

Chapter 11

**ABOUT THE PURE SPIRIT
WHO IN THE LIFE OF FLESH
ONCE AGAIN WOULD BRING
OUR FATHER'S TEACHINGS SO
THAT THEY WILL REMAIN ON
THIS ORB FOREVER**

ARE WE DISSIMILAR FROM OUR FATHER?

see 11/6

11/1 When he was close to Bethlehem, the gentle Galilean said they should make a stop, emphasizing that it would be the last one before their arrival in the village where Martha lived. The news made his collaborators a little relieved, for they were hesitant to make a stop in the city where Simeon Joseph had worked as a carpenter. A single worry was shared among them, and they talked about it:

11/2 “On top of Jesus being hunted like a ferocious animal, we will not be able to run away with him and leave behind those who are disabled and paralyzed. If we run away and take Jesus with us, there will be no men left to carry all those who are disabled and paralyzed. They will all be lifeless.”

11/3 When dinner was over, as they were around the fire, the redeemer allayed his diligent cooperators’ feelings and instructed them:

11/4 “I tell you not to fear the danger you have in mind will come. Let us trust God, who is looking at all of us, His children, all the time. In truth I tell you that I would not take you to Bethany if those sent by our Father, who would not put us on paths where we would lose our living, had not announced that we could go.”

11/5 Philip, then feeling more tranquil, asked what God was like, if he was different from the Hebrews.

11/6 **“In truth I tell you that we have been created in the image and likeness of our Father.”**

11/7 The man who had been with John Bedee and Judas Iscariot in Jerusalem demanded that the Architect of the universe be introduced to them.

11/8 “I tell you that God is once again showing Himself to us in His teachings. In truth I tell you that we will see our Father’s face after we practice His teachings with all those who are our neighbors.”

11/9 James, Alphaeus’s protectee, returning to the topic that had been

afflicting him, and hoping that the orator would give up his intention, perspicaciously stated that they could not memorize all the teachings they were spreading, concluding:

11/10 “As Matthew is saying, you must not go to Bethany. If you do, you will go towards the Lord, and we will no longer have you with us, saying to us what you are bringing without us missing a single word.”

11/11 “In truth I tell you that after the death of the body that I now have, I will only go to the life of pure spirit and then reach God if I accomplish what I have come to do in this living.”

11/12 “But if your life leaves your body now, there will be no time for all the peoples to practice the Lord’s teachings the way you are bringing them without missing a single word.”

11/13 Aware of his interlocutor’s scope, the affable Nazarene unveiled the future to those who surrounded him:

11/14 *“I tell you not to let your minds be disturbed by a single fact that you believe may take place in the time that is to come. In truth, when the time is come, I tell you that God will send a sibling who will once again bring His teachings to all the peoples of this abode, so that they will no longer be lost and so that they will remain with everyone forever.”*

11/15 “Will this sibling who will come go everywhere with apostles and disciples to speak of the Lord’s teachings?”

11/16 *“I tell you that the pure spirit who, once again, will come bring our Father’s teachings to all the peoples of this abode will not go everywhere. This little one of God’s will come in a body of flesh, and many of those who will be with the little one will not accept our sibling. In truth I tell you that the pure spirit who, once again, will come to this abode to bring our Father’s teachings will remind you of the living that you now have.”*^[252]

11/17 “When the time that is to come comes, will you have been forgotten by everyone?”

11/18 “In truth I tell you that the pure spirit who will come will make me be known by all the peoples of this abode.”

11/19 Realizing that his audience was still very worried, he concluded:

11/20 “Again I tell you not to let your mind be disturbed, nor to be afraid.

[252] ... **will remind you of the living that you now have** ...: Jesus knew that the apostles and disciples, either from the life of spirit or pure spirit, would be with the pure spirit who, incarnate, once again would bring God’s teachings to the peoples of this abode.

THE MOST BEAUTIFUL **LEGACY**

In truth I tell you that, if you love me, be happy, because I have already announced to you that I will go to the life of pure spirit and then I will be with our Father.”

11/21 They restarted their journey before sunrise. They crossed Bethlehem without any trouble, and they arrived in the little one’s native village right after lunchtime.

Chapter 12

**IN VILLAGES AND HUMAN
SETTLEMENTS, SO THAT NO
ONE MISS HEARING ABOUT
GOD AND HIS TEACHINGS**

*LIKE A VINE DRESSER WHO CUTS OFF THE BRANCHES OF
THE VINES THAT DO NOT BEAR GOOD GRAPES, LET US
EXTIRPATE FROM OUR LIVING THE ACTIONS THAT ARE
CONTRARY TO OUR FATHER'S TEACHINGS.*

see 12/7

*WITHOUT THE KNOWLEDGE OF OUR FATHER'S
TEACHINGS, WE WILL NOT EVEN BE ABLE TO
DECIDE WHAT IS THE BEST PATH TO FOLLOW.*

see 12/17

WE WILL BEAR GOOD FRUIT WHEN ...

see 12/19

*WE WILL BE TREATING EACH OTHER LIKE
SIBLINGS WHEN WE LOVE EACH OTHER THE WAY
IT WOULD PLEASE US TO BE LOVED.*

see 12/21

*WE, SOJOURNERS ON THIS ORB, WILL ONE DAY
RENOUNCE THE MOMENTARY JOYS THAT DISTANCE
US FROM THE PATH THAT ENDS IN OUR FATHER.*

see 12/24

*DO THOSE WHO ARE IN THE LIFE OF FLESH REDEEM,
WITH NO EXCEPTIONS, THE COMMITMENTS THAT
WERE ACQUIRED IN PREVIOUS LIVINGS?*

see 12/32

*IS THERE GREATER MERIT IN FORGIVING
OR IN ASKING FOR FORGIVENESS?*

see 12/34

*WE WILL NOT NEED TO APOLOGIZE WHEN
WE DO NOT MAKE MISTAKES.*

see 12/51

12-1

12/1 Many inhabitants of Bethany, noticing a crowd approaching, convinced that it was the one promised to them, for they had been waiting for him, went towards him. One of them asked him:

12/2 “Can you be compared to a prophet? to a priest? Is it Moses who is inside you? Could it be our king David, or are you the Lord Himself?”

12/3 The eighty-three spectators were instructed:^[253]

12/4 “In truth I tell you that the ones who are prophesying are those sent by our Father; that I am neither working for Rome nor the Herods, unlike the priests; that the spirits who were Moses and David for now are not in the life of flesh, and, as I announce everywhere, I am your brother, I am not God Himself, and God is looking at all of us.”

12/5 Another spectator, Abraham, asked:

12/6 “What can I do to clean the evil that is inside me?”

12/7 “In order to clean the evil that is in our mind, I tell you to do like vine dressers, who cast aside every branch that does not bear good fruit. Let us cast aside, with the practice of our Father’s teachings, everything in us that does not bear good fruit. In truth I tell you that everything in us that bears good fruit, with the practice of God’s teachings, will yield even more.”

12/8 “But I have not heard a single prophet speak of the Lord’s teachings.”

12/9 “In truth I tell you that I am bringing our Father’s teachings so that all those who accept the path that leads to Him will practice them.”

12/10 The man, a vinedresser, observing the excluded ones who were part of the orator’s caravan, said to himself:

12/11 “These ones are not the Lord’s vines.”

12/12 “I tell you that all of God’s children are like vines, that the actions of all of us are the branches of the vine. In truth I tell you that the branch that remains in the practice of our Father’s teachings will bear a lot of fruit.”

12/13 Aware that his interlocutor was not willing to renounce the momentary pleasures of this abode that distance us from our Creator, he went on:

12/14 “I tell you that the branch of the vine will not bear good fruit if the

[253] When our Father allows us to discover the original writings of Matthew the Son, this passage, so that one will be able to identify the leather, was named Jesus, the shepherd of the peoples, though said leather has now been worn out by time.

vine is not practicing God's teachings. In truth I tell you that we will not bear good fruit if we do not remain in the practice of our Father's teachings."

12/15 Not realizing he had obtained an answer for his unasked question, Abraham again said to himself:

12/16 "So, in order to continue having the life that I have, I will not have what this prophet calls teachings."

12/17 **"I tell you that without our Father's teachings, we will not even be able to decide what the best path to follow is. In truth I tell you that all those who do not practice our Father's teachings will not bear good fruit."**

12/18 "Are you saying that I will distance myself from this path you say leads to the Lord?" the student shouted.

12/19 "I tell you that all those who do not practice God's teachings will be like the branch of the vine that bears no fruit. The branch that bears no fruit is cut off and cast aside until it dries so that it can be cast into the fire, the same way all those who do not practice our Father's teachings will distance themselves even more from the path that leads to Him. **In truth I tell you that all those who know, accept, practice, and remain in the practice of God's teachings will yield good fruit.**"

12/20 With his arms open, the illustrious teacher said:

12/21 "I tell you to practice God's teachings so that our spirits will not distance themselves from the path that leads to Him. **In truth I tell you that when we love our neighbor the way it would please us to be loved by them, we will be acting towards one another like siblings, children of the same Father that we are.**"

12/22 Barthew stood up and with unmatched sincerity said:

12/23 "How will I know that the time to seek the Lord and His teachings has come, if now I do not want them?"

12/24 **"I tell you that we will seek the happinesses of this abode that distance us from the path that leads to our Father until they no longer satisfy us. In truth, since we have not been created by God to remain in this abode forever, I tell you that the time will come when we will reject them."**

12/25 The rich merchant did not allow himself to understand the good shepherd. Conveying authority in his tone of voice, he stated:

12/26 "You are saying that you are bringing the Lord's teachings, and that these teachings are the only path for me to have the Lord's kingdom. I ask you if you have more power than the Lord, if you are greater than the Lord to be able to show all those who are my people the path that leads to the Lord's kingdom."

THE MOST BEAUTIFUL LEGACY

12/27 “I tell you that I am not the one who is showing the path that leads to our Father, but the teachings that come from Him. **In truth I tell you that not a single us of us has more power than God, the creator of the entire universe.**”

12/28 The Hebrew man, who was both intelligent and aware of what would happen in case he practiced what he was listening to, replied:

12/29 “If I practice these teachings you say are the Lord’s, I know that all those who are Romans, that all those who are commanded by the Herods will come after me like they are after you.”

12/30 “I tell you that I am being chased by all those who for now once again do not even want to hear the teachings that I am bringing, and followed by those who accept our Father’s teachings. In truth I tell you to practice God’s teachings towards all of His children, our siblings, so that there will not be a single sibling in this abode who chases another sibling.”

12/31 Not happy at all, his interlocutor stated that he had no sins.

12/32 **“In truth I tell you that all those who are in this abode created by God and do not see His face are redeeming mistakes made in past livings.”**

12/33 By way of conclusion, pointing at the prideful man who had affirmed he was exempt from faults, who happened to understand his words, Jesus said:

12/34 “All those who see our Father’s face no longer need to practice His teaching that tells us to forgive all those who have offended us and ask for forgiveness to all those we have hurt, because they no longer know what offending a sibling is. **In truth I tell you that there is more merit in forgiving than in asking for forgiveness.**”

12/35 Much later, Peter, when the occasion presented itself, commented with his boy that Barthew would loathe him because of what he had told him.

12/36 “In truth I tell you that until God’s teachings are practiced in this abode, many will hate me.”

12/37 Since the timing for such an announcement was propitious, he said not only to the former fisherman:

12/38 *“I tell you, before it takes place, so that you will not let your minds be disturbed: the day will come when the living of one of you will be taken, and it will be said that it is an offering to God. The siblings of ours who will take the living of one of you will act contrarily to what our Father is once again showing us in His teachings, because once again they will not want to practice them. In truth, when what I have announced to you happens, I tell you to remember that you have been warned.”*

THE MOST BEAUTIFUL LEGACY

12/39 “But when this time comes, Jesus will no longer be with me. Can it be that, when my body no longer lives, I will see Jesus?” Matthew wondered.

12/40 “In truth I tell you that after the death of my body of flesh, and after my spirit moves on to the life of pure spirit and then reaches God, you will no longer see me until, by your actions, you deserve to be in the life of pure spirit.”

12/41 “How will all the peoples be able to practice God’s teachings if Jesus will leave this abode in just a few moons, as he is saying?” the publican kept wondering, not realizing that Jesus’s words had been addressed to him.

12/42 *“Again I tell you that God, in times that are to come, will send one of His little ones to this abode who once again will announce to all the peoples the teachings that I am bringing now. In truth I tell you that this pure spirit will announce nothing about themselves, this pure spirit will only bring our Father’s teachings.”*

12/43 Encouraging his collaborators, he concluded:

12/44 “I tell you not to let your minds be disturbed about what will happen in Jerusalem. In truth, when I leave my body of flesh, I tell you that I will go to the life of pure spirit, and then reach God.”

12/45 When Mary’s firstborn was about to enter the village, Racin asked him the reason that the Lord would allow one of His messengers to come to the Earth in the future, adding:

12/46 “Why not one of those who are already here?”

12/47 “In truth I tell you that if a blind man guides another blind man, both will fall into a deep pit.”

12/48 “But why will this one the Lord will send announce the same as what you are saying now?”

12/49 *“I tell you that there will be a time in which men of power, out of greed for coins and in order to control their siblings, will announce the teachings that I am bringing in an altered state. In truth I tell you that many of those who hear them in an altered state will not believe that the teachings are our Father’s and will announce to everyone that I was an insurrectionist.”*

12/50 “But why is the Lord sending another one to say what you are saying, if now it is only the excluded who accept your words? If now only the excluded accept your words, when this one you say the Lord will send comes, his words will not be accepted. Why will the Lord send another one to say to all those who are my people what you say are teachings if I go to the Temple and ask the Lord for what I want?”

12/51 “It is not enough to say Lord, Lord, if we do not practice our Father’s teachings. Those who say Lord, Lord are the ones who make mistakes against a sibling, a child of God, the most, and then go to a Temple of stone to justify

their mistakes. **In truth I tell you that all those who make no mistakes do not need to ask for forgiveness.**”

WHAT DIES IS THE BODY OF FLESH, NOT THE SPIRIT.

see 12/61

12/52 As the good shepherd instructed, Martha was trying to inform him that he had arrived late, for her brother had been in his tomb for two days; however, since the orator was surrounded by many men, she, because she was a woman, was unable to let him know. She waited for the opportunity to present itself; when it did, she begged him:

12/53 “I know that everything you ask the Lord for is given to you, and this is why I say to you to ask the Lord to welcome Lazarus in His kingdom.”

12/54 “In truth I tell you that Lazarus has not lost his living, he is only sleeping.”

12/55 Not unlike us, who believe in our own truths and do not let go of them, Martha also believed in hers. She categorically stated:

12/56 “I say that I had Lazarus’s body tended to, that I saw when Lazarus’s body was taken to the sepulcher and left there, that I saw when the sepulcher was closed. I say that I saw all this from a close range, and this is why I know that Lazarus has left his life.”

12/57 Rooted deep down in what she believed was true, she proceeded:

12/58 “I say that Lazarus’s body is lifeless.”

12/59 “In truth I tell you that even if Lazarus’s body of flesh were lifeless, Lazarus would not be dead.”

12/60 “What are you saying?”

12/61 **“I tell you that what dies is the body of flesh, not the spirit. In truth I tell you that all those who believe in God and in His teachings believe in the lives after the death of the body of flesh, that all those who believe in our Father and in His teachings know that they will never be dead, even when they do not have a body of flesh.”**

12/62 “I believe that you are the one promised to the prophets, the one who has come to show the truth of the Lord,” the one promoted to head of the family said.

12/63 The redeemer asked a young boy, who had been listening to him attentively, about the little one’s whereabouts, and he was informed that the girl was in her residence. He then asked him to bring her to him. The fortunate Sicar went to get Pustule’s youngest. She was playing when he found her, as she usually did, and he told her as he tried to get his breath back:

THE MOST BEAUTIFUL LEGACY

12/64 “Jesus has arrived, and he wants to speak to you. Let us go, Jesus is calling you.”

12/65 The girl, as if she physically coexisted at the deliverer’s side, promptly complied. Though she had never seen him with her material eyes, she approached him without anyone’s telling her which one he was, saying:

12/66 “Now that you have arrived, I know you will bring Lazarus back from his sleep.”

12/67 The happy Galilean smiled. The way old acquaintances act around one another, he asked her to take him where her brother was. And both went towards him hand in hand.

12/68 The newcomer was a source of euphoria for the inhabitants of Bethany, who were aware of the comment that had been circulating that he would bring the artisan back to life. When the desired savior started walking towards the tomb, three hundred individuals, not counting those who had received him, followed him. At the burial site, he asked Matthew, Abihu, Judas Thaddaeus, and James Bedee to remove the rock on which details had been carved. Martha intervene; crying a lot, she shouted, not minding being surrounded by a great number of men:

12/69 “You must not open the sepulcher. It is has been two nights since Lazarus left us never to return. I know that Lazarus smells bad, like donkeys left along the way. I say that Lazarus’s body is lifeless.”

12/70 The good shepherd, with great patience, once again told her that her brother was only sleeping, adding:

12/71 “I tell you that the time for Lazarus to leave his body of flesh has not come yet. In truth I tell you that Lazarus still has a lot to do in the living he has now.”

12/72 With the intent to give credit to God concerning what was about to take place, immediately after the stone was removed he said, carefully observed by the eager audience:

12/73 “Father, I ask You, not on my behalf, but on behalf of all those who surround me, so that they will believe that you have sent us to this abode, to free Lazarus from his sleep, to make Lazarus get up and come out of this sepulcher.”

12/74 Coming a little closer to the entrance, always holding the little one’s hand, and followed by the crowd, he said in a tone of voice loud enough not only for the sleeping man to hear:

12/75 “Lazarus, I tell you to come to the light. Come, Lazarus, there is a lot to be done. In truth I tell you that it is day, that the night has not yet presented itself to your eyes.”

THE MOST BEAUTIFUL LEGACY

12/76 When he said the name of the dead, in the audience's opinion, man, moans were heard. More than one hundred observers went away, all of them terrified. Those who stayed, when they saw a silhouette enveloped in bandages and sheep wool mantles, which were particularly made for those who passed away, coming out of its tomb, they became very enthusiastic. It was the artisan who had woken up. Of the initial three hundred eighty witnesses, two hundred thirty were present to watch the extraordinary happening.

12/77 "Jesus has made Lazarus rise from the dead! Jesus has given life to a lifeless body! Jesus has the Lord's power to give and take away lives!" the delighted crowd shouted in a frenzy.

12/78 The Nazarene's explanations were dismissed by many of those who were all speaking at once, either shouting out of joy or thanking the Lord for having showed them the one He had promised to the prophets. He did try to instruct them, but his efforts were all in vain. The ecstatic Hebrews wanted to touch him, even if it meant only touching his clothes. They sought cure for themselves and their relatives.

