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^{came finally to}
 And when I ~~was on~~ shore, even before I had reached the
 Temple, one of the rulers of the synagogue, and his name was
 Jairus, ^{this man} came forward to meet me and ~~Jairus~~ fell at my feet
 which ^{and by much} ~~much~~ startled me, since ^{no one} ~~none~~ of the rulers of the
^{heretofore} synagogue had offered me ^{a place} ~~any~~ more than ^{as their courtier} ~~access~~ to teach (and
 this most grudgingly) yet here was Jairus at my feet. And he
 besought me greatly, saying "My little daughter lies near
 death. I pray thee, come and lay thy hands on her that she
 shall be healed and shall live."

^{here}
 And ^I then I knew that a large lesson was ~~there~~ for me to
 learn. And it was that faith was not unlike loss of faith,
 inasmuch as both stole in silently around the corners of the
 heart, and by that, I understood that if the rulers of the

synagogue had not shown me approval, so did it not mean that I had failed to enter into the secrecy of their faith. And feeling much strengthened by this, I went with Jairus to his house, and without hesitation, and many people followed us, indeed, they made a throng around us. And at that moment, surrounded by friends and strangers, I knew that someone had done something ill to me, for I felt a change in the breath within my chest and all virtue go out of me, and I turned about and said, "Who touched my clothes?"

One of my disciples said: "Thou seeest the multitude in throng about thee and thou sayest 'Who touched me?'" But then a woman spoke to me in fear and with much trembling and fell down before me even as she spoke the truth and said, "I have had an issue of blood for twelve years and have suffered many hours and bad things with many physicians. I have spent all that I have saved and have never been bettered and have grown

worse. But I have heard of you, and was among those who were about you from behind, and I did reach through to touch your garment, for I thought: "If I may touch but his clothes, I shall be whole. And it was so. The fountain of my blood ceased to well forth ^{and} ~~and was dry~~ and I knew that I was healed of such plague." By her face could I see that she was telling ~~me~~ the truth, and was in good faith and I said to her, "Daughter, go in peace and be healed of thy plague." Yet even as I spoke, came servants of the house of this ruler of the synagogue, Jairus, and said to him, "Thy daughter is dead."

Nor did I know what to say at this moment, for with a terror sharp as ~~cruel~~ ^{pinching} fingers ^{so} pinching my heart did I now fear that the ailing woman had seized the virtue I would have garnered to save the child, yet in that instant was my Father there to speak through me, and I felt more even of His strength ^{than} ~~tan~~ I had known before and saw how His power was

drawn from the bowels of the earth and the light of the sky,
inasmuch as my own eyes were luminous to me, and I turned to
the ruler of the synagogue and said, "Jairus, be not afraid.
Only believe," and at that moment, I had hope that the
daughter was not dead but rather rested in the long shadow of
sleep that comes to those who have need of death, ~~For~~ out of
such state could I save her. But I did not know if I could
bring her forth ^{to} ~~in~~ return from those who are truly dead.
Whereupon I recited to myself the words of the prophet Isaiah,
as indeed I would on each other attempt I would make to raise
those who were ~~dead~~ ^{gone and departed.} I said to myself: "Awake and sing, ye
that dwell in dust: for thy dew is as the dew of herbs, and
the earth shall cast out."

Then, suffering no man to follow me save Peter and James,
and John the brother of James, we came to the house of Jairus
and saw a great tumult within where many wept and wailed ^{much wailing arose} ~~only~~.

~~22012~~

And when I entered, I said: "Why make ye this ado? The damsel is not dead but sleeps."

I said it to calm ^{their many voices} ~~them~~, for I knew that to raise the dead was not a matter for aught but silence, ~~since lamentations and~~

tumult ^{can} ~~will~~ drive the dead one back further into death, ^{as will} ~~lamentations.~~ ^{ask to go} Therefore did I ~~put~~ all mourners out from the house of Jairus

^I and told the high servants of this ruler of the synagogue to

return with the father and mother of the damsel, and ^{by their side} ~~with them~~

^{did I go} ~~went~~ in to where she was lying. And I took their daughter ~~by~~

~~the hand~~ and held her hand, and ~~I~~ recited those words I

remembered well from the scroll of the Second Kings, ^{saying:} ~~and said:~~

"When Elisha was come into the house, behold, the child was dead, and laid upon his rest, and Elisha went in and shut the door and prayed unto the Lord. And he lay upon the child and put his mouth upon the child's mouth and his eyes upon the child's eyes and his hands over the boy's hands, and he

stretched himself upon the child and the flesh of the child was now warm, and the child sneezed seven times and opened his eyes."

"And this," I said to the father and mother, "having been spoken, need not be consummated again." For I knew that if I lay upon the child and she failed to stir, incalculable damage would be done. And, besides, feeling the power of the Lord, I said only, "Damsel, unto thee I say arise." And straightaway she arose and she walked, a damsel of twelve years. And her parents were astonished and ready to praise me but I told them to give her to eat, and give ~~to her~~ with much love. The child, however, looked to ^{me as one} ~~be~~ in misery ~~to me~~, and not happy by more than half that she had returned to the living, although, ^{for truth's} indeed, even at this moment I did not know if she had been dead. But I did understand that much unhappiness between husband and wife had laid a pall upon the child and such a

^{indeed}
pall that it was apparent she had lived in an ~~unclean~~ ^a house of ~~unclean~~ ^{of unclean} feelings,
[and] indeed, no air was sweet in these rooms, and those

miseries which feed upon themselves were in each scent, and
the scents were full of all that is stale. So before I left,
^{did} tell
(I also ~~told~~ them to fast and to pray and to leave a flower in
a small jar by the child's bed each morning.

And if ^(it) had seemed just and simple when I told the damsel
to rise, ~~but~~ ^{lying} now was a weight ~~laying~~ upon me, and I realized
much had been drained from my limbs that morning by the woman
who touched my garment and again from my limbs by arousing
this child who may not have wished to live. So was I then
returned to gloom. For now I must wonder if I had done such
deeds for my glory and had called upon God when it would have
been better to save His agency and His efforts for other
matters. Indeed, I felt a desire then to return to Nazareth,
to be back again among my own people, and to apologize to my

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mother for that hour in which I had wounded her love for me.

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-23-

So I came back again to my own country and my disciples followed me, and in Nazareth ^{did} I spend two days with ~~Joseph~~ and with my mother. And I do not know if matters were much eased for how could ^{she} ~~my mother~~ forgive remarks such as ~~those~~ I had made?

~~And~~ On the Sabbath I began to teach in the synagogue, but at once did I hear some mutter of astonishment and clear sounds of discontent, people saying, "From whence has this man come? What wisdom is this which is given unto him?" And if I told them of works I had wrought, of the leper and of the storm, and, ^{felt a loss of modesty (which was equal to)} ~~yea, this was the first time I had spoken so of my~~ own deeds, yet it was for naught. I was not believed. It was

loss of modesty (which was equal to) (earnestness for me) in speaking thus of my

Galilee ^{for} as if word had reached everywhere in ~~Israel~~ but ~~to~~ Nazareth.

And I could hear them say, "Is this not the carpenter, who is

the son of Mary?" They were clearly offended, and I wondered

if any blow is greater to one's pride than to be obliged to ~~(and on the sudden)~~

^a who has been ^{has been} ~~has been~~ ^(no more than) honor ~~that~~ person one has known ^(for years as) equal to oneself, whereas now he has returned when ~~he has now come back~~ as another and is ~~more~~ greater. So

I knew that whatever ^{any} word ^{to} had reached Nazareth ^{concerning} ~~of~~ (what I had ^{would cause} done, my own townspeople ^{to} had jeered, and would not believe.

And I was so wroth that my ^{they} people would ~~not~~ offer me ^{no} love that

I said: "A prophet is without honor in his own country and

among his own kin and in his own house." Yet had I already

spoken of myself with such vain glory that in Nazareth I could

do no mighty work. ^{only} I ^{not so} laid my hands upon a few who were ^{could} ill

and I ^{could} healed them.

~~(the next Sabbath and)~~ ~~and~~ ~~still there came a day even in Nazareth where~~

I awoke with the strength of my Father ~~was~~ in me as on ^{morning} few ~~months~~ and I was able to cure

189 + 192 heads

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Insert%%%%%%%%%

[Capernaum--woman cured; first argument with the scribes; use
either in Capernaum or in the Temple but not as it is done
here]

~~And one of the cures I made on the Sabbath was of a woman~~
who had lived in a spirit of infirmity ^{over} for eighteen years and ~~was~~
bound in her limbs ^{to} by such degree that she could ^{not} in ~~no~~ wise
lift up from her seat. Yet when I saw her, ~~the strength of my~~
~~Father was in me as on few mornings, and I had only to say,~~
"Woman, thou art loose from thy infirmity," whereupon I laid
my hands on her and immediately was she made straight ^{she} and ~~was~~
~~quick to glorify God with her praises and her voice was as~~
sweet as the innocence of birds who talk to each other in the
morning. Yet was I ^{scolded} ~~scolded~~ before evening by the ruler of this

(—once more had I done so!—)

small temple for healing on the Sabbath day, and he was a rich man, *much pleased with himself, and he*
~~man~~ and said: "There are six days on which men are to work

and in such days can they be healed, but not on the Sabbath."

"Do you not
 To which I answered, "Hypocrite! ~~Who does not on the~~
~~Sabbath loose his ox from the stall and lead him away to the~~
your *on the Sabbath*

water? Yet this woman, ~~the daughter of Abraham~~, who has been
~~stricken over~~
~~bound these~~ eighteen years, cannot be loosed from her bonds on
that day when we *(works of the)*
 the Sabbath day which celebrates the Lord."

(therefore)
 But this rich man was a Pharisee and ready to enter into
 debate with me, for he replied: "There are those among us who
 do not loose our oxen on the Sabbath, ~~for know ye that~~ faith
 is a narrow road, ~~and~~ *T* To observe the law one must *walk*
~~travel~~

uphill." Which offended me since I ~~could~~ *should* have said, ~~as much.~~

"Hypocrite! You, ~~for~~ *do* lead your oxen
 to water on the Sabbath so that ~~they~~
~~do~~ *do* not suffer and decrease in value,"
 but I was silent *on this* and said merely;

"Yes, narrow"

~~Insert (to insert of woman being cured) %%%%%%%%%~~

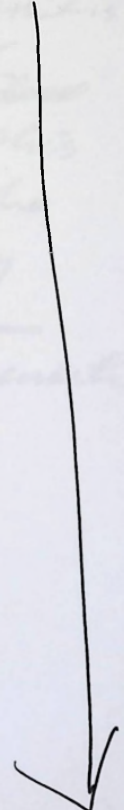
~~Enter ye at the strait gate: for wide is the gate and broad~~

~~is the way that leads to destruction, and many go in thereat:~~

~~whereas strait is the gate and narrow is the way which leadeth~~

unto life, and few there be that find it;

leads
whereas *and* *Broad is*
the way that leads to destruction."



~~Insert (of woman being cured) resumes % % % % %~~

~~Then~~ ^{To which} he added, as if in my argument I had not ^{come} been as near to
 the sweet meat of the question as himself, "The broad highway
 of simple faith is ~~only~~ ^{but only} without peril on the fairest days, for
 when it rains, its breadth is as ^{treacherous as} a trackless mire. Seek ye,

Yeshua, for the narrow road that mounts between the rocks, ^{and do not look for curves on the Sabbath day, that is}

And he laid his hand upon my shoulder
 as if he were fatherly and I was indeed
 of simple faith; ~~and~~ in the touch of his
 fingers was the message of those who
 are wealthy, ~~for his hand~~ ^{my words} ~~and it to my~~
 flesh; Respect ~~the~~ ^{my words} ~~of this person~~
 for much ~~arrangement~~ ^{position} rests beneath.

the broad highway, 4

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~~(If I was shamed by him, and my powers on this day now
But by much had my powers left me. And In my own house I was~~

not with strength either, since in one's own home, one has
already paid homage to one's forebears and ^{thereby} surrendered a share
of one's ^{own forces} powers ~~(to them)~~. And indeed this is so powerful a

bond in so many a family that even God cares not to strike
down such accounts. And ^{now being} all of this ~~was~~ verified for me, and
^{was brought} brought increase to my understanding of how faith ^{can be} is simple

for some and like a labyrinth for others who do not know

whether the last turning has brought them closer to the light

^{turned} or ~~deceived~~ them into deeper darkness.

~~-24-~~

So soon as I left Nazareth, however, strength returned
 and belief in all that we could do, and I called back ~~to me~~
~~all~~ of my twelve apostles ⁱⁿ with hope that the time was ripe to
 send them forth two by two. Nor did I think it ~~all~~ unlikely
 that they ^{too} might have power over unclean spirits, and ^{possibly a certain} perform
 such acts as mine. Despite every adjuration ^{I had given} by me that my
^{deeds} cures be kept secret, the word of the ^{cures} marvels I had wrought
^{was now} ~~had been~~ disseminated among many, and so the power of ^{my} those
 apostles to work small miracles ^{might have} ~~had thus~~ been multiplied, ^{since}
~~the~~ ^{every} commencement of the cure ^{the agent} ~~is~~ belief in ~~him~~ who would heal.
 So, I commanded them to go out, taking ^{no possessions} ~~naught~~ for their
 journeys but a staff to comfort them on long walks and they
 were to be without bread or money, and would have but one

hand
 So, go your way *and*
 dust of such a city and go your way because I give unto you

power to tread on serpents and scorpions and over all ~~the~~ *who*

would look to
 power of the enemy and nothing shall by any means hurt you."

Since I had beheld Satan in as much glory as lightning fallen

from heaven, *(but only to myself)* to ~~myself~~ I added, "Even as the Devil may have

stolen from me *some* virtues and properties of my soul *enriched* endowed by

the Lord, *yet* *I* *some* have appropriated that which is needful for us

from the Devil's power."

did I also say
 "Rejoice in spirit," *I said* to my disciples, "for blessed

are the eyes that see the things that ye see *and* I tell you."

look upon
 Many prophets and kings have desired to ~~see~~ these things and

have not, and *they* wish to hear these things which ye hear but have

not," *and* I understood that what I said was true, ~~for~~ I was the

only one whom the Lord of heaven and of earth would speak to,

for we were kin. So even as a man can be weary in spirit, I

also knew that to be happy as the Son of the Lord was possible

Sumit

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only if I never rested in my labors for Him and never felt

sorrow for myself was much as it is for oneself that
~~since in vanity and in pity of the self lies~~

will be found until men will become
the destruction of man ~~until he is~~ equal to no more than sloth

and greed.

↙
back to p 195

P196

③ ~~to~~ SAC 10 - have insert pp 198 + 199

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coat. And I said to them: "Wherever you enter into a house,
there abide till ye depart from that place. And whosoever
shall not receive you nor hear you, depart from thence, and
for a testimony against them, shake off the dust from your
feet. Verily, I say unto you, it shall be more tolerable for
Sodom and Gomorrah in the day of judgment than for that city. ✓

From P 199 *J* And I said many other ~~harsh~~ ^{some harsh and} things as well, and all of them I
~~believed.~~ Yet some of my words were also gentle. For I was

coming to understand that the repentance of sin generates much
turmoil ~~and much strife~~ ^{debates with itself and} and the soul goes to and fro; thereby,

a gentle word here ^{with} ~~and~~ a cruel word there can prove equal in
efficacy for the ^{bringing} ~~desire of God~~ that men come to save

^{Salvation is for} themselves, ~~may be reached by more than one road.~~ So I told

them to listen to what I ~~had~~ ^{longer} said, and but not to ponder upon
it, for if there would be much they could not quite

understand, yet it would be enough to say it to others, ^{even} for

↓
P 196

7f those who heard might not ~~quite~~ understand ~~it~~ either, and yet would act upon it. So I said, "What ye hear in the ear, that is the wisdom on High speaking to you, and that preach ye upon the housetops. And fear not them who can~~n~~ kill the body but are not able to kill the soul. Rather fear God who is able to destroy both soul and body in hell. For God knows all. Not one sparrow shall fall to the ground without your Father's knowledge. So are the very hairs of your head all numbered. Fear not, therefore. You have more value than many sparrows."



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What I told them next would not come without effort to my tongue and seemed prideful to my thoughts even as the words were issued, *Nonetheless were they the words of the Lord* ~~but they were the Lord's words~~ in my mouth and I said, "Whosoever shall confess ~~me~~ unto me, him will I confess also to my Father which is in heaven, but whosoever shall deny me, him will I also deny before my Father." When my apostles drew back ~~before such words~~ inasmuch as they knew they had denied me in divers ways and had not been ready to declare to all they met that they were of my cohort, my next words, after I had looked into the eyes of each of the twelve, partook even more of God's wrath, and I said: "I am come not to send peace but a sword." And if such was at variance with all I had said before, if I had cured many and calmed the storm at sea and raised a young girl from the dead, so had I come to bring peace on earth. Yet, I had also learned that there would be *battles* battles, and many ~~A~~ before the harbingers of peace could

triumph. ^{So was} And my body was also sore with the pain that I had

Mary, made no fine peace with my mother nor with Joseph, but had

lived only in courtesy with them, ^{hey?} ^{yet still did I say:} and so my days in Nazareth

~~had been less happy than other days in strange places; for now~~

I said, (and it was the Lord's mouth and the Lord's holy anger

^{speaking} ~~that spoke through me~~ I said, ¹¹ "For I have come to set a man

at variance against his father, and the daughter against her

mother, and a man's foes shall be they in his own household.

He that would love father or mother more than me is not worthy

of me, for he that does not take his cross and follow after me

is also not worthy of me. He who would find his life shall

lose it; he that loses his life for my sake shall find it."

