

Early drafts
GATT

5/24/95

6/1/95

~~7/1/95~~

6/5/95

Double-Space Final

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THE GOSPEL ACCORDING TO THE SON

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In those days, I was the one who came up from Nazareth in Galilee and was baptized by John in the River Jordan. And later came John Mark, known as Mark, who in writing his gospel said of me that when I was with John the Baptist, and came up out of the water, I saw the heavens open "and a spirit like a dove descending upon him, and there came a voice from Heaven saying, 'Thou art My beloved Son in whom I am well pleased.'"

Upon which, Mark next said: "And immediately the Spirit driveth Him into the wilderness, and He was there in the wilderness forty days tempted of Satan; and He was with the wild beasts; and the angels ministered unto him."

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That is not untrue, yet its truth is like unto an acorn
~~Compared to/~~
~~beneath~~ the great oak which is ^{its} ~~the~~ verity. I would not say
that Mark brought false message, no more than I would speak
ill of an acorn. Nor would I deride others who come after
such as Matthew, Luke or John, ~~who are best known~~. Still did
they leave errors in recounting my days and many were the
sayings they gave to me which were even, by times, correct in
language, but too often did they describe me as gentle when I
was wroth of voice. They did not know me, and so told in
their words no more than what others related as my ^{sayings;} ~~words;~~
such gospel is to be leaned upon no more than a bush that is
separated from its roots and blows across a field like a dry
thing. Besides, I am the Son of Man, and can speak for
myself, nor have I forgotten even one hour of what happened to
me, no more than a new coin would forget the die who minted
it.

So I will proceed with my true account of the gospel as it was witnessed by me, and if there are some who would ask how the words I speak were written, I would answer: That is a mystery but of no great import; ~~inasmuch as~~ the Lord often spoke through me and I uttered many words that were not mine but His. Nor did I lack for scribes in the hundred years after my death nor in all centuries following. Look then upon set down by one who is no longer among the living this gospel (as no more than a miracle of small dimension, but then, my gospel, as is true of the others, is an account of miracles. So my words ^{need} ~~should~~ give no pause. Look upon them as ~~(my attempt to give)~~ a warrant of my days. May it be set down with respect for much of what has already been told, yet still, my gospel concerning my journeys ~~it~~ must (explain more of my voyages) than others are able to reveal.

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In the early years of my apprenticeship as a carpenter, the work would be heaviest when splitting a log to shape our planks. ~~for we used~~ ^{We would use} the head of an axe to strike upon a wedge ^{the wedge divided the trunk a long its length,} until ~~it split the length of the trunk,~~ whereupon we split it ^{by the length} again, and ^{then} again, until eight or sixteen such divisions had been made, ~~along the length of the tree.~~ And it took a master carpenter to guide the placement of the wedges.

Once, however, that we had shaped our planks, which ^{with our axes,} involved much trimming, ~~then~~ we could obtain a communion with the wood. For never did I forget that the first tree in the Garden grew apples endowed with knowledge of good and evil;

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~~and~~ often it seemed to me that much good and evil was in the will and temper of the wood. ^{One} ~~one~~ had to respect the spirit ^{therein} ~~therein~~ ^{considering that} ~~with which you worked inasmuch~~ a fine piece labored upon for days could betray the tool upon the smallest mistake; ~~and~~ sometimes, ^{one's} ~~such~~ wood might split in treachery for no mistake at all, but rather out of the knowledge of good and evil and much desire to do the latter.

And I also knew wood that was kin to a dear friend who served my wishes and guided my chisel, and there was wood that resisted the drill whereas other planks would yield with comely grace ~~to the same drill~~ ^{as if enabled by the hole} ~~bored~~ ^{through} ~~better~~ ^{and breathe better,} ~~There was wisdom to be respected in this treatment of wood and I used to feel honorable doing such work, and I did it with honor~~ ^{so} for many years. The scent of a good plank properly shaped for ~~its~~ placement in a cabinet gave pleasure since there was concupiscence of spirit between the

wood and one's hand--I know not how else to say it, but then

being an Essene there was not much to say of such matters
Since of all Jews we were the strictest in observance and certainly
~~since we~~ did not believe in gods of all description as did the

Romans; ~~and~~ so it was not meet to speak of communion with

wood. Besides I was as devout as my father on earth, who was

Joseph, and he wore white robes whenever not at labor, and

washed such robes frequently, and ~~sometimes~~ ^{often} with ~~daily~~ travail

at such times as ~~when~~ ^{run} our river would go dry and ^{our} wells became ~~too~~ low inasmuch

as to wash ^{our clothes} ~~(when there was scarcity of water was to suffer with~~

one's skin from the harsh ashes of limestone that we used ^{then} ~~(to~~

~~then~~ cleanse ourselves. And thereby, was it said of us as

Essenes that we were a sect which must soon die out

considering how the aim of each Essene was to live in such

cleanliness that we would ^{never} ~~take~~ ^a woman for wife ^{So too little,} ~~or,~~ if with

wife, would lie down with her only on such times as God said

to make a child, whereby, if the Lord never spoke, children

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could not be forthcoming among Essenes. And ~~as it was~~ ^{therefore (it also)} said of
us that we needed ^{always} to make new converts, ~~and often~~, in order ^{that}
~~we~~ not ~~so~~ die out. I, being so raised, was instructed to believe
that women, if one did not know their nature, were not to be
entered, and I ~~lived without them~~ ^{even} and thought ^{seldom} little on such
matters, although, given the nature of my mother's conception
of me, it was meet that I, who was in such great part His son,
if not indeed entirely His son ~~for of such matters did I~~ ^{still}
~~still know little~~ ^{that} did comprehend ~~how~~ God would not wish me to
spend my hours on ~~drink and~~ ^{pursuit} lascivious ~~inclination~~.

So it is that my communion with other spirits in those
years was nearest while working with the wood of God's trees
and much they taught me about good and evil, until I was even
ready to notice that an evil man could not pass by a fine tree
without saddening its leaves.

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Now in the time of which I write, so was I still a carpenter at the age of thirty and had passed through my apprenticeship under Joseph for twice seven years and was now a master, but if it be asked whether in my youth, other apprentices had jealousy of me because they looked upon him as my father, I would answer that Joseph served God best by treating all of his workers with as much respect as those woods he fashioned for ~~gates~~ cabinets. Never was I his favorite in these years of apprenticeship, but on certain days, when I would do well and be most scrupulous among the young men of our shop, Joseph would then nod and say, "Thou wouldst make a

* Nazareth,

(and so all that Joseph had told to me became
curious like a dream one cannot remember but
knows, and yet does not know. Only when I was ~~thirty~~
thirty and mourning Joseph's death did I recall all of
his words and indeed ~~to visit him~~ ^{did I then need to visit}
~~the Son the Baptist of which visit there is much more~~ to say

good carpenter, if that had been intended." And who could say

why he spoke in such odd manner, inasmuch as his head was

turned to the side, as though to press his lips upon a secret

that turned like a wild creature in his bosom even if it were not

truly a secret since I had been told

~~so~~ secret, inasmuch as I knew the true story of my birth from

the time I was twelve, in which year ~~had~~ Joseph ^{it was} ~~told~~ ^{who had imparted it to} me. But

now I was a man, and he was old and his memory had grown weak.

So maybe he could not recall ~~all~~ ^{it} that he had related ^{Now} to me, and

was I able to
thought the secret was still with him. So did I, by respect

for him, never ponder for long upon what I had been told he had imparted to me

when I was twelve and we were returning from Jerusalem, since I

came down with a great fever upon reaching our home in

~~Nazareth~~ ^{Maybe} I wished to forget what he had said for it was without

that in those years

purpose in my life (and disturbing on such rare occasion as I

recalled it like a dream.)

thought of it. Yet he had told me all I needed to know even

if I had not known what to do with ^{yet he did} such knowledge, the secret, imparted to me

^{yet he did} impart it to me on our

return to Nazareth from the Great Temple Jerusalem when I was twelve. ~~In those~~

¶ Speaking of those years between twelve and
thirty maybe it was not the fever that
made me forget what Joseph had said so much as

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~~10~~

In those

years, it was the custom of my family to journey to Jerusalem

and this we would do

in the week before Passover (in company with a host of other

Essenes from Nazareth, rich and poor together, ~~even a few~~

~~beggars, but we all~~ travelling ~~traveled~~ in a host wearing our white garb to

(show our dedication to)

~~as the visible emblem of our~~ observances of the law, and ~~we~~

were comfortable in the size of our numbers; ~~and~~ we did not

fear brigands on the road; we were many. And it was a journey

of three days on foot from dawn to dark to traverse the hills

and valleys between Nazareth in Galilee and Jerusalem in

Judea. And my parents went to this Feast of the Passover in

until my twelfth year, and then they went no more,
Jerusalem every year. Yet, on this year, my twelfth, was it

(last)

different. For when they turned to go back to Nazareth from

Jerusalem, I was not ready. Nor can I explain how it was, but

I stayed behind in the Great Temple and since ~~many~~ most of the other

from Nazareth
children were walking together, my parents did not notice.

Nor did my mother perceive my absence until half a ~~days~~

(of half a day)

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journey ^(been spent) had ~~passed~~ on the road back.

Yet when they looked for me among kinfolk and neighbors,
then were Joseph and Mary ~~was~~ ^{full of disturbance at my absence} ~~obliged to return to Jerusalem~~
and on such unhappiness of return to Jerusalem
~~and~~ still did not find me until they came upon my presence in

the Temple where I was sitting in the midst of priests and

Chafan
Saducees

doctors, Pharisees and Saducees ^d and scribes, ^{was} and asking them

questions (which was, perhaps, permitted of me, a boy, because

of my garb as an Essene). And to the astonishments of my

parents, I was offering ~~I was offering~~ answers to my own

questions and was behaving as if much learned. There was long

discussion in such days whether the Word had been with God

from the commencement and indeed, when John would later write

his gospel, all remembered ^x his first sentence: "In the

beginning was the Word, and the Word was with God, and the

Word was God." But in that year when I was twelve, there was

~~concern~~ and dispute among the priests of the Temple: Was the

there before
Word in the beginning? For as they would discuss the matter,

how could ~~there be~~ ^{arise} life to quicken the heart of the newborn

coming first? ~~was one to say~~
~~babe~~ without the spirit that ~~speaks to us and is holy?~~ Could

one say, ~~therefore~~, that it ^{was it} ~~was~~ the Word of God ~~that made~~ ^{which created}

our flesh or was our flesh ^{made} ~~created~~ by God with no Word even as

He had created the flesh of animals? ^{So,} ~~and~~ I listened to noted

doctors who ~~spoke~~ ^{and then spoke} in the Temple that day of how in the

beginning the Word ^{must} ~~had to~~ have been said ^{in order to form} ~~and that Word must be~~ ^{have}

~~formed our~~ ^I flesh; for otherwise, we should be no better than the animals,

whereupon, they argued,
and ~~wherefore~~ could there be any reason ~~then~~ not to raise

slaves ~~even as flocks are raised~~ in order to ^{consume such} ~~eat~~ the slaves

afterward and ^{as meat} ~~consume~~ them like ^{beasts} ~~beasts~~? How else, unless, ^{it was} ~~the~~

that made our flesh?
Word ~~was~~ ^{made} flesh?

It was then I began to speak. According to my parents,
who entered the chamber even as I was ^{uttering} ~~uttering~~ my first words,
such thoughts from the mouth of a twelve-year-old were as a

miracle. ~~And~~ Since I have no recollection of what I said, ~~so~~
~~must it have been a miracle.~~ ~~The Lord, therefore, was~~ *must have been*

And indeed,
 speaking through me for the first time. ~~Still~~ *my mother in later*
years after I had begun my mission would claim that
~~insists~~ *insists* my words were so holy ~~that~~ *they* ~~she could not~~ *would* give
~~shape to them~~ *such utterances,* with her own voice no more than she ~~could~~

pronounce aloud the name of the Lord. But as it was told to

me later by Joseph, I ~~said no more~~ *did say* to the assembled priests

and doctors ~~than~~ *even* that before we had need to look upon the Word

as flesh, we ~~could have~~ *(did well to gain)* understanding of *how* the Word *lived* as living in

water. For as all know, on the coldest day of winter, or on

arising in the dawn, the breath of a man is like unto a cloud.

So is our breath cousin to a small sea, and it is *upon* this sea

that ~~bears~~ *can be borne,* the vessel of the Word. ~~Therefore, the Word,~~

is therefore, is the Word,
 whether of flesh or spirit, ~~can equally be~~ *is* one with God

inasmuch as all the waters are His, even as all the rivers go

down to the great sea, ~~that is His largest water.~~

And when I was older, and no longer a carpenter and had left Nazareth to preach the gospel, so did I also know by then that the Word was indeed flesh. For ~~even~~ if I had never obtained knowledge of a woman, ^{still} ~~yet~~ did I know that to whisper "I love you," into the ear of another ~~["I love you"]~~ was to awaken desire for the creation of flesh.

Of course, I did not enter discussion of such ^{procreative} matters when I was twelve, even if I was speaking in the voice of the Lord. ^{Nonetheless} ~~still~~ did I tell those august elders that the Word was in the mist that came from our mouths, and such wisdom proved astonishing to them. My mother would always say that the faces of these doctors, priests, Pharisees, Sadducees and scribes, was engraved forever upon her heart. And ^{it was} ~~for~~ such reason I believe ^{that} ~~was~~ it at this juncture on our lonely return to Nazareth, ~~that~~ while walking much alone, and all three of us in fear of brigands, ^{did then decide} ~~that~~ Joseph as if to gird our safe

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** came back in at this clarity*
to tell
passage, ~~took me aside and told~~ me the true story of my birth.

*and I was at the age of thirty and
praying at his funeral. Clear as mud
word had been they so was it explicit
and I remember that it all and knew for
the first time to a certainty that my*

*I was I,
Joseph, in the year before I was born was*

Yet to understand how it transpired is not simple, for

Joseph was not only pious and would bathe all of his body

even to three times a day, but always wore white even when at

work and he enjoyed so constantly that it was better not to

sorry but to pray for the good of the Lord and to before

doubt upon than other men. So it could not have been *any*

journey of his spirit relate
easy work for Joseph to believe the true story of my
conception and my birth. Let, as *he*, *and his words to*

Joseph
have appeared to my mother, Mary, yet *inwardly* to her

the angel Gabriel came to Salome and offered the

understanding of Mary who was then a virgin and said to her, and

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* came back to me in all their clarity
eighteen years later ^{after} ~~when~~ he died
and I was at the age of thirty and
praying at his funeral. Clear as each
word had been then so was it again
and I remembered it all and knew for
the first time to a ⁻⁴⁻ certainty whose son
it was I.

Joseph, in the year before I was born was

Yet to understand how it transpired is not simple. For

Joseph was not only pious and would bathe all of his body
even to three times a day, but always wore white ^{and sometimes} even when at

work and he adjured me constantly that it was better not to

marry but to pray for the good of the Lord and ^{even} ~~to~~ be more

devout ~~even~~ than other Essenes. So it could not have been ^{any} ~~of~~

^{journey of his spirit relate}
easy breath for Joseph to ~~tell me~~ the true story of my

conception and my birth. Yet, ^{he so, and his words *} ~~he did~~ and ~~related~~

^{already}
~~been~~ espoused to my mother, Mary. ^{yet at a time} ~~yet~~ Joseph, ^{Joseph,} ~~yet~~ (unknownst to him, had

^{had}
the angel Gabriel come down to Galilee and entered the

bedchamber of Mary who was then a virgin and ^{Gabriel} said to her, and

these words are as Joseph said them to me ^{up on} after hearing them

at a late time

(from Mary: "Hail, thou that art highly favored; the Lord is

with thee. Blessed art thou among women." My mother, however,

was not only a virgin but had been much fortified by her

mother, also an Essene, concerning ^{how to} the ~~dangers of failure to~~

safeguard ~~one's~~ ^{of} chastity before ~~the hour of~~ marriage. Yet,

now was the angel Gabriel, dressed in white, ^{standing} and there before

her ^{and} as handsome ~~in feature~~ as his own radiance, ^T and the white

of his garments was like the light of the moon; ~~so that~~ she

could see clearly how Gabriel was an angel. Still, did she

wonder what manner of salutation was this? ~~since~~ ^{She} felt weak

before Gabriel as if her virtue were already in flux, ~~the~~ ^{and she}

and all her ^{her} walls of ^{was} determination ^{crumbled} crumbling like sand ^{It was} into the sea, ~~but~~

that ^{present} ^{small} then this angel, ~~standing~~ in her room, which no man had ever

entered before, said, "Fear not, Mary, for thou hast found

favor with God. Behold, thou shalt conceive in thy womb and

bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end."

that are told in the gospel of
 Those are the words ~~Luke~~ ^{and Luke} thought had been uttered from ~~the~~ ^{they} mouth of the angel Gabriel, and ~~they~~ ^{must be} ~~are~~ ^{indeed} of the general

truth, although, according to my mother, the angel said less *(Howsoever, ~~Nevertheless~~, in all her weakness, she did)* and she knew more. ~~And she did say~~ ^{And she} to Gabriel, "How shall

this come to be seeing as I know naught of man nor of such desires?" And the angel said unto her, "The Holy Ghost shall be with thee and the power of the Highest shall overshadow thee, ^Ttherefore that holy thing born of thee shall be called the Son of God, for with Him, nothing is impossible."

My mother knew then a fear that she would faint, but she ^{replied,} only ~~said~~, "Be it according to thy word," and in such an

instant, even as the angel ^{arose and so did} departed, my mother knew that much

had happened and she had conceived and was with child. For ^{she} it
 breathed ~~of~~ ^{an air sweeter than any garden, and it}
 was not like any other breath ~~that~~ she had taken. ^{Whereupon,}
 (sketch passages) → ^{the unruly passages of a woman who is pregnant} ~~came upon her~~ ^{and they visited}
 the next weeks

and small illness followed upon small illness, ~~until~~ ^{forty} it was ^{seen} that
~~forty days~~ ^{six weeks} from the time she had been visited by the angel, and

she told Joseph ~~to whom she was espoused~~ of how she was

^{Now} pregnant. (Joseph was a narrow man, ^{and few were the} ~~There are some who would~~
~~Essees who were more observant~~
~~say that the gate of his mind was always more strait than the~~

~~deportment of angels,~~ ^{Joseph} but he had much belief in the virtue of

my mother, having prayed ^{often} beside her; thereby was he

ready not to have ^{neighbors who would point at her} ~~her pointed at by neighbors~~, and so he made

plans to ^{hide} ~~put~~ her away with ^{his} ~~relatives~~ ^{of} in another town. ^{yet as it} ~~As it~~

transpired, ^{In a dream} ~~however~~ there was not such a need. ~~This time,~~

^{An} ~~the~~ ^{did an} angel of the Lord appeared ~~again~~ to Joseph, but in a

dream, and the ^{say:} ~~angel~~ said, "Joseph, thou son of David, take

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Mary as your wife. For she has conceived by no man but ^{was visited only} by the
~~the Holy~~
Holy Ghost and so can bring forth a son who will save ~~you~~

all of our people
~~people~~ from their sins."

And Joseph ~~recalled the words of the Hebrew prophet who~~
~~said, "Behold, a virgin shall be with child."~~ And ~~he~~ awoke

from his sleep with the conviction that they must be wed
forthwith and ^{he} Joseph took Mary as his wife and was scrupulous.

He knew her not nor did he ^{desire} ~~dare~~ to know her until she brought
forth her firstborn who is myself. And they called me Jesus,

which in Nazareth, by our rough dialect, is Yeshua, and as

Yeshua was I called until the age of thirty ~~and more~~ when I

went to visit John the Baptist and was blessed by him and

would spend forty days on a mountain in the wilderness, ^{at the end} ~~within~~

^{then I}
of which was one day of discourse with the Devil, and came down

from such a mountain to go forth on my mission. Only then was

it that others began to speak of me as Jesus, ^{but of a}
that is there much yet to come.

