Emily Dickinson’s Choosing: Biblical Intertext and Fascicle 33

Fascicle 33, contents

Fasc. 33.01 “The Way I read a Letter’s—this—” J[ohnson] 636/F(ranklin] 700
  33.02: “The Child’s faith is new” J637/F701
  33.03: “Except the Heaven had come so near—” J472/F702
  33.04: “To my small Hearth His fire came—” J638/F703
  33.05: “My Portion is Defeat” J639/F704
  33.06: “I am ashamed—I hide—” J473/F705
  33.07: “I cannot live with You” J640/F706
  33.08: “Size circumscribes—it has no room” J641/F707
  33.09: “They put Us far apart—” J474/F708
  33.10: “Me from Myself—to banish—” J642/Fr709
  33.11: “Doom is the House without the Door—” J475/F710
  33.12: “I should have been too glad, I see—” J313/F283
  33.13: “I meant to have but modest needs—” J476/F711
  33.14: “I could suffice for Him, I knew—” J643/F712
  33.15: “You left me—Sire—two Legacies” J644/F713
  33.16: “No Man can compass a Despair” J477/F714
Dickinson poems

33.02 “The Child’s faith is new” (J637/F701)
   Credits the World -
   Deems His Dominion
   Broadest of Sovereignties -
   And Caesar - mean -
   In the Comparison -
   Baseless Emperor -
   Ruler of nought -
   Yet swaying all - (lines 9–16)

33.04: “To my small Hearth His fire came—” J638/F703
   To My Small Hearth Hids fire came -
   And all My House a’glow
   Did fan and rock, with sudden light -
   ’Twas Sunrise - ’twas the Sky -
   Impanelled from no Summer brief -
   With limit of Decay -
   ’Twas noon - without the News of Night -
   Nay, Nature, it was Day -

33.05: “My Portion is Defeat” J639/F704
   ’Tis populous with Bone and stain —
   And Men too straight to stoop again —
   And Piles of solid Moan —

Book of Matthew (King James Version)

Then saith he unto them, “Render therefore unto
Caesar the things which are Caesar's; and unto God the
things that are God's” (22:21).

Now from the sixth hour there was darkness over all
the land unto the ninth hour (27:45).

And when they were come unto a place called
Golgotha, that is to say, a place of a skull (27:33).
And Chips of Blank — in Boyish Eyes —
And scraps of Prayer —
And Death’s surprise,
Stamped visible — in stone —

There’s somewhat prouder, Over there —
The Trumpets tell it to the Air —
How different Victory
To Him who has it — and the One
Who to have had it, would have been
Contenteder — to die — (lines 7-19)

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many

33.12: “I should have been too glad, I see—” J313/283
I should have been too glad, I see —
Too lifted — for the scant degree
Of Life's penurious Round —
My little Circuit would have shamed
This new Circumference — have blamed —
The homelier time behind —

I should have been too saved — I see —
Too rescued — Fear too dim to me
That I could spell the Prayer
I knew so perfect — yesterday —
That Scalding One — Sabachthani —

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? (27.46).
Recited fluent — here —

Earth would have been too much — I see —
And Heaven — not enough for me —
I should have had the Joy
Without the Fear — to justify —
The Palm — without the Calvary —
So Savior — Crucify —

Defeat — whets Victory — they say —
The Reefs — in old Gethsemane —
Endear the Coast — beyond!
'Tis Beggars — Banquets — can define —
'Tis Parching — vitalizes Wine —
"Faith" bleats — to understand!

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass (21:5).

And when they were come unto a place called Golgotha, that is to say, a place of a skull (27:33).

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder (26:36).

33.13: “I meant to have but modest needs—” J476/F711
I left the Place - with all my might -
I threw my Prayer away -
The Quiet Ages picked it up -

And Judgment - twinned - too -
That one so honest - be extant -
It take the Tale for true -
That Whatsoever Ye shall ask -
Itself be given You.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (21:22).
33.14: “I could suffice for Him, I knew—” J643/F712
I could suffice for Him, I knew -
He - could suffice for Me -
Yet Hesitating Fractions - Both
Surveyed Infinity -

“Would I be Whole” He suddenly broached-
My Syllable rebelled -
’Twas face to face with Nature - Forced -
’Twas face to face with God -

Withdrawed the Sun - to other Wests -
Withdrawed the furthest Star
Before Decision - stooped to speech -
And then - be aubibler (lines 1-12)

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple (27:57).

Jesus, when he had cried again with a loud voice, yielded up the ghost (27:50).