasenje je besplatan Božji dar, ali oni koji se rode od duha odmah će početi donositi darove duha kroz služenje svojih bližnjih puno ljubavi. A plodovi božanskog duha koje donose životi smrtnika koji su rođeni od duha i koji poznaju Boga su: služenje puno ljubavi, nesebična privrženost, hrabra odanost, iskrena pravednost, prosvijetljeno poštenje, besmrtna nada, povjerljivo povjerenje, milostiva služba, neiscrpna dobrota, tolerancija koja oprašta, te trajan mir. Ukoliko navodni vjernici ne donose ove plodove božanskoga duha u svojim životima, onda su oni mrtvi; Duh Istine nije u njima; oni su beskorisne grane na živoj lozi i ubzo će biti uklonjene. Moj Otac zahtijeva da djeca vjere donose mnogo duhovnog ploda. Ako, stoga, niste plodonosni, on će vas okopati oko korijena i odrezati grane koje ne donose ploda. Kako idete sve bliže i bliže raju u kraljevstvu Božjem, to morate donijeti sve više i više plodova duha. Možete ući u kraljevstvo kao dijete, ali Otac od vas zahtijeva da po milosti odrastete sve do stanja pune duhovne zrelosti. I kada krenete u svijet propovijedajući svim narodima radosnu vijest ovog evanđelja, ja ću ići ispred vas, i moj Duh Istine nastanit će se u vašim srcima. Ostavljam vam svoj mir."

news of this gospel, I will go before you, and my Spirit of Truth shall abide in your hearts. My peace I leave with you."

And then the Master disappeared from their sight. The next day there went out from Tyre those who carried this story to Sidon and even to Antioch and Damascus. Jesus had been with these believers when he was in the flesh, and they were quick to recognize him when he began to teach them. While his friends could not readily recognize his morontia form when made visible, they were never slow to identify his personality when he spoke to them.

3. LAST APPEARANCE IN JERUSALEM

Early Thursday morning, May 18, Jesus made his last appearance on earth as a morontia personality. As the eleven apostles were about to sit down to breakfast in the upper chamber of Mary Mark's home, Jesus appeared to them and said:

"Peace be upon you. I have asked you to tarry here in Jerusalem until I ascend to the Father, even until I send you the Spirit of Truth, who shall soon be poured out upon all flesh, and who shall endow you with power from on high." Simon Zelotes interrupted Jesus, asking, "Then, Master, will you restore the kingdom, and will we see the glory of God manifested on earth?" When Jesus had listened to Simon's question, he answered: "Simon, you still cling to your old ideas about the Jewish Messiah and the material kingdom. But you will receive spiritual power after the spirit has descended upon you, and you will presently go into all the world preaching this gospel of the kingdom. As the Father sent me into the world, so do I send you. And I wish that you would love and trust one another. Judas is no more with you because his love grew cold, and because he refused to trust you, his loyal brethren. Have you not read in the Scripture where it is written: 'It is not good for man to be alone. No man lives to himself'? And also where it says: 'He who would have friends must show himself friendly'? And did I not even send you out to teach, two and two, that you might not become lonely and fall into the mischief and miseries of isolation? You also well know that, when I was in the flesh, I did not permit myself to be alone for long periods. From the very beginning of our associations I always had two or three of you constantly by my side or else very near at hand even when I communed with the Father. Trust, therefore, and confide in one another. And this is all the more

I onda je Učitelj iščeznuo. Sljedećeg su dana iz Tira krenuli oni koji su ovu priču donijeli u Sidon, pa čak i u Antiohiju i Damask. Isus je proveo neko vrijeme s ovim vjernicima dok je boravio u rijelu, i kad ih je počeo učiti oni su ga odmah prepoznali. Iako ga njegovi prijatelji nisu mogli odmah prepoznati u njegovom morontija obličju kad bi postao vidljiv, nikad im nije trebalo dugo da prepoznaju njegovu osobnost kad bi progovorio.

