

BML

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Silence did I gird ^{then} about me ^{like the robe of a high priest} as if with a priest's robe
that others must not touch, and so did I sit ^{alone} on a stone bench
by the treasury and beheld how people cast money into the
great box. And many who were rich cast ^{much within.} in much. Then, came a
poor woman and her shawl was threadbare; and she threw in ^{her}
^{small coin.} So did the Lord give ^{her} a sign and my
~~farthing~~ God leaped then in my heart. ^{heart leaped}

~~So~~ I called to those disciples who were nearest and said:

"This poor woman hath cast in more than all the rich. They
~~no more than~~
~~did merely~~ leave a tithe of their abundance, while she, ~~out of~~
~~her want~~, cast in all she had, even her living for this day.

So she has performed a ^{wonder;} ~~miracle~~ ⁵ ~~inasmuch~~ as she has turned
Mammon into a tribute to God. Whereas the wealthy give to ^{the Lord} ~~God~~
^{only} ~~in order~~ to impress each other; ^{do they} and thereby ~~seek to amass more~~
of Mammon."

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And I thought of how money was a great and stinking beast
whose foul offerings men supped upon with slobberings and
greed, their bellies full of lust ^{And all} and they were in such a
tumult that they ^{could give (from) once a day} gave off feeding only long enough to go to
the Temple and pray and give a coin to the great box in the
treasury.

→ 322?

322-359

367-373

inscribe to his
pentagon

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Insert*****

And I thought of how the

~~The~~ rich are choked with the cares that come from the

step

weight of gold, and thereby do ~~their gardens~~ bring no fruit toperfection for there is oppression in the air. ~~From the fruit of~~~~the rich man's blooms can bring no~~happiness to the rich man's eye ^{his} ~~as~~ his neighbor,being wealthier than himself, will ^{display} ~~show~~ gardens with fruitof greater beauty than ~~the poor man's~~ is the rich man's
superior to his blooms. And so ~~he~~ is envious, ~~and~~and he ~~then to be wealthy is to be without rest~~ ^{rest}
~~for one~~ ^{and} ~~saith~~ the curse of envy and is withoutYet still did I ponder upon how
I ~~could~~ ^{to} speak to these wealthy who were
here in the outer court of the Temple with
the moneylenders. And ~~I would~~ ^{should I} tell them;

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"No man can ^{pay allegiance to} ~~serve~~ two masters. Either he will hate the one, and love the other, or he will cling to the one he needs ^{seek to} and ^{even if he love it,} ~~perforce~~ despise the other. Ye cannot serve God and Mammon."

^{But} And I thought again of how all who were wealthy would hate my words. ^{Then} the Devil spoke to me again and this I knew at once ^{fear my Father,} ~~inasmuch as God,~~ (even in the darkest night of His meditations, would not ^{address me} ~~such~~ ^{nor with} ~~teeth to bite~~ the inner spirit of my ear: ^{therefore} ~~so~~ did the Devil now say:

"Before it is all over, those who are wealthy will possess you as well. They will put images of you upon their wall."

^{Then, that} I knew ~~a moment of terror~~; ~~It was as if~~ my soul had been seized by this threat, ^{even as} ~~but~~ the voice went on: "Your name and ^{along in your name will} ~~you will~~ enrich the treasury of mighty churches, and men will worship

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you even as you ~~will~~ ^{come to} belong to me ^{For you will belong to me} as much as to Him; that is

just, ~~for~~ I am equal to Him, ~~and as worthy~~.

Can it not be said that greed is a beast whose defecations are ~~worthy~~ ^{were had in} of gold, yet

~~and are as gold?~~ ^{is not} ^{is} For gold ~~is~~ the color of the sun out of

which all things grow. Ponder ~~within~~ [?] upon such matters,

Jesus, and do not deny me quickly." To which God now replied

in my other ear, and I knew it was my Father: "Everything he says will make much sense until it fails to make sense ~~at all~~.

He gives this speech to all who catch his eye, and his eye is

only for the best, alas, all those whom I have fashioned with

~~the~~ greatest hope. Whereas he scorns all who are modest, but

with Me." And this was the most that my Father ever said to ^{my ear}

~~me~~ about Satan and ^{the Lord's} ~~his~~ problems with such a Devil; nonetheless

was it a thought to torment the palisades of my faith [?] ~~o~~ I

wondered if only for a moment: Did we praise the meek, He and

I, because those were the only ones who would have allegiance

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to us?

These thoughts were of such disturbance that I felt a

great wrath, and now heard myself saying to the throng ~~coming~~
~~closer and closer to the stone bench upon which I sat~~
~~surrounding me in the Temple:~~

~~alone~~



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~~And~~ ^{For} I could see in the eyes of the moneylenders ~~an~~
~~intelligence~~ ^{may}, a covetousness as sharp as the point of a
spear, nay, it was more like unto the evil that is in the eye
of the sharp-beaked bird who looks for prey. Then the rage of
Isaiah came into me, for in his words did I cry out: "These
tables are a pool of vomit and filthiness and there is no
place clean!"

And I overturned the table before me with the monies that
were upon it, and felt an exaltation in my ears as the coins
gave their small cries on striking the stone of the floor, and
each possessor ran after his own loss like vermin on the hunt
for smaller vermin.

Then did I knock over the seats of those who sold doves,
and a multitude behind me came forward and some may it be were
even feeling the exaltation of the Lord that was in me at

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This defiance of
~~defying~~ (greed and usury and ~~I felt~~ many reverberations) *(did I feel)* of this

within these holy walls, holy now, yet not so holy as once
before, *for* now more tarnished by greed than before. *And* I said:

~~"As the Son of God, so was it mine before others."~~ And I

~~said,~~ "My house shall be known before all nations as a house
of prayer. Is that not written? But ye have made it a den of
thieves."

~~And so speaking the truth, so did my throat know I had~~

~~spoken~~ *II*, and indeed it was the truth that men who sought

Mammon were thieves even if never had they stolen *but* one cup of
wheat. And in my nearness now to my Father, *did* ~~could~~ I gain the

joy of a holy rage *but also was I* ~~even as I was~~ much aware that many scribes

and priests had heard me from afar, *and so it's not* ~~and now would look less to~~

but ~~other choices and would seek how to destroy me, as indeed they~~

many ~~must; the people were too much astonished by my doctrine~~

it was as if I could hear the Pharisees speaking in all

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the temples within this Great Temple and in all the courtyards,

here, and I knew that in overturning the tables I had given

offense that would blind all judgment of what I said, for I

would not allow these priests and elders of this Great Temple

to be loyal to their separate accounts; now must they think

of me and be able no longer to pray by morning and evening

Mammon in the evening, and thereby accommodate all the vines

of cupidity grown from one side of their soul to the other.

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~~Insert: ~~~~~~~

~~First day~~

~~after overturning the tables of the moneylenders~~

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amidst the disorder of the tables so

~~And I said, and these words were said before I could~~

were my next words said, and they were;
~~contemplate their weight. ("Destroy this temple and in three~~

days will I raise it up."

Then spoke one of these moneylenders, and he was an old man, and stout, but with clear eyes, "Forty and six years was this Temple building. Thou will rebuild ~~it~~ in three days?"

And then was I ready to wonder at what I had said. For there were many in the multitude about me ready to tear down
(of what was before them in
much) ~~of this Temple~~, and that with joy. What did not belong

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to them might as well be destroyed. *Yet I also knew that* ~~Even the thought spoken~~
once

aloud of such destruction ~~would~~ *could* injure much in days to come.

For what ~~for all that is said~~ aloud and ~~is~~ heard by others ~~remains as~~ *can become*

the ghost of all that has gone before, *and it* ~~was does such a ghost~~

~~die, but rather~~ *can* ~~will~~ live in the chill of the dark and never

relents and never forgives. *speaks of leaving* To ~~beat~~ down the Temple ~~could~~ bring

(Yet had I said it, and despite all,) forth such a ghost. For to me were here many buildings of

immaculate beauty. If I had been but a pilgrim wandering

through these halls, so would I have been wondrously impressed

by the dedication of their skills, *those ancient* ~~these~~ (carpenters and stone

masons who had built these great buildings.

By such

~~and so~~ thinking did I grow calm, and know that I was here

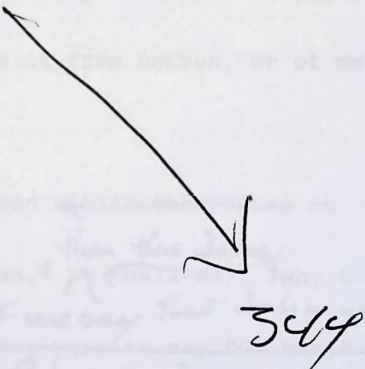
to teach, not to destroy.

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And I would say that the Lord was still with me. For had it not been also His rage and was He not telling me now to be wise, to be gentle; I said to my followers, "Be thou calm and be thou judicious and respect this Temple. The moneylenders are not of the Temple but merely the leavings of evil which can be found ~~anywhere~~, ^{anywhere,} and all of that ~~is soon~~ ^(can be quickly / quickly) scrubbed from the stone. Therefore, abide with me ~~in patience~~ while I teach, yet not in this unclean place of entrance where moneylenders have congregated. Come with me further into the holy places of this Temple."



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uneditia

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And I led them to a quiet arbor that was above another flight of stairs and between two small chapels and indeed there was even a cedar to give me shade, ~~and~~ ^T then as I had foreseen, a delegation came to me of Chief Priests and scribes and many of the elders of Jerusalem and they said, "We have been awaiting thee but do not understand the manner of your arrival. ~~By what authority doest thou these things and who~~ ^{V2} gave thee this authority to foment uproar among us?"

I answered, "I ask of you one question, and if you ^{can} answer, I will tell by what authority I do these things. The baptism of John," I asked, "was it from heaven, or of men?"

~~Answer me."~~

And I knew they would reason ~~within themselves~~ as follows: "If we say ^{then thus Jesus} From heaven, ^{we shall say} Why then did ^{John?} Yet if we say that John was of men ye not believe him? ^{But if they were to say "Of men," they} ~~But if they were to say "Of men," they~~ ^{then will all the followers of Jesus be enraged.} ~~would enrage all who follow me.~~ ^{For even if John was of men}

and a prophet, then ^{we} should have protected him, ~~Instead, he~~
~~had been given~~ ^{not him} "to Herod."

And they answered only, "We cannot tell."

And I said, "Neither do I tell thee by what authority I
do these things."

Then came a scribe from the other side of these priests
^{and he} ~~who~~ came walking forward with such ease ^{among these} ~~before~~ ^{higher}
~~than himself~~ that I knew he was a Pharisee from a noble family
and educated beyond the measure of others. His eyes were blue
and his beard was gentle and of a soft brown, and he smiled as
if he were full of affection for me and said, "Master,"--which
was a courtesy I looked upon with regard, since in his manner
was even a suggestion that he ^{too} ~~was~~ ^{also} speaking upon the
disruption in the courtyard of the moneylenders; ^{if} ~~if~~ he
could not give approval of such an act yet would ^{he} still call me
master, and so: "Master," he said, "we know that thou

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desirest to teach the way of God and of truth so I would ask for an answer to this question, ~~since~~ **I** it is of much weight to us and gives us much dispute when we do not know how to reply. Concerning the Romans, is it lawful to give tribute to Caesar or shall we not give?"

And I knew that for all his gentle warmth, the Devil had minions even so fair as this man and his question was a snare. For if I replied that one should not give tribute to Caesar, which I expect was the reply he awaited, then these Pharisees could give testimony to the **P**rocurator of this city that I was in rebellion against the Romans. But I feared not the snare. My wit **was** in this hour, like an arrow eager to leap from my heart to my lips, and I said, "Give me a penny that I may see it," and when they brought it, I said to them, "Whose is this image?"

And he replied, "Caesar's."

~~Mammon is for Caesar~~

that ~~of~~ Mammon was
the god appropriate to the
Romans and not to the Jews,

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And I said, "Render to Caesar the things that are

Caesar's and to God the things that are God's." *And I was
pleased inasmuch as I had also as much as said,*

And I heard a murmur in the multitude ~~behind me~~ *(of the Temple party)* as if my

words were displeasing to them. Yet I knew that this scribe

and these Pharisees were marveling at ~~me~~ *my means,* ~~for eluding their~~
such traps as they set both. ~~And~~ *that*

~~And~~ *And* I could feel their respect which was now as balm
to my agitation, *For must they* for now they could see that I had the strength

to overturn the tables of the moneylenders yet the wisdom to

avoid a rash reply. Still, I also knew that my remark had

been too clever; *indeed, it* ~~and so~~ (reverberated in my ears with that

excess of wisdom which leaves an echo as hollow as the fall of

a large stone into an abyss. *so could I see also* For ~~now I saw~~ (how many a church

find a path to ~~would~~ survive in many an evil land on the strength of such

Yet was I not words, ~~but in this hour was~~ I also tearing at the roots of *what*
more? Inasmuch as ~~that in which I truly believed~~ For (I was not here to build

~~many~~ churches for the future, (and all such churches

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compromised, ^{must strive} but ~~instead~~ rather to bring all to salvation and
with God's speed. ^{then,} ~~So~~ why had I spoken thus? Was it from fear
of the elders? Or had God estimated the size of my harvest
and ~~had~~ seen it as so small that He no longer had belief in my
powers, ~~nor, worse, in His?~~ ^{and} ~~And so He might have decided that~~ ^{had}
~~the better path was, (in order)~~
~~it was more like~~ prudence to build many churches in the swamps
of pride and Mammon.

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~~[Perhaps a parable before the scribe arrives]~~

~~First day~~

~~Mark, p. 921 (teaching in the Temple; the scribe)~~

was preparing to teach in this courtyard
 And as I ~~was~~ teaching, ~~came one of the scribes came into~~
so could I see that the scribe who had addressed
~~our courtyard, and having heard me reasoning with my people~~
me as Master, wished to continue in questions some and
~~and perceiving that I answered them well, (he asked, "Master,~~

which is the first commandment of them all?"

And I answered, " 'Hear, O Israel, the Lord our God is
 one Lord. And so shalt thou love the Lord thy God with all
 thy heart and all thy soul and with all thy mind and with all
 thy strength.' This must be the first commandment, *for* ~~inasmuch~~
~~and~~ it says that the Lord is our only Lord. There are no other
 Gods."

to Moses
~~and~~ *would (in one*
 Having said this, I understood my Father ~~as if for~~

manner, and this for
 the first time. He was ^{also} saying: "Other gods in all ^{their} ~~thier~~

numbers are ~~but~~ equal to the one who speaks for all of them, *and*
~~and he is Satan."~~ *that one*

4
 "And what is the second commandment?" asked the scribe.

4
 "It is ~~to~~ ^T love thy neighbor as thyself. There is none
 other commandment greater than these two."

And the scribe said to me, "Thou hast ^{*spoken well,*} ~~said the truth.~~ To
 love one's neighbor as oneself is more than all burnt
 offerings and sacrifices."

And ~~when I saw that he could speak with such modest~~
^{*2*}
~~wisdom,~~ I said to him, "Thou art not far from the Kingdom of
 God."

He was very wise. Mayhap he was the Master of the Book
 in this great Temple and so was the man I would seek out to
 speak with on many matters. Yet if he had a fine face, still
 his eyes were as pale as the blue of the sky on a day when

there is little of blue and the sky is white; so I did not trust him, albeit his manners were as fine as his beard. That

was ~~combed and~~ ^{as} well-curved as if he were the noble son of a

fmaily whose lands ^{took into their fold} included many gardens tended by skillful

servants. ^{his speech was as handsome as his appearance} And ~~he did speak well~~ When he spoke ~~he~~ said, "We

are all among the circumcized, and are a people of one faith.

~~And so I would ask of you, since~~ ^{And} I am of the persuasion of

many of us in this Temple that you have not come to this holy

place to rend us asunder, but ^{rather} to bring us nearer to one

another, yea, even though disruption has followed you like the

dust before a storm." He paused to great effect and all were

listening. ^{"Notwithstanding"} ~~Yet~~ there are many storms that cleanse. ~~And so~~ I

would ask of you, Master, when comes the Kingdom of God?"

And as he spoke ^{so} ~~I~~ ^I could hear those two voices that lived

as one in many ^{as} ~~Pharisees~~ ^{Often did} ~~For if many of their voices had~~

come to my ear endowed with good manners and much breeding;

~~yet~~ all the same was ^{there quiet} mockery in the utterances of their throat, ~~yet but~~

~~last the~~

But as finely sifted into their courtesies as powder into

Still did I listen first to his good voice for it
sand. ~~So I could hear his other voice, and that one was not~~

to hope that

~~was not~~ without hunger as if ~~mayhap~~ I might be, indeed, the Son of Man;

~~and~~ for that, he had great passion to know, ^{those} and ~~these~~ high

priests who had sent him wanted to know, and So I was ready to

speak to this scribe.

^{therefore}
So ~~we~~ conversed of many matters and discoursed as men who

were equal and of much courtesy toward each other, ^{Only by the} ~~but by the~~

second hour did he begin to display much knowledge of the

only then did he begin
scrolls, and ~~began~~ to dispute with me over the working of

and for an example from the scrolls did he
cures on the Sabbath) and he murmured: "Publish this not in

the streets of Askelon . . . lest the daughters of the

uncircumcized triumph." And he smiled as if I would not know

that such verses came from the second book of Samuel. "Do ye

know the verse," he went on, "That is saying: 'And while the

children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day, and they brought him unto Moses and Aaron and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. But the Lord said unto Moses, "The man shall be surely put to death: all the congregation shall stone him," ~~with stones without the camp.~~ And all the congregation brought him without the camp and stoned him with stones and he died, as the Lord commanded Moses.'" Then the scribe said, "That was in days that are now a thousand years old, and a congregation of this day would not stone such a man. Yet doth not the principle remain? Thou shalt not labor on the Sabbath."

I replied that I had answered this question in many a way. "I say to you again, if you circumcize a babe or a man on the Sabbath, then may ye lift the scales from the blind and

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flex the limbs of the halt."

And he said, "I have been waiting for all of this year to
~~meeting~~ ^{converse} with you and I would ~~speake of~~ ^{meet here upon} matters most serious,
despite all who throng around us, your ~~champions~~ and mine, for
I have thought of your works, Master, and of what I have heard
of you that is good and fair and ~~much of that which~~ ^{of some} is not.
But this I would say to you even as the Prophet Samuel said to
King Saul; 'Rebellion is as the sin of witchcraft. And
stubbornness is as iniquity and idolatry.' And if ye come
from He whom you will not declare and wish us to assume that
ye are from the Lord, you ~~never~~ ^{do not} say as much. So we ~~suffer~~ ^{must}
from the brilliance of your deeds. For your cures can ~~seem~~ ^{appear} to
us as witchcraft and full of the bright fire of rebellion.
And we in the Temple have fear of that bright light, such ^{of}
conflagration and such flaming of light, since we have labored
for ten hundred years to learn what is in the Book and many

Five Books of the Torah

have died for the ~~Torah~~. And with what strength we have left,

so have

(we built the walls of our belief in this place and we live by the

light within that is provided by the deeds of our martyrs who died for

our so ~~those~~ scrolls. ~~And I would~~ remind you that it is written in

First Maccabees that King Antiochus, a heathen king, who was set ~~laid upon~~

and he was ~~over~~ us from without ~~as~~ a despot, declared to his whole kingdom of

Jews and gentiles that all should be one people. Jews and

gentiles alike All should obey his laws, and partake of his

religion, and it ~~which~~ was not ours. And all of his heathen and

gentiles agreed to the commandment of this king. And to our

shame, so did many of the Israelites also consent to this

religion and these ~~made~~ sacrifices before idols and profaned the

Sabbath until the only clear measure ~~that remained~~ of a Jew

who would continue to be a good Jew was that ye could kill him

but he would not profane the Sabbath. Yet did King Antiochus

~~forbid burnt offerings and sacrifice in the Temple, and he~~

encouraged the populace of the Jews to profane the Sabbath and

the sanctuary, ^{he} and denied our holy people by placing pagan

altars in groves of the forest and ^{he} made chapels with idols. So, too,

^{did} ^{those} ~~And~~ he rewarded ~~those~~ Jews who would sacrifice swine's flesh and

~~other unclean beasts~~ ^{he} and commanded all Jews to leave their

children uncircumcized, ^{Clearly did he seek} ~~thereby making~~ ^{over as sought to make} their souls abominable

with all manner of uncleanness and profanation, ^{And all of this was} to the end that

they might forget the law. ^{every} ~~And~~ King Antiochus ⁱⁿ said that

whoever would not give assent to his commandment should die.

