

PAPER 139
THE TWELVE APOSTLES

It is an eloquent testimony to the charm and righteousness of Jesus' earth life that, although he repeatedly dashed to pieces the hopes of his apostles and tore to shreds their every ambition for personal exaltation, only one deserted him.

The apostles learned from Jesus about the kingdom of heaven, and Jesus learned much from them about the kingdom of men, human nature as it lives on Urantia and on the other evolutionary worlds of time and space. These twelve men represented many different types of human temperament, and they had not been made alike by schooling. Many of these Galilean fishermen carried heavy strains of gentile blood as a result of the forcible conversion of the gentile population of Galilee one hundred years previously.

Do not make the mistake of regarding the apostles as being altogether ignorant and unlearned. All of them, except the Alpheus twins, were graduates of the synagogue schools, having been thoroughly trained in the Hebrew scriptures and in much of the current knowledge of that day. Seven were graduates of the Capernaum synagogue schools, and there were no better Jewish schools in all Galilee.

When your records refer to these messengers of the kingdom as being "ignorant and unlearned," it was intended to convey the idea that they were laymen, unlearned in the lore of the rabbis and untrained in the methods of rabbinical interpretation of the Scriptures. They were lacking in so-called higher education. In modern times they would certainly be considered uneducated, and in some circles of society even uncultured. One thing is certain: They had not all been put through the same rigid and stereotyped educational curriculum. From adolescence on they had enjoyed separate experiences of learning how to live.

1. ANDREW, THE FIRST CHOSEN

Andrew, chairman of the apostolic corps of the kingdom, was born in Capernaum. He was the oldest child in a family of five -- himself, his brother Simon, and three sisters. His father, now dead, had been a partner of Zebedee in the fish-drying business at Bethsaida, the fishing harbor of Capernaum. When he became an apostle, Andrew was unmarried but made his home with his married brother, Simon Peter. Both were fishermen and partners of James and John the sons of Zebedee.

In A.D. 26, the year he was chosen as an apostle, Andrew was 33, a full year older than Jesus and the oldest of the apostles. He sprang from an excellent line of ancestors and was the ablest man of

POGLAVLJE 139
DVANAEST APOSTOLA

RJEČITO svjedočanstvo šarmu i ispravnosti Isusovog zemaljskog života počiva u tome što ga je izdao samo jedan apostol, unatoč tome što je toliko puta osujetio apostolske nade i razorio svaku njihovu ambiciju za osobnom slavom.

Apostoli su od Isusa naučili o nebeskom kraljevstvu, dok je Isus od njih mnogo naučio o kraljevstvu ljudi, prirodi žitelja Urantije i drugih evolutivnih svjetova vremena i prostora. Dvanaestorica apostola predstavljaju više različitih tipova ljudske čudi koji nisu postali žrtvama jednolikosti obrazovnim procesom. Više ovih galilejskih ribara je u sebi nosilo bitnije nasljeđe nežidovske krvi kao rezultat prisilnog obraćenja galilejskih nežidova otprilike stotinu godina prethodno ovim događajima.

Bilo bi pogrešno smatrati apostole posve neukim i priprostim. Izuzev Alfejevih blizanaca, svi su diplomirali iz sinagoških škola, gdje su posebno upoznati s židovskih svetim knjigama i s većim dijelom ondašnjeg suvremenog nauka. Sedam apostola je diplomiralo iz kafarnaumskih sinagoga, u ovo doba najboljih židovskih škola cijele Galileje.

Kad vaši zapisi opisuju ove glasnike kraljevstva kao "neuke i priproste," ovo se odnosi na činjenicu da su bili svjetovnjaci, neupućeni u rabinski nauk i neobrazovani u pogledu rabinskog tumačenja Svetih knjiga. Oni nisu imali takozvane više naobrazbe. U suvremeno doba bi zasigurno bili smatrani neobrazovanim, a u nekim društvenim krugovima i nekulturnim. Jedna stvar je sigurna: Nisu svi prošli istim krutim i stereotipnim obrazovnim programom. Svaki se od rane mladosti ponaosob bavio savladanjem životnog nauka.

1. ANDRIJA, PRVOIZABRANI APOSTOL

Andrija, predsjedatelj apostolskog kraljevskog zbora, vuče porijeklo iz Kafarnauma. On je bio najstarije od petero djece--u obitelji koja se pored oca i majke sastojala od njega, njegovog brata Šimuna i tri sestre. Njegov otac koji je tada već bio preminuo, je bio Zebedejev partner pri sušenju ribe u Betsaidi, ribarskoj luci Kafarnauma. Andrija po primitku apostolske pozicije nije bio oženjen i živio je kod svog oženjenog brata, Šimuna Petra. Radili su kao ribari i partneri Zebedejevih sinova Jakova i Ivana.

Kad je postavljen za apostola, 26. godine p.K., Andrija je imao 33 godine; bio je punu godinu stariji od Isusa i najstariji apostol. Potekao je od izvanredne linije predaka i bio je najsposobniji apostol. the twelve.

Excepting oratory, he was the peer of his associates in almost every imaginable ability. Jesus never gave Andrew a nickname, a fraternal designation. But even as the apostles soon began to call Jesus Master, so they also designated Andrew by a term the equivalent of Chief.

Andrew was a good organizer but a better administrator. He was one of the inner circle of four apostles, but his appointment by Jesus as the head of the apostolic group made it necessary for him to remain on duty with his brethren while the other three enjoyed very close communion with the Master. To the very end Andrew remained dean of the apostolic corps.

Although Andrew was never an effective preacher, he was an efficient personal worker, being the pioneer missionary of the kingdom in that, as the first chosen apostle, he immediately brought to Jesus his brother, Simon, who subsequently became one of the greatest preachers of the kingdom. Andrew was the chief supporter of Jesus' policy of utilizing the program of personal work as a means of training the twelve as messengers of the kingdom.

Whether Jesus privately taught the apostles or preached to the multitude, Andrew was usually conversant with what was going on; he was an understanding executive and an efficient administrator. He rendered a prompt decision on every matter brought to his notice unless he deemed the problem one beyond the domain of his authority, in which event he would take it straight to Jesus.

Andrew and Peter were very unlike in character and temperament, but it must be recorded everlastingly to their credit that they got along together splendidly. Andrew was never jealous of Peter's oratorical ability. Not often will an older man of Andrew's type be observed exerting such a profound influence over a younger and talented brother. Andrew and Peter never seemed to be in the least jealous of each other's abilities or achievements. Late on the evening of the day of Pentecost, when, largely through the energetic and inspiring preaching of Peter, two thousand souls were added to the kingdom, Andrew said to his brother: "I could not do that, but I am glad I have a brother who could." To which Peter replied: "And but for your bringing me to the Master and by your steadfastness keeping me with him, I should not have been here to do this." Andrew and Peter were the exceptions to the rule, proving that even brothers can live together peaceably and work together effectively.

After Pentecost Peter was famous, but it never irritated the older Andrew to spend the rest of his life being introduced as "Simon Peter's brother."

Of all the apostles, Andrew was the best judge of men. He knew that trouble was brewing in the heart

S izuzetkom oratorske vještine, bio je ravan svojim suradnicima u gotovo svim zamislivim sposobnostima. Isus Andriji nikada nije dao nadimak, očinsku oznaku. Ali jednako kao što su apostoli uskoro prozvali Isusa Učiteljem, tako su prozvali Andriju imenom koje je odgovaralo naslovu Poglavara.

Andrija je bio uspješan organizator i još uspješnji administrator. Pripadao je unutarnjem krugu kao jedan od četvorice apostola, ali nakon što ga je Isus postavio za poglavara apostolske grupe, morao je ostati na dužnosti sa svojom braćom dok su druga tri apostola mogla uživati u Učiteljevom društvu. Andrija je do samog kraja ostao poglavar apostolskog zbora.

Iako Andrija nikad nije postao uspješan orator, bio je djelotvoran pri osobnom kontaktu s ljudima i bio je prvi misionar kraljevstva kako je kao prvoizabrani apostol odmah doveo Isusu svog brata Šimuna, jednog od najvećih budućih propovjednika kraljevstva. Andrija je bio glavni potporanj Isusove metode korištenja osobne djelovatnosti pri obuci apostola na glasničkim pozicijama kraljevstva.

Bilo prilikom Isusove privatne pouke apostola ili pri propovijedi masama, Andrija je obično bio upoznat sa svim događajima; suosjećajno je djelovao kao izvršitelj, dok je bio uspješan administrator. Brzo je donosio odluke u svakom pogledu na koji mu je skrenuta pažnja izuzev ako je smatrao da je problem bio izvan njegove autoritativne domene, kad bi se obratio Isusu.

Dok su se Andrija i Petar jako razlikovali u pogledu karaktera i raspoloženja, treba zabilježiti i priznati zauvijek na njihovu čast, da su se odlično međusobno slagali. Andrija nikad nije bio ljubomoran na Petovu oratorsku vještinu. Rijetko se može naći stariji čovjek Andrijinog tipa koji bi ispoljio tako snažan utjecaj na svog nadarenog mladeg brata. Andrija i Petar nikad nisu osjećali na najmanju uzajamnu ljubomoru, bilo u pogledu sposobnosti ili postignuća. Na dan Duhova, kasno uveče kad su najvećim dijelom zahvaljujući Petrovoj energičnoj i inspirativnoj propovijedi dvije tisuće duša pristupile kraljevstvu, Andrija je rekao: "Ja to nisam bio u stanju učiniti, ali mi je drago što imam brata koji jeste." Na što je Petar odgovorio: "A da me ti nisi doveo Gospodinu i da me nisi čvrsto držao uz njega, ne bih danas bio ovdje da ovo učinim." Andrija i Petar nisu podlijegali pravilu, dokazujući da i braća mogu živjeti u uzajamnom miru i uspješno zajednički surađivati.

Dok je Petar nakon Duhova stekao veliku slavu, Andriju nikad nije ljutilo što je do kraja života bio predstavljan kao "stariji brat Šimuna Petra."

Od svih apostola, Andrija je najbolje znao prosuditi ljudsku čud. On je znao je da je nevolja

of Judas Iscariot even when none of the others suspected that anything was wrong with their treasurer; but he told none of them his fears. Andrew's great service to the kingdom was in advising Peter, James, and John concerning the choice of the first missionaries who were sent out to proclaim the gospel, and also in counseling these early leaders about the organization of the administrative affairs of the kingdom. Andrew had a great gift for discovering the hidden resources and latent talents of young people.

Very soon after Jesus' ascension on high, Andrew began the writing of a personal record of many of the sayings and doings of his departed Master. After Andrew's death other copies of this private record were made and circulated freely among the early teachers of the Christian church. These informal notes of Andrew's were subsequently edited, amended, altered, and added to until they made up a fairly consecutive narrative of the Master's life on earth. The last of these few altered and amended copies was destroyed by fire at Alexandria about one hundred years after the original was written by the first chosen of the twelve apostles.

Andrew was a man of clear insight, logical thought, and firm decision, whose great strength of character consisted in his superb stability. His temperamental handicap was his lack of enthusiasm; he many times failed to encourage his associates by judicious commendation. And this reticence to praise the worthy accomplishments of his friends grew out of his abhorrence of flattery and insincerity. Andrew was one of those all-round, even-tempered, self-made, and successful men of modest affairs.

Every one of the apostles loved Jesus, but it remains true that each of the twelve was drawn toward him because of some certain trait of personality which made a special appeal to the individual apostle. Andrew admired Jesus because of his consistent sincerity, his unaffected dignity. When men once knew Jesus, they were possessed with the urge to share him with their friends; they really wanted all the world to know him.

When the later persecutions finally scattered the apostles from Jerusalem, Andrew journeyed through Armenia, Asia Minor, and Macedonia and, after bringing many thousands into the kingdom, was finally apprehended and crucified in Patrae in Achaia. It was two full days before this robust man expired on the cross, and throughout these tragic hours he continued effectively to proclaim the glad tidings of the salvation of the kingdom of heaven.

2. SIMON PETER

When Simon joined the apostles, he was thirty years of age. He was married, had three children,

kuljala u srcu Jude Iskariota kad ni jedan drugi apostol nije sumnjao da nešto nije bilo u redu s njihovim blagajnikom; ali on nikome nije povjerio svoje sumnje. Andrijin veliki doprinos kraljevstvu počiva u tome što je savjetovao Petra, Jakova i Ivana pri izboru prvih misionara prilikom objave evanđelja, kao i tome što je savjetovao ove rane vođe u pogledu organizacije administrativnih poslova kraljevstva. Andrija je imao bitnu sposobnost opažanja prikrivenih sposobnosti i pritajenih talenada mladih ljudi.

Odmah nakon Isusovog uzašašća, Andrija je započeo s pisanjem osobne arhive mnogih riječi i djela svog pokojnog Učitelja. Ovaj privatni zapis je umnožen nakon Andrijine smrti, te je slobodno kružio među ranim učiteljima kršćanske crkve. Ove Andrijine neslužbene bilješke kasnije postaju uređene, doradene, izmijenjene i dopunjene, sve dok nisu primile oblik kronološkog zapisa Učiteljevog života na zemlji. Posljednja od ovih nekoliko izmijenjenih i proširenih kopija je uništena prilikom požara u Aleksandriji otprilike stotinu godina nakon što je prvoizabrani apostol napisao original.

Andrija je bio čovjek bistrog uvida, logične misli i čvrste odluke čija se velika karakterna snaga sastojala u najvišoj stabilnosti. Njegova spoticajna mana koja predstavlja rezultat temperamenta, počiva u nedostatku entuzijazma; rijetko bi ohrabrio svoje prijatelje. I ovo uzdržavanje od pohvale vrijednih uspjeha svojih prijatelja proizlazi iz gnušanja prema ulagivanju i neiskrenosti. Andrija je bio jedan od onih svestranih, uravnoteženih i uspješnih ljudi skromnih poslova čija postignuća predstavljaju rezultat vlastitih zalaganja.

Dok su svi apostoli voljeli Isusa, svakog je privukla neka crta Isusove ličnosti koja ga se naročito dojmila. Andrija se divio Isusu zbog njegove dosljedne iskrenosti, njegovog neizvještačenog dostojanstva. Nakon što bi upoznali Isusa, ljudi su imali želju da ga upoznaju sa svojim prijateljima; stvarno su htjeli da ga upozna cijeli svijet.

Nakon što su tijekom kasnijih godina progoni rastjerali apostole iz Jeruzalema, Andrija je putovao kroz Armeniju, Malu Aziju i Makedoniju i nakon što je u kraljevstvo uveo više tisuća osoba, bio je uhićen i raspet u Patrasu na Ahaji. Ovaj snažni čovjek je puna dva dana izdisao na križu, dok je kroz ove tragične časove djelotvorno nastavio proglašavati radosne vijesti spasenja, ideje nebeskog kraljevstva.

2. ŠIMUN PETER

Šimunu je bilo trideset godina kad se pridružio apostolima. Bio je oženjen, imao je troje

and lived at Bethsaida, near Capernaum. His brother, Andrew, and his wife's mother lived with him. Both Peter and Andrew were fisher partners of the sons of Zebedee.

The Master had known Simon for some time before Andrew presented him as the second of the apostles. When Jesus gave Simon the name Peter, he did it with a smile; it was to be a sort of nickname. Simon was well known to all his friends as an erratic and impulsive fellow. True, later on, Jesus did attach a new and significant import to this lightly bestowed nickname.

Simon Peter was a man of impulse, an optimist. He had grown up permitting himself freely to indulge strong feelings; he was constantly getting into difficulties because he persisted in speaking without thinking. This sort of thoughtlessness also made incessant trouble for all of his friends and associates and was the cause of his receiving many mild rebukes from his Master. The only reason Peter did not get into more trouble because of his thoughtless speaking was that he very early learned to talk over many of his plans and schemes with his brother, Andrew, before he ventured to make public proposals.

Peter was a fluent speaker, eloquent and dramatic. He was also a natural and inspirational leader of men, a quick thinker but not a deep reasoner. He asked many questions, more than all the apostles put together, and while the majority of these questions were good and relevant, many of them were thoughtless and foolish. Peter did not have a deep mind, but he knew his mind fairly well. He was therefore a man of quick decision and sudden action. While others talked in their astonishment at seeing Jesus on the beach, Peter jumped in and swam ashore to meet the Master.