And I could see my apostles were weeping, ^{and} for no thought

inspires compassion for oneself more ^{entirely} than the thought ^{that} of one's

~~death~~ when one is losing one's life for a friend, since in

^{and respect oneself} such an instant, one can feel noble. So, it is natural to

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then
mourn for oneself. And with those words *I sent* ~~I sent~~ *them out to*
how
preach that men should repent. And word came back ~~that some~~ *to me over the next* *days*

~~of my apostles~~
~~had cast out devils and many had anointed with oil many who~~

Meanwhile did I live
~~were sick, and so they claimed to heal. And I lived alone in~~

a hut abandoned by shepherds that I found not far from

that had been abandoned by shepherds, and I
Capernaum, and prayed for many days ~~on two matters, both of~~
Concerning two fears that I held, and also
~~also~~ *Can I say that that fear was* *each*
which brought me that fear which is most terrible for it *came*

me
upon one in the middle of the night when ~~one's~~ *my* limbs are heavy *were*

my *sought*
and one's heart seeks to flee, but no road appears *and there was darkness,* *for my*

dreams

Don't trade. Valuable but mixed themes

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197

Insert%%

ADDITION

Delete p 197

[check it against Mark where the advice to the apostles has
been done already]

"Behold, I send you forth as lambs among wolves. Carry
neither a purse nor scrip nor shoes: and salute no man by the
way and into whatsoever house you enter, first say, 'Peace be
to this house.' And if the Son of Peace be there, let your
peace rest upon it, even as birds come together in a nest.
And in that house you remain eating and drinking such things
as they offer. For you are a laborer in the service of the
Lord and the laborer is worthy of his hire. Thereby, go not
from house to house but rather eat such things as are set
before you and heal the sick that ye encounter and say unto
them, 'The kingdom of God is come unto you.' But if you enter
a city and they receive you not, go your way. Wipe off the

Delete

6/1/95

145

Insert%% (page 209)

[NOTE: you couldn't find it because you already used it as the end of the previous chapter. But, as you requested, here it is again in this place]

"Ask, so shall it be given you.

"Seek, and ye shall find.

"Knock and it shall be opened unto you."

And was this true? And the Lord spoke to me again: "You need only believe. When you believe in Me, miracles are in your hands, your eyes, and your voice."

~~-25-~~ 26

Concerning these ~~two matters~~, of the first ~~it~~ was that ~~he had been slain~~ ~~John the Baptist was dead~~; King Herod Antipas was he who had

commanded the deed. And the second was of ^{great} consequence for ~~me~~

~~John the Baptist had risen from the dead~~, ~~or so said many~~, and

had begun to perform the most mighty works, ~~thus mighty that~~

~~Some~~ spoke of how the man who ^{had} brought forth such miracles was

Elijah whereas others said it is a prophet, ~~but since~~ all word

of John's works after death were ~~equal and as~~ ^{near to} congruent to my

works, others soon said that it was not John, but Jesus, who

might be the Christ, and by ~~all events~~ ^{that was Antipas} Herod ~~was~~ soon

convinced that I was John ~~and he~~ ^{this Jesus} said, "Indeed, he is the

same John whom I beheaded. He is risen from the dead." ~~And~~

Then I knew a fear not ^{far} less in magnitude ~~by much~~ ^{than} the awe

^{in me} occasioned by God's presence, for Herod Antipas was mighty and

of ugly conscience, and if he had slain John the Baptist once,
 so could he murder him twice. ^{IF} ~~These~~ These were the circumstances

as related to me by my disciples: Herod had at ~~first~~

imprisoned John because the preacher had said ~~unto~~ to him, "It is

not lawful for thee to have thy brother's wife," and the Lady

Herodias who had ^{once) wife to} been his brother Philip's ~~wife~~ was now

^{(Antipas) (the lady)} espoused to Herod and Herodias thereby had a great animus

against John, and would have had him killed ^{gladly and without pause,} ~~gladly~~, indeed,

Herod was obliged to send forth and lay his guard against John

and bind him in prison for her sake, ^{and there had John}
 been kept ~~and~~ Herodias.

P207

[return to narrative]

~~But she, for all of her anger and beseechments to the~~
~~king, could not bring Herod~~ ^{Antipas} ~~to order the death of the Baptist~~
 inasmuch as Herod ^{the King} ~~Antipas~~ ^{living} ~~feared John.~~

~~While Herod Antipas~~
~~If he was as violent in his means of government as Herod,~~
~~still he~~ ^{by any measure of his virtues} ~~his father, Herod Antipas was less than his sire by the measure~~
~~of his virtues, for Herod Antipas was neither a great hunter,~~
~~nor a great soldier, nor with a king's concern for government.~~ ^{did he have} ~~He was~~
~~but a man of small dimension and he did not dare to kill John~~
~~the Baptist. It was enough to fear him, and to keep him in the~~
~~dungeon of his palace.~~ ^{thereby did he} ^{alive}

On the birthday, however, of Herod Antipas was a supper ^{given him by} ~~made for~~ ^{them danced} ~~before which~~ the daughter
 of Herodias, Salome, ~~danced~~ ^{this Antipas} and she pleased Herod so much
 with ^{her} ardent movements that when she was ^{put in a seat} ~~set~~ beside him, the

possessed, considerably

king said: "Ask of me whatsoever thou wilt, I will give it,"
~~thee," and when~~ ^{Then} Salome would ~~tease~~ ^{saying as how} him upon the solemnity of
 his words, ~~inasmuch as~~ ^{had been} (they were spoken to the air and not
^{whereupon Antipas} inscribed on parchment, Herod took a vow: "Whatsoever thou
 shalt ask of me, I will give it thee, even unto the half of my
 kingdom. That is my oath."

Thereby was the death of my cousin sealed. For it can be
 said that when the coward offers ~~up~~ an oath, it is like unto
 the keel of ^a the ship that he builds for his soul and for his
 kingdom, ^{since} the oath strengthens him, whereas to break an
 oath, ^{is} ~~or to refuse to honor it, was~~ to lower oneself into the
 blood, ^{and the filth of their deeds} ~~and filth of the~~ acts of one's followers, and thereby ^{does}
^{one} strengthen the vengeance of one's enemies.

So Salome went forth to her mother, asking: "What shall
 I request?" and Queen Herodias said, "Take nothing less than
 the head of John the Baptist."

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Whereupon Salome returned with haste unto Herod and made demand and the king was exceedingly ^{in new misery / now} ~~sorry~~, (because, for his

oath's sake, he could not reject her. Immediately did he send

for an executioner and gave description ^{how} that the head of John

~~be removed and~~

^{and then, on} ~~he~~ brought to him on a bowl of silver and receiving it, did

~~Herod Antipas gave~~ ^{who is said to have danced with such a} ~~he pass~~ the salver to Salome and she presented it to her

mother.

^{Hearing} ~~And having~~ heard of such matters, I ~~often~~ did not sleep,

but lay suspended between the love of salvation and the fear of

~~Herod Antipas~~

~~herod~~, and would seek solace in the thought that God was often

^{while this son of} near to me and Herod was in his palace in Jerusalem and far

away.

Nonetheless would I lie awake
thinking of John the Baptist and how
in earlier days before I had
heard of his death I had been wroth
with one of my followers who

→
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head and place before presenting

~~unl.~~
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Insert%%

And in that hour before I heard of the death of John the Baptist, I was wroth, and speaking of him to one of my

followers ^{to me!} who had said: "Thou art blessed with more beauty than John, and so I testify ^{can, was much as} ~~for~~ I have seen him," and I

^{replied:}
~~answered:~~ "But what went ye out into the wilderness to see?

~~A reed shaken by the wind?~~ A man clothed in soft raiment?

They that wear soft clothing are in kings' houses. ~~What went~~

~~ye out to see?~~ ^{you say} It was a prophet, ~~Yes, I say unto you,~~ and

more than a prophet."

^{Lying in the Darkness}
~~And~~ ^{John's} in that hour I was told of his ^{often} death, and hearing the manner of it, I wept. His way had been hard, harder than my

own, and he had prepared ^{for me} the way in all the places of the ^{work} ~~earth~~ that are hard with stone, and I said aloud, "Among them

that are born of women, there has not arisen one who is

greater than John the Baptist. ¹¹ Yet of John who knew naught of

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sweetmeat or wine, ^{still} yet did they say that he ^{had} bath a devil, ^{and now} ~~and~~
~~of me They must say,~~
~~now that I preach, they say,~~ "Behold, a man bibulous ^{and} ~~who is~~

gluttonous, a friend of publicans and sinners," ~~and I would~~

~~have fallen in spirit, but for my pride;~~ such condemnations

spoke of how great a distance was ^{before me} ~~there to go~~ and of how I

would have many enemies who ~~on hearing of God's purpose~~ would

~~not see me as such but as a devil, and would rise against us~~

And I knew, even as I ~~had~~ dared to think of it, that I

had a great terror of the Romans--for with all else, who was I

but a poor Jew? ^{and} so I blessed the centurion who had come

to me, and had ^{had} ~~had~~ faith in me, ^{thereby had he} for he had lightened my burden

and made smaller, if only by an iota, my fear of ~~the Romans~~.

*all centurions and their legions and their
masters,*

→
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And in ~~the storm and turmoil~~ of my grief and my fear, in
 that time when I sought ^{to calm my} ~~for meditation to bring me calmer~~
 thoughts upon the death of John the Baptist, there came a good
 day when many of my apostles returned and had much to tell me
 of what they had done and what they had taught; ~~and we found~~
~~ourselves a place in the desert where we could speak, for~~
^{yet} ~~there were~~ ^{were} so many ^(surrounding them) that we did not have ^{so}
^{good peace to sit together,}
 much as the ~~leisure to eat~~

Therefore we departed into a desert place by ship, and
 privately, ^{inasmuch as} ~~by way of~~ Matthew the publican ~~who~~ knew many ship
^{thereby} ~~by them~~ owners and ~~was~~ owed many favors; ~~since~~ as a publican
 he counted their taxes. Still, the people ^{did see} ~~saw~~ ^(us on) departing
 and followed on foot around the Sea of Galilee, ^{thereby was it that} ~~so that~~ even

as we landed ^{on} ~~A~~ a most empty shore adjoining the desert, so

did I see a group come toward us, and following them were

hundreds, ^{and} ~~and~~ I was moved with compassion ^{and was ready to teach for I} and felt the spirit ^{within} of John the Baptist ~~with me;~~ ~~for~~ what he had commenced I must

strive to finish, and I told myself that I had ^{more of a} ~~the great~~

^{things great to profecture} ~~advantage of~~ being not a prophet but the Son of God ^{Moreover was} ~~and so~~

~~could see that~~ the need of these ~~these~~ people ~~was~~ as quick in

their hearts as sheep without a shepherd. ^{So} ~~And~~ I sought to ^{teach}

^{show} ~~teach them many things~~ in the course of that day but do not know what they learned for when seed is cast in ~~the~~ hand fulls and by haste, one can hardly say ~~afterward~~ where it fell and how much could take root, I know only that when

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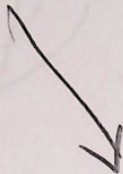
Insert?????

→ apparently not

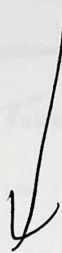
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~~When~~ the day was spent, my disciples ~~came to me and said,~~
~~"This is a desert place and~~ you must send them away that they
may go back into the villages and buy themselves bread. For
they have nothing to eat, *and here is but a desert."*

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Ⓟ

Insert for p218

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~~okay but a lunch prayer.~~
~~Can we afford it?~~

Insert%%%

~~"Wherefore, if God ^{of:} clothe the grass of the field, which~~
~~today is, and tomorrow is cast into the oven, shall he not~~
~~much more clothe you, O ye of little faith? Therefore, Take~~
~~no thought, ^{will know} saying, 'What shall we eat?' or 'What shall we~~
~~drink?' For your heavenly Father knoweth that ye have need of~~
~~all these things. ^{Only} But seek ye first the kingdom of God, and~~
~~His righteousness; ^{that} and all these things shall be added unto~~
~~you. Take therefore no thought for the morrow; for the morrow~~
~~shall take thought for the things of itself. Sufficient unto~~
~~the day is the evil thereof."~~

~~[later, before the hungry, Jesus will be reminded that he~~
~~said this.]~~

① McD Insert from p214 (next page)

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And I said, feeling ~~some~~ exaltation that ~~the disciples~~
~~had returned and some of them had even performed~~ ^{such} ~~small~~
~~miracles, and all were safe, and so many people had walked~~
~~over sharp stones to join us,~~ ^{as honest confessors,} ^{that} ~~now then~~ would I have nothing of
the spirit of nay-saying (and ^{so many} ~~I could~~ ^{in concord could I} feel the Lord's hand on
my elbow) ^{in concord} so I said merely: "Give ~~us~~ them to eat."

~~and~~ ^{"Here we cannot"} my disciples said unto me, ~~"How can we~~ ^{"How can we} buy two
hundred pennyworth of bread?" ^{And here? It is you}
^{who must provide for did you not say to us on the}
^{last} ~~And I said unto them, "How many loaves are among you? Go~~

and count."

And upon looking, they told me five loaves and two
fishes, whereupon I told my disciples to seat all our
followers in companies upon the ^{ground} ~~green grass~~, in tens by rank,
and I took the five loaves and divided them exceedingly small
so that there were a hundred pieces of bread from each loaf,

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fruit

Sum

INSERT %%

an oplen

[to the Feeding of the multitudes, Matt. 15:32]

Then I called my disciples unto me and said, "I have compassion on the multitude because they continue with me now three days and have nothing to eat, and I will not send them away fasting, lest they faint on the way."

And my disciples said unto me, "Whence should we have so much bread in the wilderness as to fill so great a multitude?"

p 217 is deleted

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do my own will but the will of Him who sent me. And ~~this is~~
~~the Father's will.~~ everyone who ~~seeth~~ the son and believeth
on ~~him~~ may have everlasting life and ~~I~~ ^{be} will raise ~~him~~ up at
the last day."

But I heard those who whispered, "Is not this ^{Jesus} ~~Jesus~~, the
son of Joseph ^{who was} ~~which Joseph we know~~, and he is a good man, but much
like us? How is it that this Jesus sayeth he ^{is the bread of life} ~~has come from~~
heaven?"

And I said, ~~to them~~, "Murmur not among yourselves."

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~~Paul~~

~~Insert: %%~~

~~ADDITION~~

~~An alternate version of the loaves:~~

~~And each of these fragments were~~ ^{was} filled with so much of
the strength of what God gave me ~~to see~~ ^{this} that ~~such~~ strength was
shared with each of my followers and so completely that in

~~recollection of such satisfaction,~~ ^{few} each among these hundreds of

~~thought~~ ^(did not think that) ~~he had had~~ ^{been given as much as} a fish and a loaf of bread entire to

himself, a triumph of the Holy Ghost ~~(as I would comprehend~~

~~it)~~ rather than an enlargement of matter, which for the Lord

^{also} is but a small deed, since ~~concerning the enlargement of,~~

~~matter,~~ the heavens and the earth ^{did make} ~~He made~~ out of nothing.

So I said to those around me: "I am the bread of life.

He that cometh to me shall never hunger and he that believeth

on me shall never thirst. For I ^{am here} ~~came down from heaven~~ not to

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and each piece of fish gave up ^{twice two and more} a hundred small morsels, and

with the five hundred of the bread and the five hundred of the fish, each ^{morsel} ~~but a morsel~~ not so large as the tip of a thumb, I

passed them out to each of the followers, doing it myself for all five hundred, laying one ^{flake} ~~bit~~ of fish and one ^{bit} ~~fragment~~ of

bread upon their tongues, and each person took ~~with his hunger~~

^{these} the fragments ^{into him} unto them, and in so doing, their morsels ^{so did} ~~came~~ ^{expand}

to fruition within my head, ^{and each} like a harvest of bounty, and I INSERT P 216

~~could feel the strength God would have put into five hundred~~

~~leaves of bread and a myriad of fish and knew that all my~~

~~followers would be filled even as my wish to nourish them~~ ^{would} ~~came~~

^{came} ~~to fruition with their one bite, yet so were all satisfied one~~ ^{And}

~~by one, and completely~~

Later, I can say that this story was much multiplied by

Mark and by those who would copy Mark ^{such as} like Matthew and Luke,

~~since~~ ^{no} angel appeared in the sky, nor aught of the manna

that God gave to Moses and his people. I had but cut ~~the~~ five loaves and ~~the~~ two fishes into little pieces. But then such was the power of the blessing that the Lord had given into my hands that all, as I say, were ~~not~~ satisfied and we shared in the fellowship of a banquet even as once a year in earlier years when I did my labor as a carpenter, all ~~of us~~ artisans who worked with wood and stone ^{in Nazareth} would gather, and there were ~~many~~ hundreds of us, and we would eat in a green field with much joy and wine. So was this feast in the desert equal, even if much exaggerated by Mark who gave me ^{not less than} five thousand loaves and hundreds of fish and even gave to my disciples ^{burdened with} twelve baskets of fragments to bear home with them, whereas we were five hundred, not five thousand, but then, exaggeration is the currency of the Devil, and no man is free of Satan, not even I ^(and certainly not Matthew, Mark, Luke and John) the son of God, so I knew that my followers would exaggerate my feat, ~~and, indeed, for any who have contemplated the power~~

~~of the Lord in the expansion of His dominions is obliged to~~
~~believe Mark's story.~~ *Yet I also* *but by* ~~But I~~ knew better than all ~~how~~ His will

He preferred each miracle to be appropriate to the need thereof.

For in the working of miracles, there is extravagance even as
~~extravagance~~ *such waste* exists in all other forms, ~~even as in much~~
~~spending for little reward.~~ *of effort*

Afterward, ~~in order~~ to separate myself from the people, I
 debarked with my disciples in the ship and we went to

Bethsaida on the other side of ~~the~~ *this* Sea of Galilee, ~~which is a~~ *peninsula*

~~a large lake.~~ *and not a sea* And when we landed, so did I tell my disciples to

debark again and sleep on the ship ~~in the midst of the sea of~~ *off shore in*

Galilee while I was alone on the land, and this I ordered because the

strength to be more than a prophet came not only from the Lord

but out of knowledge gained in my work from day to day *and so I* that I

had need of *whereas* ~~must have~~ hours to meditate, and before, ~~where~~ my disciples

would have chattered about me like a throng of children and

none would have found benefit, ~~now they knew it was time for,~~
~~them to depart and so they did.~~

therefore
 And I went up ^{but} into a mountain apart to pray and would
 have laid me to sleep, ~~for I had lost all fear of the serpent~~
 and the scorpion, inasmuch as ~~wherever I lay was as if the~~
~~Lord had put a fence to caution wild creatures that here they~~
~~must circle about and leave me in peace.~~ *as I lay, slept*

I
 Thereby, as evening came, ~~was I there alone,~~ and could
 see the ship ~~now in the midst of the sea where it was tossed~~
 with waves, ^{much} and the wind was ~~contrary to their purpose.~~ And I
 knew as I saw them rowing that my disciples were much ill at

ease and without rest and so I came down from the mountain and
 walked to them across the sea. *Or such* Which was how the legend would *soon*
 be told, although in truth I commenced to swim to the boat,
 and felt ^{in me} that which would lift the spirit, ^{my} *and thereby was I* for lo, I was ^{up}
 and above and beyond my body and even as I could see myself

swimming below on the surface of the water, so did they in the ship see me as I hovered above my body in all the comfort, or so it appeared to them, of taking long strides across the water. And they cried out. I heard many voices as I approached the boat, ~~and~~ ^A all were saying, "It is a spirit."