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~~Now~~, Joseph was of ancient ancestry for he belonged to the descendants of the house of King David and was thereby very proud; so was it necessary before I was born that Joseph and Mary should travel with me heavy in her womb all of three days from Nazareth in Galilee down to Judea into the very city

of King David that is called Bethlehem, and such a journey was meet because of *Joseph's desire that the first child* ~~a law passed by Caesar Augustus that all who~~ *of Mary be born in Bethlehem where Joseph* ~~lived in the empire of Rome even to the farthest corners of~~

~~this empire, were obliged to be taxed with each man to be~~

~~counted in his own city where he had been born, as was Joseph~~ *and the noble* ~~ancestors of his family, (long-gone), in Bethlehem,~~ *in Bethlehem where he now took me.* So, there ~~was~~ I delivered

of a candle, to the light and ~~born and~~ wrapped in swaddling clothes, and my

mother gave birth in a manger which, as all know by now, (even *for shelter*) *due to our need (since)* should they know naught else) was ~~due to need~~ because there

Mary and Joseph was no room at the inn. And indeed ~~they~~ were turned away

because of all that accompanies the birth of an infant in a

indeed (will be)
 strange place, ~~for~~ who ~~is~~ there to clean after the birth? I
 do not know if that is why the odor of gentle animals and the
 smell of hay brings me peace, but love rises into my hand from
 the hide of such beasts, and I offer what is warm in me for

return, so that ^{later} when I obtained the power to bless, I often
 put such gifts of the spirit upon barns and mangers ^{but then} ~~within the~~
~~who has more need than~~
~~consideration that the husbandman needed such to accompany him~~
~~inasmuch as~~ ^{labors} even as he labored to provide food to multitudes. ?

That would be the true story of my birth but for the ^{plaints}
^{of} tales told by my disciples who brought forth many angels to
 surround the hour. ^{Yet not much more than a few were} And it is true that shepherds keeping
 guard over their flocks that night in the ~~surrounding~~ fields
^{Surrounding the manger and} did come upon my mother and father and my own presence ~~in the~~
^{was} manger soon after I ¹ born, and my mother would assert in
 much certainty that the moonlight on that eve had more
 radiance by far than other nights, ~~and~~ in later years, she

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(had come into the fields to tell)
would speak of an angel who ~~told~~ *(the shepherds:* "I bring you
tidings of great joy for unto you this day is born Christ the
Messiah of the Lord." And Luke in his gospel was bound to
have the angel saying more, but then Luke was *allied* ~~(with Paul in the~~
building of community among those who would worship my name in
many churches throughout the world *(after I was gone,* ~~and so Luke did add much~~
language to simple matters, as in declaring: "With the angel
was a multitude of the heavenly host praising God and saying,
'Glory to God in the highest and on earth, peace, good will
toward men.'" And Luke even would have had it that the
shepherds made my birth known throughout the world, but of
this I ~~am not certain.~~ *would take exception* ~~(For my years were quiet when I was a~~
boy, ~~and no one spoke my name as Jesus, only as Yeshua.~~
So may it even be that
~~Mayhap,~~ the shepherds hearkened to the radiance of the
moon outside the manger and spoke much of it in all the places
near to Jerusalem. For it is ~~true~~ *said* that Herod, King of Israel,

heard of such matters and was troubled, ~~by that which he heard,~~

and spoke to his chief priests and to his scribes of how word

^{new and most}
of a ~~certain~~ (holy birth was descending upon his court from

^{Judaea} many places, ^{did King Herod} until by the extent of these tales, ~~was I born~~

^{hear of me being born}
not only in Bethlehem but in ^{many} ~~twenty~~ mangers girding the hills

^{and put him at great determination}
of Jerusalem and so much did this vex Herod to discover

~~the whereabouts of this ^{King} of ~~the~~ who might be a future king, Herod even~~
~~whereat was this birth that he made study of the scrolls and~~

^{taking place}
saw that the prophets had spoken of such matters in the land

of Judah: "For out of thee, Bethlehem, shall come a governor

that shall rule my people, Israel."

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In that year of my birth Herod was already an old king.

~~yet~~, ^{was} when young, ^{and} had ^{of} been mighty in reknown, handsome as

are few, and brave more than others; all agreed he was the

greatest warrior ^{with in} in Israel, and ^{with a} a man of multiplicity of lusts. ^{this} ~~For could any noble be~~

~~so much~~ that he had ten wives. ~~Still, was no noble his~~

~~Moreover was no noble his~~ ^{Yet, the} equal at hunting or sport, indeed, none. ~~For the~~ Hebrews

^{also} loved him not. For he was ^{also} an Idumean from south of Judea and

^{thereby} ~~never in his entirety~~ a Jew, ^{and} but only by half, ^{and}

~~Notwithstanding did Caesar~~ ^{had made} make him emperor of all Jews ^{thoroughly} by

declaration from Rome: ^F For this reason, was Herod hated by

many including all most devout among us, and he put graven

images of the Roman eagle on the gates of our Temple ^{Great in Jerusalem} even if
 such is forbidden by the Commandments. ^{Moreover, did} And Herod had a life
 full of ^{and foul judgment, the} uncleanness. Few were ^{had} Jews who did not know of the
~~evil~~ ^{evil} array of his deeds, yet none was worse than the manner of
 execution of his beloved wife, Mariamne, and she was his most
 beloved ^{yet} ~~whereupon~~ ^{whereupon} he was afflicted with suspicion so dark that
 he could not trust her fidelity, and ^{became} convinced ~~thereby~~ ^{that}
 she would destroy him ^{either by} in treachery, ^{whereupon} or ^{he} ~~by poison~~ ^{and so he} had his
 beloved Mariamne struck down. ^{Afterwards} ~~yet~~ he mourned her and so
 much, that he gave large favors to ^{her} his two sons ^{with hands} by her.
~~Alexander and Aristobulus~~, each of whom ^{(now sought to murder} now wished to betray
 their father ^{because even} ~~him for good cause inasmuch~~ ^{slain} as he had murdered their mother,
 and they plotted, and were discovered ~~and so they came to plot, whereupon he discovered their~~
^{by Herod. Then was it} intention, and they were beheaded. ~~It was then~~ said by the

Emperor Augustus in Rome: "Better to be Herod's swine than
 his son." And that was much repeated among the Jews. ~~for~~

¶ Also did I learn from the account of Joseph, that ~~that many also said in such years~~ ^{that as} Herod grew older,

so did he lose more of his reason until he was afflicted by ~~evil~~
~~dreams of a depth of evil~~ ^{and he made} ~~that only a Roman could measure, and~~

the greatest of his fears was that the babe of whom he had

~~heard~~, born in a manger, would replace him. ^{thereby} ~~so~~, even as he

was sick and ^{close to} ~~dying~~, ^(so) did he call wise men into council and

inquire of them on which night ~~had~~ ^{had} these shepherds seen the

^{become so} ~~moon and the bright~~ lights of the stars, and Herod sent three

of his wise men to Bethlehem, and told them, or at least so it

is said in Matthew: "Go and search diligently for the young

child and when you have found him, bring me word that I may

come and worship him as well." On which word the wise men

left from the ^{Great} ~~Temple of Jerusalem~~ for their short journey.

And on the first night they saw a star in the east which

passed above them and moved to the south until in a few hours ^{they}
^{came to} ~~manger near Bethlehem, and~~ ^{where they found him} ~~the wise men~~
 they came to Bethlehem and found myself ~~and they fell down~~

fell down before Mary and Joseph and worshipped me. So it is told. And

they opened chests with gifts of gold and frankincense and

myrrh--which is not true, and all should know, for if there

many presents had been ~~such gifts~~, Joseph and Mary would have spoken of such

in the years that followed. But indeed they offered a gift of

greater value inasmuch as these wise men gave warning to

Joseph that he should not go back to any land governed by

Herod, and these wise men ~~being of wisdom, they, too, did not go~~ return
~~e. they~~ ~~back, not to Jerusalem,~~ but departed to far-off countries in

the hour after recognizing my birth. Nor did Joseph wait

until morning but took Mary and myself away in stealth from

Bethlehem and traveled all the way into Egypt and lived there until the

death of Herod, which would ensue before another year was

spent. Yet did Herod exact vengeance most terrible, for he

was wroth in that excess of madness peculiar to certain ~~old men in excess~~ who are in terror
of their old deeds and so seek to bury them with more evil ~~and~~ (dark)
~~so he sent forth his~~ soldiers to Bethlehem with orders to slay

acts, and Herod

all children born nigh upon the time of my own birth. And the words of the prophet Jeremiah were fulfilled: "Lamentation and weeping and mourning, and Rachel was weeping for her children and would not be comforted because they are not."

So it was only after Herod had expired that an angel of the Lord came again to my ~~mother's husband in Egypt~~ ^{Joseph} and said to him in the midst of his dream: "Arise, ~~Joseph~~, and take this young child and his mother and go back into the land of Israel, for the king who sought this child's life is now dead." And so Joseph returned in the direction of Judea, but when he heard that Herod had been followed by ^{still} another of his sons, ~~and he was~~ the cruellest, named Archelaus, Joseph again felt great fear and turned aside from Bethlehem to go north for three days until he ~~came back to that place~~ ^{had returned to village} in the hills which is Nazareth, and as such was it written ~~even~~ before it ensued; in the words of the prophets: "He shall be called a

Nazarene."

And when I was told this story in my twelfth year on our return from Jerusalem, so ~~was I~~ ^{must I have been} much aware of the deaths of

the many children of Bethlehem and the lamentations and

mourning that followed upon it, wherefore I decided that ^{at the funeral of Joseph} ~~my~~ ^{the}

^{I had demonstrated} ~~of the Great Temple~~ powers ~~before the priests in understanding and argument on~~

~~that early day~~ in my twelfth year had come to me from the

spirits of these many children, ^{who} ~~and I knew that they~~ had died

in my place. ^{I knew that they} ~~and considering the generosity of these many~~

~~powers they had given up by their early destruction,~~ had left

me with a debt. ^{inasmuch as was} ~~For I know, I must,~~ be faithful to the great

gifts they had relinquished. ^{now}

as each of the ten commandments had given birth to another ten
 and these hundred in turn another ten hundred, until the law
 of the Jews by the year of my birth was a compendious most
 immense of laws and he knew the ~~of~~ ^{the} Pentateuch
 which are Genesis, Exodus, Leviticus, Numbers and the book of

Now must I speak a little of my life from the time I was

born unto the time I was twelve. For in Nazareth ~~and~~ we ^{had} ~~have~~

a life like others and Joseph who, in all ways but one, was my

father, had become such a devout man that he spent much time

in the modest house of prayer that was our small synagogue in

~~Nazareth~~ and often studied from those few scrolls ^{to be found} ~~that were~~

^{in the} ~~with our~~ synagogue ^{of} in such a small place, and he ~~studied them~~

^{would} ~~often, for he could~~ read in the language of the ancient

Israelites. And from that time when I was four was I sent to

school in the house of prayer and there instructed, so I knew

many of the ordinances that had come to us from Moses inasmuch

as each of the Ten Commandments had given birth to another ten and these hundred in turn another ten hundred, until the law of the Jews by the year of my birth was a compendium most immense of laws and we knew the five books of the Pentateuch which are Genesis, Exodus, Leviticus, Numbers and the book of Deuteronomy. And I also studied the sayings of Elijah, and Elisha and Ezekiel and Isaiah and much of what had not been written in our scrolls was remembered and spoken by those who passed on the word from great-grandfather to great-grandchild. So had I not been wholly unprepared to talk to the priests of the Great Temple in Jerusalem, being full of the spirit of the miracles wrought by Elijah and Elisha and could explain to Joseph on our trip back to Nazareth, inasmuch as he consulted me on my opinion, that the Lord could not be pleased with the people of Israel since He had granted of late no miracles fitting to our needs, and Joseph had replied:

"Now is the time of the Romans, and ^{Israelites} ~~as we in Israel~~ must live under the yoke. ~~And~~ ^I it is meet. For thereby we repay the Lord for our sins."

"But when the Messiah comes," I said to Joseph, "he will bring miracles,"

"When comes the Messiah?" he asked of me.

If he still treated me as a child, nonetheless did he deem me worthy of respect through the circumstances of my birth, but until the day that I spoke aloud in the Temple, he had not seen me as more than ordinary ^{by} ~~in~~ any other way. Yet now as he recalled how even the High Priest had come to listen before I was done, Joseph's spirit was full of joy on our return and this despite our danger each night of encountering brigands. And so he said to me with a light in his eye, "Ye who know more than any, tell of when we will see the Messiah."

"That will be only," I said, "when God believes ^a ~~the~~ year

arrived
has ~~come~~ in which to change the hearts of men."

"All powers are possible for the Almighty," said Joseph.

To which I replied: "All but ~~one~~ *a power* and that is to change the hearts of men."

"So do you speak," he said, "but you do not know," and

there was that in his tone to tell me I must now be silent, *for fear of displeasing the Lord giving great displeasure to the Lord*
but to myself I said, "I ~~know~~. And I will try to change the

hearts of men." A great peace full of sweetness came upon me

then as if an angel *had* heard what I did not say aloud and had brought benefices from the Lord ~~was~~ *that my Father who was other than Joseph, and my Father.*

~~Now~~ when we were ~~came~~ back to Nazareth, I had dreams where I spoke to God and He returned to me in His words, but in truth, I knew not ~~that~~ what to believe, and could not see myself as His son, *[C]* not wholly ~~for~~ in my heart ~~in all the~~ years ~~that followed~~ I could understand no reason why the Lord would choose a woman from a simple family when it was Joseph,

not Mary, who could speak of ancestors ~~passing~~ back through

many generations to David the King. Yet from scrolls I had read

and with much discussion of text in our school, so did I also

know that the Lord looked upon rich women and their jewels as

next to harlots, even as those of us who were Essenes looked

so upon rich women, but still I was not at ease with the Lord,

even if he had decided to choose a common person like
was father
 no, not by any way, being not only in awe of His majesty but in

Such wrath
 fear of His wrath, ~~and that~~ was vast. I thought of the days

of the flood, when "God saw that the wickedness of man was

great upon the earth and that every imagination and the

thoughts of his heart was evil continually and the Lord even

repented that He had made man upon the earth for it grieved

Him in His heart and the Lord even said, 'I will destroy man

whom I have created from the face of the earth, both man and

beast and the creeping things.'" ~~And yet when I doubted that~~

~~such a Deity could be my father, I remember asking of Him in a~~

myself



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dream how it was possible that Sarah had borne Abraham a son Isaac in his old age when Abraham was a hundred years old. So in my dream I thought to ask of the Lord whether Sarah had borne this son by way of the Holy Spirit as had my mother, in order that Isaac might be conceived without the presence of Abraham. And God gave answer to me in that dream and said, "Women who conceive are aware of My presence and none conceive without Me. For there is no woman so bold as to desire to be without favor in My eyes." And ~~it was~~ ^{also} then I thought of the

great cry that arose out of every house in Egypt on the night when the Lord slew all the firstborn, from the firstborn of Pharoah even to the firstborn of the poorest Egyptian hut in the sand, even to the captive in the dungeon. There was not an Egyptian house where there was not one dead. And I repeated His words: "I, the Lord, thy God, am a jealous God visiting the iniquity of the fathers upon the children and to

the third and fourth generation of them that hate Me, ¹¹and ~~showing mercy unto thousands of them that love Me and keep My commandments,~~" and I knew the Lord often thought of wreaking destruction upon His own people. ~~Should such a day come, the Lord had power to show cruelty and destruction more even than the practices of the Romans.~~ And I remembered how the Lord had said to Moses, "Behold, these people will rise up and go a-whoring after the Gods of strangers, and will forsake Me and break My covenant and then shall My anger be kindled against them and I will forsake them and hide my face from them, and they shall be devoured and many evils and troubles shall befall them. ¹²~~So they will say in that day, 'Have not these evils come upon us because our God is not among us?' And I will surely hide My face in that day for they had turned unto other Gods."~~ And ¹³so did He also speak of the limitless fire that would be kindled from His anger until it "shall burn unto

the lowest hell and shall consume the earth with her increase
and shall set afire the foundations of the mountains. They
shall be burnt with hunger and devoured with burning heat and
with bitter destruction. I shall destroy both the young man
and the virgin, the suckling also and the man with gray hair.

Indeed would I scatter them into all corners were it not that
I feared the wrath of the enemy." And it ^{that} occasioned me great

confusion ^{For} that in the midst of God's wrath, yet ^{still} would He ~~also~~

take cognizance of the wrath of His enemy. So I wondered ^{how} ~~when~~

^{large could} such an enemy might be, and ~~I lived in fear of the Lord and I~~
~~(it made me live even more in)~~

~~wondered that He could be my Father. Thereby, even with such~~

~~wonder at His strength, yet was I no longer knowing in my~~

confusion, thinking of all He had said in the scrolls, ^{of how} ~~whether~~

^{he was a} ~~the Lord was~~ immense beyond measure, ^{Yet so did he also see himself} ~~or but a God in contest~~

among other Gods? ~~And therefore jealous~~ And I do not know

if I felt His wrath because of having such thoughts in my

dream but a ^{great} fever did come upon me and I was ill ^{near unto death} in my twelfth year and on into my thirteenth ^{year was I work} after our journey home from

Jerusalem and did forget ^I ~~much of~~ ^{almost of which} all that (Joseph had told me on those three days of travelling back to Nazareth. And when

I recovered from fever, I was again like other children ^{although} ~~but~~ now a young man for I was a day more than thirteen. And so I

began work as an apprentice in the shop where Joseph was

master carpenter and learned much from him and spent ~~those~~

seven years as a simple apprentice and then seven again as a

full apprentice ^{until} ~~before~~ I could say that I was a young master

of carpentry. And the first seven years were spent acquiring

the wisdom of how to ^{make mud-bricks for walls} ~~build chairs and cabinets and tables and~~

^{for roofs and} Also did I learn to build beds and tables, doors and windows for the home. Then, when I was become as ~~strong as other carpenters,~~ ^{stood and cabinets, boxes of all size, and ploughs} I worked under Joseph to build yokes for oxen. ~~But~~ ^{By my second apprenticeship} ~~houses in wood and stone. And would finish my education as a~~ of another seven years did I work in ~~young master by fashioning furniture of the finest kind and~~

Sepphoris which was the capital of ~~Gall~~ Galilee and an hour's walk from Nazareth and ~~five houses were there~~

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Joseph knew many arts.
~~which I was able to~~
~~with walls of stone and much more~~
 there did I finish my education
 as a young master by learning
 to work upon fine houses with
 walls of stone and furniture to
 be fashioned of the finest kind
 and Joseph taught me much
 for he knew many arts.

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Joseph used to say: "Where wood can be joined to wood by the carpenter who loves the subtlety of the joint, so will one board of wood cleave to another, as in a marriage that is blessed. But planks ~~that are~~ joined by nails ^{look to} fall apart even as ^a ~~the~~ nail rusts or a marriage is corroded by adultery."