The one trait which Peter most admired in Jesus was his supernal tenderness. Peter never grew weary of contemplating Jesus' forbearance. He never forgot the lesson about forgiving the wrongdoer, not only seven times but seventy times and seven. He thought much about these impressions of the Master's forgiving character during those dark and dismal days immediately following his thoughtless and unintended denial of Jesus in the high priest's courtyard.

Simon Peter was distressingly vacillating; he would suddenly swing from one extreme to the other. First he refused to let Jesus wash his feet and then, on hearing the Master's reply, begged to be washed all over. But, after all, Jesus knew that Peter's faults were of the head and not of the heart. He was one of the most inexplicable combinations of courage and cowardice that ever lived on earth. His great strength of character was loyalty, friendship. Peter really and truly loved Jesus. And yet despite this towering

djece i živio je u Betsaidi blizu Kafaranuma. S njim su živjeli njegova punica i brat Andrija. Petar i Andrija su radili kao ribari i partneri Zebedejevih sinova.

Učitelj je poznao Šimuna prije nego što ga je Andrija predstavio kao jednog od drugoizabranih šest apostola. Kad je Isus Šimunu dao ime Petar, učinio je to s osmjehom na licu; bilo je to poput nadimka. Šimuna su svi poznavali kao ekscentričnog i impulsivnog čovjeka. Točno da je Isus kasnije pripojio novi i znameniti smisao ovom nadimku koji izvorno nije imao bitnijeg značaja.

Šimun Petar je bio impulsivan čovjek, optimista. U mladosti si nije branio slobodno uživanje snažnih emocija; stalno je zapadao u teškoće zato što mu je jezik bio brži od pameti. Ova vrsta nepromišljenosti je također neprestano stvarala nevolju svim njegovim prijateljima i suradnicima i često je rezultirala Učiteljevim ukorom. Petru njegove nepromišljene riječi nisu stvorile ozbiljniju nevolju jedino zato što je rano naučio raspraviti mnoge svoje planove i zamisli s bratom Andrijom prije nego se odvažio iznijeti ove ideje u javnosti.

Petar je bio rječt govornik, elokventan i dramatičan. Pored toga je bio prirodan i inspirativan vođa, čovjek brze misli ali ne i dubokoumnog suda. Postavljao je mnogo pitanja, više od svih ostalih apostola zajedno, i dok su ova pitanja većinom bila dobra i relevantna, mnoga su bila nepromišljena i glupava. Petar nije imao dubok um, ali je ovaj um prilično dobro poznao. Stoga je bio čovjek brzih odluka i iznenadnih akcija. Dok su se apostoli dali u razgovor iznenađeni što su vidjeli Isusa na obali, Petar je skočio u more i počeo plivati prema obali.

Od svih Isusovih osobina Petar se najviše divio njegovoj božanstvenoj nježnosti. Neumorno je razmišljao o Isusovoj strpljivoj suzdržljivosti. Nikad nije zaboravio lekciju o oprost u zločinu, ne sedam već sedamdeset sedam puta. Za vrijeme onih tamnih časova neposredno nakon što se u dvoru visokog svećenika nepromišljeno i nenamjerno odrekao Isusa, dosta je razmišljao o utiscima koje je na njega ostavio Učiteljev milostivi karakter.

Šimunova nevolja počiva u nestabilnosti; iznenada je prelazio iz krajnosti u krajnost. Prvo je odbio dopustiti da mu Isus opere noge, dok je potom tražio da ga Učitelj cijelog opere. Ali Isus je naposljetku znao da su Petove mane bile stvar glave, a ne stvar srca. Petar predstavlja jednu od najizraženijih kombinacija kukavičluka i hrabrosti koja je ikad živjela na licu zemlje. Njegova velika karakterna snaga počiva u lojalnosti, prijateljstvu. Petar je stvarno i istinski volio Isusa. Ali unatoč ovoj

strength of devotion he was so unstable and inconstant that he permitted a servant girl to tease him into denying his Lord and Master. Peter could withstand persecution and any other form of direct assault, but he withered and shrank before ridicule. He was a brave soldier when facing a frontal attack, but he was a fear-cringing coward when surprised with an assault from the rear.

Peter was the first of Jesus' apostles to come forward to defend the work of Philip among the Samaritans and Paul among the gentiles; yet later on at Antioch he reversed himself when confronted by ridiculing Judaizers, temporarily withdrawing from the gentiles only to bring down upon his head the fearless denunciation of Paul.

He was the first one of the apostles to make wholehearted confession of Jesus' combined humanity and divinity and the first -- save Judas -- to deny him. Peter was not so much of a dreamer, but he disliked to descend from the clouds of ecstasy and the enthusiasm of dramatic indulgence to the plain and matter-of-fact world of reality.

In following Jesus, literally and figuratively, he was either leading the procession or else trailing behind -- "following afar off." But he was the outstanding preacher of the twelve; he did more than any other one man, aside from Paul, to establish the kingdom and send its messengers to the four corners of the earth in one generation.

After his rash denials of the Master he found himself, and with Andrew's sympathetic and understanding guidance he again led the way back to the fish nets while the apostles tarried to find out what was to happen after the crucifixion. When he was fully assured that Jesus had forgiven him and knew he had been received back into the Master's fold, the fires of the kingdom burned so brightly within his soul that he became a great and saving light to thousands who sat in darkness.

After leaving Jerusalem and before Paul became the leading spirit among the gentile Christian churches, Peter traveled extensively, visiting all the churches from Babylon to Corinth. He even visited and ministered to many of the churches which had been raised up by Paul. Although Peter and Paul differed much in temperament and education, even in theology, they worked together harmoniously for the upbuilding of the churches during their later years.

Something of Peter's style and teaching is shown in the sermons partially recorded by Luke and in the Gospel of Mark. His vigorous style was better shown in his letter known as the First Epistle of Peter; at least this was true before it was subsequently altered by a disciple of Paul.

snažnoj odanosti, bio je tako nestabilan i nedosljedan da je dopustio da ga služavka zadirkivanjem navede da se odrekne svog Gospodina i Učitelja. Dok se znao oduprijeti progonu i svakom drugom obliku direktnog napada, Petar bi ustuknuo i usahnuo pred podsmijehom. Bio je hrabri vojnik pred izravnim napadom, ali puzavna kukavica pri iznenadnom napadu otraga.

Od svih Isusovih apostola Petar je bio prvi koji se zauzeo za obranu Filipovog rada među samarićanima i Pavlovih aktivnosti među nežidovima; ali djelovao je upravo suprotno kad se kasnije u Antiohiji našao pred podsmijehom požidovljenika, privremeno ustuknuvši od nežidova i tako postavši predmetom Pavlove neustrašive osude.

Petar je bio prvi apostol koji je svesrdno priznao spojenost Isusove ljudskosti i božanstvenost i bio je pravi--izuzev Jude--koji ga se odrekao. Petar nije toliko bio sanjalica koliko je odbijao sići s oblaka ekstaze i entuzijazma dramatičnosti i ući u praktični svijet stvarnosti.

Slijedeći Isusa, doslovno i figurativno, on je bilo vodio povorku ili se vukao za povorkom -- "izdaleka ih prateći." Ali Petar je bio izvanredan orator apostolske grupe; izuzev Pavla, individualno je učinio u okviru jedne generacije više od svakog drugog čovjeka pri uspostavi kraljevstva i slanju njegovih glasnika na sve četiri strane svijeta.

Petar se povratio nakon što se nepromišljeno odrekao Učitelja, te je pod Andrijinom suosjećajnom i inteligentnom upravom ponovo zauzeo vodeću poziciju vrativši se ribarskim mrežama, dok su drugi apostoli čekali na razvoj događaja nakon raspeća. Kad se posve uvjerio u Učiteljev oprost i kad je znao da je ponovo primljen u Učiteljevo stado, vatre kraljevstva su tako snažno zaplamtjele u njegovom srcu da je postao veliko svjetlo spasenja tisućama ljudi koji su čamili u tami.

Nakon što je napustio Jeruzalem i prije nego je Pavao postao vodeći duh nežidovskih kršćanskih crkava, Petar je dosta putovao posjećujući crkve od Babilona do Korinta. Pored toga je posjetio i služio mnogim Pavlovim crkvama. Iako su se Petar i Pavao uveliko razlikovali u pogledu čudi i obrazovanja kao i u pogledu teologije, za kasnijih su godina složno surađivali u procesu organizacije i podizanja crkava.

Određeni dio Petrovog stila i učenja može biti predočen u propovijedima djelomično Lukinog zapisa u Evanđelju po Marku. Njegov energični stil još više dolazi do izražaja u pismu koje je poznato kao Prva Petrova poslanica; ovo je naposljetku slučaj prije njezinog modificiranja od strane određenog Pavlovog učenika.

But Peter persisted in making the mistake of trying to convince the Jews that Jesus was, after all, really and truly the Jewish Messiah. Right up to the day of his death, Simon Peter continued to suffer confusion in his mind between the concepts of Jesus as the Jewish Messiah, Christ as the world's redeemer, and the Son of Man as the revelation of God, the loving Father of all mankind.

Peter's wife was a very able woman. For years she labored acceptably as a member of the women's corps, and when Peter was driven out of Jerusalem, she accompanied him upon all his journeys to the churches as well as on all his missionary excursions. And the day her illustrious husband yielded up his life, she was thrown to the wild beasts in the arena at Rome.

And so this man Peter, an intimate of Jesus, one of the inner circle, went forth from Jerusalem proclaiming the glad tidings of the kingdom with power and glory until the fullness of his ministry had been accomplished; and he regarded himself as the recipient of high honors when his captors informed him that he must die as his Master had died -- on the cross. And thus was Simon Peter crucified in Rome.

3. JAMES ZEBEDEE

James, the older of the two apostle sons of Zebedee, whom Jesus nicknamed "sons of thunder," was thirty years old when he became an apostle. He was married, had four children, and lived near his parents in the outskirts of Capernaum, Bethsaida. He was a fisherman, plying his calling in company with his younger brother John and in association with Andrew and Simon. James and his brother John enjoyed the advantage of having known Jesus longer than any of the other apostles.

This able apostle was a temperamental contradiction; he seemed really to possess two natures, both of which were actuated by strong feelings. He was particularly vehement when his indignation was once fully aroused. He had a fiery temper when once it was adequately provoked, and when the storm was over, he was always wont to justify and excuse his anger under the pretense that it was wholly a manifestation of righteous indignation. Except for these periodic upheavals of wrath, James's personality was much like that of Andrew. He did not have Andrew's discretion or insight into human nature, but he was a much better public speaker. Next to Peter, unless it was Matthew, James was the best public orator among the twelve.

Though James was in no sense moody, he could be quiet and taciturn one day and a very good talker and storyteller the next. He usually talked freely with Jesus, but among the twelve, for days at a time he

Ali Petar je pogriješio ustrajno nastojeći uvjeriti Židove da je Isus, naposljetku, bio stvarni i istinski židovski Mesija. Do posljednjeg dana svog života, Šimun Petar je brkao ideju Isusa kao židovskog Mesije, Krista kao svjetskog spasitelja i Sina Čovječjeg kao otkrivenja Boga kao Oca koji je pun ljubavi prema svim ljudima.

Petrova supruga je bila vrlo sposobna žena. Godinama je uspješno djelovala kao član ženskog zbora; nakon Petrovog progona iz Jeruzalema, pratila je svoga muža na svim njegovim putovanjima u posjetu crkvama kao i na misionarskim pohodima. I prilikom smrti svog vrijednog supruga, bačena je među divlje zvijeri u Rimskoj areni.

I tako je ovaj čovjek po imenu Petar, Isusov bliski prijatelj i pripadnik unutarnjeg kruga, izišao iz Jeruzalema proglašavajući radosnu vijest kraljevstva sa snagom i slavom sve do samog konca službe; i bio je polaskan kao primatelj visoke časti kad je primio vijesti da mora slijediti primjer pogibelji svoga Učitelja -- raspeće na križu. I Šimun Petar je tako raspet u Rimu.

3. JAKOV ZEBEDEJEV

Jakov, stariji Zebedejev sin-apostol (Isus je braći dao nadimak "sinovi groma") je imao trideset godina kad je primio apostolsku poziciju. Bio je oženjen, imao četvero djece i živio u blizini svojih roditelja u Betsaidi, u predgrađu Kafarnauma. Neumorno se bavio svojim ribarskim zvanjem, surađujući sa svojim mlađim bratom Ivanom i radeći u poslovnoj vezi s Andrijom i Šimunom. Zajedno sa svojim bratom Ivanom, Jakov je uživao u prednosti koju je stekao zahvaljujući tome što je poznao Isusa duže od ostalih apostola.

Ovaj sposobni apostol je imao proturiječnu ćud; uistinu se činilo da je imao dvije prirode koje su bile aktivirane snažnim osjećajima. Djelovao bi jako silovito kad bi nešto u njemu pobudilo osjećaj srditog ogorčenja. Dok je pri provokaciji znao ispoljiti plahovitu narav, nakon što bi se oluja stišala uvijek je bio spreman opravdati i ispričati svoju ljutnju pod izgovorom opravdane ozlojađenosti. Ali izuzev ovih periodičnih napada ljutnje, Jakovljeva ličnost je dosta nalikovala Andrijinoj. Dok nije posjedovao Andrijinu sposobnost opažanja i uvida u ljudsku prirodu, bio je puno bolji javni govornik od Andrije. Poslije Petra, ako ne Matija, Jakov je bio najbolji javni govornik apostolske grupe.

Iako Jakov nije bio ćudljiv, jedan dan je znao biti vrlo tih i mučaljiv, a sutradan odličan orator i pripovjedač. Dok je obično slobodno razgovarao s Isusom, među dvanaesticom je danima znao biti tih.

was the silent man. His one great weakness was these spells of unaccountable silence.

The outstanding feature of James's personality was his ability to see all sides of a proposition. Of all the twelve, he came the nearest to grasping the real import and significance of Jesus' teaching. He, too, was slow at first to comprehend the Master's meaning, but ere they had finished their training, he had acquired a superior concept of Jesus' message. James was able to understand a wide range of human nature; he got along well with the versatile Andrew, the impetuous Peter, and his self-contained brother John.

Though James and John had their troubles trying to work together, it was inspiring to observe how well they got along. They did not succeed quite so well as Andrew and Peter, but they did much better than would ordinarily be expected of two brothers, especially such headstrong and determined brothers. But, strange as it may seem, these two sons of Zebedee were much more tolerant of each other than they were of strangers. They had great affection for one another; they had always been happy playmates. It was these "sons of thunder" who wanted to call fire down from heaven to destroy the Samaritans who presumed to show disrespect for their Master. But the untimely death of James greatly modified the vehement temperament of his younger brother John.

That characteristic of Jesus which James most admired was the Master's sympathetic affection. Jesus' understanding interest in the small and the great, the rich and the poor, made a great appeal to him.

James Zebedee was a well-balanced thinker and planner. Along with Andrew, he was one of the more level-headed of the apostolic group. He was a vigorous individual but was never in a hurry. He was an excellent balance wheel for Peter.

He was modest and undramatic, a daily server, an unpretentious worker, seeking no special reward when he once grasped something of the real meaning of the kingdom. And even in the story about the mother of James and John, who asked that her sons be granted places on the right hand and the left hand of Jesus, it should be remembered that it was the mother who made this request. And when they signified that they were ready to assume such responsibilities, it should be recognized that they were cognizant of the dangers accompanying the Master's supposed revolt against the Roman power, and that they were also willing to pay the price. When Jesus asked if they were ready to drink the cup, they replied that they were. And as concerns James, it was literally true -- he did drink the cup with the Master, seeing that he was the first of the apostles to experience martyrdom, being early put to death with the sword by Herod Agrippa. James was thus the first of the twelve to sacrifice his life upon the

Njegova velika slabost počiva u ovim neobjašnjivim napadima čuljivosti.