12/79 Many of the effective cooperators of the one born when the shining Star of Bethlehem appeared, with the exception of Simon of Caesarea, who happened to see what was extra-physical more deeply than Mary's firstborn, were also sure that he had brought Pustule's heir back from the dead.

12/80 Since the number of spectators who were with the redeemer was increasing, the apostle with the half-tunic, after being instructed, informed Peter that it was urgent that he take Jesus to a safe place, for it would soon be impossible to do so.^[254] Escorted by Andrew Simon, James Bedee, Philip, Abihu, Thomas, and Matthew, the former fisherman led his boy and the dizzy artisan to the shanty of the little one, who had not let go of the hand of her friend of many journeys.

12/81 It was almost four o'clock p.m., as we count time nowadays, and no one among those who had arrived in the village had eaten. The crowd, as it was usual, followed them.

12/82 Not only the miracle worker, according to the opinion of the people of that time, was approached by the crowd. The basket maker, who was not even aware of what had taken place, was incessantly asked what it felt like to die.

12/83 At dusk the publican, assisted by Simon, the zealot, told the community that the good shepherd needed to repose, but that he would be available the following day. He also asked them to be quiet, so that he could rest.

[254] **The apostle with the half-tunic:** this is how Simon of Caesarea came to be known.

12/84 The disciple was perfectly understood. Each person who arrived was told by those who had been waiting for the redeemer not to make any noise and to calm down, for he would talk to those who were gathered there when the Sun reappeared.

12/85 As the remarkable event started being spread, more oppressed wishing to assess if the suddenly famous man had started living again went to Bethany.

12/86 Many of the members of the caravan in which the desired savior traveled considered themselves his apostles or disciples, and trumpeted this piece of information they considered authentic, that is, that they were indeed his direct collaborators; however, only those whom he had explicitly invited went inside the residence. The little one, who had not distanced herself from the affable outsider for a single second, was literally on his feet, for, devoid of worries, she had sat on them as she watched him restate that the artisan had been sleeping on account of a disease he suffered from which made him lethargic for many days; however, these words of his were fruitless. The certainty that prevailed was that he had brought him back from the dead.

12/87 Since more than one of the most direct collaborators of the illustrious visitor were persuaded that the legatee of the former leper had indeed passed away, they were commenting among themselves:

12/88 “Jesus does not want people to know about his power, otherwise not a single person will want to leave their life. Jesus has brought Lazarus back from the dead because there are two women who need Lazarus, and one of them is still an offspring who is few harvests old.”

12/89 After the meal, during which the one promised to the peoples of the Earth dipped the baked good into milk and offered it to the little girl, who happily enjoyed both the food and his presence, Martha, furious at the youngest one in the family, said to him:

12/90 “Say to Mary to help me. There is a lot to do. I know that a female offspring is not supposed to be with you. Order Mary to come and learn to make bread, since she should be preparing the wheat.”

12/91 She added with conviction:

12/92 “I say that Mary looks like an offspring who has just arrived.”

12/93 The redeemer, referring to the little one, instructed his sister and us:

12/94 “In truth I tell you that all those who have one of these little ones with them, let them protect him or her and keep him or her from the evil that comes from those who are in this abode.”

THE MOST BEAUTIFUL LEGACY

12/95 Since she clearly understood his words, Martha said nothing and went back to work. From that moment onwards, she made efforts not to say that her sister only played, and, with the intention to let the little one be herself, she tried not to announce the girl's age derogatorily any longer.

12/96 They were zestfully talking when Jesse asked his host what it felt like to die. Before he could answer, Philip, who had been with the crowd, entered the residence. He energetically informed the good shepherd:

12/97 "Three merchants have just arrived from Capermaum, and they are saying that there is another prophet performing the cures you perform. Must we go after this other prophet and make him stop curing?"

12/98 "I tell you not to forbid this brother of ours from doing anything. Soon those who are following him will see that the cures he speaks of are performed on those who receive payment to announce to everyone that they have been cured by him. In truth I tell you that both are deceivers."

12/99 Since the disciple wished to silence the man he thought was a competitor, the redeemer proceeded:

12/100 "Have you forgotten that this spirit who is now in a body of flesh, even though he is a deceiver, is our brother, the son of the same Father? **In truth I tell you that the practice of God's teachings will make men no longer destroy livings, but preserve them.**"

***WE WILL BE READY TO CULTIVATE AND SPREAD
GOD'S TEACHINGS WHEN WE NO LONGER LAMENT
RENOUNCING MOMENTARY JOYS, THE PLEASURES THAT
SATISFY US, BUT DISTANCE US FROM OUR FATHER.***

see 12/102

***WHAT DOES IT MEAN TO LOVE OUR NEIGHBOR THE
WAY IT WOULD PLEASE US TO BE LOVED BY THEM?***

see 12/108, 12/110 and 12/112

12/101 The following day, the awaited redeemer talked to the crowd, comforting its members with the teachings that he was bringing. A spectator asked him how he would know if he was apt to practice and spread what came from the Lord.

12/102 "I tell you that all those who, when they look at the happinesses of this abode that they will leave behind if they practice God's teachings, happinesses that distance us from the path that leads to Him, do not regret renouncing them, will be ready not only to practice our Father's teachings, but to announce them to other siblings."

THE MOST BEAUTIFUL LEGACY

12/103 Another spectator, who happened to be very powerful and was considered an erudite man, asked him about what he needed to do in order to reach the Lord's kingdom.

12/104 "What have I just showed?"

12/105 "To like the Lord our God with all our heart, with all our might, and with all our understanding, and to like our neighbor the way we would want him to like us," Liteias answered without hesitating.

12/106 "Practice what you have just told me, and you will be on the path that leads to God."

12/107 "And what does it mean to like my neighbor the way it would please me to be liked by him?"

12/108 "I will tell you all a passage: a man was coming down from Jerusalem to Jericho when all he possessed was taken from him. The man was assaulted and, by the time the pillagers left, he was unconscious. A priest was coming down the same path, and, when he saw the wounded man, went away very fast. Likewise, an Assyrian came across the assaulted man, but left him on the ground. A Samaritan, who was coming down in his caravan, went close to the wounded man, was moved, and had mercy. He cleaned the assaulted man's wounds with olive oil and fruit of the grape, because he did not have any water, put him on top of the load that was being carried, took him to a lodge, and took care of him. The Samaritan, when he left, gave two of his coins to the owner of the lodge and asked him to look after the wounded man. The Samaritan also told the owner of the lodge that the latter would be paid back everything that would be given to the assaulted man."

12/109 Being carefully paid attention to by the community, he asked:

12/110 "Which one of the three men was the neighbor of the one who fell into the hands of pillagers?"

12/111 Liteias promptly answered:

12/112 "The one who was merciful."

12/113 "In truth, if we wish to be on the path that leads to God, I tell you to do the same as the Samaritan."^[255]

[255] The excluded, especially lepers and abandoned women, considered the Samaritans generous, for they never refused to give them food, and this is why they commented among themselves that Jesus was originally from Samaria, a place from where good men came.

12-1.1

12/114 It was the sixth day after what had happened with Lazarus when the despot, informed by Rus Zerah that the good shepherd had made a perished body live, realized how much more difficult it had become to silence him. The oppressed increasingly believed, to a degree never seen before, in the one announced by the respectful prophets of yore. He did not ignore that, should he be successful in killing him, the people would rise, and he would not be able to control them. The Roman astutely advised him to make it seem that it was another person, and not he, Herod Antipas, who would be responsible for determining the fate of the dangerous Galilean.

12/115 It did not take long for the high priest, when Rus Zerah was absent, to come forward, emphatically telling the tyrant:

12/116 “Do you know how to speak to another Hebrew? Or have you already forgotten what being a Hebrew is like? If you do not silence this Jesus of Nazareth, and if you do not put an end to what these shabby Hebrews are saying, that this promised one has been giving life back to the dead, I know how to get another one to do what you do.”

12/117 He added:

12/118 “Just shut this Jesus of Nazareth up.”

12/119 Caiphas was in a tight situation, for many other members of his class had been asking him what to do and how to behave in the face of what was taking place.^[256] It was impossible simply to order the troublemaker to be eliminated, for, like the sovereign, he was aware that the population would revolt. He nevertheless would be deprived of the pompous position he had were he not to stop him. Though he took orders, power was for him a source of prestige and satisfaction. In his understanding, if the nefarious prophet treated with deference by the people were not restrained, those who had come from the distant metropolis would meddle and openly dictate how the oppressed should live.

12/120 Days went by, and he had not found a solution, when Rus Zerah decided how they would proceed.

12/121 “Rome will know that we cannot stop this Jesus of Nazareth, who is steering everyone away from the Temple. We must shut this prophet up, so that all those who are Hebrews will return to the Temple with their offerings,”

[256] Some time after speaking with Herod Antipas, **Caiphas** met Judas Iscariot, who had gone to the Temple in search of its effective ruler.

THE MOST BEAUTIFUL LEGACY

a priest once again stated to the high priest, expecting him to make up his mind concerning the good shepherd who, minute after minute, was winning over not only the ignorant and extremely poor.

12/122 Since his direct boss had told him how they would solve the problem, Caiphas arrogantly replied:

12/123 “I say that you know nothing. Let it go inside the apostles and disciples of this Jesus that we are no longer after any of them, that we do not want to take the life of this false prophet, and they will forget to protect this Jesus of Nazareth. When what I am saying happens, the apostles and disciples of this false prophet will no longer hide him, and we will arrest them all. I say that this Jesus will be delivered to us by one of his followers, because there is always one who does not agree with what comes out of a false prophet’s mouth.”

12/124 Enthusiastic about the incoming resolution for such an imbroglio, he went on:

12/125 “It is just a matter of being patient and waiting, because we already have the man who will lead us to this Jesus of Nazareth without our having to have blood on our hands. We will only lose some coins. I say that we must wait to put an end to all this.”

12/126 Since the following reasoning seemed natural to him, he added:

12/127 “Let a man be killed so that many others will not be lost.”

12/128 The plan that many thought was Caiphas’s turned out to be effective. When the hunt for Mary’s firstborn was partially halted, his direct cooperators started forgetting that he was not dear to the oppressors. The prey, however, did not stay away from those who protected him physically at any moment.

***ENJOYING THE MOMENTARY JOYS THAT DISTANCE
US FROM THE PATH THAT LEADS TO OUR FATHER
WILL BE A SOURCE OF SHAME FOR US WHEN OUR
BODY OF FLESH IS NO LONGER LIVING.***

see 12/139

***MANY OF US, UNTIL WE PRACTICE GOD’S
TEACHINGS, WILL NOT ACCEPT THE EXISTENCE
OF LIVES WHEN THE LIFE OF FLESH IS OVER.***

see 12/142

***LET US ANALYZE IF WHAT IS OFFERED TO US
DOES NOT DISTANCE US FROM OUR FATHER.***

see 12/152

THE MOST BEAUTIFUL **LEGACY**

WE WILL NEVER ERR WHEN WE PRACTICE GOD'S TEACHINGS.

see 12/152

***SINCE IT IS WHAT WE WISH, WE WILL FIND
THE EVIL THINGS WE ARE LOOKING FOR.***

see 12/155

DO WE WANT TO BE FORGIVEN? LET US FORGIVE FIRST.

see 12/157

***WILL WE BE PUNISHED BY OUR FATHER IF
WE DO NOT PRACTICE HIS TEACHINGS?***

see 12/168, 12/170, 12/172 and 12/174

***HOW MUCH LONGER DO WE HAVE TO
PRACTICE GOD'S TEACHINGS DAILY?***

see 12/180

***WHAT IS THE USE OF SPREADING OUR
FATHER'S TEACHINGS, IF WE GO AND TAKE
POSSESSION OF WHAT BELONGS TO A SIBLING?***

see 12/185

BOTH THE VIRTUOUS AND THE FLAWED ARE LOVED BY GOD.

see 12/192

12/129 On February 6, 11 AD, the good shepherd was asked to go to Ephraim, a village to which he then walked with many followers. He took the inside path, as they used to call the one that went around Bethlehem and Jerusalem, cities where he did not make a stop; he nonetheless visited the human settlements in their neighboring areas to announce God's teachings. In one of them, as Judas Iscariot was handling many coins, he approached him. Without saying his name, but aiming to state to the one who had joined the caravan yet another time that his past actions would delegitimize him in the future, he reinstructed his collaborators:

12/130 "What did I recommend that you do when you tell a sibling about our Father's teachings?"

12/131 Since silence reigned, he proceeded:

12/132 "Again I tell you: do not bring or take anything with you, so that nothing will be held against you; when you are in a residence, all the time during which you remain inside it, announce only God's teachings, and when you leave the residence, shake the dust off your feet, so that no one will testify against you."

12/133 The greedy Hebrew, who on many occasions had request a financial treat and claimed he was representing his brother, believing he could keep his actions concealed, stated:

12/134 “I do everything to follow you.”

12/135 “I tell all those who want to go after me to refuse the momentary happinesses of this abode that distance us from the path that leads to God, bear, day after day, their cross, and come with me and announce our Father’s teachings to all the peoples.”

12/136 Also instructing some other members of the very attentive audience, he proceeded:

12/137 “In truth I tell you that all those who do not practice God’s teachings in order to save their living will lose it, but those who, for practicing our Father’s teachings, leave the living that they have will be on the path that leads to Him.”

12/138 “Practicing the words that come out of your mouth will only bring persecution throughout the ways upon me,” stated Judas Iscariot, who had understood the meaning of what had been said.

12/139 “What benefit for the lives that we will have will we have taken from the living that we now have when we have the momentary happinesses of this abode, if they distance us from the path that leads to God? **In truth I tell you that all those who distance themselves from the practice of God’s teachings, and not only because of their search for coins, will be ashamed of having distanced themselves for a long time from the path that leads to God when they are in the life after the death of the body of flesh.**”

12/140 Joseph’s firstborn, realizing that Mary’s firstborn was aware of his behavior, revealed his convictions:

12/141 “Why are you announcing to those who are your people these words you say are teachings? You know that all will die either in the hands of the Romans or of hunger and thirst, and they will have no benefit from what you say are teachings.”

12/142 “I tell you that all those who believe in God’s teachings will not feel afflicted after their bodies of flesh are no longer living, because they will know that there are lives after the death of the body of flesh. Those who practice our Father’s teachings will be on the path that leads to Him. **In truth I tell you that many of our siblings will not accept that there are lives after the death of the body of flesh until they practice God’s teachings.**”

12/143 “These coins are yours,” the erudite man shouted, furious that his actions had been unveiled.

THE MOST BEAUTIFUL LEGACY

12/144 The orator, without altering his tone of voice, asked him:

12/145 “Why do you tempt me with these coins?”

12/146 “From where these coins have come many others can come, and there will be no hunger in this caravan again.”

12/147 “Do you know the face that is on this coin?”

12/148 “It is the caesar’s.”

12/149 “In truth I tell you to give the caesar what is the caesar’s, and God what is God’s.”

12/150 Devoid of affability, casting the gold at his interlocutor’s feet, the prideful man went away furiously.

12/151 Jesus, instructing the witnesses to the conversation and us, said:

12/152 “When we are offered any of the wonders of this world, I tell you to be watchful and see if the wonder we are being offered will not distance our spirits from the path that leads to God. In truth I tell you that we will never err if we practice our Father’s teachings.”

12/153 John Bedee, who had rejoined the caravan with his inseparable friend, unhappy about the offense, in his opinion, that the one for whom he had admiration had been subjected to, immediately told the promised one:

12/154 “I am going to Jerusalem with Judas Iscariot.”

12/155 “In truth I tell you that all those who seek the path of evil in this abode will find it, because it is what they want.”

12/156 Going on, aware that John Bedee would do himself a lot of harm by walking with Judas, he pointed out to him the itinerary for when regret, despite its taking millennia to come, settles in:

12/157 “When we are tired and seek God to talk to, if we have any resentment towards a sibling, I tell you to forgive them, so that, if we have hurt another sibling, we will be forgiven by them. In truth I tell you first to forgive the sibling who has offended us and then seek the forgiveness of the sibling we have hurt.”

12/158 Full of himself, the rude cooperater disdainfully looked at the one with whom he had been for approximately nine years. Feeling affronted by the piece of advice, he wrathfully asked:

12/159 “With what authority do you perform cures and speak of teachings to men?”

12/160 “In truth I tell you that it is with the authority that I have been entrusted with.”

THE MOST BEAUTIFUL LEGACY

12/161 “If you have authority, why are you being pursued? Do they not know that you come from the Lord?” John Bedee sarcastically went on.

12/162 “I tell you that I am being pursued because, like you, they do not believe in what I am bringing to all the peoples.”

12/163 The sadness of part of the audience on account of the behavior of the one who had just given up being a disciple was great. Zachiel asked Jesus why the former collaborator had not accepted him as the one announced by the respectful prophets of yore.

12/164 “Will the Lord punish John for not accepting you?” he concluded.

12/165 “I will compare God to the owner of a great vineyard, and you are the workers of this great vineyard. In truth I tell you that I am the one our Father has sent to show everyone how to harvest the fruit of the vineyard.”

12/166 Since he understood nothing of what had been said, the young man, interrupting the orator, said:

12/167 “I do not know what you mean by vineyard, the workers of the vineyard, and how to harvest the fruit of the vineyard.”

12/168 “I will tell you about the owner of a lot of land who fenced it completely, planted a vineyard, entrusted it to those who worked there to tend it, and left for a distant place. When the time for the harvest came, the owner of the vineyard sent one of his sons, the first one who came to show everyone how to harvest the fruit of the vineyard. Those who were taking care of the vineyard seized the first one that was sent, beat him, and returned him to his father with nothing. The owner of the vineyard again sent another one of his sons, and those who were taking care of the vineyard insulted him and injured his head. When the owner of the vineyard sent another one of his sons, those who were taking care of the vineyard said to one another: ‘This is the last one the owner of the vineyard is sending to us: we will take his living, and we will have all the vineyard.’ And they seized him, took his living, and cast him out of the vineyard.”^[257]

12/169 Before everyone’s expectation, he asked the audience to choose their position:

12/170 “And what will the owner of the vineyard do? Will he return, destroy those who were taking care of the vineyard, and give it to others?”

[257] ... the owner of the vineyard sent one of his sons, the first ...: Jacob, the patriarch of the Hebrews.

... The owner of the vineyard again sent another one of his sons ...: the prophet Samuel.

... the owner of the vineyard sent another one of his sons ...: Jesus.

12/171 Since no one replied, he stated:

12/172 “I tell you that the owner of the vineyard will not take revenge. In truth I tell you that God, the owner of the vineyard, will wait until His children, those who were taking care of the vineyard, accept how to harvest the fruit of the vineyard.”

12/173 “I know, and many others also know, how to harvest the fruit of the vineyard,” Zachiel asserted.

12/174 “In truth I tell you that I have compared the fruit of the vineyard with God’s teachings, that I have compared the harvest of the fruit of the vineyard with the practice of His teachings.”