So was I never given tools that were made of iron until after I had served my first apprenticeship of seven years with tools of bronze, and Joseph spoke to me always of obstacles faced by carpenters in other lands and ancient times, and he would tell of how Egyptians would fashion small chests of great loveliness, even if in their earliest days they had no

^{wood-working}
 more for ~~wood~~ than acacia and sycamore, or fig and tamarisk, ^{all}
 knotty and too fibrous ^{for good working}, and thereby were
 obliged to finish all surfaces with plaster, or paint and gold
 leaf so that it was only later, after ^g trade with Lebanon ^{had commenced} for
 cedar, cypress, juniper, pine and yew ^{as well as} ~~had commenced~~, and, in
^{make}
~~addition~~, ebony from Punt, that these Egyptians could ~~fashion~~
 their ⁽¹⁾ finest chests, but by then they knew to use ivory for
 fine inlay and ^{could} ~~excise~~ all knots in inferior wood, and cover
 such defects with veneer using many small chips for a
 marquetry. So the deeds of Egyptians in carpentry, even when
 limited to bronze tools, were more beautiful than our own
 despite the softness of their chisels and adzes, ~~and sand and~~
~~quartz were their only means to polish a surface~~. Even to
^{care then}
 make a round hole in wood required much ~~thought~~ ^{thought}, nor were
 their bow drills the equal of the brace drill Joseph ^v could
 employ which was made of iron. Still, the Egyptians had been

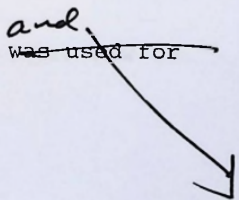
masters of joints and their work knew mitres, shoulder mitres, dovetail mitres, and the dowels of hard wood and bronze pins.

~~So were the chairs and cabinets, the bed frames and stools and great caskets of the Egyptians built--all this Joseph imparted to me?~~

Now, in our work, we had iron and indeed the use of lead to work the iron into steel was known to us, ^(in Sepphoris) and we would see swords that came from smelters so far away as Abyssinia and Damascus where men knew ^{how} to turn ~~their~~ steel into cutlery and fine weapons, but then, steel was more costly than gold.

~~Besides, Joseph instructed me in all that was forbidden against the use of iron that was to be studied in the old scrolls, even to our instruction that no tool of iron could be employed in the construction of an altar for our temples.~~

Still, we had many woods with which to work: maple, beech, oak, yew, fir, ~~and~~ lime, and ~~and~~ cedar ^{and} was used for



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~~our buildings and our ships, but on such I did not labor,~~

~~inasmuch as Joseph was renowned in his shop for tables,~~

~~chairs, beds, and when need arose, for his caskets that were~~

~~so well fashioned that later he was even entrusted by Romans~~

~~with the making of chariots.~~ And I recall how I learned to

look upon oak, whose wood was hard, and upon maple which was

supple for beds, and cedar that was sweet-smelling for chests.

Sycamore, holly, lime and boxwood did I also use for turning

legs of chairs; ^{and} ^{did we look for} for tool handles ~~was~~ (the wood of wild olive,

excellent in its hardness, as was elm or ash. And citron

wood, even as with steel, was more expensive than gold, ^{but} ~~and~~ we

used it for ^{the} ^{of chests,} (fine veneers, ^{as} also was employed terebinth and

palm, the alder root and the wood from a holly tree. ~~And by~~

~~then I knew about the use of elm for doorframes and~~

~~thresholds.~~

I had friends in other shops ^{in Geophoria's} (who wished to learn how to

plate fine objects in gold and silver or use horn and ivory for inlay, and some of us even spoke of migrating to Rome so that we might apprentice our skills to ^{great} masters, but such were only the dreams of apprentices, and indeed I received much

mockery from others since I, like my family, observed numerous

(even to abstention from the use of iron tools when practices of purity, ~~and~~ Rome was licentious, ~~even~~ as it was ^{becoming} _{an} ^{9 (for)} _{whereas}

^{even} said that the Emperor and Empress indulged in ~~such~~ practices ^{about which} _{that} (none of us could ^{5 feet} ~~be told~~ for fear of burning our ^{tonques} ~~ears~~ off

~~listening.~~

For that matter ^{was for the most part} ~~(was)~~ my trade ^{enough for me, and I was} _{of} proud ^{and then} that the tools within my box ~~were at last of iron and my~~ _{chest contained} a rasp, a plane, a hammer, an auger, a gimlet, an adze, a cubit rule, a saw, and chisels for paring, as well as a gouge; all such were mine, and I knew how to set the teeth of my saw so that the dust flew out from the cut with each pull and again on each push. Then was I also adept with

brace and drill, a claw hammer, and a draw knife. And in the last year of my second apprenticeship, did I even acquire my own lathe, becoming thereby a young master in the craft of carpentry and knew how to season wood in all seasons by stripping the bark from certain trees to dry them before they were felled yet could separate others ^{who} ~~that being~~ by nature

being dry, were stored away for a year under cover of fresh manure, which we renewed from time to time, in order that such wood when worked did not split.

Also did I learn how to make fir fit for flooring, and we said many prayers over such wood ^{that it not burn for fire} ~~for it was liable to burn.~~

seemed attracted to fire.

(And other prayers were learned for winter oak, for turkey oak, and beech, all of which were liable to decay. And I knew how alder was excellent for the foundations of small houses since the wood did not perish underground being too pure in nature to rot. And cypress was looked upon as blessed, for it

resisted the worm; birch could also be chosen for foundations. Heavy, it would not rise with flooding.

If I speak much of foundations and floorings, so did we also work on roofs, and yet in truth, ^{even in Sappho's} was I not only a carpenter but, by times, ^{was back in my first apprenticeship} a laborer covered with mud when we made bricks for the walls of ordinary houses and did employ the Greek measure of dimensions, five palms square was a brick for public buildings and four palms square for a man home. And we covered such bricks with limestone which, being porous, would take a moist plaster and I knew how to burn fragments of this limestone to make a stucco upon which others could paint.

Much knowledge of my craft was acquired in the art of steaming long thin pieces of a wood of wavy grain around a carved template and of those grains I used, the first in esteem were the tiger-striped, the panther-spotted, and those

we called maculate, inasmuch as a swarm of bees could have been living in the grain. And I would speak of the beauty of citron wood which had many little waves and small spirals as if one were looking upon wine mixed with honey and I learned to polish with oil of juniper and oil of cedar compounded well with beeswax and among some of us grew an art to stain and polish one wood until it looked like another. ~~And I even~~
~~learned the arts of scaffolding with crude timbers~~ 9 for Joseph was a complete carpenter and taught me much, yet)

so (did he also give me instruction on those arts where he was not a master, but much he did understand about red basalt and brown or cream limestone from Tivoli, and travertine marble, which cracks in fire although it is immune to ice, which ice came upon us on occasion in Nazareth in winter, for we lived among the hills. And Joseph told me, although I never saw it, about a substance called pozzolana, which was a

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volcanic earth in the lands south of Rome; pozzolana, mixed with lime, became cement. Which led me to think of the wisdom of the Lord who knew the earth so well that heavy soil thrown out of its bed by the voice of His volcanoes could yet be treated to take up a new nature and now was determined to hold all stones together. And although I did not know whereof I was meditating, still did I think much on the nature of the Lord who was my Father and of all the resources of His Kingdom that we learned to work upon with our hands.

9,

Nor was it long after the year I was thirty that I began

to think of the Great Temple in Jerusalem which I had not

but now I began to remember what treasure was there,
visited since my twelfth year. And I wondered if it were ~~not~~

~~too~~ late ~~now~~ for me to learn such crafts as shaping in gold and

silver, thereby to work upon the gold altar in the sanctuary

and the candlestick of light and the pouring vessels and the

censers of gold, and other golden ornaments within the Temple

that would be mine to fashion for the Lord, ~~as if in my~~ ^{who would}

~~understanding of Him, I could now wonder whether He might be~~

~~without wrath should we ever meet and He could see that I was~~

able to fashion His vessels and His altar. In such times

* he had been a good teacher and just and
had imparted many skills to me but ~~it was~~ I
also distraught like my mother for with Joseph's
death came back to me all that he had recounted
about my Conception and birth and I was as reborn
and did not know how to look upon God, my Father and
looked to seek wisdom from afar. It was then that I began to
could I feel the power of greed in me as was also felt when

unseemly desire when

studying certain sacred accounts in the scrolls of the gardens

in the King's palace and how there had been hangings of purple

linen and pillars of marble of many colors and beds made of

and such was my excitement that I began to
silver. Such was my greed at these thoughts that I could see

how lust was stifling to the throat and not for those who were

modest in life; indeed, I ~~had no~~ desire for a woman,

comprehending that such desire was not for an Essene. Rather

did I search for dedication, like Joseph, to my work as a

young master.

And so did my years pass until the thirty-first year of

Joseph died and I mourned him for
my life when ~~I would meet John the Baptist~~

Of him, much may be told, and it could even be said that
I knew him before I would meet him; ~~since~~ after the death of Joseph,
I thought often of John

the Baptist inasmuch as he was my cousin, and, moreover,

had heard from all in Nazareth that we had a prophet among us.

Much had been spoken of my cousin during the last year ^{when my} ~~and~~
~~mother was in mourning,~~ John
 even in the three years before, since ~~he~~ ^{John} was a holy man and
 yet of much ill-repute among those I knew at the ~~temple~~ ^{in Nazareth} ~~or~~
~~John were whispered many ugly gossips but then the Pharisees~~
~~in~~ ⁱⁿ ~~at~~ ^{the} temple were the merchants of Nazareth and their
 children among whom were many priests, and some devout, but
 never as equal in devotion ~~to us~~ ^{as we were we when wearing} in the white garb of the
 Essenes; such men and women of the ~~temple~~ ^{in Nazareth} ~~(grew fat even as we~~
 Essenes grew thin, and these merchants had large families and ^{those}
 with wealth even moved to Sephoris but would come back to
~~some wealth. In their hearing~~ ^{voices} would little be said of ~~us~~
 our temple for prayer and in
 cousin John the Baptist agreeable to my ear.

Since John was my cousin, I knew of his story, but then
 if we had had no relation of blood still would I have known
 much about him considering how his birth and mine were ^{of} ~~with~~ a
 similarity I ~~had~~ pondered upon ~~often~~ ^{often in this last year} inasmuch as his father,
 a priest named Zacharias, was also a descendant of the family

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~~the way had been~~
~~was~~ ~~thereby~~ related to Joseph. The wife of

Zacharias, Elizabeth, was of the daughters of Aaron, ~~whereby~~

her ancestors knew Moses, ~~and both were~~ ^{Zacharias and Elizabeth were also} Essenes; each was thin

^{as} like tall blades of grass who dry in the summer drought, and ~~each~~ *

~~Zacharias and Elizabeth were white and were good Essenes and~~

~~found themselves blameless notwithstanding that Elizabeth~~

mourned how she was barren, and ~~they were~~ ^{no longer} not young in years.

Yet, ^{as} ~~or so~~ I was told, ^{on my mother, it happened that} on a given day in the sixth month

before I was conceived, ~~it happened that~~ Zacharias was alone

by the altar in his temple, ~~and small was this~~ ^{modest} synagogue, and

Zacharias was performing a priest's office; ~~where~~ ^{where} his lot was

to swing the censer and thereby disperse incense ^{appropriate} ~~proper~~ to

each prayer, and so was he ~~much~~ concentrated upon his tasks

when there appeared before him an angel who was Gabriel, even

as that same Gabriel would speak to my mother in ^{another} ~~six~~ months.

And Gabriel stood on the right side of the altar, and

goes to p 53) → *
and he was like unto an Essene of the Essenes
for ^{both} he believed the body was a living temple and
~~was~~ must be engaged in a holy war against
the powers of evil. They were married for many
years and believed such and were childless ~~but~~
and

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Zacharias, seeing him, was troubled, but at length did Gabriel say: "Do not tremble, Zacharias, for Elizabeth has been heard by the Lord and she shall bear thee a son. You are to call him John and he shall be great in the sight of the Lord and filled with the Holy Ghost even from the day he is felt in your wife's womb and he, this son, John the Baptist, will bring many of the fallen children of Israel back to the Lord their God."

Now, Zacharias lived by observance and prayer; strait was his gate, and so he said to the angel: "How can I know of this? For I am an old man and my wife is without youth." Then it was that the angel said unto him, "I stand in the presence of God, being sent to show you good tidings. But because you do not believe my words, behold, I now strike you dumb and you will be unable to speak until the day that Elizabeth bears her fruit." And when Zacharias came out of

the Temple, everyone on the steps of the Temple marveled that he could not speak; when he beckoned to them and sought to utter a few words, they heard naught and could see but the straining of his throat. He did return to his house all the same, and quickly, and marveled how soon after on that day was he able to give issue to his wife Elizabeth, who thereupon conceived, and was so full of shame (yet so fearful that she would lose what God had contrived to give her) that she hid herself for five months; in the sixth month, Gabriel came down to that virgin who was my mother, Mary, and she, knowing ^{how} ~~that~~ God had visited her directly, departed ^{from} her home ^{for a few days} during ^{time} the ~~days~~ when Joseph was debating how to hide her among his family, and Mary went up into the high hill country to the house of Zacharias, whereupon she saw Elizabeth, and gave devotion to her and salutation, kneeling before her to say, "Blessed art thou." Elizabeth heard these words and her babe,

who would yet be John the Baptist, leaped in her womb whereupon Elizabeth knew how it was to be full of the Holy Ghost and she spoke out with a loud voice and with length of breath: "Blessed art thou, Mary, for you have honored me on this day, and ~~blessed will be the mother of my Lord who has come to me for~~ my babe has turned in my womb and with exaltation and joy. ~~And his legs leap in my stomach whereby I am blessed, and~~ *P* all generations to come shall call you blessed." And by these words did the voice of Elizabeth become so fixed in my mother's ear that even as ~~many~~ years passed and I became a man, so was there difficulty ~~and unease~~ in living with my mother inasmuch as she was now so content with having been thus blessed that no one could say aught to her; ~~and~~ her pride was even greater than her humility, ~~so that~~ *I* it was not easy to contradict her will. Nonetheless, she was an Essene and much devoted to our practices, and thereby

believed that the lowly were superior to the mighty although

~~none the less~~

It was that she kept saying, "He that is mighty has done to me

great things." ~~Never~~ ^{Don} did she ^{ever} show hesitation to speak, and

often would add, "He hath ~~scattered the proud and hath put~~

^{put} down the mighty from their seats, ~~having exalted them of low~~

~~degree~~. He hath filled the hungry with good things and the

rich He hath sent empty away." And these are words she said,

and they are in the gospel of Luke. Yet if I would ask how

Luke obtained such words, word for word, and placed them

properly, ^(sketch) ~~I do not know, but among the more honest of his~~

^{unless it} ~~passages, but that is due perhaps~~ to the strength of my

mother's sentiment which she related to ^{so} many when she was old,

and I who would yet believe that the poor are to be exalted

and the mighty ^{to be scattered,} ~~removed from their seats,~~ can say that I owe

much of the strength of such sentiments to Mary.

Now, when John the Baptist was born and they came to

circumcize him on the eighth day, it was thought by neighbors and cousins that they would call him Zacharias after his father, but his mother said, "No, he shall be called John," and the relatives of Zacharias replied, "None of thy kindred has been called ever by this name," and they made signs to Zacharias who still could not speak, but he, having retained the power to write, asked for a table and upon it, ~~put~~ ^{put} down these words: "His name is John." And then they all marveled ~~inasmuch as~~ at that moment so did the mouth of Zacharias open, his tongue grew loose, ~~and~~ ^{and} he spoke, ~~and~~ ^{and} he gave praise to God for the deliverance of his voice. ~~But~~ ^{Yet} when ~~the~~ ^{all} neighbors and relatives had returned to their homes, ~~so did~~ ^{so did} fear come onto all of them ~~and~~ ^{and there} in the dark hill country where they lived, ~~were~~ many who said, "What manner of child shall this be?" Yet, Zacharias, having regained ~~the~~ ^{his} power of speech, was mighty in ~~his~~ voice and blessed his son John and said, "Thou, child,

shall be called the Prophet of the Highest for thou shalt go
 before the face of the Lord and give knowledge of salvation to
 His people by the remission of their sins, ^{even as I have} ~~through the tender~~
~~mercy of our God. As has been for me and the remission of my~~ ^{been given} ~~from~~
 sin of doubting the words of the angel."

And John grew up, lean as his father and mother, or as
 much did I hear, for I never met him until my thirty-first
 year, but also did I know that he was strong in spirit and
 lived in the desert and preached with much belief and bathed
 often and did remonstrate with the people of Israel against
 their sins, preaching in such force and with such
 determination, that the High Priest sent Levites out from
 Jerusalem to ~~ask him and~~ ask: "Who art thou? Art thou
 the Christ?" For that was our word in those years for the
 Messiah. And ~~it was this Christ, the Messiah,~~ who would come
 to save the Jews.

And John said, "I baptize with water. I am not the Christ."

"Then who?"
~~Who~~ (art thou then?" they asked. "Are you Elijah? Are you that prophet?"

And he said, "I walk in the steps of Elijah but I am not that prophet." Yet, did he not know? Who then was he?

They were wise men, these Levites, but their anger grew and they said, "Tell us who you are for we must give an answer to those who sent us. What sayest thou of thyself?"

And he answered, "I am the voice of one crying in the wilderness: 'Make straight the way of the Lord,' and those are the words of the prophet Isaiah. 'Make straight the way of the Lord,' and, behold, Isaiah's words are now mine."

Now these Pharisees said to him, "You perform baptisms yet you are not Christ nor Elijah nor Isaiah?"

And John replied, "I baptize with water, no more. But

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there is one coming whom you do not know. He is coming after me and he is preferred above me by the Lord, and the laces of his shoes I am not worthy to unloose." And this was indeed said by John on the day before I went on my visit to him.

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And it is true that great curiosity had grown in me about the nature of my cousin, John the Baptist, for it was said that he would only baptize in the wilderness, out to the east of Judea by the river Jordan, and that he only preached the baptism of repentance for the remission of sins ^{so that} all who came to him had to confess their sins ^{if they sought} to be baptized in the Jordan. And they said of him, and it was true as I ^{could see} ~~saw~~ when I met him, that his clothes were of camel's hide, and he had but one girdle of such skin to conceal his loins and he washed every day and many times, being so colored thereby with the sun that he was darker than anyone who came to visit, ~~and~~

he was a thin man with a thin beard, ⁶ who ate nothing but

locusts and wild honey. And it was said that he had the power

^{of} ~~given~~ by such locusts ^(in that he could) to devour many fields of disbelief ^{reposing} ~~that~~

~~repose~~ ^{those who came} in the hearts of visitors come to him. Yet the wild

honey ^{that} (he also swallowed gave warmth to this ^{voice} ~~ceremony~~ even as

John repeated the words of Isaiah: "The crooked shall be made

straight and the rough ways ~~shall be~~ made smooth and all flesh

shall see the salvation of God." But I had also heard that

his countenance was more severe than the face of anyone in

Israel, ~~and in all of Israel.~~ When multitudes came forth in

delegations to be baptized by him, he would greet them by

saying, "Oh, generation of vipers, who hath warned you to flee

from the wrath to come? Bring forth, therefore, fruits worthy

of repentance and do not begin to say within yourselves,

'Abraham is our father,' for that is as no more than for God

to say to ^{the} ~~these~~ stones beneath your feet, 'Ye are also ~~the~~

children of Abraham."

The people would ask: "What shall we do?" And John the Baptist would say: "Let him who hath two coats impart one to the man who has none, and he that is with meat let him share it." He would always speak of the one mightier than himself

who was ~~yet to come~~ *and this Messiah* ~~who~~ would not baptize with water but with the Holy

Ghost, and ~~with~~ *God's* fire. And this one who was mightier

~~he~~ *with God's fire* would burn the chaff in the souls of sinners inasmuch as he ~~whereas he, John,~~ would hold fire unquenchable.