Izražajna crta Jakovljeve ličnosti počiva u sposobnosti višestranog razmatranja svakog prijedloga. Od svih apostola, on je najbliže prišao razumijevanju stvarnog smisla i značaja Isusovog nauka. Dok mu je isprva dulje trebalo da razumije značenje Učiteljevih riječi, prije kraja obrazovnog programa stekao je dobru predodžbu Isusove poruke. Jakov je bio u stanju razumjeti širok spektar ljudske prirode; dobro je izlazio na kraj sa svestranim Andrijom, naglim Petom i sa svojim povučenim bratom Ivanom.

Iako su Jakov i Ivan naišli na teškoću pri nastojanju da uspostave zajedničku suradnju, bilo je inspirativno vidjeti kako su se dobro slagali. Dok se u pogledu suradnje nisu mogli usporediti s Andrijom i Petrom, postigli su mnogo bolje razumijevanje nego bi se moglo očekivati od dva brata, naročito tako svojeglava i odlučna. Ali premda to može djelovati čudno, Zebedejevi sinovi su pokazivali mnogo veću trpeljivost uzajamno nego prema strancima. Vezivala ih je duboka naklonost; uvijek su se radosno igrali. Bili su to ovi "sinovi groma" koji su htjeli zvati vatru s neba da uništi samarićane koji su iskazali nepoštovanje prema njihovom Učitelju. Ali Jakovljeva prijevremena smrt je bitno izmijenila žestoku ćud njegovog mlađeg brata Ivana.

Od svih Isusovih osobina, Jakov se najviše divio Učiteljevoj suosjećajnoj ljubavi. Jakova je snažno dojmilo Isusovo suosjećajno zanimanje za malog i velikog, bogatog i siromašnog.

Jakov Zebedejev je znao uravnoteženo razmišljati i planirati. Pored Andrije je bio jedan od najtriježvenijih apostola. Dok je bio energična osoba, nikad se nije žurio. Bio je odlična protuteža Petru.

Bio je skroman i nedramatičan, svagdašnji služitelj i nepretenciozni radnik, i nakon što je djelomično shvatio stvarno značenje kraljevstva, nije tražio nikakvu posebnu nagradu. I čak i u priči o Jakovljevoj i Ivanovoj majci koja je tražila da njezini sinovi sjednu Isusu s desne i lijeve strane, ne zaboravite da je zahtijev došao od njihove majke. I kad su izrazili spremnost da se prihvate takvih odgovornosti, treba naglasiti da su bili upoznati s opasnostima koje su pratile Učiteljev navodni revolt protiv Rimske vlasti i da su bili voljni platiti njegovu cijenu. Kad je Isus pitao jesu li bili voljni ispiti čašu, odgovorili su da jesu. I kad je riječ o Jakovu, to je doslovno bilo istina -- on je ispio čašu s Učiteljem kako je prvi među apostolima postao mučenik; njega je rano pogubio Herod Antipa. Jakov je tako bio prvi koji je žrtvovao život na novom bojištu kraljevstva. Herod Antipa se bojao Jakova više nego bilo kog drugog apostola. Dok je uistinu bio tih i šutljiv, Jakov

new battle line of the kingdom. Herod Agrippa feared James above all the other apostles. He was indeed often quiet and silent, but he was brave and determined when his convictions were aroused and challenged.

James lived his life to the full, and when the end came, he bore himself with such grace and fortitude that even his accuser and informer, who attended his trial and execution, was so touched that he rushed away from the scene of James's death to join himself to the disciples of Jesus.

4. JOHN ZEBEDEE

When he became an apostle, John was twenty-four years old and was the youngest of the twelve. He was unmarried and lived with his parents at Bethsaida; he was a fisherman and worked with his brother James in partnership with Andrew and Peter. Both before and after becoming an apostle, John functioned as the personal agent of Jesus in dealing with the Master's family, and he continued to bear this responsibility as long as Mary the mother of Jesus lived.

Since John was the youngest of the twelve and so closely associated with Jesus in his family affairs, he was very dear to the Master, but it cannot be truthfully said that he was "the disciple whom Jesus loved." You would hardly suspect such a magnanimous personality as Jesus to be guilty of showing favoritism, of loving one of his apostles more than the others. The fact that John was one of the three personal aides of Jesus lent further color to this mistaken idea, not to mention that John, along with his brother James, had known Jesus longer than the others.

Peter, James, and John were assigned as personal aides to Jesus soon after they became apostles. Shortly after the selection of the twelve and at the time Jesus appointed Andrew to act as director of the group, he said to him: "And now I desire that you assign two or three of your associates to be with me and to remain by my side, to comfort me and to minister to my daily needs." And Andrew thought best to select for this special duty the next three first-chosen apostles. He would have liked to volunteer for such a blessed service himself, but the Master had already given him his commission; so he immediately directed that Peter, James, and John attach themselves to Jesus.

John Zebedee had many lovely traits of character, but one which was not so lovely was his inordinate but usually well-concealed conceit. His long association with Jesus made many and great changes in his character. This conceit was greatly lessened, but after growing old and becoming more or less childish, this self-esteem reappeared to a certain extent, so that, when engaged in directing Nathan in the writing of the Gospel which now bears his name, the aged apostle did

se pokazao jako odlučnim kad god su njegova uvjerenja izazvana i dovedena u pitanje.

Jakov je proživio život do vrhunca i kad se našao pred svršetkom, nosio se s takvim dostojanstvom i takvom duševnom snagom da se čak i njegov optužitelj i izdajnik u žurbi udaljio od prizora Jakovljeve smrti kako bi prišao Isusovim učenicima.

4. IVAN ZEBEDEJEV

Kad je postavljen na apostolsku poziciju, Ivan je imao dvadeset četiri godine i bio je najmlađi apostol. Nije bio oženjen i živio je sa svojim roditeljima u Betsaida; radio je kao ribar sa svojim bratom Jakovom kao partner Andrije i Petra. I prije i nakon što je postavljen na apostolsku poziciju, Ivan je djelovao kao Isusov osobni zastupnik pri kontaktu s Učiteljevom obitelji i nastavio je snositi ovu odgovornost sve do smrti Isusove majke Marije.

Dok je kao najmlađi apostol koji je bio u bliskoj vezi s Isusom pri kontaktu s njegovom obitelji, Ivan bio jako drag Učitelju, ne bi bilo istina reći da je bio "taj koga je Isus osobito ljubio." Tako velikodušna ličnost poput Isusa teško može biti optužena za pristranost, kao osoba koja može voljeti jednog apostola više od ostalih. Činjenica da je Ivan bio jedan od tri Isusova osobna pomagača također djeluje u prilog ovoj zabludi, a naročito činjenica da je Ivan, zajedno sa svojim bratom Jakovom, poznao Isusa dulje od ostalih apostola.

Čim su primili apostolske pozicije, Petar, Jakov i Ivan su postavljeni kao Isusovi osobni pomagači. Nedugo nakon izbora dvanaestorice, te nakon što je postavio Andriju za upravitelja apostolske grupe, Isus je rekao: "I sada hoću da odrediš dvojicu ili trojicu svojih suradnika da budu samnom i uz mene, da me krijepe i da mi se nađu pri pomoći u svakodnevnim poslovima." I Andrija je mislio da je najbolje bilo izabrati za ovu dužnost apostole koji su izabrani neposredno nakon njega. Dok je Andrija sam želio prihvatiti tako blaženu službu, njemu je Učitelj već bio odredio dužnost; on je tako smjesta odlučio da se Petar, Jakov i Ivan pridruže Isusu.

Dok je Ivan Zebedejev imao više dražesnih karakternih crta, njegova prekomjerna ali neuobičajeno dobro prikrivena umišljenost ne spada među ove osobine. Na njegov karakter je bitno i duboko utjecala duga povezanost s Isusom. Dok je ova umišljenost s vremenom dosta oslabila, ovaj se osjećaj više vrijednosti u određenoj mjeri povratio nakon što je Ivan ostario i prilično podjetinjio, te tako nadgledajući Natanijeve aktivnosti pri pisanju Evandjelja koje danas

not hesitate repeatedly to refer to himself as the "disciple whom Jesus loved." In view of the fact that John came nearer to being the chum of Jesus than any other earth mortal, that he was his chosen personal representative in so many matters, it is not strange that he should have come to regard himself as the "disciple whom Jesus loved" since he most certainly knew he was the disciple whom Jesus so frequently trusted.

The strongest trait in John's character was his dependability; he was prompt and courageous, faithful and devoted. His greatest weakness was this characteristic conceit. He was the youngest member of his father's family and the youngest of the apostolic group. Perhaps he was just a bit spoiled; maybe he had been humored slightly too much. But the John of after years was a very different type of person than the self-admiring and arbitrary young man who joined the ranks of Jesus' apostles when he was twenty-four.

Those characteristics of Jesus which John most appreciated were the Master's love and unselfishness; these traits made such an impression on him that his whole subsequent life became dominated by the sentiment of love and brotherly devotion. He talked about love and wrote about love. This "son of thunder" became the "apostle of love"; and at Ephesus, when the aged bishop was no longer able to stand in the pulpit and preach but had to be carried to church in a chair, and when at the close of the service he was asked to say a few words to the believers, for years his only utterance was, "My little children, love one another."

John was a man of few words except when his temper was aroused. He thought much but said little. As he grew older, his temper became more subdued, better controlled, but he never overcame his disinclination to talk; he never fully mastered this reticence. But he was gifted with a remarkable and creative imagination.

There was another side to John that one would not expect to find in this quiet and introspective type. He was somewhat bigoted and inordinately intolerant. In this respect he and James were much alike -- they both wanted to call down fire from heaven on the heads of the disrespectful Samaritans. When John encountered some strangers teaching in Jesus' name, he promptly forbade them. But he was not the only one of the twelve who was tainted with this kind of self-esteem and superiority consciousness.

John's life was tremendously influenced by the sight of Jesus' going about without a home as he knew how faithfully he had made provision for the care of his mother and family. John also deeply sympathized with Jesus because of his family's failure to understand him, being aware that they were gradually withdrawing from him. This entire situation,

nosi Ivanovo ime, ostarjeli apostol nije oklijevao sebe nazvati "onim kojeg je Isus osobito ljubio." Ako se ima u vidu da se Ivan od svih drugih smrtnika najviše približio uloži Isusovog bliskog prijatelja, da je po mnogim pitanjima bio njegov odabrani osobni predstavnik, nije čudno što je sebe nazvao "onim kog je Isus osobito ljubio" kako je zasigurno znao da je bio onaj kojem je Isus tako često vjerovao.

Najjača crta Ivanovog karaktera počiva u njegovoj pouzdanosti; bio je hitar i odvažan, vjeran i odan. Njegova najveća slabost leži u ovoj karakterističnoj umišljenosti. Bio je najmlađe djece u obitelji i najmlađi pripadnik apostolske grupe. Možda je bio pomalo razmažen; možda mu se malo previše ugađalo. Ali u kasnijim godinama života, Ivan je bio vrlo drugačiji od samozadovoljnog i svojevoljnog mladića koji se pridružio Isusovim apostolima u svojoj dvadeset četvrtoj godini.

Isusove osobine koje je Ivan najviše cijenio počivaju u Učiteljevoj ljubavi i nesebičnosti; ove crte ostavljaju takav dojam na njega da je čitavim njegovim kasnijim životom dominirao osjećaj ljubavi i bratinske odanosti. Govorio o ljubavi i pisao o ljubavi. Ovaj "sin groma" postaje "apostol ljubavi"; i u Efesusu, kad ostarjeli biskup više nije bio u stanju stajati na propovjedaonici nego su ga morali nositi u crkvu na stolici kako bi održao govor i kad bi ga po svršetku službe zamolili da kaže par riječi vjernicima, godinama je jedino govorio, "Dječice, ljubite jedni druge."

Ivan je škartario na riječima, izuzev kad bi mu ljutnja probudila temperament. Mnogo je razmišljao dok je malo govorio. Dok je s godinama sve bolje znao podjarmiti i sve uspješnije kontrolirati, svoju ljutnju, nikada nije prevazišao nerazgovorljivost; nikad nije u cjelosti nadvladao mučaljivost. Ali bio je obdaren odličnom stvaralačkom imaginacijom.

Ivan je imao i drugu stranu, nešto što se ne bi očekivalo od ovog tihog i introspektivnog čovjeka. Bio je pomalo bigotan i prekomjerno netrpeljiv. Po ovom pitanju, jako je nalikovao Jakovu -- obojica su htjeli zapovijediti ognju da siđe s neba da uništi negostoljubive samarićane. Kad kod bi naišao na strance koji su propovijedali u Isusovo ime, Ivan bi im smjesta zabranio da nastave propovijedati. Ali on nije bio jedini apostol koji je imao ovaj osjećaj više vrijednosti i superiornosti.

Na Ivana je snažno utjecalo to što je Isus postao beskućnik, kako je znao da se vjerno brinuo za svoju majku i obitelj. Ivan je također duboko suosjećao s Isusom zbog toga što ga njegova obitelj nije bila u stanju shvatiti, uviđajući da su se postupno udaljavali od njega. Cijela ova situacija, kao i to što se Isus uvijek pokoravao u svakoj, pa i najmanjoj želji,

together with Jesus' ever deferring his slightest wish to the will of the Father in heaven and his daily life of implicit trust, made such a profound impression on John that it produced marked and permanent changes in his character, changes which manifested themselves throughout his entire subsequent life.

John had a cool and daring courage which few of the other apostles possessed. He was the one apostle who followed right along with Jesus the night of his arrest and dared to accompany his Master into the very jaws of death. He was present and near at hand right up to the last earthly hour and was found faithfully carrying out his trust with regard to Jesus' mother and ready to receive such additional instructions as might be given during the last moments of the Master's mortal existence. One thing is certain, John was thoroughly dependable. John usually sat on Jesus' right hand when the twelve were at meat. He was the first of the twelve really and fully to believe in the resurrection, and he was the first to recognize the Master when he came to them on the seashore after his resurrection.

This son of Zebedee was very closely associated with Peter in the early activities of the Christian movement, becoming one of the chief supporters of the Jerusalem church. He was the right-hand support of Peter on the day of Pentecost.

Several years after the martyrdom of James, John married his brother's widow. The last twenty years of his life he was cared for by a loving granddaughter.

John was in prison several times and was banished to the Isle of Patmos for a period of four years until another emperor came to power in Rome. Had not John been tactful and sagacious, he would undoubtedly have been killed as was his more outspoken brother James. As the years passed, John, together with James the Lord's brother, learned to practice wise conciliation when they appeared before the civil magistrates. They found that a "soft answer turns away wrath." They also learned to represent the church as a "spiritual brotherhood devoted to the social service of mankind" rather than as "the kingdom of heaven." They taught loving service rather than ruling power -- kingdom and king.

When in temporary exile on Patmos, John wrote the Book of Revelation, which you now have in greatly abridged and distorted form. This Book of Revelation contains the surviving fragments of a great revelation, large portions of which were lost, other portions of which were removed, subsequent to John's writing. It is preserved in only fragmentary and adulterated form.

volji svoj Nebeskog Oca, kao i njegov svakidašnji život koji je bio obilježen bezuvjetnim osjećajem sigurnosti, ostavlja tako dubok dojam na Ivana i izaziva duboke i trajne promjene u njegovom karakteru koje su se nastavile ispoljavati tijekom cijelog njegovog kasnijeg života.

Ivan je imao staloženu i odvažnu hrabrost koja je odlikovala tek nekolicinu drugih apostola. Te noći prilikom uhićenja, on je bio taj koji je neposredno slijedio Isusa, i koji je odvažno pošao za svojim Učiteljem u same ralje smrti. Ostao je u blizini sve do Isusovog posljednjeg časa zemaljskog života i vjerno je ispunjavao svoju dužnost u pogledu brige za Isusovu majku, spreman da primi dodatne upute za ovih posljednjih časova Učiteljeve smrtničke egzistencije. Jedna stvar je sigurna -- Ivan je bio krajnje pouzdan. Pri blagovanju je imao običaj sjediti Isusu s desne strane. Među dvanaesticom je bio prvi koji je povjerovao u uskrsnuće i prvi je prepoznao Učitelja kad im je prišao na obali nakon uzašašća.