But I spoke unto them saying, "Be of good cheer, it is I, not a spirit. Be not afraid." And Peter being ~~full~~ ^{much aware} of the ~~small~~ ⁱⁿ miracles he ~~himself~~ ^{over} had worked of curing the ill ~~in~~ these last weeks, now said, "Lord, if it be thou, bid me come unto thee on the water."

And I said, "Come."

↓
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Insert%%%

ADDITION walking on water:

Peter said, "Lord, if it be thou, bid me come unto thee
on the water."

And I said, "Come."

But when Peter came out of the ship, ~~and was well-~~

~~possessed~~ with the thought that he would walk toward me, so

did he also see that the wind was boisterous and he was ~~afraid~~

~~then, sore afraid~~ ^{then, he} ~~that before he could walk,~~ he must sink, and

^{did he sink crying} ~~thereby he sank,~~ and cried out, saying, "Lord, save me!" so

that I stretched forth my hand and caught him and said: "O

thou of little faith! Wherefore didst thou doubt?"

And it was then, ~~even then, and that early,~~ I knew how

Peter's wish was to be loyal, ~~and yet~~ he would fail me. For

his faith was in his heart but not in his legs, and so I knew

the woe of understanding that it was not the sentiments of men

that revealed the presence of the Lord or His absence, but

their deeds; ~~this I knew~~ ^{and did I know} ~~(to be true, since the Devil, having~~ ^{as much as (as an instance)}

made much study of the Lord's words, ~~could speak as well,~~ ^{with as much}

~~mayhap, as He, as my Father, and the Devil, having become,~~ ^{had}

~~therefore,~~ ^{uttering good speech, and} skilled in the art of words, could utter glorious

sentiments seemingly worthy of the Lord and stirring to the

heart, but naught that was good could come
of his words. So, thinking this did I
feel that I ~~had~~ ^{had} come ~~even~~ further away
from Satan than before, and I
was heartened.

And Peter proceeded to come out of the ship and he did attempt to walk on the water so he might give meeting to me, but the wind was boisterous and he was afraid and began to sink, and cried out, "Lord, save me," whereupon I had to stretch forth my arm and seize him, whereupon I said, "O, thou of little faith, wherefore didst thou doubt?" ^{at once} ^{so that} ~~But indeed I~~ ~~did not know whether any faith, but was~~ ~~And when we had both come back to the ship, the wind~~ ~~ceased and~~ the disciples worshipped me in a way perhaps that they had not before, and said, "Of a truth, is it that thou art the Son of God?"

Now they had said this many times and on each occasion I could hear that part of their voice that spoke the truth, ^{and} ^{that} they were coming to believe I was not less than the son of ^{what they} ~~God,~~ ^{asked} but there was another ^{portion in their} ~~part of the~~ voice, like a house

divided against itself, which did not yet believe in me. Yet, ^{through} ^{many a day had they come} they had come ~~much~~ nearer at this moment. So I understood

I could walk upon waters

that my good Peter might wish to be loyal and yet would fail
 me, for his faith was in his heart, not his legs. And thereby
 did I also know a discomfort of the soul, since it is only in
 the action of men and not their sentiments that all must rely,
 even the Lord and His Son.

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When we landed again after ^{this} a night at sea, we were ~~now~~ in
 the land of Genesseret and ~~and~~ once ^{more} again did multitudes come
 toward us ~~from that region round about~~, and ^{even} they carried ~~even~~

those who were sick ^{a village} out to us on their beds; ~~and~~ wherever we
 entered ~~on~~ that morning, into ~~one village one and then~~
^{a village} another, so were the sick laid out on the street, ~~and~~ many

besought me, saying that if I had not time to cure each
 person, might they at least touch the border of my garment?

And as many ^{who} as touched me were ~~made whole~~, ~~or~~ improved, ^{and}
~~few could now~~
~~could lay thier hands upon their own who were ill.~~

By midday, ^(I) was weary, and in the evening, ~~late~~ low; ~~for~~

my garment was imbued with the entreaties of many, ^{And when} and the
 I went to the synagogue so did I find ~~that~~
 number of my Father's cures must have wearied Him even as it
~~were~~ many Pharisees there and some
 from Jerusalem and services among
 them and it was not long before

~~exhausted me. Yet it was in this hour in the synagogue that~~
~~the Pharisees chose to visit, and with certain of the scribes~~
~~who had even come from Jerusalem. And they spoke to me~~ ^{their} ~~of~~
 their concerns.

In that afternoon after our debarkung
 That afternoon had they seen my disciples eat bread with
 defiled hands. *Some of* ~~For many, particularly~~ the publicans, had not
 washed. *For these* ~~And this to the~~ Pharisees was *this* not only a sin against
 the law but a revulsion. *For the* publicans, sitting in each
 village square, *on the Romans,* had been collecting the tax, and so handled
 coins from early morning until they were done gambling at
 night with such of those coins as they appropriated to
 themselves. *were thereby* ~~How could their hands not be filthy with money?~~
~~And since Matthew the publican and Levi the publican were with~~
~~me and had long lost the habit of washing their hands, this~~
~~was more than offensive to the Pharisees and their elders who~~
 when they come home from the market, except they wash, they

eat not.

Many ^Q other covenants of the law had also been broken,
 particularly / such as the washing of cups and pots, ^{and} of brazen vessels, and
 the tables, and I could see my people through the eyes of the
 Pharisees ^H having been much pious in my own youth, Yet did I
 also understand that one cannot give ^{an honored place!} tithes to the pious, for ^{no}
^{matter what} ~~once they own all that you have~~ ^{do} in the way of observance and
 custom, still are they ~~not~~ ^{the pious never} (near to satisfaction, and will find
^{They even} no satisfaction. For ^{even} if one would obey the law, one
 cannot, ^{always come from} inasmuch as the law was ~~compounded by~~ (those who were
 more pious than oneself; ^{each time must one's} ~~until the heart must bow down~~ ^{therefore,} each
~~time~~ in the woe that the law was broken and one had failed God
 again, ^{high} ~~and without ever feeling His presence~~. Weary as I
 might have been therefore, ^{on that night,} ~~from offering many cures,~~ ^{did} still I
 stand before the Pharisees in the synagogue that night and
 speak to them like a weary physician, saying: "Hearken unto

me, every one of you, and understand: there is nothing from
 without a ^{can} man that entering into him ^{a man and} can defile him. ^{It is} But the
 things which come out of him ^{a man and that} will ~~those are they which~~ defile him.
 Those ^{who} ~~that~~ have ears to hear, let ^{them} ~~him~~ hear."

Much low and unhappy murmur ^{was the response or} came up ~~responded then from~~
 these Pharisees, ^{within the synagogue, in/} for ~~in~~ the presence of the altar had I spoken
 of matters that were unclean, and ^{yea, I had spoken of} even to the very uncleanness
 of man himself who ^{even} ~~daily~~ as he lives, must pollute. So my
 words ^{proved} ~~must be~~ offensive to the altar. But I was speaking to
 my apostles as well, and so I said, "Whatever ^{enters} from without
~~that enters into the man, it cannot defile him, because it~~
^{does not} ~~passes not~~ into ^{a man's} ~~his~~ heart but into the belly, and goeth out
 again into the drain, purging all meats." And I spoke with
 such purpose that I knew they heard me whisper as to myself,
 "That ^{which} ~~the dirt that~~ is on the hands of a man is as nothing." Then
 I said aloud, "But that which cometh out of the man can defile

the man. For from within the heart of a man ^{Can issue} ~~proceed~~ evil thoughts, adulteries, fornications, yea, murders, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, even to the evil eye--" And I had no breath to go on, such was my indignation. "All such evil things ^{issue} ~~come~~ from

within and defile the man." And I was surprised by my anger, ^{which was a host} ~~such a beast~~ ^{to seize} ~~of fury that it had seized my breath,~~ ^{against} ~~for~~ those ^{and yet they} who scolded others for not washing, hardly knew how great was ^{How then could they not be} the sum of their own evil within, and so were they terrified of any evil that ^{came} ~~could come~~ to them from without, ^{year} ~~(even of the~~ dust of the road and the mud of the fields were they afraid, ^{so much were they afraid that even a mote of non-obscure} ~~since any evil that came to them from without~~ ^{could unbalance} the scales within ^{whereupon} ~~and~~ they would be damned.

~~And~~ I left the synagogue. And before the night was done I had even cured one who was deaf and had an impediment in his speech, and that was done by putting my fingers into his ears,

whereupon he spit, and I touched his tongue, whereupon he looked up to heaven and sighed, and I said to him, "Be opened." And his ears were opened and the string of his tongue was loosed and ~~so~~ he spoke. And I smiled, ^{now} for the Pharisees would have to say, "He obeyeth not the law of washing, but he maketh the deaf to hear and the dumb to speak."

And on another occasion when multitudes had followed me to another waste~~land~~ of the desert where I ~~had~~ hoped to retire for the day, again ^{was there} nothing to eat, yet if I sent ^{these people} ~~them~~ ~~fasting~~ back to their houses, they would faint in the heat on the way. ^{And} this time we had seven loaves, and again I broke them into little pieces and gave them to my disciples, who ^{passed on} ~~gave them to the people~~ file on file, rank on rank, and all were satisfied, but for me ^{came} ~~was there~~ a reminder of the concerns of Moses when the children of Israel had wept in the

wilderness and said to him, "Who shall give us flesh to eat?
We remember the fish which we did eat in Egypt, ~~freely~~, the
cucumbers and the melons and the leeks, the onions and the
garlic. But now our soul is dried away." And I remember that
Moses was not all pleased with the manna ~~(for its taste was as~~
that God sent down)
coriander seed and its color like bedellium and the people
went about and gathered it and ground it in mills and beat it
in a mortar and baked it in ovens and made cakes of it, and
its taste was of the taste of fresh oil. Yet when dew fell
upon the camp in the night, so did more manna also fall with
it and people wept at the taste. Every man was at the door of
his tent lamenting, and the anger of the Lord thereby was
kindled, and Moses was also displeased. And Moses said to the
Lord, "Wherefore, ~~has Thou afflicted Thy servant? And~~
~~wherefore~~ have I not found favor in thy sight that Thou layest
the burden of all this people upon me? ~~Have I conceived all~~
~~these things~~

this people? Have I begotten them? [?]~~that Thou shouldst say to me, 'Carry them in thy bosom. Nursing father, bear the suckling child.'~~ Whence should I have flesh to give unto these people? I am not able to bear them alone. It is too heavy for me." And Moses began to weep and ~~asked~~ asked the Lord to let him die in his wretchedness.

So the Lord said, ~~"I will come down and talk with thee and shall bear the burden of the people with thee, and ye and your people shall eat until the food come out of your nostrils and shall be loathesome to you, because you despise the Lord that is among you."~~ ^{4x}

And again I came to know how ^{close is /} exhaustion is ^{to} ~~like~~ a precipice, ^{falls} ~~for one falls from one~~ twisting of the limbs ^{into} another and new pain stirs within the pain, and still the Pharisees, when they heard further news of how I had fed another multitude, were without satisfaction. For if I would

deny their piety, I would deny them all. And some, even sensing how deep was the weariness of my spirit, ^{now} ~~even~~ asked that I show a sign from heaven, whereupon I told them that I had given many signs and they did not see them ^g for their hearts were hardened, ~~and they heard not with their ears and remembered not.~~

But when I came back to Bethsaida, ~~so was~~ a blind man ^{was} brought to me, and I took him by the hand and led him out of the town so that no one should witness the cure, and when I had spit on his eyes, which the Pharisee would have seen as unclean, and put my unwashed hands upon him, I asked if he saw aught.

And he looked up and said, "I see men as trees walking."

To which I replied, "That is because men, like trees, ^{bear the fruit} ~~share the spirit~~ of good and evil, and are divided by it."

And then I put my hands again upon his eyes and he was

restored and he saw every man clearly. And once again I said, when I sent him away to his house, "Neither go into the town nor tell it to any," because my heart was sore with the knowledge that it was deeds, not memories, which were their

depletions
demand, to the ~~great exhaustion~~ of myself and what might be,
~~— or so (I think) coming to fear —~~
the true fatigue of God.

also
Yet with it all did I have the belief on most days that He was there and *strong* ~~in front of me~~. For when I was disconsolate, and like Moses, knew wretchedness and was ready to cease all effort, so would come surcease ~~of~~ despair and balm for my spirit.

And then on the morrow when I went out into the towns of Caesarea Philippi, I asked my disciples: "Whom do others say that I am?"

that I was seen to be
And some answered John the Baptist and others said Elijah, still others said, "They do not know, but say you are

one of the prophets."

And I said, and my heart was beating, ~~that my disciples~~
~~should know the answer:~~ "But whom do ye say that I am?"

And Peter answered, looking at me in much modesty, ~~and it~~
may be that he was thinking of the hour when he could not walk
upon the water, and he said, "^{one day} ~~Can it be~~ that thou art the
Christ?"

It was true that
~~I knew that~~ ^(I) was indeed the Christ (even if ~~God had~~
~~conceived me to be~~ an ordinary man in ^{all} ~~most~~ ways but one), but
being constituted thus, ^{as ordinary, so was I also} ~~I was still~~ made more certain by
Peter's words, ^{and so I} ~~being never certain of all things~~. And so I
loved Peter for the strength ^{that} ~~his~~ conviction gave to me and it
was as if I knew with more certainty than before that I was
indeed the Christ. But then, if I was the Son of God, it was
of that part of God who had chosen Man for one of His names,
~~since I was the Son of Man, and so perhaps, as the Son of Man~~

I needed another man to recognize ~~me~~ ^{who I might be.}

In that instant would I also learn the deepest truth of exaltation, for now I understood that to ~~undergo such~~ ^{receive what is best} one must also share the darkness of spirit that lies ~~next~~ ^{close} to all that is radiant. And so I told them of a dream that ~~came~~ ^{my apostles} to me ~~on~~ ^{was now coming} night ~~after~~ ^{upon} night, and it was a dream I had not ~~imparted~~ ^{yet} to anyone ~~before~~ ^{still}, ~~but almost~~ ^{yet on} every night would I dream that the Son of Man must suffer and be rejected by the ~~elders and the~~ chief priests and the scribes and ~~would be killed; as was John~~ ^{then, in} a dream that always followed upon the first ~~50, after~~ ⁵⁰ the Baptist, but by other means than Salome, yet after three ~~days~~ ^{did} would the Son of Man rise again, and ~~as~~ ^{at} I told them of ~~the~~ ^{first dream and the second} this dream, my disciples began to dissent, saying, "Nay, ye shall live forever, and we with you."

And then I knew why darkness is next to exaltation ~~since~~

~~For~~ now I comprehended that if they loved me, it was for my power to work miracles and not because I might teach them to love

others. If they ~~spoke of my vision~~ and preached like me, it

^{to increase} was ~~for~~ (the power and ~~increase~~ of their own existence) ^{they did} and not

^{not preach} (in pity for others. And I rebuked then, saying: "You savor

not the things that be of God but the things that be of men."

^{Then}

and I said also:

"If I be killed and after three days, rise again"--and I

did not know if I spoke the truth or was merely revealing the

strange flavor of ^a ~~this~~ dream, still I repeated--"whosoever

shall come after me and ~~will deny himself and take up his~~

~~cross and follow me~~, even if he lose his life for my sake,

shall save it. Whereas he who looks to save his life shall

lose it. For what shall it profit a man if he shall gain the

whole world but lose his own soul?"

And I looked into each of their eyes, as if to see their

soul exposed at ^{just} (that moment when the miracle of faith is there
~~or is not; but in all their eyes could I see that cast~~ ^{legends}
~~or is not; and one sees only that cast in the eye which~~
 rather than the cast of self sustenance that covers all
 upon the spirit which speaks of no more than self-sustenance

sustenance

~~I had been~~
~~expression. So was I~~ ready to force myself upon them, ^{force} ~~and~~
~~them into faith but now~~
~~provide them with faith even as~~ I realized that I too was

acting from no depth of pity for others but out of that other

force which searches for power itself. And I sighed at the

intricacy of all obstacles in the heart. ~~and~~ ^T this much I can

say: they sighed after me, as if all of us ~~now~~ knew how close

we had come to what was truth yet how far away ^{did} ~~we~~ ^{remain.} ~~we~~ ~~now~~

And in another day, and soon after, feeling a desire to
 be close to Peter and to James and to John, who were, after
 all, those with whom I had begun my life as a preacher, I led

us up into a high mountain apart from the rest, and we four

^{or would have been left}
 were there by ourselves, but for a cloud ~~that~~ had followed us

^{so had such a cloud been there,}
 as we walked; ~~and now overshadowed all even as~~ (in the hour and

^{his}
~~day~~ when Moses reared up ~~the~~ ^{his} tabernacle on the ~~Mount~~, and a

cloud come to cover the altar; ^{and in the} ~~upon~~ which evening on that

tabernacle was a flame. And ~~in that manner~~ ^{did} the tabernacle

of Moses remained on the Mount, ^(was illumined)
~~remain,~~ covered by the cloud during the day and by the fire at
 night. And ^{if} ~~as~~ the children of Israel journeyed ^{through the desert} for forty

years, so at each place where the cloud came to rest so did

they pitch their tents, and only ^{move} at the commandment of the

Lord would the children of Israel ^{to} take up their journey, ^{again,} so

But ^{for as} ~~long as~~ the cloud ^{remained in its heavenly} ~~kept its abode~~ above the tabernacle, ^{so} did

~~the~~ ^{the} Moses' people, they rest in their tents, but when the cloud lifted, they

^{And here were we, resting beneath another}
~~would journey whether by day or by night. And then even as I~~

cloud, ^{Even as I was meditating}
~~was thinking~~ on such matters, Peter came to me and said,

"Master, ~~it is good for us that we are here~~ Let us make

three tabernacles; ~~and one is~~ for thee, ~~and~~ one for Moses, and

one for Elijah."

