

PAPER 194
BESTOWAL OF THE SPIRIT OF TRUTH

ABOUT one o'clock, as the one hundred and twenty believers were engaged in prayer, they all became aware of a strange presence in the room. At the same time these disciples all became conscious of a new and profound sense of spiritual joy, security, and confidence. This new consciousness of spiritual strength was immediately followed by a strong urge to go out and publicly proclaim the gospel of the kingdom and the good news that Jesus had risen from the dead.

Peter stood up and declared that this must be the coming of the Spirit of Truth which the Master had promised them and proposed that they go to the temple and begin the proclamation of the good news committed to their hands. And they did just what Peter suggested.

These men had been trained and instructed that the gospel which they should preach was the fatherhood of God and the sonship of man, but at just this moment of spiritual ecstasy and personal triumph, the best tidings, the greatest news, these men could think of was the fact of the risen Master. And so they went forth, endowed with power from on high, preaching glad tidings to the people--even salvation through Jesus--but they unintentionally stumbled into the error of substituting some of the facts associated with the gospel for the gospel message itself. Peter unwittingly led off in this mistake, and others followed after him on down to Paul, who created a new religion out of the new version of the good news.

The gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of men. Christianity, as it developed from that day, is: the fact of God as the Father of the Lord Jesus Christ, in association with the experience of believer-fellowship with the risen and glorified Christ.

It is not strange that these spirit-infused men should have seized upon this opportunity to express their feelings of triumph over the forces which had sought to destroy their Master and end the influence of his teachings. At such a time as this it was easier to remember their personal association with Jesus and to be thrilled with the assurance that the Master still lived, that their friendship had not ended, and that the spirit had indeed come upon them even as he had promised.

These believers felt themselves suddenly translated into another world, a new existence of joy, power, and glory. The Master had told them the kingdom would come with power, and some of them thought they were beginning to discern what he meant.

POGLAVLJE 194
DARIVANJE DUHA ISTINE

OTPRILIKE oko jedan poslije podne, dok je svih sto dvadeset vjernika bilo posvećeno molitvi, svi su postali svjesni neke čudne prisutnosti u sobi. Ovi učenici su istodobno postali svjesni novog i dubokog osjećaja duhovne radosti, uvjerenja i sigurnosti. Za ovom novom svjesnosti duhovne snage smjesta je uslijedio snažan poriv da se posvete javnom promicanju evanđelja kraljevstva i radosne vijesti da se Isus podigao od mrtvih.

Petar je ustao i objavio da im je to sigurno došao obećani Duh Istine, te je predložio da odu u hram i da svima objave najnoviju radosnu vijest. I učinili su kako je Petar predložio.

Procesom obuke i propovijedi, ovi učenici su naučili da se evanđelje sastojalo od istine da je Bog otac i da su ljudi njegova djeca, ali u ovom času duhovne ekstaze i osobnog osjećaja pobjede, najbolja moguća vjest--najveća novost--je bila činjenica da se Učitelj podigao od mrtvih. I tako su osnaženi utjecajem nebeske moći počeli propovijedati radosnu vijest--spasenje kroz Isusa--dok su nehotice učinili grešku govoreći o određenim činjenicama vezanim uz evanđelje umjesto što će govoriti o samoj njegovoj poruci. Petar je bio taj koji ih je nesvjesno poveo ovim pogrešnim putom, dok su ga drugi slijedili i dok je Pavle izgradio cijelu novu religiju na temeljima ove nove verzije radosne vijesti.

Evanđelje kraljevstva govori o činjenici da je Bog otac i njenoj posljedici, istini sinško-bratskog odnosa ljudi. Kršćanstvo, kako se od tog dana počelo razvijati, govori o činjenici da je Bog Otac Gospodina Isusa Krista i o iskustvu vjerničke zajednice s uskrslim i proslavljenim Kristom.

Nije čudno što su ovi duhom prožeti ljudi iskoristili ovaj događaj kao priliku da ispolje svoj osjećaj pobjede nad silama koje su težile uništenju njihovog Učitelja i njegovih učenja. U ovom se času bilo lakše sjetiti osobnog odnosa s Isusom i prepustiti se radosti uvjerenja da je Učitelj još uvijek na životu, da njihovo prijateljstvo nije završeno i da su primili duh koji im je Isus obećao poslati.

Ovi vjernici su iznenada imali osjećaj da ih je nešto prenijelo u novi svijet, u novu egzistenciju radosti, moći i slave. Učitelj im je rekao da će kraljevstvo doći s velikom moći i neki su pomislili da su ovom prilikom počeli uvidati značenje ovih riječi.

And when all of this is taken into consideration, it is not difficult to understand how these men came to preach a new gospel about Jesus in the place of their former message of the fatherhood of God and the brotherhood of men.

1. THE PENTECOST SERMON

The apostles had been in hiding for forty days. This day happened to be the Jewish festival of Pentecost, and thousands of visitors from all parts of the world were in Jerusalem. Many arrived for this feast, but a majority had tarried in the city since the Passover. Now these frightened apostles emerged from their weeks of seclusion to appear boldly in the temple, where they began to preach the new message of a risen Messiah. And all the disciples were likewise conscious of having received some new spiritual endowment of insight and power.

It was about two o'clock when Peter stood up in that very place where his Master had last taught in this temple, and delivered that impassioned appeal which resulted in the winning of more than two thousand souls. The Master had gone, but they suddenly discovered that this story about him had great power with the people. No wonder they were led on into the further proclamation of that which vindicated their former devotion to Jesus and at the same time so constrained men to believe in him. Six of the apostles participated in this meeting: Peter, Andrew, James, John, Philip, and Matthew. They talked for more than an hour and a half and delivered messages in Greek, Hebrew, and Aramaic, as well as a few words in even other tongues with which they had a speaking acquaintance.

The leaders of the Jews were astounded at the boldness of the apostles, but they feared to molest them because of the large numbers who believed their story.

By half past four o'clock more than two thousand new believers followed the apostles down to the pool of Siloam, where Peter, Andrew, James, and John baptized them in the Master's name. And it was dark when they had finished with baptizing this multitude.

Pentecost was the great festival of baptism, the time for fellowshiping the proselytes of the gate, those gentiles who desired to serve Yahweh. It was, therefore, the more easy for large numbers of both the Jews and believing gentiles to submit to baptism on this day. In doing this, they were in no way disconnecting themselves from the Jewish faith. Even for some time after this the believers in Jesus were a sect within Judaism. All of them, including the

I kad se sve ovo uzme u obzir, nije teško razumjeti zašto su ovi ljudi počeli propovijedati evanđelje o Isusu, umjesto ranije poruke o Božjem očinstvu i bratstvu ljudi.

1. POUKA NA DAN DUHOVA

Apostoli su se krili četrdeset dana. Bio je to židovski blagdan Duhova, i tisuće posjetitelja se sjatilo iz cijelog svijeta u posjetu Jeruzalemu. Mnogi su stigli ovom prilikom, dok je većina ostala u gradu od Pashe. I ovi uplašeni apostoli su na ovaj dan izašli iz svojih višetjednih skrovišta i hrabro su se ukazali u hramu, gdje su počeli propovijedati novu poruku o uskrslom Mesiji. I svi učenici su jednako bili svjesni primitka nekog čudnog duhovnog obdarenja koje im je donijelo uvid i moć.