Ovaj Zebedejev sin je bio blisko povezan s Petrom u ranim aktivnostima kršćanskog pokreta, te je tako postao jedan od glavnih potpornja Jeruzalemske crkve. Uoči Duhova, djelovao je kao desna ruka apostola Petra.

Sedam godina nakon Jakovljeve smrti, Ivan je oženio bratovu udovicu. Posljednjih dvadeset godina njegovog života, o njemu se brinula njegova dražesna unuka.

Ivan je više puta bio u zatvoru i proveo je četiri godine u progonu na otoku Patmosu, čekajući na smjenu imperatorske vlasti u Rimu. Da nije bio oštrouman i taktičan, nesumnjivo bi bio umoren kao njegov otvoreniji brat Jakov. Kako su godine prolazile, zajedno s Učiteljevim bratom Jakovom, naučio je biti nenapasan i pomirben pri svakom nastupu pred javnim sucima. Naučili su da "blag odgovor ublažava jarost." Također su naučili govoriti o crkvi kao "duhovnom bratstvu koje je posvećeno društvenoj službi u korist čovječanstva," a ne kao "nebeskom kraljevstvu." Poučavali su službu utemeljenu na ljubavi, a ne na upravnoj moći --kraljevstvu i kralju.

Dok su bili u progonu na otoku Patmosu, Ivan je napisao Otkrivenje koje danas imate u znatno skraćenoj i izobličenoj formi. Ovo Otkrivenje sadrži fragmente velikog otkrivenja čijih je dosta dijelova izglumljeno ili odstranjeno nakon Ivanovog zapisa. Sačuvana je jedino fragmentirana i krivotvorena verzija ovog dokumenta.

John traveled much, labored incessantly, and after becoming bishop of the Asia churches, settled down at Ephesus. He directed his associate, Nathan, in the writing of the so-called "Gospel according to John," at Ephesus, when he was ninety-nine years old. Of all the twelve apostles, John Zebedee eventually became the outstanding theologian. He died a natural death at Ephesus in A.D. 103 when he was one hundred and one years of age.

5. PHILIP THE CURIOUS

Philip was the fifth apostle to be chosen, being called when Jesus and his first four apostles were on their way from John's rendezvous on the Jordan to Cana of Galilee. Since he lived at Bethsaida, Philip had for some time known of Jesus, but it had not occurred to him that Jesus was a really great man until that day in the Jordan valley when he said, "Follow me." Philip was also somewhat influenced by the fact that Andrew, Peter, James, and John had accepted Jesus as the Deliverer.

Philip was twenty-seven years of age when he joined the apostles; he had recently been married, but he had no children at this time. The nickname which the apostles gave him signified "curiosity." Philip was always wanting to be shown. He never seemed to see very far into any proposition. He was not necessarily dull, but he lacked imagination. This lack of imagination was the great weakness of his character. He was a commonplace and matter-of-fact individual.

When the apostles were organized for service, Philip was made steward; it was his duty to see that they were at all times supplied with provisions. And he was a good steward. His strongest characteristic was his methodical thoroughness; he was both mathematical and systematic.

Philip came from a family of seven, three boys and four girls. He was next to the oldest, and after the resurrection he baptized his entire family into the kingdom. Philip's people were fisherfolk. His father was a very able man, a deep thinker, but his mother was of a very mediocre family. Philip was not a man who could be expected to do big things, but he was a man who could do little things in a big way, do them well and acceptably. Only a few times in four years did he fail to have food on hand to satisfy the needs of all. Even the many emergency demands attendant upon the life they lived seldom found him unprepared. The commissary department of the apostolic family was intelligently and efficiently managed.

The strong point about Philip was his methodical reliability; the weak point in his make-up was his utter lack of imagination, the absence of the ability to put two and two together to obtain four. He was mathematical in the abstract but not constructive

Ivan je dosta putovao, neumorno radio i nakon što je postao biskup azijskih crkava, skrasio se u Efezu. U istom je mjestu davao instrukcije svom prijatelju Natanaelu pri pisanju takozvanog "Evandjelja po Ivanu." Ivanu je ovom prilikom bilo devedeset devet godina. Od svih apostola, jedino je Ivan Zebedejev na kraju postao istaknuti teolog. Umro je prirodnom smrću u Efezu 103. godine p.K. u stotinu prvoj godini života.

5. RADOZNALI FILIP

Filip je bio petoizabrani apostol, pozvan dok su Isus i prva četiri apostola bili na putu od Ivanovih sastajališta na Jordanu prema Kani u Galileji. Kako je živio u Betsaidi, Filip je već određeno vrijeme imao prilike čuti o Isusu, ali sve do onog dana u Jordanskoj dolini kad ga je Isus pozvao: "Hajde za mnom!," nije ni pomišljao da je Isus bio odista velik čovjek. Na Filipa je pored ostalog u određenoj mjeri utjecala činjenica da su Andrija, Petar, Jakov i Ivan već prihvatili Isusa kao Izručitelja.

Filipu je bio dvadeset sedam godina kad se pridružio apostolima; otnedavno je bio oženjen, ali još nije imao djece. Apostoli su mu dali nadimak koji je označavao "radoznalost." Filip je uvijek tražio da mu se pokaže. Nikad nije vidio u dubinu bilo koje izjave. Dok nije bio tup, nedostajala mu je mašta. Ovaj nedostatak mašte predstavlja najveću slabost njegovog karaktera. Bio je svakidašnja osoba koja se kretala u svijetu pukih činjenica.

Prilikom apostolske organizacije za službu, Filip je postavljen za opskrbitelja; bio je zadužen za održavanje rezervnih zaliha. I bio je uspješan opskrbitelj. Njegova najsnažnija osobina počiva u metodičkoj temeljnosti; bio je precizan i sistematičan.

Filipovi roditelji su imali sedmero djece, tri dječaka i četiri djevojčice. On je bio drugi po starini i nakon uzašašća, pokrstio je cijelu obitelj u kraljevstvo. Filip vuče porijeklo iz ribarske obitelji. Otac mu je bio vrlo sposoban i dubokouman čovjek, dok mu je majka bila prosječnog porijekla. Dok se od Filipa nisu mogla očekivati velika postignuća, znao je učiniti male stvari na veliki -- zadovoljavajući i prihvatljiv -- način. Jedino neoliko puta za cijele četiri godine nije na vrijeme obezbijedio hranu za cijelu grupu. Čak su ga i mnogi izvanredni zahtjevi s kojima je čovjek suočen pri ovakvom načinu života rijetko zatekli nepripremljenog. Filip se pokazao usješnim i inteligentnim pri upravi opskrbnim odjeljenjem apostolske obitelji.

Filipova jaka strana počiva u njegovoj metodičnoj pouzdanosti; slaba točka njegove ćudi počiva u doslovnom nedostatku mašte, nesposobnosti da zbroji dva i dva da dobije četiri. Dok se teoretski mogao smatrati matematički preciznim, nije imao

in his imagination. He was almost entirely lacking in certain types of imagination. He was the typical everyday and commonplace average man. There were a great many such men and women among the multitudes who came to hear Jesus teach and preach, and they derived great comfort from observing one like themselves elevated to an honored position in the councils of the Master; they derived courage from the fact that one like themselves had already found a high place in the affairs of the kingdom. And Jesus learned much about the way some human minds function as he so patiently listened to Philip's foolish questions and so many times complied with his steward's request to "be shown."

The one quality about Jesus which Philip so continuously admired was the Master's unflinching generosity. Never could Philip find anything in Jesus which was small, niggardly, or stingy, and he worshiped this ever-present and unflinching liberality.

There was little about Philip's personality that was impressive. He was often spoken of as "Philip of Bethsaida, the town where Andrew and Peter live." He was almost without discerning vision; he was unable to grasp the dramatic possibilities of a given situation. He was not pessimistic; he was simply prosaic. He was also greatly lacking in spiritual insight. He would not hesitate to interrupt Jesus in the midst of one of the Master's most profound discourses to ask an apparently foolish question. But Jesus never reprimanded him for such thoughtlessness; he was patient with him and considerate of his inability to grasp the deeper meanings of the teaching. Jesus well knew that, if he once rebuked Philip for asking these annoying questions, he would not only wound this honest soul, but such a reprimand would so hurt Philip that he would never again feel free to ask questions. Jesus knew that on his worlds of space there were untold billions of similar slow-thinking mortals, and he wanted to encourage them all to look to him and always to feel free to come to him with their questions and problems. After all, Jesus was really more interested in Philip's foolish questions than in the sermon he might be preaching. Jesus was supremely interested in men, all kinds of men.

The apostolic steward was not a good public speaker, but he was a very persuasive and successful personal worker. He was not easily discouraged; he was a plodder and very tenacious in anything he undertook. He had that great and rare gift of saying, "Come." When his first convert, Nathaniel, wanted to argue about the merits and demerits of Jesus and Nazareth, Philip's effective reply was, "Come and see." He was not a dogmatic preacher who exhorted his hearers to "Go" -- do this and do that. He met all situations as they arose in his work with "Come" -- "come with me; I will show you the way." And that is always the effective technique in all forms and phases

konstruktivne imaginacije. Gotovo mu je u cjelosti nedostajao određeni oblik mašte. Među masama koje su došle čuti Isusov nauk i propovijedi nalazio se veliki broj sličnih muškaraca i žena i sviju ih je jako utješilo što je osoba koja im je toliko nalikovala bila primljena na tako visoku poziciju u okviru Učiteljevog zbora; hrabrila ih je činjenica da je netko poput njih već bio na visokom položaju u poslovima kraljevstva. Strpljivo slušajući Filipova glupava pitanja, Isus je mnogo naučio o načinu funkcioniranja određenih ljudskih umova i mnogo je puta udovoljio molbi svog skrbnika "da mu se pokaže."

Od svih Isusovih osobina, Filip se nije mogao nadiviti Učiteljevoj nepresušnoj darežljivosti. Filip u Isusu nikad nije našao ni jednog traga malenkosti, tvrdništva ili škrtosti i jako se divio ovoj neprestanoj i nepresušnoj širokogrudosti.

U Filipovoj ličnosti se nisu mogle naći mnoge impresivne crte. Opisan je kao "Filip koji je bio iz Betsaide, Petrova i Andrijina grada." Gotovo u cjelosti mu je nedostajala oštromna vizija; nije bio u stanju pojmiti dramatske mogućnosti određene situacije. Nije bio pesimističan; jednostavno je bio prozaičan. Pored toga, uveliko mu je nedostajao duhovni uvid. Nije oklijevao prekinuti Isusa usred jednog od njegovih najdubokumnijih govora kako bi postavio posve glupavo pitanje. Ali Isus nikad nije prigovorio ovoj nepromišljenosti; uvijek je bio strpljiv i uviđavan prema Filipovoj nesposobnosti poimanja dubljih značenja njegovog nauka. Isus je dobro znao da ako bi ikad ukorio Filipa zbog ovakvih zanovijetnih pitanja, ne samo što bi povrijedio ovu čestitu dušu, već bi mu nanio toliku bol da se Filip nikad više ne bi osjećao slobodnim postavljati pitanja. Isus je znao da na njegovim svjetovima prostora žive nebrojeni milijuni sličnih smrtnika sporog misaonog procesa i želio ih je ohrabriti da ga potraže i da mu se uvijek osjećaju slobodnim prići sa svojim pitanjima i problemima. Isusa su, naposljetku, više zanimala Filipova glupava pitanja nego njegova propovijed. Isus se jako zanimalo za svakojake ljude.

Dok apostolski opskrbitelj nije bio dobar javni govornik, bio je jako uvjerljiv i uspješan pri osobnom kontaktu s ljudima. Nije se lako dao obeshrabriti; bio je neumoran trudbenik pri svemu čega se prihvatio. Imao je taj veliki i rijetki dar da kaže "Dodi." Kad je njegov prvi obraćenik Natanael želio diskutirati Isusove vrline i mane, Filip je efektivno odgovorio, "Dodi i vidi!" Nije bio dogmatski propovjednik koji je pozivao svoje slušatelje da "Odu" -- kako bi nešto uradili. Susretao je svaku novu situaciju riječima, "Dodi" -- "dodi samnom; ja ću ti pokazati put." I ova metoda ima djelotvoran učinak pri svim oblicima i fazama učenja. Čak i roditelji mogu

of teaching. Even parents may learn from Philip the better way of saying to their children not "Go do this and go do that," but rather, "Come with us while we show and share with you the better way."

The inability of Philip to adapt himself to a new situation was well shown when the Greeks came to him at Jerusalem, saying: "Sir, we desire to see Jesus." Now Philip would have said to any Jew asking such a question, "Come." But these men were foreigners, and Philip could remember no instructions from his superiors regarding such matters; so the only thing he could think to do was to consult the chief, Andrew, and then they both escorted the inquiring Greeks to Jesus. Likewise, when he went into Samaria preaching and baptizing believers, as he had been instructed by his Master, he refrained from laying hands on his converts in token of their having received the Spirit of Truth. This was done by Peter and John, who presently came down from Jerusalem to observe his work in behalf of the mother church.

Philip went on through the trying times of the Master's death, participated in the reorganization of the twelve, and was the first to go forth to win souls for the kingdom outside of the immediate Jewish ranks, being most successful in his work for the Samaritans and in all his subsequent labors in behalf of the gospel.

Philip's wife, who was an efficient member of the women's corps, became actively associated with her husband in his evangelistic work after their flight from the Jerusalem persecutions. His wife was a fearless woman. She stood at the foot of Philip's cross encouraging him to proclaim the glad tidings even to his murderers, and when his strength failed, she began the recital of the story of salvation by faith in Jesus and was silenced only when the irate Jews rushed upon her and stoned her to death. Their eldest daughter, Leah, continued their work, later on becoming the renowned prophetess of Hierapolis.

Philip, the onetime steward of the twelve, was a mighty man in the kingdom, winning souls wherever he went; and he was finally crucified for his faith and buried at Hierapolis.

6. HONEST NATHANIEL

Nathaniel, the sixth and last of the apostles to be chosen by the Master himself, was brought to Jesus by his friend Philip. He had been associated in several business enterprises with Philip and, with him, was on the way down to see John the Baptist when they encountered Jesus.

When Nathaniel joined the apostles, he was twenty-five years old and was the next to the youngest of the group. He was the youngest of a family of seven, was unmarried, and the only support of aged and

naučiti od Filipa bolju metodu učenja, gdje umjesto što će reći da djeca trebaju "Otići tako učiniti," mogu reći: "Dođi da ti pokažemo i da s tobom podijelimo bolji način življenja."

Filipovu nesposobnost prilagođenja novim situacijama najbolje ilustrira slučaj kad mu je u Jeruzalemu pristupila grupa Grka, govoreći: "Gospodine, želimo govoriti s Isusom." Da je umjesto od Grka ista ova molba došla od bilo kojeg Židova, Filip bi rekao "Dođi." Ali kako su ovi ljudi bili stranci i kako se Filip nije mogao sjetiti uputa u pogledu ovakvog slučaja, jedino se mogao domisliti da konsultira svog poglavara Andriju, nakon čega su zajedno upoznali Isusa s ovim radoznalim Grcima. Isto tako, kad je otišao u Samariju gdje je propovijedao i krstio vjernike, u skladu s Učiteljevim uputama nije htio položiti ruke na glavu obraćenika u znak primitka Svetog Duha. Ovo su činili Petar i Ivan koji su došli iz Jeruzalema kao predstavnici majke crkve kako bi nadgledali njegovu djelatnost.

Nakon Učiteljeve smrti koja mu je jako teško pala, Filip je sudjelovao u reorganizaciji apostolske grupe, te je prvi otišao da zadobije u kraljevstvo duše koje nisu bile čisto židovskog porijekla i bio je najuspješniji u službi samarićanima kao i u kasnijim aktivnostima u korist kraljevstva.

Filipova žena, koja je bila jako uspješna kao dio ženskog zbora, počinje aktivno surađivati sa svojim mužem pri evanđeoskom radu nakon što su ih progoni natjerali da napuste Jeruzalem. Žena mu je bila neustrašiva. Stajala je podno Filipova križa bodreći ga da nastavi objavljivati radosnu vijest čak i svojim ubojicama i kad je izgubio snagu, počela je govoriti o spasenju putem vjere u Isusa i prestala je jedino kad su je razljučeni Židovi na mjestu kamenovali. Njihov rad je nastavila njihova najstarija kćerka Lija koja je u kasnijim godinama postala poznata proročica iz Hijerapola.

