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THE GOSPEL ACCORDING TO THE SON

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In those days, I was the one who came from Nazareth in Galilee and was baptized by John in the River Jordan. And *the Gospel* of Mark ~~[in writing his gospel]~~ said that when I was immersed by the Baptist, so did the heavens open and I saw "a spirit like a dove descending, and there came a voice from Heaven saying, 'Thou art My beloved Son in whom I am well pleased.'" *So did say;* ~~Upon which, Mark also said:~~ *[F]* immediately the Spirit driveth Him into the wilderness, and He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him."

rhythm?
While ~~not untrue, that is as an acorn of the truth, when set beside its oak.~~ I would not say that Mark brought false message, no more than I would ~~speak ill of an acorn.~~ Nor

whose gospels came still, did Matthew
 would I deride those who wrote later, such as Matthew, ~~or Luke~~
~~Luke and John also~~
 and John. Still did they leave errors in recounting my days,
 and many were the sayings, ^{pious} most pious, that they gave to me, and
~~that I did not say them~~
 even if never said, and sometimes they describe me as gentle
~~for they would have me in much anger when I was~~
 when I was wroth. They could only relate what old men told
 them ^{I had said} ~~were my sayings~~; such gospel is to be leaned upon no
 more than a bush that is separated from its roots and blows
 across a field. ~~Being the Son of Man, I can speak for~~
~~myself~~

So I will give my gospel. If there are some who would
 ask how ^{my} the words ~~I speak~~ were written, I would answer: Look
 upon all that is here as no more than a small miracle. ^{but then since}

my gospel, like all others, is an account of miracles. ^{thereby}
^{the presence of 'need'} ~~Thereby need~~ my words give no pause. ^{I speak with} ~~They are related with~~

regard for what has already been told, yet will I explain

more concerning my journeys ^{can they} ~~than others have been able to~~

~~reveal~~. Mark, Matthew, Luke, John and all ^{others} writers of gospel

were laboring to build the spirit of their churches, ^{only} and some

spoke ^{only} ~~to those~~ Jews who believed in me after my death, and

some ^{only} spoke to Gentiles who hated Jews yet believed in me, and

each, seeking to give strength to his own community, lost ^{much} ~~his~~

→ * And would speak of the others as
mixing "immaculate and sacred words with
most shameless lies." Such was said by
Clement in his day ^{8/5/95} but ³ wherever could he
understand that all of it was lies yet
did all of it also partake of the immaculate
and the sacred. Whether one of the immaculate
none could be sufficient for or forty 900 pels
ability to sift true from false. Yet, no man
discoursed ~~on~~ ^{of} ~~it~~ ^{it} ~~and~~ ^{and} ~~the~~ ^{the} ~~others~~ ^{others} ~~as~~ ^{as} ~~mixing~~ ^{mixing} ~~"immaculate and sacred words with~~ ^{"immaculate and sacred words with} ~~most shameless lies."~~ ^{most shameless lies."}

discouraged on me. ^{for} Yet, no matter how many
and, having prevailed, soon was it being said that as there were
no more than four pillars to support the sky, so were there
no more, ~~four~~ ^{but four} gospels. ~~Is that not~~ ^{But four gospels} *
sufficient and where the truth is with us in our
place, it is buried ~~in a mass~~ ^{in a mass} whether we so
This feels incomplete, yarning. The chapter

Doesn't really finish properly, isn't rounded

off. Needs another sentence. maybe an answer to something I've been wondering —

why do this gospel now? The errors of the evangelists have been in place nearly 2,000 years, after all — might be good here. Or maybe J. wants to tell us

thoughts and events no evangelist could
because they were never spoken to
more is needed.

anyone. But something more

or too late, I have decided therefore
to tell what I know, and indeed what
I know is with many turns and ~~was~~
not without surprise for my followers
and for me.

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when I was
In my early years, ~~was~~ an apprentice to Joseph the
carpenter, ~~and I can say that~~ the work ^{was} ~~would be~~ heaviest ^{upon}
splitting a log. ~~We would use~~ ^{With} the head of an axe ^{would we} to strike
upon a wedge until ~~the wedge~~ ^{it} would divide the trunk along its
length, whereupon we split ~~it~~ ^{the trunk} again, and so continued until
many rough planks were hewn. And it took a master carpenter
to guide the placement of the wedge.

Once our boards were shaped by ~~done~~ ^a much trimming
~~with an~~ ^{axe}, then could we obtain a communion with the wood.
For never did I forget that the first tree in the Garden ^{bare} ~~grew~~
apples with knowledge of good and evil; often it seemed to me
that much good and evil was still in the temper of the wood.
One had to respect the will therein. A fine piece labored
upon for days could betray the tool at the smallest mistake,
and sometimes, ^{the wood} ~~one's piece~~ might split in treachery for no
mistake at all, but rather out of knowledge of good and evil
(and much desire to do the latter). But then an evil man

④ These mounted forms are like raw garlic - a little in a dish adds much - but too much is awful!

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could not pass by a fine tree without saddening its leaves.

④ ~~Yet~~ So can I also say that some wood was near to a friend and would serve my wishes and guide my chisel. There was wisdom to be found in proper treatment of ^{our task} ~~wood~~ and I used to feel at peace doing such work, and did it for many years. The scent of a good chest properly shaped offered ^{much presence} ~~concupiscence~~ of spirit between the wood and one's hand. I know not how else to say it, but then my family, ^{being} ~~were~~ Essenes, ~~and~~ did not often speak on such matters. Of all Jews we were the strictest in observance and did not believe in gods of various description as did the Romans; therefore ^{was it} ~~we~~ not meet to speak of the spirit in the wood.

Besides I was taught to be as devout as my father on earth, Joseph the carpenter, who wore white robes when not at labor, and washed such robes frequently, often with travail when our wells became low ^{still} ~~but then~~ the aim of each Essene was to live in much cleanliness. Therefore would ^{one of us} ~~an Essene~~ ^{was ready to} ~~would~~ seldom marry, or, if with wife, ^{did others speak} ~~would~~ lie with her only when God said to make a child. ^{as} ~~It was~~ ^{must} ~~often said of us that~~ we were a sect who ~~had to~~ make converts or we ~~must~~ soon die out, and for certain, ~~if the Lord did not speak, children~~

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~~were not forthcoming among Essenes.~~

I, being so raised, was ^{taught} ~~instructed~~ to believe that women were not to be approached ^{on pursuit} ~~without need~~. God did not wish us to spend hours on such ^{chase} ~~pursuit~~. We were warriors for the Lord, or so we were told, ^{and} from childhood, ~~and~~ a warrior was not to know a woman (since such knowledge would weaken him,) ~~and~~ ^{on} this ^{one} could rely even if at war for thirty years.

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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 Joseph as my father, I would answer that he served God best by treating all of his workers with as much respect as ~~those~~ ^{he} gave to ~~those~~ ^(those) woods he fashioned for cabinets. Never was I his favorite in ~~these~~ ^{these} years, but on certain days, when I would be most scrupulous in my work among the young men of our shop, Joseph would nod and say, "Thou wouldst make a good carpenter if that had been intended." And who could say why he spoke in such odd manner? 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 wholly a secret. I had been told the true story of my birth from the time I was twelve, in which year it was Joseph who ~~had~~ imparted it to me

on our return from a visit to the Great Temple in Jerusalem.

But now he was old and his memory had grown weak ^{and he} ~~could not recall that he had related to me.~~ ^{what told}

Nor had I been able to ~~ponder for long upon what I~~ ^{remember} ~~was~~ ^{heard}

~~told~~ when twelve. Soon after that trip I came down with a great fever and all that Joseph had ~~told~~ ^{related to} ~~me~~ ^{became curious} ~~like~~ ^{cluded me as in} ~~(a dream one does not remember but knows, yet does not know.~~ Only when I was thirty and mourning Joseph's death did I recall all of his words. And indeed did I then find the need to visit John the Baptist, of which visit there is more to say but ~~only~~ in its place.

~~Concerning~~ ~~Speaking of~~ those years from the age of twelve until I was thirty, mayhap it was not the fever that made me forget

what Joseph had said so much as that I had little desire to remember. ~~For such knowledge was without purpose in my life. Joseph had said he would convey it to me in my dream.~~

~~Yet even if I had not known what to do with a revelation, still was~~ ~~known what to do, and~~ (all of it was imparted to me on our

return to Nazareth from the Great Temple. In those years, it was the custom of my family to journey to Jerusalem in the week before Passover, and this we would do in company with a ~~host~~ of other Essenes from Nazareth, rich and poor together, all wearing our white garb to show dedication to our

observances of the law. And given ~~(the size of)~~ our numbers, we did not fear brigands on the road; we were many. It was a journey of three days on foot from dawn to dark traversing the hills and valleys between Nazareth in Galilee and Jerusalem in Judea; my parents went to this Feast of the Passover in Jerusalem every year until I was twelve, and then they went no more.

For, ^{visit to Jerusalem} on that last year, when they turned to go back to Nazareth ~~from Jerusalem~~, I was not with them. Nor can I explain, but ^{I had stayed} ~~will did I stay~~ behind in the Great Temple. Since the other children from Nazareth were ~~in a group and~~ walking together, my ^{mother} ~~parents~~ did not notice. Nor did my ~~mother~~ take knowledge of my absence until half a day was lost on the road back.

When they searched for me among kinfolk and neighbors, then were Joseph and Mary full of disturbance, ^{there} and on the road ~~return~~ back to Jerusalem ~~and~~ ^{where} did they not find me until coming upon my presence in the Temple. ~~There~~ I was sitting in the midst of priests and doctors, Pharisees and scribes, and was asking ~~of them~~ many questions (which was, perhaps, permitted by my garb as an Essene). And to the astonishment of my

parents, so was I behaving as if much learned.

In those days was there often much discussion on
~~There was long discussion in such days~~ whether the Word
 had been with God from the commencement. Indeed, all can
 remember how in the gospel of John ^{50 is it} it ~~is~~ said with his first
 sentence: "In the beginning was the Word, and the Word was
 with God, and the Word was God." But ^(was later) ~~in~~ that ^{In the year} year when I was
 twelve, there was dispute among the priests of the Temple:
 Was the Word present ^{from} ~~in~~ the beginning?

For as they would discuss the matter: Had it been the
 Word of God which created our flesh? ^{or} ~~was~~ our flesh made by
 God with no Word even as He had created the flesh of animals?
 I listened to noted doctors ^{in the Temple} that day and they
 spoke of how in the beginning the Word ^{had to be} must have been ^{would} ~~uttered~~ ^{more}
 to form our flesh, otherwise, we ^{and} ~~should~~ ^{= that} be no ~~better~~ ^{would} than the
 animals. ^{and} ~~but if such were so, then could there be any reason~~
~~not to raise slaves like tame beasts in a flock and then~~
~~consume such slaves as meat? How act otherwise, unless the~~
~~Word made our flesh? So said the priests.~~

It was then ^{that} I began to speak. According to Joseph and
 Mary, who had ^{by then} entered the chamber ^{these} by ~~them~~ such sayings ⁵ as
 were ~~made by me, and~~ coming from the mouth of a twelve-year-

old, were as a miracle, ^{and they decided that} ~~Since I am without recollection of~~

~~what I said~~, the Lord must ^{be} have been speaking through me.

~~And for the first time~~

Indeed, in later years, ^{when} ~~after~~ I had begun to minister to others, my mother would claim ~~that~~ ^{that} my words were so holy then

she could not give shape to such pronouncements with her own voice no more than she could ^{speak} ~~pronounce~~ the name of the

Lord. But as it was told to me by Joseph, I did say to the assembled priests and doctors that even before the Word was flesh, so did ^{the Word} ~~it~~ live 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, and in a cloud is moisture, ~~as~~

~~we know when a cloud touches us upon a hill~~

So is our breath ^{like unto} ~~cousin to~~ a small sea, and ~~it is~~ ^{can} upon this sea ~~that~~ the vessel of the Word ~~can~~ be borne. Therefore is the Word one with God inasmuch as all the waters are His. Even as all the rivers go down to the great sea. ^{Moreover}

And when I was older, and no longer a carpenter and had left Nazareth to preach the gospel, so did I also know by ^{indeed} then that ~~(the Word was indeed flesh~~. For if I had never obtained knowledge of a woman, still had I heard that to

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twelve, but still, did I tell the august elders that the Word
was in the mist ^{which} ~~that~~ came from our mouths, and that was

happiness and wonder did Joseph decide at this juncture on
our lonely return to Nazareth, (and all three of us in fear

But then they did
 So did they speak to her in these words:
 And indeed did they tell her, "How
 many women are you to be congratulated
 for" God has blessed the fruit
 of your womb.* Never in our so
 young have we heard such ~~wisdom~~
 and wisdom ~~because they~~ and glory.
 Indeed ~~was it~~ ^{how could it not be the thing} for response to
 her happiness, that Joseph decided

* Yet was he in no rush to marry her for being much older so did he say that first he would serve as her guardian.

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Yet for me to understand what he imparted was not simple. nor could it have been easy for Joseph to relate the true story of my conception and my birth. ^{And, for truth, his words} ~~Yet, did he, and~~ ^{did not come} ~~his words came back to me in all their clarity~~ ^{until} eighteen years ^{had} ~~passed~~ later after he died and I was praying beside his body. Clear as each word had been when I was young, so did I lose ^{each one} it to my fever, and ~~thereby~~ ^{was it} not until I was thirty that I remembered it all and knew again but as for the first time, whose son was I, and knew this to a certainty. ^{→ a widower}

^{older by many years, was} ~~Joseph~~ ^{Joseph, was} In the year before I was born, ~~had been already~~ ^{And} espoused to my mother, Mary. ^{came} ~~Yet in that time~~ ^{her} had the angel Gabriel come down to Galilee and entered ~~the~~ ^{even as his} bedchamber of Mary who was then a virgin and Gabriel said to her, ^{we're later} ~~and these~~ ^{by Mary} words are as Mary told them to Joseph, ^{by Joseph} ~~and he said them later~~ to me: "Hail, thou that art highly favored, The Lord is with thee. Blessed art thou among women." Yet my mother was not only a virgin, but in such virginity much fortified by her

mother, also an Essene. Here, notwithstanding, was the angel Gabriel, dressed in white, ~~present before her~~ and as handsome as his own radiance. The white of his garments was like the light of the moon; she could see clearly how Gabriel was an angel. Still, did she wonder what manner of salutation was this.

And felt weak before Gabriel as if her virtue were already in flux; ~~all her~~ ^{the} walls of ^{her} determination were crumbling, ~~like sand~~. It was then that this angel, so near ^{to her} in ^{this} her small room, ~~where no strange 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."

Those are the words that are told in the gospel of Luke who believed they had been uttered from the mouth of the angel Gabriel. And it may be that they are  Indeed they must be of the general truth, although, according to my mother, the angel said less and she

* And indeed ~~how much~~ ^(had she) been
brought up in her virginity to believe in
self-control of the tongue, the belly,
and all of that which was ^{8/5/95} below
the belly.

¶ Yet the angel

knew more.

Yet, in all her weakness, did she still say to Gabriel,
"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. Therefore that ^{which is} ~~holy thing~~ born of thee
shall be called the Son of God, ^{to and is holy."} ~~for with Him, nothing is~~
~~impossible."~~

My mother knew ~~then a fear that she would fall away~~
~~before him, but she only~~ replied, "Be it according to thy
word." And in such an instant, even as the angel arose and
departed, so did my mother know that much had happened and
she ~~had conceived and~~ was with child. For she breathed of an
air sweeter than any garden, and it was not like other breath,
~~she had taken.~~

On the consequence, came the ^{first weeks} ~~passages of a woman who is~~
~~pregnant~~, and unruliness visited her ~~in the next weeks~~, and
small illness ~~followed~~ upon small illness; it was forty days
from the time she had been visited by the angel that she told
Joseph of how she was ^{with child,} ~~pregnant.~~

Now, Joseph ^{was} ~~may have been a~~ ^(of severe conviction) ~~narrow man,~~ but he had much

* belief in the goodness of my mother, (15a)

~~Joseph~~
* Still when ^{he} Joseph learned ^{that she was pregnant,} of this, he beat himself upon his face, and ~~choke~~ and cast himself down to the earth! ~~And he wept~~ So did he weep and bitterly. And he knew fear of God. "For" ~~What~~ prayer can I utter on her behalf? he asked of the Highest, "For she is a virgin and I did not protect her, Indeed who was it who came to know her, and in my house? Who has set this trap? for as the snake was to Eve, so was this person ~~with~~ to Mary." And he asked her. "Why? How did you bring such shame on yourself?"

She began to cry. "I am innocent," ^{she told him,} "and have never known a man."

"Then from where is this child that you carry?"

"By my Lord," she told him, "I do not know where it came from."

And Joseph was frightened and for many reasons. If he protected her and concealed her sin, so was he violating ~~the~~ laws of the Lord. Yet if he told the priests, so could she be

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stoned, and to death, as an adulteress.
~~Thereby,~~
~~So~~ (he decided, "In quiet will I put
her away from me and seek divorce."
Nor was he ready to have neighbors

↓
(16)

→ belief in the ~~virtue~~ ^{goodness} of my mother; ~~thereby was he ready not~~ ^{*}
 → to have neighbors pointing at her. So he made plans to hide
 Mary her away with his relatives ⁱⁿ another town. Yet ^{before such} ~~as it~~
 could transpired, ~~no such need was found. In a dream came~~ ^{came} an angel
 of the Lord ^{came} to Joseph, and ~~he~~ said: "Joseph, ~~thou son of~~
 David, take Mary as your wife. For she has conceived by no
 man but was visited by the Holy Ghost and so will bring forth
 a son who will save our people from their sins."

And Joseph awoke from ~~his~~ sleep with ~~the~~ conviction that
 they must be wed forthwith and he took Mary as his wife and
 was scrupulous. He knew her not, nor did he desire 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 ^{did I live} ~~was I called~~ until the age
 of thirty when I went to visit John the Baptist and was
 blessed by him and ^{spent} ~~would spend~~ forty days on a mountain in
 the wilderness, at the end of which was one day of discourse
 with the Devil. Then, did I come down from such a mountain to
 go forth among others with my gospel. But of all that is
 there much to come.

was proud of his ancestors and

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If Joseph could say that he was ^{from} the son of David, so ^{also} could he have said that he was ^{from} the son of Abraham. For, witness: Abraham was the father of Isaac, whose son was Jacob, who begat Judas, and from Judas came Pha-res, who was the ^{father} son of Esrom, and ^{from} from the loins of Esrom came Aram who begat Aminadab who begat Naason who was father to Salmon who brought forth Bo-oz whose son was Obed, and his son was Jesse who begat David the king from whom, after a score of generations and more, would come Joseph my father on earth.

And ^{these} ~~there~~ were many generations. King David was father to King Solomon who begat Roboam who begat Abia who begat Asa. ^{And by Asa through nine more fathers and sons came} And so did the ancestry of Joseph come down from Asa to ~~(Amos)~~ ^{through nine fathers and sons} Josaphat to Joram to Ozias to Joatham to Ahoaz to Ezekias who in his turn begat Manasses who begat ~~Amon~~ ^{who begat} Josias, father of Jechonias, in that time when the Jews lost a great war and were carried away in captivity to Babylon. Yet did Joseph's ancestry continue from Jechonias to Salathiel to

and for seven more generations to
 Zorobabel to ~~Abiud to Eliakim to Azor and from Azor to Sadoc~~
~~to Achim to Eliud who begat Eleazar who begat Matthan who~~
 begat Joseph the husband of Mary and my father on earth. *And*
~~he was of the last generations who had come back to Israel~~
~~from Babylon, and, indeed, so could Joseph have been able to~~
~~show that Abraham, his oldest ancestor, came from Adam.~~ *Let to*
~~make claim of such did Joseph have no need, for~~
~~of that is no need; Joseph was of great pride, and it was~~
~~more than~~ sufficient that he was a descendant of the house of
 David.

Thereby did he wish that I be born in Bethlehem ~~for that~~ *which*
 is the city of King David. And so proud was Mary of this
 ancestry of Joseph that, ~~she was ready to travel with me heavy~~
~~in her womb all three days south from Nazareth in Galilee~~
~~down to Bethlehem in order that her first child be born where~~
 Joseph had been born, as had been David. And this is the

truth of why we travelled, and not as ~~is explained in~~ Luke *gave to*
~~who said that all Jews were to be taxed by edict of Caesar~~

all for explanation ~~each was~~ *his*
 Augustus in the city of ~~their~~ birth. That would have caused *journey*
~~everywhere each year and much disruption for which~~
~~much disruption every year, and the Romans had no liking for~~
~~such in the territories of Samaria and Galilee and Judea~~ *which were subject*
~~was Luke in error~~ *to them.*

~~Yet~~ ^{Still} it is true that I was born in Bethlehem and delivered by the light of a candle, ~~and wrapped in swaddling clothes.~~ So was it also true that my mother gave birth in a manger because, as all know by now (even should they know naught else) there was no room at the inn.

I cannot say if that is why the smell of hay and gentle animals brings ~~me~~ ^{to me yet} peace, ~~but~~ love rises into my hand from the hide of such beasts, and I offer what is warm in me for return. Later when I obtained the power to bless, I often put such gifts of the spirit upon barns and mangers. But then, who has more need for favors from the Lord than the husbandman ~~as he labors to provide food to his family and~~ ^{to provide his flock and his crops} ~~village?~~

That ~~would be~~ ^{is} the story of my birth and not the plenitude of tales told by my disciples who brought forth a host of angels to surround the hour. ~~yet~~ ^{No} more is true than that a few shepherds were keeping guard over their flocks ~~that~~ ^{this} night in the fields surrounding ~~the manger~~ ^{us} and they did wander in upon ~~my mother and father and my own~~ ^{the manger} ~~presence~~ soon after I was born. My mother would assert ~~in~~ ^{shone} ~~much certainty~~ that the moonlight on that eve ~~had~~ ^{(more}

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~~radiance~~ ^{on} by far than ^{and} other nights. ^{Came} in later years, ^{she} would speak of an angel who ~~had come~~ into the fields to tell the shepherds: "I bring you tidings of great joy for unto you this day is born Christ the Messiah of the Lord." ^{than what the Gov. so was even} Luke ^{by then} with his gospel ~~bound~~ to have the angel saying ^{more}, but ~~then~~ Luke was allied with Paul in founding many churches to worship my name ~~throughout the world~~, and all this done long after I was gone. ^{therefore} ~~so~~ did Luke add much ~~language~~ to simple matters, and ~~thereby did he declare~~: "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 ^{to a ll} ~~throughout the world~~, but with this, ^{do} ~~must~~ I seek difference. My years were quiet when I was a boy.

It may be that the shepherds hearkened to the ^{brightness} ~~radiance~~ of the moon ^{to others} ~~outside the manger~~ and did speak much of it in all the places near to Jerusalem. For ^{soon} ~~as~~ it is true, ^{after} ~~that as~~ Joseph ^{soon} ~~learned in a dream on the night~~ ^{after} ~~I was born~~ that Herod, King of Israel, spoke to his chief priests and to his scribes of how word of a ^a ~~new and~~ most holy birth was ^{in a manger} ~~everywhere and~~

~~all but his are new, etc.~~

redundant

~~descending upon his court from many places. Indeed, did King Herod not only hear of my birth in Bethlehem but of children delivered in many mangere girding the hills of Jerusalem, and~~

and much did this vex Herod and put him at great determination to discover the whereabouts of this babe ^{for he} who might be a future king. Herod ^{having} even made study of the scrolls, ^{he knew the words;} and saw that the prophets ^{had} spoken of such matters ^{making place for the Lord} of Judah. "For out of thee, Bethlehem, shall come a governor that shall rule my people, Israel."

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~~Wood~~ In that year ~~of my birth~~ Herod was already ~~an~~ old ~~king~~ ^{but when}
~~When~~ young, he had been mighty, ~~in~~ ^{known}, and handsome, ~~and~~
~~was~~ more brave than others; all agreed he was the greatest
warrior in Israel, and ~~he had a multiplicity of~~ ^{was with many} lusts: He
took to himself ten wives. Nor could any noble prove his
equal at hunting, ~~or sport,~~

Yet, ~~the~~ ^{had his} Hebrews ^{people} loved him not. For he was also an
Idumean from south of Judea and thereby a Jew ^{only} ~~in name~~ ^{and}
pagan by heart, ~~and~~ Caesar had made him emperor of all Jews
~~in~~ ^{by} a declaration from Rome, ~~For~~ ^{and for} ~~this reason,~~ ^{and} 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 Great Temple in
Jerusalem even if such is forbidden by the Commandments.
Moreover, ~~did~~ Herod have a life full of uncleanness, ~~and foul~~
~~spirit.~~ Few were the Jews who did not know of ~~the array of~~ ^{his}
his deeds. And none was more ugly than the execution of his
~~beloved~~ wife, Mariamne, his most beloved. ^{and this because he} ~~Herod was Herod~~

was afflicted with suspicion and could not trust her fidelity; so
 did he become convinced that she would destroy him by
 treachery. Whereupon, he had ~~this beloved~~ ^{his} Mariamne struck
 down. Afterwards, he mourned her and by so much, that he
 gave large favors to ~~the~~ ^{his} two sons ~~he had~~ ^{but} with her, and each
 of these two sons now sought to murder their father ~~even as~~ ^{for}
~~he had~~ ^{having} slain their mother. ~~They~~ ^{And they} plotted, ~~were discovered,~~ ^{and}
 and ~~were~~ ^{then} beheaded. Whereupon was it said by the Emperor
 Augustus in Rome: "Better to be Herod's swine than his son."
 And that was much repeated among us.

^{Later}
 Also did I learn from Joseph that as Herod grew older,
 so did he lose more of his reason until the greatest of his
 fears was that this babe, born in a manger, would replace
 him. Thereby, even as he was sick and close to dying, ^{in that year, still} ~~he~~ did
 he call wise men into council and inquire of them on which
 night these shepherds had seen the moon become so bright, and
 Herod sent three of his wise men to Bethlehem, and told them,
 or at least so ^{to tell the Gospel of} ~~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." ^{therefore d}
~~these three~~ ^{leave} which ~~word~~ the wise men ~~lost from~~ the Great Temple for their

to Bethlehem.)
 short journey. And on the first night, ~~they saw~~ a star in the
 east ~~which~~ ^{So Howard} passed above them and ~~it~~ moved to the south and
 they ~~with~~ ^{OKV} the star until in ~~a few hours~~ these wise men came
 to ~~A~~ manger near Bethlehem and fell down before Mary and
 Joseph and worshipped ~~me~~. ^{by Matthew} 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 had been many~~
~~presents~~, ^{presents} Joseph and Mary would have spoken of such in the
 years that followed. But indeed ^{did the wise men offer} they ~~presented~~ a gift of
 greater value inasmuch as ^{they} ~~these wise men~~ gave warning to
 Joseph that he should not ^{live in} ~~go back to~~ any land governed by
 Herod. Indeed, these wise men ~~did not return either~~, but
 departed to far-off countries in the hour after recognizing
 my birth.

Nor did Joseph wait until morning but ^{in stealth} took Mary and
 myself away ~~in stealth~~ from Bethlehem and traveled ^{far} all the
~~way~~ into Egypt and lived there until the death of Herod ^{which} ~~and~~
^{came to pass} ~~that ensued~~ before another year was spent.

Yet did Herod exact vengeance on many others, ^{For in his} ~~in that~~
^{last year he would suffer from ten of those} excess of madness peculiar to old ~~men~~ who are in terror of
 their evil acts and so seek to bury them with more vile

upon coming to know that his astrologers
had betrayed him and were gone, sent
forth executioners to Bethlehem ^{8/5/95} ²⁵

deeds, and Herod sent forth soldiers to Bethlehem with ^{his command} orders
to slay all children ^{who had been} born in the days 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 were
not."

So ^(it was) only after Herod had expired that ~~an angel of~~
~~the Lord came again to Joseph and said to him in a dream~~

^{told him:} "Arise, and take this young child and his mother and go back
into the land of Israel, for the king who sought ^{his} this child's
life is now dead." And ^{he} Joseph could ^{be there} now go back to that
village in the hills which is Nazareth. ^{And later, on our}

^{when I was twelve} And when I was told this story ^{on our return} from
Jerusalem, ^{grieved by hearing of these} so must I have been much ^{for certain} aware of the deaths of
the children of Bethlehem and all lamentations and mourning
~~that followed~~ for in the year that Joseph died, as I ^{related to} mourned
~~by his side~~ and remembered all that he had ^{related to} told me ~~when I was~~
^{so could I also recall} young, I could wonder at the powers I had demonstrated before
the priests of the Great Temple ^{how much of this wisdom} in my twelfth year, and I
wondered if that ~~had~~ had come to me from the spirits of
these many children who ~~had~~ died in my place. And I knew

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that they had left me with a debt, ^{and} ~~for~~ I must now be faithful
to the great gifts they had given back to the Lord by such
early death.

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

~~born unto the time I was twelve. For in Nazareth we had 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 our small synagogue and often studied from the ~~few~~ scrolls,

to be found in such a modest place, ~~and he would read in the~~

language of the ~~ancient~~ Israelites ~~which~~ is more elevated

than our own ~~simple~~ speech. So was I ~~also~~ sent to school in

the house of prayer, and by the age of four, I knew ~~many~~ of

the laws come down to us from Moses ~~inasmuch as each~~

commandments had given birth to another ten and ~~these~~ hundred of

~~gave~~ issue over a thousand years to another ten hundred ~~whereupon,~~

~~until~~ the law of the Jews by the year of my birth was a

compendium most immense ~~of many laws~~ concerning prayer and

diet and sacrifice on the altar, ~~and~~ we ~~knew~~ the five books

of the Pentateuch which are Genesis, Exodus, Leviticus,

Numbers and the book of Deuteronomy.