~~And did I~~ *I thought* ~~Before making my pilgrimage unto him, think~~ upon the book of Exodus and remember ~~that Moses~~ *ed how* ~~stretched~~ *had*

~~forth his rod over the land of Egypt and the Lord brought an~~ *had* *forth*

an ~~east wind upon the land~~ *with* ~~all that day and all that night and,~~

~~when it was morning, the wind brought the locusts who~~ ~~went up~~ ~~over all the land of Egypt and rested on all the coasts: very~~ ~~grievous were they; before them there were no such locusts as~~

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~~they; neither after them shall be such. For they~~ covered the face of the whole earth, so the land was darkened; and ate every herb of the land, and all the fruit of the trees which the hail had left: so there was not any green thing in the trees nor in the herbs of the field through all the land of

Egypt." And I wondered whether it could be that ~~in~~ the wrath ~~of~~

the locust eaten by ~~provided to~~ *could stir* my cousin by the locusts would arise a fire in him

to consume all that was unworthy of the Lord in ~~the spirit of~~ unclean Israelites? And I was much taken with how John looked

when first I saw him before me, for it was then ~~within myself,~~

to my self the ~~that~~ I repeated words of the unknown prophet: "He hath no

form nor comeliness. He is despised and rejected of men, a

man of sorrows and a man of grief. Surely he had borne our

griefs and carried our sorrows." And I knew that the words of

this unknown prophet were true, ~~for~~ I wished to hide my face

from John. And I ~~also knew that "the Lord hath laid on him~~

~~The iniquities of us all; for the transgression of My people~~
~~was he stricken.~~" And it was with pain that I looked upon
 him, and again the language of the unknown prophet came to my
 tongue: "He was numbered with the transgressors and he bore
 the sin of many, and made intercession for the transgressors."

And I knew in all misery, ~~(although wherewith I know, I ~~am~~~~ ^{cannot say})
~~not~~ that John would not be long among us. ^{For} And this I knew as
 with the beating of wings overhead.

~~Now~~ I saw John the Baptist before he saw me ^I inasmuch as I
 had come with many ^{these others} and ~~they~~ were baptized together and then
 departed. ^Yet I remained. And he did not see me ^{again} ~~at first~~ in
 the loneliness of this place in the desert ^Y since I now
 concealed myself behind the rock. And it was only when the
 sun ^{in its descending} became ~~as even~~ too hot upon that side of
 the rock that I walked ^{forward} ~~about~~ and he saw me and said, "I have
 waited for you."

His eyes were paler than the sky ^{with} ~~had~~ the light of the moon, ^{it} ~~and~~ his beard was long. The hair that grew from his ears was matted like the hair that grew from his cheeks. And I saw ^{that} the wing and the leg of a locust ^{was} also matted in his beard and wondered how this man who ^{bathed} ~~in bathing~~ others ^{and} bathed himself ^{numerous} ~~twenty, nay, forty~~ times a day would still have such detritus upon him. Yet it was meet that his thoughts were ^{thus} far from his body ^{that} ~~and~~ his beard was like a forest ^{belonging to another} and wild ^{small} ~~little~~ creatures could live within. And he looked at me again and said, "Thou art my cousin and I have been waiting for you. Today did I see that you would come."

"How," I asked, "do you see ^{upon} ~~to speak~~ of such matters?"

He sighed and his breath was ~~like a wind on the desert~~ as lonely even as the wind that passes between rocks and through empty places. And he said, "I have been told to wait for thee, and I am tired. So it is good that you have come."

Then did I also scruple to confess my sins and spoke of thoughts of disrespect toward my mother ~~and toward Joseph the master carpenter~~, yet confessed that I had not sinned beyond such matters.

"Well, repent ye still," did he say, and I blessed God, and John the Baptist came behind me as I entered the water and with the strength of a desert lion, did he seize me by the nose with his fingers and with his other hand laid upon my forehead, did he thrust me back into the river, and it was so sudden, and I passed so quickly from air to water and back to air again, and was gasping at the loss of the last breath ~~of the sinner~~ that it was if heaven had opened and I could see the Holy Ghost descending in the shape of a dove, and, behold, *when I came up from the water,* so was the dove upon my shoulder. And I heard a voice come down from the heavens. Mayhap John the Baptist also heard it, ~~and~~ *T*he voice said: "Thou art My beloved Son and in thee am I

^{that was}
 well pleased." ~~Then~~ came the word of the Lord into my ear and
 with the same words that He spoke once to Jeremiah, having
 said: "Before I formed thee in the belly did I know thee, and
 before thou camest forth out of the womb did I sanctify thee,
 and ordain thee a prophet unto the nations." ~~if I tried to~~
~~— speak so did~~ ^{came into} Fear and much exaltation ^(contest) within me like
 mighty warriors and I looked again into the eyes of John the
 Baptist which were as pale as moonlight, and they gleamed ^{with}
~~whereby such illumination was as if~~ sacred to me, and I said,
 "Lord, oh, Lord," as if I were speaking to John, and then
 turned my face to the heavens so John should not
 misunderstand, and, "Lord God," I said, "behold, I cannot
 speak for I am like a child."

And again the Lord came to me in the words He had used
 with Jeremiah, and He said, "Say not 'I am a child' for thou
 shalt go to all places that I shall send thee and whatsoever I

command thee, shalt thou speak, and be not afraid of men's faces for I am with thee to the limit, to thy limit," said the Lord. And the Lord did put forth His hand and touched my mouth even as the beak of the dove touched my lips, and the Lord said: "Behold, I put My words in thy mouth. I have this day set thee over the nations and over the kingdoms to root out and to pull down, and to destroy and to throw down, to build and to plant." And I knew His word was in my heart and as a burning fire in my bones, and John withdrew his hand from my head where it had been placed for baptism as we stood in the river. And away went the dove. And John and I spoke to each other and I will tell of that when I am ready, and it will be soon, but as yet I cannot speak of it inasmuch as when I took my departure from John, so did I know that I would never see him again. And he began to sing even as I left but it was to the river Jordan, not to me. And the mud of that

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brown river was still in my throat and the dust of the desert
in my nostrils.

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It was a long march back to the valley and across the desert, and ~~it~~ being late in the afternoon, so did I see its rocks turn to gold and they lay there much as the overthrown walls of a temple once built of ^{yellow} marble ~~and gold now~~ rests open to ~~the~~ desert vultures. And I could still hear John the Baptist singing. ~~While he~~ knew no song and the music of his throat sounded ~~more like the beasts of the high hills, so like~~ ^{and such} the throat of a ram ~~were~~ the cries that issued from him. And I went on my way of return to Nazareth walking with as much strength as I had ever possessed. For many of the mysteries of my life were as one to me now and I understood why I was

not like other men and had no keen appetite for sin yet could not even feel much virtue that I was empty of sin. And understood the pride of my mother, and my legs took larger strides than before, yet I did not know what was expected of me, nor of what awaited me, only that I had been blessed and the Lord had come to me and had been ^{close} ~~(with me, in identity.~~

A great cloud came over the sky as I walked and it formed with rain even as it ^{passed before} ~~encircled~~ the sun and there was downpour. A rainbow ^{rose} ~~crossed~~ from one end of the desert ^{to} ~~the~~ other, but about me was a great brightness, and I knew I was walking through the radiance of the Lord. Soon it dazzled my eyes and I lay upon my face in this desert and heard the voice of the One who could speak and He said, "Son of Man, stand upon your feet and I will speak unto thee." And the spirit entered into me as He spoke and set me up again, and He said, "Once I spoke to the prophet Ezekial in these words and Ezekial strove

mightily and saved our people in Babylon, and now these words given once by me to him are for you: Son of Man, I send thee to the children of Israel, to a rebellious nation, to a nation that hath rebelled against Me. They and their father hath transgressed against Me, even unto this very day for they are impudent children and stiffhearted. I shall send you unto them and you shall say unto them, 'Thus saith the Lord God.' And they, whether they will hear or whether they will forbear (for they are a rebellious house) yet shall know that there has been a prophet among them. And thou, Son of Man, be not afraid of them, neither be afraid of their words though briars and thorns be with thee and thou must dwell among scorpions, be not afraid of their words, nor be dismayed by their looks though they be a rebellious house. Son of Man, go, get thee into the house of Israel, speak My words unto them for thou art not sent to a people of a strange speech and of a hard

language but to the house of Israel, not to people of a strange speech and of a hard language whose words thou canst not understand. Surely had I sent thee to strangers they would have harkened to thee. But the house of Israel will not, for the house of Israel is impudent and hard-hearted. Behold, I will make thy face strong against their face and thy forehead strong against theirs; as an adamant harder than flint have I made thy forehead. Fear them not. Neither be dismayed at their looks for they be a rebellious house. Son of Man, go, get thee to them."

Then the cloud poured great rain and the voice from the heavens said unto my ear: "Those were My words to the prophet Ezekial but to you I ^{say also} ~~add~~ that you are My son conceived by Me and mightier even than a prophet."

Notwithstanding, I still had many hours to travel and lands I did not know ^{well} to traverse and if I felt great

exaltation so did I also know some exhaustion of the spirit
inasmuch as the scrolls I had studied since childhood were not
as alive to me as these words of this high Lord, my God, yet I
did not know Him but could only fear Him. For His temper was
as loud as thunder and His anger could scourge the body more
than hail that did not cease, and the sound of His voice in my
ear was like unto the fall of great rocks from the height of
many hills in the desert ^{over} as they reverberated in their fall
until, yea, one has memories of the first echoes that are the
ancestors of those in the canyon. And I did not know how much
was I ready to serve a Lord who could leave boils upon the
flesh of every man and beast in the land of Egypt, then give
to Moses the power to stretch forth his hand to heaven and lo,
there was hail in all the land of Egypt ^{to} ~~so that it~~ blighted
every herb of the field and fire ^{to run} ~~ran~~ along the ground, and
every tree of the field was consumed and broken. And these

were the least of His acts. It was then that I threw up my hands toward heaven as if to ask whether I were truly the one He wished to serve Him. For could I exercise His force and His command and His desire inasmuch as He was ^{proud and} ~~vengeful?~~ And God then said to me, "You are not yet strong, ~~enough.~~ Therefore return not to your home, ~~but~~ ^{rather} go up ^{to that} into that mountain before you now, ^{T 1 (Far there)} there, ~~in the wilderness of a land of crags,~~ ~~and broken rocks,~~ and pray to Me alone when you are there, and ~~among the rocks broken by my lightning.~~ And 54 fast, ~~Drink~~ what water thou wilt for there is water beneath the rocks, ^B ~~but~~ sup on no food, not for forty days, ^{And} ~~whereupon~~ I ^{will} ~~can~~ promise a new vision before the sun sets on the last of those days and thou wilt know why I have chosen thee for the Christ, and as My ^H Messiah wilt thou be anointed. For," said the Lord, "no mountain is equal to this one; this mountain is without a name." And He knew whereof He spoke since as I climbed and darkness came upon me ~~as I walked~~ I had to take my

rest on ground inhabited by serpents and scorpions, yet none came near. And in the morning I climbed ^{Further and} for much of the day ^{on} upward upon the slopes of this mountain and verily it was worthy of the lamentations of the prophet Isaiah, for one could say that the cormorant and the bittern possessed it, the owl and the raven. And I saw many vultures gathered over these stones, and much emptiness in every direction, and nettles and brambles. And about the fortress of the rock, did the vultures look on me, side by side, every one with her mate. It was then I thought of how John the Baptist had spoken again even as we were saying farewell, and he had said: "Have you ever seen the Lord?"

And I said, "No. Is it not death and destruction to see the Lord?"

And he replied: "Yes, for all but the Christ." And then said John: "Once did the Holy Spirit come near to me, and so

* "I baptize only with water," he said, "and can cleanse ~~thereby~~ ^{only} those souls who have repented, and can protect ~~them~~ ^{thereby} even as water can extinguish the fire to come, but you will baptize with the Holy Spirit and so bring ^{6/1/85} God's mercy to exorcise evil and heal the sick," and he kissed me again. 79

near that I put my hands in front of my eyes and I hid in the corner of a rock, but the Holy Spirit said: 'You cannot see My face yet will I turn away and you can look upon My back,' and He allowed me to see that His back was noble, a noble back." Then John grasped me by the arms. "I have known since I was a child that my cousin must replace me even as my mother spoke of your mother," and then he kissed me on both cheeks. *

54 # ~~And~~ I thought of this conversation again as I slept, shielded by the spirit of the Lord from serpents and scorpions. And it was hard not to remember the breath of John the Baptist when he kissed me for it was full of all that is the odor of an exhausted man. And indeed, no matter how often one seeks water to soothe the flesh, such odors cannot be washed away inasmuch as great ~~fatigue~~ speaks of all that has been left behind and is lost. Albeit, his skin was honest in its scent and full of the dusts and loneliness of the desert and its

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many rocks. And so did he smell also of the waters of the river Jordan and the heavy wisdom of its mud and its silt.

The summit of the mountain was like unto a place where many had been buried and ever as one climbed so did the rocks stand about like totems. And treacherous were the steps between. It was allday with a sun of such heat and we at the summit did sit in the shade of a rock and longed upon the lands of Israel, upon Judah to the south and Galilee to the north, and through such golden haze I left in wonder whether I could see gold spires rising from the hills of Bashan. But I was hungry and did not feel I longed for Jerusalem for want of stomach space and was eager to eat after being without food for a day while receiving no more

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The summit of the mountain was like unto a place where many had been buried and even as one climbed so did ^{many} the rocks stand about like tombs. And treacherous were ^{some of} the steps between. It was midday with a sun of much heat and ~~at~~ at the summit ^{I sat} ~~did I sit~~ in the shadow of a rock and look ^{ed} out upon the lands of Israel, upon Judea to the south and Galilee to the north, ^{Peering through / of golden hue /} and ^{through} such ~~golden~~ haze ^{I was} I left to wonder whether I ^{I was} ~~could~~ see gold spires ^{I was} ~~rising~~ from the hills of Jerusalem. But I was hungry and did not think long on Jerusalem ^{for inasmuch} my stomach spoke and was eager to eat ^{living} after ~~being~~ without food for a day while receiving so much

blessing; ~~and~~ my exaltation was ^{now not} ~~thereby~~ equal to my appetite.

But then I also knew why the Lord had sent me to the summit of this mountain which had no name, ~~and knew~~ ^I It was not enough to

be His son, and cousin ~~as well~~ to John the Baptist, ^I ~~but~~ must be tested. And the first of these tests was that I did not eat

but passed through a fast, ~~being thereby ready to cleanse my~~

~~body and bury whatever leavings came out of such a body and~~

~~drink what water I could find and bathe myself if there were a~~

~~sufficiency of fluids, and continue to fast.~~ But even as I

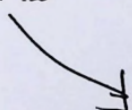
said to myself, "I will not eat for two days, even three," the

Lord said, (and neither could I see Him nor feel His presence

other than that His voice was in my ear) but He said: "You ^{fast}

^{and} will fast until I give easement. ~~only~~ ^I then may you return to food."

So I fasted and without easement that day and the next,
and ^{by} ~~on~~ the fifth day when the pangs of my stomach were ~~as~~



~~longer in as much dispute as angry neighbors much injured by~~
~~one's neglect of them, but were with me only as an~~ ^{a grave} ~~emptiness~~

of spirit, ~~and~~ I was weak, and no longer knew if there was
 strength within to climb down from the mountain. ^{So} did I

say aloud, "How long, oh, Lord?" and He said, "Prepare thyself.

^{It will be}
~~for~~ ^{rather} ^{his} ^{the Lord} a long fast." And inasmuch as I was not there to dispute
 but ^{to follow the Lord's will,} ~~upon the path I would soon~~

~~undertake~~, in truth, fasting grew easier; no longer did I

think of many foods as if no words ^{could reach} ~~were on~~ my tongue but words

for food. And I shielded myself from the sun in the middle of
 the day and came to love the taste of water and the forgotten
 wisdom that is found in the shadow of rocks, ^{until they} ~~at least when~~

^{became}
~~they were not~~ too cold at night. And the chill of the air in

the middle of each night was cold indeed, for ~~no~~ warmth came
^{to me} ^{neither} ^{nor from my chest.}
~~now from the rock once the warmth of the sun had departed.~~

And no plants grew on the summit of this mountain where I

stayed. Which was as well for still there were hours when I could have eaten their thorns.

And in the second week ~~did I have~~ ^{I had} visions of King David who was ~~by half~~ my ancestor if Joseph were my father (but he was not) and I knew that David had committed a great sin, although I could not recall the offense, but so did I remember that in earlier days in the land of Gibeon, the Lord ~~did~~ ^{had} appear ^{ed} to Solomon in a dream ~~by night~~ and God asked: "What shall I give thee?"

And Solomon replied, "Thou hast shown unto Thy servant David, my father, great mercy and Thou hast kept for him this great kindness that Thou hast given him a son, myself, to sit on his throne, but, oh, Lord, my God, I am but a little child. I know not how to go out or come in and Thy servant is in the midst of Thy people whom Thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give therefore

Thy servant an understanding heart to judge Thy people that I may discern between good and bad for who is able to judge this, so great a people?"

And I recalled that this speech so pleased the Lord that ^{to Solomon;} He said ~~unto him:~~ "Because thou hast not asked for thyself a long life nor for riches nor begged me for the life of thine enemies, but hast asked for understanding and discernment in judgment, then, behold, I have given thee a wise and understanding heart, for there were none like thee before thee, Solomon, and neither after thee shall any arise like unto thee."

And then God gave him all that Solomon had not asked for, both riches and honors until there were no kings like ^{Solomon} him in those days, and from such a dream ^{he} ~~Solomon~~ awoke and went to Jerusalem and had the wisdom to separate two mothers disputing before him over a child, saying he would sever the babe in two

so that each mother, thereby, could possess her half, whereupon one could ask: where is the Jew who does not know that the true mother's bowels yearned upon her son and she pointed to the other woman and said, "Give her the child and in no wise slay it." Solomon had great wisdom that he showed to God, but now I heard the voice of the Lord in my ear saying, "I will not give thee the riches and honors of Solomon because he did not keep My commandments and his failure rests in the riches and honors I gave him," and those words of the Lord went right into my spirit which hovered still about my empty stomach and permeated my flesh in its fasting, and the Lord whispered further into my ear: "Solomon spoke three thousand proverbs and his songs were a thousand and five. He knew the cedar tree in Lebanon and the hyssop that springeth out of the wall. He could speak of beasts and of fowl and of creeping things and of fishes and all people came to hear the

wisdom of Solomon and all the kings of the earth. Indeed, King Solomon exceeded all the kings of the earth for riches and for wisdom. And kings brought him silver, ivory, apes and peacocks. But," said the Lord in my ear, "King Solomon loved many strange women: the daughter of Pharaoh and the women of the Moabites, the Ammonites, the Edomites, the Sedonians and the Hittites. Women of all the nations concerning which I had said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in to you. For surely they will turn away your heart after their Gods.' But Solomon cleaved unto these women and he had seven hundred wives and princesses and three hundred concubines and so these wives turned away his heart. For it came to pass when Solomon was old that his heart was not perfect with Me. So," said the Lord, "I will not give you riches and you will never tarry with a woman or you shall lose the Lord." And it was then I knew in the midst

of my fast that he had given me Solomon's sins on which to meditate which was an advantage not given to Solomon. And I,

being empty without food, indeed had no desire for a woman,

but then I ^{having} ~~had~~ lived without the ^{disturbance} ~~heat~~ of carnal desire for all of my thirty years, ^{I did not feel} ~~as I felt not~~ (at odds with the Lord's

decision and was content to receive the wisdom of Solomon ^{while} ~~but~~

^{sparing} ~~spare~~ myself his sins. And my fast continued.