Bilo je otprilike dva poslije podne kad je Petar zauzeo mjesto s kojeg je Učitelj održao svoju posljednju propovijed u ovom hramu; Petar je s ovog mjesta održao taj entuzijastični govor kojim je pridobio više od dvije tisuće duša. Premda Učitelj više nije bio s njima, iznenada su otkrili da je ova propovijed o njemu imala moć da ostavi vrlo snažan dojam na ljude. Nije čudo što ih je ovo navelo da se još ozbiljnije posvete proglašenju onog što je opravdavalo njihovu negdašnju odanost Isusu istodobno ih navodeći da vjeruju u njega. U ovoj propovijedi je sudjelovalo šest apostola: Petar, Andrija, Jakov, Ivan, Filip i Matija. Govorili su nešto više od sat i pol prvenstveno na grčkom, hebrejskom i aramejskom te na par drugih jezika s kojima su bili upoznati.

Židovske vođe su bile zaprepaštene njihovom hrabrošću, ali ih se nisu usuđivale maltretirati zbog toga što je tako velik broj ljudi povjerovao njihovoj propovijedi.

Kad je bilo otprilike četiri poslije podne, više od dvije tisuće novih vjernika je slijedilo apostole do Siloamskog kupatila gdje su ih Petar, Andrija, Jakov i Ivan krstili u Učiteljevo ime. I već se bilo smrklo kad su završili s krštenjem posljednjih osoba.

Blagdan Duhova je bio velika svetkovina krštenja, dan kad su u kršćansku zajednicu uvođeni nežidovski obraćenici koji su htjeli služiti Jahvu. Velikom broju Židova kao i mnogih nežidovskih vjernika je stoga bilo lakše pristati na krštenje na dan Duhova. Na taj način nisu presjecali svoju vezu sa svojom židovskom vjerom. Ali određeno vrijeme nakon ovog događaja, vjernici u Isusa su predstavljali sektu koja je ulazila u sastav Judazima. Svi, uključujući i apostole, su još uvijek bili vjerni osnovnim zahtijevima židovskog ceremonijalnog sustava.

2. THE SIGNIFICANCE OF PENTECOST

Jesus lived on earth and taught a gospel which redeemed man from the superstition that he was a child of the devil and elevated him to the dignity of a faithful son of God. Jesus' message, as he preached it and lived it in his day, was an effective solvent for man's spiritual difficulties in that day of its statement. And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals to appear upon the face of the earth shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever-new and varied spiritual difficulties.

The first mission of this spirit is, of course, to foster and personalize truth, for it is the comprehension of truth that constitutes the highest form of human liberty. Next, it is the purpose of this spirit to destroy the believer's feeling of orphanhood. Jesus having been among men, all believers would experience a sense of loneliness had not the Spirit of Truth come to dwell in men's hearts.

This bestowal of the Son's spirit effectively prepared all normal men's minds for the subsequent universal bestowal of the Father's spirit (the Adjuster) upon all mankind. In a certain sense, this Spirit of Truth is the spirit of both the Universal Father and the Creator Son.

Do not make the mistake of expecting to become strongly intellectually conscious of the outpoured Spirit of Truth. The spirit never creates a consciousness of himself, only a consciousness of Michael, the Son. From the beginning Jesus taught that the spirit would not speak of himself. The proof, therefore, of your fellowship with the Spirit of Truth is not to be found in your consciousness of this spirit but rather in your experience of enhanced fellowship with Michael.

The spirit also came to help men recall and understand the words of the Master as well as to illuminate and reinterpret his life on earth.

Next, the Spirit of Truth came to help the believer to witness to the realities of Jesus' teachings and his life as he lived it in the flesh, and as he now again lives it anew and afresh in the individual believer of each passing generation of the spirit-filled sons of God.

Thus it appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living

2. ZNAČAJ BLAGDANA DUHOVA

Za svog života na zemlji Isus je propovijedao evanđelje koje je ljude oslobađalo sujevjernog vjerovanja da su djeca đavla i koje ih je uzdizalo na dostojanstveni status Božjih sinova po vjeri. Ova poruka, kakvu je Isus propovijedao i živio u svoje doba, je nudila djelotvorno rješenje čovjekovih duhovnih teškoća u vrijeme svoje objave. I nakon što je osobno napustio ovaj svijet, Isus je na svoje mjesto poslao Duh Istine koji živi u ljudima i koji iz generacije u generaciju nudi novu i svježiju formulaciju Isusove poruke kako bi svaka nova grupa smrtnika koja mogla primiti novu i suvremenu verziju evanđelja, izraženu riječima osobnog prosvjetljenja i grupnog vodstva koje može djelotvorno riješiti čovjekove nove i višestruke duhovne teškoće.

Prva misija ovog duha je, naravno, unaprijeđenje i personificiranje istine, jer spoznaja istine tvori najviši oblik ljudske slobode. Ovaj duh pored toga nastoji uništiti vjernikov osjećaj sirotstva. Nakon što je Isus živio među ljudima, svi vjernici bi doživjeli osjećaj usamljenosti da Duh Istine nije došao da živi u ljudskim srcima.

Darivanje Sinova duha je djelotvorno pripremiло sve mentalno zdrave ljude da prime univerzalni dar Očeva duha (Ispravljač) koji je poklonjen cijelom čovječanstvu. U određenom smislu, ovaj Duh Istine je duh Oca Svih kao što je i duh Sina Stvoritelja.

Bilo bi greška očekivati snažnu intelektualnu svjesnost izlivenog Duha Istine. Duh nikad ne stvara svjesnost o samom sebi, već jedino svjesnost o Sinu Mihaelu. Isus je od samog početka tvrdio kako duh neće govoriti o samom sebi. Stoga dokaz vašeg odnosa s Duhom Istine ne počiva u vašoj svjesnosti ovog duha već prije u vašem unutarnjem doživljaju sve dubljeg prijateljstva s Mihaelom.

Duh je došao kako bi čovjeku pomogao da se sjeti i da razumije Učiteljeve riječi i kako bi iluminirao i protumačio njegov zemaljski život.

Duh Istine je pored toga došao kako bi vjernicima pomogao da posvjedoče stvarnosti Isusovih učenja i njegovog života u ljudskom obličju kao i njegovog novog i svježeg življenja u individualnim vjernicima svih novih generacija Božjih sinova koji su ispunjeni duhom.

Tako izgleda da je Duh Istine došao kako bi svakog vjernika poveo k cijeloj istini, k sve širem znanju isustva življenja i porasta duhovne svjesnosti

and growing spiritual consciousness of the reality of eternal and ascending sonship with God.

Jesus lived a life which is a revelation of man submitted to the Father's will, not an example for any man literally to attempt to follow. This life in the flesh, together with his death on the cross and subsequent resurrection, presently became a new gospel of the ransom which had thus been paid in order to purchase man back from the clutch of the evil one--from the condemnation of an offended God. Nevertheless, even though the gospel did become greatly distorted, it remains a fact that this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom. And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind.

But these mistakes of the intellect in no way interfered with the believer's great progress in growth in spirit. In less than a month after the bestowal of the Spirit of Truth, the apostles made more individual spiritual progress than during their almost four years of personal and loving association with the Master. Neither did this substitution of the fact of the resurrection of Jesus for the saving gospel truth of sonship with God in any way interfere with the rapid spread of their teachings; on the contrary, this overshadowing of Jesus' message by the new teachings about his person and resurrection seemed greatly to facilitate the preaching of the good news.