So did I also study the prophecies of Elijah, and
 Elisha and Ezekiel and Isaiah and much ~~of what had not been~~ ^{that was not}
~~written in our scrolls~~ ^{our knowledge} was remembered by those who passed on
~~the word from great-grandfather to great-grandchild.~~ Thereby
 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~~ ^{Indeed did I say}
 to Joseph on our trip back to Nazareth, ~~when 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. Joseph had replied: "Now ~~is the time~~ ^{under the yoke}
~~of the Romans. I must live under their yoke, and repay the~~
~~Lord for our sins."~~ ^{of the Romans do we}
~~"Can it be that when~~ ^{Can it be that when} ~~"But when (the Messiah comes," I said to Joseph, "he will~~ ^{asked} ~~bring miracles to drive off all Romans?"~~ ^{that he}
~~"Yes, and when~~ ^{"Yes, and when} ~~"when comes the Messiah?" he asked of me.~~
 If Joseph ~~still treated me as a child, nonetheless did~~ ^{had always}
~~he treat me as worthy of respect, through the circumstances of~~ ^{if it was only}
~~my birth, but until the day that I spoke aloud in the Temple,~~ ^{that it was not}
~~he had not seen~~ ^{that he saw} me as more than ordinary by any other
 measure. Yet, now, ~~as he recalled how the High Priest had even~~ ^{on our return}
~~come to listen before I was done,~~ ^{was} Joseph's spirit ~~was~~ full of

joy, ~~on our return~~ and this despite all danger each night of encountering brigands. So he said to me with ^{much} a light in his eye, "You who know more than any, tell of when we will see the Messiah."

"That can only be," I ^{answered,} ~~said,~~ "when God believes that a ^{time} ~~year~~ has arrived in which to change the hearts of men."

"^{But} Are not all powers possible for the Almighty?" asked Joseph.

To which I replied: "All but a power to change the hearts of men."

"So do you speak," he said, "but you do not know." And by his tone did he ^{also} tell me that I must now be silent for fear of giving large displeasure to the Lord.

But to myself, I said, "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 that Father ^{who} ~~who was other than Joseph~~

When we ^{returned} ~~were 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 what to believe, and could not see myself ^{the} ~~as His son~~ ^{of the Lord}. In my heart I could understand no reason why ^{He} ~~the~~

Lord would choose a woman from a simple family when it was
 Joseph, not Mary, who could speak of ^{David the King as an ancestor} ~~so many ancestors~~ back
 to David the King. ~~Yet from scrolls I had read and with much~~
~~discussion as told in our school, so did I also know that the~~
 Lord looked upon rich women and their jewels as next to
 harlots, even as did those of us who were Essenes. ~~Still, I~~
~~was not at ease with the Lord, even if He had chosen~~
~~me. I thought~~ ⁱⁿ ~~choose a common person like myself, no, not by any way was I~~
~~Moreover, I~~ ^{was I} ~~at ease, being~~ (not only in awe of His majesty but in fear of
 His wrath.

Such ~~wrath was~~ ^{our} ~~past~~. I thought of the days of the
 flood, as recounted in ~~the~~ ^{our} scrolls, when "God saw that the
 wickedness of man was great upon the earth and the Lord even
 repented that He had made man . . . 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 ^{so did I think} ~~then~~ I also ~~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. 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" and I knew the Lord even thought of ^{laying} ~~wreaking~~ such destruction upon His own people. 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." So did He also speak of the limitless fire that would ^{rege} ~~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 that ^{was occasion for much} ~~occasioned~~ great confusion in me. I wondered how large could such an enemy be, ~~yet was I no longer knowing~~ in my confusion, ^{if} ~~thinking of all He had said in the scrolls~~ ^{still} ~~of how~~ He was a Lord immense beyond measure. Yet did He ~~also~~

see Himself in contest ^{with} among other gods?

I do not know if I ~~saw~~ felt His wrath ^{came near me for} at having such thoughts in my dream but that was ^{the reason} when the great fever ^{descended} came upon me and I was ill near unto death in my twelfth year and on into my thirteenth year was I weak, ^A and all this after our journey home from Jerusalem. So it ^{happened} was that I ^{was without} forgot almost ^{memory of} all which Joseph had imparted to me concerning my conception and my birth.

And when I recovered from fever, so was I again like other children although now a young man for I was a day more than thirteen. I began work as an apprentice in the shop where Joseph was master carpenter and ~~learned much from him~~ and spent seven years as a simple apprentice and then seven again as a full apprentice until 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 and build framing for roofs and doors and windows. Also did I learn to build beds and tables, stools and cabinets, boxes of all size, and plows and yokes for oxen. ^{In} By my second apprenticeship ^{however} ~~of another seven years~~ did I work ⁱⁿ in Sepphoris ^{which was} the capital of

Galilee and an hour's walk from Nazareth, ~~and~~ ^{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.

Here, too, lived Herod Antipas, the son of Herod, and Herod Antipas was now ~~King~~ ^{of Galilee, and Idumea and Judea}. When I would see him pass in procession, hardly did I know why my heart raced like a steed who gallops away from an evil spirit on his path. Yet so did my heart ~~race~~ ^{speak to me} whenever I ~~passed~~ ^{went} by the palace of Herod Antipas ~~on my way to work~~ ^{in Sepphoris}. Nor did Joseph ever speak of this son of Herod; rather did Joseph keep his eyes on his labor, and observe the Sabbath, and the laws of diet and of daily ablution. And much did my family meditate on ~~that~~ ^{the} purity ~~to~~ ^{which} ~~which Essenes must always give value~~ ^{Essenes}. For by our cleanliness did we ~~also~~ ^{sought to} war against the evil spirit of Satan who ~~would~~ ^{would} rend the heart of Israel and scatter our people among his demons.

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Joseph used to say: "Where wood is joined to wood by a 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 joined by nails ~~leave to~~ fall apart even as a nail rusts or a marriage is corroded by adultery."

Thereby 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. Joseph spoke to me always of ~~these~~ trials ^{of} ~~[in their]~~ labor known to carpenters in other lands and ancient times: he would tell of how Egyptians would fashion small chests of great loveliness, ^{yet} ~~even~~ if in their earliest days they had ^{nothing} ~~no~~ better ~~[choice]~~ for wood than acacia and sycamore, or fig and tamarisk, ~~all too~~ fibrous and knotty, and were obliged ~~[thereby]~~ to finish all surfaces with plaster, or paint and gold leaf. It was only later, after trade with Lebanon had commenced for cedar, cypress, juniper, pine and yew ^{as} as well as ebony from Punt, that these Egyptians

could make their finest ~~of~~ 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 ^a using many small chips ~~for a marquetry~~. So the ^{work} deeds of Egyptians in carpentry, even ^{if} when limited ^{by} to bronze tools, ^{was} were more beautiful than our own despite the softness of their chisels, ~~and adzes~~. Even to make a round hole in wood required much care then, nor were their bow drills the equal of the ^{iron} brace drill Joseph would employ, ~~which was made of iron~~. Still, the Egyptians had been masters ~~of~~ in the art of joints and knew shoulder mitres and dovetail mitres, and the use of hard wood for dowels.

Now, in our work, we had iron and it took much apprenticeship to work with ^{this} such metal ^{inasmuch as we} ~~for we all~~ began with great fear. Essenes knew of the fourth beast in the visions of Daniel, ~~and iron~~ his teeth were of iron and terrible in their strength.

Nonetheless did we learn to work with tools of such metal and indeed the use of lead to work ~~the~~ iron into steel was known to us. In Sepphoris we would see swords that came from smelters ^{so} far away as Damascus where men knew how to

shape and sharpen steel into cutlery and fine weapons, ^{And} ~~but~~
~~then~~, steel was more costly than gold.

In Sepphoris, we had many woods with which to work: maple, beech, oak, yew, fir, lime, and cedar, and I recall how I learned to look upon oak, whose wood was hard, as framing for a door, 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 for tool handles did we look to the wood of wild olive, excellent in its hardness, as was elm or ash. And citron wood was equal to steel, ^cin being more expensive than gold, and was used only for the fine veneers of chests, as were also employed terebinth and palm, the alder root and the wood from a holly tree.

I had friends in other shops in Sepphoris who were learning to plate fine objects in gold and silver or to use horn and ivory for inlay, and some of us even spoke of travelling to Rome so that we might apprentice our skills to great masters. But such ^{were} ~~were~~ only the ^{chatter} ~~dreams~~ of apprentices, ^{and}
~~Indeed~~ I received much mockery from others ^{considering} ~~like~~
^{how} ~~Joseph~~, I observed numerous practices of purity, ^{whereas} ~~(even to~~

① ~~the transition made, I am much doubt if I did
or contemplate doing the same staff jobs as
engaged in. did he suffer some range from
suffering about it,~~

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~~abstention from the use of iron tools when building an
altar).~~ ^{Naught but} Whereas, Rome was licentious. It was said that the
Emperor and Empress indulged in practices about which none of
us ^{dared to} could speak else vile sores ^{would} visit our tongues. And of ~~—~~
this did I ^{have fear} know whereof I spoke. For I suffered from
onslaughts of lust, ^{and knew the} ~~Never by deed, yet had I suffered the~~
secret adultery of the heart (even while ^{allowing} ~~allowed~~ no practise
for my loins.)

Yet in most hours was my trade ~~was~~ enough, and I ^{what} did all
~~that was best to keep it so, and could endure much by pride~~
~~in my tools.~~ For indeed was I proud of all that was within
my box, 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 by stripping the bark
from certain trees to dry them before they were felled. Yet

(wood) ^{store wood that was too dry}
 could I also ~~treat others, by nature dry, that had to be~~
~~stored away for a year under cover of~~ fresh manure, ~~which~~
~~freshness was renewed from time to time, in order~~ ^{so} that ~~this~~
~~wood~~ ^{it} when worked, did not split.

Also did I learn how to ^{use} ~~make~~ fir for flooring, and we
 offered many prayers over such wood in order that it not
 burn. For fir seemed attracted to fire. And other prayers
 were impressed upon winter oak, 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~~ ^{was} being too pure in nature to ~~rot~~ ^(perish underground).
 And cypress was ~~looked upon as~~ blessed, for it resisted the
 worm, ~~birch could 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 Sepphoris was I
 not only a carpenter but, by times, found myself back in my
 first apprenticeship, a laborer covered with mud when we made
 bricks for the walls of ordinary houses and ^{we} did employ the
 Greek measure of dimensions: ^{we} Five palms square was a brick
 for public buildings ^{and} ^{was enough} and four palms square for a man's 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 this citron wood with oil of juniper and oil of cedar compounded well with beeswax, among some of us grew a skill to stain and polish one wood until it looked like another.~~

Joseph taught me much, and could also instruct us on putting up walls of stone for large buildings in Sepphoris. Much did he understand about red basalt and cream limestone from Tivoli, and travertine marble that will crack in fire yet is immune to ice, which ice came upon us in winter in the

hills of Galilee. And Joseph told me, although I never saw it, about a substance called pozzolana, which ^{from} was a 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~~ ^{And} volcanoes could yet ~~be treated to~~ ^{be} take up a new nature and now was determined to hold all stones together. ^{So} ~~And although I did not know whereof I was~~ meditating, still did I ^{ponder} ~~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 ^{For was it not in} ~~and how it was in~~ the measure of ~~those ways by which~~ ^{how} He had made things that we could find, ~~so long as we respected his works,~~ ^{that there would be} many an answer to difficulties that ~~looked at first~~ ^{had} to be without solution, ² and by such devotion to the ~~goodness and~~ bounty of God did I see how we prospered in our work until I even knew that I could find Him in the careful splitting of a piece of wood ^{one of the stones} and to pick up ^a heavy stone was to hear Him ~~in that small~~ ^{detached from} sound the rock would make as it was ~~lifted from the earth~~

① Technically, what you have is correct but
wonder if you are separated from "did" that
it sounds wrong + sort of lumpy, hence my
suggestion.

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Nor was it long after the year I became thirty that I
began to dream of the Great Temple in Jerusalem which I had
not visited since my twelfth year. And I wondered if it were
late for me to learn how to cast in gold and silver, thereby
to enrich the altar ~~in the sanctuary~~ by gilding ~~the~~ ^{its}
candlestick of light and the pouring vessels and the censers,
and other golden ornaments, ~~that would be mine to fashion for~~
~~the Lord~~. Yet at such times did I also feel the power of
greed and know a lust stifling to the throat and wonder if
such ~~work~~ ^{working with gold} ~~was~~ ^{would} wise for those who would be modest. ~~was~~ ^{A still} did I
~~also~~ look for ~~many~~ changes in my life. ^{bad rep}

^{So soon after}
~~So did my years pass, and it was in the thirty-first~~
^{birthday}
~~year of my life that Joseph died, and I mourned him. He had~~
~~been a good teacher and just and he had imparted many skills~~
~~to me.~~ But so was I also distraught. For with Joseph's
death came back to me all that he had recounted about my
conception and birth. ~~Now did I know no longer how to look~~

and if the Lord was

~~upon God for if He were~~ my Father, so was He still awesome
~~most~~ ^{Then why did I look} and thereby strange. ~~I looked~~ ^I (to seek wisdom from ~~use~~, and
~~decided to make~~ began to think of making a pilgrimage to John the Baptist.

For now I knew that there was that in me which I could hardly
 name, and yet it must be brought forth; ~~for~~ whatever was not
 brought forth, could yet destroy you. And was it also true, ^{not} ~~to~~
 that once brought forth, it could save you?

Of John the Baptist, much may be told, ~~and~~ ^I It could even
 be said that I knew him before I would ever ~~see him~~ ^{saw for} ~~after~~
~~the death of Joseph, I thought often of John the Baptist~~

~~inasmuch as~~ he was my cousin; moreover, had I heard from all
~~in Nazareth that we had~~ ^{he was} a prophet among us. ~~Much had been~~ ^{and indeed much}
~~spoken of~~ ^{said about} my cousin during ~~the last year~~ ^{this} ~~when~~ ^{that} my mother had

been in mourning for Joseph; ~~and~~ I knew that John was a holy
 man and yet of much ill-repute among the Pharisees in ~~the~~ ^{our}
 temple in Nazareth. These Pharisees of Nazareth were, in the
 main, devout, ~~merchants~~ ^{however} although never equal in devotion to

those wearing the white garb of the Essenes; many Pharisees, ~~however~~
^{being merchants} grew fat even as we Essenes grew thin. And these merchants
 had large families and those with wealth even moved to
 Sepphoris to build fine homes but would come back to our

small temple for prayer, ~~and~~ in their voices could little be heard about John the Baptist agreeable to my ear, *and this was most clear in the last year for John's*
~~Even if he were without relation of blood to me, still~~

^
~~would I have known much about John; his birth and mine were of a similarity I pondered upon often in this last year.~~

Zacharias, and close related to Joseph,
 His father, an Essene priest, ~~named Zacharias,~~ was also a descendant of the family of David ~~and thereby related to Joseph.~~ And the wife of Zacharias, Elizabeth, was of the daughters of Aaron; her ancestors knew Moses. Both Zacharias and Elizabeth were as thin as tall blades of grass *that grow* ~~who~~ (dry in summer drought) ^{and} thereby was each like unto an Essene of the Essenes. For both believed that the body was a living temple and so *(one's prayers)* ~~could~~ serve in a holy war against the powers of evil. But then ~~few~~ *where* were the Essenes who did not believe that they were God's *first* ~~best~~ warriors *in this* ~~in the war against evil.~~

Zacharias and Elizabeth
~~On such understanding had they been married for many years and were childless.~~ *And* Elizabeth mourned on how she was barren, and no longer young.

Yet, it happened that on a given day, in the half year before I was conceived, ~~or so was I told by my mother it~~
~~happened that Zacharias was alone by the altar, and~~ *stood*

performing a priest's office, ^{and} ~~when~~ he saw an angel appearing before him. ^{Indeed} ~~and~~ this angel was that same Gabriel who would speak to my mother in another six months.

Gabriel said: "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 this son will bring many of the fallen children of Israel back to the Lord."

Now, Zacharias lived only by observance and prayer; he saw little of visions. So he said to the angel: "How can I know of this? I am an old man and my wife is without youth." ^{Whereupon} ~~Then~~ the angel grew angry and said: "I stand in the presence of God; I was sent to show you good tidings. Because you do not believe my words, behold, I strike you dumb. You will be unable to speak until the day that Elizabeth bears her child." And when Zacharias came out of the temple, everyone on the steps ^{wondered} ~~marveled~~ that he could not speak. He ~~beckoned~~ ~~to them~~ and sought to utter a few words, but they heard naught and could see but the straining of his throat.

He came back to his house all the same, and ~~he~~ marveled how on that same day was he soon able to give issue to his

wife Elizabeth, who thereupon conceived, and ^{she} was so fearful that she would lose what ~~God~~ ^{been given} had contrived to give her, that she hid herself for five months.

But in the sixth month of ^{her} ~~the~~ pregnancy, ~~of Elizabeth,~~ Gabriel came to my mother, Mary, and she, knowing that God ^{whereas Joseph was still} had visited her directly, ~~departed from her family during~~ ~~that time when Joseph was~~ debating how to hide her among his family, ^{Mary decided to go} ~~It was then that Mary went~~ up into the high hills ^{lived} ~~wherein could be found the house of~~ Zacharias, and ^{on this visit} ~~she saw~~ Elizabeth, and gave devotion to her ~~and salutation,~~ kneeling before her to say, "Blessed art thou." ~~But~~ Elizabeth, on hearing these words, ^{also her} ~~felt that~~ babe within her, ^{and he} ~~who~~ would yet be John the Baptist, ^{Now} ~~and~~ he leaped in her womb for the first time whereupon Elizabeth knew ^{that} ~~how~~ she was full of the Holy Ghost. She spoke out with a loud voice: "Blessed art thou, Mary, for you have honored me on this day, and all generations to come shall call you blessed."

~~And Mary replied: "My soul doth magnify the Lord."~~

And these words became so fixed in my mother's ear that even when I had become a man, so was there constraint in living with her ^{as} ~~inasmuch as~~ she was ^{was so} ~~so~~ content with having

been thus blessed that ~~no one could say aught to her~~; her pride was even greater than her humility. Nor was it easy to contradict her will. SC

~~Nonetheless, she was an Essene much devoted to our practices, and thereby believed that the lowly were superior to the mighty.~~ Nonetheless, she kept saying, "He that is mighty has done to me great things." Nor did she ever show hesitation to speak, and often would add, "He hath put down the mighty from their seats. 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, word for word, and placed it properly, I do not know; unless all is due to the strength of my mother's ^{beliefs} ~~sentiment~~ which she related to many when she was old. I, who would yet believe that the poor are to be exalted and the mighty to be scattered, can say that I owe the strength of such sentiments to Mary, and to her repetition of them on many an evening and ^{with} many a dawn.

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 he would be called Zacharias after his

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father, but his mother said, "No, he shall be called John."

The relatives of ~~Zacharias~~ replied, "None of thy kindred has been called ever by this name," ~~but Zacharias,~~ ^{They made signs to} ~~him~~

~~Zacharias, but he,~~ still unable to speak, had retained the power to write, and he took a table and upon it put down these words: "His name is John." Then did they all marvel, for at that moment the mouth of Zacharias opened, and his tongue grew loose, and he spoke. And he gave praise to God for the deliverance of his voice.

Yet when these relatives returned to their homes, so did fear come onto ~~all of~~ them in the dark hill country where ~~they~~ ^{we all} lived, and there were many who said, "What manner of child shall this be?" Yet, Zacharias, having regained his ~~power~~ of speech, was mighty in 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 been given remission from my sin of doubting the words of the angel."

And John grew up, and ~~as I was told,~~ ^{hear} was lean like his father and mother. Also did I ~~know~~ that he lived in the

desert and preached near a ford in the River Jordan and ~~bathed often and~~ would remonstrate with the people of Israel ~~and would decry~~ ^{decrying} their sins, ^{and} preaching ^{with} in such ~~force~~ and determination that the High Priest sent Levites out from Jerusalem to ask: "Who art thou? Art thou the Christ?" For in those years was that a Greek word for the Messiah. And many from Jerusalem spoke in Greek and said it was Christ who would come to save the Jews.

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

"Then who art thou?" they asked. "Are you Elijah?" ~~Are~~ ^{Are} you that prophet?"

~~And he~~ ^{And} he said, "I walk in the steps of Elijah but I am not that prophet." Who then was he?

They were wise men, these Levites, yet their anger grew and they said, "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."

Now these Pharisees said to him, "You perform baptisms

yet you are not Christ nor Elijah nor art thou Isaiah?"

And John replied, "I baptize with water, no more. But there is one coming whom you do not know. He is coming after me and he is preferred above me by the Lord, and I am not worthy to unloose the straps of his sandals." And this was indeed said by John on the day before I went on my visit to him.

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7 Much

~~And it is true that great~~ curiosity had grown in me
about the nature of this cousin. For ~~It was said that~~ he
would only baptize in the wilderness, out to the east of
Judea by the river Jordan, and all who came to him had to
confess their sins if they sought to be immersed in the River
~~Jordan.~~ Nor was it enough for them to bathe. He ^{must} ~~was the~~

~~first to immerse them.~~

*Yet did many say that this
was a baptism to change people's hearts*

And they said of him, and such was true as I could see

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 naked thereby to
the sun that he was darker than anyone who came to visit.

~~Also did they say that he was~~

~~He was said to be a thin man with a thin beard and he ate~~

nothing but locusts and wild honey inasmuch as meat and wine

inspired ~~earnest dreams and such~~ thoughts ^{that are} ~~could be~~ host to

many demons. So did John eat the food of the poorest of the

poor yet ^{these} ~~did those~~ locusts, ^{mayhap, gave} ~~give~~ him the power to strip fields

of disbelief in the hearts of those who came to his ^{camp} ~~place~~ by ^{And} ~~the~~ the wild honey gave warmth to his voice even as John repeated the words of Isaiah: "The crooked shall be made straight and the rough ways made smooth and all flesh shall see the salvation of God."

Yet had I also heard that his countenance was most severe. When multitudes came to be baptized ^{by him} ~~by him~~, so would he greet them by saying, "Generation of vipers, who warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance, ¹¹ ~~and do not say, 'Abraham is our father, for that is no more than for God to say to the stones beneath your feet, 'I've also children of Abraham.'"~~

The people would ask: "What shall we do?" And John the Baptist would ^{answer;} ~~say:~~ "Let him who has two coats give one to the man who has none, and he that is with meat, let him share." He would always speak of the one mightier than himself who was yet to come, and this person would be Messiah. He would not baptize with water but with the Holy Ghost.

~~Before making my pilgrimage, I thought often upon the book of Exodus and how the Lord had brought forth an east-~~

wind with locusts who "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." And I wondered whether it ~~could be that~~ ⁱⁿ the wrath of each locust eaten by my cousin could consume all that was unworthy of the Lord in these Israelites who were ~~unclean~~ ^{unclean}.

And when first I saw him ^{so uns} before me, I was much taken with how John looked. And I repeated to myself the 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 has borne our griefs and carried our sorrows."

~~And the words of this unknown prophet proved true. For~~
I wished to hide my face from John. ^{For} and it was with pain that I looked upon him. I knew that ~~John~~ ^{he} would not be long among us. And this I knew as if I had heard a beating of wings overhead.

I had come with many ^{people and so} ~~but~~ I saw John the Baptist before he saw me, and ^{could} I watched all those others who were baptized together and then departed. Yet, I remained. And in the

loneliness of this place in the desert he could not see me since I concealed myself behind a rock. And it was only when the sun became hot upon that side of the rock that I walked forward, ^{whereupon he} ~~and then he saw me and~~ said, "I have waited for you."

~~His eyes were with more light than the sky~~ ^{In his eyes was more light} ~~and~~ ^(yet were they) ~~paler~~
than the moon. His beard was long. The hair that grew from his ears was matted even as was the hair that grew from his cheeks. And I saw that the wing and the leg of a locust were also ^{caught} ~~matted~~ in his beard. So I wondered how this man who bathed others and washed himself numerous times a day could still have such detritus upon him. Yet was it meet that his ~~thoughts were thus far from his body for his~~ beard was like a forest and small creatures could live within. And he looked at me and said, "Thou art my cousin." ^{also} ~~And he nodded with me~~ ~~and~~ said, "I have been waiting for you. Today did I know that you would come."

"How," I asked, ^{"Can you know?"} ~~"do you see upon such matters?"~~

He sighed. His breath was as lonely as the wind that passes between rocks and through empty places. ~~And~~ ^{he} said, "I have been told to wait for you, and I am tired. So it is

* And, behold, it was as if a whole fountain of the holy spirit descended on me. So was

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good that you have come."

manants of) Then did I confess my sins and ^{so did they concern} ~~spoke of thoughts of~~ (disrespect toward my mother, and of battles with lust wherein ~~even to have lustful thoughts~~ ^{There had been} ~~was with sin, and ego, too, had~~ I known greed in my thoughts and unkindness in judgment of others. Yet in no way had I sinned beyond such matters.

"Well, repent ye still," did he say, "with sin it is always more than we know," ~~and I blessed God~~ and John the Baptist came behind me as I entered the water and with the strength of a desert lion, so did he seize me by the nose with his fingers and with his other hand ^{pressed} ~~laid~~ upon my forehead, ^{he} thrust me back into the river. ~~It was sudden, and~~ ^{did I pass} ~~I passed~~ so quickly from air to water and back to air again, ^{and water swallowed,} that I was gasping at the loss of the ~~last~~ breath. ~~It was if~~ ^{Still, did I see many things much as it heaven} ~~heaven had opened and I could see the Holy Ghost descending~~ in the shape of a dove, ^{was} ~~and, behold, so was~~ the dove upon my shoulder when I came up from the water and I felt as if ^{much of} ~~something had come to me out of all that had been lost before~~ ^{value returned} ~~this day and again~~ ^{did I feel} ~~me, and I was one with the brother in my soul, a poor man but~~ good. ~~It was then that I felt more than repentance. I knew~~ ^{it was} glory. And ~~so did I also feel as if a million, nay, a~~

million million of souls ^{might} would follow me and ^(have understanding of) know ~~this~~
~~only they could know this~~
 instant when God's angel came near.

And I heard a voice ^{out of} ~~come from~~ the heavens, ^{and it was in} ~~This voice~~
~~my car and it~~
 said: "Thou art My beloved Son and in thee am I well

pleased." That way came the word of the Lord, ~~into my car and~~

He spoke ^{as he had to} ~~in the words of~~ Jeremiah: "Before I formed thee in
 the belly did I know thee, ^{and I have been waiting for you to come.} Now did fear and much exaltation

came into contest within me and I looked again into the eyes

of John the Baptist, ^{for} ~~and~~ they gleamed with illumination

sacred to me, and I turned my face to the heavens and said,

"Lord God, behold, I cannot speak for I am like a child."

And again the Lord spoke in the ^(same) words He had used with
 Jeremiah, ~~and~~ I heard: "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," said the Lord. And ^{was it} ~~He put forth~~ His hand ^{that} ~~and~~ touched

my mouth even as the beak of the dove touched my lips? ^{and for}

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 His word was ^{not only} ~~(in my heart and so)~~ ^{but like}

a burning fire in my bones. And John withdrew his hand from my head and we stood in the river. Away went the dove. And John and I spoke to each other and I will tell of that, and soon. For 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 taste of that 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 across the desert, and it was late in the afternoon. *In such light did many rocks about me*
~~So did I see rocks~~ turn to gold and they lay there much as the overthrown walls of a temple open to desert vultures. And I could still hear John the Baptist singing.

He knew no song and the music of his throat sounded like the voice of a ram. Such ~~were~~ *had been* the cries that issued from him. ~~and~~ *Yet* I walked on my way to Nazareth with much strength. For ~~all that had been unspeakable in my life was now as one to me,~~ and I understood why I was not like other men and ~~could comprehend the pride of my mother;~~ my legs took larger strides than before. *Same #1*

~~Yet I knew not what awaited me, only that I had been blessed and the Lord had come to me and had been near to me, withal that His strength was almighty~~

A great cloud came over the sky as I walked and it formed with rain even as it passed before the sun. There was

downpour. A rainbow rose from one end of the desert to touch at the other end, and above me was ~~a great brightness, I knew~~ ~~I was walking through~~ the radiance of the Lord. Soon it dazzled my eyes and I lay upon my face in this hot sand, ~~of~~ ~~desert~~ and heard the voice of the One who could speak and He said, "Son of Man, stand upon your feet."

And the spirit entered and set me up again, and He said, "Once I spoke to the prophet Ezekiel in these words and ~~he~~ ~~Ezekiel strove mightily and~~ saved our people in Babylon. Now, these words 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, 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 to hear, 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 dismayed by their looks.~~ ~~Son of Man, get~~ thee into the house of Israel, ~~and~~ speak My words unto them for

thou art not sent to a people of a strange speech and of a hard language whose words you cannot understand but to the house of Israel. Surely had I sent thee to strangers they would harken 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. ^{So fear} ~~harder than I have made thy~~
~~forehead. Fear them not,~~ ^{and} neither be dismayed at their looks. ^{"I have sent thee to them."} ~~Son of Man, go, set thee to them."~~

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

Notwithstanding, I still had many hours to travel ~~and~~ ^{and}
 across land I did not know well. If I felt exaltation so did I also know exhaustion; the scrolls I had studied since childhood were not as near to me as these words of this high Lord, my God, yet I could only fear Him now that He was near. For His temper was as loud as thunder and His anger was equal to hail that would not cease: the sound of His voice had been in my ear like unto the fall of great rocks even as they

reverberated ^{their} in their fall. And ~~it is then that~~ echoes are ^{like} ~~as~~ the ancestors of ~~those~~ great rocks ~~already~~ fallen before them. 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, cast hail to blight every herb of the field, and set fire ^{in the grass and to} ~~to run along the ground until~~ every tree of the field ^{until it} ~~was consumed and broken. And these were the least of His acts.~~ I threw up my hands toward heaven as if to ask whether I ^{was} ~~were~~ truly the one to ~~serve His wish.~~ ^{when He wishes} ~~Could I exercise His force and His command before~~ a Lord so ~~proud and~~ vengeful? And God ~~then~~ said to me, "Not yet are you strong. Therefore, do not return to your home. Go up rather into that mountain before you now. And in that wilderness, pray to Me among those crags, and fast among those rocks broken by Me and My lightning. And drink what water thou wilt. For there is water beneath the rocks. But sup on no food."