^{Next did I dream that I was the prophet Elijah}
~~I dreamed next of Elijah's contests with the prophets of~~
^{and as Elijah did I have contests with the prophets of}
 Baal and ~~he was~~ ^{I become} the equal of more than forty such prophets who

came ~~out of Baal~~ to make a sacrifice of a bullock while crying

aloud and lacerating themselves with knives and lances to show

devotion to Baal. Blood gushed ~~and did gush~~ forth from these

prophets, yet no voice answered ^{and} the God Baal did not

as I was ^(so did I restore) ~~as I was~~ speak. Then, ^I ~~Elijah, restored the~~ altar of the Lord that the

prophets of Baal had torn down and ^I ~~Elijah~~ took twelve stones

to stand for the twelve tribes of the sons of Jacob, saying

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"Israel shall be thy name." And with those stones ^{*I can say that Elijah*} ~~he~~ built an altar in the name of the Lord and made a trench about it. And ^{*he*} put wood in its place on the altar and cut the bullock into pieces, thereupon laying the raw flesh upon the wood and told his followers to fill four barrels with water and pour it on the sacrifice and they did, and for a second time and a third, until water ran all around into the trench he had dug surrounding this altar. And in such a moment, in the depth of much moisture soaking upon the sacrifice of the altar, before the prophets of Baal and ^{*this*} ~~the~~ prophets of Israel, even as evening came, ^{*so*} ~~did~~ Elijah say: "Hear me, O Lord, that this people may know that Thou art the Lord God and Thou hast turned their heart back again." And the fire of the Lord rose and consumed the sacrifice of the bullock and the wet wood and the wet stones and licked up the water that was in the trench. And after such service to the Lord, Elijah ^{*was able to slay*} ~~slew~~ all the

he prophets of Baal with his sword and wandered in the wilderness until he saw a little cloud arise out of the sea, no larger than a man's hand, yet that cloud became a heaven black with clouds and winds followed by a great rain. And Elijah traveled into the wilderness and sat beneath a juniper tree and requested the Lord that he might die. And so I, on the twenty-eighth day of my fast, feeling weak but without hunger, assumed that I must be close to those who are ready to go into heaven or to fall below and I remember ^{of} the prayer of Elijah, for he said, "It is enough now, Lord. Take away my life; I am not better than my fathers." But then an angel of the Lord gave him food and on the strength of the meat did he climb onto Mount Horeb, the mount of God, and lived on the strength of that meat provided by the angel for forty days and forty nights. And behold the Lord passed by in a great and strong wind and rent the mountains and broke in pieces the rocks.

And after the wind came earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire. And after the fire, a still small voice, and it was so when Elijah heard it that he wrapped his face in his mantle and went out and stood in the entry room of the cave. And lo, there came a voice unto him and said, "What dost thou hear, Elijah?"

And it was here that it came to me that I was dreaming ~~again in fever~~ and I was not Elijah but merely remembering some of the words of the scroll concerning Elijah, and I nodded my head and knew that my fast would be also for forty days and forty nights. And I remembered that the Lord had then said unto Elijah: "I have seven thousand left me in Israel, all the knees which have not bowed unto Baal, and every mouth which hast not kissed him." And so passed the first four weeks of my fast.

And I ^{also much} thought upon the wisdom of Isaiah, ~~for~~ ^{often} the prophets were ~~much~~ around me in these weeks: Elijah and Elisha, Isaiah

and Daniel and Ezekiel, and the meat that left my bones was rendered ^{into memory of all} back into ~~the knowledge of all~~ I had ^{gained} ~~learned~~ in the

^{Synagogue} school of my youth and I recalled ^{these} ~~the~~ prophets' words as if they were my own and ^{could see} ~~saw~~ the wisdom of their instruction, even ^{those} as ~~the~~ seven thousand good Jews left to Elijah ^{could} ~~now~~ explain

why Isaiah had said, "The Lord of Hosts had left unto us a very small remnant" and I took a vow that I would not desert such a remnant for ^{now I could live} ~~it lived~~ in the faith that a remnant of good Jews would yet enable me to recover the nation.

If these were the words of the prophets, I was yet to learn that I would love sinners more than I would love ^{those who are} ~~the~~ pious, and ^{would yet believe that sinners} ~~that they~~ might be of more worth in their saving, especially if one would speak of those who sinned with a light in their eye. For that light, even as they stole back into

sin, belonged to the eye of God. But for now, full of the wisdom of Isaiah, I thought of the remnant and I quoted his words to myself: "For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return." And there in my fast in the fifth week and nigh unto the sixth week, full of the spirit of Isaiah, I would repeat his sayings in preparation for the mission I must undertake ^{to 300425} ~~when~~ (The Lord gave me permission to eat again and I could come down from the mountain.

So would I speak aloud and repeat my words aloud by the hour, speaking even into the eye of the sun until my eyes burned and I was obliged to return to the shade, and like a blind man for an hour. I pondered over the prayers I would soon use with sinners and knew I would tell them, even as did Isaiah: "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes;

cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, sayeth the Lord," would I say to them. And would add, and I could see them before me, and hear my own voice as it would yet be uttered, "Yes," I would say, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, if ye be willing and obedient, ye shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword." But I did not know how to construe the wisdom of this last since I had but small love for the sword, having learned rather the art of cutting in small with the chisel and the gouge, fine instruments for the flesh of wood. So could I not comprehend the crudity of the sword upon the flesh of men and women. But then Isaiah also said, "He shall judge among the nations, and shall rebuke many people; and

they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day; and the idols He shall utterly abolish. He shall go into the holes of the rock and into the caves of the earth. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The earth shall be full of the mouth of the Lord as the waters cover the sea."

And it was the fortieth day. The Lord said to me as evening came, "Tomorrow you may step down from the mountain and take food," and I knew hunger at his words, as if all I had not eaten in forty days was now there in my stomach to remind me of their sacrifice, ^{but} ~~and~~ even as I was ^{beginning to live again} ~~living~~ with

~~such new~~ ^{so did} appetite, the Lord also ^{say!} ~~said~~, "Tonight, thou art to remain on the mountain, ^F for a visitor will speak to thee."

And I do not know what understanding was between them, but the visitor ^{had} soon arrived, and was as handsome as a prince and as well dressed. He had gold bracelets and a gold ornament on a gold chain about his neck, and in his gold ornament was the face of a man, most beautiful yet handsome, and more handsome than any man I had seen. ^{His} The hair of this prince was as long as my own and lustrous and he was beautiful, indeed, a man of such beauty as many a king would ^{even to give his kingdom} sacrifice his kingdom to obtain, yea, if he were needed to receive such beauty. And I recalled ^{and} ^{a single} thought apart from all others that had come to me in the middle of my fast, and I

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And I do not know what understanding was between Them,
 but the visitor soon arrived, and ^{he} was as handsome as a prince
 and as well dressed. He had gold bracelets and a gold
 ornament on a gold chain about his neck, and in ^{there} ~~the~~ gold
 ornament was the face of a ram, most bestial yet handsome, and
 more handsomse than any ram I had seen. ~~And~~ ^{The} hair of this
 prince was as long as my own and lustrous and he was
 beautiful, indeed, a man of such beauty as many a king would
~~sacrifice his kingdom to~~ ^(even to sacrificing his kingdom) emulate, yea, ^{if} ~~as~~ much were needed
 to receive such beauty. And ^{now} ~~I~~ recalled ^{a single} ~~one~~ thought apart from
 all others that had come to me in the middle of my fast, and I

^{it had been}
 believed in it ^{was} as my own thought and ^{not} from the lips of
 John the Baptist, ^{nor of} or any prophet ^{of other times} (albeit the Lord may have been
 instructing me in ^{those} many territories that ^{we} ~~are~~ without boundary
 between His wisdom and my understanding, ^{Still,} ~~but~~ in the middle of
^{in the middle of my fast,}
 the night ~~had~~ I said to myself, "The devil is the most
 beautiful creature God ever made." And ^{Since} ~~though~~ the visitor who
 came to see me now was dressed in robes of velvet that were as
 purple as the late evening, and ~~he~~ wore a crown as golden as
 the sun, ~~still~~ he could be no other than who I thought, and
 indeed he soon introduced himself as Satan, ~~also to be known~~
~~as Lucifer~~, and by his common name, the Devil. But then I
 knew it was he inasmuch as he had climbed the mountain yet was
 there no dust on his robes nor sweat upon his skin.

His first words, as he spoke to me, were to this effect:

"Dost thou know," he asked, "how the prophet Isaiah met his death?"

And when I, overcome with silence for I had not seen the Devil approach, nor was certain of how he could stand so

was obliged to hear
easily before me, ~~now heard~~ him say: "Isaiah was killed by a Jewish king, the pagan Manasseh, cohort of Amon. A vassal of Assyria, was Manasseh, and a bad Jew." And so did the Devil

nod at this as if he, too, were a Jew (which I knew he was

not, but must be a pagan)
~~not~~ Then he held up one finger as if it were a ray of light

and spoke more: "This Manasseh, wishing to destroy the

religion of his fathers, sent out a royal order that Isaiah,

who was much revered and of much culture and lived with

comfort in the city, must ~~now~~ be uprooted from his home and

hunted like an animal. And so Isaiah ~~did many of Manasseh's~~

hearing of this, fled
from his comfort in the city, and the soldiers of Manasseh,
set out soldiers look to chase Isaiah in the wilderness ~~and he,~~
whereupon the prophet,

desperate in his peril, looked to find a tree that would

contain a hollow large enough for a man to stand within. ~~And~~ *this*

that sanctuary, "being *in a stout oak with a*
there, said the Devil, "It was found by Isaiah) and he hid

no ten center, he chose to hide

therein. But the officers of Manasseh also discovered this concealment ^{in the hollow}, and brought a ^{great saw} tool to the tree and ^{cut} ~~sawed~~ it in half even while ^{as} ~~while~~ Isaiah was ^{sequestered} therein. In which manner, ^{did Isaiah die. And the prophet gave heed,} ~~he died.~~ (Did you know?" said the Devil.

"No," ^{did I reply,} ~~I~~ said. ("I had not heard of such a death."

Whereupon he laughed. "In Gods as in men," ~~he replied,~~

knowledge is but the part of a part."

I was weakened ~~further~~ ^{and by} by these words, ^{more than any}

deprivation heretofore of the fast, ^I ~~and~~ knew pain in the ^{now} ~~bottomless~~ ^{intolerable} depth of my stomach, and would have been ill but

for the desire not to show weakness before the Devil.

He, however, ^{and kept} ~~to keep~~ speaking. "That

manner in which Isaiah met his death need not leave you in ^{great concern,} ~~fear,~~ he said, "since you are not a prophet but, indeed, the

Son! To my ^{recollection,} ~~knowledge,~~ which is not small, the Lord has

thereby performed an act of a new kind, ^{And it} ~~which~~ is much to be

contemplated upon."

Saying which, he looked at me fondly, ~~and~~ ^{but} his eyes were
 as black marble, ~~although~~ there were lights within like stars.
~~and he~~ said, "Are you hungry? Are you in need of drink?" And ~~he~~
 brought forth a jug of wine and a leg of lamb, well cooked,
 which I would not have known were beneath his robes yet ~~he~~ ^{so did}
 produced ^{so closely} them. And approached me ~~so~~ closely, that I could take
 in the spirit of the wine by my nostrils and the gravies of
 the lamb, yea, even the smell of the Devil himself, although I
 would perceive it through no small cloud of perfume rising
 from his neck, his armpits and out of the folds of his robe.
~~and~~ ^{all of such scents, so could I still} despite it, could perceive how greed came forth from his
 body, ^{which} for that was as the odor ~~that~~ lives between the buttocks
^{rouses} and ~~provides~~ offense in us from those who do not wash. ^{There fore}
 did I refuse his food, even as the odor of his greed entered
 into my appetite, ^{but such odor,} and ~~was~~ like the savory that comes from an

oven when food long roasted is ready for the table. And he,
 seeing such ^{deliberation,} ~~hesitation~~, smiled once more and said, "But of
 course, thou hast no need of this. Being the Son of God, thou
~~art without need and~~ can command these stones to be bread.
 Which, by all measure, is proper food for an Essene. Although
 thy garment, for shame, is neither as clean as would befit
 thee, nor free of dust."

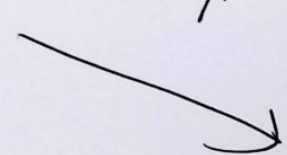
I answered, "Man shall not live by bread alone, but by
 every word that proceedeth out of the mouth of God." And

those words I knew were not mine) ^(So they were strange to me and) but ^{(indeed had issued from}
^{thereby was I hearing} the mouth of God; ~~inasmuch as I heard~~ my own speech even as I
 was seeking to understand what I might be saying.

"^{That} ~~yet~~ thou art the Son of God," ^{mused} ~~repeated~~ the Devil, ^{aloud,} ~~That~~
 "is a surprise to me. ^{Why} ~~what~~ is it that your Father has chosen
 to use thee? Say truly to thy Father when next you have
 converse with Him that I salute ^{Him.} For, do you know? Thy

Father and I have had much traffic and some dispute, and thereby, are eager always to obtain word of the Other and His doings. Indeed, on those occasions when We meet, so do I tell Him that ~~man~~ many of these peoples may be His creation, and the crown indeed of all He hath created among the animals and the plants of the field, yet still it is I, not He, who hath the better understanding of His creation. "And I am ~~better than He.~~"

Now, was I amazed by this Devil, for he did not inspire fear but comfort. And by such comfort did I know, as I had not known before, how it might be to feel like a sinner in a low canteen drinking much wine; this last day of last for the labors of ~~the day~~ now became as balm in my limbs, and so could I talk to the Devil; he was comfortable. If his odor was not without disturbance for my nostrils, so was it also not without agreement to I had not yet encountered. All such granted ~~unknown~~ desires in me, Yet still could I not allow that God, the Lord of the Universe, did not understand His creation, as well as as well as my visitor.



"Not ever it is possible," I exclaimed. "He is all-powerful. The heavens and the earth, the stars and the sun, bow down to Him."

I had given vexation. ~~Even if he~~ ^{might be} before me ~~was~~ Satan, ^{but} still did he snort like a horse unwilling to accept the bridle.

"Know thee," said the Devil, "that the Father is but one God among Many. There is need merely to count the myriad of gods respected by the Romans. Nor does the Father have the power to command His ^{own} Jews. Look to His rages; they are unseemly for a great God and swollen in proportion. Nor can He bear disobedience, disloyalty, or disputation of mind and spirit from any He would call His own, whereas I confide to you that a hint of disobedience and a whiff of treachery are among the joys of life, and are ~~not to~~ ^{to} be ranked among ~~the~~ ^{life's spoils}

rather than its
(evils."

"Never so," did I say. "My Father is God and of many dimensions, *and of all dimensions.*"

But the Devil replied, "He is not in command of Himself!"

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"Wherefore," said the Devil, for he did not cease to speak, "your Father hath not the right to seek whole exactitude from His people. Nor does He comprehend how women are creatures other than men and so live with separate understanding of all that they would be loyal to, indeed, your Father hath no inkling of women; His scorn is in every word of His prophets when they speak for Him. Look to Isaiah! Declare to me that Isaiah does not speak out of your Father's heart when he says: 'Because the daughters of Zion are haughty and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with

their feet: therefore the Lord will smite with a scabbard the crown of the head of the daughters of Zion, and the Lord will discover their secret parts--' Not a whit less," said the Devil, "their secret parts!" And he continued to speak as with the words of Isaiah: "'The Lord will take away their attires like the moon, the bracelets and the bonnets, the ornaments of the legs, the earrings, the rings and the nose-jewels, the fine linen, the hoods and the veils. And it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle, a rent; for well-set hair, baldness, and burning instead of beauty.'"

"My Father was speaking of the nation of Zion," I replied, "more than of the women."

"No," replied the Devil. "He would fain be speaking of the nation of Zion but it is the women that He sees. For when He would address the nation of Israel, then are His ~~words~~ ^{companions}

without ^{dispute} ~~parallel~~ for He speaks only to men: 'The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out and their stink shall come up out of their carcasses and the mountains shall be melted with their blood.' Wherefore is this rage ~~inchoate~~ in your Father? ^{? Is not His rage inchoate because} if not that His failures burn in His heart, and ^{He knows He} is not all-powerful? He is without ^{He cannot say:} sufficiency of spirit: ~~te~~: (Yea, I have lost, but my soldiers were honest and did fight well.' No, He is vengeful,

^{Vengeful} beyond measure. 'The palaces will be forsaken,' says Isaiah, 'the forts and towers shall be dens forever, until the Spirit be poured upon us from on High.'

"But when," asked the Devil, "will the Spirit be poured upon us and from on High? Thy Father would send you forth to improve the hearts of men when His heart is caked with the

blood of those He has slaughtered, ~~and~~ His love of all He has created is choked with the curses He has laid upon women. If His rages are mighty, yet do they never accomplish His desire, ~~inasmuch as~~ His language is ^{burdened} ~~filled~~ with much adoration of the grandeur He would ^{pretend to} ~~despise~~. Discover the face of thy Father in these words of Ezekiel even as Ezekiel heard them from the Lord! Tell me that your Father hath not adoration of women, yet doth hate their power to entice Him: 'I swore unto thee and entered into a covenant with thee,' saith the Lord God, 'and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also in brodered work, and fine linen, and I covered thee with silk, with ornaments, and I put bracelets upon thy hands and a chain on thy neck, and earrings in thine ears, and a beautiful crown upon thine head. Thou wast decked with gold and silver; thou didst eat fine

flour, and honey, and oil: and thou wast exceedingly beautiful, and thou didst prosper into a kingdom. And thy reknown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee,' saith the Lord God.

" 'But thou didst trust in thine own beauty, and played the harlot because of thy reknown, and poured out thy fornications on everyone that passed by; thou didst deck thy high places with divers colors, and played the harlot thereupon: Thou hast also taken my fair jewels of my gold and of my silver, which I had given thee, and made to thyself images of men, and didst commit whoredom with them, and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savor: and thus it was. Moreover thou hast taken thy sons and thy

daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to pass through fire? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And it came to pass after all thy wickedness-- woe, woe unto thee,' saith the Lord God, 'that thou hast also built an eminent place, and hast made thee a high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians, thy neighbors, great of flesh; and hast increased thy whoredoms to provoke me to anger. Thou hast played the whore also with the Assyrians because thou

wast insatiable; yes, thou hast played the harlot with them, and yet could not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied therewith. How weak is thine heart, seeing thou doest all these things, the work of an imperious and whorish woman; and hath not been as a harlot, in that thou scornest hire; but as a wife committeth, which taketh strangers instead of her husband! Men give gifts to all whores: But thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

"Wherefore, O harlot, because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them, behold, therefore, I will gather all thy lovers, with whom

thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down their high places: they shall strip thee also of thy clothes, and shall take thy fair jewels and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shall also give no hire any more. So I will make My fury toward thee to rest,

and My jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore, I will recompense thy way upon thy head,' saith the Lord God, 'and thou shalt not commit this lewdness above all thine abominations.' Yes," said the Devil when he had concluded ^{this} ~~the~~ recitation from the prophet Ezekiel concerning these matters in the words of the Lord, "yes, all of this," said the Devil, "is but to scorn Jerusalem? Say rather that thy Father's language is not without the reek of desire?"

^{(words become}
"These ~~are~~ pollutions as you utter them," said I to the Devil, ^{and} ~~and~~ it was the voice of my Father speaking through me.

~~But~~ ^The Devil answered: "Your Father ~~would~~ ^Y tell thee not to fornicate, yet is His tongue as ripe with lust as my own."

I was in great confusion, for I knew whereof he spoke;

could I deny that the Lord, my Father, had been as cruel in
His language as Satan, by repute, was in his deeds? ~~Yet, I~~ *And I*

had been stirred. My loins, quiet for so long, ~~now stirred~~
~~and were~~ stirred by the fire of such language, ~~and much of~~ *yet such even*
~~that was~~ *became* my salvation *against my visitor* for by this stirring did I know that in
hearing the words of my Father as He spoke in ancient years to
the prophet Ezekiel, ~~so had~~ *still* the voice I heard in my ear
belonged to Satan, and with ~~too~~ *and too much relish* much relish ~~had~~ he spoken of
all that was debauched in these women of Jerusalem.