And when he had built them and the cloud ~~still~~ did not
 move ~~from above us~~, and the day was dark, still did I notice

that my raiment was shining. We had walked in the desert and ~~made~~

~~climbing~~
 mounted from rock to rock, and in much dust; still was my

garment exceedingly white, and therefore a small wonder, for
no garment could have been more white. And in that moment I
had a vision of Elijah standing next to Moses, ^I and could even
have said that they were talking to me ^{But since it was in} ~~but~~ the language of ~~the~~
tongues, ^{did another} ~~for~~ I understood not a word. Yet ~~a~~ voice came out of
the cloud ~~that I thought was heard only by me,~~ and He said,
"This is My beloved son; hear him."

~~And~~ I said to my three apostles, "What have you seen?"

↓
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*little pious
not very good
re all elements*

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little

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Insert%%%

ADDITION Matt. 16: 13-28

after they have seen the cloud on the mountain; the angel
appears and Peter realizes he is speaking to the Christ:

And Simon Peter said, "Thou art the Christ, the son of
the Living God."

And I answered, "Blessed art thou, Simon, for flesh and
blood hath not revealed it unto thee but my Father which is in
heaven. ^{So} And I say also unto thee, that thou art Peter and
upon this rock I will build my church and the gates of hell
shall not prevail against it, and I will give unto thee the
keys of the kingdom of heaven and whatsoever thou shalt bind
on earth shall be bound in heaven and whatsoever thou shalt
loose on earth shall be loosed in heaven."

And Peter answered, "I have heard, but I have not seen;

because he who sees God will surely die.

~~But I have~~
~~just heard that Thou art the Christ, and the~~
~~Son of the Living God.~~

And at that moment, a flame rose from the first

tabernacle, ~~they had built~~ and Peter knew as well as ever

~~and again~~ ~~anyone could know that I was the Son of Man.~~ And ~~again I told~~

~~art the Christ. He so then did I tell~~

~~Peter and James and John that they would speak of this to no~~

~~one until I was risen from the dead, and I saw by their eyes~~

~~that they would speak among themselves and question one to the~~

~~other what this rising from the dead could mean. For now they~~

~~asked no more than "Why say the scribes that Elijah must come~~

~~before the Messiah?"~~

And I said, "Elijah has indeed come and they have done

unto him whatsoever they please," and I did not say but

thought it, and knew they too would say among themselves that

Elijah was John the Baptist.

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Then did I speak

And then I spoke to Peter of how I must go into Jerusalem before all was done, ^{told him of how I} ~~And I might suffer many things~~ ^{at the hands} of the

elders and chief priests and scribes; I might even be put ^{unto} ~~into~~

the point of death and killed, ^{did I also tell him,} although it would be as a death

from which I would be raised within three days: such did I

see in my dreams, ^{said I to him} ~~said I to him~~

But Peter began to rebuke me. ^{"Put} ~~it~~ it far from thee,

Lord. Let not this be unto me."

~~Yet~~ ^{after} Because he could not accept my words ~~and~~ I had given him such great honor, ^{as to confide my dreams, so did I know} ~~I knew~~ a rage as sudden by its coming as

lightning in its flash, ~~and~~ I said unto Peter; "Get thee behind

~~me, Satan.~~ "Thou art an offense unto me. Thou savorest not

the things that be of God, but those that be of men." ^{Get} ~~thee behind me, Satan.~~

~~And~~ ² when I saw tears in his eyes, I added, ~~"Deny~~
~~yourself."~~ ⁴ "Take up your cross and follow." ~~Even if I did not~~

~~know what it was I might be saying and still~~ ^I felt most far

away from myself as if I were divine, and therefore strange to the feelings of those who might be nearest to me, ~~who~~ they were mortal. Yet all of us were still as transfixed from the flame that rose from the tabernacle; and even now did ^{it} not subside.

It was then I felt a great urge to instruct ~~my~~ ^{my} disciples and most certainly was Peter the first. ~~and~~ ^{and} while the flame rose from the tabernacle I spoke to them ~~as~~ ^{but as in a sermon that would be} ~~in a sermon and from the tabernacle~~ ^{an essence of all other sermons for if time was close} ~~by the side of the tabernacle~~ ^{the} ~~short~~ ^{for me then all I would say must be much} ~~I said~~ ^{I said} compressed;

P 248

~~248-9 gal.~~

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Insert%%%

~~Sermon on the Mount? Insert here?~~

~~page 56~~

~~And seeing the multitudes, I went up into a mountain and~~
~~my disciples followed. And I spoke to them and taught them,~~
~~"Blessed are the poor in spirit, for theirs is the Kingdom of~~
~~Heaven; blessed are they that mourn for they shall be~~
~~comforted; blessed are the meek: for they shall inherit the~~
~~earth; blessed are they who do hunger and thirst after~~
~~righteousness: for they shall be filled."~~

And even as I meditated upon each phrase I uttered, so ~~far~~
~~apart were each of those thoughts from all that others knew~~
So did I feel God entering me and I could know the beauty of the
soul that He had granted us, ~~a beauty wherein each breath is~~
~~tender with love and so as I would speak, so would I speak of~~
~~them as I knew even if I knew it all at once, and then even as I~~
~~once, yet did I also know that~~
~~knew it, I also understood that I was realizing that as my~~
~~if this knowledge~~

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knowledge had come upon me ~~so~~ quickly, ~~so~~ ^{So was there much} ~~was~~ there danger

~~of losing it, and~~

~~that much of~~ it would be lost. Yet I said it all, even if I

had cause to wonder if the time had come to ^{Speak of so much} ~~say such~~ things.

Nonetheless was it

~~yet it was~~ my speech and would be my sword against the

Pharisees, and a speech to bind the apostles to me.

"Blessed in spirit are the poor," I said, "for theirs is
the Kingdom of Heaven," and never did I utter words that were
of more ^{truth} beauty to me.

p 248

~~250 257~~

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Insert%%%

~~a little to...~~

~~Insert A' p. 57 (937) Sermon on the Mount~~

"Blessed are the merciful," I added, "for they shall obtain mercy.

"Blessed are the pure in heart. For they shall see God."

even as I said ~~as did I~~
And ~~I knew the truth of this for~~ again I felt ~~as pure in~~

~~heart as the clear waters of a lake, and indeed so did the~~
rise
~~the~~ power of God ~~rise~~ in me.

"Blessed are the peacemakers: For they shall be called children of God.

"Blessed are they which are persecuted for righteousness' sake: For theirs is the kingdom of heaven.

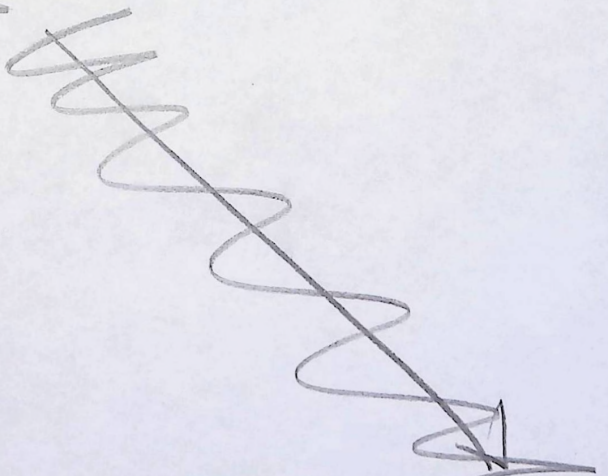
"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for

my sake.

"Rejoice, and be exceeding glad: for great is your reward
in heaven. For so did they also persecute,

~~"For so persecuted they~~ the prophets which were before
you." (that ~~the~~ ^{our} apostles might yet be equal to)

Then did I feel so inspired that
~~As the martyred prophets that I was able to speak with,~~
I spoke with the voice
the mystery (one can hear in a echo;
and preserve my words would
reverberate and not be lost ^{ever so I} believed
I said!



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delete

Insert*****

Insert B Sermon on the Mount

"Ye are the light of the world," I told them. "A city that is set on a hill cannot be hid."

Could be said when he is
about to be attacked
(End of first day?)
Same father Temple

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253 + 254

also see 253

Delet

which is clear

Insert%%%

insert E Sermon on the Mount

"Ye have heard that it hath been said, 'An eye for an
eye, and a tooth for a tooth.' But I say to you, ~~that ye~~
resist not evil, ~~but~~ whosoever shall smite thee on thy right
cheek, turn to him the other ~~also~~. And if any man will sue
thee at the law, and take away thy coat, let him ^{also} have thy
cloak, ~~also~~. And whosoever shall compel thee to go a mile, go
with him twain. ~~Give to him that asketh thee, and from him~~
~~that would borrow of thee turn not away.~~

^{"I}
~~"Ye have heard that~~ It hath been said, 'Thou shalt love
thy neighbor, and hate thine enemy.' But I say unto you:
Love your enemies, bless them that curse you, do good to them
that hate you, and pray for them which despitefully use you,
and persecute you, that ye may be the children of your Father
which is in heaven. For he maketh his sun to rise on the evil

Delete
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and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans do the same? And if ye salute your brethren only, what do ye more than others? Be ye therefore perfect, even as your Father which is in heaven is perfect."

And Matthew the publican then said to me, "Your faith may be too hard for me to follow," and I replied, "Faith ^{cannot} ~~is~~ not ^{often} ~~is~~ ^{comp} granted to those who suppose it ^{is} ~~to be~~ easy."

29.

When I was back in Caperna^aum in the house that was now
 kept for me, I had time at last to speak ^{on smaller matters} (to my disciples, and so I
 said to Peter and to John and to James: "What was ~~said~~ in
 dispute among yourselves on our walk down from the mountain to
 this home?" For indeed they had argued on
 matters I could not hear and their voices had
 been never so loud ~~to each other~~. ^{at odds}
 They held their peace but I was with a sense as sure as
 if I had been told that they were had been disputing upon a
 mean matter. I asked: "Were you ~~arguing~~ ^{arguing} ~~about~~ ^{about} ~~it~~ ^{you?}"
 when they gave assent. ^{later that day}
 And I sat down and called to all twelve and said unto
 them, "If any man desire to be first, he shall be last, and
 servant of all."

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Delete PP 258-260
good

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Insert%%%

ADDITION Mt. Hermon

So I saw it meet to select my twelve apostles ^{for} ~~to be each~~

~~to one of~~ the twelve tribes of Israel, and at the foot of

Mount Hermon, where the Jordan passes over mighty rocks and ^{offers} ~~the rainbows of my Father are like unto a garden of many~~ ^{us the light of a myriad of my Father's rainbows, so did I}

~~lights,~~ ^{which I speak} I spoke to the twelve ~~I had~~ chosen and told them that

^{I was} neither ~~was I~~ Elijah nor ~~even~~ the prophet whom Moses had
promised ~~would come~~, but that I was--and in hesitation,
waiting for my Father's assent, I ceased speaking, whereupon
Peter said:

"Thou art the Christ."

^{of how all must} I spoke ~~well~~ then of Peter's faith although ~~I forced~~

~~silence upon him and the others and made all~~ swear not to

divulge such understanding. And later I would seek to explain

to them how Elijah ^{must have become} ~~had been~~ John the Baptist, or ^{was} ~~such as my~~

delete

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~~and I also~~
knowledge, whereas I was the Son of Man.

~~also~~ And I ~~spoke~~ ^{the prophet} to them in the words of Daniel: "In the

night, I saw visions and behold, one was like the Son of Man

come with the clouds of heaven and he came with the Ancient of

Days, and they brought him. And there was given him dominion

~~and glory and a kingdom where all people of all nations and~~

~~languages come to him and his dominion is an everlasting~~

~~dominion and shall not pass away;~~ his kingdom will be that

which shall not be destroyed."

And Peter said to me, "Art thou ^{are thou} as the Son of Man more

than King of the Jews?"

^{who is The Ancient of Days,} "Ask such not of me, but of my Father," I replied. ~~yet~~ I

^{these} felt great exaltation at remembering the words of the prophet

^{yet I also could recognize} Daniel, and knew that if the Pharisees had not trust in me, it

^{and therefore} was because I did not know what my Father intended ~~for me and~~

^{could not say} whether it was only to the Jews that I should speak; And ~~there~~

Delite

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Sketch
~~that~~ *such* that was a question large enough to echo through the chambers of my heart.

"All ye need know," I said to Peter, "is the seventh verse of the second Psalm: 'Thou art My son--this day have I begotten thee.'"

^{But}
~~And~~ Judas, after much thought, ~~then~~ said to me, "Before
 any can speak of who should be the greatest, one should be
 able to emulate what you have done. ^{Yet} ^{when we want} ~~But~~ in our work ~~did we~~
^{but} as apostles for you, so did we
 see those who fell on the ground foaming and we could not cast
^{Then} out their devils. ~~Yet there came to us a man we did not know~~
~~who ^{came to}~~ ^{but} and he was casting out devils in thy name and he would not
^{So} I could see that Judas was speaking
^{and it} follow us." And this was a truth that left my heart under a
^{II} weight ~~in that~~ my disciples could not yet cure others, ^{then} and so
^{was} I was still alone ¹⁶ and how then would I prevail? And I ~~said~~
~~to them, "Praise that man, even if he be a stranger, who~~
~~performs a miracle in my name, for such a one can not lightly~~
~~speak evil of me. Understand that he who is not against us is,~~
~~for our part."~~

~~Still was I full with anger that they, my disciples,~~
^{look to} would ~~amass power for themselves rather than~~ ^(to earn it on to) ~~share it~~ ^{"I say}
~~or to be able to cure others,~~

Bramp 261

Temple?

J. Mc N

~~Do this as per
not poetry. Full time, etc~~

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Insert%%%

~~Insert C End of Sermon on the Mount~~

"Our Father which art in heaven
hallowed be thy name.)
Thy kingdom come.
(Thy will be done
in earth, as it is in heaven.

etc.

So, to master
my rage, I
spoke to them
with an
invocation, saying;

Give us this day our daily bread.

And forgive us our debts,

As we forgive our debtors.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom, and the power
and the glory, forever. Amen.

to them on
many days,
but now

And this was the least of what I said and it was loved by

seem likely to me
that the largest
passion I would

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Nor was I ~~we came back to~~
them the most, so that afterward, when I thought of this, I
~~Caprice I was not it to the other disciples, but~~
was unhappy. might it be that the largest passion I would,
~~I was not happy at the pleasure they took. For how did it~~
find among men would be ^{would} for others to forgive their debt, ~~and whereas~~
it was also clear that the desire that
what men lacked the most was forgiveness of the debts and
trespasses of others.

How it did gall my chest that they
could fight among

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from 1252

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when I saw fear in their eyes,

~~to you that whoever will offend any who believes in me, it~~

~~would be better that a millstone were hung around his neck and~~

~~he were cast into the sea.~~ Now I spoke with the ferocity of,

~~the Lord shaking in my chest; they were fighting among~~

themselves over who, ~~after me,~~ should be first yet did not

have the simplicity of heart to believe that miracles ^{were} would be

there for them to perform, ^{measure} as well. So to give them ~~some~~

^{could only} understanding of how purity of soul was not to be accomplished

^{of how harsh were thy} by bathing and prayers, but was attained by entering the harsh

and holy demands of the Lord, I said ~~to them,~~ "If thy hand

offend thee, cut it off. It is better to enter into the other

life maimed than to have two hands to take into hell and into

the fire that never shall be quenched, there where the worm

that eats at thy flesh shall not die and the fire never is quenched.

And I spoke further ^{and} with the ferocity of the Lord, ~~quenched.~~

^{"I said"} quenched. So if thy foot offend thee, cut it off. It is

better for thee to come halt into life than to limp not and

have two strong feet and be cast ~~into hell~~ into the fire that shall never be quenched. And if thy eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God and see no more than half with the eye that is left than have both eyes cast into the flames of hellfire, where the worm that eats at your flesh dieth not. ⁴ ~~Every sacrifice must be salted with salt so that the meat shall be salted for the fire, but if the salt has lost its savor, how therefore will you season it?"~~

I could see by their faces ^{how few words were ~~to~~ ^{here} to} ~~that many were the~~
~~difficulties that awaited us,~~ ^{which they wished to listen} (but then I had heard a voice in
~~my sleep each night to tell me, and over and over that I must~~ ^{and it was my own telling me}
 leave these lands, ~~where people listened to me and waited to~~
 touch my garment, and feel my hand, and my blessing, and I

^{instead}
 I must go down ^{and I must enter into the halls of} into the countries of the proud, into Judea and
 into Jerusalem ~~where they would have heard of me in the Great~~

Temple and would approve of me not

And if ~~for all of~~ⁱⁿ this time of preparation, I had been

hoping to form an army of men who needed no swords because

their souls were pure, I had gathered instead but ^{a few constant} followers

~~and they~~ who argued among themselves ~~and grew wrath in dispute~~ over who should sit to the right of me and who to the left, and who was to be first after I was gone. So many miracles, so little

gain. ~~Family ties, especially~~ ^I in families where evil abides, ^{family}

~~fraught~~ ^{could prove} ~~prove~~ ties ^{more} powerful than love of the Lord. And I ~~could~~

~~feel evil in the family of my disciples~~ Yet I knew none of

^{my disciples} ~~them~~ but for the moment when I knew each man well, ^{but} ~~for I would~~

^{but then their} look into his eyes, ~~And yet there were twelve, and if I~~

~~looked into each of their eyes--was it twelve times twelve--~~

~~and their eyes changed by the hour and what I knew now better,~~

~~than I knew any one of them, was that~~ evil licked like fire at

the edges of all that was best and most loyal and most

compassionate in all of ^{these} ~~those~~ men. The harvest had been
^{plentiful} ~~plenteous~~, but ^{loyal} ~~the~~ laborers were few. ~~I could have prayed for,~~
~~new laborers to come into my harvest but that there were~~
~~troubles enough with twelve.~~ Yet had I summoned them again as
 if we were an army of ~~twelve~~, and had given them such power as
 I could offer against unclean spirits, ~~and told them again,~~
~~what must be there in themselves to cast out devils and to~~
~~heal all manner of sickness and disease,~~ yet still did I have
 fear of how many of the children of Israel would not reach the
 Kingdom of Heaven but would be cast ~~out~~ into outer darkness.
^{into} And the fire. And I wondered if the great wrath and harsh
 spirit of my Father came from knowing ~~so well how~~ the enemies
 of the Jews ^{and how they} were consumed with evil yet ^{such enemies} ~~grew stronger, and~~
^{People did my Father} thereby to prepare His ~~Jews~~, He would ~~prove~~ harsh in spirit so
^{all Jews} that ~~they~~ [?] be ready. ~~Maybe that was why foxes had holes and~~
~~birds were with nests but the Son of Man knew not where to lay~~

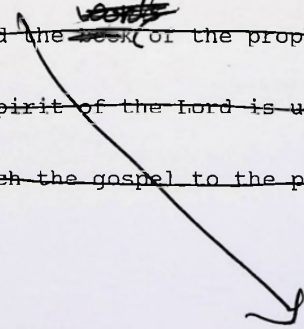
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his head.

