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

And I thought to myself, there is need of a man who 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 to myself nor to them, 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 to become fishers of men." And I said it with great merriment and joy

for I realized that to be without other men for forty days is also a fast of 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 saw these two fishermen as good men, and loved their hands as they cast their nets with a quiet wisdom to 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, so was I taken with their work and it was clear to me that fish must live in a spell within the spell of water that is about them; so must a fisherman be with his own spell to cast if he is to take any or all fish into his net.

And so, "Yes," I said, and was like a man of wealth in my enthusiasm, "come ye after me and I will make you to become fishers of men." And between their eyes and mine was a compact across the space of water that was at rest between us and such enabled me to feel for the first time how many powers had God helped me to wrench from Satan. And then also did I understand how much had Satan been willing to offer up some of his secrets in such a wager as was our meeting. For

by just so much had he wished to capture me.

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

And I recalled what I had already forgotten, that before Satan departed he had said to me, "I am with high regard for you and would touch your hand," and I had done so even if the Lord raised the hairs on the back of my neck. But being also afraid of Satan and anxious for him to depart, so, therefore, had I touched one finger of my right hand, my middle finger, to the tip of his, and knew then that I had surrendered a small share of the Lord's protection.

Yet had God also 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, also fishermen, and they were by the shore mending their nets. Yet so soon as Simon called to them, did they leave their father Zebedee with his hired

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

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

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

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with me. Yet was I eloquent for all that day considering that the words of John the Baptist were in me to say and with other words as well.

So did I speak to 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 the multitude of men and women He had created, so had He selected His own chosen people, and if these people were His Jews, now were some faithful but many were not, and were sinners. Yet God had prepared a heaven for those Jews that He could judge with happiness, and such would He accept in His Kingdom after death.

Whereas those who betrayed the Commandments and the law and denied the presence of God before them in their souls, those who chased after concupiscence and wine, would suffer other judgment of many shades and depths. For as the stone steps of the dungeon descend into cell that is beneath cell, so are sinners who do not repent brought down step by step into hell, and know thereby the sides of the pit. So do they also know how the earth can tremble in earthquake and they recognize but too late the power of that Hand which brings downfall to a kingdom. Even as a mouse is trodden underfoot!

And words of great strength were in me, and I spoke with the force of a man who hefts a sword, indeed I had never felt such strength.

"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 singsong of the spirit as if their throats had been dulled by much compromise in themselves until now they could only speak out of the dead coals of the spirit. Which hiss and expire i singsong. Whereas I was ready and with a full voice.

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

And it was as I said. A man came forward from the midst of the congregation and he was fearful to others, and looking much like a brigand. His nose was broken, and he had scars

on his face, an old brute with a spirit so unclean that the stench of his body came before him as in warning. Yet he cried out, saying, "What have we to do with thee, thou Yeshua of Nazareth? Art thou come to destroy us? I know thee, who thou art." And mockingly did he say, "The holy one of God!"

And I saw that his features had once been noble but had been thickened by 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 he stopped.

I knew I was speaking to an unclean spirit who must be drawn forth from this man's heart and chest even as a mole is torn from a burrow in a tree, yet did I also know that he had come to me so that such evil thoughts might be pulled forth. By a power of attraction that Satan may have left in me, and much with the rectitude of God, so did I say, "Hold thy peace, evil spirit, and come forth. Come out of him!"

And it was then that this unclean spirit tore forth from his throat. And it cried aloud in a large and bestial voice. And did come out of him.

But the devil in this unclean spirit being invisible, was thrown into the midst of the synagogue for benches fell

over. There was a wind on the floor, and dust, and then all such disturbance was gone.

All 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: "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, for by the time my new friends Simon Peter and Andrew and James and John and I came out of the synagogue and entered into the house of Simon Peter and Andrew, it was as if I could hear accounts of my presence spreading throughout all the region of Galilee and such words washed forth in all directions to pass my words unto others.

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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 and that was encouragement sufficient to rise from her bed. And when she stood, so did I feel her forehead and the fever had left; she was much heartened by this cooling of all such sick heat inside her and ministered to us and cooked for us and we were well fed.

In that evening, friends of Simon and Andrew and James 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 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 they believe there is ground to protest.

Then in the morning, did Peter say to me, "All men now seek for thee and I do fear of excess, and would caution thee against the curious. 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?"

I, being much impressed with his wisdom, asked after his inner disposition of thought, and he told me that during all of these years while laboring as a fisherman, he had been waiting for a sign from the Lord; even 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 within my chest. 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. And that was as if fewer the devils surrounding us, safer was my cousin. Besides, it would be better to do the deed and leave many

with wonder than to remain with such a circle until their wonder had been converted to dissension. And I knew I was thinking with the wisdom of Peter.

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

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

As I looked at the leper, God gave me to remember the rod of Moses, and how God said to him: "Cast it on the ground." And Moses 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 and it was 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 leprous as snow, and God said, "put thy hand in thy bosom again," and Moses put his hand into his bosom again, and plucked it out, and behold, it was turned again as his other flesh.

And having remembered this, I heard God say to me, "Do

it, and it shall be done, even as if I did it," and I realized that my Father was now offering to me 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 indeed leprosy departed from him and he was cleansed. So did I also tell 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 and caused such attraction of the multitude that I knew it was time to go back to the desert or I would be inundated with lepers and I did not need the Lord to tell me that there were grave obstacles to curing them all.

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

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

My return to Capernaum was with 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 who was in no wise a Jew, stood before me, a proud man, and who could say how many were dead by his sword? Yet was he polite to me, saying, "Lord, my good servant is sick of a palsy and grievously demented."

And 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. Speak

it to me and ye need not come to my house, for I am a man who has authority to command a soldier to go, and he goeth. And to another, I tell him 'Come,' and he cometh. So, my sick servant will do what needs to be done should ye give me the power to tell him to rise."

And this centurion had tears in his eyes so that I marveled, and turned to my followers and said, "Have I found so great a faith in anyone so early in these days? No, not in all of Galilee." And I said to the centurion, "Go! Your servant will be healed."

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

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

To which others would dispute as follows: "So did these

Spartans also live with the sword whereas you live with such coloring as women seek for their lips?"