Then the Devil said to me, "I have the power to offer you
such visions that you will think yourself no longer on the
summit of this mountain, but rather as sitting ~~with me~~ *beside above* ~~astride~~
the holy city. Will you come on such a journey. ~~with me?~~ *?4*"

~~And~~ I had no need to say yes but ~~merely~~ to give assent
within. For his embrace of my vision was so complete that
indeed I saw the city of Jerusalem beneath me and felt great

vertigo from the height we occupied inasmuch as we were now on the highest dome of the Great Temple in Jerusalem. And at that moment did the Devil say to me, "If thou be the son of God, cast thyself down. For is it not written by the prophets," said the Devil, "that 'He will give His angels charge concerning thee, ^A and in their hands they shall bear thee, ~~lest at any time thou may dash thy foot against a stone.~~'"

Therefore, leap and cast thyself down that the angels may bear thee."

And I felt much temptation to jump into the distance below and knew thereby that an abyss was ^{now} opening ^{before} ~~and would be~~ ^{all the} ~~there for generations to come, when~~ ^T they would stand on a great height and quiver like one blade of grass in ~~whichever is~~ the unruly wind of ^{that} the spirit ^{which in our breath between that step of} ~~that~~ lives ~~between~~ ^{taking the leap} and much fear of the leap. So did the Devil look at me again with his dark eyes full of points of light, ^{and they were} like stars, and I

knew he was promising quick extinction but extraordinary

glory. "To stay with your Father is to work for Him, ~~and to~~ ^{To stay with}

your Father is to be consumed by Him.
~~used.~~ Jump, and seek to save thyself. Jump!"

And ~~in the~~ ^{by this} vision Satan ^{had just given to} gave me, so did I know that

extinction would be quick, and ^{quick} so would be the glory of my

return ^{to the living.} ~~And as quick~~ ^{the Devil} And he ~~(did not have to utter yet one~~

more word. I was amazed by how far had ^{he} ~~the Devil~~ entered into

me, as if I could live within him and know his speech, even

when he did not utter it, whereupon he was telling me now of a

future life. And it would be full of joy and riches.

"Concupiscence is mine!" cried Satan into the silence we

inhabited, and indeed, in that instant did I see that ^{greed was}
a godly good to him, and that through
 greed could be brought forth ^{things} ~~(works)~~ of great power and rich

aroma. "It is in the smell of the pits," said the Devil,

~~aloud.~~ "For my people sit upon the earth with ^{such} possession and ^{that}

^{they} do not leave ^{mess} ~~these~~ buttons of turd fit for a goat ^{like those} ~~(that issue~~

from the bony cheeks of your friend John who will not even

shit on the Sabbath. No," said the Devil, "and ^{he not} will piss ~~on the~~
~~Sabbath, neither on the~~
neither, though he be doubled in pain, and carries a small hoe

to cover his leavings on days that are not the Sabbath." ~~the~~

~~to~~ To myself, I said, "these are ^{would be}
~~these were~~ but words." I understood then that the Devil ^{could}
^{able to} ~~possess me only if I died~~ but, so long as I lived, I was the
^(in the manner he now urged)
^{if I now jumped and was}
Son of God. Whereas ~~once~~ shattered at the bottom of the leap,

so could the Devil ~~could~~ arrange for my birth inasmuch as I

^{gone to} had ~~gone~~ my death at his bidding. And, indeed, ^{at this moment did he} ~~he did~~ open

his lips ~~now~~ to say: "In secrecy will you be born, and God

will be unknowing; He cannot keep record of all who are born

each day and in consequence, thereby, do I distract Him, and

constantly."

And I said: "It is also written, 'Thou shalt not tempt

the Lord thy God.'" But again I did not know if I spoke of my

^{the force of}
own will or by ~~my~~ Father.

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~~but way of this vision~~ led me from
Then the Devil brought me by way of his vision to an
the spire of the Great Temple on up to an
exceedingly high mountain, higher than all, and I would have
shivered in my fast if it had been the peak of a true summit
for, yea, we were even surrounded with snow, yet it was but a
vision. Yet ~~with~~ ^{from} such ~~sight~~ ^{height} did he show me the kingdoms of
the world, all the kingdoms to the north, to the east, the
south and the west and I saw glories amid concupiscence and
joy; yet they passed in parade ^{and} so fast that I knew these were
promises that need never be kept, ^{So,} and I said, "Get thee hence,
Satan." And to myself did I say, out of the strength which
comes from emptiness itself (for it was the wisdom of the Lord
to show me at that moment how even in paradox was strength)
^{that} ~~and~~ out of emptiness ^{could} ~~did~~ I find strength ~~enough~~ to whisper to
myself: "Thou shalt worship the Lord thy God and Him only
shalt thou serve."

And at that moment did Satan give a cry like a wild goat

~~much~~ if wounded with a spear. And he left and behold, I had another vision of angels who came to minister unto me and bathe my eyes. And I slept.

In the morning ~~at~~ ^{awoke} I ~~awoke~~ ^{this game} to see myself on ~~the~~ ^{the} mountain whereon I had lived for forty days and I was ready ~~and came~~ ^{to camp}

down from such a high slope and returned ~~ed~~ to Nazareth. That ^{proved to be} ~~was~~ (a long slow road and I passed ^{over} ~~along~~ it for the next day and the next, yet no brigands attacked which was as well for I knew that I was much spent ^{by} ~~(my~~ hour with the Devil, and in my nostrils was my ^{own} ~~(breath~~ foul. Nor did I feel that I had ^{all together from Satan.} ~~escaped free.~~ In rejecting him, had I also been scraped and amputated of many faculties, nor did I have as much desire within me at that hour to serve the Lord.

Yet was I not wholly distraught. For as I marched, so could I recite the words of Isaiah: "Unto us," I declared, "a child is born; unto us a son is given; and the government

shall be upon his shoulders; and his name shall be called wonderful, counselor, the mighty God, the everlasting Father, the prince of peace." And if I were not large enough for any of those words, and supposed that God had chosen me for His

son because I was in the midst of all men, rather than extraordinary in any way, yet was I also at the ~~center~~ ^{close to} of many small virtues and weak habits in others whereby if I could ^{now}

increase in my powers ^{considering} ~~under the full recognition~~ ^{given} of all that

He would now ^{pass on} ~~give~~ to me, then perhaps the world of men might

increase and multiply in virtue. ^{No matter the derision of the Devil,} ~~So did I believe in Him~~

my Father; ~~still no matter the derision of the Devil;~~ the Lord was still my Father, and for Him would I labor. ~~And I felt how~~

~~virtue was the sweetest reward~~ for

now did my tongue feel clean, ~~I had~~

~~I had been tested, I had proved loyal, and now~~
~~so could I feel that virtue~~

If some little part of me ~~would~~ ^{had} been captured by Satan still ~~had~~ ^{had} been tested, I had proved loyal — in the main ~~had~~ ^{had} I proved loyal — and so could I feel that virtue was the

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~~Now, it was in this wise that~~ ^W when I returned to Galilee
 and entered Nazareth and came back to the house where I lived
 with ~~Joseph and Mary,~~ ^{my mother,} so ~~my mother~~ ^{she} was there to greet me and
 much relieved because in all the forty and more days that I
 had been gone, she had supposed in the beginning that I was on
 a journey with my cousin but then heard near to mortal news of
 John ~~for it~~ ^{and it} had come to pass while I was on the mountain ~~that~~
 Herod Antipas, who was the son of ~~Herod the once mighty king,~~
~~and tetrarch of Israel and indeed~~ ^{Tetrarch of Israel,} the same Herod, who had
 murdered Mariamne his wife ~~whom he loved~~ ^{her} and killed ~~his~~ ^{her} two ~~sons~~
^{by him,} ~~sons whom he also loved~~ ^{then} and ~~had~~ slaughtered the children of

Bethlehem and Jerusalem and Bethany and Jericho and Herodium, ⁶

~~Yeh, Herod the Tetrarch~~, who were born on the day I was born, ^{this} and

~~Herod having~~
had died one year later, and had become an old man whose

breath before he died was with a stench worse than all, ^{was} and

~~succeeded finally by another~~ who
now his (son, Herod Antipas, ~~now the Tetrarch~~, lived in much

fear of John the Baptist on account of his own evils as

Tetrarch ^{So} and ~~in terror~~ ^{have dreams} did Herod Antipas ^{would} dream that John might
^{therefore had he shut John}
cause the people to rise against him. ~~So he had John shut up~~

in prison where he was now, and not to be rescued from his

dungeon. And by that, ^{I by myself also} did I know that the time had come ~~for me~~

to leave Nazareth and preach in place of John.

Yet in the midst of ^{forming} such resolve ^{came} ~~now forming~~ was a

diversion for me on the third day after my return to Nazareth,

~~inasmuch as~~ ^A marriage in the place of Cana was made near to

my home in Galilee, ^{and my} My mother, being an honored guest of one

of the two families (both being of poor means), asked me to

come. Yet when I arrived, was it late and the ceremony having commenced, my mother whispered to me, "They are without wine."

There was that in her voice to tell me how the spirit of happiness was prepared to depart quickly considering that a nuptial feast dry of wine is an omen of misery upon the new husband and wife. So did I think ~~happiness of early love.~~ So I thought (to try such powers as might now be mine even if never yet exercised, and my Father was with me, ^{son} ~~since~~ at that instant ^{out of} ~~and into~~ the clarity of water ^{and thus done} ~~I was~~ able to make a red wine ~~(by no more than my~~ recollection of the taste. And when the honored guest of the feast had tasted this water made over and become wine, he spoke thus to the bridegroom: "Every host at the beginning doth set forth good wine, but when men have well drunk, then that which is less than good wine is presented. But thou hast kept your best wine for the end and your marriage will be blessed." ~~blest.~~"

~~And~~ That was the commencement of my miracles and it took
place in Cana of Galilee; howbeit I was not quick to feed
upon praise ~~overmuch~~ since the angel sent by my Father was
there to whisper into my thoughts, "Even as a barrel
overflowing with honey is soon emptied, so does the foolish
son scatter his store of miracles to perform."

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(Nazareth,

move than half a day's walk from)

Now I had thought of preaching in Capernaum, which is ~~for~~

and on the Sea of Galilee between Cherazin and Magdala, ~~for still was~~ ^{Despite all}
 that the Devil had told me, still did I think of Isaiah, ~~looking~~
~~I thinking of Isaiah (and of how he had died) yet he had~~
~~to him yet as a guide, and ^{the prophet} Isaiah had~~
 written that "by way of the sea beyond Jordan, in Galilee of

the gentiles, the people who sat in darkness saw a great light,

And for them who sat in the shadow of death, light has sprung
 up," and so, I chose Capernaum ^{and that its situation was} not only for the Sea of Galilee
^{not a sea but} yet I had Capernaum also
 (which is a great lake) ^{but} for the river Jordan which flows out
^{by} from it south down to the Dead Sea which is of salt, and

thereby the river Jordan flows the length of Palestine down to

to Jerusalem in which city do all preachers hope to arrive with

all that they would say.

First, however, did I think to ^{Commence} ~~begin~~ with an effort more modest ~~since~~ ^{not} my tongue had ~~hardly~~ the facility of my hands with wood, my tongue being ~~still new~~ and able to make fine

fittings of words only when the Lord offered me speech, whereas for myself, what I uttered was often ^{halting} ~~lame~~ and like an

affliction. So, I thought before moving to Capernaum that I might ease such stricture by ^{making a first preach ment} ~~commencing~~ in Nazareth. ~~There~~

^{where} some, at least, would know me, and mayhap applaud my words.

And I went to the synagogue and began to ^{speech} ~~preach~~, but could say

hardly more than: "Repent, for the Kingdom of Heaven is at

hand," ~~and~~ ^{came} ~~upon~~ this ~~was~~ such silence from the congregation

since they expected more, ^{and I, thinking of how soft} ~~that I thought how faith proving~~

^{might still} ~~was~~ most severe, ~~must~~ (be made to seem as natural as breath, and so

I also said: "I thank Thee, O Father, because Thou hast hid these things from the wise and prudent and hast revealed them

unto babes." Now this was in the temple where I had gone for all of my days as a young man and so none would laugh at me in such a place, yet I felt the laughter creep out of their feet *as with* like an invasion of mice, *and their decision if silent* ~~who~~ might ~~well~~ *st. 15* have run up my back considering how I felt *much* ~~such~~ shame, and I could hear the whispers even before they were uttered: "He speaks like a carpenter, yet doth tell us to repent." And others said, "What are these things He hides from the wise and prudent?"

So I knew that I must leave and move into ~~these~~ places where I was not known for thereby would people listen *more* ~~(to the~~ words ~~of God~~ that *God* He would give me, and I need merely be certain I believed, ~~it,~~ *M* and might it be that with each day I was away from the Devil, less would his scorn intervene between the Spirit and my tongue, and the more would I feel joy, ~~for~~ by now I knew that to repudiate what the Devil had *to tell me* ~~said~~ would be done best by feeling *much* ~~such~~ joy that God was my

had chosen me for this *if this*
 Father and I the ~~only~~ Son. And if He had a Son ~~who~~ was still
still would he strive to do the Lord's
 simple, yet would I do Him ~~great~~ honor. So I vowed.

He Had
~~Nor did I think of women once,~~ (even if the Devil had

sought to teach me how to linger upon such thoughts, *I did* ~~but once~~
not think of women and did my utmost and it sufficed
 again I ~~did not~~ know nor care what spirit of nakedness women
not to carried beneath their robes, nor how it *all might* seem when revealed.

In great cleanliness would be my joy even if such joy *now* had to
 suffer ~~whenever pondering over~~ such shame as I had known in
 the synagogue at Nazareth. Wherefore had there been so little
 upon my tongue? For I could also recall how when I had last
 spoken to a large group, and they had been more learned by far
 than these priests and merchants of Nazareth, so had it been
Great
 at the ~~Temple~~ in Jerusalem when I was twelve, and no words had
 come halting then to my tongue. Howbeit, the inspiration of
 the Lord had been in my veins on that day, whereas now, as I
 walked the road from Nazareth to Capernaum, so did I come to

understand that my heart was still ^{as} bruised ~~much~~ as if rocks
 had fallen upon my chest from that high place where the Devil
 had spoken against my Father, ^{And indeed he had spoken in} and with ^{the dedication of} words so powerful that
 neither the conviction of my limbs nor ^{my} spirit had been in
 my replies; ~~since~~ the Devil had convinced me, ~~to believe~~ ^{only} if ^{for}
 an instant, that while God might be my Father, we were not
 allied as parent and son in ^{our} sentiments inasmuch as I was too
 gentle in understanding to obey ^{all} the orders of the Almighty.
 For, even as the Devil had said, He was vengeful. Thereby, on
 the road to Capernaum, was I also with understanding that I
 had never felt great nearness to my Father, mayhap because He
 was the Lord and, of necessity, far away. Still, were there
 so many of His judgments that came with a rage to destroy
 multitudes; ~~and~~ ^{so} I knew ^{little} of that. Moreover, the Devil
 had mocked Him: yet neither had my Father defended Himself,
 nor struck lightning upon the ~~Devil~~ ^{mount. Yet,} But on that instant, ~~and~~
 thinking such thoughts, I

stumbled on the road, and it was a misstep most unusual, for I was lithe of foot, yet fell heavily, as if a giant had cast me to the earth, ~~and~~ ^{then, it} a strong voice entered my ear and said:

"Comprehend ye that the words of the prophets are not as My words, even when they dare to speak in My name."

"But how do they dare?"--yet I did not ~~say~~ ^{utter those} such words, ~~but~~ ^{merely thought of them,}

To which the voice grew softer and remarked: "My prophets are honest but full of passions that bring them to excess."

I wished to ask if this was due to the work of the Devil yet did not dare. So I only said, "My Lord, I am well disposed toward men."

"You are as too well disposed," He said. "Soon you will learn that but a fraction are worth the saving."

"Nor am I with eloquence."

And the Lord said to me, "So did Moses also say: 'O Lord,

I am slow of speech and with a slow tongue,' and I told him as I tell you: who made man's mouth? And who among any of thee maketh the dumb or the deaf or the seeing or the blind? Am I not the Lord? Now, therefore, go, and I will be with thy mouth and I will teach thee what thou shalt say. As ^{*I have done*} ~~with~~ Samuel the prophet, ^{*so will I not let any*} ~~I will let none~~ of your words fall to the ground. And when you are ready to preach and ye enter the synagogue ^{*or if you*} ~~or~~ are seized and go before magistrates or other powers of the Romans, take no thought what to answer nor what ye shall say inasmuch as the Holy Ghost shall teach you in that same hour what will be there to say."

With that did I feel less ^{*than*} ~~of the~~ whole uncertainty ^{*than*} ~~I had~~ known in the synagogue at Nazareth, whereupon my Father also said, "You can do well in Capernaum. Get thee unto thy people, and speak unto them and tell them again and again for they are like stones and deaf, so tell them again: 'Thus

saith the Lord God, ' ~~and~~ ^B be not concerned with whether they hear or forbear to hear, because words are also among My creatures and travel by many roads and if some are slowed by swamp, others strain mightily to climb each palisade of ^{cliff and} ~~(rock)~~ that separates them from understanding."

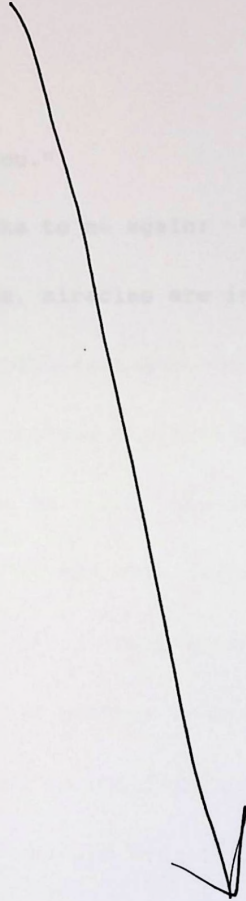
And at that point, even as I came to my feet, ^{(from the ground upon which we had thrust me,} ~~so did I~~ ^{so did I)} feel the Spirit lifting me even higher, ~~so that~~ ^{that} my heart was full with joy again and so much greater was this joy ^{than any before} that it was like the reward for forty days of fasting, ~~and~~ ^{and they were} I heard the noise of living creatures who flew about me, ^{these} invisible, but I could hear their wings and the sound of a thousand of chariots, a noise of great rushing that came to me as if from over the other side of a hill, and so I knew the Spirit in uplifting me had dissolved ~~in~~ ^{much} in me that was lacking in faith and the hand of the Lord was strong. So I came to Capernaum.

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And on the road I spoke these words aloud:

"Behold, ye shall it be given you,
"Behold, and ye shall find
"Behold and it shall be opened unto you."
And now this truth! 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 voices."



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

"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."

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And there, my feet upon the small stones of the shore by
~~the~~ Sea of Galilee, ~~(which is a lake of great size but not a~~
~~sea)~~ *did I see* two fishermen. And they were casting their nets.

I was much taken with how they appeared to me. For they were
large men of great power in their shoulders, and with large
hands, and the oldest of the two, who was yet younger than

I would soon learn
myself ~~(~~ was named Simon and the other was his brother Andrew.

And I noticed how Simon, once he had pulled in the fish and
emptied his nets, came upon a tear in the net and with strips
of rawhide did he mend this hole with dexterity, and quickly.