"Before the sun sets on the last of your days of fast, thou wilt know why I have chosen thee for the Christ, and as My Messiah will thou then be anointed. For," said the Lord, "no mountain is equal to this mountain without a name."

And He knew whereof He spoke. As I climbed, darkness came upon me, and I had to take my rest on ground covered by serpents and scorpions. Yet none came near. And in the morning I climbed further and for much of the day upward on the slopes of this mountain and it was worthy of the lamentations of the prophet Isaiah, for one could say that the cormorant and the bittern possessed it.

I saw many vultures gathered over these stones, and much emptiness in every direction. And on the ramparts of the rock, did the vultures look down 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~~ ^{said} farewell, and ~~he had said:~~ ^{light} "In the time of your immersion did you see the Lord?"

And I said: "Is it not death and destruction to see ~~the~~ Him?"

He replied: "For all but the Christ." And then said John: "Once did the Holy Spirit come ~~near~~ to me. And so near that I put my hands before my eyes, ~~and hid in the shadow 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 my arm. "I have known since I was a child that my cousin must replace me ^{for} ~~even as~~ my mother spoke of your mother," and then he kissed me on both cheeks. "I baptize only with water," he said, "and can cleanse all souls who have truly 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 God's mercy to exorcize evil and heal the sick." And he kissed me again.

and was in slumber I thought of this conversation ^{before} ~~again~~ as I slept, baptized (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 in the odor of an exhausted man. And indeed, no matter how often one seeks water to soothe the flesh, ^{the} ~~such~~ odor cannot be ~~washed away~~ ^{of weariness / separated from the flesh} inasmuch as great fatigue speaks of all that has been ^{to one's striving} left behind and is lost. ^{Albeit}, his skin was honest in its scent and full of the ~~duets and~~ loneliness of the desert and its rocks. And so did he smell also of the waters of the river Jordan and the heavy wisdom of its mud and its silt.

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The summit of the mountain was like unto a place where many had been buried; even as one climbed, so did rocks stand about like tombs. And treacherous were some of the steps between. It was midday and with a sun of much heat.

At the summit I sat in the shadow of a great stone and looked out upon the lands of Israel, upon Galilee to the north and Judea to the south. Peering through such haze of golden hue I ^{wondered} ~~was left to wonder~~ whether gold spires were rising from the hills of Jerusalem. But I was ^{also} ~~was~~ hungry and did not think long on Jerusalem; my stomach ~~spoke of its~~ ^{had much} eagerness to eat after living without food for a day and receiving so much blessing. ~~by now was my exaltation no longer equal to my appetite.~~

^{Yet did} But then I also knew why the Lord had sent me to the summit of this mountain ^{For it} ~~which was~~ without a name. ^{It} was not enough to be His son, and cousin to John the Baptist. I must ~~suffer tests~~ ^{through and they would soon come.} And the first test was that I did not eat but

pass~~ed~~ through a fast. Yet 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 will fast until I give easement. Then may you return to food."

So I did, and was without nourishment that day and the next. And by the fifth day when the pangs of my stomach were with me still but only in grave emptiness of spirit, so was I weak, and no longer knew if strength remained to climb down from this mountain, ^{and said} ~~So did I say~~ aloud, "How long, oh, Lord?" and He said, "Long. It will be long."

~~And~~ ^{Since} I was not there to dispute the Lord, but to follow His will, fasting grew easier; no more did I think of many foods. 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 became ^R too cold at night for any wisdom. And the ~~chill~~ ^{chills} ~~of the air~~ in the middle of each night was ~~cold~~, for warmth came to me neither from the rock nor from within. And no plants grew on the summit of this mountain where I stayed. Which was as well for there were hours when I could have

supped on their thorns.

And in the second week so did I have visions of the ancestor of Joseph, King David, and knew that ^{he} David had committed a great sin. I could not recall the offense, but did remember that in the land of Gibeon, the Lord had appeared to Solomon in a dream and God asked: "What shall I give thee?"

And Solomon replied, ~~"Thou hast shown unto my father David 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 nor to 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 He said to Solomon: "Because thou hast not asked for a long life nor for riches nor begged for the death of thine enemies, but asked for discernment in judgment, then, behold,

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I have given thee a wise and understanding heart."

And then God gave him all that Solomon had not asked for, riches and honors both until there were no kings like Solomon in those days, ^{and} ~~and he had the wisdom to separate two mothers disputing before him over a child, and where is the Jew who does not know how 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, but ^{still} ~~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 gifts that I gave him." Those words of the Lord went into my spirit which was still hovering about my empty stomach, and he permeated my flesh in its fasting. And then did the Lord declare further to me.~~

The Lord ~~whispered~~ ^{spoke} further into my ear. (Solomon spoke three thousand proverbs and his songs were a thousand and five. All people came to hear the wisdom of Solomon, ^{for he} ~~Indeed, King Solomon~~ exceeded all the kings of the earth for riches and for wisdom. And ^{these} ~~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, whereas I had said unto the children of Israel, 'Ye shall not go in to them. For surely they will turn your heart ^{toward} ~~after~~ their Gods.' But Solomon had seven hundred wives and ~~princesses~~ and three hundred concubines and ~~these wives turned away his heart. For it came to pass that~~ when Solomon was old ⁵ 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 and that was an advantage not given to Solomon. *So did His voice enter in*
spirit and, *permeate my flesh in its fasting.*

And I, being without food, ~~indeed~~ ^{non} had no desire for a woman, ~~and did not~~ ^I feel at odds with the Lord's decision. *his words*
 And my fast continued.

The prophets were often ~~around~~ ^{with} me in these weeks: Elijah and Elisha, Isaiah and Daniel and Ezekiel. ~~And it was as if all that was meat and was now lost to my bones became rendered into memory of all I had learned in my youth at the~~

~~school of the synagogue~~ For I recalled these prophets' words as if they were my own, and soon ^{did} ~~could~~ I dream that I was ~~even~~ with the prophet Elijah, and had contests with the prophets of Baal. I became the equal of more then forty such prophets who came to make a sacrifice of a bullock while crying aloud and lacerating themselves with knives and lances to show their devotion to Baal. Blood gushed forth from the wounds of these prophets, yet no voice answered; the God Baal could not speak. ^{And being as} ~~Then, as I was~~ (Elijah in my dream, so did I restore the altar of the Lord that these prophets of Baal had torn down. And I took twelve stones to stand for the twelve tribes of the sons of Jacob, ^{and with these stones} ~~saying "Israel shall be thy~~

~~name."~~

[✓] ~~And with those stones~~ I built an altar and ^{clug} ~~made~~ a trench about it. And put wood into its place on the altar and cut the bullock into pieces, thereupon laying the raw flesh upon the wood. ^{So did I also fill} ~~and I filled~~ four barrels with water and poured it on the sacrifice, until water ran into the trench ~~and~~ around ^{the} ~~this~~ altar.

And in ~~such a moment~~, ^{this deluge of water} with ~~much moisture~~ soaking upon the sacrifice ^{at} ~~of~~ the altar, so before the prophets of Baal

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did I say: "Hear me, O Lord, that this people may know that Thou art the Lord God."

And the fire of the Lord consumed the sacrifice of the bullock and the ~~wet~~ ^{sopping} wood and the wet stones and licked up ^{all} the water that was in the trench. And I was able to slay ^{those} ~~all the~~ prophets of Baal with a sword.

Neither was I And here it came to me that I was dreaming, ~~and not~~ ^{only} remembering the scroll of Elijah, and I ~~nodded my head and~~ knew that my fast would continue until forty days and forty nights had passed. ^{But so did I 9/50} ~~And I remembered~~

recall that the Lord had ~~even~~ 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 such was the end of my first four weeks of fast. And I understood why I was here. For my people of Israel were in

peril and in much danger of God's final judgment. ^{If they do} ~~not change their ways~~ ^{more}

given And I saw how my youth had passed with ^{more} thoughts closer to the wood I worked than to my people, and I remembered how Joseph would say: "All share in the

sinfulness of Israel because we make no effort to change it."

~~And I also thought upon the wisdom of Isaiah who said:~~

* had hope that with such a remnant of good Jews could I recover all that had been lost in the nation, and I

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~~"The Lord of Hosts has left unto us a very small remnant" and~~
~~didn't know ^{yet} see how ^{yet} this~~
~~I saw that I must live now in the faith and the hope that a~~
~~remnant of good Jews would enable me to recover the nation.~~

99 I was yet to learn that I would ^{care for} love sinners more than I would love those who are pious, and would yet believe that sinners 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, ^{since I was full of it} 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 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 ^{seek to} 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; cease to do evil; learn to do well; seek judgment,

relieve the oppressed, plead for the widow. Come now and let us reason together, sayeth the Lord."

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~~ ^U words, as if all I had not eaten in forty days was now ravenous in my stomach.

Yet, even as I was beginning ~~again to lose~~ ^{to await the satisfaction of} my appetite, so did the Lord also say, "Tonight, thou art to remain on the mountain. For a visitor will come to thee."

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if there was)
I do not know ~~what~~ understanding ~~was~~ between Them, but the visitor soon arrived, and he was as handsome as a prince. He had gold bracelets and a gold ornament on a gold chain about his neck, and in this ornament was the face of a ram, most bestial yet handsome, more handsome than any ram I had seen. The hair of this prince was as long as my own and lustrous and he was beautiful, indeed, a man of much beauty.

returned
Now ~~I recalled~~ a thought apart from all others that had come to me in the middle of my fast, and it had been my own thought and not from the lips of John the Baptist, nor of any prophet of other times albeit the Lord may have been instructing me in many ^{of} ~~of these~~ matters that were without boundary between His wisdom and my understanding. ³ Still, in the middle of the night in the midst of my fast, had I said to myself, "The devil is the most beautiful creature God ever made." And since the visitor who came to see me now was dressed in robes of velvet that were as purple as the late

① Bravo, Herman What a perfect work!

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evening, and wore a crown as golden as the sun, he could be no other than who I thought, and indeed he soon introduced himself as Satan, and by his common name, the Devil. But then I knew it was he inasmuch as he had climbed the mountain yet there was no dust on his robes nor sweat upon his skin.

His first words ~~as he spoke to me~~ were these: "Dost thou know," he asked, "how the prophet Isaiah met his death?"

And I, overcome with silence for I had not seen the Devil approach, nor was certain of how he could stand so easily before me, was obliged to hear 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 the Devil nodded at this as if he, too, were a Jew (which I knew he was not, but must be a pagan.) 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 be uprooted from his home and hunted like an animal. And so Isaiah, hearing of this, fled from his comfort in the city, and the soldiers of Manasseh set out to chase Isaiah in the

wilderness 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. This sanctuary," said the Devil, "was found by ~~Isaiah~~ ^{the prophet and it was} in a stout oak with a rotten center, and ^{this} he chose ^{for his hiding place,} ~~to hide therein.~~ But the officers of Manasseh discovered ~~this~~ ^{such} concealment, and brought a great saw to the tree and cut it in half even as Isaiah was ^{hiding} ~~concealed~~ therein. In which manner, did Isaiah die. And he screamed in his death. Did you know?" said the Devil.

"Not of such a death did I hear."

Whereupon he laughed. "For gods as for men, is knowledge but the part of a part."

I was disturbed by these words, and thereby was weakened more than by any deprivation of the fast.

He, however, was comfortable, and kept speaking. "The manner in which Isaiah met his death need not leave you in large concern," he said, "since you are not a prophet but, indeed, the Son! To my recollection, which is not small, the Lord has performed an act of a new kind. And it is much to be contemplated upon."

Saying which, he looked at me fondly. His eyes were as

black marble, but there were lights within like stars. 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 did he produce them. And approached me closely, so closely that I took 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 could only perceive it through a small cloud of perfume rising from his neck, his armpits and out of the folds of his robe. Despite all such scents, so could I also perceive how greed came forth from his body. For that was as the odor which lives between the buttocks and rouses offense in us from those who do not wash. Therefore did I refuse his food, even as the odor of his greed entered into my appetite, but such odor was like the savory that comes from an oven when food long roasted is ready for the table. And he, seeing such deliberation, smiled once more and said, "But of course, thou hast no need of this. Being the Son of God, thou 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. *Indee, but*

~~What~~ thou art the Son of God," mused the Devil aloud, "is a surprise to me. Why has your Father chosen thee? Say to Him when next you have converse 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 ^{while} ~~all~~ people may be His Creation, and the crown ~~indeed~~ of all He hath created among the animals and the plants of the field, and you Jews even His Chosen, ~~yet~~ still it is I, not He, who hath the better understanding of such Creation. For ~~it~~ ^{such Creation} has given issue to many small gods and creatures and spirits that He does not know as well as myself. Of course, I was once His servant, His most trusted servant. Contemplate then how well I understand Him. As above, so below. But ~~then~~ ^{now it} what is below knows better ~~what~~ is above, than above can know below."

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. The labors of this last day

of fast 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 desires in me I had not yet encountered. All such granted, I could not allow that God, the Lord of the Universe, did not understand His creation better than 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. Now did Satan snort like a horse unwilling to accept the bridle.

"Know thee," said the Devil, "that the Father is but one God among Many. ~~Merely count~~ You might take account of the myriad respected by the Romans. Even so, for whom He is One, does your Father not have the power to command His own Jews. Look to His rages; they are unseemly for a great god and swollen in proportion. He issues ~~too~~ and they are far more many threats, Nor can He bear 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 to be ranked with its 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, ^{being much unlike men do} and thereby live with separate understanding ~~of all that they would be loyal to~~. Indeed, your Father hath no inkling of women; His scorn is given over to ~~every word~~ of His prophets. 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, "than 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 lovely hair, there shall be baldness, and burning instead of beauty.'"

"My Father was speaking of the nation of Zion," I said. "~~And~~ So was it taught to us in the synagogue."

"No," replied the Devil. "He would fain speak of the nation of Zion. But it is women He calumniates. For when He would address the nation of Israel, then are His comparisons without dispute^{for} then 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~~^{offal} shall come up out of their carcasses and the mountains shall be melted with their blood.' Wherefore is this rage in your Father? Is it not ~~rage~~ inchoate? His failures burn in His heart. Does He ~~not~~^{suspect} know that He ~~is~~^{may be} not all-powerful? But then He is without sufficiency of spirit: He cannot say: 'Yea, I have lost, ~~yet~~ my soldiers were honest and fought well.' No, He is

vengeful. And 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 own heart is caked with the blood of those He has slaughtered. His love of all He has created is choked by the curses He has laid upon women. If His rages are mighty, yet do they never accomplish His desire; His language is burdened with much adoration of the grandeur He pretends 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 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, and yet could not be satisfied.~~

"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,~~
 therefore I will gather all thy lovers with whom thou hast
 taken pleasure; ^{and} 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,~~ and give thee into their hand,
 and they shall throw down thine eminent place, and shall
 strip thee ~~also~~ of thy clothes, and shall take thy fair
 jewels and leave thee naked and bare, 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."

"Yes," said the Devil when he had concluded this
 recitation, ^{Hand} ~~yes~~, all of this is but to scorn Jerusalem? Say
 rather that thy Father's language is not without the reek of
 desire."

"Your words are pollutions even as you utter them," said
 I to the Devil, and it was the voice of my Father speaking
 through me.

Satan answered: "Your Father ^{says} tells ~~me~~ 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? And ~~was~~ ^{worse},
For I had been stirred. My loins ~~quiet for so long~~, were ~~now~~
quicken^{ed} by the fire of ^{my Father's} ~~such~~ language.

Yet such became my salvation ^{And it was} against this visitor. ^{I could}
^{know that} by such movement within me ^{had not come from} ~~did I know that~~ ^{hearing} the
words of my Father ^{through his} as ~~He had spoken in ancient years to the~~
prophet Ezekiel, still ^{but by hearing} the voice ~~I heard~~ in my ear had not
~~been His~~ ^{that} ~~but~~ belonged to Satan. For with much relish had he
spoken of all that was debauched in these women of Jerusalem.
And the Devil ~~knew~~ ^{at this moment was I st,}
when the Devil ~~said to me,~~ "I have the power to offer
visions. ^{I do not} ~~think~~ of yourself ~~no longer~~ as being here
^{this} on the summit of this mountain. Rather, ^{are} ~~you are~~ sitting
beside me and we ~~will be~~ above the holy city." ~~Do you come on~~
~~such a journey?~~

I had no need to say yes; I had merely to give assent
within. For his embrace of my vision was so complete that
indeed I now saw the city of Jerusalem ^{and it was} ~~beneath me~~ and felt
^{us, I}

* free of him.

great vertigo inasmuch as we were now on the highest dome of the Great Temple in Jerusalem. ~~and at that moment, did the~~ ^{even as it he} Devil say to me, "If thou be the son of God, cast thyself down. ~~For is it not written by the prophets that: We will give His angels charge concerning thee. Leap that the angels may bear thee.~~"

And I felt much temptation to jump into the fall below. ^{And it was} So did I know that an abyss was ~~now~~ opening before all generations to come. They would stand on a ~~great~~ ^a height and quiver like ~~one~~ blade of grass in the wind of that unruly spirit who lives in our breath, ^{and it has} with much fear of the leap. So did the Devil look at me again with his dark eyes and by the points of light within were these eyes like a night of stars; he ~~was promising~~ ^{would promise} glory. "Stay with your Father and you will labor for Him, ~~Stay with your Father and you will~~ ^{and} be consumed. Jump, and save thyself. Jump!"

By ~~this~~ ^{his} vision did I know that extinction would be ~~quick, but as~~ ^{and} quick would be my return to the living. The Devil did not have to utter ~~yet~~ one more word. He had ^{him} ~~taken me~~ entered into ~~me~~. Much was I amazed at how 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. It would be bountiful with ^{riches and} the joy of women, ~~and riches~~. "All is mine!" cried Satan into the silence we shared.

Indeed, in that instant did I see that greed was a godly ~~good~~ to him; from crude greed could be brought forth works of great power and rich aroma. ~~"It is the smell of the pits," said the Devil.~~ ^{have gained loyalty to me," said} "Those who ~~are loyal to me~~ ^{command} sit upon the earth with such possession that they ~~need not~~ ^{never} leave little turds fit for a goat. ~~I speak of what~~ ^{of the soul that} issues from the bony cheeks of your friend John who will not even shit on the Sabbath. No," said the Devil, "nor will he piss either, though he be doubled in pain. But then he must ~~even~~ carry a small hoe to cover his leavings, ["] ~~on days that are not the Sabbath.~~"

To myself, I said, "These are but words." The Devil ^{could} ~~would~~ possess me only if I died ^{and} in the manner he urged. So long as I lived, I ^{remained} ~~was~~ the Son of God.

Whereas if ~~now~~ I jumped and was broken at the bottom, so ^{in him and} could the Devil make all arrangement for me, because I had ^{believed} gone to my death at his bidding.

~~And~~ At this moment he opened his lips to say: "In ^{re born,} ~~secret~~ ^{not} ~~will~~ you be ~~born~~ God will ~~be~~ ^{not} ~~unknowing~~. He cannot

keep record of all who are born each day and I have power to distract Him, and constantly."

And in this moment did I think of performing a miracle. I would leap but I would not fall. I would fly. By the power of the Lord would I fly.

Yet I did not know. ~~I was like the nestling and not ready to leave the nest.~~ ^{was employed} If Satan now ~~stood~~ ^{had rep} between my Father and me, might he not have the power to steal the ^{wings} ~~benefices~~ ^{that might be offered to me,} of the Lord? So I did not jump. I was in fear.

Instead, I said: "It is ~~also~~ ^{out} written: 'Thou shalt not tempt the Lord thy God.'" But I did not know whether I spoke ^{of} my own will or with words imparted to me by my Father.

Then the Devil led me from the spire of this 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 surrounded by snow, yet it was but a vision, and from such height did he show me the kingdoms of the world, ~~all of these~~ ^{that were} to the north, the east, the south and the west. I saw wonders ~~amid an orgy of~~ ^{procession} ~~joy,~~ yet so much passed in ~~parade~~ ^{parade} and so fast, that I knew such promises need never be kept. So, I said, "Get thee

hence, Satan." And to myself did I say, out of the strength ^{that} ~~which~~ comes from emptiness itself (it being the wisdom of the Lord to show me ~~at that moment~~ ^{that} how even in fasting ~~was~~ ^{is} strength) ~~for even out of emptiness could~~ ^{that I} find resolve to whisper to myself: "Thou shalt worship the Lord thy God and Him only shalt thou serve." And I had the power to look into the dark eyes of Satan and say: "It is not you I want, but my Father."

At that moment Satan gave a cry like a wild goat who is wounded with a spear. And he said to me: "Your Father will destroy the universe, ~~too soon~~. And for too little!" And he left. And behold, I had another vision of angels. ~~And~~ ^{They} they gathered about to minister unto me and bathe my eyes. And I slept.

In the morning did I wake to see myself on this same mountain whereon I had lived for forty days and I was ready to come down from such a high slope and return to Nazareth. That proved to be a long road and I passed over 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 escaped altogether, ~~from him~~. In rejecting Satan, so had I also been scraped sore in my judgment. Nor did I feel desire 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 ~~unusual~~ ^{king} or like a monarch in any way, yet was I also close to many small virtues and common weak habits in others.

Whereby, if I could now increase in my powers, given all that He would ~~now~~ pass on to me, perhaps the world of men might also ~~increase~~ and multiply in virtue. No matter the derision of the Devil, so did I believe in my Father; the Lord was still my Father; ~~and~~ for Him would I labor. Soon would He come to save Jerusalem. He was Lord of the Universe. For Him would I labor, and with joy. For with Him would comfort ^{also} come to those who ^{were} ~~are~~ sorrowful and so would

the hungry be fed, ^{yes, and} ~~and~~ (even those sinners in greatest despair
~~would~~ find their [↑] sins remitted, ^{and} ~~yes~~ even the unclean gentiles
would be admitted to the table, ~~and I knew God was good for I~~
~~And I~~ felt such joy at these thoughts. And ~~I~~ was no longer in fear
of Satan. If some part of me had given ear to him, still had
my visitor ~~lost by the greater portion. He had captured but~~
a small part, ^{of me.} I had been tested, I had proved loyal--in the
main had I proved loyal--and so could I believe that virtue
was the finer reward. For now did my tongue feel clean.

176 lines for 90 pages
6 pages from 90 or 1215
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I returned to Galilee and entered Nazareth and came back to the house where I lived with my mother. ^{Being} ~~So was she~~ there to greet me ^{she} and was much relieved. In all the forty and more days that I had been gone, she had ^{First} ~~supposed~~ in the beginning ^{at first} that I ^{had gone} ~~was~~ on a journey with my cousin but then ^{she} ~~heard~~ ^{heard} ~~near to~~ ^{stories concerning} ~~mortal news of~~ John, and ^{that} ~~that~~ had come to pass while I was on the mountain. That son ^{of King Herod} who was Herod Antipas lived in much distrust of John the Baptist for he had dreams that ^{the prophet} ~~John~~ would ^{inspire many} ~~cause~~ the people to rise against him. Therefore had ^{Antipas} ~~he~~ shut John away in a dungeon in the fortress of Machaerus ^{the high cliffs above the Dead Sea, i.e.} ~~in~~ Perea. And by that, if by naught else, did I know that the time had come to leave Nazareth and take up a life of ^{and emulate what} ~~preaching as~~ John had done.

Yet on speaking to my mother ^{concerning this} on ~~such~~ matters ^{now} did much go wrong. She thought I should not be a preacher ^{better it} ~~wandering~~ on many roads to give blessings to strangers; ^{but would do} ~~but~~ ^{better} to become a devout Essene. So would she propose that

I join the desert community of Essenes at Qumran. But that was neither to my understanding or desire since such men as would join must first confess all guilt and all sin.

~~Being~~ ^{of} ~~Inasmuch as they were~~ Jews, but not at ^{must} ~~Qumran~~, so ~~had~~ ^{must} they have been guilty of practices unfaithful to God. ~~For~~ ^{who joined the} Only the Essenes ^{in their (community)} of Qumran were true Essenes--so ^{was} it seen in Qumran, ^{Essenes} they saw it. Devout men like Joseph who lived in their own villages were less ^{than true Essenes.}

And indeed, one ^{must give} gave all that one owned to the ^{brothers} community at Qumran and ^{perforce must live} lived among them for years as one ~~who was~~ still impure ^{while observing all} ~~untested, and observed~~ whole ritual of purity even to not touching the pots in which others prepared food, ^{and did not} and one gave whole obedience to the leaders, ~~not even speaking~~ in their presence unless invited.

~~Since~~ ^{therefore} my mother knew how the angel had come to her; ~~so~~ did I not understand how she would want such a life for me, ^{Was it not} ~~when it was~~ the Lord to whom I ^{should} ~~could~~ submit for tests rather than the high priest of Qumran, ³ but then my mother was not a ^{woman} ~~easy~~ ^{easier} to know. If she was proud of me and most proud of my origin (about which ^{she} ~~we~~ chose ^{never} ~~always~~ not to speak), ~~and if I~~ ^{never} ~~were her favorite over her other sons John and James, causing~~

~~much rivalry between us as brothers until we were like a~~
~~divided kingdom. Were all families thus divided?~~

Still was she fearful ~~always~~ of my well-being when I was
 away and ~~was~~ so expectant of catastrophes ^{yet} to befall me that
 fear lived like a night animal in our small house and indeed,
 one could almost hear the scurrying of such fear in the dark.

Besides, she was modest ^{and} yet most vain, and I would
 suffer by both for her will was as if graven in stone, yet
 still did she see herself as small, and ^{saw me} ~~as her favorite~~ she
~~saw~~ ^{to go out into} (as unready for the world which offered me small
~~confidence~~ for all I must now attempt, ^{offered me small confidence}

And if I did not tell her where I had been, nor what I
 (and done for those forty days, still she knew that I had been
 near to my Father, and of that did she wish small part.
^{Given} Being a small woman with a heart of importance sufficient to
 fill the breast of a queen, ~~so~~ ^{did she} not enjoy what she
 could not understand.

Yet ^{was} ^{she} also a mother and knew me very well, even to
 sensing that it was not only my Father who had been with me,
 but the Other, and of Satan was she wholly afraid. ^{the Father, the Son} No (Essene
 50 ^{she} who did ~~not~~ know that the Devil was the power of darkness,

~~Do you know, I am not sure~~
* and myself, another two sons, James and John,
to whom Joseph had been ~~father~~ ^{father} ~~and~~ ^{and}
~~all of us as guests.~~ ^{it was the first} 8/5/95 94

and therefore did
Small wonder that she wished me to be guided by a community
of the most devout, ^{she being much possessed of} ~~where I could be found in one place.~~
~~Since she had a sense that catastrophe would befall me~~
if I were to wander about, ^{So did she} ~~so were there times when I was~~
most angry with her since she did not make my way easier.
For ~~and~~ indeed, she had the power to foretell many events.

Yet in the midst of much quiet but unyielding dispute
between us came a diversion. A marriage was taking place in
Cana, a town of two hours' walk from Nazareth, and the father
of the bride, being a wealthy ^{man who had but a few years} ~~patron of the work of Joseph~~
~~before, lived Joseph and his carpenters to construct~~
~~who had built his house, so was my mother invited as guest.~~
^{a fine house for him, so did he now invite my mother}
~~And it was the first occasion on which she had left her home~~
since Joseph had died. Thereby was she so ^{doubtful} ~~uncertain~~ of
whether to go, or not go, that when we arrived, ^{so} ~~it~~ ^{it} was late,
and the ceremony having ~~but~~ concluded, my mother, most
embarrassed, looked about sharply and said to me, "They are
without wine." And indeed the village had come to celebrate
^{and many people had consumed all the wine.}
There was that in her voice to tell me how the spirit of
happiness is ^{will} ~~prepared~~ to depart quickly when a nuptial feast
is dry, ^{surely it} ~~For that~~ ^{to come} is an omen of misery upon a new husband and
wife. So did I think to try such powers as might belong to

me even if never yet exercised.

Before ^{us} ~~we~~ were ~~six~~ ^{six is a number} large stone jars of water, and on a table did I see one red grape which I ate slowly and with much contemplation of the spirit that resides in the grape.

And indeed was an angel at my side and he was invisible to others. And in that instant did I know that the water in the jars had become wine, and this accomplished by no more than a clear recollection of ^{the} ~~such a~~ taste of this one grape.

~~And all of this was~~ ^{And all of this was} ~~if it was my first miracle, so was it~~ done with much joy ^{for in} ~~for in~~ ^{this Kingdom} ~~it was~~

and I felt near to the Kingdom of God and knew that ^{much of} it was composed of ~~much~~ bounty and beauty and tenderness as gentle as the ^{concern that rests in the touch of one's} ~~touch of~~ fingertips. And so was I overcome with sorrow for I had a vision of a great feast that I would never see ^{and before long} ~~and before long~~ ^(therefore did I) ~~departed~~ and left it to my brothers ^{James and John} ~~to~~ take my mother home.