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

There, each day I preached of the incarceration of John the Baptist who was with me in spirit at all times and all but upon me, and I spoke with the clarity that comes from not knowing what gives fire to one's speech but only that one's thoughts are full and no word goes in need of 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 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 those four take a ladder and climb upon the roof, and even broke a hole between two rafters so they could lower the bed of the man with palsy nearer to where I spoke.

And when I saw such exhibition of faith in me, so did I

also know that the desperation in his bearers could also show proof that their concern for this man was worthy, and more; so without pause, did I say: "Thy sins be forgiven thee." For by dint of the cures I had already accomplished, I knew that those ill who have undergone much torment and now came to me were accepting the weight of their sin; a man paralyzed by palsy was equal in his suffering to the evil he had disseminated. In this case could it only be so great that in horror did he not believe he had sanction to move a limb. So I forgave him without hesitation inasmuch as his repentance was already in the paralysis of his arms and legs.

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

So did I know that I had been in error to speak without caution. Yet already did I find it difficult to bear the presence of those who were pious. And even more noxious to me were the most pious, considering that the odor of their spirit 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 now that the Son of Man hath power on earth to forgive sins. So I say unto this man with palsy: Arise, take up your bed, and go thy way into thine house." And the man arose, and neither was he a large man but his bed he took up and carried it forth from the synagogue before them all; if he staggered was it only by a little. So were they much amazed.

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

Each day more did I come more to understand 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 us considering how often had we all 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 their errors, even as I had known great emptiness when I had fasted and so could now comprehend those waste-places in the soul where no pride can stir over one's good deeds, and the soul is as 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, it was as if He had always been there to impart much.

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

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Soon did I begin to contemplate my need for disciples who would follow me on every day of the year, and would work at daily tasks of which I had much ignorance. So, when I saw Levi sitting at the customs house, I said: "Follow me." And said it for no more than that he had a good and merry face.

Levi arose and I looked into his eyes which were with light for me; so did I not concern myself that his duties were as a tax collector. Thereby would I yet learn that few men in Galilee and Judea were as unpopular as these publicans who worked in customs houses collecting taxes for Romans. Rather would I measure a sinner by what gleamed in his eye. For even a man who would cheat others often revealed more of God to me than I could see in the eyes of those who were sinless but downcast.

And I had need of twelve men, one for each of the tribes of Israel, twelve men who could look back when I stared at them so that I could see what was in their souls and be able

to forgive them. Nor did that mean I saw such men as free of much warping of the soul within. Yet could I also see, as if God had given me the power to journey to the bottom of the sea, that in their eyes was a soul who would walk down every road with me. Or so I thought.

There was one for whom I could not declare such, and he was Judas, yet so beautiful with his dark beard that I wished him to be among my twelve even if I could not perceive what was in his 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.

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

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 did many publicans and sinners sit also with us, and many tax collectors now followed me for they were full of shame before other Jews, and were heavy in their hearts that they worked for the Romans; such publicans had much need of me.

But when the scribes and Pharisees saw me eating with them, so did they speak to my other disciples, saying: "How is it that he eateth and drinketh with those dregs?" I was not eager to widen what separation was already between myself and these Pharisees in Capernaum, yet did I say: "They that are whole have no need of the physician, but they that are sick need much. I am here not to call the righteous to 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 surfeit of their appetites. Whereas the pious fester in the weariness of their wars against Satan.

Therefore was I happy in the house of Levi even while speaking to many sinners. Some, indeed, were of disreputable pursuits, and some were poor and unwashed, (for Levi was

generous) yet by coming to know such people, so did I begin to ponder 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 clarity not unlike the grain of wood that has been treated to much exposure to the goodness and wrath of sun and rain.

Such argument would not suffice when with scribes and Pharisees; so would they say to me, "The disciples of John the Baptist did fast. Why do thy disciples fast not?" And so pious were their voices that at night I would brood over those Jews who spoke for my religion and drove away sinners. And I would reply: "New wine must be put into new bottles."

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 a man there with a withered hand; many Pharisees now watched to see if I would seek to heal him and they were ready to make accusation.

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

And I asked of the congregation, "Is it lawful to do good on the Sabbath? Is it lawful to save life?"

No one among them could answer. They had not the courage to say "Cure him." Now, the hardness of their hearts (wherein no heart is so hard as the cautious heart) did infuriate me. I spoke to the man, saying: "Stretch forth thine hand," and when he did, so did I not even have to touch it; at once could I see how his hand was restored to him as whole as the other. Yet did I also feel a great

anguish. For in the mystery of this power to heal which the Lord had given me, had something been injured by pride in myself? For now did I understand, even as many Pharisees in much displeasure stood forth and left the synagogue, that a time might come when I must go to war with some of my own people. Would they then be lost to what had been prepared for me to teach?

And indeed, later that night, one of my disciples made claim to have heard even that day how two Pharisees in the synagogue took counsel with officers of Herod Antipas now living in Capernaum; among them had been discussion of how this Yeshua of Nazareth might be stilled. And on hearing such words, I knew that I must flee from Capernaum and go to those shores on 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 a multitude from Galilee. So did the word commenced by John the Baptist pass through all the hills and valleys and deserts of Israel, even into the mountains; already were there men and women in this multitude following me who came from all of Judea and from Idumea and even beyond the Jordan, a great multitude. And as they gathered about me in numbers, 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 as my guard. Yet still did I feel the pushing and consternation of many people and much agony to reach me and to touch me, until so many were about that I was deprived of the power to cure, and, truth, I had enough bruises to think of my own sores when day was done.

So I told my disciples to find me a small ship that could wait in a cove of the Sea of Galilee so that from

there, near to shore, but apart, could I preach from the prow, yet come back to land long enough to touch a few and allow the unclean to fall down before me.

And while waiting did I go up into a mountain, but the multitude followed. I came down and returned to a town near Capernaum and entered a house where I was welcome, and that same multitude surrounded the house of my host, until I was obliged to step out upon the porch to offer cures to a few, and there were scribes from Jerusalem in the multitude come to this house to see if the word was true.

And word did I receive that one of these scribes had said to another, "By Beelzebub, prince of the devils, doth he cast out devils." And I knew great danger was there for me and for my disciples that such word would overflow the land. For even as I was gaining knowledge of how to cure, so was a plague of ill spirit also swelling in readiness, and it would thrive in the hearts of the righteous; they would see my efforts as Devil's labor: For was not a poor man's command of miracles equal in sum to denying the Ten Commandments and all law surrounding the tablets? And indeed, good Pharisees and scribes and their priests looked to make a world where people were just. So did I know that I must speak to these

two scribes from Jerusalem who had come to look upon me, for they appeared most intelligent, and took great care, each, of his beard which was modest and clean.