The term "baptism of the spirit," which came into such general use about this time, merely signified the conscious reception of this gift of the Spirit of Truth and the personal acknowledgment of this new spiritual power as an augmentation of all spiritual influences previously experienced by God-knowing souls.

Since the bestowal of the Spirit of Truth, man is subject to the teaching and guidance of a threefold spirit endowment: the spirit of the Father, the Thought Adjuster; the spirit of the Son, the Spirit of Truth; the spirit of the Spirit, the Holy Spirit.

In a way, mankind is subject to the double influence of the sevenfold appeal of the universe spirit influences. The early evolutionary races of mortals are subject to the progressive contact of the seven adjutant mind-spirits of the local universe Mother Spirit. As man progresses upward in the scale of intelligence and spiritual perception, there eventually come to hover over him and dwell within him the seven higher spirit influences. And these seven spirits of the advancing worlds are:

stvarnosti vječnog i sve naprednijeg statusa Božjeg sina.

Isus je živio kako bi pružio otkrivenje čovjeka koji se pokorava Božjoj volji, ali ne i primjer koji bi ljudi doslovce pokušali slijediti. Ovaj zemaljski život, smrt na križu i prateće uskrsnuće, su s vremenom postali novo evanđelje i cijena koju su ljudi morali platiti za iskupljenje od kobnog stiska zla--od prokletstva na koje ih je osudio uvrijeđeni Bog. No unatoč ovom izobličenju evanđelja, ostaje činjenica da je ova nova poruka o Isusu sa sobom ponijela mnoge temeljne istine i učenja njegovog ranijeg evanđelja kraljevstva. I ove se latentne istine Božjeg očinstva i bratstva ljudi prije ili kasnije moraju podići i djelotvorno preobraziti civilizaciju cijelog čovječanstva.

Ali ove intelektualne greške ni na koji način nisu stale ne put velikom napretku vjernika u duhu. Kroz nešto manje od mjesec dana nakon darivanja Duha Istine, apostoli su ostvarili veći osobni duhovni napredak nego što su bili u stanju ostvariti tijekom više godina osobnog i prisnog odnosa s Učiteljem. I to što je ova činjenica Isusovog uskrsnuća postavljena na mjesto spasiteljske istine da je čovjek sin Boga ni na koji način nije stala na put brzom širenju njegovih učenja; nasuprot tome, čini se da je naglašavanje ovog novog učenja o Isusu i njegovoj smrti nauštrb njegovoj poruci značajno doprinijelo širenju i prihvaćanju radosne vijesti.

Izraz "krštenje duhom" koji je u ovo doba ušao u sastav redovnog riječnika obilježava jedino svjesno prihvaćanje ovog darovanog Duha Istine i osobno priznanje ove nove duhovne moći kao pozitivnog dodatka svim drugim duhovnim utjecajima već dobro poznatim u iskustvu ljudskih duša koje poznaju Boga.

Od darivanja Duha Istine, čovjek ima na raspolaganju pouku i utjecaj trostrukog obdarenja duha: Očevog duha (Misaonog Ispravljača), Sinovog duha (Duha Istine) i Duhovog duha (Svetog Duha).

Na određeni način, čovječanstvo se nalazi pod utjecajem sedmostrukog djelovanja kozmičkih utjecaja duha. Rane evolucijske smrtničke rase su bile izložene progresivnom kontaktu sa sedam pomoćnih duhova uma Majčinskog Duha lokalnog svemira. Kako čovjek napreduje ljestvicom inteligencije i duhovne spoznaje, nad njim s vremenom počinje djelovati ili živjeti utjecaj slijedećih sedam duhova napredujućih svjetova:

1. The bestowed spirit of the Universal Father--the Thought Adjusters.

2. The spirit presence of the Eternal Son--the spirit gravity of the universe of universes and the certain channel of all spirit communion.

3. The spirit presence of the Infinite Spirit--the universal spirit-mind of all creation, the spiritual source of the intellectual kinship of all progressive intelligences.

4. The spirit of the Universal Father and the Creator Son--the Spirit of Truth, generally regarded as the spirit of the Universe Son.

5. The spirit of the Infinite Spirit and the Universe Mother Spirit--the Holy Spirit, generally regarded as the spirit of the Universe Spirit.

6. The mind-spirit of the Universe Mother Spirit--the seven adjutant mind-spirits of the local universe.

7. The spirit of the Father, Sons, and Spirits--the new-name spirit of the ascending mortals of the realms after the fusion of the mortal spirit-born soul with the Paradise Thought Adjuster and after the subsequent attainment of the divinity and glorification of the status of the Paradise Corps of the Finality.

And so did the bestowal of the Spirit of Truth bring to the world and its peoples the last of the spirit endowment designed to aid in the ascending search for God.

3. WHAT HAPPENED AT PENTECOST

Many queer and strange teachings became associated with the early narratives of the day of Pentecost. In subsequent times the events of this day, on which the Spirit of Truth, the new teacher, came to dwell with mankind, have become confused with the foolish outbreaks of rampant emotionalism. The chief mission of this outpoured spirit of the Father and the Son is to teach men about the truths of the Father's love and the Son's mercy. These are the truths of divinity which men can comprehend more fully than all the other divine traits of character. The Spirit of Truth is concerned primarily with the revelation of the Father's spirit nature and the Son's moral character. The Creator Son, in the flesh, revealed God to men; the Spirit of Truth, in the heart, reveals the Creator Son to men. When man yields the "fruits of the spirit" in his life, he is simply showing forth the traits which the Master manifested in his own earthly life. When Jesus was on earth, he lived his life as one personality--Jesus of Nazareth. As the indwelling spirit of the "new teacher," the Master has, since Pentecost, been able to

1. Darovani duh Oca Svih--Misaoni Ispravljači.

2. Prisutnost duha koju čovjek prima od Vječnog Sina--duh gravitacije svemira nad svemirima i određeni komunikacijski kanal duha.

3. Prisutnost duha koju čovjek prima od Beskonačnog Duha--univerzalni duh-um cijele tvorevine, duhovni izvor intelektualnog srodstva svih progresivnih inteligencija.

4. Duh Oca Svih i Sina Stvoritelja--Duh Istine koji se uopćeno naziva duhom Kozmičkog Sina.

5. Duh Beskonačnog Duha i Kozmičkog Majčinskog Duha--Sveti Duh koji se uopćeno naziva duhom Kozmičkog Duha.

6. Um-duh Kozmičkog Majčinskog Duha--sedam pomoćnih duhova uma lokalnog svemira.

7. Duh Oca, Sina i Duhova--novoiimenovani duh napredujućih zemaljskih smrtnika koji su doživjeli spajanje smrtničke duhom rođene duše s Rajskim Misaonim Ispravljačem i koji su zatim postigli božanstvenost i veličanstvo statusa Rajskog Zbora Finalista.

I tako je darivanje Duha Istine svijetu i njegovim narodima donijelo posljednje obdarenje duha koje čovjeku treba pomoći pri sve naprednijoj potrazi za Bogom.