Filip, negdašnji opskrbitelj apostolske grupe, je bio veliki čovjek u okviru kraljevstva; zadobijao je duše gdje god je išao; i na kraju je raspet i sahranjen u Hijerapolu, izgubivši život zbog svije vjere.

6. ČESTITI NATANAEL

Natanaela, šestog i posljednjeg apostola kojeg je Učitelj sam izabrao, je doveo njegov prijatelj Filip. Filip i Natanael su zajednički sudjelovali u nekoliko poslovnih poduzeća i kada su sreli Isusa, zajedno su išli da vide Ivana Krstitelja.

Kada se Natanael pridružio apostolima, bilo mu je dvadeset pet godina i poslije Ivana Zebedeja, bio je najmlađi pripadnik grupe. Bio je najmlađe od sedmero djece, neoženjen i jedina potpora ostarjelim i

infirm parents, with whom he lived at Cana; his brothers and sister were either married or deceased, and none lived there. Nathaniel and Judas Iscariot were the two best educated men among the twelve. Nathaniel had thought to become a merchant.

Jesus did not himself give Nathaniel a nickname, but the twelve soon began to speak of him in terms that signified honesty, sincerity. He was "without guile." And this was his great virtue; he was both honest and sincere. The weakness of his character was his pride; he was very proud of his family, his city, his reputation, and his nation, all of which is commendable if it is not carried too far. But Nathaniel was inclined to go to extremes with his personal prejudices. He was disposed to prejudge individuals in accordance with his personal opinions. He was not slow to ask the question, even before he had met Jesus, "Can any good thing come out of Nazareth?" But Nathaniel was not obstinate, even if he was proud. He was quick to reverse himself when he once looked into Jesus' face.

In many respects Nathaniel was the odd genius of the twelve. He was the apostolic philosopher and dreamer, but he was a very practical sort of dreamer. He alternated between seasons of profound philosophy and periods of rare and droll humor; when in the proper mood, he was probably the best storyteller among the twelve. Jesus greatly enjoyed hearing Nathaniel discourse on things both serious and frivolous. Nathaniel progressively took Jesus and the kingdom more seriously, but never did he take himself seriously.

The apostles all loved and respected Nathaniel, and he got along with them splendidly, excepting Judas Iscariot. Judas did not think Nathaniel took his apostleship sufficiently seriously and once had the temerity to go secretly to Jesus and lodge complaint against him. Said Jesus: "Judas, watch carefully your steps; do not overmagnify your office. Who of us is competent to judge his brother? It is not the Father's will that his children should partake only of the serious things of life. Let me repeat: I have come that my brethren in the flesh may have joy, gladness, and life more abundantly. Go then, Judas, and do well that which has been intrusted to you but leave Nathaniel, your brother, to give account of himself to God." And the memory of this, with that of many similar experiences, long lived in the self-deceiving heart of Judas Iscariot.

Many times, when Jesus was away on the mountain with Peter, James, and John, and things were becoming tense and tangled among the apostles, when even Andrew was in doubt about what to say to his disconsolate brethren, Nathaniel would relieve the tension by a bit of philosophy or a flash of humor; good humor, too.

onemoćalim roditeljima s kojima je živio u Kani; dok je nekoliko njegove braća i sestara već preminulo, drugi su bili u braku i nitko nije živio u Kani. Natanael and Juda Iscariot su bili najobrazovaniji apostoli. Natanael je planirao postati trgovac.

Dok Isus nije dao nadimak Natanaelu, apostoli su ga uskoro prozvali imenima koja su označavala časnost, iskrenost. Bio je "bez lukavstva." I ovo je bila njegova velika vrlina; bio je častan i iskren. Njegova karakterna slabost počiva u ponosu; bio je vrlo ponosan na svoju obitelj, svoj grad, svoju reputaciju i svoju naciju, što je sve pohvalno ako čovjek pri tome ne pretjera. Ali Natanael je imao tendenciju da ode u krajnost u pogledu osobnih sujevjerja. Bio je sklon formiranju predrasuda o ljudima na temelju osobnih mišljenja. Nije oklijevao upitati, još prije nego što će sresti Isusa, "Iz Nazareta može li što dobro izaći?" Ali Natanael nije bio svojeglav, čak i ako je bio ponosan. Nakon što je pogledao Isusu u oči, promijenio je mišljenje.

Natanel je po mnogo čemu bio nesvakidašnji genijalac apostolske grupe. Bio je apostolski filozof i sanjalica, ali vrlo praktičan sanjalica. Kretao se između razdoblja duboke filozofije i perioda šaljivog humora; kad je bio u prikladnom raspoloženju, može se reći da je bio najbolji pripovjedač od svih apostola. Isus je jako uživao kad god je imao prilike čuti Natanaelov govor o stvarima koje su istovremeno bile ozbiljne i frivolne. Natanael je s vremenom počeo uzimati kraljevstvo ozbiljnije, ali sebe nikad nije uzeo ozbiljno.

Svi apostoli su voljeli i poštovali Natanaela i on se s njima izvrsno slagao, s izuzetkom Jude Iskariota. Juda je smatrao da Nataneal nije uzimao svoje apostolstvo dovoljno ozbiljno i jednom se štoviše osmjelio potajno otići k Isusu i žaliti se na Natanaela. Isus je rekao: "Juda, pažljivo povedi računa o svojim postupcima; ne preuveličavaj svoj položaj. Tko je od nas pozvan da sudi svome bratu? Nije Očeva volja da se njegova djeca bave jedino ozbiljnim stvarima u životu. Ponavljam: Ja sam došao da moja zemaljska braća imaju užitak, radost i život, i da sve ovo imaju u izobilju. Idi stoga, Juda, i pohvalno izvrši ono što ti je povjereno i ostavi svoga brata Natanaela, da položi račune sebi i Bogu." I sjećanje na ovaj događaj pored mnogih sličnih iskustva, dugo ostaje živjeti u samoobmanutom srcu Jude Iskariota.

Mnogo puta kad je Isus bio odsutan u brdima s Petrom, Jakovom i Ivanom i kad su stvari počele postajati zategnute i zapletene među apostolima, kad je čak i Andrija bio zbunjen ne znajući što da kaže svojoj nezadovoljnoj braći, Natanael bi ublažio napetost s malo filozofije ili malo humora -- i to dobrog humora.

Nathaniel's duty was to look after the families of the twelve. He was often absent from the apostolic councils, for when he heard that sickness or anything out of the ordinary had happened to one of his charges, he lost no time in getting to that home. The twelve rested securely in the knowledge that their families' welfare was safe in the hands of Nathaniel.

Nathaniel most revered Jesus for his tolerance. He never grew weary of contemplating the broadmindedness and generous sympathy of the Son of Man.

Nathaniel's father (Bartholomew) died shortly after Pentecost, after which this apostle went into Mesopotamia and India proclaiming the glad tidings of the kingdom and baptizing believers. His brethren never knew what became of their onetime philosopher, poet, and humorist. But he also was a great man in the kingdom and did much to spread his Master's teachings, even though he did not participate in the organization of the subsequent Christian church. Nathaniel died in India.

7. MATTHEW LEVI

Matthew, the seventh apostle, was chosen by Andrew. Matthew belonged to a family of tax gatherers, or publicans, but was himself a customs collector in Capernaum, where he lived. He was thirty-one years old and married and had four children. He was a man of moderate wealth, the only one of any means belonging to the apostolic corps. He was a good business man, a good social mixer, and was gifted with the ability to make friends and to get along smoothly with a great variety of people.

Andrew appointed Matthew the financial representative of the apostles. In a way he was the fiscal agent and publicity spokesman for the apostolic organization. He was a keen judge of human nature and a very efficient propagandist. His is a personality difficult to visualize, but he was a very earnest disciple and an increasing believer in the mission of Jesus and in the certainty of the kingdom. Jesus never gave Levi a nickname, but his fellow apostles commonly referred to him as the "money-getter."

Levi's strong point was his wholehearted devotion to the cause. That he, a publican, had been taken in by Jesus and his apostles was the cause for overwhelming gratitude on the part of the former revenue collector. However, it required some little time for the rest of the apostles, especially Simon Zelotes and Judas Iscariot, to become reconciled to the publican's presence in their midst. Matthew's weakness was his shortsighted and materialistic viewpoint of life. But in all these matters he made great progress as the months went by. He, of course, had to be absent from

Natanaelova dužnost počiva u brizi za apostolske obitelji. Često nije mogao prisustvovati apostolskim vijećima jer je pri prvoj vijesti o bolesti ili bilo čemu nesvakidašnjem što je moglo snaći njegove povjerenike, smjesta hitio k tome domu. Apostoli su bili spokojni znajući da su njihovi najbliži bili sigurni u Natanaelovim rukama.

Natanael je najdublje poštovao Isusa zbog njegove trpeljivosti. Neumorno je promišljao o širokumnosti i darežljivoj suosjećajnosti Sina Čovječjeg.

Natanaelov otac (Bartolomej) je umro nedugo nakon Duhova i apostol je nakon ovog događaja otišao u Mezopotamiju i Indiju, objavljujući radosnu vijest o kraljevstvu i krsteći vjernike. Njegova braća nikad nisu doznala što se dogodilo s njihovim negdašnjim filozofom, pjesnikom i humoristom. A Filip je bio veliki čovjek kraljevstva koji je učinio bitan doprinos u procesu širenja Učiteljevog nauka i pored toga što nije sudjelovao u organizaciji kršćanske crkve. Natanael je umro u Indiji.

7. MATIJA LEVI

Matiju, sedmog apostola je izabrao Andrija. Dok je pripadao obitelji ubirača poreza ili publikana, Matija je živio u Kafarnaumu, gdje je radio kao carinik. Bila mu je trideset jedna godina, bio je oženjen i imao četvero djece. Bio je prilično imućan, jedini imućiji pripadnik apostolske grupe. Bio je uspješan poslovni čovjek koji se dobro snalazio u društvu i koji se znao prijateljititi i uspješno surađivati s najrazličitijim ljudima.

Andrija je postavio Matiju kao financijskog predstavnika apostolske grupe. Matije je na određeni način djelovao u ulozi financijskog agenta i javnog govornika apostolske organizacije. Znao je dobro prosuditi ljudsku prirodu i uspješno djelovati u cilju promicanja svojih ideja. Dok njegovu ličnost nije lako opisati, bio je vrlo ozbiljan učenik koji je sve više vjerovao u Isusovu misiju i sigurnost kraljevstva. Dok Isus nikad nije dao nadimka Leviju, drugi apostoli su ga zvali "sakupljačem novca."

Levijeva jaka strana počiva u svesrdnoj odanosti evanđelju. To što je on, utjerivač poreza, prihvaćen od Isusa i njegovih apostola izaziva silnu zahvalnost u negdašnjem carinskom činovniku. Ali unatoč tome, ostali apostoli, a naročito Šimun Revnitelj i Juda Iskariot nisu bili u stanju smjesta prihvatiti publikanovu prisutnost među apostolima. Matijina slabost počiva u kratkovidom i materijalističkom pogledu na život. Ali svakog je mjeseca značajno napredovao u svim ovim pitanjima. Nije čudo što nije mogao prisustvovati većini

many of the most precious seasons of instruction as it was his duty to keep the treasury replenished.

It was the Master's forgiving disposition which Matthew most appreciated. He would never cease to recount that faith only was necessary in the business of finding God. He always liked to speak of the kingdom as "this business of finding God."

Though Matthew was a man with a past, he gave an excellent account of himself, and as time went on, his associates became proud of the publican's performances. He was one of the apostles who made extensive notes on the sayings of Jesus, and these notes were used as the basis of Isador's subsequent narrative of the sayings and doings of Jesus, which has become known as the Gospel according to Matthew.

The great and useful life of Matthew, the business man and customs collector of Capernaum, has been the means of leading thousands upon thousands of other business men, public officials, and politicians, down through the subsequent ages, also to hear that engaging voice of the Master saying, "Follow me." Matthew really was a shrewd politician, but he was intensely loyal to Jesus and supremely devoted to the task of seeing that the messengers of the coming kingdom were adequately financed.

The presence of Matthew among the twelve was the means of keeping the doors of the kingdom wide open to hosts of downhearted and outcast souls who had regarded themselves as long since without the bounds of religious consolation. Outcast and despairing men and women flocked to hear Jesus, and he never turned one away.

Matthew received freely tendered offerings from believing disciples and the immediate auditors of the Master's teachings, but he never openly solicited funds from the multitudes. He did all his financial work in a quiet and personal way and raised most of the money among the more substantial class of interested believers. He gave practically the whole of his modest fortune to the work of the Master and his apostles, but they never knew of this generosity, save Jesus, who knew all about it. Matthew hesitated openly to contribute to the apostolic funds for fear that Jesus and his associates might regard his money as being tainted; so he gave much in the names of other believers. During the earlier months, when Matthew knew his presence among them was more or less of a trial, he was strongly tempted to let them know that his funds often supplied them with their daily bread, but he did not yield. When evidence of the disdain of the publican would become manifest, Levi would burn to reveal to them his generosity, but always he managed to keep still.

najdragocjenijih perioda instrukcije, kako je imao za dužnost punjenje apostolske blagajne.

Učiteljeva milostiva priroda predstavlja to što je Matija cijenio iznad svega ostalog. Neprestano je napominjao kako je pri traganju za Bogom čovjek jedino morao imati vjeru. Uvijek je volio govoriti o kraljevstvu kao "ovom poslu nalaženja Boga."

Unatoč svojoj prošlosti, Matija se sviju jako fino dojmio i kako je vrijeme prolazilo njegovi prijatelji su se počeli ponositi publikanovim postignućima. On je između ostalih ostavio opširne bilješke o Isusovim izjavama i ove su riječi zatim postale osnova Isadorovoj pripovijedi o riječima i djelima Isusa koja je postala poznata kao "Evandjelje po Matiji."

Veliki i korisni život Matije, poslovnog čovjeka i ubirača poreza u Kafarnaumu, predstavlja put kojim su više tisuća drugih poslovnih ljudi, javnih službenika i političara stoljeće za stoljećem dolazile da čuju primamljivi glas Učiteljevog poziva: "Dodi za mnom." Dok je Matija uistinu bio snalažljiv političar, bio je strašno lojalan Isusu i duboko odan brizi za osiguranje adekvatne financijske osnove ovih vjesnika nastupajućeg kraljevstva.

Matijina prisutnost među apostolima predstavlja to što je čuvalo vrata kraljevstva široko otvorenim mnoštvu potištenih i odbačenih duša koje su već davno izgubile vjeru da će ikad naći religioznu utjehu. Odbačeni i očajni muškarci i žene žurno idu da čuju Isusa i on nikad nije odbio ni jednu jedinu osobu.

Dok je primao novčane darove od učenika-vjernika i neposrednih primatelja Učiteljevog nauka, Matija nikad nije otvoreno tražio novce od naroda. Izvršavao je svoje financijske aktivnosti tihim i osobnim metodama, prikupljajući većinu sredstava od imućnije klase vjernika. Dok je podario praktično cijeli svoj skromni imetak Učiteljevim i apostolskim aktivnostima, izuzev Isusa koji je sve znao, apostoli nikad nisu doznali o Matijinoj darežljivosti. Matija je izbjegavao otvoreno prilagati vlastita sredstva apostolskoj riznici zbog toga što je strahovao da Isus i njegovi učenici mogu smatrati njegove novce okaljanim; tako je često pri prilozima koristio imena drugih vjernika. Tijekom ranijih mjeseci kad je znao da je njegova prisutnost među apostolima djelomično predstavljala stvar kušnje, Matija je često dolazio u iskušenje da im stavi na znanje da je podmirivao njihove svakodnevne potrebe, ali nikad nije podlijegao ovom iskušenju. Dok je pri svakom otvorenom izrazu prezira prema publikanima gorio od želje da obznani svoju darežljivost, Levi se uvijek uspijevao uzdržati od ovog nagona.