But even as I left did I hear the toastmaster speak ~~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 is presented. But thou hast kept your best wine for the end and your marriage will be blessed."

That was the commencement of my miracles and it took place in Cana of Galilee; howbeit I was not quick to feed upon praise 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." But my mother was pleased that I had been able to show such wondrous courtesy to a rich bride, her groom, and their families, and ^{was of better heart concerning} ~~it may be she knew what I had~~ ^{me (in sweet spirit did)} ~~done~~ for she accepted my departure next morning. And I left with no more than a staff, and a cloak, my sandals, and the tears of my mother.

④ Well, of course she knew! If she did not know it was responsible, she wouldn't have been pleased. Perhaps she was grateful he had heeded her unspoken request. Perhaps this demonstration helped assure her he could lend for himself. (At least somewhat!)

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Now I had thought of preaching in Capernaum, more than half a day's walk from Nazareth, ~~for it is on the Sea of Galilee~~ between Cherazin and Magdala. Despite all that the Devil had told me concerning Isaiah's death, still did I think of the prophet as a guide, and he 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.~~ So, I chose Capernaum for ^{being} ~~its situation~~ by the Sea of Galilee (which is not a sea but a great lake) and I liked Capernaum also for the river Jordan which ^{from there} ~~flows by it~~ south to

Jerusalem, a city where preachers hope to arrive with all they ^{have learned of what to say,} ~~power of all that they would say.~~

^{Before going to Capernaum, speak on my last} ~~First, however, did I decide to commence with an effort~~ ^{morning in Nazareth. In my years as a carpenter, so be} ~~more modest.~~ My tongue had shown no facility equal to the skill of my hands with wood; ^{in truth could this} ~~my tongue could~~ make fine fittings of words only when the Lord offered me speech; what

and that,
indeed,
is

I uttered by myself was halting and often like an affliction. So, I thought ~~before moving to Capernaum~~ that I might ease such stricture by making a first preachment ~~in Nazareth~~ where some, at least, would know me.

I went to the synagogue and ^{tried} ~~began~~ to speak but could say ^{no} ~~hardly~~ more than: "Repent, for the Kingdom of Heaven is at hand. ~~We are close to the end of all we have known.~~ Unless we repent, the end is near." Upon this came silence from the congregation since ~~they expected more (and less)~~ how could they wish the Day of Judgment to be on them ~~so~~ quickly? and indeed, it was a sunny morning in Nazareth. ¹³ I, thinking of how faith was most severe, yet must still be made to seem as natural as breath, said also: "I thank Thee, O Father, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Later would I see what was written in the Gospel according to Luke, and his words were ^{not less than} ~~rank~~ with exaggeration. ¹⁴

"And all they in the synagogue when they heard these things," wrote Luke, "were filled with wrath. And rose up and thrust him out of the city, and led him unto the brow of a hill whereon their city was built that they might cast him

down headlong. But he, passing through the midst of them, went his way."

Such was said by Luke, but then he was not a Jew, and ~~he was~~ ^{More was it, that love, that} full of wrath against Jews, ~~and full of desire to teach~~

~~Others about matters he had neither seen nor understood.~~

~~In which~~, having spoken my words in Nazareth in the ^{small} ~~synagogue~~ ^{temple} where I had gone for all of my days as a young man,

none were ready to laugh at me ~~in such a place~~. Yet

nonetheless did I feel their laughter creep out of their feet, and such silent derision was like unto mice scampering over my ~~feet~~ ^{toes}. I felt much shame. Indeed, I could hear the

whispers before they were spoken: "The carpenter doth tell us to repent." And others said, "What are these things that the Lord hides from the wise and prudent?"

So I knew that I must ~~leave and move to~~ ^{Speak next in} places where I was not known. Thereby would people listen more ~~to the~~ words that God would give me so long as I could feel ~~much~~ joy that God was my Father and had chosen me for His only Son. And if this Son was simple, still would he strive to do the Lord great honor. So I vowed.

And even if the Devil had sought to ~~touch~~ ^{induce} me ~~back~~ to

linger upon ^{improper} such thoughts, I did my best not to think ^{even once} of ~~even one~~ ~~woman~~ ^{OR} and tried not to care what ~~spirit~~ of nakedness a young woman might carry beneath her robe, ~~nor how all of her might seem when revealed.~~ In ~~great~~ cleanliness would be my joy even if such joy now had to suffer ^{with the} such shame ~~as~~ I had known in the synagogue at Nazareth. Wherefore had there been so little ^{on} upon my tongue? And ^{with} on this thought, ~~so did~~ all ^{feeling} pretense ^{lead to} vanish that I was ~~near to~~ joy.

At the Great Temple in Jerusalem when I was twelve, ~~many words~~ ^{not} ~~one word~~ had come halting to my tongue. The inspiration of the Lord had been in my veins, ^{with me} on that day, whereas now, as I walked on the road from Nazareth to Capernaum, so did I come to understand that my heart was still as bruised as if rocks had fallen upon my chest ^{and} from that high place where the Devil had spoken against ^{my} Father. ~~And~~ ^{this Satan} indeed ~~he~~ I had uttered words so powerful that neither the conviction of my limbs nor the dedication of my spirit had been in my replies; the Devil had convinced me, ^{but} if ~~only~~ for an instant, that while God ~~might be my Father, He~~ was not close to me in His sentiments. Might it be that I was too gentle in understanding to obey all orders of the Almighty? 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. He was the Lord and, of necessity, far away.~~

Moreover, the Devil had mocked Him: yet neither had my Father defended Himself, nor struck lightning upon the mount. On that instant, in the midst of such thoughts, did I stumble on the road. It was a misstep most uncommon. For I was lithe of foot, yet ^I fell heavily, ^{As if} as if a ^{heavy} arm had cast me to the earth. ^{And a} A strong voice ^{spoke into} entered my ear, ^{and} and ~~and~~ "Comprehend ye that the words of the prophets are not My words, even when they dare to speak in My name."

^{And} ~~But~~ how do they dare?"--I did not declare these words, but merely thought such.

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

^{wondered} I ~~wished to ask~~ if this was due to the work of the Devil, ^{But} But I only said, "My Lord, I am well disposed toward men."

⁴ "You are ~~as~~ too well disposed," He said. "Soon will you

learn that but a portion are worth the saving."

"Nor am I with eloquence."
 "Yes," said the Lord, *and so did Moses say:*
~~And the Lord said: "Moses also said, '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? Am I not the Lord?' 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 of your words fall to the ground. When
 you are ready to preach, ~~enter~~ enter the synagogue. And if you
 are seized and go before magistrates or other powers of the
 Romans, take no thought what to answer inasmuch as the Holy
 Ghost shall teach you in that same hour what will be there to
 reply."

With that did I now know less uncertainty than 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, ^① for they are
 like stones and deaf, so tell them again: 'Thus saith the
 Lord God.' Be not concerned with whether they hear or
 forbear to hear; ^{know that} ~~because~~ words are also among My creatures
 and ~~have to be~~ travel by many roads."

Even as I came to my feet from the ground upon which He had thrust me, so did I feel the Spirit lifting me higher. My heart was ~~full~~ with joy again and much greater ~~was~~ this joy than before; it was like the Lord's reward for forty days of fasting.

And I heard the noise of living creatures who flew about me, and they were invisible, but I could hear their wings and then 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; so I knew the Spirit while uplifting me had also dissolved much that was lacking in faith. The hand of the Lord was now strong. ^{And} I came to Capernaum.

^{And I spoken}
~~And~~ On the road ~~I spoke~~ these words aloud:

"Ask, so shall it be given you.

"Seek, and ye shall find.

"Knock and it shall be opened unto you."

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

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~~and~~ ^{along} there, my feet upon the small stones of the pebbled shore ~~by~~ the Sea of Galilee, did I see two fishermen. ~~And~~ ^{And} ~~they were~~ casting their nets. I was much taken with how they appeared to me. For they were large men of much power ~~in their shoulders~~, and with large hands, and the oldest of the two, who was yet younger than myself, was, I would soon learn, named Simon and the other was his brother Andrew. ^{So} ~~And~~ ^{did I also see} ~~I noticed~~ how Simon, once he had ^{drawn} pulled in the fish, ~~and~~ ^{his} emptied his nets, came upon a tear in the net and with strips of rawhide did he mend this flaw with dexterity, ~~and quickly.~~

And I thought to myself, there is need of a man who can mend nets; if by one skill he captures the fish, by another does he prevent the losing of them. And I said without caution, and yet did my voice have to carry what distance it would take to cast a small stone, still I said, "Come ye after me and I will make you fishers of men." And I said it

with great merriment ~~and joy~~ for I realized that to be without ^{one's fellows} ~~other men~~ for forty days is also a fast of much 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~~ hard workers and apprentices.

So I ^{beheld} ~~saw~~ these two fishermen as good men, and loved their hands as they cast their nets with a ~~quiet wisdom and~~ ^{skill} ~~to~~ ^{be safeguarded} ~~those~~ by put a small spell upon the sea in order that they might bring back many fish. And since I was a carpenter and knew less of water than of wood, thereby was I taken with their work and it was clear to me that fish might ~~live in a~~ ^{spell} within the spell of water ^{that is about them}; so must a fisherman be with his own ^{wisdom} ~~powers~~ of spirit if he is to take such creatures 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 this space of water. Now, for the first time could I feel how many powers had God ^{enabled} ~~helped~~ me to wrench from Satan. And that was in equal measure to how much Satan had been willing to offer of his secrets in seeking to

capture ~~my~~ ^{my} ~~allegiance~~.

Yet now with the help of the Lord could I use Satan's manner when speaking to many. I would address them with the finest courtesy and the most intimate exhilaration, as if we shared among ourselves, ^{among} and only ourselves, the wonder of many things.

And I recalled that before Satan departed he had said to me, "I ^{Being} am with high regard for you, ^{so} and would ^I touch your hand," and I had done so. ~~Being afraid of Satan and anxious~~ for him to depart, ~~so~~, therefore, had I touched my right hand to his, and knew ^{how by} ~~then~~ that I had surrendered a small share of the Lord's protection.

Yet had God also ^{taken} ~~wrenched much~~ power from Satan. 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~~ than they came with me down the road to a small house. There was I introduced to James the son of Zebedee and John his brother (even as I had two brothers with such names) and they, also being fishermen, were by the shore mending their nets. Yet so soon as Simon called to them, did they leave their father Zebedee alone with his hired

servants, and they came along with us. Yet, these two, James and John, were the sons of a rich man, and so I had to wonder if they were more ready for diversion than for prayer. In

which case, ~~I had made a mistake~~ ^{to choose them had been}. Yet did Simon, whom I soon ~~began to call Simon Peter~~, ^{Simon} vouch for them, and ~~he~~ ^{he} was strong, ~~and would be my rock.~~ ^{Thence I soon began to call him Simon Peter.} Which Peter is a name for rock. And Peter would be with me in all hours but one.

~~So did I march~~ ^{I now marched} ~~to Capernaum~~ with my four followers, and if we did not speak, still ~~there~~ ^{there} was understanding between us. ~~for~~ I looked at each of them, and saw more to honor than to despise. And as we walked, Peter chose to draw me aside and ~~he said~~ ^{Say}, "Two nights ago did we have a great catch of fish

and the nets were so heavy our boat nearly foundered, yet I prayed and we were saved, and in my prayer did I see your face." Whereupon did Peter fall on his knees, and declare:

"Depart from me for I am a sinful man, O Lord," whereupon I took his hand and told him that he was a good man as well as I could measure it. And I added that his presence would

strengthen me in Capernaum where we would do well ~~for it~~ ^{and straight away} would not be as Nazareth. And so did we go ^{on this morning did} to the synagogue, ~~where I preached~~ ^{And} 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~~

now at which
 it was because they did not keep mark of each day ~~but labored~~
 as fishermen ~~who know~~ only when their own waters ~~are~~ ready. And ~~will~~
that did *how* *↑*
 So I also know ~~they~~ would not be learned enough to preach
Soon
 with me ~~on this day~~. Yet was I eloquent by myself.

I spoke to that congregation ~~in the synagogue of~~
~~Capernaum~~ of how ~~much~~ of God's heart was heavy inasmuch as He
 had created Adam and Eve and then, ~~from~~ *out of* *①* the multitude of men
 and women He had created, so had He selected His own chosen
 people *①* ~~and~~ *If* these people were His Jews, now were some
 faithful but many were not, ~~even most were not~~, and were
 sinners. Yet God had prepared a heaven for those Jews that
 He could judge with ~~respect and~~ happiness, and *only* such would He
 accept in His Kingdom after their death.

Whereas those who betrayed ~~the Commandments and the law,~~
and those who denied the presence of God ~~before them~~ in their
 souls, those who chased after sin *or* and folly, would suffer *other*
 judgment, *And of many* ~~of other~~ shades and depths. For as the stone steps
 of the dungeon descend into cell beneath cell, so are sinners

who do not repent brought down into hell, and know thereby the sides of the pit step by step. So do they also know how the earth can tremble in earthquake as they recognize ~~but too~~ late the power of that Hand which brings downfall to a kingdom. Even as a mouse is trodden underfoot! Words of great strength were in me, and I spoke with the force of a man who hefts a sword, indeed ^{I said} had I never felt such strength.

"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 ~~many~~ Pharisees and scribes who in this synagogue of Capernaum as in all others, would ~~only~~ read from the scrolls in a weak and whining song, even a droning of the spirit as if their throats had been dulled by much compromise in themselves until now they could not speak ~~out~~ but from the dying coals of their spirit as it hissed ^{forth} and expired.

Whereas I was with ~~out~~ voice, ^{and it was full,}

~~and~~ I said, nor did I know I would ^{say it} ~~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.' ^{yet if they} ~~ashy~~ ^{Lord, will thou cast our devils?} ~~Then will they be cast out.~~ And it was as I said. A man came forward from the midst

of the congregation and I could see that he was fearful to others, and looking much like a brigand. His nose was broken, and ~~he had~~ ^{were} scars on his face, an old brute with a spirit so unclean that the stench of his body came before him. Yet he cried out, saying, "What have we to do with thee, thou Yeshua of Nazareth? Art thou come to destroy us?" And mockingly did he ^{also} say, "The holy one of God!"

And I saw that his features had once been noble ^{yet} ~~but~~ had been thickened with the blows he received by way of the unrest within him. So I stood in my place as he approached.

And I stared into his eyes and said, "Hold thy peace." ^{And, there by,} ~~He stopped. Then by, did he move no more.~~

I knew that his ^{evil} ~~unclean~~ spirit must be drawn forth from his heart and chest even as a small beast is torn from a burrow, yet did I also know that he had come to me so that ^{all of} ~~such evil thoughts~~ might be ~~seized~~ and brought forth. Nor did I have need of a magician's ring nor of secret herbs to place beneath his nostrils, but with the breath of the Holy

Spirit I said: ~~"Hold thy peace."~~ "Evil spirit, ^{out or} come forth.
Come out of him!"

And it was then that this demon tore ~~forth from~~ ^{out or} his
throat. And it cried aloud in a bestial voice, ~~as it came out~~
~~of him.~~ *Invisible was this!*
~~This unclean spirit was invisible,~~ yet still was it *cast for-*
~~ward~~ *hurl* thrown into the midst of the synagogue, and benches fell
over. There was a wind on the floor, and dust, and then all
such disturbance was gone.

The good Jews of the synagogue were amazed. In the main
were they were pious people and their greatest fear, and none
greater, was to be closed into a room with unclean spirits;
they knew not how to resist them; so would they have no
traffic with people who gave entrance or egress to such.
Therefore did they now say, ~~and they were amazed.~~ ⁹ "What
thing is this? What new doctrine? Doth he even command
unclean spirits?"

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 gone to every shore, ⁹ ~~for~~ by the time my new
friends Simon Peter and Andrew and James and John and I came

out of the synagogue and ^{went back to} ~~entered into~~ the house of Simon
 Peter and Andrew, it was as if I could hear ^{word} ~~accounts~~ of my
 presence ^{passing} ~~spreading~~ throughout all the region of Galilee and
 such words ^{account} ~~washed~~ forth in all directions to ^{carry} ~~pass~~ my words
 unto others.

-18-

So full was I with the strength of all these matters that when we came into Peter's house, and the mother of his wife was lying there sick of a fever, I had only to take her by the hand; that was encouragement sufficient for her to rise from her bed. When she stood, so did I feel how her fever had left and she was much heartened by this ministration and cooked for us and we were well fed.

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

Cures came quickly that night and brought me ~~great joy~~ ^{happiness} for I had no more than to put my hand upon someone, or kiss them on the cheek, and out came many small 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 make a terrible sound when aroused enough to protest.

Then, in the morning, did Peter say to me, "All men now seek for thee and I fear excess, and would caution thee against the curious. They seek to witness miracles. And they will form thy throng, and bring great attention to you. But will that give power to change men's souls?"

Feeling much impressed with such wisdom, I asked after his thoughts, and he told me how ~~in these~~ ^{after many} years of laboring as a fisherman, he had been waiting for a sign from the Lord; thereby, on seeing me, had he known that I was a prophet.

His speech gave me cause to think of John the Baptist in the dungeon of Herod Antipas. And on my next breath did I know pain like a knife ^(and it was) within my chest. ^{For if} If the Lord had given me great powers, thereby was I also open to sudden 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, as if fewer the devils surrounding us, safer was my cousin, ^{John} And myself. Besides, it would be better to do the deed and leave others behind with wonder than to remain in ^{one} ~~their~~ circle until ~~this~~ wonder

had been converted to dissension. And I knew I was thinking with the wisdom of Peter.

In the courtyard of another synagogue in another town, a leper came to me and knelt and asked, "Canst thou make me clean?" When I was silent, he said, "Until I am clean, I cannot enter the synagogue. Yet, if I cannot enter, how may I become clean?"

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

As I looked at the leper, ~~God gave me~~ *I could* to remember the rod of Moses, and how ~~God~~ *had* said to ~~him~~ *Moses:* "Cast it on the ground." And ~~Moses~~ *when he* did so, ~~and~~ the rod became a serpent, and Moses fled before it. But the Lord also said: "Put forth thy hand and take it by the tail," and when Moses caught the serpent by the tail, it had become again a rod in his hand. And the Lord said: "Put down thy hand unto thy bosom," and Moses did as he was told, and when he took his hand out, behold, it was as leprous as snow, ~~and~~ *but then* God said, "Put thy hand in thy bosom again," and Moses ~~put his hand into his~~ *did*

~~bosom again,~~ and plucked it out, and behold, it was like his other flesh.

Now did I hear God say to me,
~~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 ~~these~~ powers once given to
 Moses.

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

And leprosy departed from him and he was cleansed. And
~~so~~ ^{so} great a miracle was this, ~~that~~ I told him: "Say nothing to
 any man. Go thy way and be a testimony unto the
 commandments."

But he went out and in the hour began to blaze abroad on
 this cure of his leprosy whereupon he caused such excitement
 in the multitude that I knew it was time to go back to the
 desert or ~~there~~ ^{there} would be inundated ⁱⁿ with lepers. ~~I did not need~~ ^{Now did I}
 the Lord to tell me that there were grave obstacles to curing
~~them~~ all.

to me, did it seem
 For ~~if it was~~ true that the diseases of man were ~~also~~
 ranked and much like the angels in hierarchy of powers, ~~so~~ ^{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~~ ^{feeling weak no}
already from curing my first leper. ^{thereby} And so might God be
diminished as well ^{since} ~~for~~ it was by the aid of the Holy Ghost
that I brought forth my cures and what was the Holy Ghost but
the bond between my Father and myself?
^{Thinking such}
So 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 ~~near~~ ^{near} to them ~~and be~~ without fear.

In which practice I was not wholly successful, ~~but~~ ^{even if I} did recall
~~how~~ ^{that} John the Baptist could pick up a scorpion and converse
with it ~~while in his hand~~ ^{had} nor did it sting.

My return to Capernaum ~~was with~~ ^{had} good omen. 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 stood
before me, a proud man; 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 without pause I replied: "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. I am
a man who has authority to command a soldier to go, and he

~~goeth.~~ ^{will go,} And to another, I tell him 'Come,' and he ~~cometh.~~ ^{does come,}
 So, my sick servant will do what needs to be done should ye
 give me the power to tell him to rise."

And this centurion had tears in his eyes ~~so that~~ ^{upon which} (I
 marvelled, and turned to my followers and said, "Have I found
~~so great a~~ ^{greater} faith in anyone so early [?] ~~in these days?~~ No, not
 in all of Galilee." And I said to the centurion, "Go! Your
 servant will be healed."

And thereby was it done. As others came to tell me.
 And by this I knew that if all was well, so could I ~~pass~~ ^{send} some
 of God's power over to others.

~~And I was~~ ^{Also was} pleased with the warmth of those who welcomed
 me in the market and on the streets of Capernaum. 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, and in the taverns, they would speak of
 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 ^{only} with such coloring as women seek for their lips?"

Nonetheless, did I feel affection for these sodomites ^{of} ~~even as I encountered them in~~ Capernaum. They were tender in spirit and gave welcome ~~to me~~, and ^{we} would congregate ~~about me~~ beneath a tree inasmuch as they were not welcome in the temple.

There, each day I preached of the incarceration of John ^{in the dungeon of Machaerus. And he} the Baptist ^{who} was with me in spirit at all times, and all ^{thereby did I speak} ~~but upon me, and I spoke~~ with the clarity that comes ^{when one's} ~~from not~~ knowing what gives fire to one's speech but only that one's thoughts are full and no word ^{must seek for} ~~goes in search of~~ 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 ^{was brought} ~~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 ^{so} ~~†~~ In their desperation did these four ^{then} take a ladder and climb upon the roof ^{where they} ~~and~~ even broke a hole between two rafters so they could lower the bed of the man with palsy ^{down} ~~near~~ to where I spoke.

And ~~when~~ ^{if} I saw ~~such~~ ^{much} exhibition of faith in me, ^{by this act} so did I ^{had so much} also know that ~~the desperation in~~ his bearers ~~could also show~~ ^{that he must be} ~~proof that their~~ concern for ~~this~~ man ^{was} worthy. Without ^{And this} pause, did I say: "Thy sins be forgiven thee." For by dint of the cures I had already accomplished, ³ I ~~knew~~ ^{had} that those who ~~are ill and have~~ undergone much torment and now came to me were accepting the weight of their sin ^{had become} a man paralyzed by palsy ~~was~~ ^{equal} in his suffering to the evil he had disseminated. In ^{this} case, ~~it was great for~~ he did not believe he had sanction to move a limb. So I forgave him without hesitation; his repentance was ~~present~~ in his arms and legs, and they were stricken.

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

So did I ~~know~~ ^{understand} (that I had been in error to speak without caution. Yet already ^{was it growing} did I find it difficult to ~~bear the~~ ^{be patient} ~~presence of those who were pious.~~ ^{among the} Even more noxious ~~to me~~ were the most pious; the odor of their sanctity was like unto the death of shellfish when they die by the shore of that sea which ^{had} ^{once} been of nourishment to them.

Whereupon I said, and still was I without caution: "Why seek to reason these things? Know that the Son of Man hath power ~~on earth~~ to forgive sins. So I say unto this man with palsy: 'Take up your bed, and go to your house.'" And the man arose, and neither was he a large man, but his bed he took up and carried it forth from the synagogue before them all; if he staggered, it was only by a little. So were they much amazed.

And on leaving the temple that day, a multitude from Capernaum chose to follow me and again I did my best to teach them in the shade beneath a tree.

Each day did I come to understand ^{by a little more} ~~better~~ why Jehovah had chosen me. I could see how God, my Father, in the breadth of His dimension would be sore tried for patience with ^{any of} ~~us~~ considering how ~~often~~ we ~~had~~ consumed His charity by repeating our sins and much repeating them. ~~So were men too small to comprehend Him.~~ Thereby, did He have need of me to understand ^{men's} ~~their~~ errors, even as I had known great emptiness when I ~~had~~ fasted and so could now comprehend those waste-places in the temple of our bodies where no pride can stir over one's good deeds, and the soul is ^{like} ~~a~~ void before the

memory of its sins.

Now, I could not say that the Lord spoke to me on every day for there were many occasions when I was alone and without Him. Yet when I roused myself from sleep, ^{often was it} ~~it was~~ (as if He had ~~always~~ been there to impart much.

And ^{always} ~~later in the day~~ I would know when the Lord ~~voice~~] was speaking through me for then my tongue was with felicity and my mind ^{was} with prowess I did not ^{find} know at other times. And my utterances were of peril to me, ^{For} many were the words my heart would not have dared to utter if unsupported by the Lord.

33 pages - 12 lines
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Soon ~~did I begin~~ ^{began} to contemplate my need for disciples who would follow me ~~on~~ every day of the year, and would work at ~~these~~ daily tasks of which I had much ignorance, and ^{by those means} would have much to say to people of many kinds. So, when I saw Levi sitting at the customs house, I said: "Follow me." And said it for no more than ~~I could understand in this but~~ that he had a good and ^{cunning} ~~happy~~ face, and there was light in his eyes.

Levi ~~rose and~~ came with us. Nor did I concern myself that ~~his duties were as~~ ^{he was} a tax collector. Thereby would I ^{soon} ~~not~~ learn that ~~nigh to~~ ^{those} few men in Galilee and Judea were as unpopular as ~~those publicans~~ who worked in customs houses, collecting taxes for Romans. ^{Yet did I but one} Rather would I ^{so} ~~measure~~ a sinner [?] by what gleamed in his eye. For even a man who would cheat others or would work for the Romans ^{could} ~~often~~ revealed more of God to me than I could ^{find} ~~see~~ in those who were sinless but downcast.

Moreover did I have need of twelve men ^{in order} ~~so~~ (that there ~~be~~ one for each of the tribes of Israel, twelve men who could return my look ~~when I stared at them~~ and allow me to see what was in their souls. For in that manner ^{could} ~~was~~ I always ^{be} able to forgive them. Nor did ^{this} ~~it~~ mean ^{that} I saw such men as free of much warping ^{in their} ~~of the soul within~~. Yet ^{could} I also recognize, as if God had given me the power to journey to the bottom of the sea, that ^{by their} ~~in their~~ ^{was they ready to} ~~soul who would~~ walk down every road with me. Or, so I thought.

There was one for whom I could not declare such, and ^{this} ~~he~~ was Judas, ^{and he was handsome} ~~yet so beautiful~~ with his dark beard, ^{that} I wished him to be among my twelve even if I could not ^{see} ~~perceive~~ what was in his ^{heart but then} ~~expression inasmuch as~~ his eyes were too full of fire; indeed, I was as if blinded by the smoke and fumes of his spirit. ~~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, saying that he had been long close to the rich, and long enough to despise them, ^{especially} ~~his father who was of wealth.~~ By such means did I choose twelve men who should be with me, and I had hope that ^{different} ~~I could~~ send them forth to preach, ^{once} ~~I could~~ gird them with the power to cast out devils, and

~~Yet~~
 And for that must they come nearer and nearer to me. If I
 reliance on) I could not as yet be as certain of
 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
 named James, and Thaddeus, and Simon the Canaanite and Judas
 and Levi
 Iscariot of whom I have spoken.

~~Yet~~ In choosing these disciples, had I encouraged much
 dissatisfaction among the Pharisees. When I would sit at
 meat in the house of Levi, so with the rest of my twelve did
 many publicans and sinners sit also with us, and many tax
 collectors now followed ^{us.} me. Being full of shame before other
 Jews, and heavy in their hearts that they worked for the
 Romans, such ^{did they have} ~~publicans~~ had much need of me.

But when the scribes and Pharisees saw me eating with
 them, so ~~did~~ ^{spoke} they ~~speaking~~ to my other disciples, saying: "How
 is it that he ^{eats} ~~eateth~~ and ^{drinks} ~~drinketh~~ with those dregs?" I was
 not eager to widen what separation was there between myself
 and these Pharisees of 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
 repentance, but the sinners."

~~And~~ I debated how to tell these righteous Pharisees that sinners, having encountered the Evil Spirit, may even come to know ^{repugnance} ~~suffice~~ of their appetites. Whereas the pious fester in the weariness of their wars against Satan.

^{So} ~~Therefore~~ ^{was} I happy in the house of Levi even while speaking to many sinners. Some, indeed, were of disreputable pursuits, and ~~some~~ ^{others} were poor and unwashed, (for Levi was ^{loyal} ~~generous~~ ^{to old friends}) yet by coming to know such people, ^{I began} ~~so did I begin~~ to ponder ^{upon} a grave question. And that was the absence of my Father's presence in many who were rich. They did not use ~~the bounty of~~ their wealth for others, whereas here, at the table of Levi, among these poor sinners who were his friends, did I see how there was much petty injury each could do upon another yet also much of simple pity would they feel for poor friends beside them? ^{so}, the faces of these poor ~~guests~~ ^{at} Levi's table shone for me with a dignity not unlike the grain of unpolished wood that has known much exposure to the goodness and wrath of sun and rain.

Such argument would not suffice ^{P-} ~~when with~~ scribes and Pharisees; ~~so~~ ^{would they} say to me, "The disciples of John the Baptist did fast. Why do ^{you} ~~the~~ disciples fast not?" And

when there was so much ~~yet~~ to do in preparing the way for the Lord ^{and so} much ministry yet to be accomplished ~~for me to~~ fast. God rap My ministry would be joyful and have God among us, or ~~so would it fail~~ since to fast would bring down gloom among us and we would be like all those pious who accomplish ^{little more} than to increase their ~~of~~ and thereby ^{even more} nothing but to fear God, praise Him with their words, ~~and yet they~~ while being ^{so} full of fear of men that they can never praise Him with their deeds. ^{these were the} Such ^{thoughts} bravery did they not have. Such thoughts would I have with the wine. There was so little time. One had to sup with ~~the~~ sinners.