~~There some of~~ ^{who} the Israelites ^{were} ~~who~~ would not obey him ~~did he~~

^{to live in} ~~drive~~ ⁿ into secret places, and abominations were set upon the

altar; ^{guard would find} ~~and~~ those books of the law which his people ~~found~~ ^{did}

^{he have rent} ~~they rent~~ in pieces and burn ^{ed:} ~~them~~ with fire. And ^{who} ~~who~~soever

was found with a book of the testament was ^{also} ~~put~~ to death. And

^{for those} ~~to~~ certain women who ~~had~~ caused their children to be

circumcized, so did he have ^{hanging} ~~hanged~~ those same infants ~~from~~

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~~their necks and rifled such houses and ~~down~~ the doctors who~~

were slain.

had circumcized them, ~~And those of Israel who chose rather to~~

~~die than to be defiled with the meats of pig, so then they~~

~~died. And there was very great wrath upon Israel. And all~~

knew then that the ~~book~~ *B* was as naught, before evil men," said

the scribe, "Unless there ~~is~~ *was* observance of the book. And so

I say to you that in your thought must be recognition of the

ten hundred years of the ~~book~~ *B of* and the martyrs who observed the

law and died for the law; ~~and so~~ *too, do!* I say to you (in your haste to

serve God, ~~why do~~ ye encourage the publicans, the sinners, and

even the uncircumcized; ~~since~~ *Y* ye rush to destroy that which

ye have not learned in patience and meditation and in

observance of the law on many a Sabbath and in all of your

years."

And the scribe had spoken to more and more ~~grunting~~ *sound* of

assent among those who heard, even among my own people was

FIRST INSERT P 368

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Insert%%%

~~conclusion to scribe~~

For I say

"did I tell him, and slowly, "that"

"Think not, ~~that~~ (I am come to destroy the law, or the

prophets. I am not come to destroy, but to fulfil. ~~For I say~~

that unless the righteousness of our people shall exceed the
~~into you that except your righteousness shall exceed the~~

your
~~righteousness of the scribes and Pharisees. (shall in no~~
~~case enter the kingdom of heaven."~~

sketch {

"But I would offer a parable," I told
him. "Two men," I said "went

INSERT TWO
P 365

Square the diagonal line of deletion, set the page
set page 1
use against the scribe in the first day debate

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Insert*****

~~Luke, p. 995 Temple~~

two
 INSERT (for p 355)

~~And I spoke this parable to those who were righteous and~~
~~contemptuous of others for they trusted too much in~~
~~themselves.~~ "Two men went up into the Temple to pray, the one
 a Pharisee and the other a publican. And the Pharisee stood
 and prayed, ~~with himself~~, 'God, I thank Thee that I am not as
 other men are, extortioners, unjust, adulterers, or even as
 this publican. I fast twice in a week; I give tithes of all I
 possess.' And the publican standing afar off would not so
 much as lift up his eyes unto heaven but smote himself on his
 breast and said, 'God, be merciful to me, a sinner.' I tell
 you this man went down to his house more justified than the
 other. For everyone that exalteth himself shall be abased and
 he that humbleth himself shall be exalted."

reply
 And before he could ~~say more~~, I added:
 "All that you say is just"

back to 358

much muttering that he was right, and many were weeping at the death of so many Jews, ~~as if it were but in the last year that~~
~~thier cries still resonated~~ ^{resounded,} FIRST INSERT P374

Therefore was it not simple to reply. ^{did I offer} Yet I said unto ^{SECOND INSERT} P365
 him a parable: "Two men," ~~I said,~~ ^{went} P365
~~All that you say is just if people observe the book.~~

But they do not. And this land of Israel hath committed great whoredoms in departing from the Lord, and the Lord looks upon the people of Israel as in whoredom and even searches for a way to save the whore. ~~I would remind you of the Book of~~
~~Hosea wherein the Lord said to Hosea, 'Go. Take to thee a~~
~~wife of whoredoms and children of whoredoms, for the~~

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vineyards from thence and will take the names of Baalim out of
 her mouth that they shall no more be remembered by their name
 and in that day . . . I will break the bow of the sword and
 the battle out of the earth, and will make them to lie down
 safely, and I will betroth them unto me forever, yea, I will
 betroth them to me in righteousness and in judgment and in
 loving kindness and in mercies. . . . And I will say to them
 which were not my people: Thou art my people. And they shall
 say: 'Thou art my God.'

And if all who were with me were now cheered by my

knowledge of the words of the book being as close as the

Now did the scribe answer me
~~knowledge of the scribe, so did he reply~~ in a tone so light

so and full of the wings of confidence *that* ~~as if~~ each of his words

might have been
 was a creature to dance upon his tongue; ~~and~~ in that moment

believed I could hear Satan in the voice of this scribe for he

said, "Yes, you will finish by saying to a people who are not

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your people, 'Thou art my people.' and they will say, 'Thou art my God.'" And the scribe laughed again and all the mockery he had mixed like powder into the soft sand of his courtesy was now separated and washed over me as if he had seen all things evil and wise whereas I had not.

So did I not speak until I could find passages to utter and then did I turn ^{once more} ~~again~~ to the prophets: "In the words of Ezechiel:" I told the scribe, "My sheep were scattered because there is no shepherd, and they became meek to all the beasts of the field when they were scattered. ~~My sheep wander~~ through the high hills, yea, my flock was scattered upon all the face of the earth and none did search or seek after them. My flock became meek to every beast of the field because there was no shepherd; neither did my shepherds search for my flock, but fed themselves and not my flock. Behold, I am against the shepherds.

~~shepherds. But I will deliver my flock out of all places~~

"And these shepherds," he answered, "are as my kin?"

Now was I polite in reply, "Beware,"

INSERT

(364)

prayer + piety

INSERT 364

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Insert%%%

~~Temple, first day or second~~

~~argued with the scribe~~

¶ "Beware," I said, "of ~~the~~ scribes who love to go in long clothing and look for salutations in the marketplace and the chief seats in the synagogues and the uppermost rooms at feasts. They devour widows' houses and for a pretense make long prayers. These shall receive greater damnation."

And to myself I was thinking that even a drunken man ~~abusing his host~~ ^{could lay claim to more knowledge} had not less of a ~~sense~~ ^{would} of what was politic than myself. In this Temple I was without guard over the wisdom that knows what one ~~would~~ ^{must} say to obtain the most and offend the least. But then some of these Pharisees ^{might} I never see again and much did I want them ^{unable} ~~to forget~~ ^{what} ~~never~~ the words I had said.

"Know me," I added, "that I would be as a good shepherd and would wish to

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~~But I will deliver my flock out of all places~~
where they have been scattered on the cloudy and dark day ~~and~~

~~if I become a light unto the gentiles, it will be for the~~
~~salvation of all.~~ So I do not despise those who are

uncircumcized and ignorant of the book."

"And thereby would you give a light to the gentiles?"

asked the scribe.

"Yea," said I, "I would also give a light to the
gentiles. *It will be for the salvation of all.*"

Then the scribe was silent and I think he was weary ~~since~~
before him
~~He~~ had not thought that I could stand in the words of the book

and face to face ~~with him~~. So I continued to speak when he

was silent, "The Lord hath called me from the womb," I said,

"from the bowels of my mother, and He made my mouth a sharp

sword; in the shadow of His hand hath He hid me and hath made

me a polished shaft. In His quiver hath He hid me and said

unto me, 'Thou art My servant, O Israel, in whom I will be

glorified. Raise up the tribes of Jacob and the strong
 reserve of Israel,' and He also said, 'I will give thee a
 light to the gentiles that thou mayest be My salvation unto
 the end of the earth.' For my Father has said that I must be
 His salvation, and I know not the meaning of that."

To which the scribe said, *"Is that not?"* ~~"That is"~~ (blasphemy?)"

And I replied, "It is what my Father hath said."

scribble
scribble

~~insert*****~~

~~End of the first day in the Temple~~

~~The great speech~~

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^{by now}
And ^{as} the shadows in the great courtyard grew long upon
(as did the echoes of all contested between the scribe and myself)
the ground in the lowering of the sun, so did I speak to the

^{by now was I}
multitude and to my disciples. And ~~I was~~ ready to say all

that I thought for I could see that the cause of my Father

would prevail not without readiness to give of all my spirit

against the powers of the Temple--which were like unto walls.

and ^{So} I must speak with the mightiest words I could find.

And indeed I finally understood what it was to ~~speaking in the~~

^{the Lord and I}
~~name of the Lord~~ and feel the strength of His voice, much as

though it came from me.

^{this and therefore}
~~since~~ Many Pharisees were among the multitude, ^{and the elders} so did I
commence by saying: "The scribes ~~and the Pharisees~~ sit in

Moses' seat and the Great Temple of Jerusalem is their throne.

Whatsoever, therefore, that they bid you observe, that

observe. But ~~as they do~~ ^{do as they do.} do not. For they lay heavy pieties

on men's shoulders, grievous to be borne, but they will not

move such burdens ~~even~~ with one of their fingers. ~~They make~~

~~works to be seen by other men~~ Broad are their philacteries,

for so do they have them made and they enlarge the borders of

their garments, ^{they} ~~and~~ seek for the uppermost room at a feast and

love the chief seats in the synagogues."

And immediately did some Pharisees stir and began to

leave yet other Pharisees, as if twice fortified by anger and

now serving as spies upon me, chose to remain. ^{therefore did} ~~yet, I~~

^{I speak once more of} ~~repeated my speech on~~ ^{and of} ~~(their philacteries to say that the width~~

and sheen of their ^{prayer how} ~~(shawl and (the leather wrappings on their~~

arms had ^{more of} ~~become the real~~ ^{than} substance of their prayer for they

were there to say, "Look upon me, am I not prosperous?" And

it was the same with the embroideries on the hem of their costumes. ^{ever} But did they ^{Concerning} grieve ~~over~~ the bent fingers of the old women who embroidered their fringe?

Then was my voice loud;

~~So I added,~~ "Woe unto you, ye scribes and Pharisees,

hypocrites! For ye ~~sent out the kingdom of heaven against~~
~~men.~~ Ye neither go in yourselves to the kingdom ^{of heaven} nor do ye

suffer those who would wish to enter. ~~Woe unto you, scribes~~
~~and Pharisees! Hypocrites! For ye devour widows' houses and~~
 for a pretense, make long prayer. Therefore, ^{ye shall} receive
 the greater damnation."

At which the bravest of the Pharisees began to hoot at me;
 and others ^{of the} more timid, chose again ~~at that moment~~ to
 leave. But in my words was I ~~not only~~ seeing the widows who
 had lost their houses through the sharp practice of some of
 those before me, ~~but of the looms others had taken to feed~~
~~their children:~~ "Wherefore," I ^{said} to the Pharisees, "did ye

not feed the ^{widow's} children instead of acquiring the house? Ye are blind guides! Ye are men of Mammon. ~~For whosoever shall swear by the Temple, it is nothing,~~ But whosoever shall swear by the gold of the Temple, becometh a debtor before the Lord. Fools and blind! Which is greater, the ~~gold, or the Temple,~~ ~~that sanctifieth the gold? Which is greater? The gift, or the altar that sanctifieth the gift?~~ Woe unto you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cumin and ~~have omitted~~ the weightier matters of the law, and of judgment and of mercy and of faith. These ought you to have done and not to leave the other undone, ye blind guides who strain at a gnat and swallow a camel. Woe unto you! ~~scribes and Pharisees, Hypocrites!~~ For ye make clean the outside of the cup and the platter but within are they full of extortion and excess. Thou blind Pharisees, cleanse first that which is within the cup and platter that the inside

may be also clean. Woe unto you! For ye are like unto whited sepulchers which appear beautiful without but are full of dead men's bones and all uncleanness and ~~suppuration~~. Even so, ye build the tombs of the prophets and garnish the sepulchers of the righteous and ye say, 'If we had been in the days of our fathers, we would not have been partakers with them in the death of the prophets.' Yet ye are the children of them which killed the prophets. Ye are the measure of your fathers. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

And I knew that I spoke ^{this} the last with ~~all that was~~ ^{had been} ~~grave~~
~~in~~ ^{brave} the ~~great~~ voice of John the Baptist and ^{so was I} ~~was~~ now truly his
 cousin, ~~as well as the Son of God.~~ "Behold," I said now:

← "I will send unto you prophets and wise men and some of them ye shall kill and some shall ye crucify, and some shall ye scourge, and persecute from city to city. And upon you

will fall all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zachariah whom ye slew between the Temple and the altar. All of these things shall come upon this generation.

1 "O Jerusalem, Jerusalem! ^{you} ~~thou who~~ stoned those who were sent unto thee! ~~How often would I have gathered thy children together, but you would not.~~ Behold, your house is left unto you desolate! For ~~I say unto you,~~ you shall not see me ^{until} henceforth ~~till~~ ye say, 'Blessed is he that cometh in the name of the Lord.'"

Yet my heart was ~~heavy;~~ ^a it was heavier than ~~the~~ weight of many stones, ~~on my back,~~ ^{For} I feared that my words were true; if these were my people and this my temple, then I must mourn for Israel. And it was time to ~~go and~~ depart from the Temple; ^{by now had} ~~for~~ (the Pharisees had ^{many} ~~now~~ summoned officers of the guard and all of such people) ~~inasmuch as they~~ were wroth with my words.

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Yet, ~~but~~ the multitude who surrounded me were ~~equal~~ ^{like he came to} in

force to a tempest of ~~twisting~~ ^{whirling} sands ~~across~~ ^{upon} the desert, and ~~thus~~

~~the officers of the guard did not reach me. And the multitude~~ ^{was}
~~of my followers~~ ^{and they, being much moved by my words}
~~that surrounded me brought me forth and no man interfered with~~
~~me~~ ^{we were ready to bring me forth that}

~~my leaving although some were not without stones in their~~

~~were a few not without~~

~~stones in their hands, and many were the Pharisees with stones in their~~

hearts.

But they cast not one ~~stone~~ ^{bone or rock or clod at me}

And on our departure through one courtyard after another
so did my disciples come up to me to exclaim upon the beauty
of the buildings of the Temple and seemed as if they were
proud of the lavishness of all had been built and I saw again
the nakedness of avarice upon their faces, for as my disciple
did they wear rags and see the priests of the Temple clothed
in white linen with gold ornaments on their chests. And I
said unto them, "Look you upon such things! Verily I say unto
you that there shall not be left one stone upon another that

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~~Play after the first 2 paragraphs~~

Retype 325-317

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Insert%%%

~~End of first day.~~

~~For~~

Some Pharisees said: "Is this not he whom they seek to kill? But he speaketh boldly and they say nothing unto him. Do the rulers know that this is the Christ? How may we know this man and from whence he is?"

Then I cried out, "Ye both know me and ye know whence I am and I am not come of myself but He who sent me is true whom ye know not, but I know Him for I am from Him, and He hath sent me."

Then ~~They~~ ^{Man had} sought to take me yet no man laid hands on my garments, ~~because~~ my hour was not ~~yet~~ come. ~~And~~ ^T they would

approach and fall back, and approach and fall back, and there

was that in my eye which told them not to touch my cloth.

And in such manner did I depart

~~And the sentiment of the crowd altered and one said~~

from the Temple on the first day.
And

↓
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¶ And once without the walls of the Great Temple did ^{5/20/95} all of my throng, ³⁸⁵ being full of exultation at

shall not be thrown down."

And they cheered. My people cheered with throats of such anger that I knew not whether it was the magnificence of the Temple that spoke most to their heart, or the desire to destroy such magnificences. ^{by} Therefore did I lead them away

~~and bring them with me to climb~~ the Mount of Olives.

Then one after another, did disciples ^{forward} come unto me

~~having heard me, did in the temple, did~~ privately on the Mount and say: "Tell us, when shall these

things be? And what shall be the sign ^W of thy coming and of

~~the end of the world?"~~ ^{And will we} all rise at the end of the world, and will ye be with us?

And again there was a multitude about me, even ^{larger} greater

than ~~the first that~~ had been in the Temple. And I said unto

them, "Take heed that no man deceive you. For the sign of my

coming and the end of the world will be only when I am no

longer among you." And I knew not why I said so much as that

unless it was the power of my dream coming to me ~~now~~ every

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night so that ~~in first light~~ when I awoke, ^{darkness or in the darkness} did I feel as if I

had been scourged and had died, ^{then} and had risen. But had not. ^{For} here was I each morning and the mission still before me. Yet so powerful was the dream that I could not gainsay it; and.

So I repeated, "I will come when I am no longer among you."

They groaned in pain, ^{and} so honest was their pain at these words; ^{such feeling} ~~that it~~ brought tears to my eyes. For I could see that,

withal, they loved me. So did I feel a new need to bring them

counsel. And with all the strength ~~and all the weight~~ of the

voice of the Lord within me, I said, "Take heed! ~~that no man~~

~~deceive you~~. For many shall come in my name saying, 'I am

Christ' and shall deceive many. ~~For ye~~ shall hear ^{of} wars and

rumors of wars. See that you be not troubled for all these

things must come to pass, but the end is not yet. First,

shall nation rise against nation and kingdom against kingdom,

and there shall be famines and pestilences and earthquakes in

divers places. All these are but the beginning of sorrow.

R

and all others

And they shall deliver you up as my followers, and they shall kill you, and ye shall be hated of all nations for my name's sake. And because iniquity shall abound, the love of many shall wax ^{strong} for gold. But he that shall endure to the end, the same shall be saved. And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations and only then shall the end come." And in that instant, surrounded by my multitude, who swayed and groaned at such words issuing from my lips, did I hear the Lord speaking to me of the Devil and ^{of the} ~~his~~ ^{of the Devil} minions who would come upon the earth armed with ^{as} ~~the~~ Devil's store of small miracles, each of these minions claiming to be the Christ, to be like unto the return of myself. And I felt as if ^{beneath me} ~~I were in high fever~~ ^{lay a} ~~before~~ such ^{bottomless pit of} ~~deception,~~ and I said:

And I said, "When ye therefore see the abomination of ~~desolation,~~ let him which is on the housetop not come down to

take anything out of his house. Nor let him which is in the field turn back to seek his clothes. And woe to them that are with child and give suck in those days. And pray ye that your flight be not in the winter, nor on the Sabbath day, for then shall there be great tribulation such as was not since the

~~beginning of the world to this time.~~ ⁴ Then ^I if any man shall

say unto you, 'Lo, here is Christ,' or say, 'He is here,'

believe it not for there shall arise false Christs and false prophets and they shall show great signs and wonders insomuch, if it were possible, they ^{would} ~~shall~~ deceive the very elect.

Wherefore if they should say unto you, 'Behold, he is in the desert,' go not forth. Or, 'Behold, he is in the secret chambers,' believe it not. For if the lightning comes out of the east and shines even unto the west, so shall be the coming of the Son of Man. For after the tribulation of those days shall the sun be darkened and the moon not give her light and

the stars fall from heaven and the power of heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And he shall send His angels with the great sound of a trumpet and they shall gather together the elect from the four winds, from one end of heaven to the other. Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words not. Watch, therefore, for ye do not know the hour your Lord doth come. But know this: if the good man of the house had known in what watch the thief would come, he would have watched and not have suffered his house to be broken up. Therefore be ye also ready for in such an hour that you think not, the son of Man cometh.

"And when he cometh, then shall he say to them, 'Go ye,

blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me meat; I was thirsty and you gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and you came unto me. Yea, verily, I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me. And inasmuch as ye did it not to one of the least of these, ye did not to me.' And these who did not, shall go away unto everlasting punishment but the righteous into life eternal."