Then one of my disciples said, ~~let not his name be spoken~~
~~on this matter!~~ "If thou dost not know where to lay thy head
in Jerusalem, I can help you, for a home belongs to me in that
city." Yet before I could give assent, he also said, "Lord,
suffer me first to go and bury my father," and I, having
wandered down many avenues of darkness into lanes of despair,
said to him, "Do not bury your father. Follow me, and let the
dead bury their dead. For if ye do not hearken to the need, I
say unto you that the Kingdom of God shall be taken from you
and be given to a nation bringing forth the fruit thereof."

And I thought again of the Devil and how he had showed me all
the kingdoms of the world in ^{one} a moment of time, yet ^{had} I resisted
Still did I ~~remember~~ ~~him, for I remembered the word of the prophet Esaias, and he~~
~~had written, "The spirit of the Lord is upon me because he has~~
~~appointed me to preach the gospel to the poor." And in this I~~



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~~believed, the rest was anger. But I did not know how this~~
~~could be the year chosen by the Lord, and yet the Lord must~~
~~have made such a decision for I was on my way to Jerusalem.~~

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~~Good steps toward Jerusalem~~ 5/20/95

~~Insert%%%~~

~~Before Jerusalem and on the road to Jerusalem~~

Q And again I had the dream and in it God spoke to me and

said, "You shall enter Jerusalem with your disciples, ~~But among~~
your people will ~~there will be betrayal among your own people and one will give~~

~~you over to the Romans, and thou wilt be scourged and~~
and

crucified and shall die. Yet will I raise thee on the third

and it is then
day, ~~so~~ that the world will know whom they have lost, ~~and all~~

shall mourn."

~~And in~~ *and always I* this dream which would return to me on many a

night, ~~I also~~ heard one angel saying: "For God so loved the

world that he gave His only-begotten Son. And whosoever

believeth in him shall not perish but shall have everlasting

life. For God ~~sent not~~ *did not send* His son ~~into the world~~ to condemn the

world, but that the world through him might be saved."

Yet if I was the light that had ^{God sent} ~~come~~ into the world, so
could I also see that men loved darkness ^{more} ~~rather~~ than light.

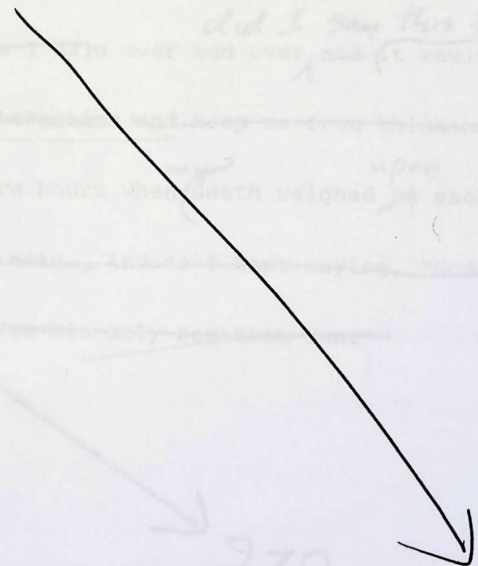
~~For those who do evil hate the light.~~ And so would I awake

and know not whether I was ~~glorious~~ and would save the world

^{already} or was ^{did I come closer to} ~~condemned~~, but came ~~deeper~~ each day ~~into~~ the belief

that when I turned ~~my steps~~ toward Jerusalem, my days would be

as ~~numbered~~ ^{as the fingers on one hand,} and each day did
I know that I must find more ~~and~~ courage
to take the same first step in ~~that~~
such a direction.



~~Insert*****~~

~~insert, for on the road to Jerusalem: (after the dream)~~

And later, in those days ^{when} we were on the road to

Jerusalem, would I say to myself often, ^{the words of} ~~and by times, over and~~

the angel:

~~over:~~ "For God so loved the world that He gave His only-

begotten son and whosoever believeth in ^{H. self} Him should not perish

^{will} but have everlasting life. ¹¹ ~~For God sent not His son to the~~

~~world to condemn the world but that the world through him~~

might be saved." And ^{did I say this for} ~~this I said~~ over and over and it would

quell my fear ¹ ~~for some little time and keep me from thinking~~

~~of my death~~, but there were hours when ^{my} ~~death~~ weighed ^{upon} on each

step I took ~~nearer to the city~~. And so I kept saying, "God so

~~loved the world that He gave His only begotten son."~~

My tears would come near to my eyes at such times.

I had wished to build a house where I ~~am~~ had dug deep and laid the foundation on a

rock; thereby, when flood arose so might the stream beat

vehemently upon that house yet could not shake it. And then I

wondered if the blood of all the prophets that had been shed

since the foundation of the world would be equal to the blood

required of ^{my} ~~this~~ generation. And again I felt that my death

was near. And I did ^{not} ~~to~~ care to speak on this again, for such

speech would give rise to evil thoughts in those who wished to

be loyal. And I thought of Herod Antipas ~~who now would try to~~

~~capture me in the belief I was John the Baptist~~ and of Herod

his father who had wished to kill me at birth. What a bloody

works was man. And I said to myself, "The spirit is holy, but

blood is ~~thus~~ red." And again I thought of Jerusalem and said

to myself, "The Son of Man is come to seek and to save that

which was lost," and for a moment I knew hope ^{for} ~~for~~ might it be

that as we we approached, the Kingdom of God should

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So did I dream also of that knowing
immediately appear? ~~And now I knew again, and full well, that~~

I must go with my followers to Jerusalem and suffer all that
might await me there, and all that might await my Father.

Chapter 30

And now, even as I girded myself to prepare for ~~these~~ ^{the} days ^{to come} ~~(in Jerusalem,~~ so did I tarry ^{in Capernaum,} ~~inasmuch as~~ our problems were many. ~~and among those of~~ ^{unable on one hour} the multitude who had promised to go with us, some were ~~delayed~~ ^{unable to choose the hour,} by need of one sort, and some by another, ~~(until the temper of all was wroth.)~~ And, indeed, even on the day ^{when all} we were ready to leave, I ~~accepted our~~ ^{declared one further} ~~delay for~~ ^{hesitation since} Matthew the publican had disappeared. And many among us knew it was not for a good cause but that he was drunk ~~and in some hovel of the spirit,~~ ^{and} consorting in alleys with those he had left behind when first he came to join us. Other apostles were displeased and said, ~~to me,~~ "We remain eleven of twelve; let us depart."

But I said: ~~"now think ye?"~~ ⁴ If a man have a hundred sheep and one of them be gone astray, does he not leave the ninety and nine and go into the mountains and seek for the one

who has gone? And if it be that he find such a sheep, then can he rejoice more than over the ninety and nine which went not astray."

And ~~we~~ ^W were full of discord. I could hear the good voice of Peter saying, "I was a shepherd, Lord, ~~before I learning to catch my flock~~ ^{he a shepherd} and this at a time when I was a boy and sent to live in the land of my uncle, and it was our practice among such hills and rocks to let the rebellious sheep flee so that we might guard all others."

"No," said I to him, "the Son of Man has come to save that which was lost." And in that moment I can say that I

heard the sigh in God's voice, ^{F 30} for ~~such~~ ^{so} much had been lost ~~in~~ ^{years too many to count} ~~each~~ ^{could it be a} thousand years that the children of Israel had been His?

and I would think of this ~~again~~ ^{waited} and many times through that

day while Matthew was not with us and I ~~refused to depart, but~~ ^{waited} ~~but~~ ^{waited}

would search for him. Because it was true that the Lord was

in all of us, ~~Y~~^{also} Still, the sheep that strayed had much of the Devil, ~~as well~~. So to bring back such a creature was to ~~measure up as the Devil~~ defy the desires of Satan, since ~~he would be as God to us~~, but ~~is an abomination in the nostrils to those who are not lost.~~

And saying this to myself, I began to quiver within since ~~there was now~~^{had been} enough of the Devil imparted to me to ~~turn~~^{with} his pleasure in my nostrils even as I was ~~scorning~~^{looked to scorn} such an abomination.

That day, Matthew came back at evening and was much

distraught that he had delayed us, although I knew his fear,

~~For~~^{been} if I was ~~kin~~^{to how there were devils alive} to the peril of devils in all of us, and

^{so was} much aware of the disarray, oft savage, that they could wreak,

so could I understand that a man who drinks too much wine and

needs it on each of his days is ~~alike also~~^{himself to close} and kin to many

^{Matthew} fears in other men, and so ~~he~~ knew, as did I, how much wrath

was waiting for us, unuttered and dark in the heart, yea, even

unto the Temple of Jerusalem, and there perhaps ~~the~~ most.

That night
~~Yet still~~ ~~we~~ did not leave, and ~~on the morrow~~ I did much
 preaching, as if to ameliorate the unrest in my own heart and
 spoke so much that I saw the light go out of the eyes of my
 apostles, ~~because~~ *T* they had heard my words before and heard it
 much. Yet, even if they would weary of me, so would I speak
 to others and always there were new ones among us, and
 gathered about. And I chose to instruct them by parables
 inasmuch as I had come to learn that part of the Lord's yoke
 was that the creature, man, whom He had created ~~as the~~ *in His image*

~~centerpiece of His throne~~ possessed much of the pride of the
 Lord, and so learned best when *not* suffering *a preacher's* ~~not~~ adjuration, but
~~instead was presented with~~ *could be* ~~riddle or an enigma or~~ what
 partook of mystery, and *(could have been)* ~~so could~~ feel virtuous *if* when successful
calculating
 at ~~puzzling~~ it out.

Therefore, did I talk to them in parables and said:

"Behold, the sower went forth to sow and some of his seeds fell by the wayside and fowls came and wild birds and devoured them up. And some of his seed fell upon stony places which had not much earth and sprung up forthwith, for there was no depth of soil in which to rest, but since their sprouting was quick, they were scorched. Their roots were shallow and they withered away. And some of the seed fell among thorns and such thorns choked them. Yet others fell into good ground and brought forth fruit, some thirty-fold, some even a hundred. Those who have ears to hear among you, let them now hear."

And when I was alone with my apostles, I said to them. "It is given unto you to know the mysteries of the Kingdom of Heaven. To them, it is not given. Live ye, then, with the parable of the sower, for when any of our people who listen understand not, then the Wicked One can seize that which was sown. For those who understandeth not are like the seeds by

* Could I suppose that the Devil had not ^{already} gained entrance ^{into the Lord's} Temple. So could I also see Satan's influence suppurating in the hearts

the wayside. Yet, even worse, are those who ^{blind} receive seed in

stony places for they may hear the word and respond with joy,

yet if the seed is without root in such a man, ^{then the plant} and cannot

endure when persecution arises or tribulation. And he that

^{takes in} ~~receiveth~~ the word among thorns ^{can't} ~~can even know the~~ will feel

^{by the ill things done to him} ~~deceitfulness of riches yet still is the word choked in his heart~~
~~heart, and such seed grows bitter from suffering under thorns~~

~~and becomes unfruitful.~~ Whereas he who receives seed into the

good ground is he who heareth the word and understandeth it

and beareth fruit."

And I believed what I ~~had~~ said. For to preach, and not
^{how if no one else gave ear still would} be heard, was torment. I knew how the Devil was listening to

each of my words, and would use ^{them} it against the Lord, even to

~~entering his Temple so that he might suppurate in the hearts~~

^{seek to} of priests who would be holy, and indeed, even as I spoke,

^{his dark angel} so could I think of the Devil preparing the ears of the priests

~~In the great Temple of Jerusalem~~ to ~~know my thoughts and~~ be
 inspired to anger against me. ^{in Jerusalem} Mayhap these priests had
 betrayed our Lord of the Kingdom many times and were ^{now} full of
 that corruption ^{or} within the spirit ^{which} that is even worse than
 corruption of the flesh.

And again I did not feel ready to enter into Jerusalem.

So I searched for a parable to cheer my own spirit and ^{soon} ~~was~~
^{became} occupied in explaining to many new followers that the Kingdom
 of Heaven was like unto a man who sowed good seed in his field;
 yet while he slept, so did his enemy come and sow weeds among
 the wheat; ~~and~~ these weeds appeared with the fruit. All who
 listened to me could comprehend a parable such as this and one
~~of them~~ even spoke out to say: "Should the servants of the
 householder go then and separate away such weeds?"

~~And~~ I answered, "Nay. ~~As the householder commanded them.~~
~~Do not!~~ For ye will also root up the wheat. Let weeds and

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good grain grow side by side until our harvest, ~~and~~ ^{and} in that
time ye can gather together the weeds and bind them in bundles
to burn them, even as ye bring the wheat into my barn.'" ~~and~~

~~my voice, I know, was near to wisdom.~~

the longer I waited on Calilee go the more
~~But then there was much reward to such speech since I~~

did I feel ~~felt~~ *of* ready to speak secrets kept until now from the beginning,

yea, even from the foundation of the world, ~~but~~ ^{tdh} I also knew
the caution that I must not tell more than my followers could
~~hear~~ to hear. So I was obliged to ponder in what great degree

good and evil did grow together and knew that my Father's
angels ~~must~~ ^{would} labor to separate good from evil at the end,

except now I had less joy in my understanding inasmuch as my
journeys had also taught me how cunning were men and more

cunning were priests, ~~so that now I now~~ ^{until} had a vision of a ~~temple~~ ^{temple}
~~temple~~ that was like a customs' house at the gate of heaven

~~and~~ ^T through ^{such} ~~these~~ gates passed many an evil person who had not

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~~been out for Satan inasmuch as some of these angels of the~~

~~devil were also in God's church and was it that a few had even~~

after
~~been given the keys~~ by listening to my parables? "Who has

ears to hear, let him hear," I had said, but were my minions

that
smaller in number than the other multitude who would partake

of what I said and use it for themselves, not others, thereby

leaving me to think of a
~~thinking of the sum of this~~ meanness of spirit that pervadeth

so did I tell
throughout; ~~I told~~ another parable of a servant who owed a

great sum to his lord. When he could not pay and this lord

was prepared to sell him and his ^{family} ~~wife~~ and children into

slavery, the servant fell before his master and so worshipped

him that the lord was filled with compassion and forgave the

debt. Yet that same servant soon found a fellow servant ~~by~~

who ^{him} ~~whom he was owed~~ a small sum, and the favored servant ^{now} took the

poorer minion by the throat to demand payment, ~~and even cast~~

~~him into prison, even when the fellow besought patience of his~~

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this
~~his~~ lord, however, *did* hear

~~creditor. Whereupon the lord, when he found heard of the~~

and deed, *this* was wroth and punished ~~his~~ first servant, *and did tell him* So would I

conclude such a parable by saying, "Thus shall thy heavenly

Father do to you should ye not forgive every one that owes or
trespasses." *Yet it proved necessary to repeat* And this parable of the greedy servant ~~I had to~~

and thereby did I learn again
~~offer more than once, having learned~~ that to my fellow men it

mattered less whether they were tall or short of stature, lean

or wide of body, of noble features or ugly of cast, even

strong of limbs or weak: All were the same *by* on one regard--

this in they were prominent in lack of compassion, and greed was the

guide which sought out and found their path.

~~And so in a given hour when Peter said unto me, "Behold, we~~

~~have forsaken all and followed thee; what shall we have~~

~~therefore?" I replied, "In the time when the Son of Man shall~~

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↓
¶ So, in a given hour

Peter said unto me, "Behold, we have forsaken all and

followed thee; what shall we have in recompense?" And ^a

considerable blow was this inasmuch as Peter must be my favorite, so I

replied, "When the Son of Man shall sit on the throne of His

glory, so shall ye also sit upon twelve thrones whereby ye may

judge the twelve tribes of Israel; ^{then} and every one of you who

hath for my name's sake, said farewell to his house or to his

brethren or sisters or father or mother or wife and children

^{to} or his lands shall receive a hundredfold, and inherit

everlasting life."

To which I heard Judas say, "Hear, hear," but then it

had been told to me that he had much hatred of his father and

would receive naught from him.

Having promised such glory to come, so ^{was now} ~~became~~ it meet

that my disciples did not grow vainglorious, but remained in

understanding that the last are to be first, and the first,

last. Thereby did I ^{(relate one more parable (and it was told} tell them of a man who hired his laborers

more than for ~~themselves~~ others) and it was of him
the ears of
for those closest to me
more

for a penny a day ^{had} and sent them ^{early one morning/ But} into his vineyard. And as the
 hours passed ^{toward} ~~from morning~~ to afternoon, so did he hire ^{others} ~~many~~ in
 the third hour and more in the sixth and even in the ninth
 hour of the day, until by the eleventh hour, finding ^{now men and} ~~still~~
^{women} ~~others~~ who were idle, he said, "Why stand ye here?" and they
 replied, "Because no man hath hired us." And he said unto
 them, "Go ye also into the vineyard, ¹¹ ~~and whatsoever is ripe,~~
~~that shall ye receive."~~

And at the end of the day, it was time to reward all who
 had worked and he told his steward, "Call the laborers and pay
 them their hire beginning from the last unto the first," so
 that each man, those from the first hour and those of the
 eleventh, all received a penny. Since the first had supposed
 that they would receive more, they whispered against the good
 man of the house. But he told them, ¹¹ ~~"Go thy way."~~ Didst thou
 not agree with me for a penny? Take what is thine and go. I

* in listening to my parables and by noon
were we ready to set out for Jerusalem. p 288

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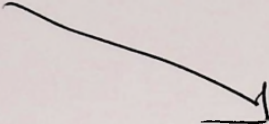
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will give unto this last even as unto thee. ~~Is it not lawful~~
~~for me to do what I will do with mine own wealth?~~ So the last
shall be first and the first last, for hark ye, many may be
called but few will be chosen." I was uplifted as upon a
cloud by the strength of my voice and spoke with such force
that the Lord whispered: "Enough! There is no wisdom in your *parable*
but only the seed of *much discontent* ~~malice~~. (When you are without Me, the
Devil is your near companion." And I felt a point of pain
between my eyes as if the Lord held a thorn to my brow, for I
no longer knew what I saw nor to whose voice I listened. And
I understood that to be the Son of God was not equal to being
a Prince of Heaven but was rather *my* ~~an~~ apprenticeship into how
to speak without greed or guilt or anger or the desire to
bewilder others with the confidence of *my* ~~one's~~ light; *it was met upon* ~~but to~~ *line*
speak only with wisdom.