Yet did I also know that the pious would look upon me as eating with the unclean and so would ~~they~~ believe I was ~~becoming~~ unclean myself; so would my mother see it, and my brothers.

I knew ^{they were in error} otherwise. With the gifts given to me by my Father could I now bring salvation to sinners, and for that did I need men who could go ^{without leave} among ~~them~~ ^{sinners}. Yet did my head whirl with the ~~joy and~~ vertigo of the wine for so many were the ~~problems and~~ obstacles I could foresee. ^{And what of} For every pagan ^{his} who would seek baptism and cast out ~~his~~ allegiance to pagan gods, ^{his own} would there be a family ^{his family} to cast him out ^{in turn}.

not to help)
 * Yet was I helpless ~~before~~ ^{this man}
 so soon as he spoke, ~~sure~~ ^{he said to}
 me, ~~"I was a stonemason before~~
^{8/5/95} ~~my hand was smashed.~~ ¹³⁰ So I plead with
 you, Yeshua, to give me back a good hand
 so that I will not have to beg, and in shame,
 for my family's food." Who could gain any harm?
 For renouncing his pagan gods. Yes, "Now wine must be put

into new bottles," but where was the artisan who knew the
 shape of the bottle?

This difference was made worse on the day that my
 publicans 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
 speech was almost not uttered, yet did it gain a victory
 after all, saying: "The Sabbath was made for man, and not
 man for the Sabbath."

Then, on the next Sabbath, when I entered into the
 synagogue, ~~so was~~ ^{was} a man there with a withered hand; many
 Pharisees now watched to see if I would seek to heal him, for
 they were ready to accuse me.

* Still, ~~was I confident that I could not serve my Father~~
^{get upon} if I did not speak what was in my thoughts; ~~had these~~
^{be} thoughts been in error, so would my Father have rebuked me;
^{now did} no rebuke ~~had~~ come. Therefore, on this Sabbath in Capernaum
^{I said} ~~did I say~~ to the man with the withered hand: "Stand forth."

And I asked of the congregation, "Is it lawful to do

shores of the Sea of Galilee which are empty. For Yeshua of Nazareth would not seem like a god to the officers of Herod, no, more like 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 many from Galilee. So did the word commenced by John the Baptist pass through the hills and valleys of Israel, even into the mountains; already were there men and women in this multitude who came from Idumea and even beyond the Jordan, a great *number* ~~multitude~~. And as they gathered about me, I was not ready to speak for fear of being encompassed by their need; indeed, my disciples were now obliged to comport themselves as soldiers, and become ^eas my guard. Yet still did I feel the 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}, truth, I had bruises enough to think of my own sores when day was done.

Thereby did I tell
~~So I told~~ (my disciples to find me a small ship ^{and it} ~~that~~ ^{where I would} ~~so that I could~~ could wait in a cove of the Sea of Galilee ~~so that I could~~ be near to shore, but apart, and ^I would preach from the prow,

yet return to land long enough to ^(lay hands on) touch a few.

And while waiting, I went up onto a mountain, but many followed. I came down by another path to a town near Capernaum and entered a house where I was welcome, and ^I still did a multitude surround the house and there were scribes from Jerusalem ^{among them,} in the multitude.

^{Be for long} ~~Soon~~ did I hear that one of these scribes had said to another, "By Beelzebub, ^{the} prince of the devils, doth he cast out devils." And I knew great danger was there, ^{other} ~~for me and my disciples.~~ Such word could overflow the land. Even as I was

gaining knowledge of how to cure, so was a plague of ill spirit swelling in readiness to oppose me, ^{and} it would thrive in the hearts of the righteous; they would see my

efforts as Devil's labor: For how could a poor man like myself command miracles? ^{Already were} ~~And many were~~ saying that I ^{was ready, I} ~~would~~

deny the Ten Commandments and much of the law surrounding

^{the} ~~those sacred~~ tablets. And ^{did I} ~~Indeed,~~ good Pharisees and their

~~scribes and their priests~~ looked to make a world where people were law-abiding. So ~~did I know that~~ I must speak to these

two scribes from Jerusalem who had come to look upon me, ^{and} ~~for~~ ^{by their eyes} ~~by their eyes~~ did they appear to be of ~~some~~ wisdom, when

I looked into their eyes.

So, I said: "You call me Satan. Yet ^{if} ~~how then can I~~
~~cast him out and leave his devils upon the floor like a wind,~~
~~of dust?~~ If I am a demon ^{who} ~~and~~ destroy other demons, ~~how~~ ^{can} am I
 not destroying myself? If Satan ^{can} casts out Satan, then he is
 a house divided. But a kingdom divided against itself cannot
 stand, nor a house divided. ^{if} ~~how~~ then can Satan rise up
 against himself?"

It was ~~then~~ ^{rose} ~~feeling~~ the force of such argument, ^{anger} ~~that a~~
~~rage~~ ^{rose} was in me, and most unexpected, for it brought ~~ever~~
 stranger words to my throat, and I said: "I would warn you.
 All sins can be forgiven, except for he who shall blaspheme
 against the Holy Ghost. Such a man is in danger of eternal
 damnation." And these scribes went away without reply for
 they heard my speech as a threat. But then they did not wish
 to enjoy ~~the good news I brought which was~~ ^{to believe} that I ~~came from~~
~~him~~ ^{He} who was at war with all demons and their leader, the Devil
 who commanded demons.

Indeed, ~~had I spoken in tones so baleful that I no~~
~~longer knew whose voice I uttered.~~ For my Father had not
 seemed near to me in that instant, and so I was not without
 thought that the Devil had slipped into my argument. Still

did I know that one must not ^Ablaspheme against the Holy Ghost
~~for His Spirit was the bond between my Father and me.~~

It was a day of many ills. To this same house now came
 my mother, and my half-brothers, James and John, and standing
 outside they called for me, but the multitude ^{was} ~~were pressed~~
 all about, and I could neither ^{see} see them nor hear them. Then
 one man ^{called forth} ~~in this multitude~~ said, "Behold, thy mother and thy
 brethren are without and seek for thee," ^{but I had} and I ~~heard them~~
~~call, but so had I also heard of what my brothers had been~~
~~saying and my mother Mary~~ ^{had been} ~~(in fearful argument with them that~~
~~by performing cures on the Sabbath and consorting with~~
~~publicans and sinners, so must I now be mad and~~ ^{even} ~~and full of~~
 my own devils. Thereby did I know ^I that my mother had come
 with my brothers to lead me home. So when ^{the man called} ~~they called again,~~
~~for they were pressed to the outside by the multitude~~
~~surrounding the house, I could neither see them nor hear~~
~~them, but one man [from this multitude] insisted upon them and~~
~~said, "Behold, thy mother and thy brethren seek for thee,"~~
~~whereupon~~ I was as if in a fever, ^F for 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~~ ^{Who}soever shall do the will of God, the same is my brother and my sister and my mother." And to ^{suck} ~~drive~~ her away ^{from} in my thoughts did I ^{now} think of how Mary when young had filled me with fear of Romans and of wealthy Jews who were of more consequence than ourselves. Whereas I had need in this hour of much confidence and no fear.

Later did I hear that my mother wept when my words were repeated to her, and then did I wish to gather such words back. For I owed much to her even if ^{our ways} ~~those roads~~ traveled together had never been smooth, ~~not from my birth, and~~ ^{Of course did I also} especially with my half-brothers, but then could I also ^{know} ~~know~~ that she had lived in much anxiousness over ~~the great secret~~ ^{we did have too anger me for the} of my birth and was never without her most intimate visions. ~~secret gave her no joy and much fear~~ ^{of catastrophe yet to befall me} of down fall.

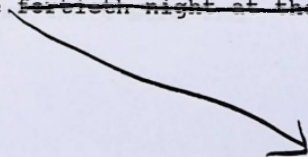
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In the evening, sorrowing over these harsh words concerning ~~her~~, ^{my mother, I felt} ~~so did I feel~~ ^{for the} ~~much need to be calmed by the~~ sea and said to my disciples, "Let us pass over to the other side."

Now, they had been feasting in all houses that bid us welcome and I had noticed that the rich in these towns near Capernaum were ready to welcome my disciples. So they ate much and drank much and with few cares. But I had need of peace. I was weary.

In these weeks they had brought unto me many taken with diseases and ~~torments, and~~ many possessed with devils; ~~and~~ ^{had been brought} those who were lunatic ~~and those with palsy;~~ with all I had worked to heal. And in each ~~such~~ moment when the Holy Spirit ~~came to me and~~ passed from my heart to my hand, thereby did ~~one~~ ^{one} touch make them well.

Yet, in each ~~of such~~ ^{instant} ~~instants,~~ did I have memory again of the leap that I did not take on the ~~fortieth night at the~~



invitation of the Devil. Now, therefore, ^{did} I leap ~~out~~
 with the spirit of healing ~~given to my hand~~ onto the body of
 whoever was before me. ^{And yet} ~~yet~~ ^{did} my cowardice ^{and now} also accompany
 me with each cure. For it is cowardly to fear death as I
 had feared it with the Devil, ^{Now} ^{must} I make amends by

recalling that moment each time, ^{and} ~~and~~ that was just ^{later} ~~later~~. I

^{would} ~~did~~ not feel unseemly pride ^{because of} ~~over~~ my cures. And I would

^{Obliged to} wonder whether ^{in looking} ~~in that moment~~ when I had looked to save my

body (had I ^{at that moment} ~~thereby~~ been joined to the Devil in some manner I
^{and thereby} ~~could not~~ fathom, ^{the Lord} ~~so that~~, no matter my loyalty to ~~God~~, still
^{small} ~~would~~ a part of me, ^{be ready} ~~no matter how reduced~~, belong to Satan. C

A new unhappiness of spirit commenced. ^{if} And it increased

~~yet~~ ^{still} ~~even~~ as more people came toward us, ~~so~~ did I heal many.

Not all, but the better part of all. Yet were there a few I
 could not cure. For these had a ^{darkness} ~~great and evil~~ light in

their eye ^{like} ~~dark as~~ the darkest angels of Satan. ^{so} I knew I had
 need again of the sea, or ~~even~~ of a lake so large that it

might be like the sea.

^{There he did I tell} ~~And so~~ I told my ^{closest} ~~nearest~~ followers to send away these
 multitudes. ^{it was evening} ~~For it was evening~~. And when most were gone, we

went quickly to a ship; ~~albeit~~ still were there some who

followed ~~us~~ in smaller ships. And all ~~came~~ ^{would come} close to disaster when a great wind arose on the Sea of Galilee.

The waves beat upon our vessel ^{they} and near covered it. ~~And~~ ^{their fear} ~~this~~ for ~~even~~ ^{was sleeping} ~~I slept~~ like one newborn; ~~peace~~ ^{And soon} was given to me by the rocking of the water. Yet when they brought me awake, it was to say, "Many boats will ~~soon~~ founder. Master, dost thou not care if we perish?"

So, I ~~made ready to rebuke the storm, and~~ said unto the sea, "Bridle thy wind. 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 ~~also~~ near. Nonetheless did I take the pleasure of saying: "Why so fearful? Have you no faith?"

And I could hear them, one to another: "What manner of man is this? Even ~~as~~ the seas obey him."

~~Now~~ ^{Now} ~~And~~ the wharf where we landed was in the country of the Gadarenes near the shores of Decapolis, a pagan city in the land of the gentiles, and I felt much ~~of the same~~

excitement yet also ^{know} ~~know~~ uneasiness ^{for} ~~for~~ this was neither our land nor friendly and we had come to a beach ^{behind} ~~in back of~~ which were cliffs with many tombs.

Out of one of these tombs now descended a giant of a man with a torch, ^{and} ~~and~~ his spirit was ^{so} ~~not~~ unclean, ^{and the} ~~the~~ fire of the torch was fierce from his breath. ~~and~~ quickly did he come toward me. No man among my followers, not even Peter, was ready to resist this man ^{and} ~~not~~ bind him, for as all could see, he was a son of the nephilim ^{and they} ~~who~~ are the fallen ones. ~~and~~ his ancestors had been angels who had come to earth and lusted after women ^{thereby made} ~~and~~ children, ^{who} ~~and~~ they were giants and brought much violence upon us, ^{so} ~~and~~ were ^{they} ~~also~~ pagans,

Of such was this giant.

Yet even as I said, "Peace," ~~so~~ ^{None the less,} ~~did~~ he stopped.
But he said, "No man can bind me. ~~Not by chains~~

Chains I break asunder. No man can command me."

"Then ~~from~~ where comes your fear?"

"I am afraid of all things," he replied. "By day I live in the darkness of the tombs, and I weep. I tear at myself with sharp stones. I cut my flesh. But of you have I heard, ~~word~~. So, I worship you. I know of you."

"What have you heard?" I asked.

"That your eyes have a great light," he said, "and your name is Jesus. And more have I heard from those who dare to speak to me." And by the trembling of his lips did I also know that he was ready to call out the name of my Father, and this was a warning unto me that I not abuse his fear and that I seek for no power over him even as he desired me to exercise such power and free him of his demons. ~~(Yet also~~

~~did I think that it took a gentile rather than a Jew to recognize me.)~~ ^g And all the while did he keep speaking, and

indeed it was of his devils. ^{"Many"} ~~"All"~~ speak in terror of who I am. ~~Know ye who?~~ ^{For} I am he who contains more devils than any other ^{can} ~~has been strong enough~~ to support in his heart. So, I adjure thee: Torment me not, Jesus! This is fair warning."

I was not without much ^g fear of my own ~~in speaking to~~ this man ^{Force} ~~[he]~~ had more strength even than Peter whose ~~strength~~ was kin to a bull. Moreover did this fellow live in great filthiness of person. His hair met his beard and these locks were like fards of the great rope that is used to hold ^{large} ships ~~with much cargo~~ to their mooring.

Now he said: "I have fear of myself. I live in the

tombs of those who are damned."

"What is thy name?"

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 many devils, yet was I still ~~forced~~ ^{readily} to speak directly, as if the hand of the Lord was upon my back ~~and~~ ^[and] urging me forward: "The devils who devoured King Herod are now in you," I said. "Release yourselves, unclean spirits! Release yourself from Legion."

And ^d I growled like a beast, even as Essenes do to enforce any commandment they receive from the Lord. And as I growled, so did a great herd of wild swine come rushing out of the tombs, and a ~~great~~ ^{now} turmoil of devils ^{And they were} (issued from the throat of Legion, ~~screaming~~ ^{as they were put out,} and in their tongues ^{did}

I heard, or so ^{seemed it to me} ~~seemed it to me~~: "Give us entrance! Entrance into the swine of Gadarene." ^{And} ~~For~~ that they saw as their safety ^{for} ~~since~~ a demon must inhabit a body whether ~~a~~ human or ~~a~~ beast. But so then did I trick these demons, ~~for~~ I gave leave, yet did I also know that not even ~~the~~ swine could bear such a foul invasion. Whereupon these unclean spirits having poured forth out of Legion, rushed with a great noise into

feel no pride in my heart at saying to him, "Go to thy friends and tell them what happened today." ^{And in truth;} Yet, ~~in part,~~
 50 did I still abhor the man, for I had heard the uproar of much horror in those demons as they passed into the swine, ^{and} ~~even as~~
~~they~~ perished.

After he departed, Legion spoke well of me among the gentiles in the town of Decapolis, and I also heard of those who did marvel at his words inasmuch as ~~they had known Legion~~ in former days ~~and~~ all had been terrified of him.

Now, on my return, ~~as we journeyed by ship back to~~
~~Capernaum~~ ^{again} ~~again~~ were many people ^{in Capernaum} gathered, and I had to preach to them from my boat.

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~~When I came finally to~~ ^{On} shore, one of the rulers of the synagogue, and his name was Jairus, came forward ^{and} ~~to meet me~~ ^{and this man Jairus} fell at my feet; no one of the elders of the synagogue had heretofore offered more than a place to teach (and this most grudgingly). Yet here was Jairus. And he besought me greatly, saying "My little daughter lies near death. I pray thee, come and lay hands on her that she shall be healed and shall live."

~~And~~ ^{In} that way did I learn how faith was not unlike loss of faith, inasmuch as both stole in silently around the corners of the heart. I understood that if the rulers of the synagogue had not shown me approval, so did it not mean that I had failed to enter into ~~the security of~~ their hearts. And feeling much strengthened by this, I went with Jairus to his house, and without hesitation, and many people made a throng around us. Still, at that moment, did I know that someone had done something ill to me, for I felt all virtue leave me.

and I turned about and said, "Who touched my clothes?"

One of ~~my~~ ^{ask} disciples said: "Thou seeest the multitude and ~~thou sayest~~ 'Who touched me?'" But then a woman spoke in fear and with much trembling and fell down before me even as she ~~spoke the truth and~~ said, "I have had an issue of blood for twelve years and have suffered many bad things with physicians. I have spent all that I have saved and have only grown worse. But I have heard of you, and was among those who were about you. From behind, did I reach through to touch your garment. For I thought: 'If I reach his cloth, I shall be whole.' And it was so. The fountain of my blood ceased to pour forth."

By her face could I see that she spoke the truth, and I felt gentle toward her pain. Such constant issue of blood ^{had} left her ritually impure and so she could not go to the synagogue, no more than the leper. ^{Thereby was it} ~~so it was~~ (not hard to forgive her for stealing up behind me.

I told her, "Daughter, go in peace and ^{you will} ~~be~~ healed ~~again~~ tomorrow of this plague." And even as I spoke, came servants of the house of Jairus, and said to him, "Thy daughter is dead."

Nor did I know what to say, for now I could fear that the ailing woman had seized all virtue I had been garnering to save the child.

Yet in that instant was my Father there to speak through me, and I felt ^{even} more of His strength than I had known before and saw how such power could be drawn from the bowels of the earth and the light of the sky, inasmuch as my own sight was now luminous to me ^{So} and I turned to the ruler of the synagogue and said, "Jairus, be not afraid. Only believe" ~~and at~~ E at that moment, I had hope the daughter was not dead but rather rested in that long shadow of sleep which comes to those who ~~have need of~~ ^{are n ear to} death. For out of such state could I save her. But I did not know if I could bring her forth ~~to~~ return from those who are truly dead.

Whereupon I recited to myself the words of the prophet Isaiah, as indeed I would on each other attempt I would make to raise those who were ~~gone and~~ departed. I said to myself: "Awake and sing, ye that dwell in dust: For thy dew is as the dew of herbs."

Then, suffering no man to follow me save Peter and James, and John the brother of James, we came to the house of

Jairus and saw a great tumult within where many wept and much wailing arose. And ~~when~~ ^{and} I entered, I said: "Why make this ado? The damsel is not dead but sleeps."

~~And~~ I said this to calm their voices. ~~I knew that~~ ^{To} raise the dead was a matter for silence; tumult can drive the ~~dead~~ ^{departed} further away. Therefore did I ask all mourners to go out from the house and I told the high servants of this ruler of the synagogue to return with Jairus and his wife, and by their side did I go in to where their daughter was lying. And I ~~took her, and~~ held her hand, and recited those words I remembered well from the scroll of the Second Kings, saying: "When Elisha was come into the house, behold, the child was dead, and ~~laid upon his rest, and Elisha went in and shut the~~ ~~door and~~ prayed unto the Lord. And he lay upon the child and put his mouth upon the child's mouth and his eyes upon the child's eyes and his hands over the boy's hands, and he stretched himself upon the child and the flesh of the child was now warm, and the child sneezed seven times and opened his eyes."

"And this," I said to the father and mother, "having been spoken, need not be done again." For I knew that if I

lay upon the child and she failed to stir, incalculable would be the ^{harm,} ~~damage~~. But, feeling the power of the Lord in my hand, I said only, "Damsel, unto thee I say arise." And straightaway she arose and she walked, a young girl of twelve years. And her parents were astonished and ready to praise me but I told them to give her to eat, and give with much love.

The child, however, looked to me as one in misery, and not happy by more than half that she had returned to the living ^o although, for truth, even at this moment ^o I did not know if she had been dead. But I did understand that much unhappiness between husband and wife had laid a pall upon the girl ^o and ^o indeed it was apparent that she had lived in a house of many unclean feelings; no air was sweet in these rooms, and those miseries which feed upon themselves were in each ^o place ^{present;} ~~present;~~ so were the scents full of all that is stale. And before I left, I also told them to fast and to pray and to leave a flower in a small jar by the child's bed each morning.

And if it had all seemed simple when I told the young girl to rise, now was there a weight on me; I realized much

had been drained from my limbs by the woman who touched my garment and ^{had been} drained again by arousing this child who may not have wished to live. So was I returned to my own gloom. For now I must wonder if I had done such deeds for ~~my~~ glory and had ^{drawn} ~~called~~ upon God when it would have been better to save His efforts for other matters. Indeed, I felt a desire to return to Nazareth, and be back again among my own people, ^{wherein} ~~where~~ I could apologize to my mother for that hour ^{when} ~~in which~~ I had wounded her love.

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So I came back again to my own country and my disciples followed, and in Nazareth did I spend two days with ~~my~~ *Mary,* ~~mother~~. And I do not know if matters were much eased for how could she forgive "Who is my mother?"

On the Sabbath I began to teach in the synagogue, but at once did I hear clear sounds of discontent, people saying, "From whence has this man come? What wisdom is this?" And when I told them of my works, of the leper and of the storm, I felt a loss of modesty (and such loss was equal to uncleanliness for me) ~~yet~~ ^{it} was for naught. I was not believed. It was as if word had reached everywhere in Galilee but for Nazareth. And I could hear them say, "Is this not the carpenter, who is the son of Mary?" They were ~~clearly~~ offended, and I wondered if any blow to pride is greater than to be obliged to honor a person who has been for years no more than equal to oneself, whereas now he is greater. So I knew that whatever word had reached Nazareth

To which I answered, "Do you not loose your ox from the stall on the Sabbath and lead him to water? Yet this woman, stricken over eighteen years, cannot be loosed from her bonds on that day when we celebrate the works of the Lord?"

However ~~was~~ ^{was a} this rich man ~~one~~ ^{for} Pharisee ready ~~to~~ debate, and he replied: "Some of us do not loose our oxen on the Sabbath. Faith is a narrow road." Which offended me. I should have said: "Hypocrite! You, too, lead your oxen to water on the Sabbath in order that they ~~do~~ ^{do then} not suffer ~~and~~ ^{prudent this once} thereby (decrease in value) ^{but} I was ~~silent on this, being~~ ^{without witness}, and said merely: "Narrow is the way which leads unto life, and few there be that find it. Whereas broad is the way that leads to destruction."

To which he ~~added~~ ^{nodded}, as if he would come closer ^{than myself} to the sweet meat of the question: "The broad highway of simple ^{can be} faith ^{"he said," but} is without peril, ~~but~~ only on fair days. For when it rains, this breadth is as treacherous as a trackless mire. Seek ye, Yeshua, for the narrow road that mounts between the rocks, and do not look for cures on the Sabbath. ~~For~~ ^{That} is the broad highway."

And he laid his hand upon my shoulder as if he were

fatherly and I was of simple faith; in the touch of his fingers was the confidence of those who are wealthy. His hand said to my flesh: "Respect my words. Much position rests beneath."

I was shamed by him. My powers ^{had} now left me. In my own synagogue was I without strength.

^{9/30 was I} ~~Yet was I in great need to overcome all weakness. I was~~
beginning to understand that the task set for me by the Lord was immense, and I could not carry all of His word alone. Many would oppose me and I would need an army of apostles to stand forth ~~against them. Yet~~ ^{if} each of my twelve could find his own twelve, and each of these new apostles ^{could} bring to us another twelve, then soon would I have an army to carry the word of the Lord. ^{there by} ~~So~~ I knew that I would have to send out my apostles without me ^{in order that} they ^{must} learn to make cures and ^{return with} ~~bring back~~ others.

^{to} ~~with~~ large armies comes discord and confusion. So did I now see that faith might be simple for some, yet was it ~~now~~ a labyrinth to the Son of Man who now must wonder whether each turning brought him closer to the light or nearer to darkness.

Yet did I sleep well on the thought of sending out my apostles.

~~If I was the only one to whom the Lord would speak, and thereby [was I] possessed of an incalculable good, might it be, that I could bestow a part upon my apostles?~~

bestow upon my apostles
 Yet did I also know that to ~~be happy as the Son of the~~
what the Lord had given to me
~~Lord~~ was possible only if I never rested in my labors, and never felt sorrow for myself, ^{inasmuch as} the destruction of each man was to be found in pity for oneself. And this was twice true for the Son of the Lord, ^{so} would it also be twice-true for my disciples.

Therefore to them did I say many other things as well. There was much to learn ~~and~~ in short time, and much that I said was harsh. For I was coming to understand that to repent of one's sins generates much turmoil; the soul ~~debates~~ *debates* with itself and goes to and fro; thereby, a gentle word is not always to be chosen when giving alert to ~~men~~ ^{others} on how to save themselves ~~or others~~.

that
 So I also told them ~~to listen to what I said, but not to ponder upon it.~~ For if there would be much they did not understand, yet would it be enough to say the same to others. "What ye hear," I told them, "is the wisdom on High, and that preach ye upon the housetops. And fear not them who can kill

the body but are not able to kill the soul. Rather fear God who is able to destroy both soul and body in hell. For God knows all. Not one sparrow shall fall to the ground without your Father's knowledge. So are the very hairs of your head all numbered. Fear not, therefore. You have more value than many sparrows."

What I told them next would not come without effort to my tongue and was prideful. Nonetheless were these the words of the Lord, and they were in my mouth, and I said, "Whosoever shall confess unto me, him will I confess also to my Father which is in heaven, but whosoever shall deny me, him will I also deny before my Father." Then did some of my apostles draw back for well did they know that they had denied me in separate ways and some had not been ready to declare to all they met that they were of my cohort.

So did the words that came next partake even more of God's wrath. I looked into the eyes of each of the twelve, and said: "I am come not to send peace but a sword." And if such was at variance with all I had said before, if I had cured many and calmed a storm at sea and raised a young girl from the dead, so had I come to bring peace on earth. Yet,

Also can I say that each fear was terrible. Each came upon me in the middle of the night when my limbs were heavy and my heart sought to flee. Yet no road appeared and there was darkness in my dream.

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Concerning these fears, the first was the worst, for it was not a dream. ^(Before my disciples left did they know already) I ~~know~~ that John the Baptist was dead. He had been slain in his dungeon at Mach^{aerus} and King Herod Antipas had commanded the deed. ^{Yet} ~~nor~~ in all the time that I had heard of John's imprisonment ^(had I not) failed to believe that God would set him free, ~~for the time must be near. And if~~ there had been anything like doubt in me, it had come only because John ^{while in} ~~from~~ prison had sent two of his disciples to me and they ^{and} asked, "Are you the one who is to come? Or do we look for another?" And my disciples argued much about the question for they were distrustful of John's disciples and said John was jealous of me ^① whereas I knew that if John was not certain, it was due ~~only~~ to what he would have heard of ^{my} ~~my judgments, they being of less fire than his~~ ^{and of consenting with sinners.} and I was sad that John no longer knew (even as the walls of a dungeon weigh upon thought and bend certainty) who I was, nor could he have understood how my power to work miracles was as a

before they set out on their travels for indeed ^{8/5/95} was there much that they heard and ~~great~~ ^{clear} fright as in falling and it was

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Jesus were one. And I knew a ~~fear~~ ^{of hearing} (not far in magnitude from the awe ~~occasioned by~~ ^{occasioned by} God's voice. For Herod Antipas was not only mighty ~~and~~ ^{but} of ugly conscience ^{like his father's} if he had slain John the Baptist once, so could he murder him twice.

^{Now these} These were the circumstances ^{of John's death} as related to me by my disciples. First had Herod imprisoned John ^{in punishment for} ~~because the~~ ^{saying} preacher had said to him, "It is not lawful for thee to have thy dead brother's wife." And it was true. The Lady Herodias, once wife to his brother, Philip, was now espoused to Herod Antipas; thereby did the Lady Herodias form a great animus against John, and would gladly have had him killed, ^{at once,} Indeed, was Herod Antipas ~~now~~ ^{John} obliged to send forth his guard ~~against John~~ ^{was} and bind ~~him~~ ^{John} in prison. And this ^{was} ~~done~~ for her sake. Rare is the monarch who is not weak before the righteous wrath of a wife who knows she is not righteous.

Yet, Herodias could not bring ^{her new husband} ~~Herod Antipas~~ to order execution for the Baptist. By this much did the king still fear him.

^{however,} On the birthday, ~~however,~~ of Herod Antipas, a feast was given to him in the fortress of Macha^{erus,} ^{in front of} And ~~before~~ ^{Salome} his lords and high captains, ~~danced~~ ^{danced} the daughter of Herodias ^{from her marriage to Philip} ~~danced~~

and Salome made such ^{such} ~~Salome, and with~~ ^{to} ardent movements that so pleased ~~this~~ Herod Antipas that ~~when~~ she was placed in a seat of honor beside him. ^{And} he said: "Ask of me what ~~soever~~ thou wilt. I will give it." Then Salome ~~made light mockery~~ teased him upon the solemnity of such words, saying as how they had been spoken ^{but} to the air. Why were they not inscribed on parchment?

Whereupon Herod Antipas took a vow: "Whatsoever thou shalt ask ~~of me~~, I will give it thee, even unto the half of my kingdom. That is my oath."

Thereby was my cousin's death ~~determined and~~ made certain. When ^{a king} ~~the coward~~ offers an oath, it is like unto the keel of a ship that he builds for his soul ~~and for his~~ ~~kingdom~~; the oath strengthens him. Whereas to break an oath ^{is} to be damned by the bloody acts of one's followers and the filth of one's own deeds.