And they cheered mightily, as if all who were listening were guaranteed to be of the party who would go to life eternal. And in the plaudits of this multitude, so did I also think that if the hosannas of many were all that one might need to do God's work, then in truth, my tasks were finished,

and all of Israel would be given life eternal. To remind *all*
of us,
~~them,~~ therefore, of tasks ahead, I said, "In two days will be
 the feast of the Passover and the Son of Man will be betrayed
 and crucified." And as I said it, I felt my words travel far
~~and~~ into the sky and so did I *also* know that in the palace of
 the High Priest, they *must be* ~~were~~ consulting how they might take me, *P*

by force or by subtlety, and whether now it was meet that they

condemn my life unto death ~~Not so then~~
 should ~~kill~~ me, for other answers there were not. ~~And so had~~

And so had I spoken with more force in my
~~I spoken of this fear in order to frighten my followers with,~~
voice and more anger in my heart than
~~the thought that soon they might be without me and so must,~~

before and ever before, soon might all of this
~~listen mightily to my words.~~

multitude be without me, and if without me,
would they ~~listen~~ have ~~that~~ means
to find their way again to the Lord?

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And so that night did I choose to fast
and to pray, and in the morning was
by part restored. It was cool
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~~Insert %%%%%%%%%%~~

~~[second and third days]~~

~~morning of the second day (Mary Magdalen)~~

~~And in the morning I went to the Mount of Olives and it~~
~~was cool being early after dawn and then I came again to the~~
I was ready to go again

(and have many)
~~Temple) and all the people come unto me again and sat about me~~

in a circle in a large and open courtyard and I taught *would teach*

Yet on the way was I interrupted and again
~~[parables?]~~
at the foot of the Mount of Olives by
(who brought)

~~Then came scribes and Pharisees to bring unto me a woman~~

taken in adultery and they set her in the midst of all and

said unto me, "Master, this woman was taken in adultery, in

the very act. Now Moses and the law commanded us that such

should be stoned but what sayest thou?"

And I knew that they said this to find further cause by

which to accuse me of *therefore* peniency to sinners. I looked not at *her*
~~her~~, nor at them, but ~~said~~.

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Insert%%%

Mary Magdalen, second morning

~~Whenever the Pharisees accuse him of trafficking with whores]~~

and I said, "then ^{stc1}
~~"By old time was it said, 'Then shalt not commit~~
~~adultery.' But I say to you that whosoever looketh on a woman~~
~~to lust after her hath committed adultery already in his~~

heart. ~~And~~ If thy right eye offend thee, pluck it out, ~~and~~

~~cast it from thee: for it is profitable, that one of thy~~

~~members should perish, but thy whole body not be cast into~~

~~hell.~~ And if thy right hand offend thee, cut it off, and cast

it from thee: that thy whole body not be cast into hell." ~~†~~

I knew whereof I spoke. For I had suffered already from

lust, if never by deed, but yet knowingly, through the secret

adultery of the heart (even if I had allowed no such entry → 407)

~~†~~ And this was advice ^{most} for young men whose eyes might give them too much delight in looking upon ^{women} and their hand provide them afterward with surcease and other forms of delight.

So I said:

Caught in adultery

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and without looking at this woman

into my loins.) Still, I saw before me, and as with the eyes

~~of those who are cursed~~ all the filth of that which is

fornication, and ~~I saw~~ ^{could see} how it was the Devil's sport and all

the odors of the Devil were in the act; ~~and~~ ^{then} I understood such

desperation as comes upon witnessing the filth of those who

fornicate for their own sake and I was one with John the

Baptist in that instant and knew why he had dwelt in the desert

and fed on no better than locusts. And it was then ^{but I also} I knew

^{how} that the Devil had conquered every place that surrounded the

city of God, ⁽ⁱⁿ⁾ which city ^{may} ~~is~~ ^{be honorable for it is} procreation and sanctified by

marriage), ^{whereas} but the Devil was master of all ^{that was outlying and in} outskirts and those

who strayed from ^{this capital of the land} ~~the city of God~~ ^{of the city} were mired in fornication.

So did I also understand that in order to ^{give conception to} ~~conceive~~ me, God had

not chosen even a good man like Joseph but had ^{come forth} ~~spoken~~ as

Himself in order to provide that there ^{not one grain of} ~~should be~~ no Devil's

spew nor ^{one} ~~foul odors~~, ^{nor} ~~at~~ even the suspicion of such,

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considering that fornication ~~when illicit~~ was the most
powerful arm of the Devil and could even ^{capture by} ~~take into~~ its grasp
an Essene as purified in spirit as Joseph.

Then, in much confusion as to how
to reply to these Pharisees who stood
before me in such confidence and
pride that I would not find a way
to pardon the woman and thereby
could I be accused of
trafficking with whores, so
did I do no more than stoop down,
and with my finger I wrote on



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~~them therefore but stooped down and with my finger, wrote on~~

the ground as though I heard them not for I knew how wise and

far-seeing were their minds at calculating certain matters,

and they understood my hatred of fornication, inasmuch as to

an Essene doth fornication deserve naught but ~~heat~~ ^{the fire that is in} like the

furnace of the iron-monger. And of all ~~the~~ wisdom I had

acquired from scripture concerning ^{these} ~~the~~ perils of an unclean

woman, yea, ^{even} unto ~~the~~ suppurations of ^{between} ~~their~~ thighs, ^{was} ~~recalled~~ to

^{now, and much of} me ^{had been} what was written of Jezebel and how she ~~was~~ ^{was} thrown down

from the high window of a tower even as it is told in the

Second Book of Kings, and her blood was thereby scattered on

the wall, yea, even on the horses, which in their disturbance

did ~~they~~ tread upon her and leave her under foot. And when

the king saw this, he did eat and drink and said, "Go, now!

Bury this cursed woman for she is a king's daughter." But

they found no more of her than the skull, and the feet, and

the palms of her hands. Wherefore they came and told him and he said, "This is the word of the Lord, ~~which He spoke by His~~
~~servant Elijah the Tishbite saying,~~ 'Dogs shall eat the flesh of Jezebel and the carcass of Jezebel shall be as dung upon the face of the field.'" And if such vengeance had been exacted upon ~~this~~ one evil woman, what ~~then~~ would visit the ~~powers of any~~ and all men who had known her? And so ^{was} an evil woman ~~was~~ a disseminator of much peril. And I did not dare to look upon this woman whom the Pharisees had brought, but continued to write with my finger in the sand, and ^{to myself} ~~Peter who~~
~~was crouched beside me~~ ^{I saw him} ~~whispered~~ ^{from} the book of Proverbs: "The lips of a strange woman are honey and her mouth is smoother than oil, but her latter end is bitter as wormwood, sharp as a two-edged sword, and her ways are unstable; but she knoweth it not. So do her feet go down to death, these feet that be swift in running to mischief."

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And still had I not looked at her. Peter, beside me, now kept opening and unrolling the scroll that he carried whereupon he would read, but with great difficulty at night, for he was near to unlettered and knew of fish better than the words of scripture, but now, being often close to my thoughts, he pointed with one of his stout fingers, twice the thickness of one of mine, to a passage, and whispered, "In the scrolls does it say: 'Lust not after beauty in thy heart; neither let her take thee with her eyelids. For on account of a whorish woman, a man is brought to a piece of bread,'" and when I nodded so that he

→ p409

Insert Chap 409

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~~insert%%%~~

~~Crucifixion~~

~~Second day, precedes last one, from Bates, 523 (Ezekiel)~~

*To myself I nodded and so did I also
murmur to myself from the words of Ezekiel
upon the harlot Aholibah?*

~~"The sister of Aholibah was more corrupt and in her~~

~~whoredoms more than her sister,"~~ *"F"* For Aholibah doted upon the

Assyrians, her neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses and desirable young men. Then I saw that she was defiled, and that she increased her whoredoms, for when she saw men portrayed upon the walls, the images of the Chaldeans made with vermillion, girded with girdles upon their loins, she doted upon them. And the Babylonians came to her, into the bed of love, and they defiled her with their whoredom and she was polluted with them so she discovered her whoredoms, and in nakedness, yet she multiplied her whoredoms for she doted upon men whose issue is like the issue of horses.

~~Insert %%%%%%%%%%~~

might go on, he whispered further: "'An adulterous woman
eateth and wipeth her mouth and sayeth, "I have done no
wickedness."'"

~~Insert~~ Insert P 502

And now, given fortification from these words of
scripture, which were like sinews to my thoughts, I looked up
at the woman taken in adultery and even as I feared, she was
beautiful to look upon, fine of bone and flowing of hair, and
her eyes were painted with much art. Yet there was that in
her which was gentle, even as her mouth was proud and foolish.
And so the furies of that ^{oven} ~~furnace~~ whereon was my hatred of
fornication now cooled in my heart before the soft voices of
another spirit that came into me, even as if it were her angel
seeking for mercy from such as me, and I was offered a vision
of this woman in the depth of sin, buried in the fumes of
fornication with a stranger who could have no better ^{odor to offer} ~~smell~~

6689.

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than the smoke that comes ^{from} fair as it burns. ^{Still} must ~~be~~ this
woman, ^{as we were all of us, she} nonetheless a creature of God, ^{in unseen ways,} and so might ^{she} be close to
the Lord, even in her fornications with strangers, even as God

and the Son of Man must be close to all strangers, yes, a
woman close in her heart to God even as the Devil's hands
embraced her body. And so when these Pharisees, having been
long silent and as patient as fishermen, now asked me again,
saying, "Moses and the law commanded us that such should be
stoned. What sayest thou?" (for they were at an end of
patience), I lifted myself up and said unto the circle and
unto my disciples and to the circle outside even of the
scribes and Pharisees, "He that is without sin among you, come

and let him cast the first stone." ^{And I was amazed}
^{by what I said for I believed it and felt}
^{publicly by my own words and was not without virtue and}
A tumult of feeling rose up from them, and of such
^{a sum of strength}
intensity (that I knew vertigo and stooped once more and

continued to write on the ground as if I were at whole command

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Insert%%%

[For Mary Magdalen]

INSERT for P 411

~~And now as I spoke to Mary Magdalen whose first name was~~
~~but as I did not know~~
as the name of my mother, ~~so did I also have visions of the~~
~~but then I did and so doing had~~
hair that grew at the head of her thighs: And I told myself I

was in the presence of evil angels and feeling them much in my
belly ~~and begging~~
~~since they were now being driven~~ to be cast forth from

me. Yet in my belly they remained. And so painful were
they that now I had ~~need~~ ^{need} to be wary
of this creature of beauty and
so did I choose to speak ~~to her~~ again

perch to 44

* Insult from 405

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And soon ~~was~~ ^{their fury dissipated. For}
of all that would ensue, ~~and found it calm.~~ And they who had
heard my words were now pained by their own conscience, and I
saw them go out one by one, commencing with that one of the
elders who was oldest and so had the most weight to
support, even to the last who was young and all but innocent.

And I was left alone, for even Peter had left, and the
woman was standing before me. And not yet did I lift myself
up and gaze into her eyes, ~~First I had need to speak to her~~
in the words of the prophet Ezekiel, ~~who had heard his words~~
~~from the mouth of God,~~ and I called her therefore, "Aholibah,"
since I did not know her name, "Therefore, Aholibah," I said,
"behold thy sin. For, as it is written: 'I will raise up thy
lovers against thee, all of them desirable young men, captains
and rulers, great lords and renowned, all of them riding upon
horses, and they shall come against thee with chariots and
wheels, and with an assembly of people, which will set against

thee buckler and shield and helmet round about thee and cast thee out, and I shall set judgment before them and they shall judge thee according to their judgments, and I will set My jealousy against thee and they shall deal furiously with thee; they shall take away thy nose and thy ears and thy remnant shall fall by the sword and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes and take away thy fair jewels. Thus will I make thy lewdness to cease immediately and thy whoredoms brought out of the land of Egypt: so that thou shall not lift up thy eyes and hear them, nor remember Egypt any more."

And ~~this~~ harlot whose ^{eyes} were as purple in the evening, said gently, "I do not wish to lose my nose."

And I said, "Woman, where are thine accusers? Hath no man accused thee?"

She said, and her voice was now modest, "No man is here

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to accuse me, Lord."

And I said unto her, "Neither do I condemn thee. Go, and sin no more."

And afterward I learned that her name was Mary Magdalene for she was from Magdala, which is in Tiberius, a city where the bones of Jews who had been martyrs now lay under the foundations of buildings erected by the Romans. And so this woman Mary Magdalene had lain and committed adultery on earth that held the bones of martyrs. Yet I did not regret what I had done although I could not say how I had done it. And the woman left. Nor did I know that I would see her again, although it is written that I did.

insert%%%

~~[this comes earlier on the second day. Before or After Mary~~

~~Magdalen?]~~

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Continued

On the morning of
this second day

And as I ~~walked~~ ^{thinking} along the Street of Herodias, ^{even as she}

of how such a street was named after

~~was~~ the Queen who had brought death to John the Baptist, and

yet before me was this, such an accursed and fearful

~~here~~ was the name on the avenue that leads to the great gate

of the Temple, ^{so} also encounter on this street ~~(did I see there)~~ a man who was blind from birth.

Alas, he had had

in early days, and the ~~for~~ none of the cunning of sight and its many joys and pains

of sight were not

~~was~~ to be seen in the shape of his nose nor in the lines that

give wisdom to the mouth. He was innocent of vision and blind

from birth, and one of my disciples even did ask me, "Master,

what ~~sin~~ ^{so commit} did the parents of this man, ^{that he was born blind?"}

Once again did I speak faster ^{even to recognize} ~~(than I could keep in~~

significance for me, and I answered ~~clarity~~ the meaning of my words ~~for I said~~, "This man

is blind that the works of God should be made manifest to him.

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And I will work those works, now in the day, for God hath made me the light of the world, and no man can work when night cometh."

And I did not know all of what I meant until I had finished speaking. Then I understood that I was ^{still} ~~also~~ living ^{on} ~~this morning~~ within those hours of despair when I awoke in the dark and recognized that after me might come nothing but the night. For if I failed, then where was respect for God, and He might despair of man and of woman since they were as bestial as the beasts yet had so little of what was noble in beasts and long-suffering, nor did many who were human have that which was of grace in beasts and spoke of the Lord's natural presence. So it was out of despair and not ^{from} ~~of~~ the spirit of vanity that I repeated, "As long as I am in the world, I am the light of the world."

And then I looked upon the eyes of the blind man and

there was naught there ^{remaining} (with which to work, not ^{even one} sightless eye
~~to be seen~~ on either side of his nose, naught but the entrance
to caves which were twin ^{and} small caves in the skull of his head.

And so I spat on the ground and made clay of this spittle and
than anointed the eyes of this blind man with my clay and said
to him, "Go. Wash in the pool of Siloam," which pool was by
our side, but a hundred steps away. And ^{he} groped his way
therefore, tapping eith his stick, and walked to the pool.

And when he came back, he could see. Even as I could hear him
speak to his neighbors who now looked at him and said, "Is not
this he that sat and begged?"

To which others replied, "That is he."

But still others said, "No, he is like him, but it is not
he."

To which the man who had been blind now replied, "I am
he."

And when they asked how his eyes were opened, I heard him say, "A man who is called Jesus made clay and anointed mine eyes, and he said unto me, 'Go to the pool of Siloam and wash,' and having done as he said, have I received sight."

Then they said, "Where is this Jesus?"

And the man said, "I know not."

In that day at the Temple, the Pharisees also asked him how he had received his sight, and he said the same, and some of the Pharisees were quick to say, "This man Jesus is not of God because he keepeth not the Sabbath day."

And others argued, "How can a man who is a sinner do such miracles when there was not even the ~~shell~~ ^{dead husk} of blind eyes to receive sight but only a void on either side of his nose?"

So there was division among them. And they asked the blind man, "What sayest thou?"

And he replied, "The man is a prophet."

And there were Pharisees of much reason and logic who would not believe that this man had been blind from birth until they spoke to the parents. To which his parents were in confusion, and could only say, "We know that this is our son and he was born blind, but by what means he now sees we know not, or who hath opened his eyes, we know not."

And then could I understand that they were of so little courage that God might indeed have punished them with a blind son, for now they said, "Our son is of age. Ask him. He shall speak for himself." And only said these words because they feared the Pharisees. Because they must have heard that if any man should confess that he was the Messiah, then should he be put out of the synagogue, ^{was much as} ~~since~~ the High priests would ^{and only ones} be the first to know when the Christ was come. So the parents only said, "Ask him."

Again they called the man who had been blind and said to

him: "Give God the praise, for the man who laid clay upon your eyes is a sinner."

But the man replied: "Whether he be a sinner, I know not. But I was blind and now I see."

"How then," asked the Pharisees, "how then did he open thy eyes?"

And he answered, "I told you and ye did not hear. Wherefore would ye hear it again?" And his voice was like mine. "Will ye also be his disciples if you believe?"

~~In opening this man's eyes had I also given to him some~~
~~of the anger of the Lord?~~ The Pharisees reviled him for such a remark and said, "You may be his disciple, but we are followers of Moses. God spoke, we know, unto Moses, but we not know from whence this Jesus is."

Yet this man was bolder in each moment that he saw the world and the walls of the Temple, and I felt blest to have

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given such a ~~wonderful~~ fellow the return of his sight. "A
marvelous thing," did he say now, "that ye know not from
whence this Jesus is, and yet he has opened my eyes. ~~God does~~
~~not hear sinners but only those that do His will, and since~~
~~the world began was it ever heard that a man could open the~~
~~eyes of one that is born blind?~~ If this man were not of God,
~~he~~ ^{he anything?} could do ~~nothing.~~"

They cast him out. They beat upon him with their fists
and said, "Thou wast born in sin ~~altogether~~, and now ~~does~~ thou
teach?"

So did I have him brought unto me and he said, "Lord, I
believe." And he fell at my feet and I said, "I am come into
this world that those who do not see might see, and they who
would claim to see may be made blind." And in me was an anger
larger than any I had known before, even upon the tables of
the moneylenders, and such anger was not in my hands nor in my

feet nor even in my voice, but an anger that stole into what
 had been ^{hitherto} the most quiet reaches of my heart, ^(where much gentleness did reside) and when one of
 the Pharisees who had overheard me say these words, now asked,
 "Am I not blind?" and said it with much mockery, I replied,
 "If you were blind, you would have no sin, ^B but since you see,
 therefore does your sin remain."

And yet had I said too much, ^{Now could I feel} ~~for I felt~~ (the recoil of the
 Holy Spirit in me as if my pride were now too large and too
 vergeful for ^{many of God's} ~~the~~ purposes, even, ^{though he be often} ~~of God when He is~~ full of
 wrath. And although I could not ^{shape} ~~make~~ my voice ^{so be} more gentle, ^{still}
^{did I say:} ~~said,~~ "I am the good shepherd. I lay down my life for the
 sheep."

Whereupon several of the Pharisees said, "He hath a devil
 and is mad." And others argued, "Can a devil open the eyes of
 he who is born blind?"

And so they disputed, and there was much dispute.

Delete

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Insert%%%

Jerusalem--Temple

"Beware of speaking with less of one's heart than is necessary for with every idle word that men shall speak, so shall they give account thereof on their day of judgment. For by their words must they be justified, and by their words shall they be condemned."

Delile

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Insert*****

Then certain of the scribes and the Pharisees said,
"Master, we would see a sign from thee."

But I said: "An evil and adulterous generation will seek
after a sign, but no sign shall be given to it, except it be
the sign of the prophet Jonah, who was three days and three
nights in the whale's belly. So shall the Son of Man be three
days and three nights in the heart of the earth."

Even as I said such words, a sound full of fear of great
tribulations to come arose in the throats of my disciples, yet
yet I knew not why I said it, except that the words were on my
tongue. Only after all had heard them did I wondered whether
I spoke of a dungeon or of a tomb.

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And even *on this street of Herodias' dad!*
~~Even as~~ I walked away, an old Pharisee with a kind face,

nose and his mouth
and many lines of wisdom in the twist of his ~~body and the bend~~

~~of his cheeks,~~ *came up* beside me and asked if we might have

converse. And, by way of presenting himself, he even said,

"Many of us who are Pharisees and *yes* (even among the Sadducees, are
some who would say that thou didst well to overturn the tables

of the moneylenders. *F*or in such an act did you give real

tribute to God. *A*nd among us are not enough who are willing to
give such rebuke to ~~their~~ greed. So, I would speak to you."

And he said that he wished me to understand a matter that he
had not comprehended when of my age. And being of a desire to
calm myself, I gave assent.

"In those days," he said, "I worshipped God, and even *(did worship)* in

the spirit of your words, for God is generous and I understood
that He created us to be much like Him, and indeed, so much as

are *still is*
we (in His image, ~~that~~ there ~~is only~~ one gate in the mind, ~~but~~

~~one,~~ that ~~still~~ prevents us from believing that we are as He is."