3. POSLJEDNJE UKAZANJE U JERUZALEMU

Rano ujutro u četvrtak 18. svibnja Isus se posljednji put ukazao kao morontija osoba. Dok su se jedanaestorica spremala doručkovati u gornjoj sobi u domu Marije Marko, Isus se pojavio pred njima i rekao:

"Mir s vama. Tražio sam da ostanete ovdje u Jeruzalemu dok ne odem do Oca, i dok vam ne pošaljem Duha Istine, koji će se uskoro izliti na svakog čovjeka, i koji će vam dati moć s visina." Šimun Zelot prekinuo je Isusa pitanjem: "Onda, Učitelju, hoćeš li obnoviti kraljevstvo i hoćemo li vidjeti slavu Božju na zemlji?" Kad je Isus čuo Šimunovo pitanje, odgovorio je: "Šimune, još uvijek se držiš svojih starih ideja o židovskom Mesiji i materijalnom kraljevstvu. No vi ćete dobiti duhovnu moć kada duh siđe na vas, i uskoro ćete ići po cijelome svijetu propovijedajući evanđelje kraljevstva. Kako je Otac poslao mene u svijet, tako i ja šaljem vas. I želio bih da volite i vjerujete jedan drugome. Juda više nije s vama jer se njegova ljubav ohladila, i jer je odbijao vjerovati vama, svojoj odanoj braći. Niste li čitali u Pismu da piše: 'Nije dobro za čovjeka da bude sam. Ni jedan čovjek ne živi sam za sebe'? I isto tako: 'Onaj koji bi želio imati prijatelje prvo mora sam biti prijatelj'? Ta nisam li vas ja posao da naučavate u parovima, tako da ne biste postali usamljeni, te da ne bi upali u pakosti i muke osamljenosti? Također dobro znate da ja, dok sam bio u tijelu, nisam sebi dozvoljavao da jako dugo budem sam. Od samog početka našeg druženja uvijek su bila vas dvojica ili trojica kraj mene ili u blizini čak i kad sam razgovarao s Ocem. Vjerujte, stoga, i povjeravajte se jedni drugima. A

needful since I am this day going to leave you alone in the world. The hour has come; I am about to go to the Father."

When he had spoken, he beckoned for them to come with him, and he led them out on the Mount of Olives, where he bade them farewell preparatory to departing from Urantia. This was a solemn journey to Olivet. Not a word was spoken by any of them from the time they left the upper chamber until Jesus paused with them on the Mount of Olives.

4. CAUSES OF JUDAS'S DOWNFALL

It was in the first part of the Master's farewell message to his apostles that he alluded to the loss of Judas and held up the tragic fate of their traitorous fellow worker as a solemn warning against the dangers of social and fraternal isolation. It may be helpful to believers, in this and in future ages, briefly to review the causes of Judas's downfall in the light of the Master's remarks and in view of the accumulated enlightenment of succeeding centuries.

As we look back upon this tragedy, we conceive that Judas went wrong, primarily, because he was very markedly an isolated personality, a personality shut in and away from ordinary social contacts. He persistently refused to confide in, or freely fraternize with, his fellow apostles. But his being an isolated type of personality would not, in and of itself, have wrought such mischief for Judas had it not been that he also failed to increase in love and grow in spiritual grace. And then, as if to make a bad matter worse, he persistently harbored grudges and fostered such psychologic enemies as revenge and the generalized craving to "get even" with somebody for all his disappointments.

This unfortunate combination of individual peculiarities and mental tendencies conspired to destroy a well-intentioned man who failed to subdue these evils by love, faith, and trust. That Judas need not have gone wrong is well proved by the cases of Thomas and Nathaniel, both of whom were cursed with this same sort of suspicion and overdevelopment of the individualistic tendency. Even Andrew and Matthew had many leanings in this direction; but all these men grew to love Jesus and their fellow apostles more, and not less, as time passed. They grew in grace and in a knowledge of the truth. They became increasingly more trustful of their brethren and slowly developed the ability to confide in their fellows. Judas persistently refused

ovo je tim više potrebno jer ću vas danas ostaviti same u svijetu. Čas je došao; odlazim k Ocu."

Kad je završio govor, pozvao ih je da pođu s njim, te ih je izveo na Maslinsku goru, gdje ih je pozdravio prije no što je otišao s Urantije. Bilo je ovo ozbiljno putovanje do Maslinske gore. Nitko nije progovorio ni riječ od trenutka kad su napustili gornju sobu pa sve dok se Isus nije s njima zaustavio na Maslinskoj gori.