12/175 With absolute clarity, he confirmed what he had announced:

12/176 *“I tell you that this abode will receive, in times that are to come, one of our Father’s little ones, who once again will show His teachings to all the peoples. In truth I tell you that only then will the children of God who are in this abode practice them.”*

12/177 “And what will happen to those who will still not want to practice the teachings of the Lord that will once again be shown to all the peoples, as you have said?” another spectator asked.

12/178 *“In truth, all those who will not have practiced God’s teachings when, in times that are to come, they are once again shown to all the peoples, I tell you that they will go to other abodes created by our Father.”*

12/179 “Since you say that the Lord has sent three of His children to show everyone how to harvest the fruit of the vineyard, and all these three times they were rejected, can it be that the Lord will wait for each one of us to practice the teachings that you are bringing to everyone?”

12/180 **“I tell you that God will wait for each one of us, His children, to practice what he showed us when we were starting our walk in the human kingdom. In truth I tell you that our Father will wait for as long as necessary for us to practice all of His teachings.”**

12/181 Aware that another spectator was asking himself if, should he practice God’s teachings, he would distinguish himself from others, he concluded:

12/182 “In truth I tell you that all those who practice God’s teachings will be on the path that leads to Him, unlike those who do evil to a sibling, for whom it will take longer to be with our Father.”

12/183 The man, enthusiastic about obtaining an answer for his secret question, asked:

12/184 “For me to practice what you are saying, do I need to have a tunic like those of the priests, and speak out loud so that everyone will hear me?”

12/185 “I tell you that, in order to practice God’s teachings, there is no need to wear new tunics, to be saluted at the squares, to sit on the first benches of the synagogue, to attend great meals, to make long prayers in the presence of men. **In truth I tell you that there is no use in announcing our Father’s teachings to a sibling and then take possession of what does not belong to us.**”

12/186 “Are you saying that the Lord is to all those who are my people, and not only to those with whom the Lord speaks?” a flabbergasted spectator asked.^[258]

12/187 The good shepherd, who had been squatting, stood up and, in a louder tone of voice, instructed us, making the profitable moment of learning even more thorough:

12/188 “I tell you that we have been created by a sole God, and that He is looking at all of us, His children. In truth I tell you that God is the Father of the Hebrews, of the Romans, of the Herods.”

12/189 “Have you just said that the Lord has created all those who are Hebrews, all those who are Romans, and even those who are Herods?”

12/190 “I tell you that the God of Abraham, the God of Isaac, the God of Jacob is the God of all the peoples.”

12/191 “I do not believe that the Lord of all those who are Hebrews loves Herod Antipas and those who are Romans, who are bloodthirsty sinners.”

12/192 **“I tell you that God loves all those he has created, from all abodes. In truth I tell you that we, wrongdoing or not, are His children.”**

12/193 Before they arrived at their destination, Jesus let Peter know that, when they were done spreading the teachings he was bringing in the area, he would return to the same village from which they had left, where he would stay for many days. The zealous apostle, as usual worried about the safety of his boy, expressed his apprehension, which happened to be the same as the other cooperators’:

12/194 “I say that you must not return to Bethany, because many do not want you in that place. We came across merchants who said that those who are commanded by Herod Antipas are waiting for you in Bethany.”

12/195 “I tell you not to let your minds be disturbed by what you have heard. In truth I tell you that those sent by our Father have told me that we

[258] ... and not only to those with whom the Lord speaks? ...: the prophets.

THE MOST BEAUTIFUL **LEGACY**

can go to Bethany and that, when we arrive in Bethany, there will not be a single Roman or one of those commanded by the Herods waiting for us, that they will be looking for us elsewhere.”

12/196 “But why do we not go to a place other than Bethany?”

12/197 “In truth I tell you that it is necessary to go to Bethany so that other ones of our siblings will not remain, both in this living and in livings that are to come, in the darkness of the ignorance of our Father’s existence.”

NONE OF US ARE THE LORD OF A SIBLING.

see 12/207

***AS ACTIVE SUBJECTS IN THE CULTIVATION OF GOOD,
WE WILL BE PASSIVE SUBJECTS IN THE PRACTICE OF
GOOD TOWARDS ONE OF OUR NEIGHBORS.***

see 12/209

***IF WE LOVE, IF WE HELP ONLY THOSE WHO LOVE US,
THOSE WHO SUPPORT US, WE WILL DO NOTHING
GOOD FOR OURSELVES AND FOR OUR NEIGHBORS,
AND IN ADDITION WE WILL BE EQUIVALENT IN
INIQUITY TO THE SIBLING WHO DOES US HARM.***

see 12/213 and 12/215

***IF WE DEMAND TO BE PAID BACK THE GOOD WE HAVE
DONE, WE WILL NOT BE SOWING THE GOOD SEED FOR THE
HARVEST WE WILL UNDERTAKE IN FUTURE LIVINGS.***

see 12/217

***THE MOST CRUEL MAN OR WOMAN, WHEN THEY PRACTICE
GOD’S TEACHINGS, WILL BE ON THE PATH THAT LEADS TO HIM.***

see 12/222

12/198 Not only in Ephraim, but also in the surrounding cities of Ahi, Alech, Belehi, Bel-Horon, Ben-Shemesh, Betehana, Elon, and Shiloh, great agony reigned. Meanwhile, in the ominous city that they were entering, in which most of the inhabitants were possessed by the ulcers, misery was even more visible. The bread that the caravan still had was immediately eaten by the children of God who were readjusting themselves with regard to themselves or, like the companion of Veronica, Pustule’s protectee, commented, devoured.

12/199 While Matthew, Philip, Andrew Simon, Adias, and Jesse went looking for victuals, the desired deliverer comforted his suffering siblings. To

THE MOST BEAUTIFUL LEGACY

a group of inhabitants who at that moment told him they did not need material food, but who wished to listen to the teachings that he was bringing from the Lord, the one born under the shining Star of Bethlehem said, encouraging them with the perspective of better times:

12/200 “I tell you that you are fortunate for being hungry to know God’s teachings, because you will soon be satiated; that you are fortunate to be crying because you do not know the path that leads to our Father, because now you will know it. You are living the last days of your suffering for not knowing God’s teachings. In truth I tell you that you will no longer have to worry about tomorrow, nor about where you will go after the death of the body of flesh that you have, that you no longer need to seek consolation in men, because you will know the path that leads to our Father.”^[259]

12/201 Coming close to the visitor, the brave Isabel, pointing at the weedy fruit of her womb whose hand she was holding, said:

12/202 “Speak to my offspring, who knows no evil, so that it will know those who bring evil inside them!”

12/203 “In truth I tell you that fortunate are those who do not identify the evil of men, because they are already with God.”

12/204 Great joy invaded the unhappy ones. They started shouting:

12/205 “You are the Lord, you are the Lord.”

12/206 Mary’s firstborn got up, for he had been squatting as he talked to each one of those who wished to approach him to find out more about God’s teachings, or to get clarification concerning what he had just said, as he always did. He asked, instructing them and us:

12/207 “Why do you call me Lord, if not even God is lord? God is our Father, and as His children, let us practice what He is once again showing us in His teachings. **In truth I tell you that there is no single child of God who is the lord of another one.**”

12/208 “And what is this god of yours teaching?” Caleb, full of anger and sarcasm in his words, asked.

12/209 “**I tell you that God is once again showing us in His teachings to do to our siblings what we want them to do to us. In truth I tell you that, if we do good, the same way good will be done to us.**”

[259] ... **you will no longer have to worry about tomorrow** ... because, since God is once again showing us His teachings, it is not convenient for us to remain anxious about what is to come, that the inquietude of the present is enough.

THE MOST BEAUTIFUL LEGACY

12/210 “And how does this god speak to you?” the man, who was well known by the inhabitants of the place, said even more ironically, wishing to verify if the newcomer was knowledgeable of what he announced.

12/211 “In truth I tell you that our Father talks to me by means of His teachings, the way He talks to all of you.”

12/212 “Are you saying that I must take care of those who follow you as if they were part of my family?”

12/213 “I tell you to do to our siblings what we want them to do to us. In truth I tell you that if we love only those who love us, we will have done nothing good to ourselves and our neighbor.”

12/214 “I say that I will not do good to the pillagers throughout the paths.”

12/215 “In truth I tell you that if we do good only to those who do us good, we will not be different from those who do us evil.”

12/216 “I know that you want me to share what I have with these ones possessed by the ulcers who follow you. What will I have in exchange?”

12/217 “I tell you that, if we help a sibling, and then ask them the good we did to them back, it is not the good seed that we will be planting. In truth I tell you that we will harvest in future livings what we are sowing now.”

12/218 “Some of those who are following you now are from this place, and they do not like me. How can you say to me to give to them without getting anything in return?”

12/219 “I tell you to love those who do not love us, and do good without asking for the good we have done in return. In truth, when we act the way God is once again showing us in His teachings, I tell you we will be doing to our siblings what we want them to do to us.”

12/220 Caleb, conveying the extent of his insolence, stated:

12/221 “These Hebrews say you are just and good to all of them. Why do you not ask all those who are Romans and those who are Herods, who are evil men, to be just and good to all those who are Hebrews?”

12/222 “In truth I tell you that the ungrateful and the evil, when they practice God’s teachings, will be on the path that leads to Him.”

12/223 With his particular gesture, he encouraged the audience:

12/224 “I tell you to be merciful towards our siblings the way God is merciful towards us. Let us not judge in order not to be judged; let us not condemn in order not to be condemned; let us forgive in

order to be forgiven; let us help in order to be helped. In truth I tell you that with the same measure we measure we will be measured.”

12/225 The illustrious Galilean’s interlocutor, crowning his own sarcasm, trumpeted:

12/226 “When you come down this mount, I will speak of these teachings of yours to these Hebrews.”

12/227 “I tell you to come with me to listen to what I am bringing to all the peoples and, when you practice God’s teachings, you will be able to announce them to other siblings of ours.”

12/228 Since his student was very stunned, he proceeded:

12/229 “I ask you: can a blind one guide another blind one? Will both of them not fall into a pit?”

12/230 Given his complete silence, he added:

12/231 **“In truth I tell you that all those who announce our Father’s teachings without practicing them will be leading siblings on paths that they do not know themselves.”**

12/232 Those who witnessed the event saw Caleb leave, his head down. As an apprentice to become a priest, he had never heard a man express himself the way Jesus did, not even at the Temple of Jerusalem, and he was unfamiliar with many of his words. The man he classified as the one rightfully promised by the able prophets of yore had even explained what he had asked himself in his mind. He promptly gave up being commanded by Caiphas.

12-1.2

12/233 Because of the aforementioned happening, lunchtime had completely gone by. As the end of the afternoon approached, Mary’s firstborn headed for the synagogue, about five hundred meters away from the entrance to Ephraim, where they still were. On his way there, he came across a small group that was making the arrangements for a burial. Right by the still body of a young man, the latter’s unhappy mother, a widow of many years, was saying:

12/234 “What will be of me, now that I have lost the only one who came from my womb? Now I have no one else to take care of me,” and she repeated the same words incessantly, which were many times barely intelligible, for she was crying a lot.

12/235 “I tell you not to cry, your son is only sleeping. In truth I tell you that those sent by God will awake him,” the affable visitor comforted her.

THE MOST BEAUTIFUL LEGACY

12/236 The hopeless woman, kneeling down before the unknown man, guaranteed:

12/237 “There is no way of awakening the only one who came from me. I say that his body is lifeless.”

12/238 Since the funeral attendees had started walking towards the tomb, the redeemer asked them to wait, and his request was complied with. Coming close to the mat on which lay the one who, like Lazarus, was only sleeping, he said:

12/239 “I tell you to get up, Joel.”

12/240 The one all thought was dead immediately got up, looked around, and asked his mother:

12/241 “What am I doing on the path to the synagogue? Why are those who are our people following you?”

12/242 Hugging her son with uncommon affection, an extremely joyful Mary of Saul, unable to decide if she should cry, keep embracing her son, or kiss the good shepherd’s feet, told him:

12/243 “It is the Lord who has sent a great prophet to teach all those who are our people. I know that the Lord is speaking through this prophet.”

12/244 It was August 22, 11 AD.

12/245 The event became widely known, first in the neighboring areas, then around Judea. Until 95 AD the fact was commented on and passed down from generation to generation. As time went by, some pieces of information were twisted. Naim, and not Ephraim, traditionally became known as the village where such an exceptional happening took place.

12/246 The awaited redeemer went to the building where the Hebrews gathered on Saturdays. Always surrounded by many people, and with great affection, patience, and affability, he spent the night answering the questions he was asked concerning God and the teachings of His he was bringing. Four spectators stood up and, when they were face to face with him, one of them said:

12/247 “Caleb said to me that you have announced what went inside him. How do you know what goes inside us? Is it the Lord the One who says it to you, the way He said it to you concerning Caleb?”

12/248 “In truth I tell you that it is those sent by God who announce to me everything that I must do.”

12/249 Many of the inhabitants of Ephraim accepted the instructions they were offered and started practicing them. They were certain that Jesus was the desired savior. Others, however, but also full of certainty, did not want the path that was suggested to them.

12-1.3

12/250 When the new day rose, a caravan of merchants arrived in the city. They exclusively wished to get water, for they were not going to trade with the inhabitants of that city, since the latter were all poverty-stricken. One of its members was very happy to find out that the meek Nazarene was there. When he was with him, he informed him:

12/251 “I have been with John, the one who baptizes by the Jordan River. I heard John speak of you, that you are the one who was promised by the Lord to all those who are my people. John does not know where you are, and he has sent me to find out about you, for I know you are his relative. What must I say to John, now that I have found you?”

12/252 “In truth I tell you to tell John what you have seen and heard: that the blind see, the paralyzed walk, the ones possessed by the ulcers are clean, the deaf hear, and that God’s teachings are being taken to all the peoples.”

12/253 “I did not see John do what you do, I only heard him say that you are the one who is showing the path that leads to the Lord. Now I know why John speaks to everyone when he cleans their sins in the Jordan River. Is John like you, since he is a member of your family?”^[260]

12/254 “I tell you that John is the one who has come before me to sow the seeds of the teachings of God that I am bringing to all the peoples.”

THOSE WHO LOVE FORGIVE.^[261]

see 12/269

12-2

12/255 They were conversing profitably when, overcoming a series of obstacles, a wounded woman in tatters, an evidence that she had been beaten, approached. Most of her body was exposed, including her shameful parts, as they used to say. Before the redeemer, she threw herself at his feet and started kissing them. Tears were pouring down her face and falling on the redeemer’s

[260] ... **Now I know why John speaks to everyone when he cleans their sins in the Jordan River** ...: Isabel’s only son said that “The one who has come to bring the Lord’s teaching is already here.”

[261] In his writings, Anna’s youngest gave the following title to what was said by his nephew: **Jesus teaches how to love those who are our debtors.**

bare feet, and as this happened, she wiped them with her long and black hair. She only stopped doing so when the one she had sought for help offered her a hand to get up. The gentle outsider covered her chest with his mantle, and this prompted her to repeat her initial gesture, that is, she started wiping the saline fluid off his feet with her hair.

12/256 Mary's firstborn's behavior made the witnesses indignant, in fact extremely horrified, for, instead of sending the sinner out of the synagogue, he was caressing her head, comforting her. After all, the prideful and selfish spectators believed that the Galilean could absolutely not justify even coming close to her, let alone caress her. The daring intruder, besides being terribly guilty before the Lord's Laws, was one of the wives of Guzah, one of the most unmerciful tax collectors in Judea. The prophet had no right to behave towards the despicable woman in that fashion. Their feelings were unanimous:

12/257 "Jesus cannot touch a woman, let alone one of those who live in sin with the one who has other four companions. Jesus is blaspheming for touching this woman in this sacred place, where the Lord speaks to the prophets."

12/258 One of the inhabitants of Ephraim, speaking on behalf of the others, stated:

12/259 "This woman must be expelled from this sacred place because of her many sins."

12/260 The awaited savior, always holding the suffering woman's hand, didactically explained:

12/261 "I will tell you about a man who had many coins and two debtors. One of the latter owed him thirty coins; the other one, fifty. Since the debtors could not pay off their debts, they were forgiven."

12/262 He asked his attentive spectators:

12/263 "Which of the debtors was more content with the man who had many coins?"

12/264 "The one who owed more," the exasperated man replied.

12/265 "I tell you that you have answered wisely."

12/266 Addressing the woman, who, crestfallen, was still at his side, he went on:

12/267 "I tell you to go in peace. In truth I tell you that the One who could judge you, God, the Father of us all, does not judge a single one of His children."

12/268 An uproar ensued. They asserted that the one they considered an adulterer had immeasurably violated the Lord's Laws. Because of their conviction, they claimed she would have to be stoned in order to be released

from her infractions. The promised one, again searching for his sister's hands, reaffirmed to his audience:

12/269 “This woman's faults, as you say, before your Laws are many, but her faults have been forgiven by all those who love her and need her. If she has indeed sinned a lot, as you say, it is because she loves her siblings a lot, children of God who have no bread, siblings of ours who have neither arms nor legs, who have been rejected by all of you. **In truth I tell you that all those who do not love do not know what it is to forgive.**”

12/270 He said to the woman, his diligent student:

12/271 “In truth I tell you to go in peace.”

12/272 The sinful woman, according to the standards of the time, had accepted to be one of Guzah's wives because she would then be able to nourish members of her family who were mentally and physically disabled and lived in a cave outside Ephraim, a place which people were afraid of even going close to.^[262] What she did was on behalf of these excluded ones who lived in the foul-smelling cave, since they had no one else to take care of them. She helped them without the knowledge of the inhabitants of the village. She did what she did out of love. She gave wheat and water to the abandoned ones during the night, in order not to be seen; in case she were, her brute husband would find out about it and would certainly murder her.

12/273 The Hebrew woman joined the caravan in which the redeemer walked. As a result, she was able to live through what the meek Nazarene prophet taught even more. She became widely known as Joanna, the apostle in raiment. She left the life of flesh in 28 AD.

***EVIL GROWS ROOTS IN THE MINDS OF THE CHILDREN
OF GOD WHO DO NOT PRACTICE HIS TEACHINGS,
EVEN IF THEY ARE CLEAN IN THE OUTSIDE.***

see 12/277

***IS EUTHANASIA BENEFICIAL TO THE ONE WHO SUFFERS?
WHAT ABOUT TO THE ONE WHO EXECUTES IT?***

see 12/282

***IF WE KILL A SIBLING, IF IN THE UNRESTRAINED
SEARCH FOR THE WEALTH OF THIS ABODE WE***

[262] Joanna had been born with an able body in a family of disabled ones. For generations those who were of the same blood had been copulating among themselves.