And since there was much of decency in this elder, I said, "Even if a man believes that he is like God, and in his image, no miracles are in his hand."

"You are right," he said. "There is wisdom in what you propose. Yet what of a man who has such miracles in his hand?

Is he ~~as free and elevated as he believes?~~ Or can he be ^{might even make use of} deluded by the Devil who ~~can use~~ his power ~~even~~ to do good

since that is also in the art of the Devil; ~~and~~ thereby ^{can Satan} ~~he~~

succeeds in giving sight to a blind man in order to delude

thee further, noble Jesus, ^{(Concerning the source of your miracles and} ~~and~~ increase the delusions you

bring to Jews."

"What you say," I told him, "is so subtle that you could be of the Serpent rather than myself."

And he sighed and said, "I know you are of noble heart.

for him, the sacrilege will not exist for him

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Your heart speaks from

~~It stands out in~~ your eyes. So I would warn you. Ye need not

believe me, but I wish you well, and so would I caution that

when you speak to others ~~and even to Pharisees~~ of being the

son of God, ^{and} that will ye do, ^{I know, but I pray that} ~~and~~ may harm not come to thee; ^{therefore} ~~but~~

if you ^{meet him}

say it not to the High Priest, Caiphas, ~~if you meet him.~~

Should he hear such a word from your mouth, the sacrilege

^{of a depth beyond all depths}

would be as ~~bottomless~~ (But if he hears it not from your

^{lips} ~~mouth, and your mouth only, then such sacrilege does not exist~~ only from the ~~mouths~~ of others saying that you have

And such is your safety, ~~for his words are all~~ ^{for him} and he is all among pious Jews in Jerusalem."

and God-fearing

sec 90, we will prefer not to believe

¶ On this second day in the Temple had
 my throng multiplied and overflowed from
 the courtyard where I preached. And I ^{6/5/95} ³⁵⁵
 preached much and thought to give advice

Insert*****

on how they should comport themselves

insert F at the Temple, Jerusalem, first day

~~when~~ when in communion with the Lord.

(after ML?) prayer & piety--OK

"I said,"

"When thou prayest, do not be as the hypocrites: For

they love to pray standing in the synagogues and in the
 corners of the streets, that they may be seen of men. Rather,
 enter into thy closet, and when thou hast shut thy door, pray
 to thy Father in secret; and thy Father shall reward thee
 openly. And do not use vain repetition as ^{do} the heathen ~~do~~ for
 such repetition kills the soul. Be ye not guilty, therefore,
 of excessive prayer; your Father knows what ye have need of,
 yea, and even before ye ask him."

But they were eager to hear more
 of wondrous things and particularly
 of great signs in the heavens that
 should forewarn them, and so, later
 in the day did I speak of how there
 would be signs in the sun, the moon, and
 in the stars, "Upon the earth" I told
 them, "shall there be" → p 394

*Special Day
ordained?
in Chanc.*

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they shall fall by the edge of the sword and shall be led away
captive into all nations, and Jerusalem shall be trodden down
before the gentiles until the time of the gentiles be

~~*And so now did I tell them: I*~~
~~fulfilled. And there shall be signs in the sun, the moon, and~~

~~in the stars, and upon the earth~~ distress of nations and

perplexity, the sea and the waves roaring, men's hearts

failing them for fear and for looking after those things which

are coming on the earth. But the powers of heaven shall be

shaken and then shall they see the Son of Man coming in a

cloud with power and great glory. And when these things begin

to come to pass, lift up your heads for your redemption

draweth nigh." *And to myself, I said, "Oh, Lord, ^{come?}"*
Can my words be true? May I pray that they ^{come true.}

It was Armageddon, and yes, I spoke of Armageddon, for I
wanted these words to reach into their hearts ~~more than any~~ ^{and}

~~others~~ ^{but} ~~for such thoughts could~~ serve like a timber that is

floating in a storm ^{who is} and helps to keep each man holding onto it

above many a wave.

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Second day

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It And one man said aloud and in so even³⁷⁶ a voice
~~One said~~ that I knew not if he spoke in awe or would make
me; ~~aloud~~ "When Christ cometh, will he do more miracles than this

man hath done?"

from afar, beyond the throng, could I see
And I could see (the Pharisees and the Chief Priests ~~were~~
of the Guard of the Great Temple, ~~and soon would they find them~~
talking to officers whom they would send to take me, ~~and soon,~~

(a few who were near: but
And I said to them, "Ye shall seek me ~~and~~ not find me."

And one of the priests said, "Will ye go into the
dispersed among the gentiles and teach the ~~gentiles?~~ What
manner of saying is this, that we shall not find you?"

But others about me
And then, some even ~~said~~, "Of a truth, this is the
prophet; this is the Christ."

And One of the priests said, "Shall Christ come out of
Can any good thing come out of Nazareth?
Galilee? Has not the scripture said that the Messiah shall
come out of the seat of David and out of the town of Bethlehem
where David was?"

"Jesus"
But it was then ~~that~~ another said, ~~who~~ is of Bethlehem.
~~And born there.~~ For wherewith is a man's nature if it not be

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in the land where he was born?"

But the priest said, "Art not thou also of Galilee?"

~~Search and look for the Messiah still ~~in~~ out of Galilee~~ ^{can}
~~ariseth no prophet.~~ ^{Messiah.} And he nodded his head wisely. He knew.

He knew naught of God but could tell you to a certainty where
 it was and where it was not that the Messiah could arise.

But then in this Temple on this
 second year I always too near
 to large emotion of sorrow or
 rage; before complacency was
 I always weak in patience.
 So I thought to break into
 the certainties of this priest who
 so spoke and thereby failed to
 warn myself that a man of
 small mind has developed for
 himself ^{ways} ~~ways~~ to compensate
 a hard shell to protect little thoughts.

Where ~~do~~ can this go?
do we need 425? 5/20/95
when there is 426?

Insert%%%

✓
Luke, p. 984 Luke 11: 47-50 in the Temple, second day?

~~"We allowed the deeds of your fathers for they killed the~~
~~"I told him," and you of the prophets. God~~ ^{will send}
~~prophets, and we build their sepulchers, God sent ye prophets,~~

^{new} ~~new~~ prophets
and apostles and some of them you will slay and persecute many
of them, and so great will there be bloodshed that
~~until~~ the blood of all the prophets which was shed from the

foundations of the world ^{will} ~~may~~ be required of this generation,"
~~Before the shock of being so abused by me did I repeat~~
~~and that, I repeated, "All the blood I said, of all the~~

prophets which was shed from the foundation of the world may
be required of this generation."

And the priest ~~did~~ ⁴²⁶ drew back and
I pushed forward to say to him;

↓
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~~insert%%%~~

~~addition--first or second day~~

~~connected to Luke 11:17-51~~

"From the blood of Abel to the blood of Zacharias which
perished between the altar and the table, verily I say unto
you it shall be required of this generation. ⁴ ~~Wee unto you,~~

~~lawyers, for ye have taken away the key of knowledge: ye,~~

~~entered not in yourselves, ye hindered."~~

*(of the priesthood the foreme
ancestors)*
In my eye did I now behold
~~I had a vision which beheld the fathers of these men and their~~

~~the fathers'~~ hands were stained with the blood of the

prophets, even from Abel to Zacharias, and none of ~~the lawyers,~~ *these Pharisees*

here about

~~who spoke to me now were resdy to bear witness to the blood~~

and their fathers' fathers, Rather would they
~~shed by their fathers, but rather would occupy themselves with~~

building sepulchers for the prophets. All the blood of all

the prophets from the foundation of the world, ~~and now it will~~ *would not now*

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be required of this generation--all that blood. All such
whole recompense. ~~And I understand that~~

~~My Father's anger was also in me,~~



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~~insert*****~~

~~end of second day in the Temple~~

*(Father Caiaphas?)
3rd day?*

Not quickly did this priest give ground,

~~And on that second day, the Pharisees said to me, "Thou~~

*He was small in mind and small in body, but he was as
certain of what he knew as a scorpion, and he said;*

"Thou bearest record of thyself, but how are we to know if that

(large)

record is true? It is written in our law that only by the

testimony of two men, when it accords, is truth verified."

And I replied, "I am ~~one of these who~~ bears witness of

myself. And my Father, who sent me to you, also bears witness

for me."

he
Whereupon ~~they~~ said, "Where is thy Father?"

I answered, "Neither do you know me nor my Father. For

if you know me, you would know my Father also."

*Then did ~~some~~ ^{he} choose to upbraid me
again, for working on the Sabbath, and
others cheered him on, but
and it was short on patience now
concerning this oft-repeated matter,*

~~Sabbath with the Scribe~~
~~on the Great Sabbath~~
~~(Sabbath)~~

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End of second
day

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And immediately the man was made whole and he rose with his litter and he walked.

And on the same day was the Sabbath and the Jews who saw him enter the Temple said, "It is the Sabbath day. It is not lawful for thee to carry thy litter."

And he answered, "He that made me whole, the same said unto me 'Take it up and walk.'"

Then they knew I had said this. ~~And some upbraided me~~

~~for working on the Sabbath,~~ and I said to them, ~~(I know you,~~

~~in you is not~~
and you do not have the love of God in you. I am come in my

Father's name and you receive me not. ~~How can ye believe and~~

~~seek not the honor that cometh from God only?~~ Do you not think I will accuse you to the Father?"

~~And~~ I said this with intent that my voice should ring, but then my rage was larger even than my intent ^{How} for I wished to smite the piety of these Jews who were sharp of practice

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and narrow of mind and had none of the good spirit of ^{those} other
Jews who tend the flocks and build the houses in Nazareth nor
the honest courage, no matter what faults, of those who had
joined me as disciples.

And I said more. I said, "As the Father hath life in
Himself, so hath he given to the Son to have life, and hath
given him authority to execute judgment. Marvel not at this,
for the hour is coming when all that are in the grave shall
hear His voice and shall come forth, they who have done good
unto the resurrection of life and they that have done evil
unto the resurrection of damnation. And my judgment is just
unto all thy ancestors." And so did I repeat that, "Unto
all thy ancestors,"

And by that speech did I arouse a greater rage than any
on the first day; ^{now} ~~and~~ it burned ^{in these priests and Pharisees} ~~in them~~ without let, for if
they had a belief that would be balm to all cankers in their
soul from ^{concerning} ~~all~~ that was ^{lacerated} ~~tear and tugged apart~~ in them from all

✓
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inner division between their piety and their ^{lust} ~~greed~~ for Mammon,
^{So was it} ~~it was~~ that they lived in the protection offered to ^{their belief in} ~~them~~ by ^{all their acts}
^{the intercession of their} ~~their~~ ancestors. They believed in their ancestors before they
 believed in God, ^{but then} ~~since they~~ were ^{then} certain that their ancestors
 would ^{carry them across} ~~divide~~ all seas ^{ing} ~~that~~ now separated them from God. And
^{and quits} here was I, uprooting the graves of these ancestors ^{they reversed} and ^{ready}
^{passing} ~~to pass~~ judgment on ^{their} ~~many~~ ancient ^{and evil} ~~deeds~~ ^{and this} before I even came to
 the sins of the sons.

~~and~~ I knew they would disbelieve me ^{would that} and thereby ^{double}
 their rage. They ^{could not endure that} ~~would not comprehend~~ ^{such} ~~whereof I spoke~~ for
^{a plenitude of} ~~fear of enduring much~~ pain in their souls at the knowledge ^{now}
 revealed of all they had not done for God and all they had not
 done for their neighbors; ^{by} ~~and~~ all such sins of omission ^{was it} ~~which~~
 made ~~it~~ hopeless for them to listen. And so they felt
 righteous ^{at} ~~for~~ closing their ears and believed they ^{did} ~~were~~ not
 listening in order to give no audience to the Devil. And I

↓
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could have wept.

The tears stood forth in my eyes now like sentinels on guard. ~~I~~ I knew that the most powerful of the Jews among my own people saw me as the Devil. And I could not believe how much pain for me was ~~there was~~ in knowing that I was repugnant to the leaders of my people, truly repugnant, yea, even as the swine of Gadarene had been repugnant to me.



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~~Insert*****~~

~~Temple Second Day~~

Still had I agitated them grievously and they

~~And if they were annoyed at how I answered, I still~~ ^{sore displeased} ~~no man~~ ^{did}

~~laid hands on me. Yet their rage was so great~~ ^{But so great was} that all light

~~in the room was~~ ^{became} ~~red to my eyes, and indeed their souls were~~ ^{as} ~~burning.~~ ⁱⁿ ~~They had heard of my cures on the Sabbath, and~~

~~Toward such rage as they felt did I offer naught, to ameliorate~~ ^{stet}

~~their rage. For I could not restrain my tongue~~ ^{u I told them, "and only"} ~~them: "Ye shall know the truth and only the truth shall make~~

~~you free."~~ ^u ~~If these were Pharisees and clean of robe, and,~~

~~well-barbered,~~ their robes gleamed with the whiteness of its

cotton and their hands were clean, ~~but~~ full were they of

pride, and pride of the most subtle construction, as if

~~invisible towers had risen in their hearts, and they answered~~ ^{to offer homage to themselves,}

me: "We are of the seed of Abraham and were never in bondage

to any man. How sayeth thou, 'Ye shall be made free'?"

And I answered them! ~~For if the truth shall make you~~
~~free, then I must show, by example, wherein was to be found~~
~~truth. "I say unto you," I told them, "that~~ ^u
~~whosoever~~
committeth a sin is the servant of sin. I ~~know~~ ^{that} ye are
Abraham's seed yet ye seek to ~~kill~~ ^(be rid of) me, a man who hath come to
tell you the truth, as I have heard it from God."

They answered, "We, too, have one father and He is also
God."

To which I said, "If God were your father, you would love
me, ~~for I come from God, from Him Who sent me, and not from~~
~~myself.~~ Why do you not understand my speech? It is because
you cannot hear my word. You are of your father, the Devil,
and it is the lusts of your father that ye will do. ~~He was a~~
~~murderer from the beginning and abode not in the truth because~~
~~there is not truth in the Devil and he is without truth.~~

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~~Wherefore~~ you hear me not because you are not of God."

But ^W ~~was I~~ ⁱⁿ preparing a furnace ⁱⁿ whose heat would
iron melt [?] ~~and lose its former shape?~~ Never had I seen ~~these~~

as were these, became
Pharisees so provoked, Their eyes ~~were~~ (as red as the light

to come off their heads? off came
~~within the room and from the burning of their souls.~~ "Now do

we know," they said, "that thou hast ~~a~~ ^{not} devil. *For do you* Abraham ~~is~~

not dare to say that you are
~~dead, yet thou sayest: If a man keep my saying, he shall never~~

~~taste of death.~~ *Are you* greater than our father Abraham, and *are*
more honored by God than he?"

I said, "My honor is as nothing. It is my Father who
honors me, ~~and He is your God. Ye have not known Him, but I~~
~~know Him.~~ And I say to you that your father Abraham rejoices
to see my day. He sees it and is glad."

fully of Then did these Pharisees say to me, "Thou art not ^{old} yet ^{of}
fifty years, old, and thou hast seen Abraham?"

And I replied, "Before Abraham was, I am."

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And they took up stones to cast at me, and such anger was
in their resolve that I knew I could not pass among them as I
had ~~before~~. ^{late} It was ~~true~~ ^{when} in the hours yesterday, ~~that~~ some ~~of~~
~~them~~ had been ready to hurl a stone, yet had not. ^{But} I had
passed through ^{their} the midst ~~of them~~ and gone by. ~~But~~ ^{now}, I

could not. One, and then another, would be bold enough to
hurl a weight. And after the first stone, many
cast a stone, and after them, many. So I slipped behind one

^{Still} ~~Even~~ of my disciples, and he behind others, and ~~we did~~ ^{so did} slip away, ~~for~~
in their fire did they ~~also~~ ^{also} have fear of following me,
they were not able to follow me for. No matter the heat of

~~Even so does one have fear of the crucifixion~~
their rage, it was not yet as fire.

~~and crucifixion.~~

the house of Simon the leper and she not only anointed

would go there nor
wish to think ~~even~~
of looking there,
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~~Insert~~ ~~of my presence~~ ~~pass to some~~ ~~evening as were~~ ~~at table~~ ~~→~~ ~~#~~

~~second day or second evening, the spikenard~~

Start ¶ And among my disciples was concern
at where I should stay and so we chose the
house of Simon the leper in Bethany for none
Being closeted in a house in Bethany on this second

evening, ~~being at table at meat in the house of Simon the~~

~~leper~~ ^{to visit me} so there came a woman with an alabaster box of

spikenard; very precious was such ointment, and she broke the
box and laved it into my hair.

And there were some among my disciples who felt
indignation and said, "Why such great waste of this ointment?
Why was it not sold, and for more than three hundred pence,
and all given to the poor?" ^{asked} It was Judas who ~~said~~ this.

And I looked at him with much disfavor, causing Judas

unease. But then this woman, and her name also was Mary, ^{as was} ~~and~~
^{same} the (name for my mother and for Mary of Magdalene and for that
anoint my feet as well with the remains of the spikenard, and

but wiped my feet with her hair. ~~And the house was filled with~~

INSERT from 9437

in the house of Simon the leper and she not only anointed Mary who was a sister to Lazarus. So was this yet another Mary

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[illegible]~~Spiknard~~

And in such a moment did I realize that abasement is indeed next to godliness for I saw such beatitude in her eyes and knew such happiness in my loins. *And the house was filled with*

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the odor of ointment.

~~And~~ ^{did ask:} again, Judas ^{not} said, "Why was ~~not~~ this pomade sold for three hundred pence?" [~~from John, p. 1034~~]

And when others also murmured against the woman, I said, "Why trouble ye her? She hath wrought a good work on me." And being wroth ~~again~~ with Judas, I said more: "Ye have the poor with you always," I said, "and whensoever you will, you may do them good. But me, you have not always."

But then was I also wroth with myself. For the ceremony bestowed upon me by this woman and the love that came into me from her hands had given me great happiness; at this instant I did not, in truth, feel like a friend of the poor but was living in short breath and fear of my own death, and how it

~~might be and must be oncoming;~~ ^{so did I also} ~~and so was prepared to brood~~

upon the Egyptians who prepare a body for its death. ~~and~~ ^{And the} perfumed substance in the spikenard gave ~~me~~ filling to the

loneliness in my belly and ~~so inspired greed on this night of~~

~~foreboding;~~ very well then did I know now how the rich feel,

and understood their need for lavish display, which, to them,

~~And I knew then how greed was their balm against~~
 was as worthy as blood. ~~which was a cause for me to wonder~~

again how much of myself ~~could~~ ^{must} belong to the Devil inasmuch as

I was now speaking with a forked tongue. If, from the left

corner of my mouth ~~could I say~~ ^{might say that} it was easier for a camel to

pass through the eye of a needle than for a rich man to enter

the kingdom of heaven, yet from the ~~right of my tongue had~~ ^{other side did I}

issued sentiments no better than a malediction: "Ye have the

poor with you always." Or, was it at the behest of the Lord?

~~Did I speak in such~~
~~that I spoke in~~ ^{opposites} ~~so~~ that I might reach out to all who

were to the left of me or to the right, and on this thought

was I provided with an image of great temples and beautiful

edifices erected to me and so no longer knew ^{in this moment} whether God, man,

or Devil spoke in my heart and made it of such complication.

foreboding

~~Temple?~~

The continent
for the last

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insert%%%

[This can be used after any situation where two parables that contradict each other, as in aid to the rich and aid to the poor, follow in close succession]

What I ~~did know~~ ^{could see} was

~~And if I knew that this was the contrary of what I had~~

~~just said, yet did I also know that I wanted to be all things~~

to all men for it was meet that each should take from me a

separate wisdom; ^{indeed, did I now think:} ~~considering that~~ many roads lead to the Lord.

^{neither was I} Yet ~~was I not~~ (free of the worm of inner derision, and ~~it~~ was

there to tickle my ear with a thought ^{Mayhap} ~~that~~ the Devil had also
installed his ^{evil} wisdom ~~and~~ ^{he now} entered into what I said, and through me, could suggest that it
^{not ungodly} was ~~godly~~ (to enrich oneself.