3. DOGAĐAJI NA DAN DUHOVA

Mnoge čudne i nevjerovatne pojave su pripojene ranim zabilješkama događaja koji su se odigrali na dan Duhova. Tijekom kasnijih stoljeća mnogi glupavi izljevi bujnih i nekontroliranih emocija su povezani s ovim danom kad je novi učitelj--Duh Istine--došao da živi u ljudima. Ovaj izliveni duh Oca i Sina ima jednu bitnu misiju, a to je nastojanje da ljude upozna s istinama Očeve ljubavi i Sinove milosti. Ove istine božanstvenosti čovjek može shvatiti bolje nego sve druge crte božanskog karaktera. Duh Istine prvenstveno nastoji postići otkrivenje Očeve naravi duha i Sinovog moralnog karaktera. Tijekom svog zemaljskog života, Sin Stvoritelj je obznanio Boga ljudima; u dubini srca, Duh Istine čovjeku obznanjuje Sina Stvoritelja. Kad čovjekov život rodi "plodovima duha," on jednostavno ispoljava osobine koje je Učitelj ispoljio za svog zemaljskog života. Dok je bio na zemlji, živio je svoj život kao jedna ličnost--Isus Nazarećanin. Kao unutarnji duh "novog učitelja," Isus je nakon Duhova primio novu sposobnost življenja

live his life anew in the experience of every truth-taught believer.

Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which truth prevails and in which righteousness triumphs. It so often appears that slander, lies, dishonesty, and unrighteousness--sin--prevail. Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the truth of goodness and the faith of the spirit-led creature will always be vindicated. They taunted Jesus on the cross, saying, "Let us see if God will come and deliver him." It looked dark on that day of the crucifixion, but it was gloriously bright on the resurrection morning; it was still brighter and more joyous on the day of Pentecost. The religions of pessimistic despair seek to obtain release from the burdens of life; they crave extinction in endless slumber and rest. These are the religions of primitive fear and dread. The religion of Jesus is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father's will. Jesus met life in all its terrible reality and mastered it--even in death. He did not use religion as a release from life. The religion of Jesus does not seek to escape this life in order to enjoy the waiting bliss of another existence. The religion of Jesus provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh.

If religion is an opiate to the people, it is not the religion of Jesus. On the cross he refused to drink the deadening drug, and his spirit, poured out upon all flesh, is a mighty world influence which leads man upward and urges him onward. The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth.

On the day of Pentecost the religion of Jesus broke all national restrictions and racial fetters. It is forever true, "Where the spirit of the Lord is, there is liberty." On this day the Spirit of Truth became the personal gift from the Master to every mortal. This spirit was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom, but they mistook the experience of receiving the outpoured spirit for a part of the new gospel which they were unconsciously formulating.

Do not overlook the fact that the Spirit of Truth was bestowed upon all sincere believers; this gift of the spirit did not come only to the apostles. The one

svog života u iskustvu svih vjernika koji tragaju za istinom.

Mnogi događaji ljudskog života se teško mogu objasniti i pomiriti s idejom da živimo u svemiru kojim vlada istina i u kojem pobjeđuje ispravnost. Ovdje vrlo često znaju prevladati kleveta, laži, neiskrenost i neispravnost, jednom riječju, grijeh. Je li istina da vjera, naposljetku, može pobjeđiti zlo, grijeh i nepravdu? Odgovor je pozitivan. I Isusovi život i smrt vječno svjedoče o neminovnoj pobjedi istine dobrote i vjere stvorenog bića koje slijedi usmjerivački utjecaj duha. Isusa su vrijeđali i ismijavali dok je bio na križu riječima, "Da vidimo hoće li Bog doći da ga oslobodi." Nebo se smrklo na dan raspeća, dok je naredno jutro osvanulo u punom sjaju dok je dan Duhova bio još vedriji. Religije pesimističkog očajanja traže oslobođenje od životnog tereta; oni teže uništenju u vječnom snu i odmoru. Ovo je primjer religije primitivnog straha i bojazni. Isusova religija je novo evanđelje vjere proglašeno napaćenom čovječanstvu. Ova nova religija počiva na temeljima vjere, nade i ljubavi.

Smrtnički život je Isusu dodijelio najteže, najokrutnije i najljuće udarce; i ovaj je čovjek dočekao sve ove udarce očajanja s vjerom, hrabrošću i nepokolebljivom odlučnošću da nastavi činiti Očevu volju. Isus je pogledao u oči životu i njegovoj užasnoj stvarnosti i sve ih je savladao--čak i samu smrt. Isusova religija ne pokušava pobjeći od života i potražiti utočište u nekom blaženstvu buduće egzistencije. Isusova religija pruža radost i mir buduće duhovne egzistencije kako bi uzvisila i oplemenila sadašnji zemaljski život.

Ako religija zaslužuje da se nazove "opijum za narod," onda to nije Isusova religija. Viseći na križu, Isus je odbio narkozu i njegov duh koji je izliven nad svim ljudima predstavlja moćan svjetski utjecaj koji usmjerava čovjeka naprijed i naviše. Napredni duhovni poriv je najmoćniji pokretački utjecaj u cijelom svijetu; vjernik koji uči istinu predstavlja progresivnu i agresivnu zemaljsku dušu.

Na dan Duhova, Isusova religija je raskinula sve nacionalne podjele i rasne okove. Zauvijek je istina, "Gdje je duh Gospodnji, ondje je sloboda." Na ovaj dan, Duh Istine je postao Učiteljev osobni dar svakom smrtniku. Ovaj duh je darovan kako bi naveo vjernike da propovijedaju evanđelje kraljevstva, dok su oni greškom protumačili ovo izlivanje duha kao dio novog evanđelja koje su upravo nehotice definirali.

Nemojte previdjeti činjenicu da je Duh Istine darovan svih iskrenim vjernicima; nije darovan jedino apostolima. Svih sto dvadeset muškaraca i žena

hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world. This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities. At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men.

The religion of Jesus fosters the highest type of human civilization in that it creates the highest type of spiritual personality and proclaims the sacredness of that person.

The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new; it is to be dominated neither by the old nor the young. The fact of Jesus' earthly life provides a fixed point for the anchor of time, while the bestowal of the Spirit of Truth provides for the everlasting expansion and endless growth of the religion which he lived and the gospel which he proclaimed. The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding. This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man.

The manifestations associated with the bestowal of the "new teacher," and the reception of the apostles' preaching by the men of various races and nations gathered together at Jerusalem, indicate the universality of the religion of Jesus. The gospel of the kingdom was to be identified with no particular race, culture, or language. This day of Pentecost witnessed the great effort of the spirit to liberate the religion of Jesus from its inherited Jewish fetters. Even after this demonstration of pouring out the spirit upon all flesh, the apostles at first endeavored to impose the requirements of Judaism upon their converts. Even Paul had trouble with his Jerusalem brethren because he refused to subject the gentiles to these Jewish practices. No revealed religion can spread to all the world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices.

The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation. When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent prayer. The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary meditation in order to receive the spirit. For all time,

okupljenih u gornjim odajama je primilo ovog novog učitelja, kao i svi časnici ljudi širom cijelog svijeta. Ovaj novi učitelj je došao kao dar cijelom čovječanstvu i svaka ga je duša primila u skladu s vlastitom ljubavi prema istini i sposobnosti shvaćanja i razumijevanja duhovnih stvarnosti. Istinska religija je konačno oslobođena iz ruku svećenika i svetih klasa postigavši svoje stvarno ispoljenje u individualnim ljudskim dušama.

Isusova religija vodi razvoju najvišeg oblika ljudske civilizacije stvarajući najviši oblik duhovne ličnosti i proglašavajući njezinu svetost.