INJURE OR HURT A NEIGHBOR, WE WILL NOT BE PLEASED WITH THE CONSEQUENCES.

see 12/285

FORTUNATE ARE THOSE WHO PRACTICE OUR FATHER'S TEACHINGS AND ANNOUNCE THEM TO THOSE WHO NEED THEM.

see 12/309

12/274 The good shepherd and those who followed him would depart from Ephraim when the king Star appeared in the early morning. However, at dusk the day before, six Pharisees came by to get the necessary liquid. Two among them had taken part in Matthew's ceremony in Capermaum. When they learned that the illustrious Galilean was there, they approached him. One of them, who had just washed his face, asked him:

12/275 "What are you doing among these filthy and sinful Hebrews?"

12/276 Taking three steps in his direction, Mary's firstborn, by answering his question, instructed us:

12/277 "I tell you that we find no advantage in cleaning the outer part of our body when we leave our mind full of rapine and evil. In truth I tell you that evil is in the minds of not only those who clean the outer part of their bodies and do not practice our Father's teachings, but in the minds of all those who do not practice them."

12/278 Completely disdaining the instruction, Tiberis sarcastically replied:

12/279 "I do not see you clean a single one of these filthy beings. All I see you do is give them bread, and it is not even an entire loaf, but just a portion. I say that these filthy ones should lose their lives, and not have you prolong their suffering."

12/280 He suggested by way of conclusion:

12/281 "Just take the lives of these filthy ones, allay their suffering with the power that comes from this god of yours."

12/282 "I tell you that it is better to give these siblings of ours a piece of bread right now than to have to ask them for it in future livings. In truth I tell you that by taking the living of a sibling so that they will stop suffering, besides acquiring commitments for livings that are to come, we will be making this sibling continue suffering, because they will have to return to another living in order to finish what we interrupted."

12/283 The wealthy man said to himself:

12/284 “I have already taken the lives of many, and I will take the lives of others if they are on my lands.”

12/285 **“Unhappy is the one who takes the living of one of their siblings, unhappy is the one who, by going after the wealth of this abode, wounds or hurts another child of God. In truth I tell you that they will have to redeem, in future livings, all the evil they have done.”**

12/286 The Pharisee went on, again thinking to himself:

12/287 “I am a man of wisdom, and I will not stay here listening to insults from a prophet who is not even harvests old enough to be a prophet.”

12/288 The one otherwise named little Joseph then prophesied:

12/289 *“I tell you that, in this abode, still for a long time, the children of God who will come to the life of flesh will acquire wisdom and use it to dominate their siblings, to hurt one another and pursue one another, all this in order to achieve material wealth. In truth I tell you that the siblings of ours from this generation will not be the only ones who will seek wisdom to dominate the weaker and obtain the wealths of this abode.”*

12/290 Mocking the orator, Tiberis replied:

12/291 “I say that the stronger will dominate the weaker for another two generations only.”

12/292 *“In truth I tell you that many other generations will come in which the stronger will dominate the weaker in order to obtain the wealths of this abode, siblings who will once again not accept the teachings of God that I am bringing to all the peoples.”*

12/293 “I know that, in the generations that are to come, a man of wisdom will be able to prevent the coming of these filthy ones from a woman’s womb.”

12/294 *“In truth, when doctors are able to prevent a spirit from having a body in the life of flesh, I tell you that our Father will once again show His teachings to all the peoples of this abode, so that these teachings will never again be lost.”*

12/295 “You have spoken of generations that are to come and what will happen. What I am saying to you is that I have been with one of those who are your followers, the one who is collecting coins after saying words he announces to everyone that you claim are teachings of the lord of those who are Hebrews, and that this follower of yours is not repeating the words you say. This follower of yours is saying what each person wants to hear, and each person who hears the words from this follower of yours that they would like to hear gives him coins. Do you know which of these followers of yours I am speaking of?”

12/296 *“Like this brother of ours, I tell you that many others will alter God’s teachings in order to obtain coins. In truth I tell you that, in times that are to come, our Father will once again show His teachings so that all the peoples of this abode will once again know that there is only one path that leads us to Him, which is the practice of His teachings.”*

12/297 Not contesting what the illustrious teacher had just said, the six men left in a great state of annoyance.

12-2.1

12/298 And darkness fell not only in Ephraim. The desired savior, in order to reiterate many of his instructions and clarify some difficulties in understanding, gathered his apostles and disciples around the fire. Whenever he talked to them, regardless of the subject, he did it in public. Anyone who wished could take part in the dialogue, and, in case one of the spectators had a question, it was enough to ask it to obtain an explanation. The good shepherd informed them:

12/299 *“When we are in Jerusalem, I will tell you where you will announce God’s teachings. And there, when you announce our Father’s teachings, know that the words about Him you will be announcing will not be listened to by everyone, but there will always be someone among many siblings who will want to know the path that leads to God. When you announce our Father’s teachings, be very careful, especially with the Pharisees who many times will ambush you with their words in order to deliver you to the Romans. But do not let your minds be disturbed, because there will not be a single hidden word that you will not know of. In truth I tell you that everything they will announce to you in hiding will be revealed to you by those sent by God who will be with each one of you.”*

12/300 Now having his cooperator’s full attention, he reiterated:

12/301 *“When you are announcing our Father’s teachings, I tell you not to forget to be careful with the Pharisees. In truth I tell you that the Pharisees will approach you in sheep’s clothing just to deliver you to the Romans.”*

12/302 Happy that they had understood him, he concluded:

12/303 *“In times that are to come, when you are led to rulers and men of power, I tell you not to be afraid of what will happen to you, of what you will answer. In truth I tell you that not a single strand of hair will fall out of your heads without our Father’s knowledge, and that the ones He sends will help all of you concerning what you will announce.”*

THE MOST BEAUTIFUL LEGACY

12/304 When he was asked questions, Mary's firstborn always answered promptly; however, no one addressed him. They were afraid that what they were reluctant to accept had just been confirmed: in Jerusalem, he would be arrested by the oppressors and die.

12/305 After resting, they restarted their journey. Silence reigned, and it was only broken more than two hundred minutes later, as they arrived at a very small human settlement where the redeemer had been when he was on his way to Ephraim.

12/306 A crowd of fifty Hebrews gathered around him. He patiently listened to them. Since many had guaranteed that the teachings entrusted to them would not be taken away from them, that they would not speak of them to anyone, not even under torture, they were instructed to spread them. In order to be better understood, the one born in Galilee told them another passage:

12/307 "I will tell you all about a man who protected his residence night and day, afraid that what belonged to him would be taken away. This man felt safe, because he protected everything that was his. When another man came by, he had to share everything that belonged to him, because the man who arrived was a member of his family, and everything that was his was his brother's. In truth I tell you that all those who are with me do not accumulate, but sow."

12/308 Expectations were great; he concluded:

12/309 **"I tell you that fortunate are those who hear God's teachings, practice them, and do not keep them all for themselves, but announce them to other siblings who need them. In truth I tell you that, when we announce our Father's teachings to those siblings who, in their current living, do not know them, we will be announcing what we received from Him when we were starting our journey in the human kingdom, teachings that, when they are practiced, are the path that leads us to Him."**

12/310 Though they were being instructed, they did not understand that God's teachings are for all of His children, and not only for them. They asserted with conviction that the promised one liked them better, that he had returned only to teach them more.

***LET US GUARD OURSELVES AGAINST
EXCESSIVE FONDNESS OF MONEY.***

see 12/314

***IF MATERIAL ABUNDANCE IS PRESENT IN THE LIFE
OF FLESH, ARE WE GUARANTEED A HAPPY LIVING?***

see 12/314

***THE DAILY CULTIVATION OF GOD'S TEACHINGS IS
THE ONLY TREASURE WE TAKE FROM THIS ABODE.***

see 12/318

***DOES OUR PRESENT LIVING TAKE PLACE IN THE TRUE LIFE,
WHERE THOSE WHO DO NOT WANT TO ACKNOWLEDGE
THEIR OWN MISTAKES HIDE, WHERE THOSE WHO ARE IN IT,
IF IMBUED WITH WILLINGNESS, OBTAIN THE INSTRUCTIONS
ON HOW TO START FIXING THEIR MISTAKES?***

see 12/323 and 12/325

***IF ONE OF THOSE SENT BY OUR FATHER REVEALED
TO US THE MISTAKES WE MADE, WOULD WE ACCEPT
THEIR WORDS AND CHANGE OUR ATTITUDE?***

see 12/327

12/311 All of a sudden, a Hebrew hastily approached the orator. Not being careful about any of his siblings, he made his request:

12/312 “My protector’s life has just left his body, and the one who came before me is saying that all of my protector’s lands and coins are now only his, because he came from the one who gave me my life before I did. Say to the one who is my family that he must share all of my protector’s belongings with me,” and he stood there, waiting for Jesus to take the necessary measures.

12/313 Mary’s firstborn, who continued squatting, said to him and the others:

12/314 **“I tell you to be cautious of avarice and keep ourselves from it. Avarice blinds us to the practice of God’s teachings and does not allow us to share even some water with our sibling. In truth I tell you that our happiness does not consist in the abundance of what we possess.”**

12/315 “I do not understand what you are saying,” the demander stated.

12/316 “I will tell you about a man who had many coins and his field, which yielded abundantly. The owner of many coins was storing the wheat after a great harvest and wondering: “What will I do with so much wheat? I have no place to store so much wheat.” He wondered what to do for a long time, and then he affirmed: ‘I will tear the wheat barn down and build a larger one, where I will store all my wheat. I will give nothing that belongs to me to another person. Then I will tell myself that I will have a lot of wheat for a lot of moons. I will rest, eat, drink, and be at ease.’ And as the owner of many coins was talking to himself, a voice told him: ‘Tonight you will leave your house. What you have, which siblings will you leave it to?’”

12/317 Curiosity reigned. He proceeded:

12/318 **“I tell you that all those who gather treasures in the life of flesh, when they leave the bodies that they now have, will take with them none of the treasures they have gathered in the life of flesh. In truth I tell you that the practice of God’s teachings is the only treasure we take from this abode, contrary to the treasures of the life of flesh, which we cannot take to the lives we will have after the death of our body of flesh.”**

12/319 The frustrated man went away very angrily, saying to himself:

12/320 “How will I leave all my share of my protector’s lands for the one who came before me? This prophet wants neither my well being nor that of those who are my people. I say that this prophet is sick in the head. Gathering treasures for the Lord’s kingdom in the skies? I do not know if bread and water are necessary in the skies. This prophet wants me to gather treasures to take to the Lord’s kingdom, but I do not want these treasures to take to the Lord’s kingdom, a place where I do not know if I will go to, I want the treasures of this place where I live right now.”

12/321 Abraham, another one of the villagers, addressed the illustrious teacher:

12/322 “You have spoken of the true life, but is the life I am living not the true one?”

12/323 **“I tell you that the life we are living is not the true life, that it is after the death of the body of flesh that we now have that many of us will go to the true life, where we will have the opportunity to once again know how to redeem the evil we have done to ourselves and to other children of God. In truth I tell you that if those who go to the true life want to, it will be showed to them how to start redeeming their mistakes towards those they hurt and offended when they were in the life of flesh, so that, when they return to another body of flesh, they will not acquire even more commitments.”**

12/324 “You say to everyone that, after the death of the body that we have, many will go to the true life, but I do not know this true life. Say to me what this true life is like!”

12/325 **“I tell you that in the true life it is not necessary to go after food for one’s body; in it, it is only those who do not want to face their own mistakes and are looking for someone to take the blame for them who hide behind a non-truth. Those who live the true life most of the time blame one of their family members in the life of flesh for their own mistakes, and, in order to escape everything, keep seeking**

what they sought when they were in a body of flesh. In truth I tell you that those who are in the true life and want to escape everything do not accept the opportunity to know that they are guilty for their own suffering themselves, and do not alter their path.”

12/326 With clarity and gentleness, he concluded:

12/327 “I tell you that in the life of flesh we do not have the opportunity that everyone of those who are in the true life do, that is, of talking to a more experienced sibling who shows us what we did right and wrong. If we had the same opportunity, many of us would not accept to know our own mistakes, because we believe that the ones who made them were our siblings, not ourselves. We always have in mind that our mistakes were made by someone else, not by ourselves, and we spend many of our livings deceiving ourselves. In truth I tell you to practice God’s teachings, the only path that leads to Him, not only in the living that we now have, so that we will not feel regret in the times that are to come.”

*IF WE FEEL ANXIOUS, WILL WE ALTER THE
COURSE OF OUR LIVING, OR WILL WE FORGET
TO PRACTICE OUR FATHER’S TEACHINGS?*

see 12/331

*LET US WATCH OUR BAD HABITS AND THOUGHTS, FOR
WE DO NOT KNOW WHO, INVISIBLE TO OUR EYES, IS
WITH US, WAITING FOR OUR UNWATCHFULNESS.*

see 12/333

12/328 The ones who followed the Galilean spent the night aware that, when the Sun appeared, they would go to Bethany. When his collaborators were all ready in that very warm morning, a sign that the following days would be hotter than the previous ones, they seemed to be extremely tired. One could see in their faces that they had not rested, a consequence of what had taken place in Ephraim. Feeling they were depressed, the good shepherd gathered and instructed them once more:

12/329 “I tell you not to fear the small herd, so that we will not be apprehensive about what we will find in Jerusalem. In truth I tell you that I would be informed by those sent by our Father, who are announcing the paths we will take to me, if we were in danger.”^[263]

[263] ... **the small herd** ...: the Romans and the Herods’ soldiers.

THE MOST BEAUTIFUL LEGACY

12/330 With contagious determination, he added:

12/331 “Which one of us, for feeling anxious, will be able to alter the course of our livings? **In truth I tell you that, for feeling anxious, we will miss on practicing God’s teachings.**”

12/332 Aware that some of the members of the caravan, informed of where they would make a stop at dusk that same day, for feeling inclined towards sisters who, in the aforementioned place, themselves guaranteed they needed money, planned on visiting them, he stated:

12/333 **“In truth I tell you to watch our bad habits and what goes inside our minds, because we do not know which sibling of ours, from the true life, is with us waiting for our unwatchfulness.”**

12/334 “I wonder if Jesus is saying that there are siblings I do not see with me who are waiting for my unwatchfulness. How will I be able to be watchful towards the things I do not know?” the disciple Philip thought to himself.

12/335 “I tell you that unwatchfulness is like a man who, if he knew the time the pillager would come, would not sleep and would protect his residence so that it would not be pillaged. In truth I tell you to be watchful at all times, because the pillager will come at a time we will not be able to foresee.”

12/336 One of the inhabitants promptly said:

12/337 “I do not want to go with you take these words you say are teachings. I own many lands and coins, and I do not want to be throughout the paths.”

12/338 The one born when the shining Star of Bethlehem appeared, knowledgeable of Jacomiah’s previous deeds, stated:

12/339 “I will tell you about a man who managed what belonged to a great landowner who, about to leave his body of flesh, trusted his manager to return all of his property to its legitimate owners, for he had pillaged it from them many harvests before. When he was in the true life, the one who had been a great landowner returned to where his manager was to see if he was doing what he had asked him to. Since he was not, he told himself that he would bring about torments to the one who had been his manager until the latter started doing what he had asked him to.”

12/340 Also instructing the audience and us, he concluded:

12/341 “In truth I tell you that until the one who had been the great landowner’s manager does what was asked of him, there will be siblings with him who will not let him sleep, siblings who will make him hear their voices all the time.”

12/342 The dishonest man, understanding what had been said, aware of the actions of Judas Iscariot and his accomplice John Bedee, deceitfully asked:

THE MOST BEAUTIFUL LEGACY

12/343 “And what if those who are your apostles and disciples neither take these words you say are teachings the way you are announcing them now nor practice them, will they hear the voices of those you say are siblings who will be with them?”

12/344 “I will tell you about a faithful and prudent manager and about the owner of a residence who needed to leave for a distant place. The owner of the residence then trusted the manager to look after it, but did not express his wishes to him, and left for the distant village. After a long time, without warning the faithful and prudent manager, the owner of the residence returned and found him taking good care of it, as well as of what belonged to him, the way he had wished. In truth I tell you that fortunate are all those who are found taking good care of what does not belong to them the way the legitimate owner would wish, because all of the legitimate owner’s possessions will be entrusted to them.”

12/345 In possession of everyone’s attention, he went on:

12/346 “I tell you that the manager who knows the wishes of the owner of the residence he is looking after and tells himself: ‘It is taking the owner of this residence too long to come see what I am doing,’ and starts making those who work at the residence suffer, start trading what belongs to the owner of the residence for lands and coins, starts doing non-good actions in the residence he is looking after, will have, when he least expects it, to come to terms with the owner of the residence. In truth I tell you that, because of everything that the manager did, the owner of the residence will separate him from the others who work there, and will give him what he deserves.”

12/347 He concluded:

12/348 “I tell you that the manager who knew the wish of the owner of the residence and did not follow it, who only did non-good actions as he willed is not on the path that leads to God. However, the manager who did not know the wish of the owner of the residence, but did as the latter willed, is on the path that leads to our Father. In truth I tell you that all those whom God’s teachings are entrusted to so that they will announce them to other siblings, but announce them altered from the way I am bringing them now will have to redeem all the evil that those who received the altered teachings of our Father did as a consequence of what they heard.”

12/349 Jacomiah, who had prepared himself to, when in the life of flesh, also take part in spreading God’s teachings understood him perfectly, lowered his head, and went away.

***WHEN THEY ARE PRACTICED, OUR FATHER’S
TEACHINGS WILL BRING CONCORD AMONG PEOPLES.***

see 12/354 and 12/365

THE MOST BEAUTIFUL **LEGACY**

***ON THIS ORB, WHICH ONE OF US IS NOT
REDEEMING DEBTS ACQUIRED IN THE PAST?***

see 12/356

***IN CASE WE WISH TO ALTER THE SITUATION WE ARE IN,
LET US EXPEL FROM OUR MINDS THE RESENTMENT THAT
GOVERNS OUR BEHAVIOR, LET US FORGIVE THE EVIL THAT
HAS BEEN DONE TO US, AND LET US NOT REGRET THE
FORGIVENESS WE MAY HAVE EVENTUALLY OFFERED.***

see 12/358 and 12/360

***GOD WILL WAIT FOR US TO PRACTICE HIS
TEACHINGS FOR AS LONG AS IT IS NECESSARY.***

see 12/373

***IF WE JUDGE A SIBLING, WE MAY BE JUDGED, AND FOR AS
LONG AS WE ARE NOT IN HARMONY WITH THIS SIBLING,
WE WILL NOT BE FREE TO CHOOSE OUR PATH.***

see 12/378, 12/385 and 12/387

12/350 The caravan with the awaited savior was returning to Bethany on the same road they used when they went to Ephraim. In that morning, as they had been walking for more than two hours, a small group profoundly dissatisfied with the oppressors came across it. The furious men stated that they would no longer settle anywhere, that they would rather die in the desert than work for those who came from malefic forces to keep what they harvested.^[264] One of the unhelpful asked the desired deliverer:

12/351 “Will this persecution against those who are my people never going to stop?”