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And I noticed that Judas had left our presence and ~~was~~^{had} gone away into the night, that same night where many were wandering on the road between Bethany and Jerusalem and all spoke of changes to come.

And ^{on this night} Others came to me and said that Judas had spoken ill of me and had declared that I ~~was~~^{was} ready to betray the poor and ~~that I~~^{that I} ~~was~~^{was} like many others who do not remain true to their convictions ^{in the time} when such convictions commence to chafe. ~~and~~
And I felt much injured at such remarks. ~~Yet~~^{Yet} was obliged to forgive Judas ~~in my heart~~^{in my heart} since I had already spoken ill of myself to myself.

↓
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Insert%%%

Mark, p. 922--third morning

Dear Charles

42

start

evening

after the evening

at the house

Now on the third day was the feast of the Passover and of

of Simon the leper

unleavened bread, and I knew from what others had told me that

on awakening that

on this same last night concerning

the chief priests had held debate how they might take me by

were there voices in my ear to tell

craft and put me to death. But then I also know that some

day of

other priests had said, "Not on this feast day lest there be an

uproar of the people." For today was the feast of the Passover and of unleavened bread.

I cannot know if the Lord was in my ear with *me in* counsel or

the Devil pinioned my feet, but I chose not to go to the

Temple on this third morning. If prudence be derived from god

and cowardice from the Devil, *then* there is a line between that no

man can place, *On this morning* and I was as a man in my heart, *and* *than a man* no more, *on this*

~~third morning~~

who knows fear

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The Last Supper

~~And I~~ ^{my} ~~in the dream~~ ^(dreaming) had it foretold that I would be three
 days in Jerusalem before the Romans laid hands on me, ~~and so~~
~~did I awake in the morning of my third day in Jerusalem, and~~
~~my limbs were heavy, I could not rise. Fever seized my limbs~~
~~and my eyes ached from all I had seen and my ears from what~~
~~was heard; unholy spirits congregated in my chest; and I knew~~
~~large fear, and wished to quit the city of Jerusalem.~~

Multitudes, I knew, would be waiting to accompany me to the
 Temple for teaching, even as had been ~~done~~ on the first day
 and on the second ~~day~~. But now I could not stir and was not
 ready, ~~I knew~~ ^I to enter the city until night was nigh and took
 counsel with myself whether it might ^{not even} be in God's will to leave
 Jerusalem and preach on the Sea of Galilee again, ~~since here~~
~~in Jerusalem~~ was but an abundance of sinners who were never so

strong as in

their resistance *might say to* those who would not *think* the Son so sure.

I could not resist my God, and God's voice was not in
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my ear. By afternoon, my disciples gathered about me and

said, *Since this* "Go on the first day of unleavened bread, and tonight

they will kill the paschal lamb. *Where* will you eat that you

go and prepare that you may eat on the Passover?"

And I thought to send them out like *within* apostles to a foreign

land. But at last I heard the words of *my Father* on this day as they

came. *John* I then asked my disciples and I said, "Do

not, ye see? *John* For if I had chosen, it was only by

looking at their feet, as I passed by their naked feet forth,

as they, into the city?" I said, "And there shall you meet a

servant of mine, a brother of mine. Follow him into whosoever

he shall go in by a gate, and say ye to the good man of the

house, 'My Master saith, 'Where is the guest chamber?' I

their resistance to those who ^{might say to} ~~would ask~~ them: ^{no} ~~no~~ sin no more.

I could not rise from my bed, ~~and~~ God's voice was not in my ear. By afternoon, my disciples gathered about me and said, ^{"Since this} ~~that~~ is the first day of unleavened bread, ~~and~~ tonight they will kill the paschal lamb. ^(w) ~~so~~ where wilt thou that we go and prepare that thou mayest eat on the Passover?"

And I thought to send them out like spies ^{within} ~~unto~~ a foreign land, for at last I heard the words of ^{my Father} ~~God~~ on this day as they ~~came into my thoughts and~~ reached my tongue and I said, "Go forth, ye two." And if ^{there were} ~~two~~ I had chosen, it was only by looking at their feet, so I cannot say their names: "Go forth, ye two, into the city," I said, "and there shall you meet a man bearing a pitcher of water. Follow him unto wheresoever he shall go in by a gate. And say ye to the good man of the house, 'My Master sayeth, "Where is the guest chamber? I

shall eat the Passover here with my disciples." And the good man will show you a large upper room, furnished and prepared. There make ready for us."

And all this I saw with ^a ~~the~~ clarity of vision ^{and I know that} ~~that~~ God had given ^{it} me. But since I had also had ^{many} ~~a~~ vision through ^{many} ~~the~~ night of much that would happen on this third day, I hoped that what I saw now in my mind would not be fulfilled, ^{Let it be that} ~~and~~ ^{(my} two disciples would meet no man bearing a pitcher, or that the good man at the gate would refuse us his house.

But no, they went into the city and found all as I had said, ^{My disciples,} ~~and they~~ made ready the Passover. And in the evening in the dark, when it was safe to travel, I came to that house with my twelve, and we sat, and we ate.

And I was silent, ^{And so did I remain silent} ~~until~~ I took bread and blessed it and broke it and gave a piece to each of ^{my twelve and then I} ~~them~~ and said, "Eat of me, for this is my body." And every word I uttered on this

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night, must, I knew, be cut to the exactitude of a gem ^{such as} ~~that~~ a

king's jeweler would choose for a crown of coronation.

Thereby, in ^{that wherein} ~~the~~ moment I said, "Eat of me, this is my body,"

so did I also know that ^{what I said} it was true and most solemn in its

truth ^{Son} ~~inasmuch as~~ in our death ^{is it not so that} ~~so does~~ our flesh go back into

the soil whereon grain will come forth; ~~and~~ since I was the

Son of God, so would I ^{also} ~~be~~ present in the grain.

Then I took the cup and gave thanks to the Lord, and gave

to them to drink and said of the wine, "This is my blood of

the new testament which is shed for you and for many, yea,"

and in my foreboding, knew that my blood was like unto the

spirit that comes to us from fruits and grapes. Whereupon,

tasting of the sorrow of ^{the} ~~these~~ grapes ^{who had been bruised to make} ~~that had made~~ (this wine,

~~from the wine~~

^{such exaltation} so was exaltation also part of the sorrow; ~~for it~~ ^{rose to the}

crown of my head, and I told them, "Verily, I will drink no

more of the fruit of the vine until that day that I drink it

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in the Kingdom of God," and ^I had a vision of my own blood

pouring forth from me into the Sea of God, and thus I knew

[Handwritten signature]
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Insert%%%

The Last Supper

And I reminded them of the hour in which I had filled the hunger of a multitude with five loaves of bread and seven fish so I said to them, "I am indeed of the bread that comes from heaven, and if any man eat of it, he shall live forever inasmuch as the bread I give is of my flesh and I give it for ~~the life of the world~~" But I could feel my apostles stirring

among themselves and even one spoke up to say, "How can ~~even~~ a prophet give of his flesh to eat?"

And I said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up on the last day. ~~For my flesh is meat. My blood is drink.~~ He that eateth my flesh and drinketh my blood dwelleth in me

⁴
 and I in him. ~~As the living Father hath sent me, so do I live~~
~~by the Father, and so he who will eat of me, even shall he~~
~~live by me, and live forever."~~

~~And I felt thus inspired again by my Father that I knew~~
~~my own people need only drink my blood and sup on my flesh and~~
~~they would partake of God by way of my Father who was in me.~~

Yet did I also hear muttering among my disciples and ~~some~~ ^{one}
~~spoke out!~~ ^{"But this}
~~saying, "This is a hard saying. Who can hear it?"~~

~~To which I replied, "Does this offend you?"~~
~~"Lord," said Peter, "thou hast the words of eternal life.~~
~~We are certain that thou art Christ, our Messiah, the son of~~
~~the Living God "~~

And I answered them, "Have I not chosen you? Are you not
 my twelve?" It was in my tongue, but I resisted to say next,
 "Have not I chosen you, and from your twelve, is not one a
 devil?" And that I knew with as much certainty as I would

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watch a fly loosing its poisons into my soup even as it swam

in the circle of its death, yea, and with such certainty I

knew that this must be so. *And in great sorrow—and*

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* INSERT 445-447 (next 3 pages)

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since all fluid was of water and had only to leave its *own*
container to embark on a journey that would not rest until was
found another bowl *of fluid* small or vast in which to meditate. And I
could see my own blood pouring forth from me *and* on its way at
last into the Sea of God. ** And in great sorrow--and here was*

here was cause for the sorrow I tasted in the wine--did I say: "One of
you which eateth with me shall betray me. And woe to him.
Good it were for that man if he had never been born."

And to whom I was speaking I did not know, yet I did
know, and he was close to me, as close as my own sins and my
own fatigue before my great obedience to God. And I felt
sorrow for all who would suffer, but *was sorrowful* most for this man who
would betray me inasmuch as his suffering would be more than
mine. And thinking such thoughts, I grew stronger, and was
pleased to live in the benefice of such compassion and uttered
a prayer to myself: "Under the burdens carried by the Father,

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let the Son grow large in his compassion." And again was I stronger.

And I arose from supper and laid aside my garments and took a towel and girded myself about, after which did I pour water into a basin and ~~begin~~^I to wash the feet of each disciple, and to wipe them with the towel wherewith each was girded.

And when I came to Peter, he said unto me, "Lord, dost thou wash my feet?"

And I said unto him, "What I do, thou understandeth not now, but shalt know hereafter."

And Peter said to me, "Thou shalt never wash my feet."

Then I replied, "If so, then thou hast no part with me," and added, (for I was still thinking of him who would betray me), "Ye are not all clean."

But it had given me great composure to wash their feet,

and some were remarkably clean before I touched them, and others stank of the alleys of Jerusalem; still, I knew whose feet were brave and which were ready to flee. But when I was done, I told them, "If I have washed your feet, ye ought also to wash one another's feet. Do as I have done to you."

But I was still troubled in spirit and said again *to them all:*
"Verily, ~~I say unto you, that~~ one of you shall betray me."

And indeed, I could not hold back such words.

And now the disciples ~~truly~~ looked upon one another and in great uneasiness, and some by their perplexity seemed innocent to my eye and Simon Peter even asked, "Lord, who is it?"

And I replied, "He it is to whom I shall give a sop when I have dipped it."

And dipping my bread in the wine, I gave that sop to Judas Iscariot, and my hand led my eye and whatever of me was

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still like Satan did enter into him ^{on that touch of our hands,} And our souls stood

forth in our eyes; ~~and~~ Indeed, did much of the Devil leave me

for him, ~~since~~ The lights in Judas' dark eyes grew bright and

~~I knew~~ he was now of a purpose whose end I saw, and yet would

He was Judas and loyal to me - still did I wish to believe so,
I still expect it not. ~~Thereby~~, even as I was the Son of God,

and yet no more than a man, so could I now understand how men

could have faith and yet be faithless, could praise God and

worship Mammon. And so I said to Judas, "What thou doest, do

And I did not know what he would do and was fearful, ^{my voice,}
quickly." ~~Whereupon~~, no man at the table knew with what

intent I spoke thus to him, and could have thought I had sent

him on a mission understood between us ^{and us only} since I clasped him by

the shoulder. And indeed he went out and immediately. And it

~~was~~ was dark on this night.

~~and~~ I was as moved as if I had stepped from my body into

~~the events of a dream, and it was like unto that night,~~ when I

^{swam} ~~had been swimming~~ in the Sea of Galilee and ^{yet} my body was lifted

above me.

And I said, "A new commandment I give unto all of you: ^Love one another as I have loved you. By this shall all men know that you are my disciples. For now soon I go, and whither I go you cannot come."

And Peter said unto me, "Lord, whither goest thou?"

And I answered, "Thou canst not follow me now, but afterward shalt thou follow me."

Peter said, "Lord, let me follow thee now. I will lay down my life for thy sake."

And I answered, "The cock shall not crow till thou hast denied me thrice." And wherefrom I said it, I did not know, yet ^{did} ~~would~~ I grieve as if I did know, *and I could not bear to look upon Peter.*

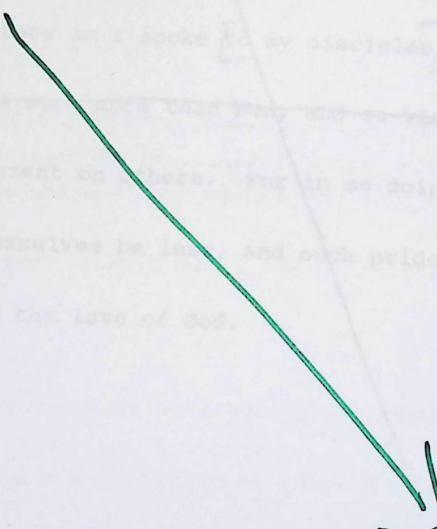
And he said, "Lord, I am ready to go with thee into prison and into death," ~~and~~ ^{He} believed it. ~~and~~ ^{He} was strong where he stood. Yet I felt the vertigo of his spirit and

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in that moment Peter displeased me, ~~for~~ ^{There} was that in his
countenance which was smug and gross, even as ~~are~~ the best of
warriors ^{can} ~~when they~~ grow fond of themselves and fat. And so I
said unto him, "Verily, I say unto thee," ["] This day even in this
night, before the cock crow once, thou shalt deny me thrice."

But he spoke the more vehemently: "If I should die with
thee, I will not deny thee in any wise." And likewise so said
they all.



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Delite

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Second day?

insert%%%

~~[Don't know where to put these--Last Supper]~~

"Why dost thou behold the mote that is in thy brother's eye, but think not of the beam that is in thy own eye? ~~Thou~~ ~~hypocrite,~~ First cast out the beam from thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

And I knew as I spoke ~~to my disciples~~ ^{my disciples} that ~~they~~ would ~~never become much more than men, and so would never desire to~~ give up judgment on others. For in so doing, would their pride in themselves be less, and such pride was of more value to them than the love of God.

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I said in reply, and it was to mock them: "Are there ~~no~~ swords among us?"

And when there was no reply, I said, "He that hath no sword, let him sell his garment and buy one."

But then they said, "Lord, behold, here are two swords," and two of them did reveal that they had swords, whereupon Peter took one.

And I said unto them, "It is enough," even if I knew that ~~two swords would never be enough, and was ~~it~~ twelve legions of~~
~~angels I might need?~~ *might not be enough for my need* But then I was sore with the uneasiness that is nigh unto death, and gloom supported the depth of my breath.

Yet was gloom like a garment that I must put aside, and with effort and new breath in my heart did I respond when the apostle Thomas said: "Lord, we know whither thou goeth, yet

how can we know the way?"

And I said, "I am the way, the truth and the life. No man cometh to the Father except by me." *And I felt no shame at this absence of all modesty — for now was it too late to search for finer ways to explain.*

¶ Whereupon Phillip said, "Lord, show us the Father."

And I said, "Have I been so long with you and yet dost thou not believe that I am the Father and the Father is in me? Verily I say unto you, Philip, believe in me and the works I do shall you do also."

And I knew as never before that they must believe that I was in my Father and He in me, or they would have no power to do works. And none others would they bring to us. Yet I could not leave them comfortless. So I told them: "The Holy Ghost, whom the Father will send in my name, will teach you all things and bring all things to your remembrance, whatsoever I have said unto you. Recall thyself always to my commandment, that ye love one another as I have loved you."

INSERT 455-458
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~~Insert%%%~~

~~The Last Supper~~

~~Jesus is preparing to send out his disciples.~~



~~"Behold, I send you forth~~ as sheep in the midst of
wolves. Be ye therefore wise as serpents and harmless as
doves. But beware of men for they will deliver you up to the
councils and they will scourge you in their synagogues and you
shall be brought before governors and kings for my sake for a
testimony against them and the gentiles. But when they
deliver you up, take no thought what or where you shall speak,
for it will be given you in that same hour what ye shall
speak. For it is not ye that speak but the Spirit of your
Father which speaketh in you." *And to that could I
bear witness.*

~~And these were words to bring fear to all but the best of~~
~~For ^E $\rightarrow$ f~~ ~~mount~~ ~~to~~
~~them, since few can rise above themselves by way of that ladder~~
l.c. S

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~~which is given to those who are brave and~~ seek for greater

and this
faith within their faith by climbing ever upward. ~~For~~ that, I

saw, was the achievement of the meek--to be braver than others
on their ascent up the palisades of faith.

✓
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~~insert*****~~

~~The Last Supper~~

Then,
~~and~~ I added, "Whatsoever ye have spoken in darkness shall be heard in the light and that which ye have spoken in the ear in closets shall be proclaimed from the housetops. And I say it to you, my friends, be not afraid of them that kill the body; fear, rather, Him who after He hath killed hath power to cast into hell. Yea, I say unto you, fear Him."

And if I had had a sword in my hand, I could not have *severed the thoughts of their heart* ~~separated their heads~~ *(more from all previous thoughts; since* now they knew that fear which is true; ~~for~~ it is the fear which comes from beholding the Lord, *since* now they saw that death was not the end but the beginning of joys or torments, yea, even of tortures surpassing all ~~they had~~ known before. And what would it be for them in death--would it be joy or

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much had I accomplished!
torment? This would ~~I accomplish~~: no longer would they avoid
in the hope that they could avoid
thoughts of death ~~and~~ the judgment that follows upon death.

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And never had I felt more love for all of them. *And more need to bring them wisdom for all that would wait them. So, Behold, I said, "I send you forth,"*
I spoke indeed as if I ~~soon~~ were gone; and I believed it.

(that I would never leave them.)
Yet also did I believe the opposite. *and I saw how* (These were moments of great instruction between them and myself, for in conceiving

of my absence, so could they receive the import of what I *therefore did* would teach. And yet, ~~lo~~, I also believed that I would be *be able to this* with them tomorrow. And *repeat the lesson*. Yet, *with* in such *and on each breath* foreboding did my heart live, that I also knew how all I said

was true, except the last, for when I said, "Love one another as I have loved you," I had much to ponder inasmuch as my love had been impure and not always present. *and so*, to tell them what was true and must be true, I added, "Greater love hath no man than this, that he lay down his life for his friend. Wherefore do I command ye these things, that ye love one another. For you know that the world has hated me and soon it will hate you. If ye were of the world, the world would love

you as its own. But because you are not of the world, so I have chosen you, ^{and} ~~not~~ the world, therefore, hateth you."

I looked at them and some were ugly and some were misshapen of body; some were misshapen of nose; and the hands ^{many} of ~~some~~ were thick and broken, the legs of others were crooked, ^{yes} ~~but~~ they were not only my disciples but my friends and I would love them. "They have persecuted me," I said to them. "They will also persecute you. And all these things will they do unto you for my name's sake, for if I had not come and spoken unto them, then they had not ^{known that they} sinned. But now they have no cloak for their evil deeds."

And it was then I heard, ^{a sound of great rearing in the wilderness,} much as if ~~great~~ mountains were ^{inside of me, and it was, I know,} dividing and folding upon themselves, the rage of the Devil. ^{And I know why his rage} and it ~~was~~ immense. For if the Pharisees would be without a

cloak for their sins, then so was the Devil pruned of his ^{scourged} strength and ~~lacerated~~ in his pride, ~~since~~ all of sin was his

and of a great distance away from my ear. Even if it was a sound within my ear,

harvest. If there had been a war between the Lord and the Devil, so had it taken place in the Temple where ~~people~~

~~searched for Mammon even as they fell to their knees before my~~

~~Father only to rise from their knees for the Devil. So were~~

God and Satan ^{were at} ~~in~~ deadlock. And I wondered again if God had

conceived me to rend asunder this contest, ~~and~~ ^I had been

God's lieutenant even before I was His Son. [?] For so had the

Lord conceived me in His heart.

"These things have I spoken unto you," I said to my people, "and they shall put you out of the synagogues. Yes, the time shall come when whosoever killeth you will think that he doeth God service and then such will be the truth for every war that follows and all wars shall be waged in God's name to the profit of the Devil.

"In a little while," I said to them, "and ye shall not see me: and again a little while and ye shall see me. Because

I go to the Father."

And I was weeping with joy which was possessed of ~~the~~ ^{that} terrible sorrow in its midst ~~because~~ ^{that} I might not see them ~~again,~~ ^{for yet another morning,} and I knew that if my loyalty was to God, my love was for man.