When the funds for the week were short of the estimated requirements, Levi would often draw heavily upon his own personal resources. Also, sometimes when he became greatly interested in Jesus' teaching, he preferred to remain and hear the instruction, even though he knew he must personally make up for his failure to solicit the necessary funds. But Levi did so wish that Jesus might know that much of the money came from his pocket! He little realized that the Master knew all about it. The apostles all died without knowing that Matthew was their benefactor to such an extent that, when he went forth to proclaim the gospel of the kingdom after the beginning of the persecutions, he was practically penniless.

When these persecutions caused the believers to forsake Jerusalem, Matthew journeyed north, preaching the gospel of the kingdom and baptizing believers. He was lost to the knowledge of his former apostolic associates, but on he went, preaching and baptizing, through Syria, Cappadocia, Galatia, Bithynia, and Thrace. And it was in Thrace, at Lysimachia, that certain unbelieving Jews conspired with the Roman soldiers to encompass his death. And this regenerated publican died triumphant in the faith of a salvation he had so surely learned from the teachings of the Master during his recent sojourn on earth.

8. THOMAS DIDYMUS

Thomas was the eighth apostle, and he was chosen by Philip. In later times he has become known as "doubting Thomas," but his fellow apostles hardly looked upon him as a chronic doubter. True, his was a logical, skeptical type of mind, but he had a form of courageous loyalty which forbade those who knew him intimately to regard him as a trifling skeptic.

When Thomas joined the apostles, he was twenty-nine years old, was married, and had four children. Formerly he had been a carpenter and stone mason, but latterly he had become a fisherman and resided at Tarichea, situated on the west bank of the Jordan where it flows out of the Sea of Galilee, and he was regarded as the leading citizen of this little village. He had little education, but he possessed a keen, reasoning mind and was the son of excellent parents, who lived at Tiberias. Thomas had the one truly analytical mind of the twelve; he was the real scientist of the apostolic group.

The early home life of Thomas had been unfortunate; his parents were not altogether happy in their married life, and this was reflected in Thomas's adult experience. He grew up having a very disagreeable and quarrelsome disposition. Even his wife was glad to see him join the apostles; she was relieved by the thought that her pessimistic husband would be away from home most of the time. Thomas

U slučajevima kad je tjedna suma bila niža od procjenjenih troškova, Levi se često oslanjao na osobna sredstva. Pored toga je svakom prilikom kad je jako želio čuti Isusova učenja, više volio ostati uz njega i čuti njegove nauke čak i ako je znao da će se kasnije morati sam snalaziti da skupi neophodne novce. Ali Levi je od sveg srca želio da Isus dozna da je veći dio novaca dolazio iz njegovog džepa! Slabo je uviđao da je Učitelj to već znao. Ni jedan apostol nikad nije doznao da ih je Matija izdržavao u tolikoj mjeri da je prilikom progona, kad je pošao u objavu evanđelja kraljevstva, praktično bio bez prebijene pare.

Kad su progoni nagnali vjernike da se odreknu Jeruzalema, Matija se uputio prema sjeveru, gdje je propovijedao kraljevstvo i krstio vjernike. Dok su ga njegovi prijatelji iz negdašnjih apostolskih redova smatrali izgubljenim, Matija je išao kroz Siriju, Kapadociju, Galaciju, Bitiniju i Traciju. I na Traciji, u Lisimaciji, ih je opkolila i usmrtila određena grupa židovskih nevjernika koja je bila u zavjeri s Rimskim vojnicima. I ovaj preporođeni publikan je ugledao smrt s pobjedničkom vjerom spasenja koju je tako dobro naučio od Učitelja tijekom njegovog skorašnjeg života na zemlji.

8. TOMA DIDIMUS

Toma je bio osmi apostol i izabranik apostola Filipa. Dok je kasnije postao poznat kao "sumnjičavi Toma," njegovi ga prijatelji i apostoli nisu smatrali odveć beznadežnim sumnjičavcem. Točno da je imao logičan i skeptičan um, ali je imao i neku vrstu hrabre odanosti zbog koje ga njegovi najbliži poznanici nisu mogli smatrati sitničavim skeptikom.

Kad se pridružio apostolima, Toma je imao dvadeset devet godina i četvero djece. Bio je tesar i klesar, dok je odnedavno postao ribar i boravio u Tariceji, smještenoj na zapadnoj obali Jordana na mjestu gdje se Joradan izliva iz Galilejskog mora i imao je reputaciju jednog od vodećih građana svog malog mjesta. Dok nije imao bitnije naobrazbe, imao je oštar i pronicav um i bio je djete izvanrednih roditelja koji su živjeli u Tiberijadi. Od svih apostola jedino je Toma imao analitičan um; bio je instinski znanstvenik apostolske grupe.

Toma nije imao srećno rano djetinjstvo; njegovi roditelji nisu imali posve srećan brak i ovo se odrazilo na Tomin kasniji život. Neslaganje i svadljivost rano postaju dio njegove prirode. Čak se i njegova žena radovala kad se Toma pridružio apostolima; osjećala se bolje kad nije imala svog pesimističnog muža pored sebe. Toma je štoviše imao nalete sumnjičavosti i zahvaljujući ovim naletima

also had a streak of suspicion which made it very difficult to get along peaceably with him. Peter was very much upset by Thomas at first, complaining to his brother, Andrew, that Thomas was "mean, ugly, and always suspicious." But the better his associates knew Thomas, the more they liked him. They found he was superbly honest and unflinchingly loyal. He was perfectly sincere and unquestionably truthful, but he was a natural-born faultfinder and had grown up to become a real pessimist. His analytical mind had become cursed with suspicion. He was rapidly losing faith in his fellow men when he became associated with the twelve and thus came in contact with the noble character of Jesus. This association with the Master began at once to transform Thomas's whole disposition and to effect great changes in his mental reactions to his fellow men.

Thomas's great strength was his superb analytical mind coupled with his unflinching courage - when he had once made up his mind. His great weakness was his suspicious doubting, which he never fully overcame throughout his whole lifetime in the flesh.

In the organization of the twelve Thomas was assigned to arrange and manage the itinerary, and he was an able director of the work and movements of the apostolic corps. He was a good executive, an excellent businessman, but he was handicapped by his many moods; he was one man one day and another man the next. He was inclined toward melancholic brooding when he joined the apostles, but contact with Jesus and the apostles largely cured him of this morbid introspection.

Jesus enjoyed Thomas very much and had many long, personal talks with him. His presence among the apostles was a great comfort to all honest doubters and encouraged many troubled minds to come into the kingdom, even if they could not wholly understand everything about the spiritual and philosophic phases of the teachings of Jesus. Thomas's membership in the twelve was a standing declaration that Jesus loved even honest doubters.

The other apostles held Jesus in reverence because of some special and outstanding trait of his replete personality, but Thomas revered his Master because of his superbly balanced character. Increasingly Thomas admired and honored one who was so lovingly merciful yet so inflexibly just and fair; so firm but never obstinate; so calm but never indifferent; so helpful and so sympathetic but never meddling or dictatorial; so strong but at the same time so gentle; so positive but never rough or rude; so tender but never vacillating; so pure and innocent but at the same time so virile, aggressive, and forceful; so truly courageous but never rash or foolhardy; such a lover of nature but so free from all tendency to revere

sumnjičavosti drugi apostoli nisu lako mogli s njim izići na kraj. Petar je isprva bio veoma uzrujan zbog Tome i žalio se svom bratu Andriji da je Toma bio "zao, gadan i uvijek sumnjičav." Ali što su njegovi drugovi bolje poznavali Tomu, to im se više sviđao. Otkrili su da je bio visoko častan i duboko odan. Dok je bio savršeno iskren i nedvojbeno istinoljubiv, bio je rođeni cjepidlaka koji je s vremenom postao istinski pesimista. Njegov analitični um je postao proklet sumnjičanjem. Kad se pridružio dvanaestorici apostola i kad je na taj način došao u kontakt s Isusovim plemenitim karakterom, Toma je upravo prolazio kroz period gubitka vjere u svoje bližnje. Ovaj kontakt s Učiteljem je smjesta počeo preobražavati cijelu Tominu prirodu i izazivati duboke promjene u mentalnim reakcijama na njegove bližnje.

Tomina velika snaga počiva u jako analitičnom umu kao i njegovoj nepokolebljivoj hrabrosti -- nakon što bi donio određenu odluku. Njegova velika slabost počiva u sumnjičavom dvoumljenju koje nije prevazišao za cijelog svog zemaljskog života.

U okviru apostolske organizacije, Toma je bio zadužen za upravu nad planom putovanja i uspješno je nadzirao aktivnosti i pokrete apostolskog zbora. Dok je bio dobar izvršitelj i izvanredan poslovni čovjek, bilo mu je teško prevazići nestabilnost raspoloženja; iz dana u dan je bio drugačija osoba. Prije nego što će prići apostolima bio je sklon melanholičnom prepuštanju mračnim mislima, dok je kontakt s Isusom i njegovim apostolima uveliko izliječio ovu Tominu tmurnu introspekciju.

Isus je jako uživao u Tominu društvu i vodili su niz dugih osobnih razgovora. Tomina prisutnost među apostolima predstavlja veliku utjehu svim časnim ali sumnjičavim osobama, kao i veliko ohrabrenje mnogim namučanim umovima da uđu u kraljevstvo, čak i ako nisu mogli istinski razumjeti sve duhovne i filozofske faze Isusovog nauka. Tomino članstvo među dvanaesticom stoji kao objava da Isus voli čak i one koji časno i iskreno sumnjaju.

Dok su drugi apostoli duboko poštovali Isusa zbog neke naročite crte njegove ličnosti, Toma je poštovao Učitelja zbog njegovog jako uravnoteženog karaktera. Toma je imao sve veće divljenje i poštovanje prema osobi koja je mogla biti tako milostiva i nježna, a istovremeno tako nepokolebljivo pravedna i ispravna; biti čvrsta, ali ne i tvrdoglava; spokojna, ali ne i ravnodušna; suosjećajna i spremna pomoći, dok se nikad nije uplitatala u tuđe poslove i dok nije težila diktatorstvu; tako jaka, a istovremeno tako nježna; tako čvrsta, ali ne i gruba i neotesana; tako pomnjiva, ali ne i kolebljiva; tako čiste duše i nedužna, a u isto vrijeme tako muževna, agresivna i prodorna; tako istinski hrabra, a ne i nagla ili lakomislena; takav

nature; so humorous and so playful, but so free from levity and frivolity. It was this matchless symmetry of personality that so charmed Thomas. He probably enjoyed the highest intellectual understanding and personality appreciation of Jesus of any of the twelve.

In the councils of the twelve Thomas was always cautious, advocating a policy of safety first, but if his conservatism was voted down or overruled, he was always the first fearlessly to move out in execution of the program decided upon. Again and again would he stand out against some project as being foolhardy and presumptuous; he would debate to the bitter end, but when Andrew would put the proposition to a vote, and after the twelve would elect to do that which he had so strenuously opposed, Thomas was the first to say, "Let's go!" He was a good loser. He did not hold grudges nor nurse wounded feelings. Time and again did he oppose letting Jesus expose himself to danger, but when the Master would decide to take such risks, always was it Thomas who rallied the apostles with his courageous words, "Come on, comrades, let's go and die with him."

Thomas was in some respects like Philip; he also wanted "to be shown," but his outward expressions of doubt were based on entirely different intellectual operations. Thomas was analytical, not merely skeptical. As far as personal physical courage was concerned, he was one of the bravest among the twelve.

Thomas had some very bad days; he was blue and downcast at times. The loss of his twin sister when he was nine years old had occasioned him much youthful sorrow and had added to his temperamental problems of later life. When Thomas would become despondent, sometimes it was Nathaniel who helped him to recover, sometimes Peter, and not infrequently one of the Alpheus twins. When he was most depressed, unfortunately he always tried to avoid coming in direct contact with Jesus. But the Master knew all about this and had an understanding sympathy for his apostle when he was thus afflicted with depression and harassed by doubts.

Sometimes Thomas would get permission from Andrew to go off by himself for a day or two. But he soon learned that such a course was not wise; he early found that it was best, when he was downhearted, to stick close to his work and to remain near his associates. But no matter what happened in his emotional life, he kept right on being an apostle. When the time actually came to move forward, it was always Thomas who said, "Let's go!"

Thomas is the great example of a human being who has doubts, faces them, and wins. He had a great mind; he was no carping critic. He was a logical thinker; he was the acid test of Jesus and his fellow

ljubitelj, ali ne i idolopoklonik prirode; tako nestašna i duhovita, bez imalo ispraznosti i frivolnosti. Tomu je očarala ova neusporediva simetrija ličnosti. Od svih apostola, moguće da je uživao najviše intelektualno razumijevanje i poštovanje Isusove ličnosti.

Pri svakom apostolskom vijećanju, Toma je uvijek bio oprezan prije svega zagovarajući sigurnost, ali nakon što je njegov konzervativizam odbijen ili nadglasan, uvijek je bio prvi koji je neustrašivo kretao u provedbu prihvaćenog programa. Uvijek je bio taj koji se protivio planu koji je smatrao lakomislenim i preuzetnim boreći se do samog kraja, ali kad bi Andrija stavio prijedlog na glasanje i nakon što bi svi apostoli podržali ono čemu se on tako žustro protivio, Toma je prvi govorio: "Idemo!" Znao je podnijeti poraz. Nije bio zlopamtilo i nije njegovao osjećaj povrijeđenosti. Dok se uvijek protivio Isusovom izlaganju opasnosti, nakon što bi Gospodin odlučio poduzeti rizik, Toma je uvijek bodrio apostole riječima, "Hajdemo i mi da umremo s njim!"

Toma je na neki način nalikovao Filipu; dok je uvijek htio "da mu se pokaže," njegovi spoljašnji izrazi sumnjičanja počivaju na posve drugačijim intelektualnim operacijama. Toma je bio analitičan, a ne samo skeptičan. U pogledu osobne fizičke hrabrosti, bio je jedan od najhrabrijih apostola.

Toma je imao svoje loše dane; s vremena na vrijeme je bio tužan i potišten. Prošao je kroz veliku mladalačku patnju zbog gubitka sestre blizankinje u devetoj godini, što je uveliko dodalo njegovim kasnijim temperamentalnim problemima. Svakom prilikom kad bi klonuo duhom, u pomoć bi mu pritekli bilo Natanael, Petar ili vrlo često, jedan od Alefejevih blizanaca. Na žalost, kad god je bio u najdubljoj depresiji, Toma je izbjegavao direktan kontakt s Isusom. Ali Učitelj je bio dobro upoznat s ovim problemima i pun suosjećajne naklonosti prema ovom apostolu koji je patio od depresije i progona vlastitim sumnjama.

Andrija bi nekon prilikom dopustio da se Toma osami na nekoliko dana. Ali Toma je brzo naučio da ovo nije bilo mudro činiti; rano je otkrio da mu se pri svakom napadu potištenosti najbolje bilo držati svojih aktivnosti i ostati u blizini svojih prijatelja. Ali unatoč svemu što se događalo u njegovom emocionalnom životu, zadržao je svoju apostolsku poziciju. Kad bi došlo vrijeme da se krene dalje, uvijek je bio taj koji je govorio, "Idemo!"

Toma predstavlja odličan primjer čovjeka obuzetog sumnjama koji zna suočiti i pobijediti svoje sumnje. Imao je veličanstven um; nije bio zanovijetan kritičar. Bio je logičan mislilac,

apostles. If Jesus and his work had not been genuine, it could not have held a man like Thomas from the start to the finish. He had a keen and sure sense of fact. At the first appearance of fraud or deception Thomas would have forsaken them all. Scientists may not fully understand all about Jesus and his work on earth, but there lived and worked with the Master and his human associates a man whose mind was that of a true scientist -- Thomas Didymus -- and he believed in Jesus of Nazareth.

Thomas had a trying time during the days of the trial and crucifixion. He was for a season in the depths of despair, but he rallied his courage, stuck to the apostles, and was present with them to welcome Jesus on the Sea of Galilee. For a while he succumbed to his doubting depression but eventually rallied his faith and courage. He gave wise counsel to the apostles after Pentecost and, when persecution scattered the believers, went to Cyprus, Crete, the North African coast, and Sicily, preaching the glad tidings of the kingdom and baptizing believers. And Thomas continued preaching and baptizing until he was apprehended by the agents of the Roman government and was put to death in Malta. Just a few weeks before his death he had begun the writing of the life and teachings of Jesus.