12/352 Since they did not ignore whom they were speaking to, another one suggested:

12/353 “Ask the Lord to send many brave men like those who are Romans, all of them carrying many spears of fire, to end all those who are Herods and all those who are Romans.”

12/354 “I tell you that I have not come to the life of flesh to bring discord, but our Father’s teachings, which, when they are practiced, will make all those from this abode have peace in their livings. **In truth I tell you that God’s teachings will bring peace, not discord, when they are practiced.**”

[264] **Malefic forces:** those who came from the distant metropolis, as well as those commanded by the Herods.

12/355 “I say that the Lord has to destroy all those who are Herods, all those who are Romans, because it is all those who are Hebrews who have been elected by the Lord to remain on these lands.”

12/356 “I tell you that many of the Hebrews believe they have fewer commitments than the Romans or another people because they are being persecuted, because their seeds, everything they harvest has been pillaged. **In truth I tell you that all those who are in the life of flesh and do not see God’s face are redeeming commitments from previous livings.**”

12/357 “Since you have said that the Lord will not send brave men carrying many spears of fire to cleanse the lands that belong to those who are my people, I will wash the land that has been promised to me with the blood of all the Herods and those who are Romans.”

12/358 **“In truth, if we do not cleanse our minds from any resentment that there is in them, I tell you that we will remain in the same conditions as we are now, and in future livings we will come to this abode with the same siblings who surround us now.”**

12/359 “If there is another life after life leaves my body, as you are saying, I say that I will not come with one of those who are Herods or one of those who are Romans because, if I come with them, I know they will make me their slave, and I will be no one’s slave.”

12/360 **“I tell you that if we do not practice God’s teachings, when we no longer have the bodies of flesh that we now have, we will be slaves to our own selves when we go after those who did us evil. In truth I tell you to forgive all the evil we have been done and not to regret having forgiven, in order not to remain in the same suffering as we are in now.”**

12/361 Despite the fact that the crowd understood what had been revealed, they did not comprehend that they had commitments to redeem with the oppressors. Rooted in what they believed was true, they asserted that no one would live more than once. Many of those who joined the caravan, always voluntarily, in which the good shepherd traveled, assessing the stubborn men’s position, told him not to waste his time teaching them, to allow them to get lost in the desert. They were convinced that the agitated men would never accept that he was the one announced by the respected vaticinators of yore, let alone what he was spreading.

12/362 When everyone calmed down, Jesus stated:

12/363 *“I tell you that for now many will neither believe that I am the one promised by the prophets nor believe in God’s teachings, but the time will come when all of our siblings who will be on this abode will believe in what I am bringing and practice it.”*

12/364 He added:

12/365 **“In truth I tell you that there is no path for peace to reign among peoples and for us to be with God other than the practice of His teachings.”**

12/366 Salathiel shouted:

12/367 “I will never walk towards this god of yours. Since I will not go towards this god of yours, what will he do to me? Will he cast me into the eternal fire?”

12/368 “I will tell you about a man who had a fig tree on his lands. Every day he would go towards the fig tree in search of fruit. Since there was none, on a given day he told his administrator: ‘For many moons I have been coming to look for fruit on this fig tree, but I find none. Cut it down. It is uselessly taking space.’ The administrator replied: ‘Let me tend this fig tree for another six moons only.’ Then the administrator dug around the fig tree, composted it, and said to himself: ‘I know that this fig tree will bear fruit, because its seed came from a strong fig tree. I know that not a single branch of this fig tree will fail to bear fruit.’”

12/369 Jesus concluded to the expectant spectators:

12/370 “I tell you that all those who for now do not even want to hear God’s teachings will, in times that are to come, accept and practice what I am bringing to all the peoples now. Like the fig tree, we have come from a good tree, and we will bear a lot of fruit, it is enough to wait for the time of each one of us to accept and practice our Father’s teachings. In truth I tell you that it is enough to sow the good seed, our Father’s teachings, to our siblings, and they will walk towards Him, as some day all of His children will do.”

12/371 “I will not do as this administrator who composted the fig tree did, I will cut it down and cast it into the fire so it will serve as firewood, since it took time to bear fruit,” the angry man, comparing the oppressors to the fig tree, said.

12/372 After a short pause, the one who had once been named little Joseph continued:

12/373 **“In truth I tell you that God will wait for each one of us to practice His teachings, and it does not matter how long it takes each one of us.”**

12/374 After a long pause, aware of the incipient willingness on the part of many students to alter their course of action, from the top of a small mount, his arms spread open, he resumed the lesson:

12/375 “I will continue telling you about the fig tree and the slave: not even six moons had passed before the fig tree started yielding fruit abundantly.”

12/376 Understanding the meaning of those words, Salathiel sarcastically said:

12/377 “I do not believe that any of those who have heard you are already bearing fruit, unless it is to make you happy.”

12/378 **“I tell you not to judge a single sibling. In truth I tell you that, if we judge a sibling, with the same measure we used we will be judged.”**

12/379 One of those who were wrathful towards the foreigners had doubts, but also a crystal-clear conviction:

12/380 “If the Lord knows what goes inside me, why does He let those who are Romans take the lives of those who are Hebrews? Why has He let these damn Romans take what belongs to me? If one of those who are Romans comes take my life, I will take his first.”

12/381 Instructing the angry man without naming him, Jesus revealed:

12/382 “I will tell you why the Romans have taken the living of the Hebrews one of our brothers who are here has in mind: the Hebrews whose livings were taken were pillagers who followed this brother of ours throughout the paths, and if they had not pillaged and taken the living of some Romans, other Romans would not have taken the living of the Hebrews this brother of ours who is here has in mind; I will tell you why the Romans have taken possession of what this brother of ours who is here has in mind belongs to him: the Romans took possession of what this brother of ours who is here and the Hebrews who followed him pillaged from them. In truth I tell this brother who is here that if he takes the living of a single Roman, and the Romans are our siblings, the children of the same Father, who is God, according to what he told himself he would do, he will have to redeem, in future livings, the evil he will do, the way all of us will have to redeem, in future livings, the evil we do to a sibling, and it does not matter whether or not this sibling is a pillager, whether or not this sibling is Roman, because we are all the children of the same Father.”

12/383 Not realizing that he had obtained an answer to his unasked question, Zorah immediately said:

12/384 “Are you saying that these damn Romans and you are my family?”

12/385 **“I tell you that we are all the children of the same Father. In truth I tell you that if we come across a sibling who displeases us, let us not judge them, so that they will not do the same to us, and avoid, because of the resentment that controls us, taking a path contrary to the one that leads to God and remaining in the prison of commitments with this sibling.”**

12/386 “I say that I do not have any commitments with those damn Romans.”

12/387 **“In truth I tell you that, for the time we do not redeem the last of our commitments with ourselves and our siblings, we will not be free to elect, in future livings, our own path.”**

12/388 Those who had wished the orator would no longer convey zeal for the persistent walkers, realizing they had been unkind, remained silent.

12/389 Because of the directions that had been offered, a great part of the rebels decided to follow Mary’s son. Others, however, once again were not willing to practice what comes from the Architect of the universe.

12/390 Continuing his journey towards where the little one lived, the one promised to the peoples of this orb was in the vicinity of Jerusalem; he nonetheless maintained his distance from the city. When he was close to Bethlehem, he let the members of the caravan know that they would make a stop to rest, since in his company, as it was usually the case, there were many disabled ones, lepers, old people, and women with their children.

12/391 Though the day was coming to an end, it was still light. Positioned right off the road, the Galilean saw a woman who bent over as she walked, unable to keep straight because there were malefic forces, as they used to say, on her back. Given her faith in God, she would be able to help herself and the siblings who, from the true life, were seeking to retaliate.

12/392 Some minutes later, he called her, and when she came close to him, he asked her if she would like to recover her health. Given her joyful affirmative answer, the redeemer stated that she had been heard. The woman, however, due to the many years she had spent in that position, had adapted to it, and was not successful straightening up. The good shepherd, placing his hands on his sister’s head, encouraged her:

12/393 “I tell you to get up,” and these words were enough for Esther to go back to normal.

12/394 It did not take long for the news to reach one of the priests from Bethlehem, who angrily and immediately went to question the outsider:

12/395 “There are many days for you to perform cures. Do you have to do it on the Sabbath? And on top of it, you perform a cure on a woman?”

12/396 “In truth I tell you that on the Sabbath you let your sheep, donkeys, and goats loose, and you take them to drink water.”

12/397 His stunned interlocutor heard him say:

12/398 “Are you telling me that on the Sabbath I cannot free our sister from the evil that had been afflicting her for eighteen harvests?”

12/399 Having no arguments left to make use of, the priest went silent and left.

THE MOST BEAUTIFUL LEGACY

12/400 The Hebrew woman had no sooner straightened her back than she started tending pustules and carrying the disabled who were in the caravan to a safe place, for if the Romans or the Herods' soldiers passed by where they were, they might hurt or even kill them, for they had taken shelter on the verge of the road.

12/401 Observing the actions of the one who had made herself a nurse, Philip, who was always terrified of coming close to anyone suffering from leprosy, approached the desired savior, who was, as usual, surrounded by many people, and commented:

12/402 "I see that this woman has just heard you, and she is already practicing what you are teaching."

12/403 "In truth I tell you that it is not always those who hear God's teachings first who practice them first."

12/404 "Are you saying to me that this woman, who listened to you after I did, has been practicing the teachings you are bringing before me?"

12/405 "In truth I tell you that there are last ones who will be the first ones, and first ones who will be the last ones to practice our Father's teachings."

12/406 Saddened with his own actions, the disciple confessed:

12/407 "It is not easy to practice what you are bringing from the Lord, especially the teaching you speak of that says we are to do to everyone everything what we want for ourselves. If I had the ulcers, I would like to come across a person who would take care of me, but me, I cannot clean the ulcers of a single person. I want to be able to take care of one possessed by the ulcers one day the same way I would like someone to take care of me. I say that the path that leads to the Lord is very narrow, we have to overcome wanting everything only for ourselves as well as whatever is bad that is inside us."

12/408 The one born when the shining Star appeared, warning his collaborator, prophesied:

12/409 "I tell you to do everything to be on the narrow path that leads to God. *In truth I tell you that you will be offered broad paths, and the evil you say goes inside you may make you cast aside everything you have practiced with me.*"

12/410 Wishing his words to be inferred also by the addressees that had not been explicitly named, he concluded:

12/411 "*I tell you that some of those who are with me now will cast aside everything that I am bringing in order to follow the broad and hefty path. When the momentary happinesses of this abode that do nothing but distance us from the path that leads to God no longer satisfy them, when they realize that everything they sought in the many livings they had only brought them pain and suffering, they will seek the narrow path*"

that leads to our Father, and they will find it once again, but they will not remain on it, because they will not be able to cleanse their mind from what goes inside it that distances us from God. In truth, when our Father's teachings are once again revealed in this abode the way I am bringing them now, I tell you that it is these siblings of ours who cast aside what they are once again getting to know in the life of flesh who will practice them."

12/412 The disciple, who also did not understand these words, asked in astonishment:

12/413 "Are those who are with you, those who first got to know the teachings you are bringing, not going to be the first to be with the Lord?"

12/414 "In truth I tell you that there are last ones who will be the first ones, and first ones who will be the last ones."

12/415 Jesus got up and addressed the entire audience:

12/416 "I tell you to do everything to remain on the narrow path that leads to our Father. *In the times that are to come, some of our siblings will alter God's teachings, and those who seek them will no longer find them the way I am bringing them now. In truth I tell you that many generations will come from and return to the true life without hearing our Father's teachings the way I am announcing them now."*

12/417 He concluded by emphasizing his previous words:

12/418 "*I tell you to do everything now to remain on the narrow path that leads us to God, so that later we will not regret postponing the practice of our Father's teachings to future livings. In truth I tell you that all those who postpone the practice of God's teachings to a future living for a long time will not find them the way I am announcing them to everyone now."*

**IF WE DEEM OURSELVES TO BE SUPERIOR
TO ANY OTHER CHILD OF GOD, ...**

see 12/422

**WHICH SIBLING SHOULD WE HELP IN ORDER TO
BE ON THE PATH THAT LEADS TO OUR FATHER?**

see 12/424

12/419 On Saturday night, as the gentle teacher was speaking of the qualities of those who go towards God because of their actions, a spectator asked:

12/420 "What must I do to be the smallest among men, given that I have a lot of coins and land? I never have to ask, I give orders to everyone concerning everything. Those who do not obey me, I have them punished. How will I be able to be the smallest among men and have the Lord's kingdom? I may not have the Lord's kingdom now, but in order for me to have it one day, say to me how I must proceed!"

12/421 Aware that the man truly wanted to learn, he held his hands and meekly instructed him:

12/422 “I tell you to be the smallest among men, when we go to a sibling’s residence to sup, let us not take the best seat at the dining stone, let us not take the best piece of bread, as though we were announcing that we are the most important among all men. There may be someone who is more dignified than us, and the one who has invited us into their residence may ask us to let the more dignified one have the best seat at the supper stone, and, embarrassed, we will have to take the last seat at the supper stone. But if we do it alternatively, if we take the smallest piece of bread, and if we take the last seat at the supper stone when we go to a sibling’s residence, we will be deserving to be approached and told: ‘Come closer.’ We will then be honorable before those who are eating with us. **In truth I tell you that all those who make themselves the greatest among God’s children are not on the path that leads to Him.**”

12/423 “But all those who are my family like me, they always say to me take the best seat at the supper stone, and they always give me the best piece of bread!”

12/424 **“When we help a sibling, I tell you not to help only those who please us, or only those who are our family in the life of flesh, so that they will see how good we are. In truth, when we help a sibling, I tell you to help the disabled, the one who limps, the blind, on top of helping those who please us, those who are our family in the life of flesh, and we will be on the path that leads to God.”**

12/425 When the instructions were over, Isaiah was on his knees, and sincerely said:

12/426 “I will give you whatever you want, everything you want for having showed to me how much I am ignorant of the Lord’s truth. From now on I will be a different man. When we part ways, I will do everything you have showed to me.”

12/427 Overcome with joy, he offered Roman money to the promised one:

12/428 “This is everything I have on me, but I will be able to give you more if you want.”

12/429 “I tell you that I accept the coins you are giving me, but I will not take them with me. In truth I ask you to give them to the siblings of ours who are sowing and harvesting wheat on your lands, they will make better use of them than I would.”

12/430 The rich man understood his words, since many of his workers were slaves. Not only did Isaiah do what he had been asked, but he also freed them, thus putting an end to slavery on his properties.

THE MOST BEAUTIFUL **LEGACY**

12/431 From the caravan's stop in Bethlehem onwards, a difference in the profile of the individuals who escorted the desired savior was noticed, for until then, with the exception of the apostles and disciples, wearing tunics or raiments, those who followed him were all excluded ones: many healthy people, and also relatively rich, joined the charitable group, bringing their own food and water, and also providing donkeys, on whose back those who could not walk were placed, and therefore the latter were no longer in need of being carried.

***IF WE ARE HURT, LET US BOTH FORGIVE AND
INSTRUCT THE OFFENDER; IF THEY DO NOT FEEL
REGRET, LET US ALLOW THEM TO DO AS THEY WISH.***

see 12/440

***IN ORDER TO AVOID MAKING MISTAKES AGAINST OUR
NEIGHBOR, LET US FORGIVE INFINITE TIMES IF NEED BE.***

see 12/442

***THE EXISTENCE OF LIFE AFTER THE DEATH OF THE
BODY OF FLESH THAT WE HAVE IS CRYSTAL-CLEAR
AND IRREFUTABLE WHEN ...***

see 12/447

***THERE WILL NO LONGER BE UNJUST ONES
WHEN WE PRACTICE GOD'S TEACHINGS.***

see 12/453

12/432 At around dinnertime the following day, when they were not so far from the village where the little one lived, they saw Judas Iscariot and John Bedee walking among some of the subjugating foreigners. Both were dressed in wool clothes that had come from Egypt; the latter were clean and, given their whiteness, most likely new. The former disciple resembled one of the oppressors, and he even expressed himself with the arrogance particular to them. Leaving the Romans, who followed their way and did not interfere with the redeemer's journey, both men rejoined the caravan.

12/433 When he was face to face with his brother, Judas, escorted by John Bedee, slyly invited him:

12/434 "I say to you to come with me to Jerusalem, you will be heard by all men of power, and you will no longer need to announce the teachings that you are bringing from place to place, because you will speak at the Temple on the Mount. All the Hebrews will go to Jerusalem only to hear you."

12/435 To Abihu, Matthew, Thomas, James Alphaeus, and Peter, Judas's words sounded dishonest, just another one of his traps to lure Mary's firstborn

THE MOST BEAUTIFUL LEGACY

to go to the famous city, and they were angry with the pair. The former fisherman was furious, and speaking his mind, he went towards Joseph's firstborn:

12/436 "Since the day you were born, you have never been a good man. You became harvests older, but you lack shame and honor. It is a scandal what you are doing to Jesus, who is your blood brother."

12/437 Aware that his apostle would end up assaulting Judas Iscariot, the peacemaking redeemer said:

12/438 "I tell you that it is impossible for scandal not to come, but woe to the one who makes scandal come. In truth I tell you that it would be better if they remained silent, or in their residence, instead of doing evil against one of God's children."

12/439 "I say that this man, who is making mistakes against everyone, is not a son of God."

12/440 **"Again I tell you that we are all the children of the same Father. If one of our siblings makes a single mistake against any of us, let us forgive and instruct them. In truth I tell you that, if our sibling does not repent, let us forgive them and allow them to follow their path, which is not the path that leads to God."**

12/441 "And how many times must I forgive this one you say is my sibling?" Ruth's son-in-law asked.

12/442 **"In truth I tell you to forgive our siblings as many times as necessary, so that we will not make mistakes against them."**

12/443 Many other spectators were paying attention to the promised one. Elizaël, however, ironically intervened:

12/444 "I see how great your faith in the Lord is. Please make my faith in the Lord greater!"

12/445 "When you believe in the teachings of God that I am bringing to all the peoples, I tell you that you will know that we are His creation, and that the living that we now have is not over when the body of flesh dies. In truth I tell you that only then will you have the same faith in the Father as I do."

12/446 "I know that there is no life after life leaves my body."

12/447 **"In truth I tell you that all those who have faith in God as little as a grain of mustard believe in lives after the death of the body that we now have."**

12/448 Addressing his entire audience, he asked:

12/449 "Why do many of God's children come to this abode blind, paralyzed,

disabled, devoid of land and coins, while others come in complete bodies, with lots of land and coins?”

12/450 Since no one intervened, he went on:

12/451 “Would God be just and kind to each one of us, His children, if He gave some incomplete or paralyzed bodies, and others complete bodies? If He gave wealth to some, and nothing to others? Would we all be the children of a good and just Father, as I tell all everywhere I go? If there are no lives after the death of the body of flesh, why are there siblings who have so much, and siblings who have so little? Why are there siblings who have complete bodies, and others who have incomplete or paralyzed ones?”