So, I said to them, "Ye call me Satan yet how can I be the same if I can cast him out and his devils are upon the floor like a wind of dust? A kingdom divided against itself cannot stand, nor a house divided; how then can Satan rise up against himself? And so would I 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 they went away without reply for they heard my speech as a threat.

Indeed, had I spoken in words most baleful, and 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 entered my argument.

It was a day of many ills. To this same house now came my mother, and my half-brothers, the sons of Joseph, and standing outside they called for me, but the multitude were pressed all about, and I could neither see them nor hear them. Then one man in this multitude said, "Behold, thy mother and thy brethren are without and seek for thee," and I

was as if in a fever, 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 whosoever shall do the will of God, the same is my brother and my sister and my mother." And I did not wish to see my mother; when young had she 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 them back from the air. For I owed much to my mother even if those roads traveled together had never been smooth, not from my birth, but then could I also know that she had lived in much anxiousness over the great secret of my birth and was never without visions of catastrophe yet to befall us.

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

Now, they had been feasting in all houses that bid us welcome 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 those who were lunatic and those with palsy; with all had I worked to heal them. And in each such moment when the Holy Spirit came to me and passed from my heart to my hand, thereby did my touch make them well.

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

invitation of the Devil. Now, therefore, must I leap out with the spirit of healing given to my hand onto the body of whoever was before me. Yet did my cowardice also accompany me on each such 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 that was just inasmuch as I would then not feel unseemly pride for my cures. And I would wonder in that moment when I had looked to save my body had I thereby been joined to the Devil in some manner I could not fathom, so that, no matter my loyalty to God, still would a part of me, no matter how reduced, belong to Satan.

A new unhappiness of spirit commenced in me. And it increased even as there now came toward us more people, and many did I heal. Not all, but the better part of all. There were a few I could not cure. For these had a great and evil light in their eye dark as the darkest angels of Satan, an evil light to tell me that before their illness had come upon them, they had been stronger in evil spirit than had I been ever in good spirit.

Yet even so had I learned the cause of my unhappiness of spirit and knew I had need again of the sea, or even of a lake so large that it might be like the sea.

And so I told my nearest followers to send away the multitudes. For it was evening. And when most were gone, we went quickly to a ship, albeit there were others who followed us in smaller ships. And that was close to much disaster; a great wind arose on the Sea of Galilee.

The waves beat upon our vessel and near covered it. And I knew naught of this for I slept like one newborn, even if it were tumult for others; peace 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 wind, and said unto the sea, "Be still," and there was calm. But in truth, I do not know if I can take such making of a miracle unto myself for in the midst of this storm, still did I sense on awakening how a calm was coming and so knew before others that the end of the storm was upon us. Nonetheless did I take the pleasure of saying: "Why are ye so fearful? Have ye no faith?"

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

And the wharf where we landed was in the country of the

Gadarenes and we had come to a beach in back of which were cliffs with many tombs, and out of one of these tombs descended a man with a torch, yet his spirit was thus unclean that the fire of the torch was fierce from his breath. And he came rushing toward me. No man among my followers, not even Peter, was ready to resist this man nor bind him. And I had to say: "Peace." Whereupon, he stopped.

And he said, "No man doth bind me. Not by chains. They seek to do such, but chains I break asunder. No man can command me."

"Then from where is your fright?"

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

"What have you heard said?" I asked.

"That your eyes have a great light which now I see," he said, "and your name is Jesus. So much have I heard from those who dare to speak to me. Such people there are, and they speak despite all fear of who I am. Know ye who I am. I am he who contains a multitude of devils, more than any other man has been vile enough to support in his heart."

So, I adjure thee: Torment me not, Jesus! This is fair warning."

I was not without fear in speaking to this man; 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 to their mooring.

Now did he say to me, "I have fear of myself. I live in the tombs of those who are damned."

I asked, "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 a multitude of devils, yet was I forced to speak and most directly, as if the hand of the Lord was at my back, and urging me forward: "The devils who devoured King Herod are now in you," I said. "Release yourselves, unclean spirits! Release yourself from Legion." Even as I said this, so did a great herd of wild swine come rushing out of the tombs, and a manifold of devils came screaming from the throat of Legion, screaming as they were put asunder, and in their tongues I heard, or so seemed

it to me: "Give us entrance! Entrance into the swine of Gadarene." For which I gave leave, and these unclean spirits having issued out of Legion, rushed with a great noise of wind to enter the herd of swine who now ran violently down a gorge into the sea. These swine were in numbers two thousand. And all such hogs and sows were choked in the sea, all these swine of Gadarene.

Others soon came to look at this man who had been possessed by so many devils. But now they found Legion clothed and bathed and returned to his right spirit. Yet were the elders of the town of Gadarene afraid, and they prayed, and entreated me to depart from their coast.

As I returned to my ship, Legion began to beg of me that he might come along. I was near-tempted, for he would have made a mighty apostle. Yet their number was already twelve--no more could I add to such a sum, no more than I could add another tribe to the twelve of Israel. Moreover, did I know, having learned much from the Devil, that the separation of Legion from his unclean spirits might not last through a long night. Yet also did I wonder whether this was betrayal of the Lord's mission to send such a man away; therefore, did I feel no pride in my heart at saying to him, "Go to thy

friends and tell them what great thing hath happened today." Yet, in part, did I still abhor the man, for I had heard the uproar of much horror passing over into the swine, even as they perished.

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

Now, on my return, again as I journeyed over by ship to Capernaum, were more people gathered and I had to keep out from shore and preach to them from my boat across the water.

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

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 secrecy 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. And at that moment, I knew that someone had done

something ill to me, for I felt all virtue go out of me, and I turned about and said, "Who touched my clothes?"

One of my disciples said: "Thou seeest the multitude 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 hours and bad things with many physicians. I have spent all that I have saved and have never been bettered and have grown worse. But I have heard of you, and was among those who were about you, and from behind did I reach through to touch your garment, for I thought: 'If I may reach his cloth, I shall be whole.' And it was so. The fountain of my blood ceased to well forth."