9 and 10. JAMES AND JUDAS ALPHEUS

James and Judas the sons of Alpheus, the twin fishermen living near Kheresa, were the ninth and tenth apostles and were chosen by James and John Zebedee. They were twenty-six years old and married, James having three children, Judas two.

There is not much to be said about these two commonplace fisherfolk. They loved their Master and Jesus loved them, but they never interrupted his discourses with questions. They understood very little about the philosophical discussions or the theological debates of their fellow apostles, but they rejoiced to find themselves numbered among such a group of mighty men. These two men were almost identical in personal appearance, mental characteristics, and extent of spiritual perception. What may be said of one should be recorded of the other.

Andrew assigned them to the work of policing the multitudes. They were the chief ushers of the preaching hours and, in fact, the general servants and errand boys of the twelve. They helped Philip with the supplies, they carried money to the families for Nathaniel, and always were they ready to lend a helping hand to any one of the apostles.

The multitudes of the common people were greatly encouraged to find two like themselves honored with places among the apostles. By their very acceptance as apostles these mediocre twins were the

najoštriji test istinitosti Isusa i njegovih apostola. Isus i njegov rad ne bi bili u stanju zadržati osobu poput Tome da nisu bili nepatvoreni i istiniti od početka do kraja. Imao je oštar i siguran osjećaj za stvarnost. Da je ikad naišao na nešto lažno ili prijevarno, Toma ne bi ostao s njima. Dok znanstvenici ne moraju biti u stanju potpuno razumjeti Isusa i njegov rad na zemlji, s Učiteljem i s njegovim prijateljima je živio je i radio čovjek s umom pravog znanstvenika -- Toma Didimus -- i on je vjerovao u Isusa iz Nazareta.

Toma je teško podnio Isusovu kušnju i raspeće. Dok je neko vrijeme bio na samom dnu očajanja, uspio je prikupiti hrabrost, držati se uz apostole i biti s njima kad su dočekali Isusa na Genezaretskom jezeru. Neko vrijeme je bio podlijegao sumnjičanju i depresiji, ali je s vremenom prikupio vjeru i hrabrost. Mudro se savjetovao s apostolima nakon Duhova i kad su se uoči progona svi rasuli na svoju stranu, otišao je na Kipar, Kretu, sjevernoafričku obalu i Siciliju, objavljujući radosnu vijest kraljevstva i krsteći vjernike. I nastavio je propovijedati i krstiti sve dok ga agenti Rimske vlasti nisu uhitili i stavili u tamnicu na Malti. Počeo je pisati o Isusovom životu i učenjima tek nekoliko tjedana prije smrti.

9 i 10. JAKOV I JUDA ALFEJEVI

Jakov i Juda, Alfejevi sinovi blizanci i ribari koji su živjeli u blizini Kerese, predstavljaju devetog i desetog apostola, izabranike Jakova i Ivana Zebedejevih. Imali su dvadeset šest godina i bili su oženjeni; Jakov je imao troje, a Juda dvoje djece.

Nije moguće opširnije govoriti o ovoj dvojici svagdašnjih ribara. Dok su voljeli Učitelja i dok je Isus volio njih, nikad nisu prekinuli njegova predavanja ni jednim jedinim pitanjem. Razumjeli su jedino mali dio filozofskih rasprava i teoloških debata svojih prijatelja apostola, ali ih je radovalo to što su bili pripadnici apostolske grupe velikih ljudi. Imali su gotovo identičan izgled, mentalne osobine i mjeru duhovnog razumijevanja. Što se može reći o jednom, treba zabilježiti i o drugom.

Andrija im je dao zadatak da održavaju red među masama. Objavljivali su čas propovijedi djelujući kao opći služitelji i potrkala apostolske grupe. Pomagali su Filipu s nabavkama, slali novce obiteljima u Natanaelovo im i uvijek bili spremni priskočiti u pomoć svakom pojedinom apostolu.

Brojni pripadnici svagdašnjih ljudi koji nalikuju ovim osobama nalaze veliko ohrabrenje što su ova blizanci bili počašćeni apostolskim pozicijama. Sama apostolska postavka ovih dvaju prosječnih

means of bringing a host of fainthearted believers into the kingdom. And, too, the common people took more kindly to the idea of being directed and managed by official ushers who were very much like themselves.

James and Judas, who were also called Thaddeus and Lebbeus, had neither strong points nor weak points. The nicknames given them by the disciples were good-natured designations of mediocrity. They were "the least of all the apostles"; they knew it and felt cheerful about it.

James Alpheus especially loved Jesus because of the Master's simplicity. These twins could not comprehend the mind of Jesus, but they did grasp the sympathetic bond between themselves and the heart of their Master. Their minds were not of a high order; they might even reverently be called stupid, but they had a real experience in their spiritual natures. They believed in Jesus; they were sons of God and fellows of the kingdom.

Judas Alpheus was drawn toward Jesus because of the Master's unostentatious humility. Such humility linked with such personal dignity made a great appeal to Judas. The fact that Jesus would always enjoin silence regarding his unusual acts made a great impression on this simple child of nature.

The twins were good-natured, simple-minded helpers, and everybody loved them. Jesus welcomed these young men of one talent to positions of honor on his personal staff in the kingdom because there are untold millions of other such simple and fear-ridden souls on the worlds of space whom he likewise wishes to welcome into active and believing fellowship with himself and his outpoured Spirit of Truth. Jesus does not look down upon littleness, only upon evil and sin. James and Judas were little, but they were also faithful. They were simple and ignorant, but they were also big-hearted, kind, and generous.

And how gratefully proud were these humble men on that day when the Master refused to accept a certain rich man as an evangelist unless he would sell his goods and help the poor. When the people heard this and beheld the twins among his counselors, they knew of a certainty that Jesus was no respecter of persons. But only a divine institution -- the kingdom of heaven -- could ever have been built upon such a mediocre human foundation!

Only once or twice in all their association with Jesus did the twins venture to ask questions in public. Judas was once intrigued into asking Jesus a question when the Master had talked about revealing himself openly to the world. He felt a little disappointed that there were to be no more secrets among the twelve, and he made bold to ask: "But, Master, when you do thus declare yourself to the

svagdašnjih blizanaca otvara vrata kraljevstva velikom broju malodušnih vjernika. Svagdašnji ljudi su štoviše lakše prihvaćali upravu od službenika koji su im toliko nalikovali.

Jakov i Juda, poznati kao Tedija i Lebija, nisu imali jakih ili slabih osobina. Apostoli su im dali nadimke koji jedino dobronamjerno govore o njihovoj prosječnosti. Bili su "najniži među apostolima," što su znali i što im nije smetalo.

Jakov Alfejev je naročito volio Isusa zbog Učiteljeve jednostavnosti. Dok blizanci nisu mogli shvatiti Isusov um, mogli su pojmiti suosjećajnu sponu koja ih je vezivala s Učiteljevim srcem. Nisu bili velikog uma; dok se štoviše s poštovanjem mogu nazvati priglupim, oni nose istinsko iskustvo u okviru svoje duhovne prirode. Vjerovali su u Isusa; bili su božji sinovi i pripadnici kraljevstva.

Isusova nerazmetljiva poniznost predstavlja to što je privuklo Judu Alfejevog. Takva poniznost, zajedno s velikim osobnim dostojanstvom, ostavlja snažan dojam na Judu. Ovo jednostavno djetje prirode jako cijeni to što je Isus uvijek molio sve primatelje svojih nesvakidašnjih djela da o njima nikom ne govore.

Blizanci su bili dobroćudni, prostoumni služitelji koje su svi voljeli. Isus je primio ove mladiće ograničenog talenta na visoke pozicije svog privatnog osoblja zbog toga što na svjetovima prostora žive neizrecivi milijuni drugih sličnih jednostavnih i bojažljivih duša kojima također želi izraziti dobrodošlicu u aktivan kolegijum vjernika sa sobom i svojim odaslanim Duhom Istine. Isus ne gleda s prezirom na malenkost, već jedino na zlo i grijeh. Dok su Jakov i Juda uistinu bili mali, bili su vjerni. Bili su jednostavni i neuki, ali su istovremeno imali velika srca, ljubeznost i darežljivost.

I ovi su jednostavni ljudi bili tako zahvalno ponosni kad je Gospodin odbio primiti određenog bogataša u redove svojih evanđelista prije nego proda svoje bogatstvo i pomogne siromasima. Kad je svijet ovo čuo i ugledao blizance među njegovim glasnici, znali su zasigurno da Isus ne pravi razliku među ljudima. Ali jedino božanska institucija -- nebesko kraljevstvo -- ikad može biti izgrađena na tako prosječnom ljudskom temelju!

Blizanci su se jedino dva puta kroz cijeli svoj kontakt s Isusom usudili postaviti javna pitanja. Judu je jednom radoznalost navela da postavi pitanje dok je Učitelj govorio o svom otvorenom otkrivenju cijelom svijetu. Bio je pomalo razočaran što više neće biti tajni koje pripadaju jedino apostolima kad je upitao: "Ali, Učitelju, kad ti sebe tako objaviš svijetu, kako ćeš onda nama ukazati pristranost pred

world, how will you favor us with special manifestations of your goodness?"

The twins served faithfully until the end, until the dark days of trial, crucifixion, and despair. They never lost their heart faith in Jesus, and (save John) they were the first to believe in his resurrection. But they could not comprehend the establishment of the kingdom. Soon after their Master was crucified, they returned to their families and nets; their work was done. They had not the ability to go on in the more complex battles of the kingdom. But they lived and died conscious of having been honored and blessed with four years of close and personal association with a Son of God, the sovereign maker of a universe.

11. SIMON THE ZEALOT

Simon Zelotes, the eleventh apostle, was chosen by Simon Peter. He was an able man of good ancestry and lived with his family at Capernaum. He was twenty-eight years old when he became attached to the apostles. He was a fiery agitator and was also a man who spoke much without thinking. He had been a merchant in Capernaum before he turned his entire attention to the patriotic organization of the Zealots.

Simon Zelotes was given charge of the diversions and relaxation of the apostolic group, and he was a very efficient organizer of the play life and recreational activities of the twelve.

Simon's strength was his inspirational loyalty. When the apostles found a man or woman who floundered in indecision about entering the kingdom, they would send for Simon. It usually required only about fifteen minutes for this enthusiastic advocate of salvation through faith in God to settle all doubts and remove all indecision, to see a new soul born into the "liberty of faith and the joy of salvation."

Simon's great weakness was his material-mindedness. He could not quickly change himself from a Jewish nationalist to a spiritually minded internationalist. Four years was too short a time in which to make such an intellectual and emotional transformation, but Jesus was always patient with him.

The one thing about Jesus which Simon so much admired was the Master's calmness, his assurance, poise, and inexplicable composure.

Although Simon was a rabid revolutionist, a fearless firebrand of agitation, he gradually subdued his fiery nature until he became a powerful and effective preacher of "Peace on earth and good will among men." Simon was a great debater; he did like to argue. And when it came to dealing with the legalistic minds of the educated Jews or the intellectual

svijetom ako više ne posjedujemo naročita ispoljenja tvoje dobrote?"

Blizanci su vjerno služili do samoga kraja, do tamnih dana kušnje, raspeća i očajanja. U svom srcu nikad nisu izgubili vjeru u Isusa i (izuzev Ivana) prvi su vjerovali u njegovo uzašašće. Ali oni nisu bili u stanju shvatiti utemeljenje kraljevstva. Uskoro nakon Učiteljevog raspeća, vratili su se svojim obiteljima i mrežama; njihov rad je bio završen. Nisu imali sposobnosti da se upuste u složenije borbe u korist kraljevstva. Živjeli su i umrli su svjesni da su bili počašćeni i blaženi s četiri godine bliskog i osobnog druženja s Božjim Sinom, suverenim stvoriteljem svemira.

11. ŠIMUN REVNITELJ

Šimuna Revnitelja, jedanaestog apostola, je izabrao Šimun Petar. Bio je to sposoban čovjek iz dobre linije predaka koji je živio sa svojom obitelji u Kafarnaumu. Bilo mu je dvadeset osam godina kad se pridružio apostolima. Bio je žustar agitator koji je imao jezik brži od pameti. Isprva je bio trgovac u Kafarnaumu, dok se zatim u cjelosti posvetio patriotskoj organizaciji Revnitelja.

Šimun Revnitelj je bio zadužen za rasonodu i relaksaciju apostolske grupe i pokazao se vrlo uspješnim prilikom organizacije rekreativnih aktivnosti apostolske grupe.

Šimunova snaga počiva u inspirativnoj odanosti. Apostoli bi poslali po Šimuna pri svakom susretu s muškarcima i ženama koji su se neodlučno dvoumili ne znajući da li da uđu u kraljevstvo. Ovom entuzijastičnom zagovaratelju spasenja kroz vjeru u Boga obično nije trebalo više od petnaest minuta da odagna sumnje, porazi neodlučnost i da ugleda novu dušu rođenu u "slobodi vjere i radosti spasenja."

Šimunova velika slabost počiva u njegovom materijalističkom stanovištu. Nije mu se bilo lako promijeniti od židovskog nacionaliste u duhovnog internacionalistu. Dok su četiri godine bile prekratko vrijeme za ovu intelektualnu i emocionalnu preobrazbu, Isus je uvijek bio strpljiv sa Šimunom.

Jedna velika stvar u vezi s Isusom i ono što je Šimun jako volio počiva u Učiteljevom spokojstvu, sigurnosti, uravnoteženosti i neizrecivoj sabranosti.

Iako je bio mahniti revolucionar, neustrašivi agitator, Šimun je postupno naučio podjarmiti svoju usijanu prirodu i postati snažan i uspješan propovjednik "slave Boga na visini i na zemlji mira ljudima koje ljubi." Šimun je odlično znao voditi rasprave; nije se volio svađati. I kad se trebalo nositi s obrazovanim Židovima koji su se strogo držali slova

quibblings of the Greeks, the task was always assigned to Simon.

He was a rebel by nature and an iconoclast by training, but Jesus won him for the higher concepts of the kingdom of heaven. He had always identified himself with the party of protest, but he now joined the party of progress, unlimited and eternal progression of spirit and truth. Simon was a man of intense loyalties and warm personal devotions, and he did profoundly love Jesus.

Jesus was not afraid to identify himself with business men, laboring men, optimists, pessimists, philosophers, skeptics, publicans, politicians, and patriots.

The Master had many talks with Simon, but he never fully succeeded in making an internationalist out of this ardent Jewish nationalist. Jesus often told Simon that it was proper to want to see the social, economic, and political orders improved, but he would always add: "That is not the business of the kingdom of heaven. We must be dedicated to the doing of the Father's will. Our business is to be ambassadors of a spiritual government on high, and we must not immediately concern ourselves with aught but the representation of the will and character of the divine Father who stands at the head of the government whose credentials we bear." It was all difficult for Simon to comprehend, but gradually he began to grasp something of the meaning of the Master's teaching.

After the dispersion because of the Jerusalem persecutions, Simon went into temporary retirement. He was literally crushed. As a nationalist patriot he had surrendered in deference to Jesus' teachings; now all was lost. He was in despair, but in a few years he rallied his hopes and went forth to proclaim the gospel of the kingdom.

He went to Alexandria and, after working up the Nile, penetrated into the heart of Africa, everywhere preaching the gospel of Jesus and baptizing believers. Thus he labored until he was an old man and feeble. And he died and was buried in the heart of Africa.

12. JUDAS ISCARIOT

Judas Iscariot, the twelfth apostle, was chosen by Nathaniel. He was born in Kerioth, a small town in southern Judea. When he was a lad, his parents moved to Jericho, where he lived and had been employed in his father's various business enterprises until he became interested in the preaching and work of John the Baptist. Judas' parents were Sadducees, and when their son joined John's disciples, they disowned him.

zakona ili s intelektualnim smicalicama Grka, zadatak je uvijek pripisivan Šimunu.