And I thought to myself, there is need of a man who mendeth

nets for it is by one skill that he captures the fish but by another doth he prevent the losing of them. And I said without caution to myself nor to them, and yet did my voice have to carry what distance it would take to cast a small stone, ^{still} ~~but~~ I said, "Come ye after me and I will make you to become fishers of men." And I said it with great merriment and joy for I realized that to be without other men for forty days is also a fast of great emptiness, and if I had seen men and women at the wedding and in the synagogue of Nazareth, still they were not of my choice, not friends nor fellow apprentices, and so I saw these two fishermen as good men, and loved ^{their} ~~the~~ hands of Simon and of Andrew ~~for they knew how to~~, ^{as they} cast their nets with a quiet wisdom that put a small spell upon the sea so that they ^{might} ~~would~~ bring back many fish. And since I was a carpenter and knew less of water than of wood, so was I taken with ^{their work} ~~their craft~~ and it was clear to me that

fish ^{must} lived in a spell within the water ^{that is} ~~close~~ about them and ^{so}
^a ~~the~~ fisherman must ^{be with a} ~~have a~~ wiser spell ^{of more wisdom} (if he ^{is} ~~were~~ to take any
^{fish} or all into his net.

And so, "Yes," I said, and was like a man of wealth in my
 enthusiasm, "come ye after me and I will make you to become
 fishers of men." And between their eyes and mine was a
 compact across the space of water that was at rest between us
 and such enabled me to feel for the first time how many powers
 had God helped me to wrench from Satan. And ^{then} ~~also~~ did I
 understand how much had Satan been willing to gamble with his
 secrets for by just so much had he wished to capture me, yet
 now with the help of the Lord would I use Satan's manner when
 speaking to many, and would address them with the finest
 courtesy and the most intimate exhilaration, as if we few
 shared among ourselves and only ourselves the wonder of many
 living things. And I recalled what I had already forgotten,

that before Satan had departed he had said to me, "I am with high regard for you and would touch your hand," and I had done so even if the Lord raised the hairs on the back of my head. But being also afraid of Satan and anxious for him to depart, so, therefore, had I touched one finger of my right hand, my middle finger, to the tip of his, and knew then that I had surrendered part of the Lord's protection. So ~~would~~^{might} someone I was yet to meet have power to betray me.

Yet had God also wrenched much power from Satan, ~~for~~^{for} no sooner had Simon and Andrew, his brother, brought their boat to the shore and cast their catch into bags of cloth, and picked them up ~~and had come~~^{then they came down} ~~with me down~~^{stok} the road to a small house where ~~was I there~~^{was I} introduced to James the son of Zebedee and John his brother, also fishermen, and they were by the shore mending their nets. Yet so soon as Simon called to them, did they leave their father Zebedee with his hired

servants and came also with us. And I realized then that mayhap I had made a mistake, for these two, James and John, were the sons of a rich man, and were more ready for diversion than for prayer. And had left Zebedee, their father, often before. But still did I have Simon whom I soon proceeded to call Simon Peter inasmuch as he was strong and a rock, and he would be my rock. Which Peter is a name for rock. And Peter would be with me in all hours but one.

So did I march straight to Capernaum with my four followers, and if we did not speak, still there was understanding between us for I looked at each of them, eye to eye and saw more to honor than to despise. They were good men, at least as well as I could measure it, and having heard it said by the Lord that Capernaum would not be as Nazareth, so did we go to the synagogue and there I preached the wisdom of John the Baptist.

It was the Sabbath and many were there and I understood that if I had found Peter and Andrew and James and John busy at their labors on the Sabbath when all work was forbidden, it was because they did not keep mark of each day but merely labored as fishermen who know only when their own waters are ready. So I also knew they were not learned enough to speak with me. Yet was I eloquent for all that day considering that the words of John the Baptist were in me to say and with other words as well.

So did I ^{speak to} ~~tell~~ that congregation in the synagogue of Capernaum ^{of much} how ^{inasmuch as} all of God's heart was heavy ~~for~~ ^{Adam and Eve} (he had created ^{and woman} ~~man~~ and then, from the multitude of men ^{so} (He had created, ^{had} ~~selected~~ His own chosen people, and if these people were His

Jews, now were some faithful but many were not, and were

sinners. Yet God had prepared a heaven for those He could

judge with happiness, and ^{such} (He would) accept ~~them~~ in His Kingdom

after death, ^W ~~whereas~~ ^{denied} for those who betrayed the ⁱⁿ Comandments and the law and ~~(the~~ presence of God before them in their souls, for those who chased after concupsicence and wine, ~~then~~ would judgment come. And judgment was of many shades and depths. For as the stones of the dungeon descend into cell beneath cell, so are sinners who do not repent brought down step by step into hell, and know thereby the sides of the pit. So do they also know what causeth the earth to tremble in earthquake and can recognize but too late the power of that Hand which brings ~~them~~ ^{down fall} to a kingdom, ~~and its downfall~~ ^{come} even as a mouse is trodden underfoot. And words of great strength were in me, and I spoke with the force of a man who hefts a sword, indeed I had never felt such strength, ~~in my life.~~

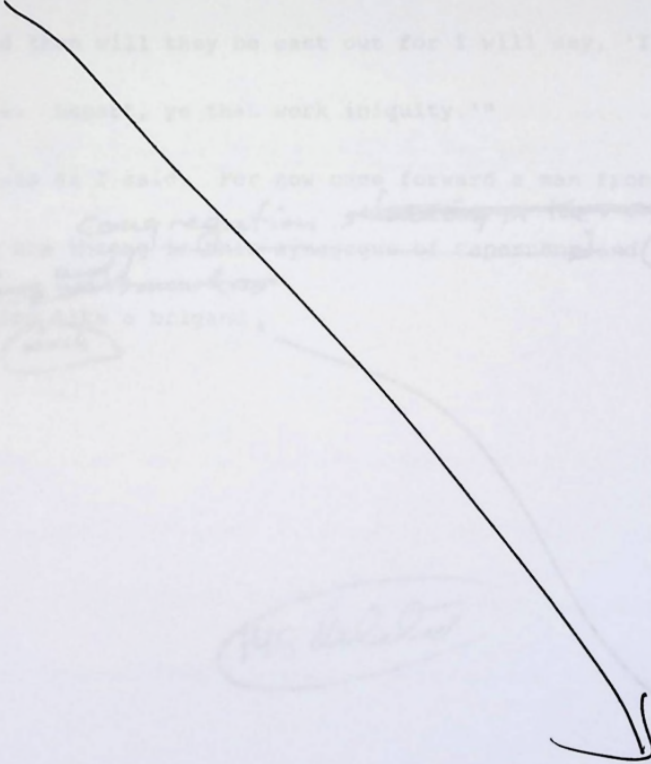
"Repent," did I say, "and ye will have remission of all your sins." And by this doctrine of John the Baptist, did I speak as one who had authority and my voice was lifted above

the singsong of the Pharisees and the scribes ~~of Nazareth~~ who
 in this synagogue of Capernaum as in all others would only
 read from the scrolls in a weak and whining song, even a

singsong of the spirit as if their throats had been dulled by
 much compromise in themselves ~~so that~~ ^{until} now they ^{speaking} singsong out of

the dead coals of the spirit, ^{whereas} I was ready and with a

full voice.



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

And I said, nor did I know I would say this until my voice rang forth: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven. Many will say to me in that day, 'Lord, Lord, wilt thou cast out our devils?' And then will they be cast out for I will say, 'I never knew ye. Depart, ye that work iniquity.'"

And it was as I said. For now came forward a man from the midst of the ~~throng in this synagogue of Capernaum~~ ^{congregation standing in the ~~area~~ and he} and was ~~to others and~~ ^{as} fearful looking like a brigand.

^{much}

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↙
~~for~~ His nose was broken, and he had scars on his face, an old brute of a man with a spirit so unclean that the stench of his body came before him as in a warning. Yet he cried out, saying, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art." And mockingly did he say, "The holy one of God. And with much noise art thou!"

And I saw that his features had once been noble before *(the blows he had received by way of)* being thickened by the unrest within him. And so I stood in my place as he approached and *I* stared into his eyes and said, "Hold thy peace."

And he stopped.

Then I said, and *again* ~~indeed~~ I was not without the manner of *the Devil* ~~Lucifer~~, for I knew I was speaking to an unclean spirit which would have to be drawn forth from this man's heart and chest even as a mole is torn from a burrow in a tree, yet did I also

know that he had come to me so that his evil thoughts might be pulled forth. And by a power of attraction even that Satan may have left in me, and much with the rectitude of God, so did I say, "Hold thy peace, evil spirit, and come forth. Come out of him!"

And it was then that this unclean spirit tore forth from his throat and cried aloud in a ~~great~~ ^{large and bestial} voice and did come out of him, ^{but} ~~and~~ the devil in him, ^{this unclean spirit being} most invisible, must have been thrown into the midst of the synagogue ^{for} and benches ^{fell} ~~had fallen~~ over. There was a wind on the floor, and dust, and then all such disturbance was gone.

And all the good Jews of the synagogue were amazed, ~~for~~ ^{in the main and their} they were pious people ~~whose~~ ^{whose} greatest fear, and none greater, was to be ^{closed into} ~~sequestered in~~ a room with unclean spirits; they knew not how to resist them; ~~and~~ ^{them} so would have no traffic with people who gave entrance or egress to them. ^{Therefore} ~~so~~ now did they

say, and they were amazed: "What thing is this? What new doctrine? Doth he even command unclean spirits, ^{?"} ~~and they~~

~~obey?"~~

And in that moment it was true that I felt as if I had hurled a great stone far into the midst of the Sea of Galilee and ripples had ~~spread~~ ^{gone far} from there to every shore, for by the time my new friends Simon Peter and Andrew and James and John and I came out of the synagogue and entered into the house of Simon Peter and Andrew, it was as if I could hear accounts of my presence spreading throughout all the region of Galilee and again such ripples washed forth in all directions to pass my words ~~unto~~ others.

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And so full was I with the strength of all these matters that when we came into Peter's house, lo, the mother of his wife was lying there sick of a fever and I had only to take her by the hand and ~~give~~ ^{of that was} sufficient to her encouragement to rise from her bed.

And when she stood, so did I feel her forehead and the fever had left, ~~her~~ and she was much heartened by this cooling of ^{she} all such sick heat inside her and ministered to us and cooked for us and we were well fed.

In that evening, friends of Simon and Andrew and James ^{of those} and John came to the house with a few who were diseased or who thought themselves possessed of devils and I felt ready for

many missions and cures came quickly ^{that night} and brought me great joy for I had no more than to put my hand upon someone or kiss them on the cheek and out came many little devils and by each of these who came out so was the person before me able to say farewell to divers diseases. And the devils, much frightened, did not even have to speak as they issued--which is just as well, for they ~~can~~ ^{believe there is cause to} make a terrible sound when they ~~do~~ protest.

Then in the morning, did Peter say to me, "All men now seek for thee and I do fear of excess, and would caution thee against the curious who seek to witness miracles, ^{they} and will form thy throng. ~~For~~ ^{that} that may bring great attention but will ^{it} offer ^{the} small power to change men's souls?" And ~~I~~, being much impressed with his wisdom, asked after his ^{inner} disposition ^{of thoughts} and he told me that ^{during all of those} ~~for~~ years he had been waiting, while ^{labouring as} (a fisherman, so ^{had he been waiting} for a sign from the Lord and ^{that he} knew I was a prophet come to him even on seeing me.

^{His} which speech ~~did~~ ^{gave me} also cause me to think of my cousin John
 the Baptist, in the dungeon of Herod Antipas, ^{Once more did I know} and know pain
~~once more~~ like a knife to my chest, ^{IF} ~~for~~ the Lord had given me
 great powers, ~~but~~ ^{more sudden} thereby was I also open to catastrophe, and
 I encouraged Peter and Andrew and James and John to leave with
 me so that we might go to other synagogues in Galilee and cast
 out devils there. Better to do the deed and leave with all in
 wonder behind than to remain in the circle of one's plaudits
 until such wonder had ^{been converted} ~~led~~ to dissension. And I knew I was
 thinking with the wisdom of Peter.

And in another synagogue in another town, a leper came to
 me and knelt and asked, "Canst thou make me clean?"

I did not know. To cure a leper was a miracle of another
 and higher order, and ^{it was} ~~much~~ higher. But so did I also know
 compassion because of the pain in his eyes and I whispered to
 the Lord, "Grant me such power ^{on this day.}"

And as I looked at the leper, God gave me to remember the
rod
~~words of Moses, who said, "Behold, they would not believe me~~
~~nor hearken to my voice."~~

~~And the Lord said to Moses, "What is that in thy hand?"~~

~~And I said, "A rod."~~

~~And the Lord said, "Cast it on the ground."~~ And Moses
did so, and casting it on the ground, the rod became a
serpent, and Moses fled before it. But the Lord ^{also} said ~~unto~~
him, "Put forth thy hand and take it by the tail," and when
Moses caught the serpent by the tail, it had become again a
and it was
rod ~~in~~ his hand. And the Lord said: "Put down thy hand unto
thy bosom," and Moses put his hand to his bosom and when he
took it out, behold, his hand was leprous as snow, and God
said, "Put thy hand in thy bosom again," and Moses put his
hand into his bosom again, and plucked it out from his bosom
and behold, it was turned again as his other flesh.

And having remembered this, I heard God say to me, "Do it, and it shall be done, even as if I did it," and I realized that my Father was now offering powers to me that were like unto the powers once given to Moses.

So,
~~And now~~ when I put forth my hand and touched the leper, I said no more than, "Be thou clean."

And indeed leprosy departed from him and he was cleansed. So did I also tell him: "Say nothing to any man. Go thy way and do only those things that Moses commanded; be a testimony unto the commandments," but he went out and in the hour began to blaze abroad on this matter of the cure of his leprosy and caused such attraction of the multitude toward me that I knew it was time for me to go back to the desert or I would be inundated with lepers and I did not need the Lord to tell me that there were grave obstacles to curing them all. For if it was true that the diseases of man were also ranked and much

like the angels in hierarchy of seriousness and powers, so to cure the highest disease, which is but another way of saying the lowest, or the worst, was to ask the Holy Spirit to descend by ten more dimensions into the pit and I was weak from curing my first leper and knew if I allowed myself any spirit of indulgence upon myself then would I not rise from my bed for a day, so, instead, I fled to the desert and told my followers that I would meet them in Capernaum.

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For a night and for another night I was with snakes and scorpions and did my best to live ^{next to and} by them without fear. In which practice I was not wholly successful, but did recall that John the Baptist could pick up a scorpion and converse with it while it rested in his hand, nor did it sting.

My return to Capernaum was with good omen for the first man to speak to me was a centurion with handsome armor upon his chest, and on his helmet was an eagle. This Roman who was in no wise a Jew, stood before me, a proud man, and who could say how many were dead by his sword? Yet was he polite to me, saying, "Lord, my good servant is sick of a palsy and

grievously demented."

And I replied without pause, "Let me come and heal him."

In increase of my respect, did the centurion^{now} answer,
"Lord, I am not worthy that thou should come under my roof, but
if you speak the word, my servant shall be healed. Speak it
to me and ye need not come to my house, for I am a man who has
authority to command a soldier to go, and he goeth. And to
another, I tell him 'Come,' and he cometh. So, my sick
servant will do what needs to be done should ye give me the
power to tell him to rise, ~~and then will ye have given me to~~
~~heal my servant by my command.~~"

And this centurion had tears in his eyes so that I
marveled, and turned to my followers and said, "Have I found
so great a faith in anyone so early in these days^{? 62}, not in
all of Galilee." And I said to the centurion, "Go! Your
servant will be healed."

And so was it done. As others came to tell me.

And I was pleased with the warmth of those who welcomed me in the market and on the streets of Capernaum for many passed to give greeting, and Simon Peter told me that Capernaum, though but a small city, was of great attraction for men who did not know women but only other men. So also was I told that such men would cover their lips with the juice of red berries, although in the taverns, on wine, they would argue concerning their disposition, and say how the bravest of the Greeks were Spartans who lived entirely as men in the arms of each other.

To which others would dispute as follows: "So did these Spartans also live with the sword whereas you live with such coloring as women seek for their lips?"

Nonetheless, did I feel affection for these sodomites even as I encountered them in Capernaum. They were tender in

spirit and gave welcome to me, and would congregate about me beneath a tree with much shade inasmuch as they were not welcome in the temple.

There, each day I preached of the incarceration of John the Baptist who was with me in spirit ^{at all times} ~~each day~~ and all but upon me, and I spoke with the clarity that comes from not knowing what gives fire to one's speech but ^{only one's thoughts are} ~~that it is~~ full and no word goes in need of search ^{of} ~~for~~ the next. And more gathered each day at the synagogue until there was no bench to receive them, not even in the vestibule nor outside the door. And one day came a man with palsy wholly paralyzed ^{and he was} borne toward me by four other men who could not ^{even find} ~~approach~~ because of the press of those listening, ~~and~~ so in their desperation did those four take a ladder and climb upon the roof, and even broke a hole between ^{two} ~~the~~ rafters so they could lower the bed of the man with palsy nearer to where I spoke. And when I saw

exhibition *so did I also know that the fall*
 such ~~exhibit~~ of faith in me, I ~~know that such~~ desperation of
must also show, concern,
 attitude in his bearers gave ~~proof of their love~~ (for this man

and he was therefore worthy, and more; ~~and~~ so without pause,

did I say: "Thy sins be forgiven thee." For *by dint of the* ~~I knew as much~~

I had *I knew*
~~the~~ cures already accomplished ~~that the torments of the ill have~~
undergone much torment now came to me
 come accepting the weight of their sin, and a man paralyzed by

was equal in his suffering to *knew he had disseminated by*
 palsy ~~has become equal to~~ (the horror he ~~knew for~~ his sins, in

it could only be *did*
 in this case ~~a~~ horror so great that he ~~does~~ not believe he had

cause or sanction to move a limb. So I forgave him without

hesitation inasmuch as his repentance was already in his

paralysis, *of arms and legs.*

Yet among the scribes sitting in the synagogue there was
 much affront and I heard one say, "Why doth this man Jesus
 speak blasphemies? Who can forgive sins but God only, and no
 other."

So did I know that I had been in error to speak without

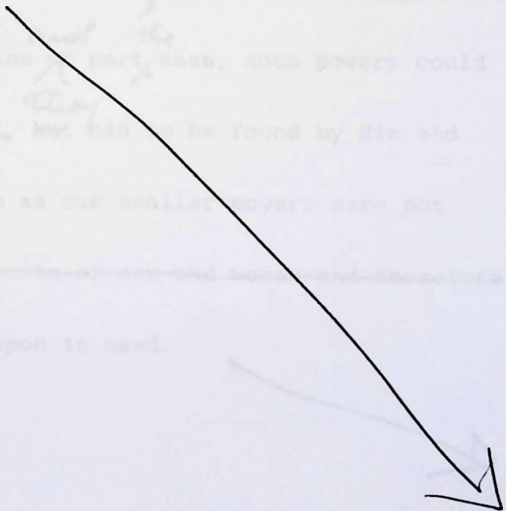
caution, yet already ^{did I find} ~~I found~~ it difficult to bear the presence
 of those who were pious, ^{and even more noxious to me were the} ~~most pious, considering that the~~ ^{odor}
^{closeness} ~~suggestion~~ of their spirit as ~~it came to me~~ ^{unto} was like the odor
 which is ~~in the death of shellfish and the corruption of squid~~
^{who} ~~for they~~ die by the side of ^{that} ~~the~~ sea which had once been of
 nourishment to them.

Whereupon I said, and still was I without caution: "Why ^{seek}
^{to} reason these things, [?] ~~in your hearts?~~ Know now and know that
 the Son of Man hath power on earth to forgive sins. So I say
 unto this man with palsy: Arise, take up your bed, and go thy
 way into thine house." And the man arose, and neither was he
 a large man but his bed he took up and walked forth from the
 synagogue before them all; if he staggered was it only by a
 little, so ^{they} ~~were~~ much amazed.