By her face could I see that she was telling the truth, and I said to her, "Daughter, go in peace and be healed of thy plague." Yet even as I spoke, came servants of the house of this ruler of the synagogue, Jairus, and said to him, "Thy daughter is dead."

Nor did I know what to say, for with terror pinioning my heart so did I now fear that the ailing woman had seized the virtue I would have garnered to save the child.

Yet in that instant was my Father there to speak through

me, and I felt more even of His strength than I had known before and saw how such power was drawn from the bowels of the earth and the light of the sky, inasmuch as my own eyes were luminous to me, and I turned to the ruler of the synagogue and said, "Jairus, be not afraid. Only believe," and at that moment, I had hope that the daughter was not dead but rather rested in the long shadow of sleep that comes to those who have need of death. For out of such state could I save her. But I did not know if I could bring her forth to 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, and the earth shall cast out."

Then, suffering no man to follow me save Peter and James, and John the brother of James, we came to the house of Jairus and saw a great tumult within where many wept and much wailing arose. And when I entered, I said: "Why make ye this ado? The damsel is not dead but sleeps."

I said it to calm their voices, for I knew that to raise the dead was a matter for silence; tumult can drive the dead

further away. Therefore did I ask all mourners to go out from the house of Jairus and I told the high servants of this ruler of the synagogue to return with the father and mother of the damsel, and by their side did I go in to where she was lying. And I took their daughter 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 damage done. Feeling the power of the Lord, I said only, "Damsel, unto thee I say arise." And straightaway she arose and she walked, a damsel of twelve years. And her parents were astonished and ready to praise me but I told them to give her to eat, and give 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, although, for truth, even at this moment I did not know if she had been dead. But I did understand that much unhappiness between husband and wife had laid a pall upon the girl and 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 scent; 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 seemed simple to do when I told the damsel to rise, now was a weight lying upon me; I realized much had been drained from my limbs that morning by the woman who touched my garment and drained again from my limbs by arousing this child who may not have wished to live. So was I then returned to my own gloom. For now I must wonder if I had done such deeds for my glory and had called upon God when it would have been better to save His efforts for other matters. Indeed, I felt a desire then to return to Nazareth, to be back again among my own people, and to apologize to my mother for that hour in which I had wounded her love.

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

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 which is given unto him?" And if I told them of works I had wrought, of the leper and of the storm, and felt a loss of modesty (and such loss was equal to uncleanness 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 is greater to pride than to be obliged, and on the sudden, to honor a person who has been for years no more than equal to oneself, whereas now he has returned and is greater.

So I knew that whatever word had reached Nazareth concerning what I had done had to cause my own townspeople to jeer. And I was wroth that they would offer me no love. "A prophet is without honor in his own country and among his own kin and in his own house," I said. Yet had I already spoken here of my deeds with such vain emphasis that in Nazareth I could do no mighty work. I laid my hands upon a few who were not sore ill and could barely heal them.

Still, there came the next Sabbath and I awoke with the strength of my Father as on few mornings and was able to cure a woman who had lived in a spirit of infirmity over eighteen years and she had been bound in her limbs to such degree that she could not lift up from her seat. Yet when I saw her, I had only to say, "Woman, thou art loose from thy infirmity."

Whereupon I laid my hands on her and immediately was she made straight and her voice was as sweet as the innocence of birds who talk to each other in the morning. Yet was I scolded before evening by the ruler of this small temple for healing on the Sabbath day--once more had I done just so!--and he was a rich man, much pleased with himself, and he said: "There are six days on which men are to work and in such days can they be healed, but not on the Sabbath."

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?"

This rich man was one Pharisee ready to enter into debate; he replied: "There are those among us who 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 so that they do not suffer and decrease in value," but I was silent on this, and said merely: "Yes, 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, as if to come closer to the sweet meat of the question: "The broad highway of simple faith is without peril, but only on fair days. For when it rains, its breadth is as treacherous as a trackless mire. Seek ye, Yeshua, for the narrow road that mounts between the rocks, and do not look for 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 now left me. In my own synagogue was I without strength.

Yet was I in great need of strength. I was beginning to understand that the task set for me by the Lord was immense, nor could I carry all of His word alone. Many would be there to oppose and I would need an army of apostles to stand against them. Yet if each of my twelve could find his own twelve and each of these bring to us another twelve, then soon would I have an army for the word of the Lord. So I knew that I would have to send out my apostles without me so that they might make cures and bring others back.

Yet to large armies came discord and confusion. So did I now see that faith might be simple for some yet a labyrinth to the Son of Man who now could wonder whether the last turning had brought him closer to the light or nearer to darkness.

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

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So soon as I left Nazareth, belief returned then in all that we could do, and I did call back my twelve apostles who were faithful for indeed I had decided that the time was ripe and I could send them forth two by two, and without me. Nor did I think it unlikely that they might gain power over unclean spirits, and perform such acts as mine. Word of the cures I had wrought was now disseminated among many; so the power of my apostles might have been multiplied; the commencement of every cure is belief in the physician.

I told them to go out with no possession on their journey but a staff to give comfort on long walks; they were to be without bread or money, and would have but one coat. And I said: "Wherever you enter into a house, there abide till ye depart from that place. And whosoever shall not receive you nor hear you, depart from thence, and for a testimony against them, shake off the dust from your feet. So, go your way because I give unto you power to tread on

serpents and scorpions and over all who would look to hurt you.

"Rejoice in spirit," did I also say, "for blessed are the eyes that see the things that ye see. Many prophets and kings have desired to look upon these things and have not, and they wish to hear these things which ye hear but have not." I understood that what I said was true for me and so could be true for them.

I was the only one whom the Lord of heaven and of earth would speak to, for we were kin, and thereby was I possessed of an incalculable good. And if my apostles would be thus near to me, so would they also hear the Lord speak.

Yet did I also know that to be happy as the Son of the Lord could be possible only if I never rested in my labors for Him and never felt sorrow for myself, inasmuch as it was in pity for oneself that the destruction of each man was to be found, and this was twice true for the Son of the Lord, and would be also as twice-true for my disciples.

Therefore to them did I say many other things as well for there was much to learn 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

with itself and goes to and fro; thereby, the choice of a gentle word is not always of efficacy in bringing men to save themselves.