4. UZROCI JUDINE PROPASTI

U prvom je dijelu oproštajne poruke svojim apostolima Učitelj spomenuo gubitak Jude, te je tragičnu sudbinu njihovog sudruga izdajice upotrijebio kako bi ih ozbiljno upozorio na opasnosti društvene i bratske izolacije. Moglo bi pomoći vjernicima, u ovom i budućim dobima, da se ukratko prikažu uzroci Judine propasti u svjetlu Učiteljevih primjedbi i u svjetlu prosvjetljenja skupljenih u kasnijim stoljećima.

Dok sad gledamo na tu tragediju, uviđamo da je Juda pogriješio prvenstveno u tome što je bio izuzetno osamljena osoba, osoba uvučena u sebe i isključena iz uobičajenih društvenih kontakata. Uporno je odbijao povjeravati se ili družiti se sa svojim bližnjim apostolima. No činjenica da je Juda bio osamljen tip osobe ne bi sama po sebi prouzročila takvo zlo za Judu da je on rastao u ljubavi i duhovnoj milosti; no, to se kod njega nije dogodilo. I onda, kao da je želio još pogoršati stvari, Juda je stalno njegovao osjećaje zavisti, kao i takve psihološke neprijatelje poput osvete i uopćene težnje da "vrati milo za drago" nekome za sva njegova razočarenja.

Ova nesretna kombinacija individualnih osobitosti i umnih sklonosti urotila se kako bi uništila dobronamjernog čovjeka koji nije uspio suzbiti ova zla ljubavlju, vjerom i povjerenjem. To da se Juda nije morao pokvariti dokazuju slučajevi Tome i Natanaela, koji su također posjedovali istu vrstu sumnjičavosti i prerazvijenu sklonost k individualnosti. Čak su i Andrija i Matej dosta naginjali u tom smjeru; no svi su ti ljudi voljeli Isusa i svoje bližnje apostole više, a ne manje, kako je vrijeme prolazilo. Rasli su u milosti i spoznaji istine. Sve više i više su vjerovali svojoj braći, i polako su razvili sposobnost da se povjeravaju svojim bližnjima. Juda je uporno odbijao povjeravati se svojoj braći. Kad bi ga količina

to confide in his brethren. When he was impelled, by the accumulation of his emotional conflicts, to seek relief in self-expression, he invariably sought the advice and received the unwise consolation of his unspiritual relatives or those chance acquaintances who were either indifferent, or actually hostile, to the welfare and progress of the spiritual realities of the heavenly kingdom, of which he was one of the twelve consecrated ambassadors on earth.

Judas met defeat in his battles of the earth struggle because of the following factors of personal tendencies and character weakness:

1. He was an isolated type of human being. He was highly individualistic and chose to grow into a confirmed "shut-in" and unsociable sort of person.

2. As a child, life had been made too easy for him. He bitterly resented thwarting. He always expected to win; he was a very poor loser.

3. He never acquired a philosophic technique for meeting disappointment. Instead of accepting disappointments as a regular and commonplace feature of human existence, he unfailingly resorted to the practice of blaming someone in particular, or his associates as a group, for all his personal difficulties and disappointments.

4. He was given to holding grudges; he was always entertaining the idea of revenge.

5. He did not like to face facts frankly; he was dishonest in his attitude toward life situations.

6. He disliked to discuss his personal problems with his immediate associates; he refused to talk over his difficulties with his real friends and those who truly loved him. In all the years of their association he never once went to the Master with a purely personal problem.

7. He never learned that the real rewards for noble living are, after all, spiritual prizes, which are not always distributed during this one short life in the flesh.

As a result of his persistent isolation of personality, his griefs multiplied, his sorrows increased, his anxieties augmented, and his despair deepened almost beyond endurance.

While this self-centered and ultraindividualistic apostle had many psychic, emotional, and spiritual troubles, his main difficulties were: In personality, he was isolated. In mind, he was suspicious and vengeful. In temperament, he was surly and vindictive. Emotionally, he was loveless and unforgiving. Socially, he was unconfiding and

emocionalnih sukoba natjerala da potraži olakšanje kroz izražavanje svoje ličnosti, on je uvijek tražio savjet i dobio nerazumnu utjehu svojih neduhovnih rođaka ili onih slučajnih poznanika koji su bili ili ravnodušni, ili čak neprijateljski raspoloženi prema dobrobiti i napretku duhovnih stvarnosti nebeskog kraljevstva, čiji je on bio jedan od dvanaestorice posvećenih poslanika na zemlji.