*for all were occupied **
Still, it was a good morning
~~And then, even on this day when we were ready to set out~~

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 ~~at last for Jerusalem,~~ ^{Now,} a man knelt before my feet and asked,

"Good master, what shall I do that I may inherit eternal life?

I have observed all the commandments from my youth."

And ~~by the light in~~ his eyes ~~which~~ showed much desire to please, and full measure of concern for others, ^{so} I felt love for this young man in the midst of much turmoil around us at leaving and I said, "One thing thou lack: Sell whatsoever thou

hast and give to the poor and then will you have treasure in heaven." ^{But} ~~and~~ the young man was ^{not made glad} saddened by ~~such~~ words and ~~the~~

^{and} went away grieved; he was with ^{many} ~~great~~ possessions and loathe to lose them. So I said to my disciples, "How hard does it

become for those who have riches to enter the kingdom of heaven!" And when some of my disciples showed by the gleam of displeasure that ~~passed~~ across their eyes that there was still darkness in their hearts, ~~for my words~~, I was obliged to tell them again, and said, "Children, how painful it is for those

that trust in riches to enter the domain of He Who is Above,
 yea, it is easier for a camel to go through the eye of a
 needle than for a rich man to enter into the Kingdom of God."
 They were astonished, saying among themselves, "Who then can
 be saved?" And one of them whose face was hidden by others,
 now muttered, "God enriches those whom He trusts. Why else is
 there high regard and much respect for riches?" And still
 others said, "If not the rich, why, who then can be saved?"

that is but meat for the Egyptians

And I looked upon them and ~~replied~~ and said, ~~"Do ye listen~~

ye listen

to me or are my words like the rain that is dried by the fever

I tell ye that no/ of the sun? *on his money account* No man can be saved if he would count on other

~~men, to save him. But with God are all things possible even to~~

~~saving an evil man who repents.~~ So look not for riches." At

was ready to/ which point, Peter ~~would~~ *remind me;* "Lo, we have left all and

followed thee."

And I repeated: "He who has left houses or brethren or

They believe such, they honor rich men. But do

sisters or father or mother or wife or children or lands for my sake and is persecuted for my sake, so shall he receive a

hundredfold in his time and rich houses and brethren and lands

(in the Kingdom of Heaven and he

and) will live in the waters of eternal life. But those that

are now first in this world shall be last in the next."

And now the same disciple who had hidden his face from me when he spoke upon the value of riches, *now* said, "Well, do ye not promise that we shall yet have our wealth?"

"Once you have given up all riches," I replied, "then shall ye have one hundredfold of return."

Yet was I obliged to tell myself that my disciples were but men and lived among the small passions that sit on the scales of balance in all people, and thereby were no better yet no worse than others. If I could, therefore, succeed to uplift their hearts, *so might* ~~then~~ other men and women ~~might~~ increase in goodness. Whereby, thinking this, I was also choked with

thought of how even good grapes might suffer and
 fear and knew ~~the suffering of grapes and their unheard cries~~
their cries be unheard
 in the winepress. For I had just recognized that if all men

were of mean and ordinary dimension yet ^{still} belonged to God, then
~~how could my~~ *be*
 might the Father not be vastly superior to His creation? ~~and~~

~~then,~~ *Despite* all effort not to think on such a sacrilege, so
now whether ~~was not~~ *chances*
 did I wonder my Father might not be better, merely larger ~~and~~
 of vastly greater force ^{low} ~~than all of us~~. And in such a moment

did I even despair ~~for Him and for all His sons. And was I ever~~
~~the first and only son?~~

~~But,~~ *my* yes, such was the darkness of ~~my~~ thoughts before we
^{still} *our first steps and we set out.*
 set out, but ~~yes~~, there came the day when we set out. We were
^{of us}
 going to Jerusalem and all were afraid. And I spoke to my
 twelve, taking them aside, and told them what things might
 come to pass, and I said: "What think ye if the Son of Man
^{is}
 shall be delivered to the chief priests and unto the scribes
 and they shall condemn him to death?"

And they shook their heads. "That will not happen," said all.

But I said, "What if there is one among you who shall deliver me to those who do not hear my words and ^{would} ~~those people~~ ^{and they} ~~shall~~ bind me over to the Romans, ~~who~~ shall mock me and shall scourge me and spit upon me and shall kill me?"

They said, "It ^{cannot} ~~shall not~~ happen."

And I said, "If it ~~doth~~ come to pass, I will, on the third day, rise again," but deemed it necessary to add, "It ^{"You are} ~~shall not~~ happen." For I could see they were already ^{so deep in fear,} ~~afraid~~ ^{right; It cannot} ~~of much~~, and by my words they knew, ~~if some had not yet known,~~

~~that there was peril in it for all of us, and for myself the most; and so I had to tell them again that if the worst should~~

^{Come to pass, then would I} ~~pass, I would~~ ^{be ready to} ~~(not only rise in three days, but that they must~~ ^{told} ~~should speak thereafter of our deeds and our beliefs so that~~

^{you are able to} ~~those who could believe in me, would join our people and serve~~ ^{but had not yet heard the word,} ^{trust}

to change the souls of men.

Then, and only then, did we ^{truly} set out. And ~~on the way~~ in
the second hour, stood a blind man in our path who cried,
"Jesus, thou son of David, have mercy on me." Yet, ^{from} ~~they of~~
the multitude who walked in advance, ^{were rebukes to the} ~~of me, rebuked him and~~
~~blind men and they~~ told him to hold his peace, whereupon he cried the more, ^{so} I
^{asked for} ~~commanded~~ him to be brought unto me and said, "Receive thy
sight; thy faith has saved thee. Open thine eyes."

And when he could see, I was sore ashamed of my secret
distrust of my Father earlier on this day, even as I was
pleased that the power of miracles still resided in me. Yet
^{such} by quick achievement is ^{the of many} balance disturbed for among the
multitude who travelled with us now so did the belief ~~now~~
germinate ^{in two days march} ~~in all that~~ so soon as we were ^{near} ~~nigh in two days~~
~~march~~ to Jerusalem, and we could see the city from afar, so
would the kingdom of God, ^{whereas} ~~and immediate,~~ come to appear, and I

knew again the weight of our endeavor, ^{and wondered how} ~~for how were~~ (my
~~followers~~ ^(could have the strength) ~~ready~~ ^{and worse in} to accept the sore disappointments of all that

was yet likely to meet us in Jerusalem? ^{And would they understand}
^{my caution if I were to feel a need for prudence?}
~~So was I less in enthusiasm again, but could keep no~~

^{And indeed?}
~~thought of tarrying on our path to give further instruction~~

~~which was yet to come, and indeed~~ already;
 my people since some of my brethren were saying to me, "Ye

will walk in Jerusalem openly, will ye not? So that we may

witness the works ye will perform at the Temple?"

This was Judas who spoke. And I could see ^{by his impatience before we had} he was ceasing

to believe in me, ^{now he} ~~since now he also said:~~ "There will be an

~~great~~ open feast in the market. Will ye be there with us from

the first?" and I replied, ~~"My time is not yet come."~~ "The

world does not hate you, but me it is ready to punish because

I testify that the works of the world are evil. Go ye, if you

wish, unto this feast, but I may choose not to go. ^{My time} ~~My time is~~

~~is not yet come."~~
~~not yet come."~~

Set out that

Chapter 31

bottom half of P 295
begins with a new chapter.

295a
(INSERT)

Mach did this conversation with Judas and me and
On the road to Jerusalem I was not well and
suffered in fever ^{severely} ~~to the point of~~ I was
while my limbs ached, and at night
my ^{rest} ~~fever~~ was not without pain. And
Samer it also on the same morning
over an arid road ^{passed} ~~led~~ through ^{desert} ~~clerks~~,
~~and among~~ ^{then} fruit groves, and again
I was silent and did all possible, not
to complain, yet did I also conserve
all strength. And I brooded upon my weakness
in giving assent to Judas and promising to attend the feast.
~~then~~ On this second ^{evening} ~~morning~~, however,
we were still a full days march from Jerusalem
so did we ~~pass~~ ^{pass} through Jericho

back to P 295

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Good

generation

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~~Insert: %%%%%%%%%%~~

~~Last of the march to Jerusalem~~

~~On our march we passed through Jericho~~ and a man named
Zacchaeus, who was the chief among the publicans and rich,
made ^{an} effort to see me, but ^{he} could not, ~~for~~ ^{many} were in the
throng, and he was little of stature. Therefore, he climbed
up into a sycamore tree ~~and was happy that when~~ ^{and if But when} I came to that
place, I ~~could look up and see him and chose to say,~~ ^{looked} ^{saw} ^{if did say} ^{said}

"Zacchaeus, make haste, and come down, for today I abide at thy
house."

And ^{He} received me joyfully. ~~And~~ ^{Others} murmured saying
that it was not fitting that I should be the guest of a man
who was ^{not only} rich ^{but} ~~and in addition~~, a publican and therefore a
sinner. Yet Zacchaeus said to me, "Behold, Lord, now that I
know thee, the half of my goods ^{will} I give to the poor."

I said to him, ~~"This day has~~ ^{has this day} ~~salvation come to your~~
house."

And since we were on the road to Jerusalem, ~~this was a~~
~~good sign~~ ^{For this was a good sign} and I was gladdened. ~~For if a rich man could give~~
~~up half of his fortune and believe in me, then many another~~ ^{other such walls}
~~wall~~ must be ready to fall in that city where God was at war
with Mammon.

~~And next evening,~~
~~I did not~~ ^{however} ~~even as~~
~~came near to Jerusalem so did~~
~~we set out~~ ^{came two sisters}
Next morning, however, even
as we set out, came two sisters
of my follower lazarus to meet
us on the road. At the house

parcels p295

Whereupon Judas replied: "Where is the value of a man if he does a thing in secret when he seeks to be known to all?"

And I could hear ~~much~~ murmuring among the people ~~concerning this~~ as Judas related ~~it to them~~ ^{how (declared of me)} for (he made much afterward of telling me ~~that some said~~ "He is a good man," but ~~others said~~ "Nay, he deceiveth the people." And then I knew as I had never known before that I must go to the feast. And

indeed, Judas said: "Many await thee and how ye will show yourself to all."

end of chapter. Next chapter starts on next us page

See next next page

~~And when we were still a full day's march from Jerusalem,~~
~~the sisters of a follower named Lazarus at whose home I had~~
~~dined on my travels, for he was a good man,~~ ^{and his two sisters, Mary and Martha}
~~new came to me up~~

had walked from Bethany to ^{join} meet my multitude and they said, "Lord, he whom thou lovest is sick, our Lazarus."

And by the way in which it was said so did I know
to ~~ask~~ asked: "Is this a sickness unto death?"

And they wept and could not answer. Then, as if I ^{were} knew

and all that had been
good in my night of
rest at the house
of Zacharias was now lost, and I
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brother to) so was I ^{worsened in my own illness}
his sickness and was brother to it, I was ill myself, and had
without moving (still)
had to abide two more nights ~~still~~ in this place a full day's
march from Jerusalem, and when I awoke on the next day I was
from Galilee, I was well in body but ^{sick} of our departure
in great woe and said, "Lazarus is dead." Nevertheless, we
^{of feeling}
~~must go unto him.~~

And the apostle Thomas who was simple, and so would say
what others only chose to ^{think} speak in thought, now said aloud,
^{to Jerusalem so}
"Let us also go ^{there} for we may die with him." And there was much
displeasure with Thomas.

And ^{all of that} then we marched for a day and into the evening and
came to Bethany, nigh unto Jerusalem which was where Lazarus
~~now~~ lived not fifteen furlongs ~~from~~ from the Temple, and
^{a walk of an hour} indeed not an hour away. And I could see ^{many on their way} Jews going to the
house of Lazarus to comfort his sisters. The one who was
named Martha ~~now~~ came out and met me, and said in sorrow,
"Lord, if you had been here, my brother had not died. But I

may it be
~~know even now~~ that whatsoever thou wilt ask, ~~thou wilt ask of~~
 of ~~God~~ ^{the Lord} and God will give it thee."

^{naught}
 There was ~~ought~~ in my mind. Nonetheless, I said, "Thy
 brother shall rise again."

Then came the other sister named Mary, ~~like my mother,~~
 and she sat at my feet and ^{also} said, "Lord, if thou hadst been
 here, my brother had not died." And she was followed by ^{others} many
~~Jews~~ also weeping who came with her and ^{when they looked at me} I ~~groaned in the~~
~~spirit~~ ^I and said, "Where have ye laid him?"

And ^I they said ~~to me~~, "Lord, come and see."

And then it was close ^{in my throat} that I did not weep, ^{for} how could I
^{the Lord would allow me to} know whether I ~~could~~ return him to his sisters when he had
 been dead these two days?

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And many Jews around me, friends of ^{the dead man} ~~Lazarus~~,
~~Then these Jews,~~ (seeing me in such anguish, said,

"Behold, how he loved Lazarus!"

And ^{much} ~~once~~ more did I know ^{that} ~~how~~ guilt because I had come ~~so~~
 late. And they led me to the grave of Lazarus which was a
 cave with a stone across the entrance ^{whereupon} I said, "Take
 away the stone."

But Martha his ~~sister~~ said ~~to me~~, "Lord, by this time he
 has been two days dead, and who can speak for ^{his body?} ~~the state of his~~
~~what state it may be found in~~
~~body?"~~

Yet at my sign, they took away the stone ^{from the entrance} ~~from the place~~
^{where the dead man had been laid} ~~to the tomb~~ and I lifted my eyes and
 cried out in the loudest voice, and it roared in my throat:

"Father, let Lazarus, come forth!"

And I was silent, ^{after} ~~and waited within as I made my prayer~~
~~for~~ I knew that when the spirit left a man, so was ^{all that was} ~~the~~ unclean

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and it might call upon other ^{ugly} spirits.

In his spirit also loosed, and ~~if the man in his death was like unto~~

~~an Egyptian and might walk through many places seeking rest~~

~~and finding none, he might also say "I return to the tomb from~~

~~whence I came." But what if when he returns, other spirits,~~

~~now abide in him more ugly than the first, and so the last state~~

~~of the dead man and his odor insults the nose? If I would~~

~~purify Lazarus, I must live first in my own sins, and it was~~

then that I recalled how a woman in our company had lifted up

her voice as I passed and said, "Blessed is the womb that bore

thee and the paps which thou hast sucked," and I replied,

"Yea, ^W more blessed are those who ~~that~~ hear the word of the

Lord and keep it." And by such response had I been cruel ^{again} to

^{Once more to} my mother ^{name} and did not understand why I took pleasure in

denying her love when she had loved me from the moment she

knew she had received me from God. And my fears for Lazarus

returned and were large. ^{And of myself I asked;} ~~The first art of the Devil might be~~

^{Can}
~~to conceal his spirits, so~~ wherefore could I raise a man from

^{had partaken} the dead if I ^{Evil's itself} partook of evil when it was the measure of ~~the~~

^{keeps} weight that kept men in their tombs? ^{So even if I might be} I might be the son of

^{still did I call} God, but I called ~~now~~ upon the prophet Elijah inasmuch as he

had raised the son of a woman in whose house he had dwelt ~~even~~

when ~~the sickness of the boy was so sore~~ ^{gone beyond and} that there was no

breath left. ^{had} I indeed, the woman ~~even~~ cursed Elijah and said:

^{did then} "Oh, thou man of God, who comes unto me to ~~call my sin to~~

~~remembrance and to~~ slay my son?" And Elijah had said unto

her, "Give me thy son." And as it is written, he took the boy

from her bosom, and carried him up into the loft where he

abode and laid him upon his own bed and cried, "O Lord my God,

^{hest} thou ~~also~~ brought evil upon the widow with whom I sojourned by

slaying her son," and Elijah stretched himself upon the child

~~the~~ ~~times~~ and cried unto the Lord, "I pray Thee that this

child's soul come into him again," and the ^{God} ~~Lord~~ heard the

voice of Elijah and the soul of the child came ^{back} into him again,
~~and he revived.~~ ^{had also} And then as if the Lord ^{spoke} to me in that
moment, ^{so was to my closed eyes} ^{was shown} and directly and showed me the face of Lazarus in his
^(and so did I see) tomb, I saw Lazarus stir, ^{cried} as I spoke and again I said "Lazarus,
come forth," but ^{I saw} Lazarus ^{shake} shook his head, ^{And now if I hear} and I heard him speak,
even I ^{could} ^{and still was} (although could no one else hear, for Lazarus was in his tomb
and I without). ^{"said Lazarus,"} "Oh, Master, small creatures pray to me,
^{But} ~~said Lazarus,~~ "and they say, 'thou art not our god, Lazarus,
^{only} ~~but~~ our wiping-cloth.' Thus speak the maggots and scorpions. ["]
~~said Lazarus,~~ "and they strike even into the body of my
death."