So I also told them to listen, but not to ponder long. For if there would be much they could not quite understand, yet would it still be enough to say the same to others, even if those who heard might not understand either. Yet could they act upon it. "What ye hear in the ear," I told them, "that is the wisdom on High speaking to you, 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 it did seem prideful to my own thoughts even as the words were issued. Nonetheless were they the words of the Lord, and 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 I said: "I am come not to send peace but a sword." And if such was at variance with all I had said before, if I had cured many and calmed a storm at sea and raised a young girl from the dead, so had I come to bring peace on earth. Yet, had I also had visions of battles, and many battles, before peace could come. And my body was even sore with the pain that I had made no fine peace with Mary, but had merely lived in courtesy with her when last in Nazareth. Yet still did I say, and I knew it was the Lord's mouth and the Lord's holy anger speaking through me: "I have come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they in his own household. He that would love father or mother more than me is not worthy of me, for he that does not take his cross and follow after me is also not worthy of me. He who would find his life shall lose it; he that loses his life for my sake shall

find it."

And now could I see that my apostles were weeping. No thought inspires compassion for oneself more entirely than the thought that one is losing one's life for a friend, since in such an instant, one can feel noble. So, is it natural then to mourn for oneself. And with those words did I send them out to preach.

And I lived alone in a hut abandoned by shepherds that I found not far from Capernaum. And prayed for many days concerning the fears that still I held.

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

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Concerning these fears, the first was that John the Baptist was dead; he had been slain. King Herod Antipas was he who had commanded the deed.

And the second fear was of great consequence for me: Many said that John the Baptist had risen from the dead, and was now performing mighty works. Some spoke of how the man who had brought forth such miracles was Elijah; others said it is a prophet. But word of John's works after death was near to my works; so others soon said that it was not John but Jesus, who might be the Christ.

By that was Herod Antipas soon convinced that I was John. He said, "Indeed, this Jesus is the same John whom I beheaded. He is risen from the dead." Then I knew a fear not far less in magnitude than the awe occasioned in me by God's presence. For Herod Antipas was mighty and of ugly conscience; if he had slain John the Baptist once, so could he murder him twice.

These were the circumstances as related to me by my disciples: First had Herod imprisoned John because the preacher had said to him, "It is not lawful for thee to have thy brother's wife." And it was true. The Lady Herodias who had once been wife to his brother Philip was now espoused to Herod Antipas; thereby did the Lady Herodias form a great animus against John, and would have had him killed gladly, and without pause, indeed, was Herod obliged by her to send forth his guard against John and bind him in prison for her sake.

Yet, despite her anger and wifely beseechments to the king, Herodias could not bring Herod Antipas to order the death of the Baptist. By much did this king fear him.

On the birthday, however, of Herod Antipas, a feast was given to him by his lords and high captains. And before them danced the daughter of Herodias, Salome, who pleased this Herod Antipas so much with ardent movements that when she was placed in a seat of honor beside him, Herod said: "Ask of me whatsoever thou wilt, I will give it." Then Salome teased him upon the solemnity of his words, saying as how they had been spoken to the air and were 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 made certain; when 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 damn oneself with the bloody acts of one's followers and the filth of their deeds.

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

Whereupon Salome returned with haste unto Herod and made demand and the king was in new misery. For his oath's sake, he could not reject her. Immediately did he send for an executioner and gave description how the head of John be brought to him on a bowl of silver, and on receiving it, did Herod Antipas give the salver to Salome. She is said to have danced with such a head before presenting it to her mother.

Hearing of such matters, I did not sleep. I lay suspended between my love of salvation and my fear of Herod Antipas, and could only seek solace in the thought that God was often near to me while this son of Herod was in his

palace and far away.

Lying in the darkness in that hour after I was told of John's death, I wept. His way had been harder than my own, and he had prepared a path for me in all the places of the world that are adamant hard with stone. Yet 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." Such condemnations spoke of how great a distance was before me and my apostles and of how we would have many enemies who would see us as belonging to the devil.

And I knew, even as I dared to think of 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.

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And in my grief and my fear, in that time when I sought to calm my thoughts upon the death of John the Baptist, there came a good day when many of my apostles returned and had much to tell me of what they had done and what they had taught; yet so many were surrounding them that we did not have peace to sit together.

Therefore we departed into a desert place by ship, and privately, inasmuch as Matthew the publican knew many ship owners and thereby was owed many favors; as a publican he counted their taxes. Still, as people saw us departing so did they follow on foot around the Sea of Galilee, and even as we landed on an empty shore adjoining the desert, a group came toward us of hundreds.

I was then moved with compassion and ready to teach for I felt the spirit of John the Baptist within me; what he had commenced I must strive to finish, and I told myself 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 can take root. I knew 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 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 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 upon looking, they told me five loaves and two 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 twice two hundred and more small morsels, and with the five hundred of the bread and the five hundred of the fish, each morsel not so large as the tip of a thumb, so did I pass them out 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 each person took these fragments into him, and in so doing, so did their morsels expand within my 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 he been given a fish 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 multiplied by Mark and by those who would say more than Mark such as

Matthew and Luke. No angel appeared in the sky, nor 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 earlier years when I did my labor as a carpenter, all artisans who 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, and John), so I knew that my followers would exaggerate my feat. Yet I also knew better than all that by His will, did He prefer each miracle to be appropriate to the need thereof. For in the working of miracles can also be extravagance even as such waste exists in other forms.

Afterward, to separate myself from the people, I

debarked with my disciples in the ship and we went to Bethsaida on the other side of this Sea of Galilee.

And when we landed, so did I tell my disciples to debark again and sleep on the ship in the Sea of Galilee while I was alone on the land. And this I ordered because the strength to be more than a prophet came not only from the Lord but out of knowledge gained in my work from day to day; so did I have need of hours to meditate, whereas my disciples would have chattered about me like a throng of children and none would have found benefit. If I would have them like me and 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, I could see that my disciples were ill at ease and without rest and so I came down from the mountain and walked to them across the sea. Or such was how it would soon be told, although in truth I commenced to swim to the boat, but felt in me much which would lift my spirit, and thereby was I up and above and beyond my body and even as I could see myself swimming below on the surface of the water, so did they in the ship see me as I hovered above in all the

comfort, or so it appeared to them, of taking long strides across the water. And they cried out. I heard many voices as I approached the boat. All were saying, "It is a spirit."