12/452 Since silence reigned, he concluded:

12/453 “I tell you that some of our siblings who, in this living, have a lot of wealth are unjust towards those who have nothing, whereas those who now have nothing were unjust, in previous livings, towards those who now have a lot of wealth. **In truth, so that there will no longer be siblings being unjust towards other siblings, I tell you to practice God’s teachings towards all of His children, and then there will no longer be siblings begging for a piece of bread.**”

12/454 Elizaël, indicating a tree not far from where they were, stated:

12/455 “You have spoken of life after the death of the body that I have, and you have said that I have to practice these words you say are the Lord’s teachings. I say that, if you come from the Lord, order that fig tree to uproot itself and plant itself in the sea.”

12/456 “In truth, if I were given the power to do what you have told me to, I would make the resentment that blinds you to the practice of our Father’s teachings uproot itself from your mind and get lost in the sea.”

12/457 “I no longer want to hear you speak of a god I do not see,” the irate Hebrew man replied.

12/458 Curbing his fury, since not only Abihu, the giant body-guard, was protecting the Galilean, the only reason that he did not assault the latter, he concluded:

12/459 “Why do you not go see the Herods and say to them to share everything they have with me?”

12/460 “Which one of us, if we had a slave who worked on our lands, or who shepherded our sheep, seeing that he came back from the field and he is tired, would say to him: ‘Have supper with me’? Would we not order to him before: ‘Sew my tunic, make supper, and give it to me’? Would our slave not wait for us to have supper and drink before having supper? And after having supper and drinking, would we thank the slave for doing what he was ordered to do?”

THE MOST BEAUTIFUL LEGACY

12/461 He guaranteed with conviction:

12/462 “In truth I tell you that for now very few of us, if we had a subordinate, would allow them to do as they wished.”

12/463 Leudes, interrupting the orator, stated:

12/464 “I say that every slave will always have to do as their lord wishes.”

12/465 “I tell you that it is the children of God who do not practice His teachings who turn a sibling into a slave. In truth, when we have power, I tell you that we always want the siblings who are our subordinates to do as we wish.”

12/466 “Are you saying that, when I have lots of land and coins, if I order a slave to do as I wish, I will not go towards this god of yours when life leaves my body?”

12/467 **“In truth I tell you that we will only be with our Father when we practice everything that He is once again showing us in His teachings.”**

12/468 Elijah, who was on the arrogant man’s side, asked:

12/469 “If I do everything you are saying, will this god of yours say to me where the path that leads to him is, or will he make me see this path?”

12/470 “I tell you that the path that leads to God does not come in a shape that you can see, nor will He tell you that it is here or there. **In truth I tell you that the path that leads to our Father is the practice of His teachings.**”

12-2.2

12/471 Still unhappy with the words that had been addressed to his leader, John Bedee came close to the affable teacher. The latter, before harmful terms could come out of our presumptuous brother’s mouth, instructed him as he held his hands:

12/472 “I tell you that days on which you will want to see me will come, but you will not see me. In truth I tell you that it is better to repent before you acquire more commitments for future livings.”

12/473 The former disciple understood his words; he silently left.

12/474 James Bedee, who had witnessed the events, saddened to see the path that his blood brother had chosen to tread, asserted:

12/475 “It seems that John does not want the Lord’s teachings. I say that John is seeking the same as Judas of Iscariot.”

12/476 Mary's firstborn, his eyes fixed on the apostle's, aware that, among his direct collaborators, he would be the one who would live longer, and that in the future, because of his longing for his advice, would believe anyone who claimed they could see or hear him, stated, instructing the spectators:

12/477 "I tell you that, in times that are to come, John will announce that I will be with him after the death of the body that I now have. John will announce to everyone that 'Jesus is here, Jesus is there.' In truth I tell you neither to go with nor to follow John, because I will not be with him."

12/478 The members of the caravan were making arrangements to resume their journey when two men, dressed as Hebrews, but who walked along Romans and soldiers of Herod Antipas, introduced themselves, wishing to speak with the awaited savior. Mishael, a built man, arrogantly came very close to his target, and daringly said:

12/479 "I do not need the teachings that you are bringing. I already know the path that leads to the Lord: it is enough to take the path that leads to Jerusalem and go to the Temple on the Mount, where the Lord is. I say that it is enough for me to pray, and the Lord answers me. I trust myself; however, I do not trust you. I do not know if I could trust a man who walks in the desert in the company of those possessed by the ulcers, cripples, paralyzed ones, men who are many harvests old, and sinful women, as he speaks of a god one cannot see or touch," and he started laughing mockingly.

12/480 The one promised to the peoples of this abode took three steps back and addressed both men:

12/481 "I tell you that two men went to the Temple to pray. One was a Pharisee, and the other a tax collector. The Pharisee stood as he prayed: 'Lord, I am grateful that I am not like other men, pillagers, adulterous and unjust ones, nor am I like this tax collector who is in front of me. I fast twice every moon, and I give coins to the Temple.' The tax collector, who was standing, but not praying, was pounding his chest with his hand, saying: 'Lord, have mercy on me, I have made many mistakes.'"

12/482 He asked his stunned students:

12/483 "Which one of them was heard as he headed back to his residence? Which one is closer to being with God?"

12/484 No sooner had he finished his lesson than the pair, both scared and shaking, went away, and the spectators of the scene were dumbfounded, understanding nothing of the unusual event. Those who were present wanted to know why they had left without even answering what they had been asked.

12/485 "Were they not pleased with what you said?" one of the confused spectators intervened.

12/486 “I tell you that I announced to them what each one of them does when they go to the Temple of stone in Jerusalem to pray.”

12/487 And the good shepherd and the caravan resumed their journey towards Bethany.

12-2.3

12/488 When they arrived in the village, its inhabitants, since darkness reigned, were sleeping. Given the fact that Lazarus frequently waited for them around the brazier, provided that it were nighttime and he were aware that the gentle Nazarene and his followers were approaching, they were surprised to learn that he was absent. While some apostles and disciples went to his residence to learn more about his uncommon behavior, all the others made a stop and waited.

12/489 Matthew the Son, who was extremely exhausted, made himself comfortable in order to rest a little, but ended up dozing off. It was enough for John Bedee to steal many of his writings. The former disciple, who had left the brigade of soldiers with the sole intent to take possession of as many writings as he could, for the last happenings he had observed made him infer that a very grave event would befall the acclaimed prophet, was able to fulfill only part of his nefarious goal, given that he wanted many more of them. Since there were many individuals following the Galilean, he saw in it the opportunity to make a lot of money by announcing the words that were being spread out to the Hebrews. Aware of the existence of the writings, he saw the need to have them.

12/490 Since it was extremely cold, Lazarus was waiting for the promised one inside his residence. The caravan settled in a large shelter, as they used to say, adjacent to it; the shelter was already there when Pustule settled, and there, around the fire, Jesus spoke a lot about God and His teachings.^[265]

12/491 The noise woke the little one up, and she went to see her friend. When Martha tried to take her, and her defender politely asked her to leave her with him, she felt even more authorized to remain where comfort and ease abounded. She did not budge an inch away from him, and ended up falling asleep on his lap.

[265] **Large shelter:** a shed.

THE MOST BEAUTIFUL **LEGACY**

***IF WE ANNOUNCE OUR FATHER'S TEACHINGS, BUT
DO NOT PRACTICE THEM, WHAT COMES OUT OF
OUR MOUTH WILL BE WORDS WITHOUT CONTENT.***

see 12/502

***FORTUNATE IS THE ONE WHO SEEKS FOOD FOR THE SPIRIT,
GOD'S TEACHINGS, AND ROUTINELY PRACTICES THEM.***

see 12/518

12/492 When the day broke, Mary's firstborn was still instructing his siblings. As he usually did, he affably welcomed those who sought him. When he was speaking about respecting one's parents, a man approached; he let Jesus know of his qualities with great joy, for he was convinced he was more than virtuous:

12/493 "I have been complying with all these teachings you are speaking of. I have not committed adultery, I have not stolen, and I have not borne false witness against anyone. I have always honored my protector and the one who gave me my life, as well as all those who are my family."

12/494 The Hebrew man, certain that he was perfect, firmly believed that the promised one would not deny him the right to be one of his apostles, a title he deeply desired. Awaiting the invitation, for he stated that he had not broken the Lord's Laws, he asked the visitor what was necessary to be one of his collaborators. He was convinced that he deserved to enjoy the Lord's kingdom; however, he was unwilling to start treading the legitimate path that ends in God. What he had inherited kept him a prisoner of his life of flesh, despite the way he acted; in other words, he always made it seem that the contrary scenario was the real one.

12/495 In order not to frustrate his brother, the good shepherd said that before he would need to perform an action. His stunned interlocutor, given his answer, could barely wait for him to proceed.

12/496 "I tell you to trade everything you have for coins and then give them to those who need them, and you will be on the path that leads to God, where you will have a much greater treasure than the one you do now. In truth I tell you to come with me after that."

12/497 And the man, who deemed himself irreproachable, became very sad, for he was powerful, the owner of a lot of land, and giving what he had received to those who needed it was an unbearable condition to be a direct collaborator of the meek Nazarene. He then went away. So that his words would be inscribed in his spectators' innermost thoughts, Jesus took advantage of what had happened to announce:

12/498 "I tell you that you have seen how difficult it is for a man to leave

behind what he has in the life of flesh in order to start treading the path that leads to our Father. In truth I tell you that the wealth of this abode is still more important than the wealth of God, His teachings.”

12/499 “Where is the one who will show me the paths to tread to be with the Lord?” a man who had just arrived in the village asked.

12/500 **“In truth I tell you that the path that leads to God is the practice of His teachings.”**

12/501 “But is it possible to be with the Lord with your words only?”

12/502 “I tell you that it is impossible to be with the Lord only with the words I am bringing to all the peoples. **What makes us be with our Father is the practice of His teachings. In truth I tell you that God’s teachings without their practice are empty words that come out of our mouth.**”

12/503 The redeemer remained among his and our siblings. A Hebrew man who had been squatting near him asserted:

12/504 “I cannot go with you. I say that I will displease my protector and the one who carried me in her womb if I go with you. The one who is my protector and the one who gave me my life do not want me to follow you.”

12/505 “In truth I tell you that all those who leave their residence, companion, children, and siblings to announce God’s teachings will displease the members of their family who, for now, do not even want to hear our Father’s teachings.”

12/506 “Are you saying that, if I want to be one of your disciples, I will have to displease those who are my family?”

12/507 “In truth I tell you that he or she who follows me and does not displease his or her father or mother, companion, children, brothers and sisters who do not accept our Father’s teachings yet, he or she who does not displease even himself or herself, because he or she will have to renounce himself or herself, will have to renounce what they always sought in this abode that distances us from the path that leads to God, will not be able to be one of my disciples or apostles.”

12/508 “Are you saying to me that, in order to follow you, besides displeasing those who are my family, I will have to renounce what I have always sought ever since I was few harvests old?”

12/509 Addressing not only Zeozadac, the one born when the luminous Star appeared said:

12/510 “I tell all those who want to announce God’s teachings alongside me not to have in mind what they will have to leave behind. If they cannot finish

what they started, it is better not to start, in order to avoid, after having started, for being unable to finish, leaving it half done, and all those who know what they started will say ‘That man started, but he did not finish, and he cannot finish what he started because he still wants the momentary happinesses of this abode.’ In truth I tell you that all those who do not renounce the momentary happinesses that istance us from the path that leads to God will not be able to be one of my apostles or disciples.”

12/511 Another man stood up and asked the orator:

12/512 “And what will happen to those who want neither what you say are teachings nor go towards this god of yours?”

12/513 “I will tell you a passage in which God is compared to a man who hosted a great supper and invited everyone. When it was time, the kind man asked his manager to announce to his guests: ‘Come, it is all set.’ One by one, the guests refused the invitation. The first one said: ‘I have made a trade for a field, and I need to tend it. I beg you to forgive me.’ Another one said to the manager: ‘I have made a trade for two teams of camels, and I will put them to the test. I beg you to offer me your forgiveness.’ Yet another one asserted: ‘I have united myself, and I cannot go.’ The administrator returned and let the one who would host a great supper know what had just happened. The host said: ‘Go everywhere and bring me the disabled, those who limp, the paralyzed, the blind, adulterous women, as well as all those who would like to have supper with me.’ After doing what had been asked of him, the manager returned and told the kind man: ‘There are still a lot of empty seats at the supper stone.’ The man who had invited many to his supper then replied to his manager: ‘Go back to those whom you invited first and tell all of them to come have supper with me. Those who do not want to take part in my supper just yet, let them follow their path. When they are tired and hungry, I tell you that they will fill my residence. I know that, among all who have been called, not even a single one will be distant from me forever, that all will take part in my supper.’”^[266]

12/514 Being completely understood not only by the one who had asked the question, he concluded:

12/515 *“I tell you that the path we choose to follow is not important. In truth I tell you that one day we will practice God’s teachings and be with Him.”*

12/516 Ignoring what had just been said, only longing for the food that would be served, Zorah asked:

12/517 “And when will you give the bread of the supper to all?”

[266] Matthew the Son called this The passage about those who are invited to the supper of the Father.

12/518 “I tell you that the bread and the water that I am bringing neither satiate the hunger nor quench the thirst of the body of flesh, but the hunger and the thirst of the spirit. **Fortunate will be those who, besides seeking food for their body of flesh, seek food for the spirit, which is our Father’s teachings, and practice them. In truth I tell you that all those who practice our Father’s teachings will never abandon the path that leads to Him.**”

12/519 When he concluded, he waited for some moments to see if anyone had any questions to ask, as he usually did. Since the spectators did not want to learn anything else, Peter, taking advantage of the opportunity, said categorically:

12/520 “I will not allow you not to sleep. We will soon head for Jericho, and it is not good for your body not to sleep.”

12-3

12/521 It was past three thirty p.m., as we count time nowadays, and the courteous Nazarene had neither rested nor eaten properly. Escorted by the former fisherman from Capernaum and Lazarus, he left the shelter in order to recover his forces; he nevertheless woke up shortly after. Right after dinner, an unknown woman entered the location, carrying an urn made from animal bone filled with valuable tuberose perfume. She had a goal, and the only reason she stopped walking for a couple of seconds was to locate him. When she saw him, it was clear that nothing could possibly stop her from being close to him. She deliberately poured its content over the good shepherd’s lower limbs, and cleaned them with her raiment. Her action outraged many of the men who were witnessing such an unusual event. Judas Iscariot offered his opinion to John Bedee only:

12/522 “Why this waste of balsam? It could have been exchanged for a lot of coins.”

12/523 He proceeded, whispering:

12/524 “Moreover it is a sinner who is touching Jesus’s feet.”^[267]

12/525 Aware of the feeling that reigned in the place, for the men, in their great majority, paid less attention and respect to women than to a donkey, the promised one stated with absolute clarity:

[267] Judas Iscariot knew that she was a sinner because of the veil she was wearing.

12/526 “Why are you bothering this sister of ours? I tell you that she has done good to me, whose feet were tired and hurt. In truth I tell you that you will always have those in need alongside you, but me, you will not always have me.”

12/527 Looking at the erudite Hebrew man, he continued:

12/528 “I tell you that this sister of ours has anticipated herself anointing my body for the sepulcher. *In truth I tell you that, all over this abode created by God, in the millennia to come, when our Father’s teachings are once again announced the way I am bringing them now, what she did will be remembered, in memory of her.*”

12/529 When Suzanna joined the caravan that followed the Galilean, no one asked her any questions about her previous living. No matter where the caravan went, she took care of the disabled, the paralyzed, and the lepers. She was very dedicated to what she did, and this dedication was conspicuous. After the redeemer’s disincarnation, she gathered other eight women, and they treated the excluded ones they came across along the way.

12/530 The nine women settled on the banks of the Jordan River, where they built another residence on the path, for many sought the river, even after Isabel’s only son’s death, in hopes of obtaining cure for their bodies, for they believed that the Baptist’s spirit was still baptizing with the purification liquid.

12/531 Suzanna passed away in 35 AD; however, the support for the children of God continued at the shanty, which had become an oasis of peace for many sufferers who were in the process of attaining harmony with themselves. Ruth, the granddaughter of Abihu, the apostle, was the head of the group that kept on offering help.

12-3.1

12/532 Mary’s firstborn stayed in Bethany for another ten days. When he left, he headed for Jericho; Judas Iscariot and the former disciple John Bedee, however, went to Jerusalem, since in the famous city the ceremony of unleavened bread, called Easter, was going to take place.

12/533 The educated and greedy man did not exactly go to the city because of the party, but because there there would be many of those who had power. Regardless of where the latter were, Judas Iscariot found pleasure in making himself present. To be with those who enjoyed luxuriousness, who had obtained money and power, even the power to decide whether or not a neighbor would live, this is what he incessantly sought. On the way there, he confessed to his fellow walker:

12/534 “I will do whatever it takes to be a man of great power. I must be among men of power. I say that I have come to this world to have power, and I will be a man of great power in Jerusalem.”

12/535 Keen on his goal, he added:

12/536 “When Jesus accepts to speak at the Temple, I will be at the entrance of the Temple checking the offerings. I will be the one who will be the closest to Jesus, because Jesus is a member of my family. I am his relative, the one who came first, and it is I who must take care of everything that belongs to my family. Since our protector has left me nothing to take care of, I will take care of the offerings made to the Lord by those who are Hebrews, which will be delivered to Jesus of Nazareth, the protectee of Joseph, the carpenter.”

12/537 When he arrived, he went to see Rus Zerah, who was still aware of Judas’s deep longing for authority, and in whom he had seen for a long time the means to capture the one the oppressed called the deliverer.

12/538 The Roman was convinced that he could no longer wait to silence the respected and charismatic vaticinator, given that, day after day, he was exercising increasing influence over the population; the latter had increasing confidence in what he spread and did, and trusted in the god he affirmed was our Father. The plan to silence him was still the same, but it had not been put into action only because the right occasion had not yet presented itself: to place him under arrest far from those who escorted him, and then kill him immediately after. Knowledgeable of the customs of those he joyfully oppressed, he was conscious that, when the wheat harvest season came to an end, there was a very well attended celebration. He convincingly said to Caiphaz:

12/539 “I know that this Jesus of Nazareth will come to the ceremony of unleavened bread. It may not be for this upcoming ceremony, but he will come to Jerusalem.”

12/540 The submissive high priest asked to be told how they would arrest him, for he was still being kept like a treasure by his collaborators. Feeling discouraged, he concluded:

12/541 “And there are also all those miserable ones following him. This Jesus of Nazareth is always escaping from all those who are commanded, it even seems that he actually has some power from this god he has been speaking of so much.”

12/542 “Have you forgotten that we have Judas of Iscariot? Judas of Iscariot will deliver this prophet from Nazareth to me. In exchange for power and some coins, Judas of Iscariot would even deliver one of those who are his family to me, he would even deliver the woman who gave him his life to me. I know that, in exchange for some coins, Judas of Iscariot would even deliver himself to me.”