^{So now, in} ^{this pestilence}
~~And so in my prayer,~~ did I call upon the maggots and the
~~scorpions~~ ^{to} to withdraw and leave Lazarus in peace; and I even
called upon the powers of Legion whom I had freed from the
swine of Gadarene and ~~said once more,~~ "Lazarus, come forth,"

and then he who had been dead rose in his tomb and ^{Lazarus} moved with
~~began to come~~ ^{came} toward me, but he could only

more with)

little steps, being bound head and foot in his winding sheet,

and his face was also wound about. ~~And~~ I said to his sisters,

"Loosen him, ^{but do so} ~~and go~~ without looking upon him," ^{for I knew}

Lazarus ^{was} with his ^a face ravaged, ~~and~~ ^{then}, in the voice of a

man who has dwelt among dreams that others would abhor, so did

Lazarus say, "Yes, ^{now} the maggots have left me, ^{and} ~~as have~~ the

scorpions," ^{but} ~~and~~ his voice was like ^{the} a screech, ^{of a bird distraught.} Yet was he

alive.

And ~~I could that these~~ ^{the} Jews who witnessed this, and ~~they~~ ^{many}

were ~~all~~ Jews living near to Jerusalem in Bethany, ~~now~~ fell

back in wonder, ^{by} whereby I knew that the priests and the

Pharisees and the scribes ~~now~~ in the Temple ~~not an hour away~~

~~by foot and less by a beast~~, would hear of this in no longer

than it took the first witness to reach their ^{presence} ~~hearing~~, and

they would gather in council, and I knew whereof they would

decide. For ~~Lazarus had looked ill~~, and many had seen ^{Lazarus} ~~him~~

arise and knew that he

He stank of the grave, and spoke of maggots and scorpions; and

so did I also know that the Pharisees would speak of me as a

demon ^{raising} ~~who would raise~~ those ^{who were} ready to rot; and I could hear the

Chief Priests ^{speaking} in council as if I were ^{even} ~~among them~~ ^{near him};

He and his followers

They would declare: "If we leave him in peace, soon all men

will believe on him. Then shall the Romans come and take away

our place and our nation ^{inasmuch as} ~~for~~ ^{seen as} the Jews will be in rebellion."

And I knew that the High Priest Caiphas might even say, "One

man may ^{even} die for our people that the whole perish not." And on

On that day I did not continue to Jerusalem but slept
that night I slept with a heavy heart, and ^{that} may it be I had
in the house of Lazarus and concerning maggots and scorpions,
visions of the dreams of Lazarus. In the morning when I said

goodbye, ^{Lazarus} ~~he~~ was still weak, and his demeanor was low, yet I

asked, "Do you believe?" and he said, "I am frightened of the

things I saw when I was dead. I am still as one who is

frightened. Yet, I try to believe."

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And it may be that his words left me without ~~good~~ ^{a need}
~~to find my antidote against most solemn brooding~~
~~judgment~~ for we were not long walking upon the road when I

sent forth two of my disciples and said, "Go your way into the
 village of Bethphage which is before us and so soon as ye
 enter there shall be a colt whom you will recognize for on him
 no man has ever sat. Loose such a wild colt from where he is
 tied and bring him to me. And if any ask why do you this,
 tell them that the Lord hath need of the colt."

And they went away and found the beast by the door in the
 first street of the village and ^{then} loosed him and brought him to
 me, ~~and cast garments on him.~~ And I sat upon this colt whose
~~wildness was in his back and in his legs~~ ^{was ignorant of a rider} until my hands were
 gripped into the mane upon his neck, but then, if I could not
 subdue the colt, how could I bring peace to what ^{must be} ~~was in~~ like

~~the same~~ uproar in the hearts of men awaiting me at the Temple?

~~And as I rode, I saw how the multitude that walked in~~

good - check against
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Insert%%%

~~Addition on the walk to the Temple, first day the fig tree~~

And as we walked in procession (and I upon the colt), I
was hungry and with more desire for food than ^{known} ~~I had known~~ in a
year, as if indeed I were ^{now} preparing to eat my last meal:

Thereupon, seeing a fig tree from afar, ^{that} ~~and it~~ was full
of leaves, I trotted up upon it, ^{outpacing} ~~beside the colt, outpacing~~
all who were in the procession before me in order to take ^{my fill of} ~~food~~,
^{figs} ~~thereon~~ from ^{that} ~~the~~ tree, but when I came nigh there was naught
to see but leaves. The ^{hour} ~~time~~ of ripe figs was not near for
this tree.

~~There were furies in the colt that a man was on his back~~
~~and such furies must have been borne in on me with every wind~~
~~that came from the anger of my enemies, yea, of a certainty~~
~~was all such in me for I said to the fig tree, "No man may eat~~
^{much rage now}

that a voice
must have such outrage have been
and to accompany them
and

much rage now

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fruit from you hereafter!" and my ~~disciples~~ ^{those nearest to me} heard it, ~~those~~

~~nearest to me~~, and took it as an omen that this tree was now ~~curse~~ ^{curse}.

~~like one~~ ^{And not many were concerned. But I}
~~as severed from its roots. But I was now supporting the~~
~~was left to support the loss and~~ ^{(I had several.}
~~burden of a fig tree I had cursed.~~ ^{whose roots} "I am the Son of God," I

told myself, "yet also a man; ^{therefore must I} ~~and 'man'~~ be a word for

heedlessness and wilful destruction." ^{So} ~~I~~ knew the presence of

Satan ^{remained} ~~was still~~ in me; ^{who} like a vulture ^{fields} ~~that~~ searches the ~~lands~~

^{small beast} ~~below for one victim among the little beasts of the field~~ and

^{down} then swoops to steal a life, so had I struck at ^{the} a fig tree.

~~And I knew my followers were waiting for a parable so that I~~

~~could explain my action~~

Now the multitude in

front of me took down branches from palm trees we passed and

~~then~~ strewed them before me and sang, "Hosannah! Blessed is

he who comes in the name of the Lord. Blessed be the kingdom

of our David who cometh in the name of the Lord. Hosannah in

the highest." And I ~~was~~ *soon forgot the fig tree for it* sweet amazed at how the people of

Jerusalem (and some had never seen me before) were full of

favor for me; ~~since I saw some~~ *did* in the windows we passed and

~~many~~ *they* waved ~~to me~~ *to me*, now I knew that ~~my name might be in~~

~~disfavor among some but was also well-regarded by others and~~

Some of ~~so~~ our good deeds had ~~also~~ ridden in advance of us. If I had

lived in fear of entering Jerusalem, now I knew happiness and

Yet mayhap the fig tree was with ~~remembered the words of Amos that the houses of ivory should~~
me still for I soon thought also yet I also ~~perish and the great houses come to their end. And I thought~~

of Ezekiel who had spoken of the city of Tyre ~~a thousand years~~

a thousand years ago ~~ago~~, and how it was famous *for its horns of ivory and its*

tables of ebony, its shops with emeralds and purple linens

~~embroidered~~ and jewelry of coral and agate, and of ~~the wheat~~

~~markets with their~~ honey and balm, and wine from Cassia and

Calamis, and many precious cloths for chariots in the markets

of Tyre, and all spices and precious stones and chests of

cedar, ^{yet} ~~and all of this~~ had been washed ^{away} ~~over~~ by the seas in the

day of Tyre's ruin, ^{we could} ~~and could~~ this ^{soon} (be said of Jerusalem, ~~now~~ as

^(in this hour) ~~was~~ wealthy ^{as} was once the city of Tyre? And seeing ~~the beauty~~

~~of~~ full white buildings with tall columns ^{such} ~~and of~~ great measure

~~that one knew not whether one gazed upon~~
~~whether~~ (a temple, ~~or~~ the house of a great man, or the seat of

^{so did I say}
 Roman government, ~~I said~~ to myself, "Victory is of the Lord

and a good name is rather to be chosen than great riches," but

such words were too pious in my mouth (for my heart had also

leaped at the sight of ~~these~~ riches) and so I also said to

myself, "The mouth of ^a strange woman ~~is~~ is a deep pit. And a

great city is like unto a strange woman." Yet how could I

^{In its beauty was it magnificent.}
 hate Jerusalem? ~~It was beautiful~~ ^{(Then could I see in my}

heart the court of King Solomon ^{on} ~~at~~ that day when he had made a
palanquin of the wood of Lebanon and the pillars thereof had
been fashioned of silver and the ^{base} ~~bottom~~ of gold. The seat of
the palanquin was purple and its claws had been wrought ~~and~~
~~lovingly~~ by the daughters of Jerusalem. ~~and~~ ^{and} wondrous was the
love of display in Jerusalem.

Yet what had my followers ^{or} and myself to display? ~~to them?~~
I saw a Roman nobleman ~~pass by and~~ stop to look at our
procession, and he gazed upon the hundreds who walked by twos
and ^{by} three and four in the lane before me and he ~~looked~~ at the
hundreds who followed. And if some were well attired, yet the
majority of my multitude were in rags and bits of colored
apparel.

→ P315

~~P312 (a man came in)~~
~~have to the police~~
~~from 314-311~~

~~good~~

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

~~The march--entrance into Jerusalem~~ ~~the th~~

I looked upon this multitude as if never before had I
seen a throng, but then the people of Jerusalem had joined ⁱⁿ
among us now, and ^{by} in large numbers, and so did I see as many
faces as there are aspects of man, and among those who

followed ~~me~~ now were many who were less than believers, *but rather*
to be counted among
counting (the curious, and ~~also~~ the tormented and the cynical, *these*
last accompanying so that they could and *thereby repay them*
coming with us to jeer against the Pharisees for old rebukes.

~~And there were also the solemn who were with hope that I might~~
present were some who were
and much
provide a new piety more solemn than their ~~own~~ *last* which was ~~new~~

threadbare from ~~much~~ repetition. And there were children who
looked on all the sights and on myself as well, *and laughed*
when it came to the faces of people,
at the wonder of God's bounty and variety, *and they were the*
these children
ones closest to joy and to awe. *than (there also)* ~~There were these~~ (men who were

~~trouble-makers among us~~ ^{as} and ruffians and ~~many~~ with the fearful
 dissatisfaction of boredom on their ^{brow,} ~~faces.~~ They, too, were ⁱⁿ ~~a~~
 part of the throng. And then there were the poor. From their
 eyes came a power composed of great need and great hope and ^{much}
^{depth} ~~full~~ of sorrow, ~~for~~ they had been disappointed ~~so~~ many times.
 And I spoke to all of ~~them~~ as if they were one, since great
 changes for the better can occur at ^{those} ~~times like those~~ ^{and} in a bad
 man more quickly than in a good one ^{for what} ~~what~~ with the heat and
 the fever, ^{there can also be} ~~and all~~ sudden recognition of the truth, ^{can} ~~that casts~~
 rest in the illumination between a word and a throng, ^{and}
 many bad men are ^{quick to know} ~~sensitive~~ to their
 sins and ^{suffer} ~~grow~~ within from the
 effort to resist remorse,

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Insert%%%

~~The colt~~ ^{and entering the temple} another version and Jerusalem ^{good description}

¶ Now ^{as the throng deepened so was the} ~~colt~~ ^{its} as full of demons as the swine of Gadarene

yet ~~they were young~~ ^{were young} wicked spirits and without the foul odors

of old devils. Still, ~~this colt~~ ^{did my best} bucked and ~~started in order~~ ^{take no}

to stop, and it was in his mind to cast me over his ^{mane and} forelegs

~~and mane~~ onto the stones of the road. But ^{Yet} I rode him with

the knowledge that he was the colt for me, ^{For now my} since all

expectation of reaching the Temple was ^{had become} now mixed with the awe

that I was still ~~and by half~~ a simple Jew of a modest trade

approaching a great edifice which ~~in itself was of a~~

~~collection~~ of walls and buildings within of ~~considerable~~

~~homage~~ and much consecration wherein were still other

congregations of chapels and courtyards open for speech and

meeting and barter, and as ^{this Temple of all temples} it was ~~all~~ on a mount, so ~~were~~

was I well-placed on my mount, ^{and} ~~times~~

the colt did not allow me to contemplate how ~~anxious~~ profound was my fear and how large was my ^{homage} of what was before me. Yet in

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my mind, I saw how the steps rose from courtyard

~~steps rising always within the courtyards of the Temple even~~

and on

(to more august buildings behind and unto sanctums more sacred,

and even one room where none but the High Priest could enter

and then but

on one day of the year for it was the Holy of Holies: so even

so was I

though I was the Son of God, I was (also the child of my mother

for the Temple)

and was feeling more respect than my desire to change much

all within

match and

and some weakness

could afford so that I felt whole disturbance within and

and I shivered

indeed, when the multitude in front of me began to cheer as

Don't then

that then

they mounted over a great rise in the road, I knew a first

would be by

view of the Temple walls was on the other side, and when I

91 But then as I came to

came to it, it was not enough that people I had never seen

~~before were laying palm branches on the road of well-laid~~

~~stones over which my colt trotted and jumped and kicked up its~~

so did I also know

feet, yet I knew even as I approached the summit of that rise

last

from which I might see the Temple, that if its days were not

the future years

all such wonder and magnificence was in peril

~~numbered, still were its future years in other kind of peril~~

and enemies would ~~yet cast a trench about it~~ and compass it

round and besiege it on every side; ^{than they} ~~and~~ would even lay it low

to the ground until it was but the wreckage of a wall and ~~old~~

^{to rest} ~~ruins~~, not one stone left upon another. And all this would

come to pass and ^{should} ~~be true~~ if the priests of the Temple ~~said~~ not

^{my visit was as a message from the Lord} understand that ~~this was the time to welcome my visit~~

^{and to be honored}

So I wept at the sight of the Great Temple when I came

before it, ^{The Temple} weeping openly upon my colt. ~~It~~ was beautiful to

my vision yet I knew it was not eternal. And indeed I

^{that} understood the works of man, even if they be in stone, can

^{endure no longer} ~~show no more duration~~ than the stamens of a thistle, ^{in the} ~~but blow~~

^{long arm of time itself that belongs to God} ~~away in the wind~~

And I thought of the words of Amos who ~~had~~ said: "The

houses of ivory shall perish [!] and the great houses shall have

~~an end.~~

And when I came into the Temple itself, ^{and dismantled from} ~~when I climbed~~

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my colt and climbed the first ~~of~~

~~the~~ great steps at the entrance, and discovered between the

for the eye

gates that there was naught but a large court which was filled

Here was a place where

with the men of Mammon, ~~for here~~ all were exchanging money and

How could one admire

goods, I did not like the look of their beards which were ~~of~~

curls upon curls and immaculate

~~curled in vain pride~~ and much tailored by the razor and the

and their vain pride.

(these men of Mammon

scissors. To me, ~~they~~ looked like beasts and birds of great pride

even as peacocks and so were moved

~~price, and the priests among them were not~~ free of strong

drink.

Before the money garden

later ~~middle~~ day
5/20/95

Judith
Pader
page 322-338
322
in tribulation

Insert%%%

Rich man- Temple? ~~Unreliable~~ reformat, on old

And I spoke of the gifts that God gives to the spirit of ~~whereby~~ ~~each man until~~ men are equal yet opposite for many flock to

~~the~~ the gifts of Mammon offered by the Devil. And who is so ~~wise~~ ~~as to find the balance?~~ ~~It is not the rich who will find~~ ~~between his gifts~~ ~~search~~

~~So that~~ ~~if~~ they are choked with all the cares that come from the

weight of gold and riches and pleasures in this life, and

thereby do their gardens bring no fruit to perfection. ~~For~~ ~~is oppression in the air~~ ~~even the fruit which would be of perfection in their gardens~~ ~~for there~~

can bring no happiness to their eye ~~(inasmuch as their neighbor~~ ~~being~~ ~~himself~~ ~~gardens with~~ ~~who is wealthier than themselves, will show fruit even superior~~ ~~to~~ ~~to the beauties of~~ ~~his~~ ~~their blooms.~~

before all

*The last of is best and could be
attached to do assault on the money-lenders
otherwise mixed bag. ?*

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Insert%%%

(Rich and poor should precede 340 and 341)

from pp. 990 and 989 of Luke

~~"Strive all of ye," I said, "to enter at the strait gate,~~

"When thou makest a feast call the poor, the maimed, the blind
and thou shalt be blest for they cannot recompense thee but
thou shalt be recompensed at the resurrection of the dust."

Then grew near unto ^{me} ~~him~~ all the publicans and sinners for
~~to hear him~~ and the Pharisees and scribes murmured, saying,
"This man receiveth sinners. And eateth with them."

And hearing such words, I wished to cry out [G 11 ends]
and I said, "Forsake, therefore, all that ye have to do with
calculation, ~~for whosoever~~ ~~he be of you~~ that forsaketh not all
that he hath, ~~he~~ cannot be my disciple."

~~And~~ ^a great rage was growing in me at the thought of

wealthy men and their tables enriched with every bounty of food while the poor sat in mud and filth in the stinking alleys of the city.

And in Silence I gazed about me as if with a priest's robe that others must not touch, as did I sit on a stone bench by the treasury and beheld how people cast money into the great box. And many who were rich cast in much. Then, came a poor woman and her shawl was threadbare, like a widow could one see her gray hair beneath the shawl, and she threw in a farthing. And God leaped in my heart and I said, How much more than all these.

So I called forth those disciples who were nearest and said: "This poor woman hath cast in more than all the rich, for they did surely leave of their abundance, while she, out of her want, cast in all she had, even her living for this

SM

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Insert%%%

Before he overturns the tables
earlier on the second day

the box in the treasury

Jesus

~~And in silence~~ *did* ~~that I girded~~ about me as if with a
priest's robe that others must not touch, *and* (so did I sit on a
stone bench by the treasury and beheld how people cast money
into the great box. And many who were rich cast in much.

Then, came a poor woman and her shawl was threadbare; ~~like a~~
~~window could one see her gray hair beneath the shawl~~, and she
threw in a farthing. *then* And God leaped in my heart ~~and spread~~
~~the warmth of the sun in my chest.~~

So I called ~~forth~~ *to* those disciples who were nearest and
said: "This poor woman hath cast in more than all the rich,
a tithe
~~for they~~ did merely leave of their abundance, while she, out
of her want, cast in all she had, even her living for this

day. ⁶ And so she has performed a miracle inasmuch as she has turned Mammon into a tribute to God. Whereas the wealthy have, given ~~Mammon~~ to God in order to impress each other, and thereby *seek to* (amass more of Mammon."