But I spoke unto them saying, "Be of good cheer, it is I, not a spirit. Be not afraid." And Peter being 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 walk toward me, 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 it was then I knew how Peter's wish was to be loyal. Yet would he fail me. For his faith was in his heart but not in his legs, and so I knew the woe of understanding that it was not the sentiments of men that revealed the presence of the Lord, but their deeds; this did I know to be true. And the Devil, having made much study of the Lord's words, had become skilled in the art of good speech; thereby he could

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utter glorious sentiments worthy of the Lord and stirring to the heart, but naught that was good could come of his words. So, thinking this did I feel that I had come further away from Satan than before, and I was heartened.

When Peter and I had both come back to the ship, 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 God?"

Now they had said this many times and on each occasion I could hear in their voice was a part that spoke the truth, and some were coming to believe that I was not less than what they asked; yet was there another portion in their voice, like a house divided against itself; by that did they not yet believe in me. Yet, through many a day had they come nearer. So I understood that my good Peter might wish to be loyal and yet could fail me.

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

By midday, was I weary, and in the evening, low; my garment was imbued with the entreaties of many. And when I went to the synagogue, so did I find many Pharisees there and some from Jerusalem and scribes among them; it was not long before they wished to speak to me 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. So to these Pharisees, was this not only a sin against the law, but a revulsion. The

publicans, sitting in each village square, had been collecting the tax for the Romans, and so handled coins from early morning until they were done gambling at night with such of those coins as they appropriated to themselves. Their hands were thereby made filthy with money. Yet the Pharisees, when they come home from the market, except they wash, they eat not.

Other covenants of the law had also been broken, particularly the washing of cups and pots and brazen vessels. Having been much pious in my own youth, I could see my followers through the eyes of the Pharisees.

Yet did I also understand that one cannot give an honored place to the pious, for no matter what is done in the way of observance and custom, still are the pious never near to satisfaction. They will find no satisfaction. Even if one would obey the law, one cannot inasmuch as the law always came from those who were more pious than oneself; each time must one's heart bow down then in the woe that the law was broken; one has failed God again. Weary as I might have been therefore on this night, still did I stand before the Pharisees in the synagogue and speak to them like a weary 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, I had spoken of the uncleanness of man himself who, even as he lives, must pollute. So my words proved offensive to the altar.

But I was speaking to my apostles as well, and so I said, "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 was a host of fury sufficient to seize my breath 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 all and any evil that came to them from without? Yea, of even the dust of the road and the mud of the fields were they afraid, and so much were they afraid that but one mote of non-observance could unbalance the scales within. Whereupon they would be damned.

I left the synagogue. And before the night was done I had even cured one who was deaf and had an impediment in his speech, and that was done by putting my fingers into his ears, whereupon he spit, and I touched his tongue, whereupon he looked up to heaven and sighed, and I said to him, "Be opened." And his ears were opened and the string of his tongue was loosed and 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 there was nothing to eat, yet if I sent these people back to their houses, 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 for me came a reminder of the concerns of Moses when the children of Israel had wept in the wilderness and said to him, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt, the cucumbers and the melons and the leeks, the onions and the garlic. But now our soul is dried away." And I remembered that Moses was not pleased with the manna that God sent down. For its taste had been as coriander seed and its color like bedellium. And 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 its taste was of the taste of fresh oil. Yet when dew fell upon the camp in the night, so did more manna also fall with it. And people wept at the taste. Every man was at the door of his tent lamenting, and the anger of the Lord thereby was kindled, and Moses was also displeased. And Moses said to the Lord, "Wherefore have I not found favor in thy sight that

Thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them? Whence should I have flesh to give unto these people? I am not able to bear them alone. It is too heavy for me."

And Moses began to weep and asked 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 again I came to know how close is exhaustion to a precipice in the soul. One twisting of the limbs falls next into another and new pain stirs within the pain; still were the Pharisees, on hearing of how I had fed another multitude, without satisfaction. For if I would deny their piety, I would deny them all. They were without miracles. And some, even sensing how deep was the weariness of my spirit, now asked that I show a sign from heaven; whereupon I told them that I had given many signs and they did not see them for their hearts were hardened. And I set out on the road to another place.

When I came back to Bethsaida, a blind man was brought to me; so did I take him by the hand and lead 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, when I sent him away to his house, "Neither go into the town nor tell it to any," because my heart was laden with the depletions of myself and what might be--or so was I coming to fear--the fatigue of God supporting me.

Yet with it all did I also have the belief on most days that He was there and strong. For when I was disconsolate, and knew much wretchedness like Moses and was ready to cease all effort, so would come surcease of despair and balm for my spirit. And there were nights when only the Lord could have provided such.

Yet, also, were there nights when I would awaken and now know who I was. 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."

And I said, and my heart was beating: "But whom do ye say that I am?"

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

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

In that instant would I also learn the deepest truth of exaltation, for now I understood that to receive what is best, one must also share the darkness of spirit that lies

close to all that is radiant. And so I told my apostles of a dream that was now coming to me night upon night, and it was a dream I had not yet imparted to anyone; still on every night would I dream that the Son of Man must go to Jerusalem and be rejected by the chief priests and the scribes and be killed; then, in a dream that always followed 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."

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

"If I be killed and after three days, rise again"--and I did not know if I spoke the truth or was merely speaking from out the 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 shall gain the whole world but lose his own soul?"

And I looked into each of their eyes, as if to see their soul exposed at just that moment when the miracle of faith is there or is not; but in none of their eyes did I see more than that cast upon the spirit which speaks of self-sustenance. I had been ready to force them into faith but now I realized that I too was acting from no depth of pity for others but out of that other force which searches for power itself. And I sighed at the intricacy of all obstacles in the heart. This much I can 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, who were, after all, those with whom I had begun my life as a preacher, I led us up into a high mountain apart from the rest, and we four were there by ourselves, or would have been but a cloud followed us as we walked; so had such a cloud been there in the hour when Moses reared up his tabernacle on the Mount, and a cloud come to cover the altar; in the evening on that

tabernacle had been a flame. The tabernacle of Moses remained on the Mount covered by the cloud during the day and was illumined by the fire at night.