Juda je bio poražen u bitkama zemaljske borbe zbog sljedećih faktora osobnih sklonosti i karakternih slabosti:

1. On je bio osamljeni tip ljudskog bića. Bio je izuzetno individualističan, i odabrao je izrasti u tip osobe koja je uvučena u sebe i nedruštvena.

2. Dok je bio dijete, život mu je bio previše olakšan. Mrzio je kad bi mu se izjalovili planovi. Uvijek je očekivao da će pobijediti. Bio je jako loš gubitnik.

3. Nikad nije usvojio filozofsku tehniku kojom bi se suočio s razočarenjem. Umjesto da je prihvaćao razočarenja kao redovito i uobičajeno svojstvo ljudskog postojanja, on bi uvijek okrivljivao neku posebnu osobu, ili sve svoje suradnike kao grupu, za sve njegove osobne poteškoće ili razočarenja.

4. Stalno se durio; uvijek je razmišljao o osveti.

5. Nije volio suočiti se iskreno s činjenicama. Imao je neiskren stav prema životnim situacijama.

6. Nije volio razgovarati o svojim osobnim problemima sa svojim najbližim suradnicima; odbijao je razgovarati o svojim problemima sa svojim pravim prijateljima i onima koji su ga uistinu voljeli. Tijekom svih godina druženja s Učiteljem nikad nije došao do Učitelja da bi razgovarao o čisto osobnom problemu.

7. Nikad nije naučio da su prave nagrade za plemenito življenje, ipak, duhovne, i da se one ne moraju nužno dobiti tijekom ovog kratkog života u tijelu.

Posljedica njegove uporne izolacije osobnosti bila je povećanje njegovih tuga, žalosti, tjeskoba, a očajanje se povećalo do neizdrživosti.

Ovaj egoističan i ultraindividualističan apostol imao je mnoge psihičke, emotivne i duhovne probleme, no njegove najveće poteškoće bile su: Što se tiče ličnosti, bio je osamljen. Što se tiče uma, bio je sumnjičav i osvetljiv. Što se tiče temperamenta, bio je mrzovoljan i osvetoljubiv. Emotivno, bio je bez ljubavi i nije opraštao. Što

almost wholly self-contained. In spirit, he became arrogant and selfishly ambitious. In life, he ignored those who loved him, and in death, he was friendless.

These, then, are the factors of mind and influences of evil which, taken altogether, explain why a well-meaning and otherwise onetime sincere believer in Jesus, even after several years of intimate association with his transforming personality, forsook his fellows, repudiated a sacred cause, renounced his holy calling, and betrayed his divine Master.

5. THE MASTER'S ASCENSION

It was almost half past seven o'clock this Thursday morning, May 18, when Jesus arrived on the western slope of Mount Olivet with his eleven silent and somewhat bewildered apostles. From this location, about two thirds the way up the mountain, they could look out over Jerusalem and down upon Gethsemane. Jesus now prepared to say his last farewell to the apostles before he took leave of Urantia. As he stood there before them, without being directed they knelt about him in a circle, and the Master said:

"I bade you tarry in Jerusalem until you were endowed with power from on high. I am now about to take leave of you; I am about to ascend to my Father, and soon, very soon, will we send into this world of my sojourn the Spirit of Truth; and when he has come, you shall begin the new proclamation of the gospel of the kingdom, first in Jerusalem and then to the uttermost parts of the world. Love men with the love wherewith I have loved you and serve your fellow mortals even as I have served you. By the spirit fruits of your lives impel souls to believe the truth that man is a son of God, and that all men are brethren. Remember all I have taught you and the life I have lived among you. My love overshadows you, my spirit will dwell with you, and my peace shall abide upon you. Farewell."

When the morontia Master had thus spoken, he vanished from their sight. This so-called ascension of Jesus was in no way different from his other disappearances from mortal vision during the forty days of his morontia career on Urantia.

The Master went to Edentia by way of Jerusem, where the Most Highs, under the observation of the Paradise Son, released Jesus of Nazareth from the morontia state and, through the spirit channels of

se društvene strane tiče, bio je nepovjerljiv i skoro u potpunosti samodostatan. Što se duha tiče, postao je arogantan i sebično ambiciozan. U svom je životu ignorirao one koji su ga voljeli, a u smrti je bio bez prijatelja.