Zahvaljujući dolasku Duha Istine na blagdan Duhova, religija nije postala bilo radikalna ili konzervativna; ona nije postala bilo stara ili nova; njom ne upravljaju bilo mladi ili stari. Povijesna činjenica Isusovog zemaljskog života stvara sigurno uporište kotvi vremena, dok darivanje Duha Istine omogućuje vječno proširenje i beskrajn rast religije koju je Isus živio i evanđelja koje je proglašavao. Duh vodi k cijeloj istini; on je učitelj šireće i rastuće religije beskrajnog napretka i božanskog raspleta. Iz dana u dan ovaj učitelj obznanjuje svakom vjerniku i tragaču za istinom sve ono što je tako božanstveno obavijeno osobom i naravi Sina Čovječjeg.

Ispoljenja koja su bila povezana s darivanjem "novog učitelja" kao i činjenica da su pripadnici mnogih rasa i nacija koje su se okupile u Jeruzalemu prihvatili apostolske propovijedi svjedoče o univerzalnosti Isusove religije. Evanđelje kraljevstva se ne može poistovijetiti s bilo kojom određenom rasom, kulturom ili jezikom. Ovaj blagdan Duhova je služio kao svjedok velikom nastojanju duha da oslobodi Isusovu religiju od naslijeđenih židovskih okova. Čak i nakon ove demonstracije izlivanja duha nad svim ljudima, apostoli su isprva nastojali nametnuti židovske zahtjeve svim novim obraćenicima. Čak je i Pavao imao problema sa svojom jeruzalemskom braćom jer se protivio izlaganju nečistova ovim židovskim zahtjevima. Obznanjena religija se ne može nadati općesvjetskom prihvatanju ako greškom dopusti miješanje s određenom nacionalnom kulturom ili povezivanje s utemeljenim rasnim, društvenim ili ekonomskim običajima.

Darivanje Duha Istine nije bilo uvjetovano ili povezano s bilo kakvim formama, ceremonijama, svetim mjestima ili naročitim postupcima koji su trebali omogućiti njegovo puno ispoljenje. U času kad se duh nadvio nad osobama koje su bile okupljene u gornjim odajama, one su jednostavno sjedile duboko zaokupljene molitvom. Duh je izliven nad selima kao i nad gradovima. Od apostola se nije tražilo da provedu više godina u osamljenoj meditaciji kako bi mogli primiti duh. Blagdan Duhova zauvijek prekida vezu

Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unfailing forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth. Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. No longer did these believers look upon Yahweh as "the Lord of Hosts." They now regarded the eternal Deity as the "God and Father of the Lord Jesus Christ." They made that progress, at least, even if they did in some measure fail fully to grasp the truth that God is also the spiritual Father of every individual.

Pentecost endowed mortal man with the power to forgive personal injuries, to keep sweet in the midst of the gravest injustice, to remain unmoved in the face of appalling danger, and to challenge the evils of hate and anger by the fearless acts of love and forbearance. Urantia has passed through the ravages of great and destructive wars in its history. All participants in these terrible struggles met with defeat. There was but one victor; there was only one who came out of these embittered struggles with an enhanced reputation--that was Jesus of Nazareth and his gospel of overcoming evil with good. The secret of a better civilization is bound up in the Master's teachings of the brotherhood of man, the good will of love and mutual trust.

Up to Pentecost, religion had revealed only man seeking for God; since Pentecost, man is still searching for God, but there shines out over the world the spectacle of God also seeking for man and sending his spirit to dwell within him when he has found him.

Before the teachings of Jesus which culminated in Pentecost, women had little or no spiritual standing in the tenets of the older religions. After Pentecost, in the brotherhood of the kingdom woman stood before God on an equality with man. Among the one hundred and twenty who received this special visitation of the spirit were many of the women disciples, and they shared these blessings equally with the men believers. No longer can man presume to monopolize the ministry of religious service. The Pharisee might go on thanking God that he was "not born a woman, a leper, or a gentile," but among the followers of Jesus woman has been forever set free from all religious discriminations based on sex. Pentecost obliterated all religious discrimination

između duhovnog iskustva i potrebe za posjetom nekog naročito povoljnog okruženja.

Blagdan Duhova, sa svim svojim duhovnim okruženjem, je zauvijek trebao osloboditi Učiteljevu religiju od povezanosti s bilo kakvim fizičkim silama; učitelji ove nove religije su bili naoružani duhovnim oružjem. Oni su osvajali svijet neumoljivim oproštenjem, neusopredivom dobronamjernošću i neiscrpnom ljubavlju. Oni su bili spremni nadvaladati zlo dobrotom, pobiti mržnju ljubavlju i uništiti strah hrabrom i živućom vjerom u istinu. Isus je već pokazao svojim učenicima da njegova religija nije bila pasivna; njegovi učenici su uvijek djelovali aktivno i pozitivno pri svojoj službi milosti i pri svojim ispoljenjima ljubavi. Oni više nisu promatrali Jahvu kao "Gospodina vojski." Oni su počeli promatrati vječno Božanstvo kao "Boga Oca i Gospodina Isusa Krista." Ako ništa drugo, djelomično su uznapredovali do točke koja je omočila shvaćanje istine da je Bog duhovi Otac svake osobe.

Blagdan Duhova je svakom smrtniku dao moć da oprostí osobne pòvede, da ostane dobar unatoč najgore nepravde, da ne izgubi glavu uoči najozbiljnije opasnosti i da dočeka zlo mržnje i ljutnje neustrašivim djelima ljubavi i strpljenja. Tijekom povijesti Urantija je doživjela pustošenja stravično razornih ratova. Svi sudionici ovih užasnih borbi su doživjeli poraz. Samo jedna osoba je izišla kao pobjednik; samo jedan čovjek je izišao iz ovih gorkih borbi ne gubeći reputaciju--Isus Nazarećanin i njegovo evanđelje o pobjedi dobra nad zlom. Jedino Učiteljeva učenja o bratstvu ljudi, o dobronamjernosti ljubavi i uzajamnog povjerenja, u sebi nose tajnu koja može voditi stvaranju bolje civilizacije.

Prije Duhova, religija je jedino ukazivala na činjenicu da čovjek traga za Bogom; od Duhova na dalje, čovjek još uvijek traga za Bogom, ali nad svijetom sada sjaji prizor Boga koji isto tako traga za čovjekom i koji šalje svoj duh da nađe čovjeka i da u njemu živi.

Prije Isusovih učenja koja su dostigla vrhunac na dan Duhova, žene su imale vrlo nizak položaj u doktrinama starijih religija. Nakon Duhova, žene stoje u bratstvu kraljevstva i ispred Boga ravnopravno s muškarcima. Među sto dvadeset osoba koje su primile ovaj specijalni dar duha bilo je mnogo žena, učenica koje su dijelile ove blažene darove s muškarcima. Muškarci više ne mogu monopolizirati religioznu službu. Farizeji mogu zahvaljivati Bogu što nisu rođeni kao "žene, gubavci ili pogani," ali među Isusovim učenicima žene zauvijek moraju biti oslobođene svakog oblika religiozne diskriminacije koja počiva na njihovom spolu. Duhovi su izbrisali svaki oblik religiozne diskriminacije zasnovane na

founded on racial distinction, cultural differences, social caste, or sex prejudice. No wonder these believers in the new religion would cry out, "Where the spirit of the Lord is, there is liberty."

Both the mother and brother of Jesus were present among the one hundred and twenty believers, and as members of this common group of disciples, they also received the outpoured spirit. They received no more of the good gift than did their fellows. No special gift was bestowed upon the members of Jesus' earthly family. Pentecost marked the end of special priesthoods and all belief in sacred families.