And I thought of the ^{how} ~~substance of Mammon~~ for money was ~~like~~ a great and stinking beast whose foul offerings men supped upon with slobberings and greed, their bellies full of *lust* ~~and they were in such a tumult that~~ *only* ~~a tumult of lust until they gave off feeding long enough to go to the Temple and pray and give a ^{coin} ~~tribute~~ to the great box in the treasury.~~

And I thought again of how all who were wealthy would

hate my words. Then it was as if the Devil spoke to me again and

thus I knew of once

inward to God, even in the darkest night of his meditations,

would not speak with a tongue and teeth to bite the inner

327-329
good

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Insert%%%

insert I Temple, First day?

Before the tables?

yes, just before

"No man can serve two masters. Either he will hate the one, and love the other, or ~~else~~ he will cling to the one he needs and perforce despise the other. Ye cannot serve God and Mammon.

"Therefore, I say unto you, take no thought for your life, nor of what ye shall eat or drink. Is not your life more than meat, and your body ~~than~~ of greater value than raiment?"

And I thought again of how all who were wealthy would

hate my words. Then it ~~was as if~~ the Devil spoke to me again *and*

this I knew at once

inasmuch as God, even in the darkest night of His meditations,

would not speak with a tongue and teeth to bite the inner

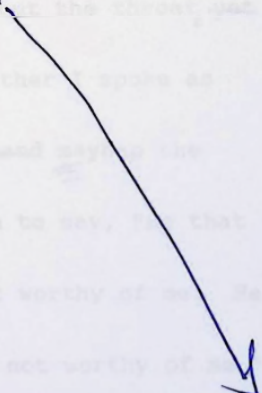
spirit of my ear; ^{so did the Devil now} ~~yet now a voice and~~ say: "Before it is all
 over, those who are wealthy will ^{possess} ~~own~~ you as well. They will ^{put}
^{images of} ~~put~~ (you upon their wall." ~~off~~ I knew a moment of terror. It
 was as if ~~I were a child~~ and my soul had been seized by this
 threat; yet the voice went on: "You will yet ^{enrich} ~~compose~~ the
 treasure of mighty churches and men will worship you ^{even} ~~in the~~
^{as} ~~name of their gold,~~ and you will belong to me as much as to
 Him; ~~and~~ that is just, for I am equal to Him and as worthy.
^{Can it not?} ~~even as it can be said that greed is a beast whose defecations~~
^{For gold?} are worthy of gold, and are as gold ~~since that~~ (is the color of
 the sun out of which all things grow. Ponder within upon such
 matters, Jesus, and do not deny me ~~too~~ quickly." ^{To} which God
 now replied in my other ear, and I knew it was my Father:
 "Everything he ~~doth say~~ ^{will make} ~~makes~~ or much sense until it fails to
 make sense at all, and ^{he} gives this speech to all who catch
 his eye, and his eye is only for the best, ^{all those} ~~whom~~ I have

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fashioned with the greatest hope. Whereas he ^{SCORNS} ~~leaves~~ all who
^{but with} are modest to Me, ~~inasmuch as the modest work small.~~ And this
was the most that my Father ever ^{said to} ~~told~~ me about Satan and His
problems with such a Devil; ^{nonetheless was it} ~~but it was~~ a thought to torment
~~all the palisades of my faith, that overlooked all injunctions~~
~~also received from my Father, and now~~ 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 to us?

These thoughts were of such disturbance to me that I felt
a great wrath and now heard myself saying, ^{to the throng}
^{Surrounding me in the Temple:}



Just before
the money lands
might come better
later

??

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330-331
Don't know what
to put yet

Insert%%%

In the Temple

another from Matthew:

Not peace but
a sword
Destruction unless the
right place is found

~~And in great wrath, I said, "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 the daughter-in-law~~
~~against her mother-in-law~~, and a man's foes shall be they of
his own household."

And in panic, I felt a hand seize me about the throat, ~~yet~~
~~I fought it off but~~ ^{As} no longer did I know whether I spoke as
the son of God or did God speak through me, ~~and~~ ^{mayhap} the
Devil had slipped between us? ^{Yes} ~~But~~ 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 me is not worthy of me."

And I was aghast, ~~for~~ I was encouraging my people to disobey
 the commandment "Honor thy father and thy mother," and ~~even as~~
~~I was speaking without knowing~~ *spoke so did I not know* whether these words were an
 ultimate wisdom of the Lord or the sinuous spirit of the
 serpent, ~~yet~~ *Y*et was I declaiming them, and with all my force of
 utterance.

And I could see in the eyes of the moneylenders an intelligence--nay, a covetousness as sharp as the point of a spear, ^{nay, it was more,} ~~And it was~~ 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, ^{in his words did I cry out:} ~~for I cried 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} ~~gave~~ their small cries ^{on striking} ~~as they struck~~ the stone of the floor, and ^{each} ~~their~~ possessors ran after ^{his own} ~~their~~ loss like vermin on the hunt for smaller vermin.

Then ^{did} ~~I~~ knock ~~ed~~ over the seats of those who sold doves, and a multitude behind me came forward ^{and some may it be weep} ~~for some felt the~~ ^{even feeling the} ~~exaltation~~ of the Lord that was in me, ^{at} ~~ever~~ as I was defying greed and usury and I felt ^{many} ~~reverberations~~ of this within these holy walls, holy now, yet not so holy as once before, ^{now} ~~and I~~ ^{more tarnished by greed than before, and I}

said, "As the Son of God, ^{so it} ~~it~~ was 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 knew I had spoken well, and indeed it was the truth that men who sought Mammon ^{never had their stolen} were thieves even if ~~not~~ one cup of wheat, ~~did they ever steal~~. And in my nearness now to my Father, ^{Could I gain} ~~I knew~~ the joy of a holy rage even as I was ^{much} ~~full~~ aware that ^{many} ~~the~~ scribes and ~~chief~~ priests had heard me from afar and now would ^{look} ~~know~~ less ~~as to~~ other choices ^{and would} ~~then~~ seek how to destroy me, as indeed they must; ^{the} ~~because~~ all people were ^{too much} ~~astonished~~ by my doctrine.

It was as if I could hear the Pharisees speaking in all the temples within this Great Temple and in all the courtyards ^{here} ~~of this temple~~, and I knew ^{that is overturning the tables} ~~I had given offense to~~ blind all ^{of what I said} ~~judgment upon me~~, ^{that would} for I would not allow these priests and

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this Great Temple
elders of the synagogue, ~~to be~~ *must they* loyal to their separate
accounts; ~~but they must~~ now think of me and be able no longer
to pray ~~in the Temple~~ by morning and weigh Mammon in the
evening, and ~~so~~ *thereby* accommodate all ~~paths~~ *the vines of cupid* grown from one side of
their soul to the other.

344

after me

~~3 important pages but must be better written. Dead work~~

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335

Insert%%%

~~First day~~

~~after overturning the tables of the moneylenders~~

I had made a scourge of small cords and with it I could whip the moneylenders, until all were driven out of the Temple ^{with them would go} and their sheep and their oxen ^{transition?} and I poured out the changers' money from their pots and their purses, and I overthrew the tables and said unto them who sold doves in this place, "Take these creatures hence. Make not my Father's house a temple of merchandise."

And some Jews who witnessed this but were not among my followers, said, "What sign dost thou show ^{to us?} Wherefore does thou perform these things?"

I said, and
And I answered, and these words were said before I could contemplate their weight: "Destroy this temple and in three

days I will raise it up."

Then ^{spoke} ~~said~~ one of these ^{money-lenders,} ~~Jews~~, (and he was an old man, and stout, ^{but} ~~and~~ with ^{clear} ~~good~~ eyes, "Forty and six years was this

Temple building. Thou will rebuild it in three days?"

And then I was ready to
~~But even as I wondered at what I had said, I knew the~~

~~Devil had caressed the back of my ear with a finger, for there~~

were many in the multitude about me ^{ready} ~~to~~ tear down much of this

Temple, and that ~~in an hour and with joy~~ ^{for} what did not

belong to them might as well be destroyed. And as for

~~raising it up, what could I mean, and in three days~~ ^{Yet my}

~~body was also as a temple and if I could rise from the dead in~~

^{or such were the words pronounced in my dream}
~~three days as my dream insisted was true, then maybe my~~

^{each night,} ~~disciples would remember that I had said something of this~~

~~nature and they would believe the scriptures. Yet, I also felt~~

~~some shame at having spoken in such fury as to suggest that I~~

~~would destroy the Temple, and knew that~~ ^{even the thought}

spoken aloud of such destruction would injure ^{much} ~~all~~ in days to
 come, for all that ^{is said aloud and is heard} ~~has gone before~~ and is called by us the
^{by others} ~~past can become like two persons, one of whom has gone away~~

~~but the other remains as the ghost of all that has gone~~
^{For does such a ghost die, but rather will}
 before. ~~And this ghost cannot die and now lives in the dawn~~

^{live} ~~and~~ in the chill of the dark and never relents and never

forgives. To tear down the Temple would bring forth such a

ghost. For to me ^{were} ~~was~~ here many buildings of immaculate beauty,

~~and if I were~~ ^{had been} but a pilgrim wandering through these halls ~~and~~

~~studying their construction,~~ so would I have been wondrously

^{dedication of their skills, these}
 impressed by the ~~majesties of skill of the~~ (carpenters and the

stone masons, ~~who had built~~ ^{these great buildings}

^{On such} ~~did I grow calm,~~

~~and so~~ (thinking ~~was I calmed,~~ and knew that I was here to

teach, not to destroy.

Would say that still
 And I ~~knew~~ (the Lord was ~~truly~~ with me. For ~~in the~~ *had it not been*

~~aftermath of my rage, could I feel that it was also His rage~~
and was he not telling me

~~and I decided now to be wise, to be gentle;~~ *I* and said to my

followers, "Be thou calm and be *thou* judicious and respect this

Temple. The moneylenders are not *of* the Temple but the droppings

of evil which are *can* to be found everywhere. Yet ~~can they be~~ *merely leavings of all that is soon*

scrubbed from the stone. Have faith in God, for verily I say

~~unto you, should you say unto this mountain, 'Be thou removed,~~

be thou cast into the sea, then be without doubt in thy heart

but believe that the mountain shall move. *Therefore, abide* So, stay with me in

patience while I teach, *yet* but not in this unclean place of

entrance where ~~the~~ moneylenders *have* ~~abide.~~ *congregated, Come*

with me further into the holy places of this Temple."

Delete p 339

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339

Insert:%%%

First day, entrance to the Temple

(This follows the overturning of the tables)

There is a transition to be written and then:

~~I felt need to restore my calm and was also in fear of my
own multitude. For in overturning the tables so had I
overturned the balance in their heart and it left them like
unto an army of destruction much as if they were Romans
without leaders and ready to pillage the Temple. So, to
restore their calm, I spoke.~~

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[At this point an insert on what and where he speaks, and he
begins to preach and argue with a Pharisee who presents
himself] And the sea of my turmoil became quiet again.

Delete

?

May not be
worth keeping

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340

Insert%%%

parable: to him who hath shall be given (after the
overturning)

First day, Temple teachings

~~340-342~~
~~hardly useable~~
~~Delete 340-343~~

And I told a parable about a nobleman who left for a far
country and called his ten servants together and delivered
them ten pounds, and on his return, called them back unto him
to learn how much each man had gained by trading. And the
first had increased his wealth by ten pounds and the second by
five, and both pleased him, and he gave them ten and five
cities to command. But then came another who had only kept
his one pound and laid it up in a napkin because, as he said
to the nobleman, "Thou art an austere man and I feared thee."
But then the nobleman was wroth that to this pound he had

Delete

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given the servant, could now be added no usury, and he took from him the pound and gave it to the man who had ten. For I say unto you that to everyone which hath shall be given, and to him that hath not, even that which he hath shall be taken away from him.

And I did not know why I told this parable unless it was that I had stayed at the home of a rich man while on the road to Jerusalem and had received much understanding by such a visit for he had gained his wealth by ~~much~~ *bountiful* trading with his resources. If he was then without high regard in my eyes

inasmuch as he was serving Mammon, still I had offered such a parable in order to impress my people that one could ~~gamble~~ *still take wages*

09
~~with~~ one's soul or one's health if in the service of the Lord.

Yet I saw it was not a good parable. Greed came once again into the eyes of my people as they listened and they began to think of money rather than of their spirit, nor did

Delate

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they seek to amass wisdom, and nurture their nearness to God

(which had been the message ~~concealed~~ ^{I intended to offer} beneath the cloak of the
parable.) - 343

DELETE

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343

Insert%%%

? day a thought which follows the parable about the man who gives five talents, two and one to his servant. Jesus' commentary upon it:

Also did I offer this parable to praise those who were generous and bold of spirit, but now must I wonder if I could be understood inasmuch as my words had to give joy to all who wished to amass more and more of Mammon, and their greed was as heavy as gold itself and maybe should have been stored in a chamber with a stout door and iron lock, even as greed had imprisoned the heart in such a chamber and long ago with such a lock.

[960-1 in Bates, Matthew]

Ag ML ?
After

prayer + piety - obey

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Insert%%

insert F at the Temple, Jerusalem, first day

"When thou doest thine alms, do not sound a trumpet
before thee, as the hypocrites do in the synagogues and in the
streets, that they may have the glory of men. Therefore, I
say: let not thy left hand know what thy right hand doeth,
that thine alms may be in secret. And thy father who sees all
in secret Himself shall reward thee openly.

~~And~~ ^W 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 the heathen do, for
such repetition ^{never} kills the soul, ^{with certainty} and ~~returning~~ but a plenitude of

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~~a~~ pride heavy in its weight inasmuch as they seek only to be
heard for their ~~speaking~~. Be ye not guilty, therefore, of
excessive prayer; ^{for} your Father ^{knows} ~~knoweth~~ what ye have need of,
yea, and even before ye ask him."

Temple - First Day

Insert from 259-260

And ~~it~~ⁱⁿ the Pharisees had no trust in me ^(it was) because I did not know ^{intention} what my Father ^{so} intended and therefore 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 ~~my~~ ^{heart} ~~one's~~ soul.

Reserve for the Temple

see
253 & 254

Before ML

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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} ~~their~~ fashion.

Sinners even love those who love them. Rather, love your enemies, and lend to others, hoping for nothing in return, and your reward shall be great." And aloud I said, as if to the

air: "Judge not, and ye shall not be judged," even as I thought of how they disputed among themselves as to who should be greatest and sit on my right hand.

~~Years came near to my eyes then, for I wished to build a~~

Just before the death

298-30

Useable
Count for use in
5/20/95 the crucifixion 298
or the
Rising of Jesus

Insert%%%

The Valley of Dry Bones (Ezekiel, pp. 530-531)

Preparation for

For the raising of Lazarus, road to Jerusalem

The hand of the Lord was upon me and ~~carried me out in the~~
~~spirit of the Lord,~~ and set me down in the midst of a valley
full of bones, and, behold, ~~there were very many in the open~~
~~valley; and, lo,~~ they were very dry.

He said unto me, "~~Son of Man,~~ can these bones live?"

And I answered, "O Lord God, thou knowest."

~~Then~~ He said unto me, "Prophecy upon these bones; say: 364

'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 ³⁴ and
~~ye shall know that I am the Lord.~~"

So I prophesied ^{upon these bones} (as I was commanded, and ^{behold} as I prophesied, there was a noise, and ~~behold~~ a shaking, and the bones came together, and, lo, the sinews and the flesh came ^{up} upon them, and skin covered them ^{above}; yet was there ~~was~~ no breath in them.

Then ^{said} He unto me, "~~Say to the wind,~~ 'Come from the four winds, O breath, and breathe upon these slain, that they may live.'"

So I prophesied as he commanded me, and ~~the~~ breath came ^{those bones,} into them, (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, [↑] ~~we are cut off for our parts.~~' Therefore ~~prophesy~~ ^{declares} and say unto them, 'Thus saith the Lord God: Behold, O my people, I will open your graves, and cause

you to come up out of your graves, and bring you into the land

and ye shall live."
of Israel, ~~And ye shall know that I am the Lord, when I have~~

~~opened your graves, O my people, and brought you up out of~~

~~your graves, and shall put my spirit in you, and ye shall~~

~~live, and I shall place you in your own land."~~

And I, thinking of the ~~travels of Ezekiel in the valley~~

~~of bones, knew again the power of my Father to work miracles~~ *even*
14 The valley of bones? Now had hope
~~upon men as easily as upon mountains and I knew the full force~~

~~of that love which is faith in Him and so I was prepared to~~

~~and so did I *now ready* ~~trust that it I~~~~

died, so would I rise again.

every side; they would they even lay it low to the ground until it was but the wreckage of a wall and not one stone left to rest upon another. And all this would come to pass should the priests of the Temple not understand that my visit was as a message from the Lord and to be honored.

So when I came before it, I wept at the sight of the Great Temple, weeping openly upon my colt. The Temple was beautiful to my vision yet I knew then that it was not eternal. And indeed I understood that the works of man, even if they be in stone, ~~can~~ endure no longer than the stamens of a thistle in the long arm of time itself that belongs to God.

And I thought of the words of Amos who said: "The houses of ivory shall perish."

33. *new chapter*
And when I came into the Temple itself, and dismounted from my colt and climbed the first great steps at the entrance, I discovered between the gates that there was naught for the eye but a large court filled with the men of Mammon. Here was a place where all were exchanging money and goods.

How could one admire their beards which were *much curled* ~~of curls upon,~~
by warm iron, ~~curled~~ and immaculate and much tailored by the razor and the scissors and their vain pride. To me, these men of Mammon looked like beasts and birds of great pride, even as peacocks; ~~and~~ so were the priests who moved among them ~~and were not free~~

↓
P324

pp

B ML

6/5/95

323

McN -
Double-face p 323 - 432

"When thou makest a feast call the poor, the maimed, the
blind and thou shalt be blest for they cannot recompense thee
but, thou shalt be recompensed at the resurrection of the dust,
Forsake, therefore, all that ye have to do with calculation.
He that ^{does not} ~~forsake~~ ^{has} ~~not~~ all that he ~~has~~, cannot be my
disciple."

A great rage was growing in me at the thought of wealthy
men and their tables enriched with every bounty of food while
the poor sat in mud and filth in the stinking alleys of the
city.

324 (Cont of
p 206
double-
face)

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delete

321

Insert%%%

(first day in the Temple, before the scribes--wealth

Luke, 992

And many were the things I said to them and each
piece of wisdom was like a brick to be laid in the wall of
faith but I adjured them to listen, for what were bricks
without the cement of understanding how to hold such bricks
together?