Dok je Šimun bio buntovnik obučen u odijelo ikonoklaste, Isus ga je uspio pridobiti na stranu viših predodžbi nebeskog kraljevstva. Šimun se uvijek poistovjećivao sa strankom protesta, dok je u ovom slučaju prišao stranci napretka, neograničenog i vječnog napredka duha i istine. Šimun je bio čovjek snažne odanosti i tople osobne privrženosti koji je jako volio Isusa.

Isus se nije bojao poistovijetiti s poslovnim ljudima, radnicima, optimistima, pesimistima, filozofima, skepticima, publikanima, političarima i patriotima.

Gospodin je mnogo puta razgovarao s Šimunom, ali nikad nije posve uspio preokrenuti ovog vatrenog židovskog nacionalistu u internacionalistu. Isus je često govorio Šimunu da je dobro težiti promjeni društvenog, ekonomskog i političkog ustrojstva, dok je uvijek dodavao: "Ali ovo nije posao nebeskog kraljevstva. Mi moramo biti odani izvršenju Očeve volje. Mi trebamo djelovati u ulozi poslanika duhovne vlade neba i mi se ne smijemo neposredno zanimati s bilo čim izuzev reprezentacije volje i karaktera nebeskog Oca koji stoji na čelu vlade čiju svjedodžbu nosimo." Šimunu je isprva bilo teško sve ovo shvatiti, dok je s vremenom djelomično shvatio značenje Učiteljevog nauka.

Kad su se apostoli uočili Jeruzalemskih progona razišli svaki na svoju stranu, Šimun se privremeno povukao s pozicije. Bio je doslovno slomljen. Kao nacionalistički patriot odrekao se svojih uvjerenja u korist Isusovih učenja; sad je sve bilo izgubljeno. Bio je očajan, ali je kroz nekoliko godina prikupio nade i pošao u proglašenje evanđelja nebeskog kraljevstva.

Otišao je u Aleksandriju i nakon što je radio u dolini Nila, stigao je do samog srca Afrike, gdje je propovijedao Isusovo evanđelje i krstio vjernike. I tako je radio sve dok nije ostario i onemoćao. Preminuo je i bio sahranjen u srcu Afrike.

12. JUDA ISKARIOT

Juda Iskariot, dvanaesti apostol, je izabran od Natanaela. Rođen je u Keriotu, gradiću južne Judeje. Za njegove mladosti, Judini roditelji su se preselili u Jeriho, gdje je živio i radio za svog oca u raznim poslovnim poduhvatima, sve dok se nije počeo zanimati za učenja i rad Ivana Krstitelja. Judini roditelji su bili Saduceji koji su ga razbaštinili nakon što je prišao Ivanovim učenicima.

When Nathaniel met Judas at Tarichea, he was seeking employment with a fish-drying enterprise at the lower end of the Sea of Galilee. He was thirty years of age and unmarried when he joined the apostles. He was probably the best-educated man among the twelve and the only Judean in the Master's apostolic family. Judas had no outstanding trait of personal strength, though he had many outwardly appearing traits of culture and habits of training. He was a good thinker but not always a truly honest thinker. Judas did not really understand himself; he was not really sincere in dealing with himself.

Andrew appointed Judas treasurer of the twelve, a position which he was eminently fitted to hold, and up to the time of the betrayal of his Master he discharged the responsibilities of his office honestly, faithfully, and most efficiently.

There was no special trait about Jesus which Judas admired above the generally attractive and exquisitely charming personality of the Master. Judas was never able to rise above his Judean prejudices against his Galilean associates; he would even criticize in his mind many things about Jesus. Him whom eleven of the apostles looked upon as the perfect man, as the "one altogether lovely and the chiefest among ten thousand," this self-satisfied Judean often dared to criticize in his own heart. He really entertained the notion that Jesus was timid and somewhat afraid to assert his own power and authority.

Judas was a good business man. It required tact, ability, and patience, as well as painstaking devotion, to manage the financial affairs of such an idealist as Jesus, to say nothing of wrestling with the helter-skelter business methods of some of his apostles. Judas really was a great executive, a farseeing and able financier. And he was a stickler for organization. None of the twelve ever criticized Judas. As far as they could see, Judas Iscariot was a matchless treasurer, a learned man, a loyal (though sometimes critical) apostle, and in every sense of the word a great success. The apostles loved Judas; he was really one of them. He must have believed in Jesus, but we doubt whether he really loved the Master with a whole heart. The case of Judas illustrates the truthfulness of that saying: "There is a way that seems right to a man, but the end thereof is death." It is altogether possible to fall victim to the peaceful deception of pleasant adjustment to the paths of sin and death. Be assured that Judas was always financially loyal to his Master and his fellow apostles. Money could never have been the motive for his betrayal of the Master.

Judas was an only son of unwise parents. When very young, he was pampered and petted; he was a spoiled child. As he grew up, he had exaggerated ideas about his self-importance. He was a poor loser. He had loose and distorted ideas about fairness; he was

Kad je Natanael sreo Judu u Tariceji, ovaj je tražio posao na donjem kraju Genezaretskog jezera. Kad je prišao apostolima, Juda je imao trideset godina i nije bio oženjen. Vjerojatno je bio najobrazovaniji apostol i jedini Judejac u Učiteljevoj apostolskoj obitelji. Juda nije imao izražajnih crta utemeljenih na osobnoj snazi, iako su se mnoge njegove crte spolja doimale obilježjima kulture i navikama obuke. Dok je bio dobar mislilac, često nije posve iskreno razmišljao. Juda nije imao istinske samospoznaje; nije bio sasvim iskren prema samom sebi.

Andrija je postavio Judu na mjesto blagajnika apostolske grupe, na poziciju kojoj je ovaj izvanredno pristajao i čije je obveze časno, vjerno i uspješno podmirivao sve dok nije izdao Isusa.

Nije bilo Isusove naročite crte koju je Juda volio više od Učiteljeve uopćeno privlačne i jako šarmantne ličnosti. Juda nikad nije bio u stanju prevazići svoje Judeanske predrasude prema svojim drugovima iz Galileje; čak je u svom umu znao kritizirati mnoge Isusove osobine. Onoga kojeg su ostali apostoli smatrali savršenim čovjekom, onim koji se "ističe među tisućama i sav je od ljupkosti," ovaj se samozadovoljni Judeanac često usuđivao kritizirati u svom srcu. Uistinu se bavio mišlju da je Isus bio plašljiv i da se donekle bojao potvrditi svoju moć i autoritet.

Juda je bio dobar poslovni čovjek. Čovjek je morao imati takt, sposobnost i strpljenje kao i pomnu odanost, kako bi vodio financijske poslove idealističnog Isusa, da ne govorimo o hvatanju u koštac s kaotičnim poslovnim metodama nekih njegovih apostola. Juda je uistinu bio uspješan izvršitelj, dalekovid i snalažljiv financijer. I jako se zalagao za apostolsku organizaciju. Nitko od dvanaestorice nikad nije kritikirao Judu. S njihovog gledišta, Juda Iscariot je bio izvanredan blagajnik, učen čovjek, odan (iako pomalo kritičan) apostol i u svakom smislu riječi, veliki uspjeh. Apostoli su voljeli Judu; uistinu je bio jedan od njih. Juda je najvjerojatnije vjerovao u Isusa, ali sumnjamo da je uistinu volio Učitelja cijelim svojim srcem. Judin slučaj slikovito govori o istinitosti izreke: "Neki se put čini čovjeku prav, a na kraju vodi u propast." Čovjek lako može postati žrtva lagodne obmane prijatnog prilagođenja putevima grijeha i smrti. Možete biti sigurni da je Juda uvijek bio financijski odan Učitelju i svojim prijateljima apostolima. Novci nikad nisu mogli biti podstrek njegovoj izdaji Učitelja.

Juda je bio jedini sin roditelja koji nisu imali mudrosti. Kad je bio vrlo mlad, stalno su mu ugađali i povlađivali; bio je razmažen. Kad je odrastao, imao je pretjeranu sliku osobne vrijednosti. Nije znao podnijeti poraz. Imao je nestabilnu i iskrivljenu sliku

given to the indulgence of hate and suspicion. He was an expert at misinterpretation of the words and acts of his friends. All through his life Judas had cultivated the habit of getting even with those whom he fancied had mistreated him. His sense of values and loyalties was defective.

To Jesus, Judas was a faith adventure. From the beginning the Master fully understood the weakness of this apostle and well knew the dangers of admitting him to fellowship. But it is the nature of the Sons of God to give every created being a full and equal chance for salvation and survival. Jesus wanted not only the mortals of this world but the onlookers of innumerable other worlds to know that, when doubts exist as to the sincerity and wholeheartedness of a creature's devotion to the kingdom, it is the invariable practice of the Judges of men fully to receive the doubtful candidate. The door of eternal life is wide open to all; "whosoever will may come"; there are no restrictions or qualifications save the faith of the one who comes.

This is just the reason why Jesus permitted Judas to go on to the very end, always doing everything possible to transform and save this weak and confused apostle. But when light is not honestly received and lived up to, it tends to become darkness within the soul. Judas grew intellectually regarding Jesus' teachings about the kingdom, but he did not make progress in the acquirement of spiritual character as did the other apostles. He failed to make satisfactory personal progress in spiritual experience.

Judas became increasingly a brooder over personal disappointment, and finally he became a victim of resentment. His feelings had been many times hurt, and he grew abnormally suspicious of his best friends, even of the Master. Presently he became obsessed with the idea of getting even, anything to avenge himself, yes, even betrayal of his associates and his Master.

But these wicked and dangerous ideas did not take definite shape until the day when a grateful woman broke an expensive box of incense at Jesus' feet. This seemed wasteful to Judas, and when his public protest was so sweepingly disallowed by Jesus right there in the hearing of all, it was too much. That event determined the mobilization of all the accumulated hate, hurt, malice, prejudice, jealousy, and revenge of a lifetime, and he made up his mind to get even with he knew not whom; but he crystallized all the evil of his nature upon the one innocent person in all the sordid drama of his unfortunate life just because Jesus happened to be the chief actor in the episode which marked his passing from the progressive kingdom of light into that self-chosen domain of darkness.

ispravnosti; odao se uživanju mržnje i sumnjičavosti. Odlično je znao izvitoperiti riječi i djela svojih prijatelja pogrešnim tumačenjem. Juda je cijelog svog života njegovao naviku izravnavanja računa s onima koji su ga tobože krivo tretirali. Imao je iskripljen osjećaj vrijednosti i odanosti.

S Isusovog stanovišta, Juda je bio test vjere. Učitelj je od samog početka u cjelosti shvaćao slabost ovog apostola i dobro je znao opasnosti koje su pratile njegov ulazak u apostolski kolegijum. Ali priroda Božjih Sinova daje svakom stvorenom biću punu i ravnopravnu priliku za spasenje. Isus je želio pokazati ne samo smrtnicima ovog, već i promatračima s nebrojenih drugih svijetova, da pri svakoj sumnji u iskrenost i svesrdnost odanosti određenog stvorenja nebeskog kraljevstva, suci uvijek potpuno prihvaćaju dotičnog kandidata koji se nalazi pod sumnjom. Vrata vječnog spasenja stoje širom otvorena svima; "tko god hoće može doći;" izuzev vjere onog koji dolazi, ne postoje nikakve druge restrikcije ili odreditelji.

I Isus je upravo iz ovog razloga dopustio Judi da ide do samog kraja, uvijek čineći sve što je bilo u njegovoj moći kako bi preobrazio i spasio ovog slabog i zbunjenog apostola. Ali kad čovjek ne primi svjetlo s iskrenošću i kad ne živi u skladu s ovim svjetlom, ono postaje tama u njegovoj duši. Dok je Juda intelektualno uznapredovao u pogledu Isusovih učenja o kraljevstvu, on nije uznapredovao u postignuću karaktera onako kako su to učinili drugi apostoli. On nije uspio ostvariti uspješan unutarnji napredak u duhovnom iskustvu.

Dok se sve više odavao mračnim mislima o osobnom razočaranju, Juda je na kraju postao žrtva ozlojađenosti. Njegovi osjećaji su mnogo puta povrijeđeni i postao je nenormalno sumnjičav prema svojim najboljim prijateljima, uključujući i samog Učitelja. Na kraju je postao opsjednut idejom o poravnavanju računa, odmazdi po svaku cijenu, čak i izdaji svojih drugova i svog Učitelja.

Ali ova zla i opasna ideja nije poprimila zaključni oblik sve do onog dana kad je zahvalna žena izlila skupocjenu pomast na Isusova stopala. Ovo se Judi učinilo rastrošnim i kad je Isus tako cjelovito i pred svima odbacio njegov javni protest, bila je to posljednja kap. Ovaj je događaj u njemu pokrenuo svu mržnju, povrijeđenost, zlobu, predrasude, ljubomoru i osvetu koji su se nakupljali za cijelog Judinog života i on je odlučio izravnati račune, ali nije znao s kim; i tako je usmjerio cjelokupno zlo svoje prirode protiv jedne nekužne osobe u ovoj ništavnoj drami svog nesrećnog života jedino zato što je Isus slučajno igrao glavnu ulogu u epizodi koja označava njegov prijelaz iz naprednog kraljevstva svjetla u samoizabranu domenu tame.

The Master many times, both privately and publicly, had warned Judas that he was slipping, but divine warnings are usually useless in dealing with embittered human nature. Jesus did everything possible, consistent with man's moral freedom, to prevent Judas's choosing to go the wrong way. The great test finally came. The son of resentment failed; he yielded to the sour and sordid dictates of a proud and vengeful mind of exaggerated self-importance and swiftly plunged on down into confusion, despair, and depravity.

Judas then entered into the base and shameful intrigue to betray his Lord and Master and quickly carried the nefarious scheme into effect. During the outworking of his anger-conceived plans of traitorous betrayal, he experienced moments of regret and shame, and in these lucid intervals he faint-heartedly conceived, as a defense in his own mind, the idea that Jesus might possibly exert his power and deliver himself at the last moment.

When the sordid and sinful business was all over, this renegade mortal, who thought lightly of selling his friend for thirty pieces of silver to satisfy his long-nursed craving for revenge, rushed out and committed the final act in the drama of fleeing from the realities of mortal existence -- suicide.

The eleven apostles were horrified, stunned. Jesus regarded the betrayer only with pity. The worlds have found it difficult to forgive Judas, and his name has become eschewed throughout a far-flung universe.

Učitelj je više puta privatno kao i javno, opomenuo Judu skečući mu pažnju na to da je poklizivao, ali božanska upozorenja obično ne sotavljaju utiska u ogorčenoj ljudskoj prirodi. Isus je učinio sve što je bilo moguće i u skladu s čovjekovom moralnom slobodom, da spriječi Judin izbor pogrešnog puta. Na koncu je došao veliki test. Sin ozlojađenosti je odlučio posrnuti; podlijegao je gorkim i ništavnim nalogima svog ponosnog i osvetoljubivog uma opterećenog pretjeranim osjećajem vlastite vrijednosti i brzo zaglibio u zbunjenosti, očajanju i pokvarenosti.

Juda se zatim upustio u bijednu i sramotnu splotku koja je imala za cilj izdaju svog Gospodina i Učitelja i brzo je sproveo ovu podlu zamisao. Dok se bavio izradom svojih planova podle izdaje koji su začeti u dubinama ljutnje, doživio je časove kajanja i sramote, dok se u periodima razboritosti kukavički i u vlastitu obranu bavio mišlju da Isus eventualno može ispoljiti svoju moć i u posljednji trenutak spasti svoj život.

Po okončanju ovog ništavnog i grešnog procesa, ovaj je smrtnik i otpadnik kojem nije mnogo značilo što je prodao svog prijatelja za trideset srebrenjaka kako bi zadovoljio svoju dugotrajnu žudnju za osvetom, pohitio da izvrši završni čin drame bijega od stvarnosti smrtničke egzistencije -- samoubojstvo.

Ostali apostoli su bili užasnuti -- zapanjeni. Isus se odnosio prema izdajniku jedino sa sažaljenjem. Drugim svjetovima je bilo teško oprostiti Judi i njegovo se ime izbjegava širom prostranog svemira.