Ovo su, dakle, faktori uma i utjecaji zla koji, kad se svi uzmu u obzir, objašnjavaju zašto je dobronamjeran i nekada iskren vjernik u Isusa, čak i nakon nekoliko godina bliskog druženja s ovom preobražavajućom osobnošću, napustio svoje prijatelje, odbacio svetu stvar, odbacio svoje sveto zvanje, i izdao svog božanskog Učitelja.

5. UČITELJEVO UZAŠAŠĆE

Bilo je skoro pola sedam ujutro u četvrtak 18. svibnja kad je Isus stigao na zapadni obronak Maslinske gore s jedanaest tihih i pomalo izbezumljenih apostola. S ovog su mjesta, na dvije trećine do vrha planine, mogli vidjeti Jeruzalem i Getsemanski vrt. Isus se sada spremio reći oproštajnu riječ svojim apostolima prije nego što napusti Urantiju. I dok je tako stajao pred njima, apostoli su, a da im Isus to nije rekao, kleknuli oko njega u krug, i Isus im je rekao:

"Tražio sam da ostanete u Jezuralemu dok ne dobijete moć s visina. Uskoro ću vas napustiti; uskoro ću se popeti k svome Ocu i ubrzo, vrlo ubrzo, poslat ćemo na ovaj svijet mojeg boravka Duha Istine. I kad on dođe, započet ćete novo propovijedanje evanđelja kraljevstva, prvo u Jeruzalemu, a onda i do najdaljih kuteva zemlje. Ljubite ljude ljubavlju kojom sam ja ljubio vas, i služite svoje bližnje kako sam i ja služio vas. Duhovnim plodovima svojih života potaknite duše da vjeruju u istinu da je čovjek sin Božji, i da su svi ljudi braća. Sjećajte se svega što sam vas učio i života koji sam živio među vama. Moja vas ljubav zasjenjuje, moj će duh živjeti s vama, i moj će mir boraviti u vama. Zbogom."

Kad je morontija Učitelj to rekao, iščeznuo je. Takozvano Isusovo uzašašće nije se ni po čemu razlikovalo od njegovih ostalih nestajanja tijekom četrdeset dana njegovog morontija života na Urantiji.

Učitelj je do Edentije išao preko Jeruzema, gdje su Svevišnji, uz prisutnost Rajskoga Sina, izbacili Isusa iz Nazareta iz stanja morontije, te su mu, kroz duhovne kanale uspona, vratili status Rajskog

ascension, returned him to the status of Paradise sonship and supreme sovereignty on Salvington.

It was about seven forty-five this morning when the morontia Jesus disappeared from the observation of his eleven apostles to begin the ascent to the right hand of his Father, there to receive formal confirmation of his completed sovereignty of the universe of Nebadon.

6. PETER CALLS A MEETING

Acting upon the instruction of Peter, John Mark and others went forth to call the leading disciples together at the home of Mary Mark. By ten thirty, one hundred and twenty of the foremost disciples of Jesus living in Jerusalem had forgathered to hear the report of the farewell message of the Master and to learn of his ascension. Among this company was Mary the mother of Jesus. She had returned to Jerusalem with John Zebedee when the apostles came back from their recent sojourn in Galilee. Soon after Pentecost she returned to the home of Salome at Bethsaida. James the brother of Jesus was also present at this meeting, the first conference of the Master's disciples to be called after the termination of his planetary career.

Simon Peter took it upon himself to speak for his fellow apostles and made a thrilling report of the last meeting of the eleven with their Master and most touchingly portrayed the Master's final farewell and his ascension disappearance. It was a meeting the like of which had never before occurred on this world. This part of the meeting lasted not quite one hour. Peter then explained that they had decided to choose a successor to Judas Iscariot, and that a recess would be granted to enable the apostles to decide between the two men who had been suggested for this position, Matthias and Justus.

The eleven apostles then went downstairs, where they agreed to cast lots in order to determine which of these men should become an apostle to serve in Judas's place. The lot fell on Matthias, and he was declared to be the new apostle. He was duly inducted into his office and then appointed treasurer. But Matthias had little part in the subsequent activities of the apostles.