Before Pentecost the apostles had given up much for Jesus. They had sacrificed their homes, families, friends, worldly goods, and positions. At Pentecost they gave themselves to God, and the Father and the Son responded by giving themselves to man--sending their spirits to live within men. This experience of losing self and finding the spirit was not one of emotion; it was an act of intelligent self-surrender and unreserved consecration.

Pentecost was the call to spiritual unity among gospel believers. When the spirit descended on the disciples at Jerusalem, the same thing happened in Philadelphia, Alexandria, and at all other places where true believers dwelt. It was literally true that "there was but one heart and soul among the multitude of the believers." The religion of Jesus is the most powerful unifying influence the world has ever known.

Pentecost was designed to lessen the self-assertiveness of individuals, groups, nations, and races. It is this spirit of self-assertiveness which so increases in tension that it periodically breaks loose in destructive wars. Mankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal.

The coming of the Spirit of Truth purifies the human heart and leads the recipient to formulate a life purpose single to the will of God and the welfare of men. The material spirit of selfishness has been swallowed up in this new spiritual bestowal of selflessness. Pentecost, then and now, signifies that the Jesus of history has become the divine Son of living experience. The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul.

Prayer did not bring the spirit on the day of Pentecost, but it did have much to do with determining the capacity of receptivity which characterized the individual believers. Prayer does not move the divine heart to liberality of bestowal, but it does so often dig out larger and deeper channels wherein the divine

rasnim i kulturnim razlikama, društvenom staležu ili spolnim predrasudama. Nije čudo što su ovi vjernici nove religije glasno govorili, "Gdje je duh Gospodnji, ondje je sloboda."

Isusova majka i brat su bili među sto dvadeset vjernika i primili su izliveni duh jednako kao i svi drugi okupljeni učenici. Oni nisu primili ništa više ovog dobrog dara nego drugi ljudi. Isusova zemaljska obitelj nikad nije primila naročitih darova. Blagdan Duhova obilježava kraj specijalnog sveštenstva i vjerovanja u svete obitelji.

Prije Duhova, apostoli su položili mnoge žrtve kako bi slijedili Isusa. Odrekli su se svojih domova, obitelji, prijatelja, materijalnih dobara i pozicija. Na dan Duhova, prepustili su se Bogu, i Otac i Sin su uzvratili dajući sebe ljudima--poslavši svoje duhove da žive s ljudima. Ovaj doživljaj gubitka vlastitog jastva i primanja duha ne predstavlja emocionalni doživljaj; ovo je čin inteligentne predaje jastva i bezrezervnog posvećenja.

Blagdan Duhova predstavlja poziv na duhovno jedinstvo među svima koji vjeruju u evanđelje. Kad se duh spustio nad učenike koji su bili okupljeni u Jeruzalemu, isto se dogodilo u Filadelfiji, Aleksandriji i drugim mjestima gdje su živjeli istinski vjernici. Doslovce je istina da je "mnoštvo vjernika bilo jedno srce i jedna duša." Isusova religija je najmoćniji ujedinjujući utjecaj koji je svijet ikada upoznao.

Blagdan Duhova je trebao umanjiti element individualnog, grupnog, nacionalnog i rasnog samodokazivanja. Upravo ovaj duh samodokazivanja predstavlja to što uvećava napetost koja se s vremena na vrijeme izliva u vidu destruktivnih ratova. Čovječanstvo se može ujediniti jedino duhovnim putem i Duh Istine predstavlja univerzalan svetski utjecaj.

Dolazak Duha Istine pročišćuje ljudsko srce i vodi svoje primatelje k formulaciji životnog cilja u skladu s Božjom voljom i ljudskom dobrobiti. Ovo novo duhovno darivanje nesebičnosti apsorpira materijalni duh egoizma. Nekoć kao i danas, blagdan Duhova svjedoči da je povijesni Isus postao božanski Sin živog iskustva. Svjesni doživljaj radosti ovog izlivenog duha u ljudskom životu djeluje kao napitak mladosti, poticaj uma i neiscrpní izvor energije duši.

Molitva nije bila zaslužna za dolazak duha na dan Duhova, premda je igrala značajnu ulogu u pogledu uvećanja individualnog kapaciteta za prijemljivost. Molitva nije to što navodi božansko srce na velikodušnost iskazanu darivanjem, premda vrlo često produbljuje kanale kojima se božanska darivanja

bestowals may flow to the hearts and souls of those who thus remember to maintain unbroken communion with their Maker through sincere prayer and true worship.

4. BEGINNINGS OF THE CHRISTIAN CHURCH

When Jesus was so suddenly seized by his enemies and so quickly crucified between two thieves, his apostles and disciples were completely demoralized. The thought of the Master, arrested, bound, scourged, and crucified, was too much for even the apostles. They forgot his teachings and his warnings. He might, indeed, have been "a prophet mighty in deed and word before God and all the people," but he could hardly be the Messiah they had hoped would restore the kingdom of Israel.

Then comes the resurrection, with its deliverance from despair and the return of their faith in the Master's divinity. Again and again they see him and talk with him, and he takes them out on Olivet, where he bids them farewell and tells them he is going back to the Father. He has told them to tarry in Jerusalem until they are endowed with power--until the Spirit of Truth shall come. And on the day of Pentecost this new teacher comes, and they go out at once to preach their gospel with new power. They are the bold and courageous followers of a living Lord, not a dead and defeated leader. The Master lives in the hearts of these evangelists; God is not a doctrine in their minds; he has become a living presence in their souls.

"Day by day they continued steadfastly and with one accord in the temple and breaking bread at home. They took their food with gladness and singleness of heart, praising God and having favor with all the people. They were all filled with the spirit, and they spoke the word of God with boldness. And the multitudes of those who believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own, and they had all things in common."

What has happened to these men whom Jesus had ordained to go forth preaching the gospel of the kingdom, the fatherhood of God and the brotherhood of man? They have a new gospel; they are on fire with a new experience; they are filled with a new spiritual energy. Their message has suddenly shifted to the proclamation of the risen Christ: "Jesus of Nazareth, a man God approved by mighty works and wonders; him, being delivered up by the determinate counsel and foreknowledge of God, you did crucify and slay. The things which God foreshadowed by the mouth of all the prophets, he thus fulfilled. This Jesus did God raise up. God has made him both Lord and Christ. Being, by the right hand of God, exalted and having received from the Father the promise of the spirit, he has poured forth this which you see and hear. Repent, that you

mogu uliti u srca i u duše onih koji iskrenim molitvama i istinskim obožavanjem održavaju ustrajnu duhovnu zajednicu sa svojim Stvoriteljem.

4. RANA KRŠĆANSKA CRKVA

Način na koji su Isusovi neprijatelji tako iznenadno uhitili i raspeli Isusa između dvaju razbojnika, u cjelosti je demoralizirao njegove apostole i učenike. Pomisao na ono kroz što je Učitelj morao proći--uhićenje, vezivanje, bičevanje i raspeće--je bila nepodnošljiva čak i samim apostolima. On je uistinu mogao biti "silan prorok riječu i djelom pred Bogom i ljudima," ali je teško bio Mesija koji bi uslišio njihove nade obnovivši Izraelsko kraljevstvo.