12/543 Basing his persuasion on past events, he stated:

12/544 “This Jesus of Nazareth will not leave those who are his people in this place without their knowing this god he has been speaking of, otherwise this Jesus of Nazareth would not be a Hebrew prophet. I say that a Hebrew prophet would never leave any of those who are his people without the teachings of this god this Jesus of Nazareth has been speaking of everywhere.”

12/545 On the days preceding the ritual in 12 AD, it was decided that they would kill Mary’s accursed firstborn.

12/546 When the greedy erudite man returned to the Temple, he was offered a prominent position alongside Rus Zerah managing offerings, as well as forty of the valuable golden coins that circulated in the tetrarchy, in exchange for denouncing his blood brother. He would therefore remain in charge of finding the best opportunity for him to be arrested. However, he was told that what he had agreed to do was urgent. Since he had been hired, he received half of the price that had been set.

12/547 After the pact had been made, Herod Antipas was informed by the one who had come from the imperial metropolis that, after being arrested, the Galilean would be crucified, so that he would be made an example of in case other prophets appeared.

12/548 In Bethphage Judas Iscariot and the former disciple John Bedee rejoined the caravan in which the desired savior walked, which was coming from Bethany, and no longer left it.

12-3.2

12/549 After leaving Bethany, the promised one announced God’s teachings in the human settlements along the road to Jericho. When they were near Bethphage three Pharisees and four priests, not wearing the tunics that were particular to their group, who had been looking for him asked him, following their plan of action:^[268]

12/550 “With what authority do you say you are bringing the Lord’s truth? Was it the Lord who gave you the authority to give sight to the blind, to make the paralyzed walk? Do you have the same authority as John?”

12/551 Aware that his interlocutors’ interest was to inform not only the

[268] **The Pharisees** and **the priests** wore tunics that were different from the oppressed ones’ in order not to be mistaken for a member of the general population.

apostles and disciples of his condition as a deceiver, the redeemer, stating that Isabel's son asserted that the goal of the immersion he carried out was purification, asked them:

12/552 "The desire for John to wash everyone, does it come from God, or does it come from men?"

12/553 The seven men were taken aback, and immediately started to confer. Talking to one another far from the redeemer, they commented:

12/554 "If we say it is the Lord's, this Jesus of Nazareth will ask us why we do not believe! And then all those who are following this Jesus will cast stones at us. If we say it is men's, those who are with Jesus of Nazareth will say that John is a prophet of the Lord, and then they will cast stones at us."

12/555 After a long discussion, they decided to answer that they did not know.

12/556 "Then I will tell you with what authority the cures you say I am performing are performed," the good shepherd replied with clarity.

12/557 The disguised men realized that they would not reach their goal, that is, to make him blaspheme. Again they went away to confer and reassess their plan. They returned making it appear that they were impartial and moderate men and stated that they had a last question to ask. They wished him to say something by which he would incriminate himself; were they successful, to the power of Rome, as they used to say, they would denounce him, and as a result they would benefit from the measures that would then be taken:

12/558 "We know that the words you say are teachings and that what you teach is good, you teach how to act without sinning, without making mistakes, that you do not take people's appearance into consideration to do good, and that you teach with truth the path that leads to the Lord ..."

12/559 Wishing to catch him instructing not to pay taxes, they stealthily concluded:

12/560 "... and this is why we ask you if it is lawful to pay taxes to the caesar?"

12/561 "I ask you to show me one of your coins," Mary's firstborn said.

12/562 One of the seven men promptly showed him a coin minted by the foreigners. The wise teacher gently asked whom the inscription on it referred to. Given the men's answer, he concluded:

12/563 "In truth I tell you to give the caesar what is the caesar's and to announce to all the peoples what comes from God, His teachings."

12/564 Since they once again were unable to get the Galilean to utter words for which he could be blamed, they all left.

THE MOST BEAUTIFUL **LEGACY**

12/565 None of those who witnessed the conversation understood that the men were not common Hebrews.^[269] They were nevertheless satisfied that the awaited savior had managed to get them to leave in silence.

***WE ARE IN POSSESSION OF EITHER
DESERVED OR UNDESERVED WEALTH
IN THIS ABODE BECAUSE MANY OF OUR
SIBLINGS NEED US, AND ALSO BECAUSE ...***

see 12/575 and 12/578

***LET US ANALYZE OUR MOST HIDDEN FEELINGS IN ORDER
TO ASSESS WHETHER OR NOT OUR ASSETS ARE USED TO
FEED THE EVIL IN WHICH WE FIND DELIGHT.***

see 12/580

***SHALL WE SHARE A LITTLE OF WHAT WE
POSSESS, OR SHALL WE GIVE EVERYTHING AWAY?***

see 12/583

***OFFERING OUR NEIGHBOR WHAT IS SUPERFLUOUS
TO US IS NOT EXERCISING GOD'S TEACHINGS.***

see 12/583

***THE SAME WAY WE RECEIVE MATERIAL GOODS IN ORDER TO
LEARN TO SHARE, WE MAY BE IN POSSESSION OF THEM SO THAT
WE WILL REDEEM DEBTS ACQUIRED IN PREVIOUS LIVINGS.***

see 12/583

***ARE ONLY THOSE WHO CAME FROM
THE SAME WOMB AS US OUR SIBLINGS?***

see 12/585

***PERHAPS WE HAVE MORE COMMITMENTS WITH THOSE
WHOM, IN ORDER NOT TO HAVE TO HELP THEM, WE
STAY AWAY FROM, THAN WITH ONE OF THE MEMBERS
OF OUR FAMILY IN THE LIFE OF FLESH.***

see 12/587

[269] Much later, only Anna's youngest asked his nephew why the men had addressed him the way they did.

THE MOST BEAUTIFUL **LEGACY**

FOR JUDGING THAT A SIBLING OF OURS CAME CLOSE TO US IN ORDER TO TAKE WHAT BELONGS TO US, WE FAIL TO REDEEM DEBTS ACQUIRED IN PAST LIVINGS.

see 12/589

IF IN OUR CURRENT LIVING WE DO NOT MAKE AMENDS WITH OUR CREDITOR FROM PAST LIVINGS, BUT THEY, REGARDLESS OF THE FACT, FORGIVE US, ...

see 12/591

THE COMMITMENTS WE ACQUIRE IN THIS LIVING, OR THOSE WE ACQUIRED IN PAST ONES, ARE OURS, AND NOBODY ELSE'S.

see 12/591

LET US WATCH OUR ACTIONS AND THOUGHTS WHEN A SIBLING ENTERS OUR RESIDENCE LED BY ONE OF THOSE WHO LIVE UNDER THE SAME ROOF AS US AND WE, FOR NO REASON, FEEL DISCONTENTED AND RESENTFUL.

see 12/593 and 12/595

IN ORDER TO LOVE ONE ANOTHER AS SIBLINGS, WHICH WE ARE, LET US GIVE UP WANTING TO CONTROL THOSE OF THE SAME BLOOD AS US.

see 12/597

DO WE HAVE THE RIGHT TO STOP A SIBLING FROM FOLLOWING THE PATH THEY HAVE CHOSEN?

see 12/599

LET US NOT ALLOW OUR HERITAGE, IN ADDITION TO THE MATERIAL ASSETS WE MAY HAVE ACQUIRED, TO BE RESENTMENT, SELFISHNESS ...

see 12/601

IF WE INSERT HATRED IN THE MIND OF ONE OF OUR SIBLINGS, WE WILL HARVEST, IN FUTURE LIVINGS, WHAT WE ARE SOWING NOW.

see 12/604

LET US NOT TAKE POSSESSION OF WHAT DOES NOT BELONG TO US, FOR OUR FATHER IS AWARE OF WHAT WE

THE MOST BEAUTIFUL **LEGACY**

NEED AND, WHEN WE DESERVE IT, BY PRACTICING HIS TEACHINGS, WE WILL ACHIEVE WHAT WE ARE SEEKING.

see 12/606

IS IT POSSIBLE TO ENJOY THE MOMENTARY HAPPINESSES THAT THIS ABODE MAKES AVAILABLE AND THAT DISTANCE US FROM GOD AND AT THE SAME TIME PRACTICE HIS TEACHINGS?

see 12/608

ANOTHER SIGN OF OUR FATHER'S EXISTENCE IS ...

see 12/620

12-3.3

12/566 Shortly after resuming their journey, they had to stop. A beautiful young woman heading a crowd was desperately and agitatedly coming towards the illustrious newcomer. Throwing herself on the ground, she said:

12/567 “I beg you to free the offspring who came from me, who has been possessed by the forces of evil for many moons. I know that the Lord is with you, that the Lord has the power to free the one who came from me from this evil.”

12/568 Many of those who had followed her told the promised one not to grant her her wish, for she was Greek. They demanded that he send her away, for she was not honored to be among the people chosen by the Lord. Looking at his siblings, but not before helping the fearless mother to get up, Jesus asked them:

12/569 “Can the daughter of this sister of ours not be freed from the evil she suffers from? Was it not our Father who created the universe and everything that there is in it? Is this sister of ours not a child of God?”

12/570 No one replied. Addressing the woman, he said:

12/571 “In truth I tell you that, because of your faith in God, those who pursued your daughter from the true life are no longer with her.”

12/572 Crying a lot, the immigrant threw herself on the ground once more and started kissing the feet of the good shepherd, who reoffered her his hands to help her to get up. The now joyful mother ran towards the shanty she inhabited, and saw her daughter playing.

12/573 For three hours the gentle Nazarene instructed those who had followed the woman. The first question was asked by Gideon:

12/574 “I do not need to be given bread. I have many coins, and many of those who are here listening to you work on my lands. What have you got to say to me?”

12/575 “I tell you that those who pay a brother or a sister so that he or she will work their land is helping their neighbor. **In truth I tell you that all those who have a lot, it is because there are many siblings who need them in order to have bread.**”

12/576 Enthusiastic about what he thought was a compliment, the man stated:

12/577 “I know that I deserve everything I have. My protector and my protector’s protector never took possession of a single piece of land from those who are my people.”

12/578 **“I tell you that not all those who have lands or coins possess them out of merit. In truth I tell you that, in this abode, most of the time the lands or coins that one of God’s children has have been given to them so that they will learn to share, for they still have that feeling of wanting everything to themselves.”**

12/579 Encouraging his students, he added:

12/580 **“If most times the lands and coins we possess have been given to us so that we will learn to share, so that we will learn not to want everything for ourselves, let us think and tell ourselves if we are using the wealth we have for our own good and the good of our neighbor, or if we are using it to feed the evil that we carry.”**

12/581 Now angry, Gideon replied:

12/582 “I have already said to you that my protector and my protector’s protector did not take a single piece of land from those who are my people, and this is the reason that I will not learn to share what I have and then beg throughout the paths. I say that I already give all the bread that is left after my supper.”

12/583 **“I tell you that God is once again showing us in His teachings to share the little we have, not to give away everything we have. All those who give a piece of bread that remains to a sibling are not sharing a little of what they have with those who have nothing, they are giving them what is left, and giving a sibling what is left is not to practice our Father’s teachings. In truth I tell you that what is given to us so that we will learn to share may also be given to us so that we will redeem commitments from past livings, especially with siblings that have not come in our family in the life of flesh.”**

12/584 “Say to my companion that she must help one of those who are

my family, not the one she came across along the way and brought to my residence,” Elijah said.

12/585 “I tell you that helping one of those who are our family in the life of flesh is easy, what is hard is to help a sibling who does not belong to the same family in the life of flesh as us. In truth I tell you that we always have in mind that only those who came in the same family in the life of flesh are our siblings, and we forget that we are all the children of the same Father.”

12/586 “I will not stay in the same residence as, nor will I ever give from my bread to, that offspring my companion found along the way. I say that I will go to Jerusalem.

12/587 “I tell you that many of us have commitments with those whom we now refuse to help, a sibling from this and previous livings whom we are running away from. In truth I tell you that most times it is with this sibling from previous livings whom we are running away from and are now refusing to help that we have greater commitment, much greater than with those who have come in the same family in the life of flesh as us.”

12/588 “I say that I will not watch that offspring become harvests older and then take everything that belongs to me.”

12/589 “In truth I tell you not to let the living we now have go by without our redeeming commitments from past livings for having in mind that a sibling has come to take what belongs to us.”

12/590 “I say that I have never seen the face of the one my companion found along the way, and I know that I have nothing to redeem with that offspring. What you are saying about past livings is a deception. Again I say to you that I have never seen the face of that offspring.”

12/591 “I tell you that, if we do not redeem the commitments we acquired in past livings, if we do not redeem the commitments we acquired in this living, we will have to return to the life of flesh, either in this or in another abode created by our Father. If the sibling we wounded, hurt, offended in this or in previous livings forgives us in this living, we will no longer return to the life of flesh with the sibling towards whom we have a debt. In truth I tell you that the commitments we acquire are always ours, no matter how much time passes, and this is why we have to redeem the commitments we acquired in this or in previous livings with another sibling if the sibling we wounded, hurt, offended in this or in previous livings forgives us in this living.”

12/592 With his usual gesture he revealed to the crowd:

12/593 “I tell you to be watchful when a sibling enters our residence led by one of the members of our family in the life of flesh. If, for no reason, we feel resentment towards this sibling, and we are not happy with this sibling’s presence, let us keep in mind that the request we made to God before we came to the body of flesh that we now have, that of redeeming commitments from previous livings, has been answered. In truth I tell you that many times all of the members of the same family in the life of flesh may have commitments with a single sibling.”

12/594 He concluded in his meek manner:

12/595 “When all of the members of the same family in the life of flesh have commitments with a single sibling who has been led into their residences by one of those who have commitments with this sibling, and it does not matter by which one among those who have commitments with this sibling, I tell you that it is in order for everyone to redeem their commitments with the sibling who has just arrived. In truth I tell you that this kind of redemption is offered to us only once in the life of flesh.”

12/596 “You have said that, for this god of yours, we are all part of the same family, and that I have to accept even those who have not come from my womb. And what if the one who has been led into my residence hurts a single one of those who have come from my womb and belong to me?” an agitated Miriam asked.

12/597 “I tell you that, in order to love one another as siblings, which we are, it is necessary to no longer have in mind that those who are our family in the life of flesh belong to us. In truth I tell you that, in order to love one another as siblings, which we are, it is necessary to renounce wanting to control those who are our family in the life of flesh.”

12/598 “I do not believe in what you are telling me. I say that I will always lead those who have come from my womb and belong to me.”

12/599 “I tell you that nothing in this abode created by God is forever. We are in a body of flesh only for some harvests, and for many it will not be more than seventy. In truth I tell you that we all have the right to follow the path we choose, even if this path is that of the evil that goes inside our mind.”

12/600 “Wherever I go, I will take those who have come from my womb with me. I say to you that, if I do not have any water or bread, all those who are my family will not have any water or bread.”

12/601 “I tell you to keep in mind that our children may not have

the same commitments as we do. In truth, when we move on to one of the lives we will have after the death of the body of flesh, I tell you not to leave behind to our children, along with our material possessions, our hatred, our anguish, our grief, our wanting everything to ourselves.”

12/602 The mother, unwilling to accept the instructions offered to her, stated:

12/603 “I say to you that the one who came from my womb first will avenge the one who was my protector’s protector and my protector for everything that was done to them.”

12/604 “Again I tell you not to leave behind, when we go to the life that, by our actions, we deserve after the death of the body that we now have, our revenge, so that our children will carry it out. In truth I tell you not to sow hatred in the minds of our children, because we are the ones who will harvest, in future livings, what we sow in this living.”

12/605 Taking advantage of the situation, Jesus, aware of what many of his spectators were thinking, instructed them in private. To Joshua, who was tired of working and getting nothing in return, who had told himself that he would become rich by taking possession of goods that belonged to merchants who came and went, he said:

12/606 “I tell all those who have neither land nor coins not to seek them by pillaging what belongs to our neighbor. Let us not be, throughout our living in our body of flesh, in search of, gathering, keeping treasures that the earth will consume, that pillagers may take. In truth I tell you to practice the teachings of God, who knows what each one of us, His children, needs, and, when, by our actions, we deserve it, we will attain everything that we are seeking.”

12/607 To Zaru and four of his brothers, who would take part in a great party that would start at dusk, the reason that they were anxious for his lesson to come to an end, he said:

12/608 “I tell you that it is not possible to seek the momentary happinesses that in this abode distance us from the path that leads to God and at once practice His teachings. We cannot be on two paths at the same time, we will need to abandon one of them. If we abandon the path that leads to our Father on account of the momentary happinesses of this abode that distance us from Him, there will be a time that we will feel regret for taking the path we took, and we will return to the one that leads to God, but if we abandon the path that does not lead to our Father, there will be

nothing to feel regret for, and we will get to Him without going through a lot of suffering. In truth I tell you that fortunate are those who, when they are shown both the narrow and the broad paths, take the path that leads to God, the practice of His teachings.”

12/609 He was still instructing when a group of Hebrews who were looking for trouble approached the caravan. They started addressing women in jest, bothering them and denying them the respect they were owed. Before the men who followed him, who had become very irritated and angry, could do anything, Jesus asked the women to stay close to him. The head of the band pointed at him and asked:

12/610 “Do you speak to the Lord, or is it the Lord who speaks to you? Everyone has been saying that you have come straight from the Lord, that you are His promised one. If you are the one promised to the prophets, and you speak to the Lord Himself, ask the Lord to give me a sign of His existence, and then we will follow you and believe that you are the one who was promised.”

12/611 He disdainfully added:

12/612 “One cannot believe in your words only, nor in what you say comes from the Lord Himself.”

12/613 The good shepherd, walking towards Boah, asserted:

12/614 “I tell you that you have the sign of God’s existence, but you do not believe in it. In truth I tell you that I have showed the sign of our Father’s existence, His teachings, throughout all the paths and in all places.”

12/615 He asked his interlocutor:

12/616 “Why do you ask for another sign of God’s existence if, once again, you do not accept His teachings?”

12/617 Instructing not only his rebel student, he concluded:

12/618 “I tell you that I am one of those our Father has sent to this abode, the same way all of you have been sent by Him. In truth I tell you that no child of God will have another sign of His existence for as long as they do not believe that we have been created by Him, for as long as they do not practice His teachings.”

12/619 “Are you saying that I was created by this god, and that I am one of those he has sent? I do not believe in what you are saying to me,” the head of the group stated.

12/620 “Again I tell you that we have all been sent by God to this abode, that it is He who has created us, the same way he has created the universe and everything that there is in it, that we are all His children. In truth I tell you that all those who do not believe in our

Father's teachings do not believe in His existence, do not believe in the many livings they have had and in the livings they will have. In truth I tell you that our many comings in the life of flesh are a sign of God's existence."

12/621 "You are saying that I will have other lives, and that these other lives I will have are a sign of the existence of this god of yours, but I say to everyone that I do not believe in these other lives you are speaking of."