~~Then could I hear some of my disciples saying among themselves, "What is this, 'A little while and ye shall not see me.'? What is this that he sayeth?"~~

And I spoke across to them to say, "Ye shall weep and lament, yet your sorrow shall be turned into joy."

Then if it were my desire that this be true, and, for all of eternity, true, still I knew also that my Father's heart was heavier than my own in this hour and I did not dare to wonder whether I had failed in the ~~greater~~ ^{larger share} part of my mission. But I lifted up my eyes to heaven and prayed, "Now, O Father, glorify me with thine own self, with the glory which I had

with Thee before the world was." And never had I presumed to say as much to my Father, but it gave me great hope against trials to come, that He had been with me from the beginning, yea, even before the beginning. "If, Father," I said, "I am to be no more in the world, yet these my men are in the world and I have given them Thy word and the world will hate them soon even more because they are not of the world, even as I am not of the world, I pray that Thou shouldst take them out of the world and into Yourself, and that Thou keep them from the evil of others. As Thou, Father, art in me, and I in thee, may they also be one in Us that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them that they may be one even as We are one, I in them and Thou in me. And that the world may know that Thou hast sent me and Thou hast loved them, as Thou hast loved me."

And I could feel the love of God, and such love was like

an animal of heavenly beauty whose eyes glowed in my heart.

Yet no better did I now know whether my foreboding was equal to death itself or was I living in the shadows of my dream, [?] ~~so that~~ even as my preachments were with echo in the chamber where we sat at supper, so did I wonder: Can I truly save the world? Or are my words no more than the moisture of my breath, [?] ~~for~~ ^{Is} it the praise of men that I love more than the praise of God? And thinking such, knew that I must go

again to the Temple even if it be the night of the third day,

~~and I must go with all those~~
~~for with such questions in my heart must I find men who could~~

~~speak of such to me and by their actions.~~

New Chapter

44

And my sense of foreboding grew apace and my legs were heavy and my chest was a furnace.

And when we came to a place named Gethsemane, I said to my disciples, "Sit ye here while I shall pray."

And with me, for I chose them, came Peter and James and

John. And then I was in amazement, and sore amazed, as I began to climb the small hill to the garden of Gethsemane which I knew for its beauty ^{since} ~~by~~ passing through it on the day before. But now my limbs were ~~even~~ heavier. So I said to Peter and to James and John, "My soul is exceedingly sorrowful, even unto death." For indeed I could protect them no longer from my fear.

"Sit ye here," I said, "and watch while I go and pray yonder." And why I did not know, but I also said, "Pray that ye enter not into temptation,"

And then I went forward a little and could support my weight no longer and fell to the ground like a ^{log} ~~log~~ whose pores are heavy with water, and as I lay there ^{so did I} ~~I~~ prayed that this hour might pass from me and I might live again in ~~much~~ less great and immediate terror of my death. My sweat was on my brow like unto great drops of blood falling to the ground and

again I wished for this hour of desolation to pass. So I said, "Father, all things are possible unto Thee. Take away this cup from me."

And then as if I knew ~~what was bottomless in~~ the abyss of that pit which is bottomless, so did I feel the hand of an angel reaching to me in succor and I said to my Father,

"Nevertheless, not what I will, but what Thou wilt." And felt

some to ~~enough return of my limbs to rise~~ *and I rose up, but heavily.*

Yet when I came back to my disciples, they were sleeping.

And finding them so, I said: "Peter, couldst thou not watch one hour? ~~and avoid temptation?~~ The spirit may be ready but the flesh is weak."

And I also knew that if my disciples had been loyal enough to overcome fatigue and keep a good watch, then might my foreboding be smaller. Whereas they had slept, and by such understanding were thereby selfish and could hardly save me.

And so I knew that Peter was full of terror and now absent of strength, inasmuch as ^{such} a man of ~~such stolidity~~ would sleep and avoid his duties only if ill and full of fear; ~~since~~ sleep, ~~as~~ ~~is true~~ for many strong men, is their hour of cowardice.

And again I went away and prayed by myself in the garden of Gethsemane and again felt the power and the truth of the dream I had had every night for a fortnight and knew the odor of betrayal was even in the flowers of the garden for when I returned to Simon Peter and James and John, ^{so} ~~there~~ were they asleep again. And ^{once more} ~~again~~ ^{not} ~~neither~~ did they know how to reply to me. And so I said, "It is enough. The hour is come. Behold, the Son of Man is ^{to be given over to} ~~betrayed into~~ the hands of sinners. Rise up ~~and~~ let us go. He who hath betrayed me is at hand."

And even as I spoke ^{so} ~~came~~ ^{toward as} Judas and with him a great multitude with swords and staves and none of them were of my people; ^{they} ~~but~~ rather were ~~as~~ Temple guards. And as soon as ^{these men} ~~they~~

were come upon us, so did Judas go straightaway to me and say,
"Master, Master," and he kissed me on the mouth.

And I, feeling his lips, knew that such ~~good and~~ desire
for ~~all of~~ me was in his mouth, that his embrace was a sign to
the guards ^{and} how, then, could it ^{not} be that he had ~~not~~ said:

"Whomsoever shall I kiss, that same is he. Take him and lead
him away." And they would have laid their hands on me but

Simon Peter drew his sword, and smote a servant of the High
Priest and cut his ear so it was ^{raw} ~~rough~~ in flesh and with

blood, whereupon I said to the servant, "Suffer ye thus far

and no further." And I touched his ear and healed him. And *Tasked*

and his name
his name was Malchus. And then I said to all: "Are ye come

out as against a thief, with swords and with staves to take

me? I was daily with you in the Temple teaching and ye took

me not." But all of this was but true to the weight and meat

of my foreboding; out of omens rise ^{all deeds} ~~events~~. And so I said,

"The Scriptures must be fulfilled," inasmuch as now I knew that my dream would find confirmation in holy writings.

It was then even as I was seized that a young man with a coat of linen cloth wrapped about his naked body, came into the garden. When the soldiers laid hold on him, so did he slip out from his linen coat and flee in his naked self, and I was not without a glance at his male beauty and was further not without wonder to know that I might never look again upon the nakedness of a man and never now upon a woman, for no woman had ever been mine. And therefore knew what loss it was, as well as a vast blessing upon me, to be the Son of Man rather than a man himself. And the naked young man had looked like a girl. And my disciples forsook me and fled.

I suffered them to lead me away.

45
And they took me into the High Priest's house. And I could see how Peter followed from afar off. At the other end

of the hall, where a fire had been kindled, ^{so} did they all sit down together, all followers of the High Priest and the Temple. ^{And} Peter sat ~~down~~ among them and warmed himself by the fire.

^{Now} ~~And~~ the men who held me ^{gave a} ~~now~~ blindfold ^(to my eyes) me and struck me on the face and mocked me further for they said, "Prophecy! Tell us who it is who smote thee."

And some began to spit on me and to buffet me and other of these servants of the Temple struck me with the palms of their hands.

Then came the chief priests and the elders and all the council and I knew they sought false witness against me to put me to death. But no one could they find, yea, until at the last came two false witnesses ^{who} ~~and~~ told the ^{High} Priest Caiphas that I had said ~~"I am able to destroy the Temple of God and rebuild it in three days. Yes,"~~ said the false witnesses, ~~"we~~

~~heard him say~~, 'I will destroy this temple that is made with hands and within three days I will build another made without hands.'" And yet even so did their witnesses not agree

~~together~~, for they disputed whether I had said I would rebuild it with or without hands.

kingly presence
 Caiphas, the High Priest was tall and of ~~hands~~
 Caiphas stood up in the midst and asked me, saying
 and his white beard was worthy of the prophets. Now did
 "Answerest thou nothing?" ^{of}
 he stand in the midst of the others and ask me: "Answerest
 thou nothing?"
 But I held my peace and did not reply.

But did this Caiphas say?
 And now the High Priest said, "I adjure thee by the

Living God that thou tellest us whether thou be Christ the Son of God, our Messiah."

~~And I said to him~~ ^{if} ~~for he~~ had adjured me, ~~and~~ I could not swear false oath to the Chief Priest of all of my people, ^{no, not} even if I was also the Son of God and ^{such a} by half superior to him.

insert%%%

After Caiphas rends his robes

"Ye suppose that I am come to give peace on earth? I tell you nay. I am come to bring division. From hence forth shall there be five in one house, and they are divided; three against two, ~~two against three.~~"

And having said this on the end of the second day, I knew of Andas Caiphas ~~given~~ ^{given} rip to I was in more peril even than before (Caiphas had rent his

garments ^{he} robes, and so had declared to all of Israel that I was ^{not my} Father's son, ~~and not~~ ^{but his own}, a son of the Jews and therefore was offspring rather than my Father's son, no, not my Father's son

I of ~~I was~~ but Caiphas, and a son of such sacrilege upon the Book that ~~He was mourning for the son for whom he had rent~~ he as the High Priest was in mourning for me. ~~He had given his~~ ^{I was condemned to death. But since the} judgment: it would bring safety to Israel from the Romans, if ~~to was to be~~ I were treated as a sacrifice and were given up to Rome. One cannot speak of such ~~cleavage and division as I had declared~~

Back to
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his clothes. Thence he

Still I could not betray the oath of my ~~people~~ ^{people}, misguided ~~Jews~~

though they might be, ^{So,} and I said, "I am he who you say. I am

^{Blessed,} the Son of the ~~Blessed~~ ^{Blessed}. Ye shall see the Son of Man sitting on
the right hand of God and coming on the clouds of heaven."

Then, with great deliberation ^{as if not surprised by what} and yet with much passion,
I said, and yet with much passion in the tearing
did the High Priest rend his ~~clothes~~ ^{robes} and say, as if, indeed,

~~was he condemning his own son to death, "He hath spoken~~
~~blasphemy."~~ ^U What need have we of witnesses? Behold, ye have

heard his blasphemy."

¶ INSERT From P474
~~And all answered, "He is guilty of death."~~

¶ ^{so did his Guard} And if they had smote me before, they ~~beat~~ ^{beat} upon me now,
and ^{had removed a} as if such statement by the High Priest ~~did take away all~~
~~from the Temple Guard~~ ^{those} fear (that I might be witness upon ~~who~~ ^{who} ~~had~~ struck at me, so did
^{yet}

they remove the blindfold and beat me more upon my face ~~for~~
~~the sight of his presence among them.~~

And all the while, from that part of me which had been

remote from ~~at~~ such strife, as if an angel stood lightly ^{by} ~~upon~~

my shoulder and upheld my spirits, so could I see all about

me, and down ^{the long length that was} the hall. And saw Peter as he sat on a bench

warming himself. ~~It was then that~~ ^I a damsel came up to him ^{even at} and

^{this instant and} said, "Wast thou not with Jesus of Nazareth in the Temple?"

And he said "I know not, neither understand I what thou sayest."

And he left her and went out into the porch, even though the night was cold. But there another maid saw him and began to say, "This is one of them."

And again he denied me, saying, "Woman, I know him not."

But in still another moment, even as they were ^(finished with) beating

upon me, ^{so} did a man come by and say to Peter, and I heard ^{from} all the way down this hall; "Surely thou art one of them, ^{at tribulation over} for thy speech is from Galilee."

But Peter must have been in much fear ^{for} the cost of the

^{portion} piece of ear he had cut from the head of Malchus and was wary

~~of retribution, and~~ so he began to curse and to sweat and to say, "I know not this man of whom ye speak." And it was then the cock crowed and Peter ~~called to mind, for I saw him stand~~ ^{stood} as if stricken; ~~remembering I had said to him, "Before the~~ ^{then I knew he remembered what I} cock crow once, thou shalt deny me thrice."

He left the porch weeping. He wept. And bitterly. And ^{for} all this while I did not yet feel the pain of being struck in many places and on the face; ^{even as} ~~for~~ while I was being beaten, ^{so did I} hold close to the presence of the Lord, and of His angel; ^{they were} ~~which was~~ like armor for my flesh. Yet did I feel the anguish of Peter. ^{I knew not why} ~~It was not my bruises~~ but my sorrow for Peter, sharp as a lance in my chest, ~~that~~ hurt most. For he was a good man. ^{And} ~~However, I knew it,~~ I knew he would spend his life making amends for this hour in which he had denied me. ^{And so} ~~his life would be hard.~~ ^{And so} ~~Afterward,~~ afterward, in a small dungeon where they cast me for an hour and then another, and then through the night, ^{and into} ~~before~~

I came to
the dawn, ~~did I~~ know my bruises.

And in the dawn, the Chief Priest came again (chosen) with elders and scribes and his whole council and I was bound again and carried away and they delivered me to the Romans.

Now was a fear felt not by the Son of God but very much by the man born of Mary, ~~since I had heard~~ I had heard much of cunning from the time I was a boy of naught but the cruelty and evil ~~wisdom~~ how they were of of the Romans and of their (great determination) when it came to heartless acts. Never as could I ~~as an Essene was I never encouraged to listen to~~

stories of concupiscence among ~~any~~ Jews of the time that was still was there much gossip ~~ancient and before us, but in our schools had been there~~ among boys and young men of concerning ~~gossip in Nazareth of the foul hideousness of deceptions~~

between Roman wife and Roman husband even when one was ~~Express~~ also did we hear and the other emperor and of their royal sport with lovers and mistresses, and of betrayals and beheadings. even more did we hear And ~~much~~ of the severity of the justice in their punishments upon such of the Romans ~~upon Jews if they heard~~

Jews as would utter

Roman

even one word of rebellion against the ~~state they had enforced~~

Israel.

upon ~~us~~. And indeed, to be a Jew was to live in fear of the

Romans. ~~And now~~ ¹⁾ was I being delivered by my High Priest to

the Procurator of all Judea, Pontius Pilate.

So did I also know that Pontius Pilate

~~And he~~ was a man who lived in fear and awe and trembling

of Herod Antipas, the emperor of Samaria, Judea, and Idumea as

appointed by the Romans. Or of such was ^{his} the reputation, ^{this} ~~as~~

Pontius Pilate. ^{was} Yet ^{he} ~~Herod Antipas was the man~~ who had lived

in fear of John the Baptist, ~~even if, to save his vow before~~

~~Salome, did he have John beheaded.~~

And in this dawn, ⁴⁶ was I taken to a hall at the side of the

court of Pontius Pilate where he would listen to ^{the} complaints of

Jews and other people not Roman. Now, as I was being led by

one of the stalwarts of the Temple, my arms bound, my legs

free, into the presence of the Procurator, ^{so} ^{(Guard} ^{from this man at the} ^{scout} ~~did I hear that~~

Judas, having betrayed me, had also repented last night ^{upon} ~~for~~

hearing that I was condemned by the Jews, ^{and so he had} ~~who sought my death,~~
^{came} ~~and came~~ to return thirty pieces of silver which had been paid

to him by the elders, and indeed ^{Judas} ~~I~~ was told that ~~he~~ said, "I
 have betrayed the blood of the innocent." And ^{the priests} ~~they~~ said,

"What is that to us?" which I did not believe, since priests

did not speak in such fashion, but mayhap ^{it was the Temple Guard by whom} ~~Judas~~ was insulted

~~and even~~ reviled. And so he cast down the pieces of silver in

the Temple, all thirty pieces, and went, and he hanged

himself.

And I could not speak but whispered secretly:

"Hanged himself?" did I ask.

"That is so,"

~~"He hanged himself,"~~ said the man who led me by the arm, ^{our priests} and he added, "And ~~we did~~ not know what to

"And what," said I, "became of the silver pieces?" ~~do with this thirty pieces of silver since it was not~~

"Oh," said the stalwart, "it was not lawful for ^{them} ~~us~~ to put

^{coin} ~~such silver~~ into the treasury ^{when} ~~because~~ it is the price of

blood."

~~I could see that, what~~ he said was true and without fault

~~to him~~ since all such priests ^{would} ~~were~~ obeying the law and the
 truth, even as they ~~had~~ breached it. But then such is the way
 of the pious. And he told me they were taking counsel on the
 thirty pieces and would seek to buy the field of the potters
~~of which use is made~~
~~therein~~ (to bury strangers. Whereupon I said, and I was
~~thinking of Judas, but then I had cursed him too, "Wherefore~~
~~not call that place the field of blood from this day until the~~
~~end of many days?"~~ And I knew that the words of Jeremiah
 were fulfilled since he had said, "They took the thirty pieces
 of silver, the price of him that was valued, and gave them for
 the potters' field." And again I felt ^{how my} ~~the power of the~~ dream
 and the scriptures were ^{as} ~~one~~ and ^{were} ~~upon me~~; for if I ^{was} ~~were~~ not to
^{how could it} ~~die~~, then it would [?] ~~not be as it was written. And that could~~
~~hardly come to pass. Can one breathe if the weight of the~~
~~scriptures lies upon one's chest like a millstone?~~

Yet even if written ~~and if I had witnessed all of this in~~

still

~~a dream, and in many dreams, so~~ did I ~~still~~ have hope on hearing such a story of Judas that Pontius Pilate would release me; ~~inasmuch as~~ he would also have heard of such an event and ~~quickly, and~~ mayhap he shared the fear of Herod Antipas whom, I had been told by ~~men who had heard of it from~~ publicans who had heard of it still from Romans, that Herod Antipas tried to sleep and was without sleep after beheading John the Baptist.

Now, I stood before Pontius Pilate. He was a small man with a sharp nose and sharp shoulders and ~~(sharp~~ *ever were his* knees, as if he had ~~gained~~ *climbed to* many a position by the quickness ~~and the~~ ~~sharpness~~ of his mind and his joints. And it is indeed rare to find a man with a sharp nose who is stupid, *So could I also* ~~at recognition~~ ~~and persuasion,~~ I could see that he was wary, ~~of me~~ and did not wish my death, even if nothing of benevolence came from him to me, ~~but~~ *was it* rather a detestation of the winds of disorder;

~~and~~ now was his morning occupied with me ² and he was sore
annoyed.

~~And~~ he said to those who had brought me, "What accusation
carry ye against this man?"

~~And~~ They bowed and said modestly, "He is, sir, a
malefactor, or we would not have delivered him up unto thee."

Then said Pilate: "Take him, and judge him according to
your law."

~~But~~ They answered, "It is not lawful for us to put any
man to death." And indeed ^{did} ~~it was true that~~ the Romans
reserved ^{for} ~~all power of execution of malefactors to~~ themselves.

Whereupon, Pontius Pilate left this hall of judgment to take
counsel, and when he came back, he said unto me, "Art thou the
~~K~~ing of the Jews?"

I answered, "Dost thou ask this of thine own persuasion,
or did others tell it thee?"

And Pilate answered, "Am I a Jew? Your nation and your chief priests have delivered thee unto me. What then hast thou done?"

I answered, "My kingdom is not of this world. For if it were, then would my servants fight, even as would your servants fight for you, and ^{then} I should not be delivered to the powers of the High Priest. ^{there he is} ~~yet~~ my kingdom ~~is~~ not from here."

Pontius Pilate looked at me then ~~with much that had~~ attention ~~in it~~ and yet with much that partook of ~~his~~ amusement. For my bruises were manifold, and several colors of punishment were upon my skin. And he said, "Art thou then a king ^{indeed? 4} ~~then?~~"

And I answered, "Thou sayest that I am a king. Yet but for one cause was I born: I am only a king that I should bear witness unto the truth."

And Pilate said unto me, "What is truth?" ^{So} ~~And then~~ did

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(yet was he even subtler and without belief.)
he speak like a Pharisee *(for he said, "Where there is truth,*
will be
~~there is~~ no peace. And where ~~there is~~ peace, *(next) abiding, there* will you find no
truth."

~~yet were there~~ *S*ome Jews of the High Priest's party ~~who~~
now gave ~~even~~ a low moan of dissent ~~for if~~ they knew aught, so did
they know what was truth, *And* ~~inasmuch as~~ on this morning was it
truth that I should be condemned by the Romans.

~~Pilate,~~ *such as* having heard ~~this~~ utterance of unhappiness ~~came~~
Pilate
from their throats, ~~now~~ asked again: "Yes, what is truth?"
And answered the question himself for he added, "In property
is truth. In land is truth, especially in the ownership of
it. And in the law of the land is the most truth. And ye are
a Galilean whereby ye are of Herod's jurisdiction, not mine.
And inasmuch as Herod is today and this morning not only in
Jerusalem but visiting my court, and has spoken to me of you
and has *long* been desirous to see you, ~~of a long season~~ having heard

miracles be, however, performed

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many things of you, and, may it be, would hope to see some

"Whereupon Pontius Pilate smiled. "Can
miracle performed by you, if it be that miracles are performed

? The gods of the gentiles,
in the courts of the gentiles where their gods, all

considering all may have more domain than the gods
understand, have more domain."
of the Jews."