And if the children of Israel were to journey through the desert for forty years, so at each place where the cloud came to rest, did they pitch their tents, and they would only move at the commandment of the Lord to take up their journey again. But for as long as the cloud remained in its heavenly abode above the tabernacle, so did Moses and his people rest in their tents.

And here were we, at rest beneath another cloud. Even as I was meditating on such matters, did Peter come to me and say, "Master, let us make three tabernacles: One for thee, one for Moses, and one for Elijah."

And when he had built them and the cloud 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; still was my garment exceedingly white, and therefore a small wonder. No garment could have been more white.

In that moment did I have a vision of Elijah standing next to Moses; I could even have said that they were talking

to me. But since it was in the language of tongues, I understood not a word. Yet did another voice come out of the cloud, and He 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 even be put unto the point of death and killed. Although, did I also tell him, I would be raised within three days: such did I see in my dreams, 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 words. Yet was this after I had given him such great honor as to confide my dream. I knew a rage as sudden in its coming as lightning by its flash; 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."

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 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. So while the flame rose from the tabernacle I spoke to them.

But it was a sermon that would be an 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 phrase, so were each of those thoughts far apart from all that these four knew, and knew even now after so long with me. Yet did I also feel God entering me and I could know the beauty of the soul that He had granted to me. For by such a soul, did I now believe,

could we all share in every breath that was tender with love.

Sp was I in great need to speak to them of all knowledge that one knows at once. Yet did I also know that if this knowledge had come upon me quickly, so was there much danger of losing it, and it would be lost.

Still, I said it all, even if I had cause to wonder if the time had come to speak of so much. Nonetheless was it my speech and it would be my sword against the Pharisees.

"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 and said: "Rejoice, and be exceeding glad. For great is your reward in heaven. For so did they also persecute the prophets which were before you."

Then did I feel so inspired that my apostles might yet be equal to our martyred prophets that I was able to believe that my words would reverberate and not be lost ever. So I believed.

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So did I believe, yet was I not able to believe this for long. Even on the walk down from the mountain in return to Capernaum did I hear Peter and James and John in much dispute upon a mean matter. And I asked: "Were you naming who should be the greatest among you?"

Since they gave assent, I called to all twelve later in that day and said to them: "If any man desire to be first, he shall be last, and servant of all."

But Judas said: "Before any can speak of who should be first and who last, let there be one who is able to do what you have done. Yet, 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 speaking a truth that no one had told me as yet. If my disciples could not yet cure others, therefore was I still alone. And I was full with anger that they would look to amass power for themselves rather than to earn it or

to share it, or to be able to cure others.

So to master my rage, I spoke an invocation, saying:

"Give us this day our daily bread. And forgive us our debts, as we forgive our debtors."

This was the least of what I had said to them on many days, but now was it loved by them the most. Nor was I happy at the pleasure they took. Would the largest passion I was to find among men be the desire that others would forgive their debt? So was it also clear that what men lacked the most was forgiveness of the trespasses of others.

And so was I in ury. 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 ferocity of the Lord, "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 dieth not."

I could see by their faces how few words were here for

them, and this did not ease those sentiments in me that were not far from desperation. I had been hearing a voice in my sleep each night, and it was my own. And the voice told 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 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 knew each man well by looking into his eyes. Then did their eyes change, and by the hour, and evil licked like fire at the edges of all that was 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, yet had they accomplished little. And so might it be yet that the children of Israel would not reach the Kingdom of Heaven but

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

And 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 stronger. Thereby to prepare His people must my Father prove harsh in spirit so that all Jews be ready?

That night again did I have my dream 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. All shall mourn."

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 I was like unto a light that God had sent into the world, so could I also see that men loved darkness more than light. So would I awake and know 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 turned toward Jerusalem, my days would be as numbered as the fingers on one hand, and each day did I know 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 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 my 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.

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. 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 I knew hope. Might it be that as we we approached, the Kingdom of God would appear? So did I dream also of that for I knew I must lead my followers to Jerusalem and suffer all that might await me there, and all that might await my Father.

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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 apostles, 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 one further delay. For Matthew the publican 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? 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 it was our practice among such hills and rocks to let the rebellious sheep flee in order that we might guard all others."

"No," said I to him, "the Son of Man has come to save that which was lost." And I can say that in this moment I heard 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 close to fears in other men; Matthew could feel how much wrath was waiting for us, unuttered and dark in the heart, yea, even unto the Temple of Jerusalem, and there perhaps most.

That night I did much preaching, as if to ameliorate the unrest in my own heart and continued to speak even as I saw the light go out of the eyes of my apostles. They had heard my words before and had heard it much. Yet, even if they would weary of me, so would I speak to others and always

there were new ones among us. And I chose to instruct by parables inasmuch as I had come to learn that part of the Lord's yoke was that the creature, man, whom He had created in His image, possessed much of the pride of the Lord, and so learned best when not suffering a preacher's adjurations but instead was presented with what partook of mystery; thereby could one feel virtuous if successful at calculating it out.

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

And when I was alone with my apostles, I said to them: "Live with the parable of the sower, for when any of our people who listen understand not, then the Wicked One can seize that which was sown."

I knew how if no one else gave ear, still would the Devil listen to each of my words, and use them against the Lord, but then how could I suppose that the Devil had not gained entrance already to the Great Temple? So could I also see Satan's influence suppurating in the hearts of high priests who would seek to be all holy, and indeed, even as I spoke, so could Sata's dark angel be preparing the ears of the priests against me in Jerusalem. Mayhap these priests had betrayed our Lord of the Kingdom many times and were full of that corruption of the spirit which is worse even than corruption of the flesh.

And again I did not feel ready to enter into Jerusalem. So I searched for a parable to cheer my own spirit and soon 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.'" *And they followed him, but what shall we know*

So was I obliged to ponder in what great degree good and evil did grow together and knew that my Father's angels 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, until I had a vision of a temple at the gate of 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 my minions smaller in number than that other multitude who would partake of what I said and use it for themselves, not others, thereby partaking of a meanness of spirit that pervadeth 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 a considerable blow for me inasmuch as Peter might be my favorite. I replied by relating one more parable (and it was told for the ears of those closest to me.)