Za ovim je uslijedilo uskrsnuće koje ih je oslobodilo očajanja i koje je povratilo njihovu vjeru u Učiteljevu božanstvenost. Ponovo su ga mogli vidjeti i s njim razgovarati; poveo ih je Maslinsku goru gdje im je uručio posljednje zbogom govoreći da ide nazad svome Ocu. Rekao im je da se zadrže u Jeruzalemu dok se ne obuku u silu odozgo--dok im ne bude došao Duh Istine. I kad je ovaj novi učitelj došao na blagdan Duhova, otišli su propovijedati svoje evanđelje s novom snagom. Postali su hrabri i odvažni učenici živućeg Gospodina, a ne mrtvoh i poraženog vođe. Učitelj živi u srcima svih koji pronosjenjegovu poruku; Bog nije doktrina u njihovim umovima; on je postao živa prisutnost u njihovim dušama.

"Kao što su svaki dan postojano--kao po dogovoru--bili u hramu, tako su po kućama lomili kruh i zajedno uzimali hranu vesela i priprosta srca. Hvalili su Boga i zato uživali naklonost svega naroda. Svi se napuniše duha te neustrašivo počеше navješćivati riječ Boga. I mnoštvo je vjernika bilo jedno srce i jedna duša; i nitko nije nazivao svojim ono što mu je pripadalo, već je među njima sve bilo zajedničko."

Što se događalo s ovim ljudima koje je Isus uputio da propovijedaju evanđelje kraljevstva--Božje očinstvo i bratstvo ljudi? Oni sada imaju novo učenje; užareni su ovim novim doživljajem; ispunjeni su novom duhovnom energijom. Njihova poruka je iznenada izmijenjena i govore jedino o uskrsnom Kristu, propovijedajući: "Bog je pred vama potvrdio Isusa Nazarećanina moćnim djelima i čudesnim znacima; njega koji je predan po nepromjenljivoj odluci i predznanju Božjem, vi ste bezbožničkom rukom razapeli i ubili. Ali što je Bog tako unaprijed navijestio preko svih svojih proroka, on tako ispuni. Njega je, to jest, Isusa, Bog uskrisio. Bog je od njega načinio i Gospodina i Krista. On, sad uzvišen Božjom desnicom, pošto je od Oca primio obećani duh, izlio je ono što sami i vidite i čujete. Dakle, obratite se i

sins may be blotted out; that the Father may send the Christ, who has been appointed for you, even Jesus, whom the heaven must receive until the times of the restoration of all things."

The gospel of the kingdom, the message of Jesus, had been suddenly changed into the gospel of the Lord Jesus Christ. They now proclaimed the facts of his life, death, and resurrection and preached the hope of his speedy return to this world to finish the work he began. Thus the message of the early believers had to do with preaching about the facts of his first coming and with teaching the hope of his second coming, an event which they deemed to be very near at hand.

Christ was about to become the creed of the rapidly forming church. Jesus lives; he died for men; he gave the spirit; he is coming again. Jesus filled all their thoughts and determined all their new concept of God and everything else. They were too much enthused over the new doctrine that "God is the Father of the Lord Jesus" to be concerned with the old message that "God is the loving Father of all men," even of every single individual. True, a marvelous manifestation of brotherly love and unexampled good will did spring up in these early communities of believers. But it was a fellowship of believers in Jesus, not a fellowship of brothers in the family kingdom of the Father in heaven. Their good will arose from the love born of the concept of Jesus' bestowal and not from the recognition of the brotherhood of mortal man. Nevertheless, they were filled with joy, and they lived such new and unique lives that all men were attracted to their teachings about Jesus. They made the great mistake of using the living and illustrative commentary on the gospel of the kingdom for that gospel, but even that represented the greatest religion mankind had ever known.

Unmistakably, a new fellowship was arising in the world. "The multitude who believed continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers." They called each other brother and sister; they greeted one another with a holy kiss; they ministered to the poor. It was a fellowship of living as well as of worship. They were not communal by decree but by the desire to share their goods with their fellow believers. They confidently expected that Jesus would return to complete the establishment of the Father's kingdom during their generation. This spontaneous sharing of earthly possessions was not a direct feature of Jesus' teaching; it came about because these men and women so sincerely and so confidently believed that he was to return any day to finish his work and to consummate the kingdom. But the final results of this well-meant experiment in thoughtless brotherly love were disastrous and sorrow-breeding. Thousands of earnest

povratite se da vam se izbrišu grijesi; da vam Otac pošalje predodređenoga vam Krista, samog Isusa, onoga koga nebo treba da pridrži do vremena sveopće obnove."

Evangelje kraljevstva--Isusova poruka--je iznenada izmijenjena u evangelje o Gospodinu Isusu Kristu. Njegovi učenici su ovom prilikom počeli govoriti o činjenicama Isusovog života, smrti i uskrsnuća i propovijedati nadu u njegov skori povratak na svijet i dovršenje započetog rada. Poruka ovih ranih vjernika se tako odnosila na činjenicu njegovog prvog dolaska i učenje o nadi u njegov drugi dolazak, događaj za koji su se nadali da se trebao vrlo brzo odigrati.

Krist je tako sve više postajao predmetom vjerovanja ove nove crkve koja se vrlo brzo formirala. Isus je još uvijek živ; umro je zbog ljudi; dao je svoj duh; ponovo će doći. Isus je bio jedino što je zaokuljalo njihove misli određujući ne samo ovaj novi koncept Boga već i sve ostalo. Bili su toliko uzbuđeni ovom doktrinom da je "Bog Otac Gospodina Isusa" da se nisu mogli vratiti staroj poruci da je "Bog Otac koji voli sve ljude"--sve i jednog čovjeka bez izuzetka. Istina, nevjerovano ispoljenje bratske ljubavi i nevidenog dobročinstva se rodilo u ovim ranim zajednicama vjernika. Ali bila je to zajednica ljudi koji su vjerovali u Isusa, a ne bratska zajednica obitelji Očevog nebeskog kraljevstva. Njihova dobronamjernost je bila plod ljubavi prema ideji Isusovog darivanja, a ne odatle što su bili u stanju prepoznati da su svi ljudi braća. Unatoč tomu, bili su tako prepuni radosti i u tolikoj mjeri spremni živjeti tako nove i jedinstvene živote da su sviju privukli da prihvate ovo učenje o Isusu. Strašno su pogriješili što su umjesto samog evangelja kraljevstva poučavali živući i slikoviti komentar koji je pratio ovo evangelje, ali čak i ovo je bilo najveća religija koju je čovječanstvo ikad imalo prilike upoznati.

Bez sumnje, u svijetu se rađala nova bratska zajednica. "Mnoštvo koje prihvati vjeru ostade postojano u apostolskoj nauci, zajedničkom životu, lomljenju kruha i u molitvama." Nazivali su jedni druge braćom i sestrama; pozdravljali su jedni druge svetim cjelovom; pomagali su sirotinji. Bili su zajednica življenja kao i obožavanja. Na zajednički život ih nisu navodila vjerovanja već njihova želja da dijele svoja dobra s drugim vjernicima. Čvrsto su vjerovali da se Isus trebalo vratiti da dovrši rad na upostavi Očevog kraljevstva tijekom njihove generacije. Ovaj spontani nagon koji ih je navodio da dijele svoju imovinu nije bio direktan dio Isusovog učenja; proizlazio je iz iskrene i čvrste vjere ovih muškaraca i žena da se Isus svakog časa trebao vratiti da završi svoj rad na uspostavi kraljevstva. Ali ovaj je bratski i dobronamjeren premda jako lakomislen eksperiment imao tragične i žalosne posljedice. Tisuće iskrenih vjernika je prodalo svoja nepokretna i druga

believers sold their property and disposed of all their capital goods and other productive assets. With the passing of time, the dwindling resources of Christian "equal-sharing" came to an end--but the world did not. Very soon the believers at Antioch were taking up a collection to keep their fellow believers at Jerusalem from starving.