And on leaving the temple that day, ~~so~~ did a multitude
^{choose to} ~~now~~ follow me and I did my best to teach them

in the shade underneath ^a ~~the~~ trees ~~of the city.~~

Each day more was I coming to understand why Jehovah had
 chosen me, ^{how} ~~and~~ I could see ~~that~~ a God of His dimension would be
 sore tried for patience considering how often had we ^{all} consumed
 His charity in repeating our sins and much repeating them;
 whereby men ^{were} ~~must~~ be too small to comprehend Him, ^{thereby} ~~and so~~ did he
 have need of me to understand their errors, even as I had
 known great emptiness when I had fasted and so could
 comprehend how in the soul are waste-places where no pride ^{can}
 stirs ^{over} one's good deeds, and the soul is as a void before
 the memory of its sins.



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↓
④ Nonetheless, I knew when the Lord's voice was speaking through me for then my tongue was with felicity and my mind with prowess I did not know at other times, and my thoughts were of greater peril to me than any words my heart would have dared to utter if unsupported by the Lord.

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Now did I begin to contemplate my need for disciples who

^{not only} would follow me on every day of the year, ^{and would come} So was it that when ^{but would} ~~work on daily tasks~~ of which I had much ^{so, when} I saw Levi, ~~the son of Alphaeus~~ ^{brother} and he sitting at the customs

house, I said to him, "Follow me." ^{And I said it for no more} ^{than} that ^{Levi} he had a good and merry life.
He arose and he did. I looked into his eyes which were

with light for me, and so did I not concern myself with his

~~reputations~~ work as a tax collector. Thereby would I yet learn that few

~~or none~~ ^{or none} were less popular in all of Galilee and Judea than

^{unpopular as} these publicans, ^{who worked} in customs houses ^{collecting taxes} considering how they worked

^{to} for Romans in ~~collecting taxes~~. Rather would I measure ^{a sinner} ~~by~~ ^{by} apostles by what I could see in their eye, for what gleamed in ^{his}

For even a man would ^{the eye of a sinner} ~~even of a man who cheats others~~ often

revealed more of God to me than I could see in
~~shines beyond~~ (the eyes of those who ~~were~~ *are* sinless but downcast.

And I had need of twelve men, one for each of the tribes of

Israel, twelve men who could look back *when I stared at them*
~~into my eyes with~~

~~understanding~~ so that I could see what was in their souls and
be able to)

~~would~~ (forgive them. Nor did that mean I saw such men as free

of much warping of the soul within. Yet could I also see, as

if God had given me the power to journey to the bottom of the

sea, that in their eyes was a soul who would walk down every

road with me. Or so I thought.

There was one for whom I could not declare such, and he

was Judas, yet so beautiful with his dark beard that I wished

him to be among my twelve even if I could not *perceive what was in*
~~see into~~ (his

expression was much as his eyes
~~eyes for they~~ (were too full of fire, and indeed I was as if

blinded by ~~such~~ *thy* smoke and fumes of his spirit *B* but then

he was the son of a wealthy man and hated his father.

Notwithstanding, I welcomed him for he claimed to love the

poor,

In that manner, did I ~~choose~~ ^{choose} twelve ^{men} who should be with me, and ^I had hope that I ~~might~~ ^{could} send them forth to preach ^{once} ~~after~~ I had guided them toward the power to heal sickness and cast out devils. ~~And~~ ^I If I had already Simon Peter, also did I have James, the son of Zebedee, and John, the brother of James, and Andrew and Philip and Bartholomew and Matthew and Thomas, and another ~~James, like Levi, the son of Alphaeus, and there was~~ ^{name} Thaddeus, and Simon the Canaanite and Judas Iscariot of whom I have spoken; ~~and~~ of them all, was Judas the most comely.

Yet in choosing ~~some among~~ ^{these} my disciples had I ^{encouraged} ~~opened~~ much dissatisfaction ^{among} ~~with~~ the Pharisees. When I would sit at meat in the house of Levi, so did many publicans and sinners sit also with us, and tax collectors like Levi were numerous and followed me for they were full of shame before other Jews and were, as publicans, heavy in their hearts that they ~~did~~ ^{worked}

for the Romans, and so such publicans had much need of me.

But when the scribes and Pharisees saw me eating with such

sinner^{to}s, so did they speak ~~my~~ other disciples, saying: "How

is it that he eateth and drinketh with those who are as

dregs?" I was not eager to widen what large space was already

opening
between myself and these Pharisees in Capernaum, yet did I

say: "They that are whole have no need of the physician, but

they that are sick need much. I am here not to call the

righteous to rep~~ent~~^{ance}, but the sinners."

And I debated how to tell ^{these} ~~the~~ ^{Pharisees} righteous ^{came to} that sinners,

having encountered the Evil Spirit, may even know surfeit of

their appetites

A, whereas the pious fester in the weariness of their wars

against Satan and ~~so~~ ^{usually} are without patience for those less

observant than themselves.

Therefore was I happy in the house of Levi ^{even} while speaking

to many sinners, and some indeed were of low and disreputable

(for Levi was generous)
pursuits, and some were poor and unwashed, yet by coming to

know such people, so did I begin to ponder upon ^{a grave question,} the absence of

And it was the absence of my Father's presence in many who were rich, ^{They} yet did not use

the bounty of their wealth for others, whereas here, at the

table of Levi, among those poor sinners who were his friends,

did I see how there was much petty injury ^{each} one could ^{do} cast upon
another ^{would they feel} but yet also much of simple pity (for neighbors poorer

in situation than themselves! ^{so,} and the faces of these poor ^{guests}

at Levi's table)

(shone for me with a clarity not unlike the grain of wood that

has been treated to much exposure to the goodness and wrath of

sun and rain, but

my Father, (and) is then polished by man.

~~Nothing of~~ ^{not} such argument would suffice when with scribes

and Pharisees; so would they say to me, "The disciples of John

the Baptist did fast. Why do thy disciples fast not?" ^{This}

~~would say And so pious were Their voices~~
~~piety of the Pharisees and the scribes of Capernaum did assail~~

^{Hubah}
~~my nostrils like a poison, and at night~~ (would I) brood over

those Jews who ~~did~~^{would} speak for my religion ~~but~~^{and} drive away sinners. And so ~~I said~~^{did I say} to those who were members of long standing ~~in~~^{of Capernaum;} the synagogue, "No man will put new into old bottles lest the new wine burst the bottles and the wine is ~~then~~ spilled. New wine must be put into new bottles."

Still did the issue of this difference deepen, ~~And~~^{it} was made worse on the day that my publicans ~~and sinners~~ walked through corn fields on the Sabbath, and plucked ears of corn whereupon the Pharisses said, "To pluck corn on this day is not lawful." And when I gave answer, my voice was in a race with my cautions, so that my voice (almost was) not uttered, yet (it did) gain a victory after all, saying: "The Sabbath was made for man, and not man for the Sabbath."

~~And~~^{Then} on the next Sabbath, when I entered into the synagogue so was a man there with a withered hand, ~~and~~^{and} many ~~scribes~~^{Pharisees} ~~now~~^{scribes} watched to see if I would seek to heal him on this day

for I knew they were ready to make accusation.

Still, was I confident that I could not serve my Father if I did not speak what ^{was} ~~had been~~ in my thoughts, for had these thoughts been in error, so would my Father have rebuked me; ~~but~~ no rebuke had come. Therefore, on this Sabbath in Capernaum did I say to the man with the withered hand: "Stand forth."

And when he stood, I asked of the congregation, "Is it lawful to do good on the Sabbath? Is it lawful to save life if people sicken?"

No one among them could answer. They had not the courage to say "Cure him," and the hardness of their hearts (wherein no heart is so hard as the cautious heart) did infuriate me and I spoke to the man, saying: "Stretch forth thine hand," and when he had stretched it forth to me, did I not even have to touch it, but could see how his hand was restored to him as

whole as the other. Yet did I also feel a great anguish as if something of the mystery of the power to heal which the Lord had given me may have been injured by excess pride in myself. For now did I understand, even as many Pharisees in much displeasure stood forth and left the synagogue, that a time might come when I must go to war with some of my own people and would they then be lost to what had been prepared for me to teach?

And indeed, later that night, one of my disciples made claim to have heard that day how two Pharisees in the synagogue took counsel with officers of Herod ^{Antipas} now living in Capernaum and among them had been discussion of how this Yeshua of Nazareth ^{could} ~~might~~ be stilled. And on ^{hearing such} ~~those~~ words, so did I know that I must flee from Capernaum and go to those shores on the Sea of Galilee which are empty. For Yeshua ^{of} ~~of~~ Nazareth would not seem like a god to the officers of Herod, ^{no,}

^{no}
~~but as not~~ more than a poor Jew.

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Yet was I far from alone. My disciples accompanied me to these wilder shores, and with them, ^{Came} (a multitude from Galilee.

So did the word commenced by John the Baptist ^{concerning} ~~that in~~

~~repentance was~~ the remission of sin ^{that} ~~(become now)~~ the word ^{which} ~~which~~

passed through all the hills and valleys and deserts of

Israel, even into the mountains and across them, and already

were there men and women ⁱⁿ ~~accompanying~~ this multitude ^{following me} ~~(who came~~

from all of Judea and from Jerusalem, from Idumea and even

beyond the Jordan, a great multitude. And as they gathered

about me in numbers and in much need, ^{was I} ~~was I~~ not ready to speak

for fear of being encompassed by their need, and indeed, my

disciples were now obliged to comport themselves as soldiers, and became my guard. Yet still did I feel the pushing and consternation ^{of many people} (and much agony to reach me and to touch me, until so many were about that I was deprived of the power to cure, and indeed had enough ~~of my own~~ bruises to think of my own sores when day was done. So I told my disciples to find me a small ship that could wait in a cove of the Sea of Galilee and from there, near to shore and nonetheless apart, could I preach from the prow of the ship, yet come back to land long enough to touch a few and allow the unclean to fall down before me.

And while waiting did I go up into a mountain, ^{but} ~~and~~ the multitude followed. I came down and returned to a town near Capernaum and entered a house where I was welcome, and that same multitude surrounded the house of my host, until I was obliged to step out upon the porch to offer cures to a few,

and there were scribes from Jerusalem in the multitude come to this house to see if the word was true.

And word did I receive that one of these scribes had said to another, "By Beelzebub, prince of the devils, doth he cast out devils." And I knew great danger was there for me and for my disciples that such word would to overflow the land. For even as I was gaining knowledge of how to cure, so was a plague of ill spirit also growing in readiness, and it would thrive in the hearts of those righteous who followed every commandment of the Lord; they would see my efforts as Devil's labor: For was not a poor man's command of miracles equal ^{in gain} to

destroying all logic and reason in the Ten Commandments and all surrounding the tablets? And indeed good law on which ~~these~~ Pharisees and scribes and their priests

looked to make a world where people were just. So did I know that I must speak to these two scribes from Jerusalem who had come to look upon me, for they appeared most intelligent, and

took great care, each, of his beard which was modest and clean.

So, I said to them, "Ye call me Satan yet how can I be Satan if I have cast him out and his devils are upon the floor like a wind of dust? So know ye then that as a kingdom divided against itself cannot stand, nor a house divided against itself cannot stand, how then can Satan rise up against himself? And so would I warn you, all sins can be forgiven of the sons of men, except for he who shall blaspheme against the Holy Ghost. Such a man is in danger of eternal damnation." And if I said this, it was because they had spoken of me as being of unclean spirit, and they went away without reply for they had heard my speech as a threat.

And indeed had I spoken in a voice most baleful, and no longer knew whose words I employed. For my Father not seeming near to me in this instant, I was not without thought that the

~~D~~evil had entered my argument, and now the two scribes would go back to Jerusalem with my words.

It was a day of many ills. To this same house now came my mother, and my half-brothers, the sons of Joseph, and standing outside they called for me, but the multitude were pressed all about, and I could neither see them nor hear them. Then one man in this multitude said, "Behold, thy mother and thy brethren are without and seek for thee," and I was in a pain of much high fever, rich with excitement, and most heavy with dread, and I uttered these words: "Who is my mother or my brethren?" And looked around the room as if I had need of every man and woman in it, and said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother and my sister and my mother." And I did not wish to see my mother for so was I reminded that when young had she filled me full of fear of Romans and of wealthy Jews who were

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of more consequence than ourselves, and I had need in this hour of much confidence and no fear.

Later did I hear that my mother wept when "Who is my mother?" were words repeated to her, and then did I wish to gather back these same words from the air. For I owed much to my mother even if our road traveled together had never been smooth, not from my birth, but then even with her pride did she also live in much anxiousness over the great secret of my birth and was never without visions of catastrophe yet to befall us.

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~~21~~

In the evening, sorrowing over these harsh words with which I had dismissed the presence of my mother, so did I feel much need to be calmed by the sea and said to my disciples, "Let us pass over to the other side." Now, they had been feasting in all houses that bid us welcome for I had noticed that the rich in these towns of Galilee near Capernaum ~~so far~~ ~~from Jerusalem~~ were ready to welcome my disciples and ^{so} they ate much and drank much and with few cares. But I had need of some peace. *I was weary.*

~~Much was I weary.~~ *For* ~~I~~ in these weeks ~~had they~~ brought unto me many sick people taken with diseases and torments, and

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many possessed with devils, and those who were lunatic and
those with palsy, and so had I ^{worked to} ~~healed~~ them. And in each such
moment when the spirit of God came to me and passed from my
heart to my hand, thereby did my touch make them well, and in
each of such instants, did I have memory again of the leap
that I did not take on the fortieth night at the invitation of
the Devil, and so now must I leap with the spirit of healing
given to my hand out onto the body of whoever was sick or aged
before me. Yet did my cowardice also accompany me on such a
cure for it is cowardly to fear death as I had feared it with
the Devil, and now I must make amends. And then I wondered if
the Devil had sought to entice me into death knowing that I
would refuse him, being not ready to take the leap, but ^{by}
looking to save my body ^{had I been} ~~and thereby~~ ~~he~~ joined to him in some
^{so}
manner I could not fathom, ~~and~~ that thereafter, no matter my
loyalty to God, still would a part of me, no matter how

reduced, belong to the Devil.

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(And it increased)

A new unhappiness of spirit began therefore in me, even as there now came toward us ~~still~~ more people from Galilee and from Decapolis, from Judea and from beyond Jordan, and many did I heal. Not all, but the better part of all. There were some few I could not cure for these were those who had a great and evil light in their eye dark as the darkest angels of Satan, an evil light to tell me that before their illness had come upon them, they had been stronger in evil spirit than myself in good spirit and those few, therefore, I could not cure. Yet even so did I learn the cause of my unhappiness of spirit and now I had need again of the sea, or even of a lake so large that it might be like the sea.

And so I told my nearest followers to send away the multitudes for it was evening. And when most were gone, we went quickly to a ship, albeit there were others who followed

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us in very small ships. And that was close to much disaster for all ^{in as much as} ~~since~~ a great wind arose on the Sea of Galilee, and the waves beat upon our vessel and near covered it. And I knew naught of this for I slept like one newborn, even if it were tumult for others, and peace was given to me by the rocking of the water. Yet when they awoke me, it was to say, "Many boats will soon founder. Master, dost thou not care if we perish?"

So, I arose and made ready to rebuke the wind, and said unto the sea, "Be still," and there was calm. But in truth, I do not know if I can take such making of a miracle unto myself for in the midst of this storm, still did I sense on awakening how a calm was coming and so knew before others that the end of the storm was upon us. ^{None the less} ~~still~~ did I take the pleasure of saying: "Why are ye so fearful? Have ye no faith?"

And I could hear them, one to another: "What manner of man is this? Even do the seas obey him."

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And the wharf where we landed was in the country of the Gadarenes and we had come to a beach in back of which were cliffs with many tombs, and out of one of these tombs descended a man with a torch, yet his spirit was thus unclean that the fire of the torch was fierce from his breath. And he came rushing toward me. No man among my followers, not even Peter, was ready to resist this man nor bind him. And I had to say: "Peace." Whereupon, he stopped.

And he said, "No man doth bind me. Not by chains. They seek to do such, but I break fetters, and chains I pluck asunder. No man can command me."

"Then whereof," said I to him, "is your fright?"

"I am afraid of all things," he replied. "In the day do I live in the darkness of the tombs, and weep. I tear at myself with sharp stones and cut my flesh. But of you have I heard word, and ^Dworship you."

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"You have heard what said?" I asked.

"That your eyes have a great light which I see," he said,
"and your name is Jesus. So much have I heard from those who
dare to speak to me. Such people there are, and they speak to
me despite all fear of who I am. Know ye who I am. I am he
who contains a multitude of devils, more than any other ^{man} has
been vile enough to support in his heart. So, I adjure thee:
Torment me not, Jesus! This is fair warning."

I was not without fear in speaking to this man; ~~for~~ he had
more strength even than Peter whose strength was kin to a
bull. Moreover did he ^{this fellow} live in great filthiness of body. His
hair met his beard and such locks were like fards of the great
rope that is used to hold large ships to their landing.

Now did he say to me, "I have fear of myself. I live in
^{tombs} the ~~house~~ of those who are damned, ^{and that is my house,}"

I asked, "What is thy name?"

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He answered, saying: "My name is Legion. We are many, and the sum of this many are in me."

In truth, I knew that he was with a multitude of devils, yet was I forced to speak and most directly, as if the hand of the Lord was at the back of my head and urging me forward: "The devils who did devour King Herod are now in you," I said. "Release yourselves from Legion, unclean spirits!" Even as I said this, so did a great herd of wild swine come rushing out of the tombs, and a manifold of devils came screaming from the throat of Legion, even screaming as they were put asunder, and in their tongues I heard, or so seemed it to me: "Give us entrance! Entrance into the swine of Gadarene." For which I gave leave, and these unclean spirits having issued out of Legion, rushed with a great noise to enter the ^{herd of} swine who ran violently down a steep place into the sea. These swine were in numbers two thousand. And all such hogs and sows were

Note: pp 177 + 178
of original (corrected)
now Ballou. Page 178
missing from this

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[hogs and sows were] choked in the sea, all these swine of Gadarene.

And ^{soon} others came to look at the man ^{a who had been} possessed by so many devils, ^{but} for now they found Legion clothed and bathed and returned to his right spirit. ^{Yet were} And the elders of the town of Gadarene were afraid, and ^{they} prayed, and entreated me to depart from their coast.

As I ^{returned} stepped back into my ship, Legion ^{began to} begged of me that he might come along, and I was ^{mean} tempted, for he would have made a mighty apostle, yet ^{there} their number was twelve--no more could I add to such ^{a sum}. Moreover, ^{did I know, having learned much} as I had learned from the Devil,

~~bottomless was evil in its attraction to new evil, and the~~ ^{that} separation of Legion from his devils might ^{not} ~~last but a day~~ ^{through a long night.}

Yet also did I wonder whether this was betrayal of my mission to send ^{such a} the man away; ^{did I feel no pride in} and, therefore, ~~was I not proud of my~~

my ^{at} heart saying to him, "Go to thy friends and tell them what

no more than I could add to the twelve tribes of Israel. another tribe

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great things the Lord hath done for thee, ¹¹ ~~and that He hath~~
~~compassion upon thee.~~ Yet, ⁱⁿ ~~by~~ part, did I ^{still} abhor the man,
since I had heard the uproar of ^{much} ~~horror~~ ^{passing} ~~that passed~~ over into the
cries of the swine, even ^{as they perished.} ~~as they perished.~~

Yet, ¹² after he departed, Legion spoke well of me in the ~~town~~
~~(which was near to those tombs, and I also)~~
town of Decapolis ~~and of how many great things Jesus had done~~
~~for him.~~ And I heard of those who did marvel ^{at his words} ~~inasmuch as they~~ ^{had}
^{known} ~~knew~~ Legion ⁱⁿ of former days in Decapolis and all had been
terrified ^{of him.}

^{on my return, again as I have noted}
Now, ~~however,~~ when I ~~passed~~ ^{on my return} over by ship to Capernium,
more people were gathered and I had to keep ~~to my boat~~ out
^{from my boat}
from shore and preach to them ~~even more~~ across the water.