So did Pontius Pilate ~~continue to speak~~, and If I now had

hope, it was not large, considering that the father of Herod

Antipas ~~who was Herod~~ had wished to slay me when I was born.

Thereby
I was taken across the palace and into the chambers of
Antipas
Herod who spoke to me but a little and was much distracted by

the presence of a woman of more beauty than was I accustomed

and she
to gaze upon, who now sat at table with him. And neither did

he introduce her. Yet, his soldiers smiled at seeing me since

they must have heard much of my doings and ~~yet not did~~ ^{now could not} see

more than
little, but for my rags and my welts. So, Herod stood up and

Commanded that
called for a robe to be brought (worthy a king, or, at least a
sit at least,
robe for the officers of a king, and now did he have it put

that was for he said,

then did he say:
upon me, ~~and said~~, ("Since you are in Jerusalem, so are you in

the jurisdiction of Pontius Pilate. But ~~since~~ you are ^{also} (a

Galilean and ^{have} come from lands I oversee, ^{so do} ~~so will~~ I send you

back ^{to Pontius Pilate} properly dressed." And his eyes were small and buried

far in his head, mayhap not to bear ^{even} again the weight of the

sight of the bloody head of John the Baptist. *And indeed he had hardly looked at me for his hand was on the woman.*

Back was I brought across the halls and columns of the ^{feet} palace to Pontius Pilate and ^{there, stand before him till I stand} the ~~Chief Priests~~ of my people.

*A*nd Pilate was speaking: "Ye have brought this man to me as

one who perverteth the people, yet behold, I have as yet found

no fault in ^{him} ~~this man~~ concerning those things of which you ^{have} ~~made accusation.~~ ^{Behold, he} ~~accuse him, no, nor does Herod, who has sent him back in a~~

robe of purple. Therefore will I chastise him and release

him. ^{Should} ~~But if~~ ye bring a man before me and ask that I condemn

him to death, it ^{will be} ~~is~~ done if he is a grievous malefactor, ~~for~~

~~the Romans admire the wisdom of the Jews in their own laws of.~~

Today, however,
~~governance. Yet,~~ today is one of the days of your feast, and
by our law and by your law is it agreed
~~it is also law~~ that I must release one Jew who is found in

this
 prison during ~~any~~ time of the feast. Will ye that I release
 unto you, therefore, this King of the Jews?"

Now, could I have hope again, *g* that all would not transpire
And I know
 as written, ~~since~~ (there was a ~~notable~~ prisoner named Barabbas

who lay bound within these walls, *g* and he had made insurrection
and had even slain a man
 against Rome, ~~having committed murder~~ during such

insurrection. Therefore, did Pilate say unto the accusers who
 had brought me, "⁴Whom *W*ill ye that I release, Barabbas, or *this*
 Jesus who is called Christ?"

And the priests of the Temple turned to the multitude who
 were around them and it was now I saw again that none of my
 people had accompanied me; *this* and so were ~~not~~ part of this
and this much could I see since
 multitude, ~~inasmuch as~~ *(my* people were, for the most part,
 poor, or, if rich, were timid, and nearly all were unlettered,

and in fear of the Romans, whereas ^{were here,} many stalwarts of the Temple, and scribes, and Pharisees and Saducees and elders

that I could recognize, and many townspeople who were, by

their garb, not without wealth, ^{all of them} ~~were among this other~~

^{surrounding} multitude ~~now around~~ the priests, and ~~it was a multitude so~~

^{and} favorable to the Temple, ^{So could I come to understand} ~~and so opposed to me, that I~~

~~recognized,~~ and much too late, that a multitude is no more

than a storm of wind, ^{It} ~~that~~ can do much damage in its passage,

but ^{will} ~~leaves~~ no other trace of its purpose ^{than} ~~but for~~ the spoil and

wreckage strewn behind.

And so when Pilate asked unto them, "Who would ye that I

^{the multitude} release?" ~~they~~ answered, "Barabbas."

And Pilate than said: "What should I do with ^{this} Jesus who is called Christ?"

Then did they shout: "Let him be crucified!"

And Pilate said, "Why? What evil hath he done?"

I could see that he was truly curious and somewhat vexed concerning their passion to punish me unto death, ^{Why had it} ~~inasmuch as~~ ^{not been Barnabas?} ~~murder is a serious deed against the state for~~ Romans who believe in an empire that is orderly and strong, ^{so to them is} ~~whereas~~ ^{murder a serious deed worthy of a sentence of death} ~~blasphemy is merely an insult to God and so does not concern~~ ^{whereas} them. ^{Since} For they believe in many Gods, ^{the Kingdom of Heaven is} ~~as heaven~~ (to them ~~is~~ but a marketplace, ^{Therefore} ~~wherein~~ you do not kill a false merchant, merely chastise him. Yet the multitude cried back to Pontius Pilate only the more, saying, "Crucify him! Crucify this Jesus!"

~~And~~ ^{Now} Pilate saw that he could not prevail and he called for a bowl of water and ^{he} took it and washed his hands before the multitude, saying, "I am innocent of the blood of this ~~not~~ person," ^{even as he was preparing to accept their} ~~decision~~ ^{and thereby keep the peace.} ~~over to them~~

To which all of my people replied, "His blood be on us, and on our children."

And I was wounded grievously and felt myself already upon

the cross', ~~and~~ it was the spear of their certitude that
 wounded me. ~~And I, but~~ ^{so did I} hearing their voices, ~~wanted~~ to cry out;
 "Do not take such a vow! My blood will be not only upon you
 and your children ^{but upon} ~~and your~~ children's children, ^{and their} ~~but upon your~~
 descendants, and ^{your blood} ~~your troubles~~ will congregate one thousand,
 even two thousand years from now in catastrophe beyond
 dimension."

And thereby did Pontius Pilate release Barabbas unto
 them. But as if I were a mansion of many parts to be felled
~~to the ground~~ ^{only} column by column and room by room, so did the
 dream that I had ~~had~~ undergone ~~right following night~~ of
 suffering on the cross unto my death ^{reveal itself to me now as} ~~would be now~~ not an
 illusion but the history of my life ~~as it had been~~ written
^{in the days} before I knew it for myself. So was it ^{no} ~~not a~~ test that my
 Father had prepared for me, nor even a test to ^{try} ~~test~~ the faith
 of my disciples, but merely the story of my end as written

before I was born, ~~and~~ so were the rooms in the mansion of my heart laid low even as my soul was laid low to the ground. ~~And~~ soldiers took me into their common room and stripped me and covered me with that purple robe fit for a king, or the officer of a king, and plaited for me a crown of thorns, put it upon my head, and handed me a reed for my right hand, and ~~so was it placed~~ ~~that was in mockery of a sceptre.~~ ~~Then they bowed before me,~~ ~~touching their knees to the ground and said, "Hail, King of the Jews."~~ Whereupon they rose and spit into my face and ~~took the sceptre and~~ with that reed, they whipped me upon the head. They were Romans and crude.

Then they placed a cloth upon the crown of thorns to protect their hands and wound the wreath firmly onto my forehead, pressing on the thorns until the blood began to pour from my brow, and such trickle of blood was like unto the white worm of death creeping upon my flesh after the bite of

the scorpion that lived by the thorn.

Then ~~they took~~ ^{was taken} the robe away, and in my nakedness ^{did they} returned my old raiment to me, and it felt as tender upon my skin as the hand of the Lord upon a newborn babe.

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As we came out of the palace of Pontius Pilate, there was a man, a Cyrene, also Simon by name, and him they compelled to bear my cross, and thereby I knew why they had laughed at me when I was without raiment and mocked my nakedness, ~~for there~~

^{was} ~~was~~ no weight left to me but my bones. No longer was I equal ~~to~~ ^{young man who was a} to the ~~strong young~~ ^{carpenter} who had come out of the hills of Galilee, but ^{was} ~~(now~~ a thin man, worn to but a part of his weight by the desire to move mountains. So they laughed at me and called me King of the Jews. ~~And I looked like all but a king.~~

Whereupon, walking, and I was too weak to bear my cross, we came unto a place called Golgotha, which is a word of much rarity among the Hebrews, ^{for it says:} ~~and is saying~~ "the place where lives

a skull." There, they gave me vinegar to drink mingled with gall, and it was as bitter as my own fortunes at ^{that} ~~that~~ moment and I could not swallow.

There ~~had~~ followed us a great company of people, ^{and in the main} of women who wailed and lamented after me. For now that I had been condemned, few who were from the Temple chose to remain, whereas many of my followers had returned, the women being the first among them, and they cried out at knowing the pain that I would receive, and I knew that I had not given understanding to their deeds, having sought to change all through the efforts of men, and if my throat had not been too dry for speech, I would have turned to them and said: "Daughters of Jerusalem, weep not for me but for yourselves and your children. ~~for~~ ^{at} the days are coming in which they shall say, 'Blessed are the barren, for the wombs that never bore and the breasts which never gave suck.' If all these things that they

do today are done to a green tree, what shall be done to a dry one?"

Yet saying this, did I think of the fig tree that I had cursed and to myself added, "For that too do I ask forgiveness."

And in the crowd I saw my mother and a disciple I knew, standing by my mother, so I said unto her, "Woman, behold thy son," and to him I said, and it was Timothy, who was simple, "Behold thy mother," and he understood, and I knew from that hour he would take her into his own home. And did I feel better for having said this since I knew that of all of my disciples, he would yet take great care of her, and I felt ease for some of the cruel things I had said to my mother even as I had cursed the fig tree. And then not far from my mother did I see Mary Magdalene and I said to her, and it was the opposite of all I would have said to the daughters of

Jerusalem, but to Mary Magdalene I whispered, "Take hope, ~~and~~
~~I~~ have children, and multiply. For God hath forgiven you." ~~I~~ But
 had ~~he~~ ^{God} forgiven me? Or had I failed in this purpose?

Now, had the crosses been erected on the hill of Golgotha;
~~Said~~ there were three crosses. To the left of me and to the
 right of me were thieves already tied to their frame. Yet,
 before they put me up, ^{so} did Pontius Pilate come by and look at
 the sign tied around my neck which said, "Jesus of Nazareth,
~~the~~ King of the Jews." And one of the few priests of the
 Temple still present said to Pilate, "Write not 'the King of
 the Jews,' but that 'He said "I am King of the Jews."'"

And Pilate answered, "What is written, is written."

And I could see how his reply was clever and it was as if
 I understood his thoughts. For to Pilate, should it prove to
 be that I was indeed ^King of the Jews, then ^{it was} better for
 him to have said so, and if I were not such a king, so would

he be esteemed for his sharp understanding of ~~the~~ scorn ~~at~~ ^{in placing}

such a sign upon a wretch. So he was a good Roman, ^{For} he

could ^{preserve} ~~put in balance~~ two conclusions opposite to each other, ^{and by such balance} ~~at~~ exhaust the strength of each against the other, ^{and} thereby could I wonder if that was how they ^{conquered so} ~~these Romans had~~

much of the world.

Then did they ^{drive} ~~put~~ spikes into my ⁴⁸ hands and ^{palms} ~~through both~~ ^{one spike/}

of my ankles, ^{and} I did not cry out, ^{although} ~~my~~ throat knotted

as in ^a seizure, yet would I not cry out. For now I could

remember the myriad of nails I had hammered into ~~a forest of~~

wood planks, and never thought of the pain of the tree, ^{or the forest,}

whereas now, into the nailing of my flesh, did I see the

heavens divide ^{even} as the spikes pierced my ^{palms,} hands, and it was

worse, and took ^{so} ~~longer~~ for my ankles ^{that} ~~until~~ I knew ~~how~~ all the

colors of the rainbow, ^{and they} ~~and I saw them~~ were but the strings of

that almighty heart which is luminous in pain. Then I

understood that pain is the most powerful possession of God

and in pain has He dwelt, and as His son, ^{was ready to} ~~would~~ I now share
^{His pain?}
~~And was I ready?~~

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Pain seemed larger to me at this moment than all of the seas.

^{that crucifix,}
 As I hung upon ~~this cross,~~ so did I see the soldiers
^{me and studying the grounds,}
 kneeling below ~~and~~ (these Romans were parting my garments, ~~and~~ ^{so did}
^{They would} even debated ^{inasmuch as,} on how to rend my coat ~~since~~ it was without seam
^{Then how, did} and woven from the top throughout, ~~and so they said, therefore;~~ ^{and decide;}

among themselves, "Let us cast lots for it whole and see whose
^{the wounds in my flesh}
 it shall be." And ~~my hands~~ ^{hung upon the nails} while yet
^{from the nails}
^{and it is}
 another part of scripture was fulfilled, that which sayeth,

"They have parted my garments among them but for my vesture
 they did cast lots."

^{of}
~~Those~~ two thieves who were crucified with me, one on the
^{the} right hand, ^{were} another on the left, ~~and~~ no nails driven through
 their palms, nor a spike through their ankles, ^{but} having been

tied to the cross so did they hang from their wrists, and were
in ~~enough~~ ^{sufficient for their agony} pain ~~to hover over me with their agony inasmuch as~~
~~as~~ it passed ~~above~~ my head from left to right and from right to
left.

And those few ~~old~~ priests and scribes ~~and elders~~ who
chose to pass by the hill of Golgatha would revile me ^{as they passed,} saying,
"If thou be the son of God, come down from the cross." And
other things did they say ^{and} with much ridicule, such as, "He
saved others; himself he cannot save," and "He said, 'I am the
Son of God.' Where ~~unto~~ is His Father?"

The thief who was hanging on the cross to my right now
railed at me and said, "If thou be Christ, save thyself and
me!"

And I thought, "This man is a malefactor from his birth;
^{of no more than}
~~for~~ he thinks ~~only~~ of his own life, no matter how mean." And
I turned my head to the other thief who said aloud to the

first, "Dost thou not fear God? We receive the reward of our deeds, but this man between hath done nothing amiss." And then this ~~second~~ [#] thief said unto me, "Lord, remember my face when thou comest into thy Kingdom."

And I said unto him; ~~"Verily I say unto thee,"~~ ⁴ "Today shall thou be with me in paradise."

But my pain was very great, ^{So} I could not know if I believed my words. Nor whether he could hear them. *My voice was of less wind than a whisp*

In the sixth hour after they had ~~driven~~ ^{driven these} spikes into my palms and through my ankles, ~~and~~ darkness ~~came~~ over the land, and it was very dark; ^{already were} ~~and my sores were already as~~ putrefying, ~~and my heart was faint~~ and my head having been much beaten,

~~upon~~, so did I dream of the mollifying warmth of ointment, and

was amazed that I could suffer in such wise and not cry out. *And I*

~~And I~~

Crucifixion~~Insert*****~~~~The valley of Dry Bones (Ezekiel, pp. 530-531)~~~~Preparation for the raising of Lazarus, road to Jerusalem~~

So did I come to think and for a little
 that the hand of the Lord was near me, and that he had
~~The hand of the Lord was upon me and~~ set me down in the

midst of a valley full of bones, and, behold, they were very

dry. And even as I knew that these were the
 words of Ezekiel so did I also believe that all of
 this was for me and happening to me as I suffered on
 this cross, and I heard Him say unto me,
 "Can these bones live?"

And I answered, "O Lord God, thou knowest."

He said, ~~unto me~~: "O ye dry bones, hear the word of the
 Lord. Behold, I will cause breath to enter into you and ye
 shall live; and I will lay sinews upon you, and will bring
 flesh upon you, and cover you with skin, and put breath in
 you, and ye shall live."

~~so I prophesied upon those bones as I was commanded, and~~
 behold, there was a noise, and a shaking, and the bones came

together, and, lo, the sinews and the flesh came upon them, and skin covered them; yet was there no breath in them.

Then spoke He unto me, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

So I prophesied as he commanded me, and breath came into those bones, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, "Son of Man, these bones are the whole house of Israel: Behold, they say, 'Our bones are dried, and our hope is lost.' Therefore say unto them, 'Thus declares the Lord God: Behold, O my people, I will cause you to come up out of your graves, and bring you into the land of Israel, and ye shall live.'"

And I, thinking of the power of my Father to work miracles even in the valley of bones now had hope that if I died, so would I rise again.

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recited to myself from the Psalms, and so spoke to myself within: "My days are consumed like smoke; my bones are burned as a hearth and cleave to my skin. I am like an owl of the desert and have eaten ashes like bread and mingled my drink with weeping. My days are like a shadow and I am withered like grass and the pain that gnaws takes no rest. My bowels boil; my skin is black; my bones are burned with heat." Such words came to me, and ^{served} ~~were even~~ in some little, as balm, for relief I did feel by saying those words.

^{Yes} And even as with Job ^{that which} ~~who~~ passed from fever to chill ^{that} ~~that~~ ^{is} worse than fever, as is written, "out of whose womb came the ice and the hoary frost to heaven," so, did I shiver in my loincloth for my nakedness and said aloud if any could hear, ^{no longer could I} ~~in~~ ^{that} ~~dark~~: "The face of the deep is frozen," for ~~I~~ ^{no longer could I} could not see God nor find Him. *Don't did he speak any further at this moment in my shivering.*

And one soldier kept offering me vinegar now that he saw it was distasteful to me, and ~~he~~^{he} kept saying with more vigor and even more, as I grew faint, "King of the Jews, why can you not save yourself?"

And again as is written in the second book of Kings: ~~so~~
~~could I say to myself~~, "Hath he not sent me to the men which sit on the wall, that they may eat their own dung and drink their own piss with you?" Now I knew the words of Ecclesiastes, and they were as real as the ~~fundament of~~ pain in the ~~torture~~ of my limbs, for now I also understood that "the heart of the sons of men is full of evil, and madness is in their heart while they live and after that they go to the dead." And, "Yea," I said aloud, "a living dog is better than a dead lion even if envy be the rottenness of the bones."

And in my pain I cried out to my Father, "Why do Ye nothing? Evil opens like a flower and flourishes. Canst not ~~Thou~~^{Thou}

see what a damage will be done if Ye allow me no miracles in
th^{is} hour?"

And it was true, I knew, that none should believe in me
from this day, for when my Father replied, it was like the
voice from out of the whirlwind as He said in my ear in a
voice even louder than my pain, "Wouldst thou annul My
judgment? Wilt thou condemn Me that thou mayest be
justified?"

Then I began to weep for I did not have the courage of
Job. And once more I sought to be among the righteous and
gave of my last best effort to say, "While my breath is in me
and the spirit of God is in my nostrils, surely my lips shall
not speak unrighteousness, neither shall my tongue utter
deceit."

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The words were as empty as my ~~pain~~ ^{torment} was large, and I
 thought, even as Ecclesiastes had written, "Woe to him that is
 alone when he falls and hath not another to lift him up." For
 in the ~~myriad~~ ^{that was myriad} of confusion, like a ~~school~~ ^{small} of fish, ~~that~~
^{ing so did} encircled me, I ~~prayed~~ again to my Father, praying "Grant me
 even one miracle for myself." And all was emptiness. Pain
 was written upon the sky and all was blackness but for ~~the~~
^{came like from} pain which ~~was~~ lightning in the night sky and ~~my~~ groans
^{So were they my groans.} followed. And whether my Father did not hear me or could not
~~hear me~~, or had chosen not to bend before my words, I went
^{again} backward and backward and retreated still another step,
~~backward~~, reaching backward through the scroll of the
 scriptures from the end to the beginning, and thought of the
 hour in the Garden of Eden when the Lord God commanded Adam,
 saying, "Of every tree in the Garden thou must freely eat, but
 of the Tree of the Knowledge of Good and Evil, thou shalt not

eat, for in that day thou eatest thereof, thou shalt surely die."

And it was then I could comprehend, ~~and lightning~~ ^{And when lightning,} did ^{at this hour} strike on the hill beside Golgotha, ^{so was} and His thunder ~~was~~ as loud as His voice; then I knew what one must not know, ~~and~~ I,

like Eve, entered into the knowledge of good and evil ~~in that~~

~~A not~~ ^{was} ~~instant when~~ I comprehended that God ^{and He} my Father was not all-

powerful. And if I cried out, "Why hast thou forsaken me?", I

knew the answer He would not give, for God my Father was but a

~~god and he~~ ^{was} ~~God~~ ^{and He} among other ~~Gods~~, and I had failed Him.