In these days they celebrated the Lord's Supper after the manner of its establishment; that is, they assembled for a social meal of good fellowship and partook of the sacrament at the end of the meal.

At first they baptized in the name of Jesus; it was almost twenty years before they began to baptize in "the name of the Father, the Son, and the Holy Spirit." Baptism was all that was required for admission into the fellowship of believers. They had no organization as yet; it was simply the Jesus brotherhood.

This Jesus sect was growing rapidly, and once more the Sadducees took notice of them. The Pharisees were little bothered about the situation, seeing that none of the teachings in any way interfered with the observance of the Jewish laws. But the Sadducees began to put the leaders of the Jesus sect in jail until they were prevailed upon to accept the counsel of one of the leading rabbis, Gamaliel, who advised them: "Refrain from these men and let them alone, for if this counsel or this work is of men, it will be overthrown; but if it is of God, you will not be able to overthrow them, lest haply you be found even to be fighting against God." They decided to follow Gamaliel's counsel, and there ensued a time of peace and quiet in Jerusalem, during which the new gospel about Jesus spread rapidly.

And so all went well in Jerusalem until the time of the coming of the Greeks in large numbers from Alexandria. Two of the pupils of Rodan arrived in Jerusalem and made many converts from among the Hellenists. Among their early converts were Stephen and Barnabas. These able Greeks did not so much have the Jewish viewpoint, and they did not so well conform to the Jewish mode of worship and other ceremonial practices. And it was the doings of these Greek believers that terminated the peaceful relations between the Jesus brotherhood and the Pharisees and Sadducees. Stephen and his Greek associate began to preach more as Jesus taught, and this brought them into immediate conflict with the Jewish rulers. In one of Stephen's public sermons, when he reached the objectionable part of the discourse, they dispensed with all formalities of trial and proceeded to stone him to death on the spot.

Stephen, the leader of the Greek colony of Jesus' believers in Jerusalem, thus became the first martyr to the new faith and the specific cause for the

proizvodna dobra. Kako je vrijeme više prolazilo, sve mršavija sredstva kršćanske "jednake podjele" su dovedena do kraja--ali isto nije bilo slučaj sa svijetom. Nije dugo trebalo da vjernici iz Antiohije počnu prikupljati sredstva kako bi poslali doprinos bližnjim vjernicima u Jeruzalemu--i kako bi ih sačuvali od gladi.

U ovo su doba obilježavali Posljednju večeru onako kako ju je Isus utemeljio; okupili bi se radi zajedničkog obroka i dobrog društva, te bi podijelili pričest na kraju jela.

Isprva su krstili u Isusovo ime; bilo je prošlo gotovo dvadeset godina prije nego što su počeli krstiti "u ime Oca, Sina i Duha Svetoga." Krštenje je bilo jedini zahtjev za primitak u društvenu zajednicu vjernika. Još uvijek nisu posjedovali organiziranu formu; bili su jednostavno pripadnici grupe Isusovog bratstva.

Ova Isusovska sekta je vrlo brzo rasla, ponovo zadobivši pažnju saduceja. Farizeje nije jako zabrinjavala ova situacija, kako se učenja Isusovske sekte ni na koji način nisu protivila židovskom zakonskom sustavu. Ali saduceji su počeli hvatati vođe ove Isusovske sekte i bacati ih u tamnicu, sve dok konačno nisu prihvatili savjet jednog od svojih starješina, rabina Gamalijela, koji im je rekao: "Prođite se tih ljudi i pustite ih jer ako njihov pothvat ili njihovo djelo potječe od ljudi, propast će; ako, međutim, potječe od Boga, nećete ga moći uništiti već ćete još doći u sukob s Bogom." Kako su odlučili poslušati Gamalielov savjet, Jeruzalemom je počelo vladati razdoblje mira i spokoja tijekom kojeg se ovo novo evanđelje o Isusu moglo nesmetano širiti.

I stvari su tako dobro stajale u Jeruzalemu sve dok iz Aleksandrije nije počeo stizati velik broj Grka. U Jeruzalem su došla dva Rodanova učenika koja su obratila velik broj helenista. Stjepan i Barnaba su pripadali njihovim ranim obraćenicima. Ovi sposobni Grci nisu toliko dijelili židovska gledišta i nisu u cijelosti podlijegali bilo židovskom načinu iskazanja obožavanja ili drugim ceremonijalnim radnjama. I upravo djela ovih grčkih vjernika predstavljaju to što je poremetilo mirnodobske odnose između Isusovog bratstva na jednoj i farizeja i saduceja na drugoj strani. Propovijedi Stjepana i njegovih grčkih suradnika su po sadržini bile bliže samim Isusovim učenjima, što ih je dovelo u izravan sukob s židovskim vladarima. Kad je Stjepan tijekom jedne propovijedi dostigao određenu spornu točku, odbacili su sve sudbene formalnosti te su ga na mjestu na smrt kamenovali.

Tako je Stjepan, vođa grčke kolonije jeruzalemskih vjernika u Isusa, postao prvi mučenik koji je položio život u ime nove vjere i nove nade u

formal organization of the early Christian church. This new crisis was met by the recognition that believers could not longer go on as a sect within the Jewish faith. They all agreed that they must separate themselves from unbelievers; and within one month from the death of Stephen the church at Jerusalem had been organized under the leadership of Peter, and James the brother of Jesus had been installed as its titular head.

And then broke out the new and relentless persecutions by the Jews, so that the active teachers of the new religion about Jesus, which subsequently at Antioch was called Christianity, went forth to the ends of the empire proclaiming Jesus. In carrying this message, before the time of Paul the leadership was in Greek hands; and these first missionaries, as also the later ones, followed the path of Alexander's march of former days, going by way of áGaza and Tyre to Antioch and then over Asia Minor to Macedonia, then on to Rome and to the uttermost parts of the empire.

uspostavu formalne organizacije rane kršćanske crkve. Ova novonastala kriza je vodila spoznaji da vjernici nisu mogli nastaviti s djelovanjem jedino kao sekta u sastavu židovske vjere. Svi su se htjeli ovdvojiti od nevjernika; i nije prošlo više od jednog mjeseca od Stjepanove smrti kad je pod Petrovim vodstvom organizirana prva jeruzalemska crkva i kad je Isusov brat Jakov postavljan za njenog stariješinu.

I židovi su ih odmah zatim počeli opsjedati i jutim progonima tako da su se aktivni učitelji ove nove religije o Isusu, koji su u Antiohiji po prvi put nazvani kršćanima, uputili na sve četiri kraja Rimske imperije propovijedajući o Isusu. U promicanju njihove poruke prethodno Pavaovom djelovanju, crkveno vodstvo je bilo u Pavaovim rukama; i ovi prvi misionari, kao i njihovi sljedbenici, su slijedili stazu koju je Aleksandar nekoć za sobom ostavio, krenuvši iz Gaze i Tire do Antiohije, te zatim preko Male Azije do Makedonije, odakle su se uputili prvo u Rim a zatim do najudaljenijih dijelova imperije.