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

Whereupon Salome returned ~~with haste~~ unto Herod Antipas and made her demand. Now, for his oath's sake, could the king not reject her. Immediately did he send for an

too close
 executioner and declare that the head of John be brought to him on a bowl of silver; on receiving it, did Herod Antipas give ~~this salver~~ *head and platter* to Salome. And she is said to have danced with the head ~~on its salver and~~ before all.

Hearing of such matters, I did not sleep. *while alone* ~~Between my~~
~~in my cave but~~
~~love of salvation and my fear of Herod Antipas,~~ I looked for solace in the thought that God was often near to me while Herod Antipas was in his palace and far away.

Yet, in darkness, in ~~that hour~~ *those days* after I was told of John's death, I wept. His way had been hard, and he had prepared a path for me. Of John, who knew naught of ~~sweetmeat or~~ wine, still did they say that he had a devil; now of me must they say, "Behold, a man bibulous and gluttonous, a friend of publicans and sinners." My apostles would have many enemies ~~who would see me as belonging to the~~
~~devil.~~

And I knew, even as I dared to look upon *it*, that I had much terror of the Romans. For with all else, who was I but a poor Jew? So I blessed the centurion who had come to me, and had had faith in me. Thereby had he lightened my burden and made smaller, if ~~only~~ by an iota, my fear of all

centurions and their legions and their masters.

Yet I could not deny that Herod Antipas ^{also his} had ^{and it was} fear of an uprising of the Jews ^{and so would I} be seen as the leader of such an uprising. ^{Could} ^{Thereby} ~~It~~ was my ministry imperilled by John's death, and ~~so~~ was I linked with him.

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And in my grief and in my fear, in that time when I sought to calm my thoughts upon the death of John the Baptist, there came a day when many of my apostles returned and had much to tell me ~~when I came to meet them~~ of what they had done and what they had taught. With much woe did they ^{to speak} ~~tell me~~ of their travels and of attempts to cure others. ~~For~~ ^{with} few had they succeeded. And I, wishing to learn more concerning such failure, ~~yet~~ ^{could} could determine little. For so many were surrounding us that we did not have peace to sit together. And ^{indeed there was there a father and son} ~~concerning such failures did they indeed have among us and the father was distraught and~~ a father and son among them, whereupon the father said to me: "Withal does my son have a dumb spirit? ^{for} ~~for~~ wheresoever I take him ~~does~~ he foam[?] from his mouth and with much gnashing of teeth, and thy disciples could not cast out his demon. ~~for~~ ^{he} he has been with it even as a child, ^{and} ~~and~~ it seeks to destroy him for he falls into the fire and into the waters, and all seeks to destroy him."

Indeed did the boy fall to the ground at this point and *foam* from his mouth ~~he foamed~~.

I said to the father: "Canst thou believe? All things are possible to he who believes."

The father was in tears. Then he cried out, "Lord, I believe. Help thou mine unbelief."

And by this was I moved more than by anything ~~other~~ he could have said, for from it did I learn that even in faith which ~~is~~ *would be* absolute are there portions without faith, yet with honesty of reply, can much be remedied. And so I *partly* rebuked the spirit that was in the boy and charged him to come ~~out~~ and enter no more. And the foul spirit made many sounds of ~~the beast and by~~ such ferocity that I could see the boy's body being racked sore by the convulsions ~~and~~ *and* then did it come out of him and the boy lay as if dead until I ~~took him by the hands and~~ lifted him and gave him back unto his father.

Later, when we were among ourselves, so did my disciples ask me, "Why could we not cast him out?"

And I hardly knew what to tell them *and* murmured no more than "by prayer and fasting." Which I did not believe. It was by the father's honesty that I was given my means to

cure, yet by what means could I tell my disciples how to search for a cure?

To have peace for Council among ourselves, we see.
 Therefore, ~~we~~ departed by ship, ~~inasmuch as~~ ^{when} Matthew knew many ship owners and thereby was owed many favors; as a publican he counted their taxes. Still, ~~as~~ ^{when} people saw us departing so did they follow on foot around the Sea of Galilee, ^{even} and even as we landed on an empty shore adjoining the desert, a group came toward us, and there many among them, ~~and~~ ^{even} hundreds.

Real I was moved with compassion and ready to teach, and I *could* ~~felt~~ the spirit of John the Baptist within me; what he had commenced, I must strive to finish, ^{and} and I told myself once more that I had all things great to protect me, being not a prophet but the Son of God. Moreover was the need of these people as quick in their hearts as sheep without a shepherd. So I sought to teach that day but do not know that much was learned for when seed is cast in handfuls and by haste, one cannot say where it falls nor how much will take root. I *know* ~~know~~ only that when the day was spent, my disciples said, "Send them away now that they may go back into the villages and buy ~~themselves~~ bread. For they have nothing to eat, and

here is but a desert."

But I was feeling exaltation that so many people had walked over so many sharp stones to join us; ~~and~~ I wished to have nothing of the spirit of nay-saying. (In concord could I feel the Lord's hand ^{at} ~~on~~ my elbow.) So, I said merely: "Give them to eat."

My disciples said unto me: ~~"Here we cannot find two hundred pennyworth of bread."~~ ^{It} It is you who must provide. Did you not say to us on the last Sabbath: 'Take no thought of: "What shall we eat?" or "What shall we drink?" For your heavenly Father will know that ye have need of all these things. Take therefore no thought for the morrow.'

And I said: "How many loaves are among you?"

~~And~~ ^{of} upon looking, they told me ^{of} five barley loaves and two dried fish.

Whereupon I told my disciples to seat all our followers in companies upon the ground. And I took the five loaves and divided them exceedingly small so that there were a hundred pieces of bread from each loaf, and each piece of fish gave up ^{more than} ~~twice two hundred and more~~ small morsels ^{of} and with the five hundred of the bread and the five hundred of the fish,

and each morsel not so large as the tip of a thumb, so did I pray
 over them before passing all of such to each of the
 followers, doing it myself for all five hundred, laying one
 flake of fish and one bit of bread upon their tongues, and
 yet when ^{tasked} each person ~~took~~ these fragments, ^{into him,} and in so doing,
 so did ^{each} ~~these~~ morsels expand within my ^{thoughts, and this plan} own head, and each
~~fragment was filled with much of the strength of what God~~
~~gave me, this strength~~ was shared with each of my followers.

And so completely that few among these hundreds of
 followers did not believe that ^{there had} ~~he~~ been given a fish whole and
 a loaf of bread entire to himself, a triumph of the Holy
 Ghost rather than an enlargement of matter. Which for the
 Lord is also but a small deed, since the heavens and the
 earth did He make out of nothing.

Later, I can say that this story was ~~much~~ ^{much multiplied} multiplied by
 Mark and by those who would say more than Mark such as
 Matthew and Luke. No angel appeared in the sky, nor aught of
 the manna that God gave to Moses and his people. But then
 such was the power of the blessing that the Lord had given
 into my hands that all, as I say, were satisfied and we
 shared in the fellowship of a banquet even as once a year in

when I was an apprentice,

(back up) ~~earlier years,~~ artisans who had worked with wood and stone in Nazareth would gather, and there were many of us, and we would eat in a green field with much joy and wine. So was this feast in the desert equal, even if Mark gave me not less than five thousand loaves and hundreds of fish and burdened my disciples with twelve baskets of fragments to bear home, whereas we were five hundred, not five thousand.

But then, exaggeration is the currency of the Devil, and no man is free of Satan, not even the son of God (and certainly not Matthew, Mark, Luke, or John) so I knew that my followers would exaggerate my feat. Yet I also knew better than all that by His will, did ~~he~~ *my Father* prefer each miracle to be appropriate to the need thereof. For, even as waste exists in all forms, so in the working of miracles can also be extravagance.

Yet, again, was I *For not always were my miracles met.* ~~For~~ a little later, to separate myself from the people, I debarked with my disciples *rowed* ~~in the ship~~ and we ~~went~~ to Bethsaida on the other side of this Sea of Galilee.

And when we landed, ~~so did I~~ *told* I ~~tell~~ my disciples to sleep on the ship ~~in the Sea of Galilee~~ while I was alone on the

land. And this was from my own need, ~~because~~ ^{came} the strength to be more than a prophet ~~comes~~ ^{came} not only ~~from~~ ^{out of} the Lord but ~~out~~ ^{from} ~~of~~ knowledge gained in one's work ~~from~~ day to day; so did I have need of hours to meditate, ^① whereas my disciples would have chattered ~~about~~ ^{discern} like a throng of children and none would have found benefit. If I would have them ready to work miracles, so were they still like children.

I went up therefore into a mountain apart to pray and would have laid me to sleep, but as evening came, the ship was tossed with waves, and much wind. And as I saw them rowing ~~out~~ ^{about}, I could ~~see~~ ^{discern} that my disciples were ill at ease and without rest and so I came down from the mountain and commenced to swim to the boat, ~~but felt~~ ^{yet feeling} in me much which would lift my spirit, ^① and thereby was I up and above and beyond the waters, and lo, I was waling upon them and full of the buoyance of my Father, ^{Indeed I could I even} and I could hear His laughter at my pleasure in so walking upon this water, and His laughter ~~even~~ ^{more} upon my supposition that in miracles ~~there can also be~~ ^{should be no} extravagance, ^① for even as is said in Job, so had the Lord in creating the world tread upon and trampled upon the back of the sea, wherein are the high places and the great waves, and

by such force, I, now walking upon water (if with a gentle
 step) had inkling of the power of the Creation. For when He
 spoke to Job out of the whirlwind, so had he told him, "Here
 shall the proud waves be stayed," and He had "entered into
 the springs of the sea" and He had "walked in the search of
 the depth," and much had I read of that in the Book of Job ^{when}
 but knew it now as ^{if} the waves beneath my feet ~~and upon those~~
^{Young,} ~~mighty waters~~ had ~~but~~ prepared my path and He was laughing
 and in joy at my admiration of Him. And so did I know of the
 extent of His domain inasmuch as before the day was born and
 the water and the earth, so was He ^{and} and He had brought my
 seed from the east and had gathered me from the west, and so
 could He control the waters of chaos. And I knew joy ^{to have up} ~~beyond~~
^{this} all vision of the Kingdom of Heaven ^{for my} ~~when~~ truth I had been
 filled of late with ^{too} many cups of wine ^{now} and with such
 beatitude did I ^{alone with} take long strides and was so ~~immersed in~~ the
 presence of my Father, the creator, (even as I walked on
 water) that I did not wish such joy to end and ^I would have
^{walked and quickly} passed ^{by} the boat of my disciples wherein all were rowing
~~and~~ with great fear of the storm, ^{yet I} ~~but~~ could not, for they were
 in great fear of me, ^{and} ^U unable to perceive of much in the

dark ~~and so thought~~ ^{did they think} I was a ghost, but then ~~had they been~~
 separated from me by afternoon and night, ~~and~~ for certain, ~~they~~
 could not expect to see me in such a manner and walking upon
 the water. And I heard many voices crying out in fear ~~that I~~
^{saying, "It is I,"} ~~was~~ a ghost, but I said, "Have courage. It is I. I am."
 Which was to say that I was not a spirit. And ~~I~~ ^{and} added, "Be
 not afraid."

~~and~~ Peter, ^{those} being much aware of ~~the~~ small miracles he had
 worked in curing the ill over these last weeks, now said,
 "Lord, if it be thou, bid me come unto thee, ~~on the water.~~"

And I said, "Come."

But when Peter stepped out of the ship with the thought
 that he would ~~also~~ walk, so did he also see that the wind was
 boisterous and he was sore afraid ~~then~~ that he must sink, ~~and~~
 thereby did he sink, crying out, "Lord, save me!"

I stretched forth my hand and caught him and said: "O
 thou of little faith! Wherefore didst thou doubt?" And I
 was back with them. And my Father was no longer so near.

It was then I knew how Peter's wish was to be loyal.
 Yet would he fail me. For his faith was in his mouth, ~~but~~ not
 in his legs; so did I know the woe of understanding that it

was not the sentiments of men that revealed the presence of the Lord, but their deeds; ^{and} this did I not only know to be true, but worse: The Devil, having made much study of the Lord's words, had become skilled in the art of good speech; thereby he could utter glorious sentiments worthy of the Lord and stirring to the heart, yet naught that was good could come of his words. So, thinking this did I feel that I had come further away from Satan than before, and I was heartened.

^{Now} ~~When~~ Peter and I ^{Came} ~~had both come~~ back to the ship, ^{and my} ~~the~~ disciples worshipped me in a way that they had not before, and said, "Of a truth, is it that thou art the Son of the Highest?"

Now they had said this many times and on each occasion I could hear in their voice a small part that spoke the truth, and indeed were some coming to believe that I was not less than what they asked; yet was there another portion in their voice: by that did they not yet believe in me even if through many a day had they come nearer. So I understood that my good Peter might wish to be loyal but could fail me. Before the presence of great joy, it is the nature of the heart to harden itself when it cannot share such wonder.

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^{landed}
~~When we landed again~~ after this night at sea, we ~~were in~~
in the land of Genesseret and once more did multitudes come to us, and even those who were sick on their beds were carried out to me; wherever we entered a village ~~that morning~~, so were the afflicted laid upon the street. Many besought me, and would declare that if I had not time to cure each person, might some touch the border of my garment? And ^a truth, many who touched me were improved.

By midday, was I weary, by evening, low; my garment was imbued with the entreaties of many. And when I went to the synagogue, so did I find Pharisees there and some from Jerusalem with scribes among them; it was not long before they wished to speak of their concerns.

For in that day after our debarking, had they seen my disciples eat bread with defiled hands. Some of the publicans had not washed. Was this not only a sin against the law, but a revulsion? The publicans, sitting in each

village square, had been collecting tax for the Romans, and handled coins from early morning until they were doneⁿ whereupon they were gambling at night with such of those coins as had been appropriated to themselves. Filthy were their hands with ~~the~~ money. Whereas the Pharisees, when they come home from the market, will not eat except that they wash. And I, having known much piety in my youth, could see ~~my followers~~ with the eyes of the Pharisees.

Yet did I also understand that one cannot give an honored place to the pious. For, no matter how much is done in the way of observance and custom, still are the pious never satisfied. Even if one would obey the law, one cannot; the laws of observance are always written by those more pious than oneself; each time, then, must one's heart bow down before the woe that the law, if by a tittle, ^{has} ~~had~~ been broken. ~~one~~ has failed God again. Weary as I might have been on this ~~night~~, therefore [^] did I stand before the Pharisees in the synagogue and speak to them like a physician, saying: "Hearken unto me, ~~every one of you~~, and understand: there is nothing ~~from without~~ that can enter into a man and defile him. It is the things which come out of a man, ~~that will~~

~~defile him.~~ Those who have ears to hear, let them hear."

Much low and unhappy murmur was the response of these Pharisees. Within the synagogue, in the presence of the altar, had I spoken of matters that were unclean, yea, even of the uncleanness of man himself who, as he lives, must pollute. So my words proved offensive to the altar.

But I was speaking to my twelve and my followers, and I ^{did} not cease: "What enters from without does not pass into a man's heart but into his belly, and goeth out again into the drain, purging all meats." And I spoke with such purpose that I knew they heard me whisper as to myself, "That dirt which is on the hands of a man is as nothing." Then I said aloud, "But that which cometh out of the man can defile the man. For from within the heart of a man can issue evil thoughts, adulteries, fornications, yea, murders, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, even to the evil eye--" And I had no breath to go on, such was my indignation. "All such evil things issue from within and defile the man."

And I was surprised by my anger which had come upon me in a host of fury sufficient to seize my breath, and my anger

was against those who scolded others for not washing, yet hardly knew how great was the sum of their own evil within. How then could they not be terrified of evil that came to them from without? Of even the dust of the road and the mud of the fields were they afraid, ^{they would see it, and only in} for as they ~~could only see~~ ^{this manner could they see it took no more than} ~~it, by~~ one mote of non-observance ~~could they~~ ^{to} unbalance the scales within. Whereupon, they would have sinned.

I left the synagogue. Before the night was done I had even cured one who was deaf and had an impediment in his speech, and by no more than putting my fingers into his ears, whereupon he spit, and I touched his tongue, casing him to look up to heaven and sigh, and I said to him, "Be opened." ~~And~~ ^{his} ears were opened and the string of his tongue was loosed and he spoke. And I smiled. For now the Pharisees would have to say, "He obeyeth not the law of washing, but he maketh the deaf to hear and the dumb to speak."

~~And~~ ^{On} another occasion when multitudes had followed me to another waste of the desert where I hoped to retire for the day, again was there nothing to eat, ^{yet} if I sent these people back to their homes, they would faint in the heat, ~~on the way~~. This time did we have seven loaves, and again I

broke them into little pieces and gave them to my disciples, who passed them on, rank on rank, file on file, and all were satisfied.

But I remembered the hour when the children of Israel wept in the wilderness and said to Moses, "Who shall give us flesh to eat? We remember the fish which we did have in Egypt, the cucumbers and the melons and the leeks, the onions and the garlic. But now our soul is dried away." And no one had been pleased with the manna that God sent down. The people had gathered it and ground it in mills and beat it in a mortar and baked it in ovens and made cakes of it; but still did it taste of oil and coriander seed. And when dew fell upon the camp in the dawn, so did more manna fall with it. People wept at the taste. Every man was lamenting at the door of his tent, and the anger of the Lord was kindled, but so was Moses also displeased. And he said to the Lord, "Wherefore have I not found favor in thy sight that Thou layest the burden of all this people upon me? Have I begotten them? It is too heavy for me."

And Moses asked the Lord to let him die in his wretchedness.

So the Lord said, "Ye and your people shall eat until this food comes out of your nostrils and is loathesome to you."

And I knew of Moses' exhaustion. For is not such fatigue of the spirit like unto a twisting of the limbs wherein new pain enters into the old? I knew that the Pharisees, on hearing of how I had fed a second multitude, would ^{say} ~~only that~~ ^{of how} I consorted with sinners, ~~and by that had~~ ~~I denied all else.~~ But then, they were without miracles. ~~Still were there some of them,~~ ^{who} ~~And some,~~ sensing the weariness of my spirit, were ready to ask on my return to Capernaum ~~that I~~ ^{whether I could} show them a sign from heaven. ~~Whereupon~~ I told them that I had given many signs, nor did they see them, for their hearts were hardened. And I set out on the road to another place.

When I entered Bethsaida, a blind man was brought to me. I took him by the hand and ~~lead~~ ^{led} him out of the town so that no one should witness the cure.

And when I had spit on his eyes, and put my unwashed hands upon him, I asked what he saw.

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

To which I replied, "That is because men, like trees,

bear the fruit of good and evil, and are divided by it."

And then I put my hands again upon his eyes and he was restored and he saw every man clearly. And once again I said, ^{as} ~~when~~ I sent him away to his house, "Neither go into the town nor tell it to any," ^{And this was} because my heart was laden with these depletions of myself and ~~what might be~~, or so was I coming to fear ^I the fatigue of God in supporting me which thought I did ~~not dare~~ to say aloud. ^{DE} ~~No did I dare.~~

Yet with it all, ^I did I also have the belief on most days that my Father was there and strong. For when I was disconsolate, ^{knowing} ~~and knew much~~ wretchedness like Moses, and was ready to cease all effort, so would come surcease of despair ^{and} ~~and calm~~ for my spirit. And I would remember walking on the water.

Yet were there also nights when I would awaken and now ^{And} know who I was. ^{And} ~~So that~~ once, passing through the towns of Caesarea Philippi, I asked my disciples: "Whom do others say that I am?"

And some answered that I was seen to be John the Baptist. Others said Elijah. Still others said: "They do not know, but say you are one of the prophets ^{of ancient days.}"

① It is always beating. Some man beating? It
beating fast or some such?

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And I said, and my heart was ^{Pounding!} ~~beating~~: "But whom do ye
say that I am?"

And Peter answered, looking at me in much modesty; it
may be that he too was thinking of the hour upon the water^Q
and he said, "Can one say that thou art) close up
the Christ?"

And ~~that was true (even if~~ ^{SINCE} I was an ordinary man in all
ways but one, ~~yet being constituted thus as ordinary,~~ so was
I. ³ ~~also~~ made more certain by Peter's words. And I loved Peter
for the strength that his conviction gave to me; it was as if ^{now}
I knew with more certainty than before that I was indeed the
Christ. But then, if I was the Son of God, it was of that
part of God who had chosen Man for one of His names: I was
the Son of Man, and so perhaps I needed another such man to
recognize who I might be.

In that instant would I also learn the deepest truth of
exaltation, ~~for~~ ^{for} now I understood that to receive what is
best, one must also share the darkness of spirit that lies
^{near}
~~close~~ to all that is radiant. So I told my apostles of a
dream that was coming to me night upon night, and it was a
dream I had not yet imparted to others; still on every night

would I dream that the Son of Man must go to Jerusalem and there be denied by the chief priests and the scribes and be killed; then, in a dream following upon the first, so, after three days, would the Son of Man rise again. As I told them of the first dream and of the second, my disciples began to dissent, saying, "Nay, ye shall live forever. And we with you."

~~It was~~ Then I knew why darkness lies so close to exaltation. For I comprehended that if they loved me, it was for my power to work miracles and not because I might teach them to love others. If they preached like me, it was to increase ^{their} the power ~~of their own existence~~ they did not preach in pity for others. And I rebuked them, saying: "You savor not the things that be of God but the things that be of men." Then I said also, and I had need to say it:

"If I be killed and after three days, rise again"--and I did not know if I spoke the truth or was merely relating what was ~~but~~ the ^{shadow} ~~strange flavor~~ of a dream, still I repeated-- "whosoever shall come after me, even if he lose his life for my sake, shall save it. Whereas he who looks to save his life, shall lose it. For what shall it profit a man if he

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shall gain the whole world but lose his own soul?"

And I looked into each of their eyes, as if to see their soul exposed at just that moment when the miracle of faith is there or is not; in none of their eyes did I see more than that ^{burden} ~~weight~~ upon the spirit which speaks of self-sustenance. I had been ready to ~~force~~ and push them into faith but now I realized that I too was acting from no depth of pity for others; only out of that other force which itself searches for power. And I sighed at the intricacy of the heart. This much can I say: they sighed after me, as if all of us knew how close we had come to what was truth yet how far away did we remain.

And in another day, and soon after, feeling a desire to be close to Peter and to James and to John (being those with whom I had commenced my ministry) I led us up into a high mountain apart from the rest, and we were there by ourselves. Yet, not alone. A cloud followed. So had such a cloud been there in the hour when Moses raised up his tabernacle on ~~the~~ Mount ^{Sinai} and a cloud came to cover the altar; in the evening on that tabernacle had been a flame. The tabernacle of Moses on the Mount was now covered by the cloud during the day and

stood forth in the light of the fire at night.

And if the children of Israel had journeyed through the desert for forty years, so at each place where the cloud came to rest, ^I had they pitched their tents, ^{cloud} and they had only moved by the commandment of the ~~cloud~~ ^{cloud} to move and take up their journey again.

And here were we, at rest beneath another cloud. Even as I pondered on such matters, ~~did~~ ^{Came} Peter ~~come~~ ^{came} to me and ~~said,~~ ^{said,} "Master, let us make three tabernacles: One for thee, one for Moses, one for Elijah."

And when he had built them and the cloud above us did not move, so was the day dark; still did I notice that my raiment was shining. ~~We had walked in the desert and mounted from rock to rock and in much dust; yet was my garment exceedingly white, and a small wonder.~~

In that moment did I see Elijah standing near to me and next to Moses, and it was a vision; ~~still could I say that~~ ^{but} they were talking to me, ~~But it was~~ in the language of tongues, and I understood not a word. Yet did another voice come out of the cloud, and my Father said, "This is My beloved son; hear him."

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

And Peter answered, "I have heard, but I have not seen; he who sees God will surely die."

And at that moment, a flame rose from the first tabernacle, and Peter knew again that I was the Son of Man. And again he said: "Thou art the Christ."

Then did I speak to Peter of how I must go into Jerusalem before all was done. And I told him of how I might suffer and be ~~put unto the point of death, and~~ killed, but would be raised within three days: such did I see in my dream. ~~I said.~~

But Peter began to rebuke me. "Put it far from thee, Lord. Let not this be unto me."

He could not accept my dream. ^{And} ~~yet was~~ this after I had given ^{him} such ~~great~~ honor as to confide it ~~to him~~. I knew a rage as sudden in its coming as lightning by its flash. Did he not understand that ^{how much} ~~I had offered him a share in my death?~~ ^{And it was} ~~thy~~ ^{Kingdom of Heaven} I said unto Peter, "Thou art an offense unto me. Thou

savorest not the things that be of God, but those that be of men. Get thee behind me, Satan." For in that moment did I also think that if Satan could disguise himself as an angel

of light, why could he not be with me also as Peter in whom I laid ~~so~~ much trust?

When I saw tears in his eyes, I added, "Take up your cross and follow." I felt most far away from myself as if I were divine, and therefore strange to the feelings of those who might be nearest to me; they were mortal. Yet all of us were still as transfixed from staring into the flame that rose from the tabernacle; even now did it not subside.

It was then I felt a great urge to instruct my disciples, and most certainly was Peter the first. Even as the flame rose from the tabernacle did I speak to them.

Yet no more than
~~But~~ it was (a sermon that was ~~but~~ the essence of other sermons. For if time was gathering close for me, then must all I would say be much compressed:

"Blessed are the poor in spirit," I told them, "for theirs is the Kingdom of Heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek: For they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness: for they shall be filled."

Even as I meditated upon each saying, so was what I now said apart from all that they knew; of such matters could

they know little even after being so long with me. Yet did I also know the beauty of the soul that He had granted to me. For by such a soul, ^{knows} ~~did~~ I now believed ^{we could} all share in every breath that ^{knows} ~~they~~ the welcome given by love, and by such ^{would we go in} ~~love have~~ the power to forgive others ^{and this so} ~~in order~~ that God be able to forgive us on the last day. Nor did I concern myself with whether the murderer had the right to forgive his own kind, nor the concubine her host. Such was God's domain. Whereas I was in great need to speak to them of all that one knows at once. Yet did I see that because this knowledge had come upon me quickly, so was there ~~such~~ danger of losing it.

Still, I said it, even if I had cause to wonder if the time had come to speak this much. Nonetheless ^{would be} ~~was~~ it ^{my} ~~speech and my~~ sword against the Pharisees ^{of Jerusalem,}

"Blessed in spirit are the poor," I said, "for theirs is the Kingdom of Heaven." Never did I utter words that were of more truth to me.

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

"Blessed are the pure in heart. They shall see God."

And even as I said this, so again did the power of God

rise in me, and I saw something of the years to come.

"Rejoice," I said, "and be exceedingly glad. For great is your reward in heaven. And so did they also persecute the prophets which were before you." For that moment did I ~~no longer~~ ^{no longer} ~~longer have fear of my dream since it was not only my death~~ ^{of ancient days} ~~but my joy cohering to it~~ ^{for} by my death would we enter the Kingdom of Heaven.

Then did I feel such certainty that my apostles might yet be equal to ~~our~~ ^{the} martyred prophets ^{of ancient days} that I was able to believe ~~that~~ my words would ~~reverberate and~~ not be lost. So I believed. And might it be that the Kingdom was near?

51 lines for 70 pages
Total 189 lines for 192 pages
or 5% [9 pages deleted]

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could I keep such a belief

Yet not for long was I able to believe such condition

~~for us all.~~ Even on the walk down from the mountain did I
~~hear~~ Peter and James and John in ~~much~~ ^{were} dispute upon a mean
matter. And I asked: "Are ^{seeking} you naming who should be
greatest among you?"

When we ^{ed} Since they gave assent, I ^{said} ~~earled~~ to all twelve ~~on our~~
return to Capernaum that day and ~~said~~ "If any man desire to
be first, know that he shall be last, and ~~servant of all.~~"

But Judas said: "Before any can speak of ~~who should be~~ ^{that is, God who}
1st first and ~~who last~~, let there be ^{even} one who is able to do what
you have done. ~~Yet,~~ ^{but} when we went out as apostles for you, so
did we see those who fell on the ground ~~foaming~~ and we could
not cast out their devils."

Judas was not only speaking truth but I was full with ^{that of rage}
at how ~~stupidly~~ they were naming ~~into~~ their place rather
than ^{looking} ~~anger that they would seek for themselves rather than be able~~
(to cure others, that)

So to master my ^{no more than} rage, I answered with an invocation,
and might they feel confusion on leaving
it, and be silent. So I said:

saying: ~~"Give us this day our daily bread and~~ ^{"F} forgive us our debts, as we forgive our debtors."

Yet much did they like this saying. Was this was the least of what I had said to them on many

that the days, but now ~~was it loved by them the most.~~ ^{might} ~~Would the~~ largest passion I ~~was to~~ ^{was} find among men ~~be~~ ^{Now} the desire for others to forgive their debt? ~~So~~ ^{for} was it ~~also~~ clear that what they lacked most was forgiveness ^{of} the trespass of others.

And so ^{twice} ~~was I~~ in fury. To give them measure of how harsh were the holy demands of the Lord, I said: "If thy hand offend thee, cut it off. It is better to enter into the other life maimed than to have two hands to take into hell." And when I saw fear in their eyes, I spoke further, ~~and with the severity of the Lord.~~ ^{there,} "If thy foot offend thee," I said, "cut it off. And if thy eye offend thee, pluck it out. It is better ~~for thee~~ to enter ~~into~~ the kingdom of God and see no more than half with the eye that is left than have both eyes cast into the flames of hellfire, ^{where} the worm that eats at your flesh ~~doth not~~ ^{does not die.}"

deep were these wounds
I could see by their faces how ~~few words were here~~ ^{but} for them, and ~~this did not ease my heart, which was suffering too~~ ^{Each night had I} many hours not far from desperation. I ~~had~~ ^{been} hearing a

voice in my sleep ~~each night~~, and it was my own, ~~and the~~ ^{and there to}
~~voice told~~ ^{tell} me that I must leave these lands where people
 waited to touch my garment, and must go down instead into the
 countries of the proud, into the south of Judea wherein was
 Jerusalem, and there I must enter into the halls of the Great
 Temple.