And this parable was of how a man who hired his laborers for a penny a day had sent them early one morning into his vineyard. But as the hours passed toward afternoon, so did he hire others in the third hour and more in the sixth and even in the ninth hour of the day, until by the eleventh hour, finding now men and 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," so that each man, those from the first hour and those of the eleventh, all received a penny. Since the first had supposed that they would receive more, they whispered against the good man of the house. But he told them, "Didst thou not agree

with me for a penny? Take what is thine and go. I will give unto this last even as unto thee. So the last shall be first and the first last, for hark ye, many may be called but few will be chosen." I was uplifted as upon a cloud by the strength of my voice and spoke with such force that the Lord whispered: "Enough! There is no wisdom in your 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 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.

Still, was it a good morning and full of relief from dark clouds of thought that we were ready at last to set out for Jerusalem.

Now, a man knelt before my feet and asked, "Good master, what shall I do that I may inherit eternal life? I have observed all the commandments from my youth."

And his eyes showed much desire to please, and full

measure of concern for others. And I felt love for this young man in the midst of much turmoil around us at leaving and said, "One thing thou lack: Sell whatsoever thou hast and give to the poor and then will you have treasure in heaven."

But the young man was not made glad by my words and went away grieved; he was with many possessions and loathe to lose them. So I said to my disciples, "How hard it becomes for those who have riches to enter the kingdom of heaven!" And when some of my disciples, by the gleam of displeasure across their eyes did show the darkness in their hearts, I could say and did: "Children, how painful it is for those that trust in riches."

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

And I looked upon them and sighed 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 on his money. So look not for riches." At which point, Peter was ready to remind me: "Lo, we have left all and followed thee."

And I repeated: "He who has left houses or brethren or sisters or father or mother or wife or children or lands for my sake and is persecuted for my sake, so shall he receive a hundredfold in his time and rich houses and brethren and lands in the Kingdom of Heaven and will live in the waters of eternal life. But those that are now first in this world shall be last in the next."

Yet was I obliged to tell myself that my disciples were but men and lived among the small passions that sit on the scale of balance in all people, and thereby were no better yet no worse than others. If I could, therefore, succeed to uplift their hearts, so might other men and women increase in goodness. Whereby, thinking this, I also thought of how good grapes might also suffer and their cries be unheard in the winepress. For if all men were of mean and ordinary dimension yet still belonged to God, then how could my Father be vastly superior to His creation? Despite all effort not

to dwell on such a sacrilege, so did I wonder now whether my Father was merely larger than us, and of vastly greater force. And in such a low moment did I even despair for Him.

Yes, such was still the darkness of my thoughts before we set out, but then, there came our first steps and we set out. We were going to Jerusalem and all of us were afraid. And in our fear was also happiness that we were not the slaves of such fear. And our legs knew their own joy.

Then, and only then, did we truly set out. And in the second hour of such quick march did the belief soon germinate that in two days, so soon as we were near to Jerusalem, and could see the city from afar, so would the kingdom of God come to appear.

And indeed, some of my brethren were saying already: "Ye will walk in Jerusalem openly, will ye not? So that we may witness the works ye will perform at the Temple?"

This was Judas who spoke. And I could see by his impatience before we set 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. 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, "Nay, he deceiveth the people." And then I knew as I had never known before that I must go to the feast. And indeed, Judas said: "Many await thee and how ye will show yourself to all."

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Much did this conversation with Judas disturb me, and on the road to Jerusalem I found myself in fever. Silently I walked while my limbs ached, and at night my rest was not without pain. So was it also on the second morning even as our road passed through desert, then by fruit groves, and again I was silent and did all possible not to complain. And I brooded upon my weakness in giving assent to Judas and promising to attend the feast.

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 the chief among the publicans 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 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 this was a good sign. If a rich man could surrender half of his fortune and believe in me, then other such walls must be ready to fall in that city where God was at war with Mammon.

Next morning, however, even as we set out, came two sisters of my follower Lazarus to meet us on the road. Lazarus had dined with me in Capernaum on his 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 my multitude and then said, "Lord, he whom thou lovest is sick, our Lazarus."

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

They wept and could not answer. Then, as if I were brother to his sickness, so was I worsened in my own illness

and all that had been good in my night of rest at the house of Zaccheus was lost, and I had 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 in great woe of feeling and said, "Lazarus is dead."

And 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 not fifteen furlongs from the Temple, and indeed not a walk of an hour. 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 thou hadst 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."

And then it was close that I did not weep. How could I know whether the Lord would allow me to return him to his sisters when 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 how I had come 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, by this time he has been two days dead, and who can speak 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 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 to call upon other ugly spirits. So the state of the dead man, and particularly his odor, might insult the nose. But if I would purify Lazarus, so must I live first in my own sins. It was then that I recalled how a woman in our company had lifted up her voice as I passed and said, "Blessed is the womb that bore thee and the paps which thou hast sucked," and I replied, "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: "Wherefore can I raise a man from the dead if I have partaken of evil? Evil is itself the measure of weight that keeps men in their tombs.

So even if I were the Son of God, still did I call upon the prophet Elijah who had raised the son of a woman in whose house he had dwelt when the boy was gone beyond and there was no breath.

Indeed, the woman had cursed Elijah and said: "Oh, thou

man of God, did thou come unto me to slay my son?" And Elijah had said unto her, "Give me thy son." And as it is written, he took the boy from her bosom, and carried him up into the loft where he abode and laid him upon his own bed and cried, "O Lord my God, hast Thou brought evil upon the widow with whom I sojourned by slaying her son?" and Elijah stretched himself upon the child and cried unto the Lord, "I pray Thee that this child's soul come into him again," and God heard the voice of Elijah and the soul of the child came back to him again.

Then, as if the Lord had also spoken to me in that moment, so to my closed eyes was shown the face of Lazarus in his tomb. And so did I see Lazarus stir.

Again I cried: "Lazarus, come forth," but now I saw Lazarus deny me and shake his head. And I heard him speak, even if no one else could hear, but still was Lazarus in his tomb and I without.

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

So 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 Gadarene, and then he who had been dead rose in his tomb and Lazarus came toward me but could 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 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, "Yes, now the maggots have left me, and the scorpions," but his voice was like the screech of a bird distraught. 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 this by the first witness to reach their presence, and they would gather in council. For many had 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 the power to raise those who were ready to rot.

And I could hear the Chief Priest in council even as if

I were near 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 will be seen as in rebellion."

And I knew that the High Priest Caiphas might even say, "One man may even die for our people that the whole perish not."

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 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."