Soon after Pentecost the twins returned to their homes in Galilee. Simon Zelotes was in retirement for some time before he went forth preaching the gospel. Thomas worried for a shorter period and then resumed his teaching. Nathaniel differed increasingly with Peter regarding preaching about

sinstva i vrhovne vlasti na Salvingtonu.

Bilo je oko sedam i četrdesetpet sati ujutro kada je morontija Isus prestao biti vidljiv jedanaestorici apostola kako bi započeo uspon do desne strane svoga Oca, te dobio službenu potvrdu da posjeduje potpunu vlast u svemiru Nebadon.

6. PETAR SAZIVA SASTANAK

Ivan Marko i ostali su, po Petrovoj uputi, sazvali vodeće učenike u kuću Marije Marko. Do deset i trideset skupilo se stodvadeset najistaknutijih Isusovih učenika iz Jeruzalema kako bi čuli izvješće o Učiteljevoj oproštajnoj poruci i o njegovom uzašašću. Među njima bila je i Marija, Isusova majka. Ona se u Jeruzalem vratila s Ivanom Zebedejem kada su se apostoli vratili sa svog nedavnog boravka u Galileji. Nedugo nakon Duhova vratila se Salominoj kući u Betsaidi. I Jakov, Isusov brat, bio je također prisutan na ovom je sastanku, prvom sazivu Učiteljevih učenika nakon završetka njegovog zemaljskog života.

Šimun Petar govorio je u ime apostola, i predivno je opisao zadnji sastanak jedanaestorice s njihovim Učiteljem, te je vrlo dirljivo opisao Učiteljev zadnji pozdrav i uzašašće. Bio je to sastanak kakav se nikad prije nije dogodio na ovome svijetu. Ovaj dio sastanka nije trajao niti puni sat. Onda je Petar objasnio da su odlučili izabrati nasljednika na mjesto Jude Iskariotskoga, te da će uslijediti stanka kako bi apostoli izabrali kojega će od dvojice predloženih za ovo mjesto, Matije i Justa, izabrati.

Jedanaest apostola je onda sišlo dolje, gdje su se dogovorili da će baciti kocku kako bi ustanovili koji od ove dvojice treba postati apostol umjesto Jude. Kocka je pala na Matiju, te su njega proglasili novim apostolom. Propisno su ga uveli u službu, te su ga onda postavili za blagajnika. No, Matija nije imao veliku ulogu u kasnijim djelatnostima apostola.

Nedugo nakon Duhova blizanci su se vratili svojim kućama u Galiju. Šimun Zelon se neko vrijeme povukao prije no što je krenuo propovijedati evanđelje. Toma se neko kraće vrijeme brinuo, a onda je nastavio svoje naučavanje. Natanael se sve više i više razilazio

Jesus in the place of proclaiming the former gospel of the kingdom. This disagreement became so acute by the middle of the following month that Nathaniel withdrew, going to Philadelphia to visit Abner and Lazarus; and after tarrying there for more than a year, he went on into the lands beyond Mesopotamia preaching the gospel as he understood it.

This left but six of the original twelve apostles to become actors on the stage of the early proclamation of the gospel in Jerusalem: Peter, Andrew, James, John, Philip, and Matthew.

Just about noon the apostles returned to their brethren in the upper chamber and announced that Matthias had been chosen as the new apostle. And then Peter called all of the believers to engage in prayer, prayer that they might be prepared to receive the gift of the spirit which the Master had promised to send.

s Petrom u pogledu propovijedanja o Isusu namjesto naviještanja negdašnjeg evanđelja kraljevsta. Ovo je neslaganje postalo tako jako da se do sredine sljedećeg mjeseca Natanael povukao otišavši u Filadelfiju u posjet Abneru i Lazaru. Nakon što je tamo proboravio više od godinu dana, otišao je u zemlje iza Mezopotamije propovijedajući evanđelje onako kako ga je on razumio.

Tako su u Jeruzalemu evanđelje propovijedala šestorica od izvornih dvanaest apostola: Petar, Andrija, Jakov, Ivan, Filip i Matej.

Oko podneva apostoli su se vratili svojoj braći u gornju prostoriju i objavili da su izabrali Matiju za novog apostola. A onda je Petar pozvao sve vjernike na molitvu, kako bi bili spremni primiti dar duha koji je Učitelj obećao poslati.