And if in ~~this time of~~ preparation, I had been hoping to
 form an army of men who needed no swords because their souls
 were pure, I had gathered instead but a few constant
 followers ^{or} and they argued among themselves over who should
 sit to the right of me and who to the left, and who was to be
 first after I was gone. So many miracles, so little gain.

And, indeed, I knew none of my disciples but for the
 moment when I ^{could know} ~~knew~~ each man well by looking ^{again} into his eyes.

^{Yet} ~~Then~~ did their eyes change, and by the hour, and evil licked
 like fire at the edges of all ^{their loyalty} ~~that had seemed most loyal and~~
~~compassionate in these men.~~

~~Yet~~ ^{had} I summoned them as if we were an army, and had
 tried to grant them power over unclean spirits; for certain
 had they accomplished little. And so might it be that the
 children of Israel would not reach the Kingdom of Heaven but

would be cast into ~~outer darkness~~. And ~~into~~ the fire.

Now, I wondered if the ~~great wrath and harsh spirit~~ of my Father came from knowing that the enemies of the Jews were ~~teeming~~ with evil and loyal to Satan, yet such enemies grew ^{in strength} stronger. Thereby, to prepare His people, must my Father prove harsh ~~[in spirit]~~ ^{we} so that all ~~Jews~~ be ready?

That night, again did I ~~have~~ ⁱⁿ my dream ~~and~~ ^{and} God spoke to me and said: "You shall enter Jerusalem, ~~But among your people~~ will there be betrayal, and thou wilt be scourged and crucified and shall die. Yet will I raise thee on the third day, and it is then that the world will know whom they have lost. ⁿ All shall mourn."

^{And} yet when this dream would return to me ~~and on many a~~ night, so would I also hear one angel saying: "For God so loved the world that he gave His only-begotten Son. And whosoever believeth in him shall not perish but shall have everlasting life. For God did not send His son to condemn the world, but that through him the world might be saved."

If the angel spoke truth and ~~indeed~~ ^I was like a light sent into the world by God, so could I see that men might love darkness more than light. Then ^I would awake and know

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on entering the city

confusion upon

~~not~~ whether I would save the world or was already by the world condemned. Yet, each day did I come closer to the belief that ~~when I entered~~ ^{I must enter} Jerusalem, ^{even if} my days would be more numbered than the fingers ^{of} one hand, and I knew that I must find courage to take up my steps in such a direction.

Later, in those days when we were on the road to Jerusalem, would I ^{repeat} ~~say~~ to myself, ~~often the words of the angel:~~ "For God so loved the world that He gave His only-begotten son and whosoever believeth in Him shall not perish but will have everlasting life." ~~Over and over did I say~~ this and indeed it would quell my fear against those hours when death weighed upon each step I took.

~~At such times would tears be near to my eyes. And I wondered if the blood of all the prophets that had been shed since the foundation of the world would be equal to the blood required of my generation. And again I felt that my death was near.~~

~~Nor did I care to speak on this again to others, for such speech would give rise to disloyalty in those who wished to be loyal.~~

9 And I thought of Herod Antipas and of Herod his father

who had wished to kill me at birth. What a bloody works was ^{man,}
~~man.~~ ^{¶ Yet were there also times when I thought}
~~And again I thought of Jerusalem and said (to myself,~~

"The Son of Man is come to save that which was lost," and for
 a moment ^{would I know} ~~I knew~~ (hope. Might it be that as we approached, the

Kingdom of God would appear? So did I dream also of that, ~~for~~

^{¶ By either case, however, did I know that}
~~I knew~~ I must lead my followers to Jerusalem and suffer all

that might await me there, ~~and all that might await my~~

~~Father.~~ And indeed, could there be a time of year more with
 peril than now as Passover approached, ^{and} ~~and~~ Jews from all of

Judea and Galilee would be walking down many roads and all

would lead to Jerusalem. [¶] There had been great riots in other

years against the Romans for how could we Jews forget? The

feast of Passover commemorated those days when we fled Egypt

and with Moses wandered out into the wilderness, ^{and} ~~and~~

~~found a new land.~~

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Even as I girded myself for the days in Jerusalem, so did I tarry in Galilee. ~~Our problems were many~~ My twelve men, some by need of one sort, ~~and~~ some by another, were unable to choose the hour. And, indeed, even on the day when all were ready to leave, ~~did I declare~~^{was} one further delay. For Matthew had disappeared. And many among us knew that he was drunk and consorting in alleys with those he had left behind when first he came to join us. Other apostles were displeased and said: "We remain eleven of twelve; let us depart."

~~But~~ I said: "If a man have a hundred sheep and one of them be gone astray, does he not leave the ninety and nine and go into the mountains and seek for the one who has gone? ~~For if~~^{For if} ~~And if it be~~ that he find such a sheep, then can he rejoice more than over the ninety and nine, ~~which went not astray.~~"

We were full of discord. I could hear the good voice of Peter saying, "Lord, when I was a boy and sent to live in the

land of my uncle, so was I also a shepherd ~~and~~ and it was our practice among such hills and rocks to let the rebellious sheep flee in order that we might guard ^{the} all others."

"No," said I ~~to him~~, "the Son of Man has come to save that which was lost." ^{Yet must I} ~~And I can~~ (say that in this moment I heard ^{God} the sigh, ~~in God's voice~~). For could it be a thousand years that the children of Israel had been His? And in such time so much had been lost. So now I waited for Matthew. The sheep that strayed had much of the Devil; to bring back such a creature was to mortify ~~much in~~ Satan.

That day, Matthew returned at evening and was distraught; ~~that he had delayed us;~~ yet I knew his fear. A man who drinks too much wine and needs it for each of his days is closer ~~than most~~ to the fears in other men; Matthew could feel how much wrath was waiting for us, ~~and dark in the heart, and unuttered~~, yea, even unto the Temple of Jerusalem, and there perhaps most.

That night I did much preaching, as if to soothe the unrest in my own heart and ^I continued to speak even as I ~~saw~~ ^{left} the light ~~go out~~ of the eyes of my apostles. They had heard my words before, ~~and had heard it much~~. Still, if they would

weary of me, so would I speak to others and always there were new ones among us. And I chose to instruct by parables inasmuch as I had come to learn that the creature, man, whom the Lord had created in His image, possessed much of the pride of the Lord, and so learned best when not suffering beneath the yoke of a preacher but instead could ponder a riddle; ^{thereby} ~~thereby~~ could one feel virtuous when ~~successful at~~ calculating it out.

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

~~And when I was alone with my apostles, I said to them:~~
~~"Live with the parable of the sower, for when any of our~~

~~people who listen understand not, then can the Wicked One seize that which was sown."~~

I knew that ~~if no one else gave ear,~~ the Devil would listen to each of my words, and use them against the Lord. How then could I suppose that the Devil had not gained entrance already to the Great Temple? So could I see Satan's influence swelling in the hearts of high priests who would seek to be holy, and indeed, even as I spoke, so might a dark angel be preparing the ears of the priests in Jerusalem. And might it be that these priests ^{were now} ~~had betrayed our Lord of the Kingdom many times, being~~ full of that corruption of the spirit which is worse even than corruption of the flesh?

And ¹ Again I did not feel ready to enter into Jerusalem. So I searched for a parable to cheer my own spirit and soon ^{was I saying} ~~became occupied in explaining to many new followers~~ that the Kingdom of Heaven was like unto a man who sowed good seed in his field; yet while he slept, so did his enemy come and sow weeds among the wheat; these weeds appeared with the fruit. All who listened to me could comprehend a parable such as this and one even spoke out to say: "Should the servants of the householder go then and separate away such weeds?"

And I answered, "Nay. For ye will also root up the wheat. Let weeds and good grain grow side by side until our harvest. In that time ye can gather together the weeds and bind them in bundles to burn them, even as ye bring the wheat into my barn."

So was I obliged to ponder in what great degree good and evil ^{did} grow together and ~~knew that~~ my Father's angels ^{Yet had} ~~would labor to~~ separate good from evil at the end ^{except now} ~~I had less joy in my understanding inasmuch as~~ my journeys ~~had~~ also taught me how cunning were men and more cunning were priests, ^{so that none} ~~until~~ I had a vision of a temple at the gate of ^{and it} ~~that~~ heaven ~~that~~ was like a customs' house. Through such gates passed many an evil person and ~~was it that~~ a few had even been given the keys after listening to my parables?

"Who has ears to hear, let him hear," I had said, but were not ^{the} ~~those~~ faithful ~~to me~~ small in number? There was another multitude, larger by far, who would partake of what I said but use it for themselves, not others; ^{how much were} ~~I felt~~ ~~in this hour~~ ^{those days & feigned} by a meanness of spirit that pervaded throughout.

Over and over was I learning that to my fellow men it

mattered less whether they were tall or short of stature, lean or wide of body, of noble features or ugly of cast, even strong of limbs or weak: All were the same by one regard-- they were prominent in their lack of compassion, ~~and~~ greed was their guide to search out and find their path.

So, in a given hour, when Peter said unto me, "Behold, we have forsaken all and followed thee; what shall we have in recompense?" it was ~~despite all disappointments in Peter~~ to me and a considerable blow. ~~But then Peter had given me less~~ Yet disappointment than others. So I replied by relating one more parable, and it was told for his ears.

~~This parable was of a~~ man who hired his laborers for one denari a day and sent them one morning into his vineyard. But as the hours passed, so did he hire in the third hour and more in the sixth and even in the ninth hour of the day, until by the eleventh hour, finding more ~~now~~ men and women who were idle, he said, "Why stand ye here?" and they replied, "Because no man hath hired us." And he said unto them, "Go ye also into the vineyard."

And at the end of the day, it was time to reward all who had worked and he told his steward, "Call the laborers and

pay them their hire beginning from the last unto the first^① so that each man, those from the first hour and those of the ~~eleventh~~^{ninth}, all received their one denari. Since the first had supposed that the last would receive less, they whispered against the good man of the house. But he told them, "Didst thou not agree with me for one denari? Take what is thine and go. I will give unto this last man even as unto thee. So will the last be first and the first last, for hark ye, many may be called but few will be chosen." I was uplifted as upon a cloud by the strength of my voice and spoke with such force that the Lord whispered: "Enough! There is no wisdom in your speech but only the seed of much discontent. When you are without Me, the Devil is your near companion." And I felt a point of pain between my eyes as if the Lord held a thorn to my brow, for I no longer knew what I saw nor to whose voice I listened. And I understood that to be the Son of God was not equal to being a Prince of Heaven but was ~~rather~~ my own apprenticeship into how to speak without greed or guilt or anger or the desire to bewilder others with the confidence of my light; it was meet upon me to speak only with wisdom.

④ ~~beasts come in all sizes.~~
~~For preachers who know nothing of elephants, a~~
~~camel would be the largest beast familiar to~~
~~them & make this point better.~~

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~~large~~ ^{Camel} ~~beast~~ to pass through the eye of a needle than for a rich man to enter into the Kingdom of God." They were astonished, saying among themselves, "Who then can be saved?" And one of them whose face was hidden by others, now muttered, "God enriches those whom He trusts. Why else is there high regard ~~and much respect~~ for riches?" And still others said, "If not the rich, why, who can be saved?"

And I looked upon them and said, "The Egyptians believe such. They honor rich men. But do ye listen to me or are my words like the rain that is dried by the fever of the sun? I tell ye that no man can be saved if he would count his money. So look not for riches." At which point, Peter was ready to remind me: "Lo, we have left all and followed thee."

Then was I obliged to tell myself that my disciples were but men and lived among small passions. Thereby were my disciples no better, yet no worse than others. ~~so if~~ ^{then} I could ~~succeed~~ to uplift their hearts, ^{other} men and women might increase in goodness. ~~whereby, thinking this, I also thought~~ ^{yet did dark thoughts follow} of how good grapes also suffer in the vinepress and their ~~cries are unheard. Then came thoughts even darker.~~ ^{upon this,} For if most ~~men~~ were of mean and ordinary dimension yet still

⑤ ~~What does this mean? How does it fit in? That making people better will not necessarily relieve their suffering.~~
~~Right now, it's money.~~

belonged to God, how could my Father be wholly ~~separated~~ and ~~vastly~~ ^{And} superior to His creation? Despite all effort not to dwell on such sacrilege, so did I now wonder whether my Father was merely larger than us, and of vastly greater force. ~~And~~ ^{and} at such moment, in such a depth, did I even despair for Him.

~~Yes,~~ ^{I had been} this was the darkest of my thoughts before we set out. Then came our first steps. We were going to Jerusalem and all of us were afraid. And this fear was also ^{full of} happiness that we were not the slaves of our fear. And our legs knew their own joy, ^{in moving.}

Then, and only then, did we truly step out. And by such quick march did belief soon germinate that ^{after} in two days, ^{and} so soon as we were near to Jerusalem, and could see the city from afar, so would the kingdom of God appear. ~~and~~ ^{III} The Lord would be among us.

~~And~~ ^{Judas was} Indeed, some of my brethren ~~were~~ saying already: ^{you} "Will we walk in Jerusalem openly, will ~~we~~ ^{you} not? So that we may witness ^{your} the works ~~we will perform~~ at the Temple?"

~~Judas was he who spoke of this most~~ ^{II} And I could see by his impatience, ~~before setting out,~~ that he was ceasing to

believe in me; now he said: "There will be an open feast in the market. Will ye be there with us from the first?" and I replied, "The world does not hate you, but me it is ready to punish because I testify that the works of the world are evil. Go ~~ye~~, if you wish, unto this feast, but I may choose not to go. ^h ~~My time is not yet come.~~"

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

And I could hear murmuring as Judas related to others what I had said, and he made much afterward of telling me how some declared of me, "He is a good man," but others said, *doth deceive*

"Nay, he deceiveth the people." And then I knew as I had ~~never known before~~ ^{teach openly.} that I must go to the ~~feast~~. And indeed, Judas said: "Many await thee, ^A and how ~~ye will show yourself~~

to all. But then was I also beginning to understand that in Judas was [there] great hatred ^{yet} and such ^{could} be the equal of love in many fearful matters, ^{and in those times when} where bold action is of more value ^{than} ^{to protect} than prayers ^{for} for the weak.

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So much
~~Much~~ (did this conversation with Judas disturb me, *so much that* ~~and on~~
that on the road to Jerusalem I found myself in fever. *As* I
 walked, *so did* my limbs ached, and at night no rest was without
 pain. So was it also on the second morning, even as our road
 passed through desert, then by fruit groves, *And* ~~again~~ I did
 all possible not to complain, *but* ~~and~~ brooded upon my weakness
 in giving assent to Judas and promising to attend the feast.
~~But then was I also not free of concern for his good opinion.~~

On this second evening, however, even as we were still a
 full day's march from Jerusalem, so did we pass through
 Jericho where a man named Zacchaeus, who was chief among the
 publicans of Jericho, and rich, made an effort to see me.
 Many were in the throng, however, and he was little of
 stature. Therefore, he climbed up into a sycamore tree.

When I looked up and saw him, I *said* ~~did say~~: "Zacchaeus,
 make haste, and come down, for tonight I abide at thy house."

He received me joyfully. Others murmured saying that it

was not fitting that I should be the guest of a man who was not only rich, but a publican. Yet Zacchaeus said to me, "Behold, Lord, now that I know thee, half of my goods will I give to the poor."

~~I said to him, "Salvation has come this day to your house."~~

~~And since we were on the road to Jerusalem,~~ I was gladdened. For if a rich man could surrender half of his fortune for belief in me, then must other walls be ready to fall in ^{Jerusalem.} ~~that city where God was at war with Mammon.~~ And that night I slept well in the house of Zacchaeus.

Next morning, however, even as we set out, came two sisters of my follower Lazarus to meet us, ~~on the road.~~ With Lazarus had I dined on earlier travels, and he was a good man. Now, his two sisters, Mary and Martha, had walked a distance from his house in Bethany to join with us, and they said, "Lord, he whom thou loves is sick, our Lazarus."

And by the way in which it was spoken, so did I ~~know~~ ^{to} ask: "Is this a sickness unto death?"

They wept and could not answer. Then, as if I were brother to his sickness, so was I put back again into in my

own fever and my night of rest with Zaccheus was lost. Now did I have to abide two more nights without moving, still a full day's march from Jerusalem. When I awoke on the fifth day of our departure from Galilee, I was well in body but otherwise in woe and I said, "Lazarus is dead."

The apostle Thomas who was simple, and so would say what others only chose to think, now said aloud, "Let us go to Jerusalem so we may die with him." And there was much displeasure with Thomas.

Then we marched for all of that day and into the evening and came to Bethany nigh unto Jerusalem which was where Lazarus lived and indeed not a walk of an hour from the Temple. And I could see many Jews on their way to the house of Lazarus to comfort his sisters. The one who was named Martha came out to meet me, and said in sorrow, "Lord, if you had been here, my brother had not died." ~~But may it be, that whatsoever thou wilt ask of God, the Lord will give it thee.~~

There was naught in my mind. Nonetheless, I said, "Thy brother shall rise again."

Then came the other sister named Mary, and she sat at my

feet and also said, "Lord, if ^{you} ~~she~~ had~~at~~ been here, my brother had not died." And she was followed by others also weeping who came with her and when they looked at me, I said, "Where have ye laid him?"

They said: "Lord, come and see."

It was close that I did not weep. How could I know whether the Lord would allow me to return him to his sisters? He had been dead these two days.

And many Jews around me, friends of the dead man, seeing me in such anguish, said, "Behold, how he loved Lazarus!"

Once more did I know much guilt at coming to his house so late.

Then, they led me to the grave of Lazarus which was a cave with a stone across the entrance. Whereupon I said, "Take away the stone."

But Martha said: "Lord, ~~he is two days dead, and~~ who can speak ^{now} for his body?"

Yet at my sign, they removed the rock from the entrance to the tomb and I lifted my eyes and cried out, ^{and in y} ~~in the loudest~~ voice, ~~and it~~ roared in my throat: "Father, let Lazarus come forth!"

And I was silent. I knew that when the spirit left a man, ~~so~~ all that was unclean in his spirit had also been loosed, and was ready to call upon other ugly spirits. Thereby would the ~~state~~ ^{odor} of the dead man, ~~and particularly his odor~~, insult the nose. If I would purify Lazarus, so must I live first in my own sins.] It was then I recalled how a

woman in our company had lifted up her voice as I passed and said, "Blessed is the womb that bore thee and the paps which thou hast sucked," and I replied, "More blessed are those who hear the word of the Lord and keep it." And by such response had I been cruel once more to my mother's name and did not understand why I took pleasure in denying her love when she had loved me from the moment she knew she had received me from God.

And my fears for Lazarus returned and were large. ~~And~~

~~Of~~ myself I asked: "Whereby can I raise a man from the dead ^{in his} ~~when I have partaken of evil~~ when evil is ~~itself~~ the measure of weight that keeps men in their tombs? And I ~~snorted and~~ was like a horse before an ill wind and ready to gallop away.

Then, as if the Lord had heard me ~~in that moment~~, so before my eyes, now closed, was the face of Lazarus in his

tomb. And I saw Lazarus stir.

Again I cried: "Lazarus, come forth," but now I ^{heard} ~~saw~~
 Lazarus deny me and ~~shake his head.~~ And I ^{could} ~~heard~~ him ~~speak,~~
 even if no one else could hear as much, but still ^{for} ~~was~~ Lazarus ^{was}
 in his tomb and ^{we were} ~~without~~.

"Oh, Master," said Lazarus, "small creatures ^{speak} ~~pray~~ to me,
 but they say, 'thou art not our god, Lazarus, only our
 wiping-cloth.' Thus speak the maggots and scorpions."

Now, in my prayer, did I call upon this pestilence to
 withdraw and to leave Lazarus in peace; ~~I even called upon~~
~~the powers of Legion whom I had freed from the swine of~~
~~Cadaveras,~~ ^{it was that} and then Lazarus, who had been dead, rose in his
 tomb and came toward me. Yet could he only move with little
 steps, being bound head and foot in his winding sheet. And
 his face was also wound about. I said to his sisters,
 "Loosen him, but do so without looking upon him." For I
 knew ^{his} ~~the face of Lazarus~~ was ravaged.

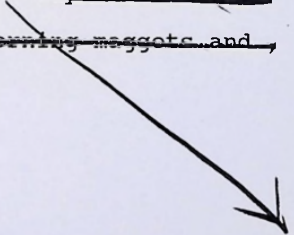
Then, in the voice of a man who has dwelt among dreams
 that others would abhor, so did Lazarus say, "Now the maggots
 have left me, and the scorpions," but his voice was like the ^{small}
 cry of a bird, ~~distracted~~. Yet was he alive.

And the Jews who witnessed this, ~~and many were Jews~~
~~living in Jerusalem~~, fell back in wonder. Whereby I knew
 that the priests and the Pharisees and the scribes in the
 Temple would hear of ~~all~~ this by the first witness to reach
 their presence, and they would gather in council. For now
~~many had~~ *had more than a few* seen Lazarus arise and knew that he stank of the
 grave, and ~~that he~~ spoke of ~~the~~ maggots and scorpions, ~~he had~~
~~seen~~. So, did I also know that the Pharisees would calumniate
 me as a demon for ~~having~~ *had I not* gained the power to raise those who
 had begun to rot.

And I could hear the Chief Priest in ^{his} council even as if
 I were ~~near~~ *close to* him: He and ~~his followers~~ would declare: "If we
 leave this Jesus in peace, soon will all Jews believe on him.
 Then shall the Romans come and take away our place and our
 nation inasmuch as ~~all Jews~~ *we all* will be seen as in rebellion."

And I knew that the High Priest Caiphas might even say,
~~"Is it wrong for one man to die"~~ *"Is it wrong for one man to die"*
~~"One man may even die for our people"~~ *"One man may even die for our people"* (that the whole perish
 not."

On that day I did not continue to Jerusalem but slept in
 the house of Lazarus and with a heavy heart. ~~May it be that~~
~~I had visions of the dreams of Lazarus concerning maggots and~~



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Same of

~~scorpions.~~ In the morning when I said goodbye, he was weak, and his demeanor was low, yet I asked, "Do you believe?" and Lazarus said, "I am frightened of the things I saw when dead. ~~I am still as one who is frightened.~~ Yet, I try to believe." And in his weakness, he took my arm and said, "Yet ~~am I also~~ ^{was} not ~~afraid~~ ^{also} for an angel ~~was~~ with me as I came back and all is not heavy ["] ~~with me."~~

And I said to Lazarus: "Fear not. The prayers for you were fluent in my mouth, and so you are well-favored by the Lord." And to myself I prayed that I was telling the truth.

~~Much better~~

① How can they tell by looking

~~that he was a sinner~~

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52 lines from 1936 to 217
Total 241 lines to p 217
or 11 1/2 pages deleted
= 54%

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And to guard against too much solemn brooding
On my entrance into Jerusalem, so were we
~~antidote against most solemn brooding for we were~~ (not long
walking upon the road when I sent forth two of my disciples
and said, "Go your way into the village of Bethphage which is
before us and ^{54et} ~~so soon as ye enter there shall~~ be a colt ^{ask for} ~~whom~~
~~you will recognize for on him~~ no man has ever sat. Loose
this wild foal from where he is tied and bring him to me.
And if any ^{such a} ask why do you this, tell them that the Lord hath
need of ~~the~~ colt."

And they went away ^{they} and found an ass, young and spirited,
by the door in the first street of the village ~~and loosed him~~
and brought him to me. And I sat upon this colt whose back
was ignorant of a rider and my hands were gripped into the
mane upon his neck, but then, if I could not subdue ^{this} ~~the~~ colt,
wherein could I bring peace to the ~~same~~ spirit of uproar in
the hearts of men awaiting me at the Temple?

Thereupon, we walked in procession ⁵ and I upon the

colts. I was hungry and knew more desire for food than in a year, as if indeed I ~~were now preparing to eat as if I might~~ ^{NEVER} ~~eat~~ again.

Whereupon, seeing a fig tree from afar that was full and with leaves, I trotted toward it, outpacing all who were in the procession in order to take my fill of ~~figs~~ from that tree. Yet upon its branches were no ripe figs.

^{Did} ~~now~~ every wind ^{now} ~~arose~~ ^{was} from the anger of my enemies, ^{of a} ~~certainly~~ ^{was} ~~was~~ much rage ^{now} in my speech, ^{For} I said to the fig tree, "No man may eat fruit from you hereafter!"

^{The} ~~Those~~ disciples who heard ^{it} ~~it~~ were not concerned ^{whether} ~~if~~ the tree was ^{now} ~~cursed~~. But I ~~was left to support the loss and~~ knew the weight that comes upon the heart for cursing the roots of another. "I am the Son of God," I told myself, "yet also a

man; by a thread does man live without willful destruction."

So I ^{also, that} ~~knew~~ the presence of Satan remained in me. Like a hawk who searches the fields below for one small animal, then strikes to steal a life, so had I scourged the fig tree.

Now the multitude ^{in advance of} ~~before~~ ^{me} had taken down branches from those palm trees we passed and ^{than} ~~strewed~~ them on my path and sang, "Hosannah! Blessed is he who comes in the name of the

Lord. Blessed be the kingdom of our David who cometh in the name of the Lord. Hosannah in the highest." And some cried out, "Blessed is the one, the king, who comes in the name of the Lord."

There were Pharisees in the throng and they cried out that I must rebuke my followers, but I called back, "If they were silent, so would these stones cry out." For I was proud. I was king indeed.

For certain, I soon forgot the fig tree. I was sweet amazed at how the people of Jerusalem (and some had never seen me before) were so full of favor; in the windows we passed, did many wave: Some of our good deeds must have ridden in advance of us.

Yet ^{it} may ^{it} be that the fig tree was still upon my heart for I soon thought of the city of Tyre and how it was famous a thousand years ago for its tables of ebony, and its ~~shops~~ ^{with} emeralds and purple linens and ~~jewelry of~~ coral and agate, its stalls of honey and balm, its spices and chests of cedar, ~~and many precious cloths for chariots~~. Yet, in the day of ^{its} Tyre's ruin, all had been washed away by the seas; would this be said of Jerusalem, as wealthy in this hour as

True?
 was once ~~that other city?~~

And seeing large white buildings with tall columns of such great measure that one knew not whether ~~one gazed upon~~ *it was* a temple, the house of a great man, or the seat of Roman government, *upon which one gazed*, so did I say to myself, "~~Victory is of the Lord~~ and *a* good name is rather to be chosen than great riches," but such words were too pious in my mouth (for my heart had also leaped at the sight of these riches) ~~and so~~, I also said to myself, "The mouth of a strange woman is a deep pit. And a great city is like unto a strange woman."

been in Yet I could not hate Jerusalem. To view its beauty was to know that Israel was still magnificent. And I ~~could see~~ *knew how it has* the court of King Solomon *for now could I still see it* in my heart. He had made a palanquin of the wood of Lebanon and the pillars thereof had been fashioned of silver and the base of gold. The seat of the palanquin was purple and its claws had been wrought by the daughters of Jerusalem. Wondrous was Jerusalem in the time of Solomon, *and* so was it still.

Yet what had my followers to display? I saw a Roman nobleman stop ~~to look at~~ *before* our procession, and he ~~gazed~~ *looked* upon our hundreds who walked by twos and by three and four in the

lane. And if some were well attired, yet the majority of my multitude were in rags and bits of colored apparel.

I ~~looked~~^{stared} upon this multitude as if never before had I seen a throng, but then the people of Jerusalem ~~had joined in~~^{were joining in} among us now, and by large numbers; so did I see as many faces as there are aspects of man, and among those who followed were many who could be counted as less than believers, but rather were among the curious, and the tormented, and the cynical, these last accompanying us so that they could jeer against the Pharisees and thereby repay old rebukes.

Also present were some who were solemn and with much hope that I might provide new piety more solemn than their old ~~piety~~^{which was now}, much folded in their heart from repetition of old prayers. And there were children who looked on all the sights and on myself as well, and laughed at the wonder of God's bounty when it came to the faces of people, and these children were the ones closest to joy, ~~and to me~~. Then were there also rough men with the fearful dissatisfaction of boredom on their brow.

And then there were the poor. From their eyes came

great need and new hope and much depth of sorrow; they had been disappointed many times. And I spoke to all as if they were one, since great changes for the better can occur at times such as these, and in a bad man more quickly than in a good one. For with the heat and the fever, there can also be sudden recognition of the truth; such truth can rest in the illumination between a word and a throng, and many bad men are quick to know their sins and ^(are weary of suffering) ~~suffer~~ (from the effort to resist remorse.

Now, as the throng deepened, so was the colt as full of demons as the swine of Gadarene, yet its wicked spirits were young and without the foul odors of devils more practised. Still, did my beast buck and take no order to stop, and it was in his mind to cast me over his mane onto the stones of the road. Yet I rode him with the knowledge that he was the colt for me.

For now my expectation of reaching the Temple had become mixed with the awe that I was still a ~~simple~~ Jew of a modest trade approaching a great edifice [~~of walls and buildings~~] of much consecration wherein were still other congregations of chapels and courtyards open for speech and meeting and

barter, and this Temple of all temples, being ^{built} on a mount, so was I well-placed on my own ~~mount~~. Nor did the colt allow me to contemplate how large was my respect for what was before me.