And they took a sponge and filled it with vinegar and put it on a reed and gave me to drink, and one of them said, "Let us see whether Elijah will come to save him."

And I cried out again in a loud voice, and it was the

last of the heavenly rage that my Father had given me, ~~and I~~ ^{before I gave}

~~gave up the ghost.~~ ^{passed into} ~~and all the strength of my life~~ ^{was in} (the

* INSERT Q from p 511

and it
 Spirit ~~that~~ went out from me. And I said, "It is finished."

And I died. And ~~I knew I was dead for~~ I saw a white light
 that shone like the brightness of heaven if heaven was of a
 white light.

* INSERT after p 510

Yet did I know that ~~there must~~ ^{I must not die}
 in rage and with a curse in my heart. ~~then~~
~~must be~~ order in my going and
~~Rather must there be~~
 Confirmation of all I had
 taught, ^{thereby in} And so, ~~by~~ ^{by me,} the greatest
 effort ~~I had~~ ever made, and
 in the hope that not all be
 lost, so did I look upon the
 jeering face ~~of~~ the Roman
 Soldier who gave me vinegar
 to drink and I prayed ~~to God~~
~~to have mercy upon him~~ "My Lord,"
 I said, "Forgive them, ~~for~~ ^{for} they know
 not what they do."

* (and even more pious were they) still,
such serives for ~~those who were now~~
called Christians, ^{5/20/95} had indeed
heard much about my journeys
and my miracles. Such scrolls

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Chapter -##-

49.

And in the years that followed, in the lifetime of those

who came after my life, were scrolls written by those who had

And so were scrolls also written upon
known me, as well as by those who had not, but had heard much of

my journeys, and my miracles.

known me (at my death,

me. Such scrolls often spoke of saints arising, and others

would claimed that the veil of the Temple was ^{broken} rent in twain, from top

to bottom and the earth ^{gave} did quake and rocks ^{were} split apart, and

and graves opened, until the bodies of many prophets who were

sleeping arose and came out of their tombs, and marched into

the holy city and appeared to many. And there was an

earthquake so that the people ^{knew} would know and ^{fear} fear greatly and

say: "Truly, this was the Son of God."

But I was not there and I cannot say whether there was

much untruth in this, yet ^{of those who} there were ~~many~~ near to me ~~who~~ were
^{many who were} also plentiful with exaggeration in every description of me;

~~and~~ in truth, many believed neither in the son nor in the Lord
 by enough ^{measure} to say no more than the truth ^{the truth} which as ye have
 seen, was much. Therefore, I, like Daniel, if I had my wont,
 and if I had my will and my way, would ^{now} ~~shut up the words and~~
 seal ^{my gospel} ~~the book~~ so that its truth is everlasting, even to the
 end of time.

Yet I cannot, for much was said after I was gone, and I
~~must~~ ^{must} speak of that as well.

Of what follows, I have been told many tales, and some
 seem to me to hold ^{keep with} ~~with~~ more of the truth than others, but
 then it is not for me to know, ~~not easy~~, since as was foretold
 in the scriptures, ^{so did I} ~~I~~ rise on the third day, and ^{of that I} ~~do~~ know
 enough to say that my disciples were never ^{too} ~~too~~ close to ^{this} ~~the~~
 truth, inasmuch as any man who sees a wonder and is illumined

by its light, can hold off the Devil for long, ^{but yet will} ~~and~~ the Devil
^{all his} ~~will~~ enter his tale with powers of exaggeration. ^{Yet} ~~But~~ this
 much I expect ^{is} ~~may~~ be true: ^T That to hasten the death of the
 robbers who lingered long after me, soldiers came and broke
 their legs which took away their power to survive, given ^{so much} ~~such~~
 greater pain, whereas when they came to me, it was seen that I
^{had expired} ~~was dead~~ already, and, indeed, they ^{were broken early} ~~had broken~~ my ankles ^{(with}
 their spike. ^{now} ~~now~~ One of the soldiers pierced my side with a
 spear and forthwith there came out much blood and water, and
 the Roman who bore record said, even as the scripture sayeth,
 "They shall look on him whom they pierced."

Then came a man named Joseph of Arimathea, who was one of
 my disciples, albeit a rich man, but in secret for fear of the
 consequence, he besought Pontius Pilate for permission to take
 the body of this Jesus. And Pilate gave him leave. Joseph of
 Arimathea came therefore and took the body that once was mine

and with him came Nicodemus, and they brought a mixture of
myrrh and aloes, about a hundredpound weight and wound ^{what had} the

^{been my}

body with new clothes together with the spices, as is the
manner of the Jews when they bury. And near the place where I
had been crucified was a garden and in that garden, was a
sepulch^{er} newly hewn from the rock which ^{these} (Joseph of Arimathea
had prepared for himself. But they laid me there for the
sepulch^{er} was ~~nigh~~ at hand.

So was I placed in a rich man's tomb, ^{And} and they rolled a
great stone to the door of the sepulch^{er} and departed.

And ~~Mary Magdalene and my mother went there together,~~

~~even as the harlot and the virtuous woman are brought together~~

~~by death~~ ^{morning,} and on the next day, the Chief Priest and some of

his Pharisees, having slept in much doubt and anguish, ^{and having} for by ^{that}

~~heard of this, it is the same as to say in a word to a woman~~
~~now they knew not~~ whether what they had done was for the best

^{such doubt}
or for the worst, and ~~so~~ could not bear, as is the habit with

^{they}

~~men when in such doubt, that they could have been wrong, and~~
~~and~~ *did* ~~so they came together before Pilate, "Sir, we remember that~~
~~that deceiver said while he was yet alive, "After three days~~
~~will I rise again."~~ *When you* ~~Then they requested him to safeguard the~~
~~sepulchre~~ *of Pontius Pilate that he* ~~until the third day and through all of it until~~
~~dark, "lest the disciples of Jesus come by night and steal him~~
~~away and then proceed to say to the people, 'He is risen from~~
~~the dead,' in which case the first error shall be compounded~~
~~by the last."~~

And Pilate said to them, "Have your own watch, ~~and make it~~
~~as sure as you can."~~

~~And so~~ *So* they went and made the sepulchre ~~sure~~ *sure* and sealed
the great stone and set a watch.

Now there are some who say that ~~an earthquake came and~~ *that was when* ~~it was~~
then that the angel of the Lord descended from heaven and rolled back
the stone from the door, and because of him, and because his

~~that~~ even as the harlot and the virtuous
women are brought together by death,
so did Mary Magdalene come with
Mary, my mother,

5/20/95

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raiment was white as snow, so did ^{these} keepers ~~shake~~ ^{flee} in their
terror, ~~and flee~~. But there are others who ~~also~~ claim that very
early ^{on the} in the morning of ^{the third} the first day, ~~of the week, when Mary~~
~~Magdalene came (with Mary, my mother,~~ ^{again} unto the sepulchre at the
rise of the sun, ^{(and the women} they said "Who shall roll us away the stone
from the door?"

^{But} ~~and~~ when they looked, they saw ^{that} the door was ^{already} apart from
the opening and they could enter into the tomb and there could
see a young man sitting on the right side clothed in a long
white garment and he said unto them, "Be not ^fafrighted. Ye
seek Jesus of Nazareth who was crucified, but he is risen. He
is not here. Go your way and tell his disciples and Simon
Peter that he goeth before you into Galilee and there shall
you see him."

^{as something like}
And the truth may be ~~no more than~~ that. For I do know
that I was risen on the third day and even recall being lifted

~~from out of~~ (and upward)
~~out of~~ my body, even as when I swam in the sea of Galilee. And

I believe

I can recall an hour when I left the sepulchre to wander

through the city and the countryside, ~~and~~ ^{But} I knew not what

became of my remains, ^{nor} ~~or~~ whether others ^{took} ~~hid~~ my body ^{away} (or buried

it, ^{since} ~~but~~ I was now living in the ^{spirit of the} ~~body~~ that had come out of my remains.

^{did I} Yet ~~I~~ also heard that some of the ^{Temple} ~~elders~~ gave money unto

the soldiers to claim that my disciples came by night and

stole me away in order to claim that I was risen. ~~And so~~

There is much confusion.

~~There are~~ ^Some who would say I appeared among my disciples and said unto them, "Why are ye sad?" And they thought I was only a stranger in Jerusalem and so did not know what had befallen. And they then said to me, "Our sorrow concerns Jesus of Nazareth who was a prophet mighty in deed and before God and all the people. But our rulers have

delivered him to be condemned to death and have crucified him.

Yet did we believe that it was he who would,
~~But we trusted that it had been he who should have redeemed~~

Israel."

And I said unto them, "O fools, and slow of heart, ~~to~~

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 believe. ~~All the prophets have spoken of Christ who suffered~~
~~these things and has entered upon his glory.~~ And even

~~beginning with Moses, I expounded to them all the things in~~
~~the scriptures concerning myself and convinced them and~~
~~returned with them to Jerusalem to declare: "The Lord is risen~~
~~indeed! He has appeared to Simon Peter."~~

→ 9 But there were some still who doubted and I had to say to
 them, "Behold my hands and my feet. It is I. Handle me, ~~and~~

~~See~~ that ye are witnesses of these things." And they felt of
 the holes in my palms. Nonetheless, all agree, among those
 who followed me on that third day, that I was received up into
 heaven and sat on the right hand of God and *many of us* ~~such~~ disciples

went forth and preached everywhere, ^{that} and the Lord was working
 with them and ^{would} confirming the word with ^{many} signs following, ~~so~~ And
^{now,} did many believe that they
~~that~~ in my name, they ~~now~~ had the power to cast out devils, and ~~so~~

they spoke with new tongues and were able to take up serpents
 and any ^{many another} ~~other~~ deadly thing, and it would not hurt them. Nor
 could not. And when they ^{laid} ~~lay~~ hands on the sick, so ^{did} ~~do~~ the
 sick recover. And many were their claims.

So were the
~~The Jews were~~ mightily divided after my death, ~~For~~ half
 went forth with my disciples as new disciples, and such Jews
 became a continuation of the Jews ^{but called themselves} ~~as~~ Christians, whereas the
 half that would cleave to the Temple ^{argued} ~~did argue~~ among
 themselves for a hundred years ^{on} whether I was or was not the
 Messiah. Yet the rich and pious among them prevailed, ^{inasmuch}
~~as~~ they could not believe that the Messiah had come ^{among them} ~~as~~ a poor
 man with a crude accent--God would not permit such!--indeed,
 they live by such beliefs today. Except those who follow

Christ ~~who would~~ ^{and} call themselves Christian are by now also
 rich ~~or~~ ^{and} pious and no better ^{than the Jews of the Great Temple}, and in fact ^{are often} less in their
 sincerity ~~even~~ than those Jews who condemned me then. ^{Yet} ~~and~~ the
 Church is in my name and is greatest in all the world, and its
 holiest temple ^{is} ~~being~~ named after Peter is a place of much
 magnificence in Rome, ~~and~~ ^I in no place is there more gold. ^{Still do} (God
 and Mammon ~~still~~ grapple for the soul of man; nor does either
 triumph. And I remain where I am, on the right hand of God,
 and look for greater wisdom than I had before, and ^I think of
 many with love. Yet my Father does not often speak to me,
~~since~~ I know His secret, even as did Eve when she tasted the
 apple from the Tree of the Knowledge of Good and Evil. Still,
 I rejoice, for the throne on which I sit is like unto the
 Garden of Eden and I still honor my Father, even if His vision
 is mightier than His powers, and surely He sends forth all
 love which He can afford to release inasmuch as His love is

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not illimitable, ~~considering that~~ His wars with the Devil
augment and forever augment, and great battles have been lost,
even to the end of the second millenium, ^{Yet} ~~but~~ through me, will
he send such love as He still stores for that creature who is
man, and that other creature who is woman, and I remain the
bearer of the Holy Ghost of all love that is tender and would
now bestow the blessing of tenderness on all who read my
gospel.

The end

Delete 392 + 393

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Insert%%%

[This is very close to Matthew's text but worth comparing line
for line and cadence for cadence.]

*In fact it may be better
on the whole*

Part of the great speech, second day

from Luke, 21: 9-28

"Many shall come in my name saying 'I am Christ' but go
ye not therefore after them and when ye shall hear of wars and
commotions, be not terrified, for these things must first come
to pass. Nation shall rise against nation and kingdom against
kingdom and greater earthquakes, famines, and pestilences and
fearful sights and great signs shall there be from heaven.
But before all these they shall lay their hands on you and
persecute you, delivering you up to the synagogues and to
prisons, being brought before kings and rulers for my name's
sake, and it shall turn to you for a testimony. Settle

Delate

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therefore, in your hearts, so that ye need not meditate before
what ye shall answer, for I will give you a mouth and wisdom
which all your ¹aversaries shall not be able to gainsay or
resist. ~~And ye shall be betrayed both by parents and brethren~~
~~and kinfolk and friends, and some of you shall they cause to~~
~~be put to death.~~ Ye shall be hated by all men for my name's
sake but there shall not a hair of your head perish. In your
patience, possess ye your souls, and when ye shall see
Jerusalem compassed with armies, then know that the desolation
thereof is nigh. Then let them which are in Judea flee to the
mountains; let them which are in the midst of it depart out,
and let not them that are in the country enter thereunto, for
these be the days of vengeance, that all things which are
written may be fulfilled. And woe unto them who are with
child and them who give suck for in those days there shall be
great distress in the land and wrath upon this people, and

~~Delete page~~

Delete

~~Road to Jerusalem~~

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Insert%%%

[Note: All holy days are Sabbaths and I think of this in
advance and on the way to Jerusalem]

Beginning of the second day

And a man lay on the side of the road reclining on a
litter and touched my ankle with a palsied hand and spoke,
saying, "Sir, I have no man to put me into the pool. Where is
the warm spring to soothe my limbs?"

And when I touched him and put a hand upon his knee, I
felt the ministrations of the angel and then suffered a pang
in my belly as if the larger part of his infirmity has passed
into me, and indeed my belly, for the moment, was poorly
attached to my legs so that I knew the suffering of this man
and the pangs of his biliousness and could say to him as my
own pangs passed, "Take up thy bed and walk."

Delete

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reserve for the Temple==before ML

And I thought again of the rich of that city, and of their opposition to me, and heard myself saying to them, even before I had seen their faces: "Woe unto you who are with wealth, for ye have received your consolation. Woe unto you who are full for ye shall hunger." And I could hear their laughter should I say to them: "Love your enemies; bless them that curse you, and if a man smite thee on the one cheek, offer the other. For that is better than to love those who love you, inasmuch as all have love in such fashion. Sinners even love those who love them. Rather, love your enemies, and ~~lead to others, hoping for nothing in return, and~~ your reward shall be great."

Delete

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~~above many a wave.~~

Delete

Only if a
place can be found.
Otherwise - delete
?

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Insert%%%

insert from Matthew:

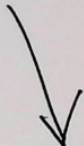
[NM note: somewhere in the first day, some of these pages may
be useful but it's going to take time to place them.]

"All manner of sin and blasphemy shall be forgiven unto
men, but the blasphemy against the Holy Ghost shall not be
forgiven."

Saying such, I spoke not only in honor of the Holy Ghost
and in recognition of all fine grace that he could bestow, but
for his protection even more against many forces of the Devil
and of evil men, and so I was emboldened to say further:

"Whosoever speaketh a word against the Son of Man, it shall be
forgiven him, but whosoever speaketh against the Holy Ghost,
that shall not be forgiven, neither in this world, nor in the
world to come."

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delete 367-369

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land hath committed great whoredom, departing from the Lord.

And once you take this whore unto you, Hosea, her name will be

Gomer."

"Yes," said the scribe, "and I would speak of Gomer for the Lord did not look with favor and offers to us from these ancient scrolls such of His words as apply." And the scribe said: "'Let her therefore put away her whoredoms out of her sight and her adulteries from between her breasts, and thou strip her naked and make her as the day she was born and as a wilderness and set her like a dry land and slay her, and I will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot. She that conceived them hath done shamefully,' for she said, 'I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink.' And all this," said the scribe, "is by your interpretation in error to what the

delete

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Lord said, for the word of the Lord unto Hosea concerning the wife of the gentiles, this whore Gomer, was that she shall follow after her lovers shall not find them, Then shall she say, 'I will return to my first husband for then it was better with me than now.' 'For she did not know,' said the Lord, 'that if I gave her corn and wine and oil and multiplied her silver and gold which her lovers prepared for Baal, therefore, behold, I also return and take away my corn and my wine in the season thereof and recover my wool and all flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers and none shall deliver her out of my hand. I will cause all her mirth to cease, her feast days, her new moons, her sabbaths and all her solemn feasts and I will destroy her vines and her fig trees whereof she hath said, 'These are my rewards that my lovers have given me.' And I will make them a forest and the beasts of the field shall eat

delete

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them, and I shall visit upon her the days of Baalim wherein she burned incense to Baal and decked herself with her earrings and her jewels and she went after her lovers and forgot me,' saith the Lord." And the scribe smiled sadly and said, "Such will be the treatment of Israel if she forsakes the book for there will be no congress permitted by the Lord with whores, even as there can be no transgression of the Sabbath."

Yet did I smile to meet the sad smile of the scribe for now I knew he had given but one half of the scripture concerning Gomer and like a lawyer had been ready to expect that I did not know the other half of this matter ~~which was~~ *or would so happ*

Since it was

*(*less agreeable to his cause. ~~So~~ I needed but to continue in the written word of the Lord as He spoke unto Hosea:

"Therefore, behold, I will allure and bring Gomer into the wilderness and speak comfortably unto her and I will give her

insert from 259-260

Second Day?

Where?

Debate 10 Sermon?

And if the Pharisees had no trust in me, was it because I did not know my Father's intention and so could not say whether it was only to the Jews that I should speak? Such was a question large enough to echo through the chambers of one's soul.

And in panic, I asked, "What shall we do about the threat?"
He longer did I know whether I spoke as the son of God or did
God speak through me? Mayhap the Devil had slipped between
us? Yet I went on to say, "He that loveth Father and mother
more than me is not worthy of me. He that loveth son or
daughter more than he is not worthy of me."
I was encouraging my people to disobey the commandment "Honor
thy Father and thy mother."

delete

"Think not that I am come to send peace on earth. I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household."

did I feel

And in panic, ~~I felt~~ a hand seize me about the throat.

No longer did I know whether I spoke as the son of God or did God speak through me. [?] Mayhap the Devil had slipped between

us? Yet I went on to say, "He that loveth father and mother more than me is not worthy of me. He that loveth son or

Yet was I

daughter more than me is not worthy of me." ~~And I was~~ aghast.

I was encouraging my people to disobey the commandment "Honor

thy father and thy mother." Even as I spoke so ^{could} ~~did~~ I not

Delute

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know whether these words were an ultimate wisdom of the Lord
or the sinuous spirit of the serpent. Yet ^{so} was I declaiming
them, and with all my force of utterance.

Delete 5/20/85

475

and not strike sparks upon the stone and build a fire in
Roman hearts. The Procurator of Judea would not accept calls
for division. Nor did it ease Caiphas's heart that next I
said, "Whosoever exalteth himself shall be abased; and he that
humbleth himself shall be exalted."

Nazareth?"

222

4.75	Crab meat + corn soup	2 days
1-	Egg Roll 1 order	1
3-		2 days
6.75	Cold noodle Sesame 1 order	2 days
9.25	Barbecued Spare ribs w/	2 days
6.50	(12) Lobster and beef combination	2 days
	Moo Shu Chicken w/ 4 pancakes	2 days
	<u>Steamed rice</u>	
30.25		
2.50		
32.75		
(35-)		

855-7055
7056

J. L. L.
5/20/95

Insert%%%

Crucifixion

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn oif me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

And thinking of this, so did I wonder if I had betrayed many followers by suggesting such easement of the yoke?

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Insert%%%

Crucifixion

Note: The long section on Aholibah may come better during the crucifixion. A meditation in his pain when he sees the fate of Israel and is inspired to these thoughts because Mary Magdalene is looking upon him with compassion. I think there's a great likelihood we could do that.

delete

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~~like the issue of horses.~~