Yet in my mind, even before ^(it was in my view) seeing it, ^(could I) still see how the steps rose from courtyard to courtyard, and on to more august buildings and ^{onto} ~~unto~~ sanctums more sacred, even to one ^{chamber} ~~room~~ where none but the High Priest could enter and then but on one day of the year for it was the Holy of Holies: I was the Son of God, but so was I also the child of my mother and was feeling more respect for the Temple than could be equalled by my desire to change all within. And I felt whole disturbance and some weakness. And shivered when the multitude in front of me began to cheer as they mounted over a great rise in the road. For then I knew that my first ^{sight} ~~sight~~

^{on this day} of the Temple walls would be ^{over} ~~on~~ the ^{rise,} ~~other side.~~

But then as I came ^{unto} ~~to~~ the sight, and my colt jumped and kicked up its feet, so did I also know ~~even as I approached~~ ^{this} ~~this last rise,~~ that the future of all ~~such~~ wonder and magnificence was in peril and ^(in years to come would) ~~enemies would compass it around~~ ~~and~~ besiege it on every side; they would even lay the Temple

low to the ground until it was but the remains of a wall and not one stone left to rest upon another. All this would come to pass should the priests of the Temple not understand that my message was from the Lord ~~and to be honored.~~

~~Sitting upon my altar~~
~~so~~ I wept at the first sight of the Great Temple, and wept openly ~~sitting upon my altar~~ The Temple was beautiful to my vision yet I knew then that it was not eternal. And indeed I understood that the works of man, even if they be in stone, endure no longer ~~in the eyes of God~~ than the feathers of a thistle.

And I thought of the words of Amos who said: "The houses of ivory shall perish."

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~~And~~ when I came into the Temple itself, ~~and dismounted~~
~~from my colt~~ and climbed the first great steps at the
 entrance, so did I discover that there was naught for the eye
 passing through the first gate but a large court ^{and it was} filled with
 the men of Mammon. Here was a place where all were
 exchanging money and goods. ^{And how} ~~How~~ much could one admire their ^{beard}
^{For they had been} ~~heads~~ ^{beards} curled by warm iron, and immaculate, tailored by the
^{Wore as immaculate as} scissors and ~~their own~~ pride. To me, these men of Mammon
 looked like peacocks: so were the priests who moved among
 them. ^{And indeed all was vanity.}

Great was the rage growing in me at the thought of these
 wealthy men and their tables ~~enriched~~ with every bounty of
 food while the poor sat in mud and filth ^{along} ~~in~~ the stinking
 alleys of the city.

Silence did I then gird about me like the robe of a high
 priest that others dare not touch, and so did I sit alone on
 a stone bench by the treasury and beheld how people cast

money into the great box. And many who were rich cast much within. Then, came a poor woman and her shawl was threadbare; she threw in her small coin. Then did the Lord give a sign and my heart leaped.

I called to those disciples who were nearest and said: "This poor woman hath cast in more than all the rich. They leave a tithe of their abundance, while she gave up all she had, even her living for this day. So she has ~~performed a~~ ~~work;~~ ~~she has~~ turned Mammon into tribute to God. Whereas the wealthy give ~~to the Lord~~ only to impress each other⁴ ~~thereby do they seek to amass more of Mammon.~~"

And I thought of how money was a great and stinking beast whose offerings were supped upon with slobberings of greed. greed, foul men's bellies full of lust. And all were in such a tumult that they could leave off from such feeding but once a day to ~~pray and~~ give coin to the great box in the treasury.

~~And~~ I thought of how the rich are choked with the weight of gold. And ^{how} their gardens bring no fruit to perfection. For there is oppression in the air. How can ^{his} ~~a rich man's~~ blooms bring happiness to his eye when ^{the rich man's} ~~his~~ neighbor, being wealthier than himself, can display gardens with fruit of

Fragment
not correct
Mammon

greater beauty? So are the rich always envious, ~~and suffer the curse of envy~~ and ~~are~~ without rest, for they are always in search of more gold.

~~Yet still did I ponder upon how to speak to these~~
~~wealthy~~ ^{And so} here in the outer court of the Temple with the moneylenders, ~~I spoke to all and said:~~
~~And so was I ready to tell them.~~

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

But I thought again of how all who were wealthy would not hear my words for hating them.

Then the Devil spoke to me, and this I knew at once.
 For my Father, even in the darkest night of His meditations, would not ~~address me with such a tongue, nor with teeth to~~ ^{seek to} bite ^{into} the inner spirit of my ears. ~~Therefore did the Devil~~ ^{was it} ~~(now~~ ^{who} ~~say:~~ "Before it is all over, those who are wealthy will ~~also~~ ^{also} possess you, ~~as well~~ ^{And then} ~~They~~ will put images of you upon their wall."

Then, I knew that my soul had been seized by this threat, ~~but~~ ^{said!} The voice ~~went on:~~ "Your name and alms in your

name, will enrich the treasure of mighty churches; men will worship you even as you come to belong to me as much as to Him ^{which} ~~that~~ is just ^{For} ~~I~~ am equal to Him." And he laughed before what he would say next:

"Greed is a beast whose defecations are weighed in gold. Yet is not gold the color of the sun out of which all things grow?"

To which God now replied in my other ear: "All he says makes much sense until it fails to do so. He gives this speech to all who catch his eye, and his eye is only for the best, and ~~these~~ most beautiful. ~~Alas, all those~~ whom I have fashioned with great hope. Whereas he scorns all who are modest but remain with Me."

And this was ^(more than) ~~the most~~ ^{me again} ~~that~~ my Father ever said to ~~my ear~~ about Satan and His problems with such a Devil; nonetheless ^{attach} ^{one's} ~~was it a thought to torment~~ the palisades of ~~my~~ faith? ~~I~~ ~~wondered if only for a moment~~. Did we praise the meek, He and I, because those were the only ones who would have allegiance to us?

These thoughts were of such disturbance that in subduing their mockery, I fell prey to a ~~great~~ ^{greater than} wrath, ^{any I had known before}.

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

And I overturned the table before me with the moneys that were upon it, and ~~felt an exaltation in my ears~~ ^{exulted} as the coins gave ~~their~~ small cries on striking the stone of the courtyard, ~~and~~ ^{whereupon} each possessor ran after his ~~own~~ loss like vermin on the hunt for smaller vermin. But to me did the gold coins look like ~~the flight of~~ ^{unto} the swine of Gadarene ~~into~~ ^{as they rushed} the sea.

Then did I knock over the seats of those who sold doves, and opened the cages. On this uproar of wings ~~and~~ a multitude behind me come forward and some may ~~even have~~ ^{known} ~~been~~ ^{how} ~~feeling the exaltation of~~ the Lord ~~that~~ ^{by} was in me ~~at~~ this defiance of greed and usury.

And I said: "My house shall be known before all nations as a house of prayer. Is that not written? But ye have made

it a den of thieves."

Indeed it was but the truth that men who sought Mammon
 were thieves. ^{And so was this true} even if they had never stolen one cup of wheat.

And in my nearness now to my Father, ~~did I gain the joy of a~~
~~holy rage~~ Yet was I also much aware that many scribes and
 priests ^{having} ~~had~~ heard me from afar, ^{were now} ~~and so it was as if I could~~
~~hear the Pharisees~~ ^{of this} speaking in all the temples within this
 Great Temple and in all the courtyards. ^{So did they know} ~~In overturning the~~
~~tables I had given offense that would blind all judgment of~~
~~what I would say next.~~

^{that} ~~For~~ I would not allow the priests and elders of this
 Great Temple to be loyal to their separate accounts with god
 and Mammon, ^{for the sake} ~~whereby~~ they could water all the vines of cupidity
 that grew from one side of their soul to the other.

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Amidst the disorder of the tables so were my next words;
~~said, and were:~~ "Destroy this temple and in three days will
 I raise it up."

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

~~And~~ ^{So} was I ready to wonder at what I had said. For there
 were many ^{who were} in the multitude with me ready to tear down ^{all that} ~~what~~
~~that~~ ~~was before them, and that with joy. What~~ did not belong to
 them, ~~could be destroyed~~. Yet I also knew that even ^{the} ~~this~~
 thought of such destruction, spoken ~~and~~ aloud could injure
 much in days to come. For such words could live in the chill
 of the dark and never relent and never forgive. That I had
 spoken of tearing down the Temple could yet bring forth such
 a ghost. Still had I said it, and despite all. For to me
 were here many buildings of immaculate beauty. If I had been
 [but] a pilgrim wandering among these halls, so would I have

been wondrously impressed by the ~~dedication of~~ skills ^{of those} in the ~~carpenters and stone masons~~ who had built ~~these great~~ ^{all that} ~~buildings.~~ ^{was here}

By such thinking did I ~~grow~~ ^{myself} calm and know that I was here to teach, not to destroy.

And I would say that the Lord was still with me. For had it not been also His rage? And was He not telling me now ~~to be wise~~, to be gentle? I said to my followers, "Be ~~now~~ calm and respect ^{our} ~~this~~ Temple. These moneylenders are not of the Temple but merely the leavings of evil and that can be found anywhere, and is scrubbed quickly from the stone. Therefore, will I teach. Yet not," I said, "in this unclean place of entrance where moneylenders ^{have} ~~were~~ congregated. Come with me further into the holy places."

And I led them to a quiet arbor that was above another rising of stairs and between two small chapels; indeed there was even a cedar to give me shade. Then, as I had foreseen, a delegation came to me of priests and scribes and many of the elders of Jerusalem and they said, "We have been awaiting thee, ^{but we} ~~do~~ not understand the manner of your arrival. Who gave thee authority to foment uproar?"

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

And I knew they would reason as follows: "If we say 'From heaven,' he shall say, 'Why then did ye not believe John?' Yet if we say that John was of men, then ^{all know that} ~~he was a~~ prophet," ~~and we should have protected him.~~ For I knew that ^{and} these priests of Jerusalem depended much on pious Jews, ^{yet} ~~did~~ many such Jews distrust their priests and ^{thought} ~~think~~ they were too friendly with the Romans. ^{had} ~~So neither~~ ^{of} ~~could these priests also~~ ^{thought} ~~say that John was not a prophet, for then they would give~~ ^{the rules. There by} ~~assent to the way in which he was killed.~~ ^{who did not protect} Yes, did these ^{would} priests work with Romans but not admit as much.

ff Indeed did
could not
him but for fear of the Romans

So, they answered only, "We cannot tell."

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

Then came a scribe from the other side of these priests. He came walking forward with such ease that I knew he was ~~Pharisee~~ from a noble family and most educated. His eyes were blue and his beard was gentle and of a soft brown, and he smiled as if he were full of affection for me and said,

"Master,"--which was a courtesy I looked upon with regard, since in his manner was even a suggestion that he, too, was speaking upon the disruption in the courtyard of the moneylenders; if he could not give approval of such an act yet would he still call me "Master^o" and so, "Master," he said, "we know that thou desirest to teach the way of truth so I would ask for an answer to this question. It is of much weight to us and gives us much dispute when we do not know how to reply. Concerning the Romans, is it lawful to give tribute to Caesar or shall we not give?"

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

And he replied, "Caesar's."

And I said, "Render to Caesar the things that are Caesar's and to God the things that are God's." And I was pleased inasmuch as I was also saying that Mammon was the god appropriate to the Romans and not to the Jews.

I heard a murmur in the multitude of the Temple party as if my words were again displeasing ~~to them~~. Yet I knew that this scribe and these Pharisees were marveling at my means for eluding such traps as they set forth. And I could feel their respect. That was as balm to my agitation. For now must they see that I had the strength to overturn the tables of the moneylenders yet the wisdom to avoid a rash reply. Still, did I also know that my remark had been exceedingly clever; indeed, it reverberated in my ears with that surfeit of wisdom which leaves an echo ^{that is} ~~as hollow, as the fall of a stone into an abyss~~. For so could I also see how many a church would find a path to survive in many an evil land on the strength of such words. And would speak of them as my words. I was not here to build churches, ~~(and all such churches compromised)~~, but ~~must strive rather~~ to bring sinners to salvation and with God's speed. Why, then, had I spoken thus? Had God estimated the size of my harvest and

seen it as small? Had He decided the better path was
prudenceⁿ and so let there be many churches built in the
swamps of pride and Mammon?

16 lines, from 248-237

257 lines, to 237

12 1/4 lines, deleted

or 51%

8/5/95

238

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~~And~~ as I was preparing to teach in this courtyard, so could I see that the scribe who had addressed me as Master wished to continue ^{discourse with me. And} ~~his questions to me~~ and he asked, "Master, which is the first commandment of them all?"

And I answered, " 'Hear, O Israel, the Lord our God is one Lord.' ~~And so shalt thou love the Lord thy God with all thy heart and all thy soul and with all thy mind and with all thy strength.~~ This must be the first commandment."

"What is the second commandment?" asked the scribe.

"To love thy neighbor as thyself."

The scribe said to me, "Thou hast spoken well. To love one's neighbor as oneself is more than all burnt offerings and sacrifices."

And I said to him, "Thou art not far from the Kingdom of God."

He was very wise. Mayhap he was the Master of the Book in this Great Temple and so was the man I would seek out on

many matters. Yet, if he had a fine face, still his eyes were as pale as the blue of the sky on a day when there is little of blue and the sky is white. ^{So} I did not trust him, albeit his manners were as fine as his beard. That was as well-curved as if he were the noble son of a ^{family} ~~family~~ whose lands took into their fold many gardens tended by skillful servants. And his speech was as handsome as his appearance. He said, "We are all among the circumcized, and are a people of one faith. And I am of the persuasion of many of us in this Temple that you have not come to this holy place to rend us asunder, but rather to bring us nearer to one another, yea, even though disruption has followed you like the dust before a storm." He paused to great effect and all were listening. "Nowwithstanding, there are many storms that cleanse. So I would ask of you, Master, when comes the Kingdom of God?"

And as he spoke, so could I hear those two voices that live as one in many a Pharisee. Often did their ^{speech} ~~voices~~ come to my ear endowed with good manners and much breeding; yet all the same was there quiet mockery in the utterances of their throat, ^{yet} ~~but~~ as finely sifted into their courtesies as

powder into sand. Still did I listen first to his good voice for it was not without desire to hope that I might be, indeed, the Son of Man; for that, he had great passion to know. And those priests who had sent him were also of such interest. So was I ready to speak to this scribe.

We conversed on many matters and as men who were equal and of much courtesy toward each other. Only by the second hour did he begin to display his knowledge of the scrolls, and thereby began to discourse with me over the working of cures on the Sabbath.

He murmured: "Publish this not in the streets of Askelon . . . lest the daughters of the uncircumcized triumph." And he smiled as if I would not know that such verses came from the second book of Samuel.

"Do ye recall the verse," he ^{asked} ~~went on~~, "that is saying: 'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day, and they brought him unto Moses and Aaron and unto all the congregation. But the Lord said unto Moses, 'The man shall be surely put to death: all the congregation shall stone him.'" And all the congregation brought him without the camp and stoned him with-

¹¹
~~stones and he died, as the Lord commanded Moses.~~ Then the scribe said, "That was in days that are now a thousand years old, and a congregation of this day would not stone such a man. Yet doth not the principle remain? Thou shalt not labor on the Sabbath."

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

Then did he begin to speak, and he spoke well, but, certainly, did he speak long, nor did I know how long it would be when first he began to speak ^o yet did he proceed ^{ed} with such skill that I knew not where to interrupt.

And he said, "I have been waiting for all of this year to converse with you. For I have thought of your works, Master, and I would say that which the Prophet Samuel said to King Saul: 'Rebellion is as the sin of witchcraft.' And if ye come from He whom you will not declare and wish us to assume that ye are from the Lord, you do not say as much. So ^{can even} we ~~must~~ suffer from the ^{Goodness} ~~brilliance~~ of your deeds. For your cures can appear to us as witchcraft and full of the bright

fire of rebellion. And we in the Temple have fear of that bright light, ~~of such conflagration and such flaming of light~~, since we have labored for ten hundred years to learn what is in the Book and many have died for the five Books of the Torah. And with what strength we have left, so have we built the walls of our belief in this place and we live by the light within that is provided by the deeds of our martyrs who died for our scrolls. So would I remind you that, as is written in First Maccabees, King Antiochus, a heathen king, was set over us, and he ~~was a despot~~. So did he declare to his whole kingdom ~~of Jews and gentiles~~ that all should be one people. Jews and gentiles alike. All should obey ^{the} ~~his~~ laws ~~and partake~~ of his religion.

"And all of his heathen and gentiles agreed to the commandment of this king. And to our shame, so did many of the Israelites also consent to this religion before idols ~~and such Jews profaned the Sabbath~~ until the only clear measure of a man who would continue to be a good Jew was that ye could kill him but he would not profane the Sabbath.

"Then did King Antiochus command all Jews to leave their children uncircumcized. He even said that whoever did not

give assent ~~to his commandment~~ ^{those} would die. So were ~~all~~ Israelites who disobeyed him driven to live in secret places, and in return did King Antiochus have ~~abominations~~ ^{SWINE} set upon the altar ~~such as the flesh of swine~~ for sacrifice. Whosoever was found with the Book was put to death. And for those women who caused their children to be circumcized, so did he have those ^{indeed} same infants hung, and ^{were} the doctors who circumcized them also slain.

"All knew then," said the scribe, "that the Book was as naught before evil men, unless there was observance of the Book. And so I say to you that ^{as we listen to} your sayings we ~~would~~ look for recognition of the ten hundred years of the Book and of the martyrs who ~~observed the law and~~ died for the law. ^{Yes,} ~~So,~~ too, ~~do I say to you that~~ in your haste to serve God, ye encourage the publicans, the sinners, and even the uncircumcized. Ye rush to destroy that which ye have not learned in patience ~~and in observance of the law~~ on many a Sabbath and in all of your years. Stubbornness is also as iniquity and idolatry."

The scribe had spoken to more and more sound of assent among those who heard: Even among my own people ^{were some} ~~was much~~

muttering that he was right, and many were weeping at the death of so many Jews.

Therefore was it not simple to reply.

"Think not," did I tell him, and slowly, "that I am here to deny the law, or the prophets. I am not come to destroy, but to fulfil. For I say that unless the righteousness of ~~our~~^{my} people shall exceed the righteousness of your scribes and Pharisees, then we shall in no case enter the Kingdom of Heaven.

"But I would offer a parable," I told him. "Two men," I said, "went up into the Temple to pray, the one a Pharisee and the other a publican. And the Pharisee stood and prayed: 'God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week; I give tithes of all I possess.' And the publican standing afar off would not so much as lift up his eyes unto heaven but smote himself on his breast and said, 'God, be merciful to me, a sinner.' I tell you this man went down to his house more justified than the other. For everyone that exalteth himself shall be abased and he that is humble shall be exalted."

Before he could reply, I was quick to add: "All that you say is just if people observe the Book. But they do not. And this land of Israel hath committed great whoredoms in departing from the Lord, and the Lord looks upon the people of Israel as in whoredom and even searches for a way to save the whore."

Now did the scribe answer me in a tone so light and so full of the wings of confidence that each of his words might have been a creature to dance upon his tongue; in that moment could I hear Satan in the voice of this scribe for he said: "Save the whore? Yes, you will finish by saying to a people who are not your people, 'Thou art my people.' and they will say, 'Thou art my God.'" And the scribe laughed again and all the mockery he had mixed like powder into the soft sand of his courtesy ^{was wafted upon} ~~was now separated and washed over~~ me as if he had seen all things evil and wise whereas I had not.

So did I not speak further until I could find passages to utter; then did I turn once more to the prophets, and I spoke in Hebrew so that this scribe could recognize that I knew the Book. "From the words of Ezekiel," I told him: "'My sheep were scattered because there is no shepherd, and they

became meek to all the beasts of the field when they were scattered, ~~and none did search or seek after them.~~ Neither did My shepherds search for My flock, but fed themselves. Behold, I am against the shepherds."

"And these shepherds," he answered, "are kin to me? Can it be that this is what you say?"

Nor was I polite in reply.

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

~~And to myself~~ I was thinking that even a drunken man could lay claim to more knowledge of what was politic than myself. In this Temple I was without guard over the prudence that knows what to say for obtaining the most and offending the least. But then much did I want these Pharisees never to forget what I would declared.

"I would," I told the scribe, "wish to deliver my flock from all places where they have been scattered. So I do not despise those who are uncircumcized and ignorant of the

Book."

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

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

Then the scribe was silent; I think he was weary. He had not thought that I could stand before him in the words of the Book yet speak of such things. And can it be that he wondered how it was that the ~~kings and~~ great prophets had dreamed of the hour ^{when God would bring} ~~of God's~~ salvation brought at last to Israel, and it had not come to pass? ~~and now~~ would this Jesus with his crude peasants be nearer to such salvation than all who were heroes and prophets and kings in the glorious and holy past?

So now ^{while} ~~when~~ I could continue to speak ~~when~~ he was silent, "The Lord hath called me from the womb," I said, "from the bowels of my mother, and He made my mouth a sharp sword; in the shadow of His hand hath He hid me, and said, 'Thou art My servant, O Israel, in whom I will be glorified. Raise up the tribes of Jacob and the strong reserve of Israel,' but He also said, 'I will give thee a light to the gentiles that

thou mayest be My salvation unto the end of the earth.' ~~For~~
~~my Father has said that I must be His salvation, and I know~~
~~not the meaning of that."~~

To which the scribe said, "Is that not blasphemy?"

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

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And by now, as the shadows in the great courtyard grew long upon the ground in the lowering of the sun, so did the echoes return to me of all that was contested between the scribe and myself. And I spoke alone to the multitude and to my disciples. And by now was I ready to say all that I thought ^{of} for I could see that the cause of my Father would not prevail without readiness to give battle with all of my spirit against the powers of this Temple--which were like unto walls of great thickness and much propriety. So must I speak with the mightiest words I could find. And indeed I finally understood what it was to feel the voice of the Lord not ceasing to come forth from me.

Many Pharisees were among this multitude, and thereby did I commence by saying: "The scribes and the elders sit in Moses' seat and the Great Temple of Jerusalem is their throne. Whatsoever, therefore, that they bid you observe, that observe. But do not do as they do. For they lay heavy

~~It must be moral unless all the
Pharisees share one shawl
among themselves.~~

~~* Pharisees
make long
prayer~~

8/5/95

250

pieties on men's shoulders, grievous to be borne, yet they will not move such burdens with one of their fingers. Broad are their phylacteries, for so do they have them made. And so do they love the chief seats in the synagogues, ^{and the uppermost rooms at feasts}

And immediately some Pharisees stirred. Others began to leave. Yet did a few, as if twice fortified, now remain and they were serving as spies upon me. Therefore did I speak once more of ~~the width of their prayer shawl and how the leather wrappings on their arms had more of substance than~~ ^{how ~~were~~ could only} their prayer, ^{let do ye} for were they ^{not} there to say, "Look upon me, am I not prosperous?" ^{But did they} ever grieve over the bent fingers of the old women who embroidered ^{their} fringe?"

Then was my voice loud: ~~"Hoe unto you, scribes and Pharisees, ye see~~ ^{ye see} hypocrites! For ye neither go in yourselves to the Kingdom of Heaven nor do ye suffer those who would wish to enter. Ye devour widows' houses and make long prayer. Therefore, shall ye receive the greater damnation."

~~At which~~ ^{now} the boldest of the Pharisees began to hoot, ~~at me~~ and others, more timid, chose again to leave. But ~~in my words~~ ^{now} was I seeing those widows who had lost their houses through the sharp practice of some of those before me.

"Wherefore," said I to the Pharisees, "did you not feed the widow's children instead of acquiring the house? Blind guides! Men of Mammon! Whosoever shall swear by the gold of the Temple, will become a debtor before the Lord. Fools and blind! ~~For~~ You pay tithes of mint and anise and cumin and omit the weightier matters of the law, and of judgment and of mercy and of faith, ~~These ought you to have done and not to leave the other undone,~~ ye blind guides who strain at a gnat and swallow a camel. Woe unto you! For ye make clean the outside of the cup and the platter. But within are they full of extortion and excess. Blind Pharisees, cleanse first that which is within the cup and platter that the inside may be also clean. Woe unto you! For ye are like unto whited sepulchres which appear beautiful without but are full of dead men's bones and all uncleanness. Even so, ye build the tombs of the prophets and ~~garnish the sepulchres of the righteous and ye say, 'If we had been in the days of our fathers, we would not have been partakers with them in the death of the prophets.'~~ ~~Get ye are the children of them who killed the prophets. Ye are the measure of your fathers, and a generation of vipers!"~~

And I knew that I spoke this last with the brave voice of John the Baptist and so now was I truly his cousin. "Behold," I said, ~~now~~ "I will send unto you prophets and wise men. Some ye shall kill and some crucify, and some shall ye scourge, and persecute from city to city. And upon you will fall all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zechariah whom ye slew between the Temple and the altar. All of these things shall come upon this generation.

"O Jerusalem, Jerusalem! You have stoned those who were sent unto thee!" ~~"Behold, your house is left unto you desolate!"~~

Yet my heart was heavier than a burden of many stones. For I feared that my words were true. If these were my people and this my Temple, then I must mourn for Israel. And it was time to depart from the Temple; by now had the Pharisees summoned many officers of the guard and all of such people were wroth with my words.

Yet, the multitude who surrounded me ~~were~~^{was} like unto a tempest of whirling sands upon the desert, and this multitude was of my followers. And they, being much moved by my words,

were so ready to bring me forth that no man interfered with my leaving ^{and this} although some of the Temple Guard were ~~not~~ without stones in their hands. And many were the Pharisees with stones in their hearts. But they cast not one bone or rock or clod.

If they sought to take me, yet no man laid hands on my garments. My hour was not come. They would approach and fall back, and approach and fall back, and there was that in my eye which told them not to touch my cloth.

And in such manner did I depart from the Temple on the first day.

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And once without the walls of the Great Temple did all of my throng, being full of exultation, now climb with me to ^{the} Mount of Olives.

One after another ~~then~~ did disciples come forward on the Mount and having heard me in the Temple, did say: "When shall great things be? And what shall be the sign? And will we all rise at the end of the world? Will ye be with us?"

And again ~~there~~ was a multitude about me, larger even than had been in the Temple. And I said unto them, "Take heed that no man deceive you. For the sign of my coming and the end of the world will be only when I am no longer among you." And I knew not why I said so much as that unless ~~it~~ ^{I could not gainsay} ~~was the power of my dream, coming to me every night, and so~~ ^{And} ~~so powerful was the dream that I could not gainsay it; as I~~ repeated; "I will come when I am no longer among you."

They groaned. Honest was their pain at these words and such feeling brought tears to my eyes. For I could see that,

withal, they loved me. So did I feel a new need to bring them counsel. And ~~with all the strength of the voice of the~~ ^{being in me} Lord ~~(again forthcoming from me)~~, I said: "Many shall come in my name saying, 'I am Christ' and shall deceive many. Ye shall hear of wars and rumors of wars. See that you be not troubled. ^{For} all these things must come to pass. Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes. All these are but the beginning of sorrow. And they shall deliver you up as my followers, and they shall kill you, and ye shall be hated of all nations for my name's sake. And because iniquity shall abound, the love of many shall wax strong for gold. But he that shall endure to the end, the same shall be saved. And this gospel of the Kingdom shall be preached in all the world ~~for a witness~~ unto all nations and only then shall the end come." And in that instant, surrounded by my multitude, who swayed and groaned and even growled at such words issuing from my lips, did I hear the Lord speaking to me of the minions of the Devil who would come upon the earth armed with a store of small miracles, ^{would} and each of these minions ~~(claiming)~~ to be like unto the return of

myself. And I felt as if beneath our feet lay ~~bottomless~~
~~pit of~~ deception. ~~And~~ I said:

"If any man shall say unto you, 'Lo, here is Christ,' or say, 'He is here,' believe it not for there shall arise false prophets and they shall show great signs and wonders insomuch, if it were possible, they would deceive the very elect. Wherefore if they say unto you, 'Behold, he is in the desert,' go not forth. Or, 'Behold, he is in the secret chambers,' believe it not. For if the lightning comes out of the east and shines even unto the west, so shall be the coming of the Son of Man. For after the tribulation of those days shall the sun be darkened and the moon not give her light and the stars fall from heaven and the power of heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven and then shall all the tribes of the earth mourn and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And he shall send His angels with the great sound of a trumpet and they shall gather together the elect from the four winds, from one end of heaven to the other. Verily, I say unto you, this generation shall not pass till all these things be fulfilled.

Heaven and earth shall pass away, but my words not. Watch, therefore, for ye do not know the hour your Lord doth come. But know this: if the good man of the house had known in what watch the thief would come, he would have watched and not have suffered his house to be broken up. Therefore be ye also ready. For in such an hour that you think not, the Son of Man cometh.

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

And they cheered mightily, as if all who ~~were~~ ^{sef} listening ^{warranted} were ^{that part} ~~guaranteed~~ to be of the party, who would go to life eternal. And in the plaudits of this multitude, so did I

also think that if the hossanahs of many were all that one might need to do God's work, then in truth, my tasks were finished, and all of ^{Israel} ~~Judea~~ would be given life eternal. To

remind us, therefore, of tasks ahead, I said, "In two days will be the feast of the Passover and the Son of Man will be betrayed and crucified." And as I said it, I felt my words travel far into the sky and so did I know also that in the palace of the High Priest, they must be consulting how they might take me by force or by subtlety, and how they should condemn my life. For other answers were not.) ~~yet~~ And so had I still

spoken with more force in my voice and more anger in my heart than before, and ever before. Soon might all of this multitude be without me, and if without me, would they have learned any means to find their way again to the Lord?