12/622 "Why are you announcing that you have no knowledge of the existence of God, why are you announcing to those who surround you that there is no one to take care of you? When you are in danger, I tell you that you see the face of your father, who is no longer in the life of flesh, who tells you to change your path, to go to Jerusalem, to Rafah, to Capermaum. When you follow what your father tells you, nothing happens to you, and you still do not believe in the existence of our Father? Do you remember the cure of your sister, who had been losing blood for many moons? Did you not understand that it was God who cured her by means of those He has sent?"

12/623 Without hesitating, he added:

12/624 "I tell you that you understand the teachings I am bringing to all, but you once again do not want to accept them. In truth I tell you that you have eyes, but you do not see; ears, but you do not hear."

12/625 No sooner had he finished his sentence than Boah and his followers left, and then the caravan was able to resume its journey.

12/626 The inhabitants of Bethphage welcomed the illustrious visitor and the rest of the caravan with great joy. Of the latter, however, a very wealthy man did not partake; when he started listening to the outsider, he kept his distance, though he longed to learn what he had been bringing from the Lord. His fear was that he would be deprived of his property and assets. He was convinced that, should he come closer, he would have to share his possessions with beggars.

12/627 After stating what we are to do to walk towards God, the redeemer informed them of a passage:

12/628 "A man who had a lot of land took pride in his wealth. In front of his residence there was an excluded one called Lazarus, who was possessed by the ulcers. One day, the excluded one, who was very hungry and wished to eat, sought the man who had a lot of land. This is what Lazarus had in mind: 'This man will give me a piece of bread so that I can satiate my hunger.' When the excluded one was with the man who owned a lot of land, the latter made him kneel down and told him: 'If you want to have supper, you will have to come over when I have my supper and gather the crumbs that fall on the ground as I break the bread.' That is what Lazarus did. With his tongue, for they were very small, he took the crumbs that fell on the ground. The following day the

excluded one left the life of flesh. The man who possessed a lot of land was happy not to see that sad figure anymore. But soon he left the living that he had. When he noticed that he continued to exist after the death of his body of flesh, and that his lands and coins were now useless to him, we was in great torment, for he had too much power and too many possessions to be treated like everyone else. When he noticed that, where he was, everything he had gathered was useless, the man who now had no land started to wonder how he could get out of that place. When he looked up, he saw, from the distance, Lazarus, who was no longer an excluded one, who was now wearing a white tunic, and everything around him was shining, as though there were many suns on a single day. The man who no longer had his land tried to come close to Lazarus, but he could not. Overcome with despair, he asked God for help for the first time: ‘Have mercy. Allow me at least to be close to Lazarus. I do not like to live among these miserable men.’ He heard a voice: ‘Do you remember that you received a lot of possessions when you were in the life of flesh to help our siblings? Lazarus, one of the siblings who were to be helped, only received evil from you. Now Lazarus is being consoled, and he deserves it, and you are in torment on account of the good you did not do to him. I tell you that there is a great abyss between you and Lazarus, which is the difference of doing good. I tell you that Lazarus cannot give you what is his, that what Lazarus acquired was when he had a body of flesh, contrary to you, for when you had one, you acquired nothing for the life after the death of the body of flesh. Now you cannot go close to Lazarus, because you did nothing to be with him, and you would be unable to bear the light that our brother has.’ The man who, when he was in a body of flesh, had a lot of land asked the voice: ‘I beg you to send Lazarus to my residence. I have four siblings who need to know that, when we leave the living we have, what we possess in the life of flesh is worthless, they need to know not to deny a piece of bread to those who ask them for it, and to learn to do good so they will not come to this place of torment.’ The voice replied: ‘I tell you that your four siblings have God’s teachings. Let them accept and practice them. If they do not believe in God’s teachings, they will not believe that there are lives after the death of the body of flesh.’”^[270]

12/629 As Jesus talked, the wealthy man started approaching him. When the narrative came to an end, he said:

12/630 “I know that you have never seen me, and I have never seen you, but you have said everything I have been doing to the man who settled in front of my residence. I know that no one could have said it to you, because I do

[270] Anna’s youngest child called this event that took place in Bethphage The passage about Lazarus.

everything in silence. The excluded one who is in front of my residence is mute, he speaks through gestures that I have learned to understand. I know that you have come from the Lord, because you could not have known what goes inside me in case you did not speak with the Lord.”

12/631 For as long as the caravan remained in the city, Bathimee made part of the seeds he grew available for those who had nothing. He then entrusted the management of his property to his firstborn and joined the caravan that followed the good shepherd.

***WE MAKE MISTAKES AGAINST OUR SIBLINGS
AND OURSELVES WHEN WE DO NOT ACT IN
ACCORDANCE WITH GOD’S TEACHINGS.***

see 12/673

***IS A SINGLE LIVING IN WHICH WE PRACTICE OUR
FATHER’S TEACHINGS ENOUGH TO ENJOY HIS PRESENCE?***

see 12/680

12-4

12/632 Jesus stayed in and around Bethphage for six moons, and then on October 29, 12 AD, he arrived in Jericho. At the entrance to the village many of its inhabitants gave him an effusive welcome. After a short period of time, more than three hundred individuals surrounded the famous visitor, wishing to touch and talk to him. Because of the number of people, he was not walking. The crowd longed for the Lord’s teachings.

12/633 In that progressive city lived a man whom everyone stated was small, for he was a short person, but, as far as evil went, he was extremely big. His occupation? A tax collector. He expropriated both his fellow countrymen and whoever entered the place, claiming he was doing nothing but his job. His name? Zacchaeus. The Hebrews were ashamed to say he was one of them. Aware of his actions, they claimed that, besides being a mean Publican, he was also a thief. Indeed, he usurped upon people’s financial resources, regardless of who they were. And if someone had none, he would nose around his victim’s belongings until he found an object that could potentially be traded. He would not leave until he was given what he claimed the debt was, or until he took possession of what could bring him profit. Because of his behavior, he was deeply despised.

12/634 The miser’s routine was disturbed in the morning that the one

promised to the peoples of this orb arrived in the city. He was, as usual, at the small main square when he heard that a caravan was approaching. That was great news to him, for he would profit even more in the form of taxes. He waited at the market. In the meantime he noticed that a man had come out from the respectable, in his countrymen's opinion, building where one prayed to the Lord and given Timaeus, a man who daily asked for help, a cold, hard coin. His greed only increased when he saw such a precious treasure in the hands of an excluded one. Waiting for the giver to walk away, he went towards the man who had been born blind and took it from him, which made the beggar extremely angry. Since the latter knew that only the detested tax collector would carry out such an abject deed, he started yelling:

12/635 "Zacchaeus, you pillager, do not take away my coin!"

12/636 Timaeus insistently repeated this sentence louder and louder, which prompted many to start paying attention. Overcome with indignation, they insulted the Publican, who, full of himself because of his authority, was not intimidated. He ordered those he commanded to arrest the blind man, and then told him it would take long for him to be released.

12/637 "Are you arresting me because I said you are a pillager? I say that everyone in this place calls you a pillager, and you do nothing. Then why are you arresting me?" the beggar asked.

12/638 "I say that you have not been making your contribution, since you are soliciting in front of the synagogue."

12/639 "But all I ask for is a piece of bread."

12/640 Coming to the realization that the Roman's subordinate had meant it when he said he would be deprived of his freedom for a long period of time, he begged to start serving his spurious sentence only at dusk the following day. He was nevertheless evasive as he provided an explanation for his singular request:

12/641 "I have been blind since I came from the womb of the one who gave me my life, and it will not make a difference on which day you arrest me."

12/642 "Since it will make no difference, you will be arrested now," Zacchaeus replied.

12/643 Since the outcome of what he had said was not the one he had hoped for, the excluded one insisted on his request with a great deal of determination:

12/644 "Have mercy on me. Let me be free until the Sun goes and returns, and then you can arrest me whenever you want."

12/645 Again the collector asked him why. The beggar confessed:

12/646 "I have heard that Jesus of Nazareth is here, and I want to hear him speak. It goes inside me that he can give me sight, which I have never had."

12/647 “What is it that goes inside you that says to you that Jesus of Nazareth will return your sight to you?”

12/648 “I know that Jesus of Nazareth is the one who was promised by the Lord. Everyone has been saying that Jesus of Nazareth is bringing light to the world, that he is inviting those who are tired to go to him, and they will be relieved. Only the one who was promised by the Lord can bring light to the world, only the one the Lord promised to the prophets can bring everyone relief. I know that Jesus of Nazareth is the one who was promised by the Lord, the same way as I know you are Zacchaeus, a slave to those who are from Rome, and not even all your coins and land make you freer than me, who am in the dark.”

12/649 The Publican purposefully allowed him to be free, for it crossed his mind to assess whether or not what had been said about the Galilean was true.

12/650 Leaning upon and touching things, Timaeus sought Mary’s firstborn. When he heard a voice he asserted was his, for it spoke of God, he yelled:

12/651 “Jesus of Nazareth, have mercy on me. Jesus of Nazareth, I need to speak to you!”

12/652 The more he was reprimanded for speaking out loud, the more he shouted. The good shepherd, who had been squatting as he spoke, stood up and asked the crowd to let the man come closer to him. The excluded one, assuming it was the young man he had been seeking who was calling him, started crying desperately. Since he had fallen down, he was touching the ground on all fours. Thomas, helping him, encouraged him:

12/653 “Brighten up.”

12/654 The apostle led him to the redeemer. The latter then asked him:

12/655 “What do you want God to do for you?”

12/656 “I want to see your face, and also all of the Lord’s creation.”

12/657 The awaited savior touched Timaeus’s face and stated:

12/658 “I tell you that your faith in God has cured you.”

12/659 When he raised his head, the beggar was able to see his helper. Crying a lot, he threw himself at his feet, but Jesus promptly helped him to get up.

12/660 Before and throughout this unbelievable episode, Zacchaeus, because of his height, had been unsuccessfully trying to observe the newcomer. Despite his intention to get closer to him, there were too many spectators around him, and no one was willing to let him pass. Since his goal had not been achieved, he walked to his residence, where he made sure that none of those valuable gold objects of his, the ones that circulated in the tetrarchy,

had vanished, an extremely pleasant activity he dedicated himself to various times a day. However, an odd feeling had invaded him, for he no longer felt that customary joy he used to delight himself in when he touched them:

12/661 “What could be happening to me? After Jesus cured Timaeus of his blindness, some change went inside me. I do not know what happened to me!”

12/662 The hated collector remembered that the one born under the shining Star of Bethlehem had said that God looked after His children, that we can, at any moment, communicate with Him. He immediately started talking to the Lord:

12/663 “I ask You to help me, to show me the best path of what I have to do.”

12/664 After the stunning event in which the beggar was involved, the desired savior continued instructing the crowd for some time, and then slowly, followed by those who escorted him, walked to the market place.

12/665 Leaving his residence, located in the high portion of the city, the tax collector noticed that the crowd and the affable Nazarene were finally entering the place. He wished to be with him; he had tried, but was unable to see him. Remarking a branch that hovered over the way the prophet would certainly take, he climbed it briskly, placing himself in an advantageous position, reassured that he would be able to see him.

12/666 Noticing him, someone who had been walking in the crowd that was moving right in front of the good shepherd asked:

12/667 “Are you watching on behalf of those who are Romans?”

12/668 “And what else could this man be doing on a tree?” an inhabitant of Jericho intervened, but Zacchaeus remained silent.

12/669 “I tell you to come down, Zacchaeus, we will stay in your residence,” Mary’s firstborn said to the short man when he came across him.

12/670 Jesus addressing him? Overcome with joy, but also aware of his own actions, he stated:

12/671 “I do not deserve to have you in my residence. I am a sinner,” and the population, satisfied with his statement, promptly agreed.

12/672 The redeemer instructed not only his interlocutor, broadening the understanding of those involved in the situation concerning mistakes we make:

12/673 “I tell you that we all make mistakes, that we make mistakes on account of the evil we keep in our minds and especially those actions of ours that distance us from the practice of God’s teachings. In truth I tell you that, by doing everything we do that is contrary to our Father’s teachings, we are making mistakes against ourselves and our siblings.”

THE MOST BEAUTIFUL LEGACY

12/674 Abihu helped the collector come down. The stunned inhabitants of Jericho watched him, in a state of wonder, shelter the entire caravan. Even those who were listening to the one who had come from Galilee were given the healthiest and most comfortable welcome.

12/675 Around the fire, as he usually did, the one classified as a prophet instructed his siblings under a starred sky. The Publican constantly remained at the side of the one he, second after second, increasingly accepted had been promised by the Lord of the Hebrews. With extremely fidelity, but not naming him, the orator narrated many of his past actions. Even the event involving Timaeus was touched upon.

12/676 The Sun had already appeared, and the awaited savior was still talking; the host, before many witnesses, assured him:

12/677 “I regret everything I did in my life. I say I did a lot of evil, I pillaged many of those who are my people. Now I will return everything I have pillaged fourfold. I say I will go after each one of those I offended and ask for forgiveness for everything I did.”

12/678 One of the man’s acquaintances stood up and asked the newcomer:

12/679 “Zacchaeus says he will return everything that does not belong to him. Is it enough for him to have the Lord’s kingdom?”

12/680 “I tell you that this man was wasting many future livings, but he found the path that leads to God. **In truth I tell you that one cannot be with our Father after only one living in which one practices His teachings.**”

12/681 The collector sought to tread, without hesitation, the recommended path. After his teacher’s departure, with determination he sought those he had hurt and pillaged, returned what he had taken fourfold, and, at the stage when he no longer owed anything to anyone, followed him, reaching him in Bethany, never abandoning him. Accompanying one of the apostles, he disincarnated in Rome.

WE ONLY MARRY IN THE LIFE OF FLESH, AND IF WE NEED TO PAY OFF COMMITMENTS FROM PREVIOUS LIVINGS.

see 12/689

IN MARRIAGES OF REDEMPTION, IT IS WE WHO, ABOUT TO RETURN TO A NEW BODY, CHOOSE THE SIBLING WHO WILL BE OUR SPOUSE IN THE LIFE OF FLESH.

see 12/689

WHY DO WE NOT REMEMBER OUR PREVIOUS LIVINGS?

see 12/691

**WHEN WE ARE WITH THE ONE WE CHOSE TO MARRY, OUR
INCONTESTABLE TRUTH IS THAT THE SIBLING WHO IS
WITH US IS REPOSNSIBLE FOR OUR SUFFERING.**

see 12/694

**IF WE PRACTICE GOD'S TEACHINGS, BEFORE RETURNING
TO ANOTHER BODY OF FLESH IT IS POSSIBLE FOR US TO
PLAN A MARRIAGE OF HELP TO A SIBLING TO TAKE PLACE
WHEN WE ARE IN THE LIFE OF FLESH.**

see 12/696

IS PUTTING AN END TO A MARRIAGE ALLOWED?

see 12/698

12/682 Jesus stayed in Jericho for another ten days, after which, to the sadness of many, he resumed his journey back to Bethany.

12/683 One given morning many who claimed they were merchants approached the caravan; they were, however, members of Barabbas's band who were headed for Jerusalem in order to exchange their booty for coins. Four of them were Sadducees, and having learned that the good shepherd had been talking about extra physical lives, they were longing to defy him, for, as they used to say, he knew nothing concerning resurrection.^[271]

12/684 A great number of the oppressed believed in the sacred and unbreakable Laws that, according to their own words, the Lord had sent them, Laws that guaranteed to those who feared Him that they would resurrect and go to Him in their bodies of flesh. They equally believed that they would never return to Earth, for they would be given His dominions for eternity.

12/685 Before the promised one, the pillagers asserted that a respectful prophet of yore had affirmed that, if a man of their people had a wife and died without a descendant, a brother of his was forced to marry her and have an heir with her. They proceeded, asking him:

12/686 "There were seven men with the same protector. The first one united himself to a woman, and soon after he left this world without leaving a protectee behind. The second one united himself to her, but left this world. The same happened to the third, and all seven united themselves to the same woman, but left no protectee behind. After all of them had died, she died herself. I ask you: which one among the seven men will be the companion of the woman who died when she is in this life you say we have after death?

[271] **Sadducees:** those who did not believe in lives after the end of a physical existence.

Which among the seven men will be this woman's companion, according to what Moses left written to all those who are Hebrews?"

12/687 Extremely happy with the unanswerable question he had asked, he proceeded:

12/688 "Say of which one among the seven men who left their lives she will be the companion in this life you say exists, given that she united herself to the seven of them."

12/689 "I tell you that we make a lot of mistakes on account of not having accepted God's teachings when we heard them as we started our journey in the human kingdom and then, in one of our previous livings, we got to know them. After the death of the body that we now have, it is not necessary that we unite ourselves, even though in the true life many of our siblings unite themselves. Unions are only carried out in the life of flesh, and if we need them to redeem a commitment from previous livings. In truth I tell you that, in a union of redemption, before spirits return to another body of flesh, they choose, among the siblings with whom they have greater commitment, the one to whom they will unite themselves when they are in the life of flesh."

12/690 "It does not go inside me that I have done any evil to my companion to be redeeming anything with her," Ero stated.

12/691 "In truth I tell you that many of those who are in the life of flesh do not remember what they did in previous livings because, if they did, they would acquire even more commitments by accusing one another."

12/692 Acting as if he were indignant, the man, wishing to confound the other participants in the conference, shouted:

12/693 "Are you saying that it was the Lord who chose my companion?"

12/694 "I tell you that God did not choose our companion, that it was we ourselves who, if we are in a union of redemption, and before coming to body that we now have, chose our companion among those siblings with whom we acquired even more commitments in past livings, certain that we would not fail in our walk towards God when we were together in bodies of flesh. In truth, when we return to the life of flesh, I tell you that we believe we are guilty of nothing, that the one who is with us is the guilty one, that all the suffering that surrounds us is caused by the sibling who is with us, not by ourselves."

12/695 "Why does this god of yours not allow me to choose as my companion

the one whom I have nothing to redeem with, as you have said?” the first pillagers resumed the questioning.

12/696 **“When a spirit practices God’s teachings, I tell you that, before coming to a body of flesh, they can choose to unite themselves to a sibling who has asked for help in the latter’s walk towards our Father. In truth I tell you that this union in the life of flesh is a union of help to a sibling.”**

12/697 “And what if that woman who asked for help, when she is united, does not accept the help she asked for?”

12/698 **“In truth, if the child of God who asked for help in their walk towards Him does not accept, in their life of flesh, the help they have received, I tell you that our Father, in His teachings, is showing us to let a companion, either a man or a woman, follow the paths they chose in the living they have now, and it is the same for unions of redemption, before they acquire commitments for future livings.”**

12/699 When the instructions were over, Jesus, as was usual of him, waited for other questions; but there were none, not even from the agnostic quartet, who, in a state of great anger, said they would continue their journey towards Jerusalem.

12/700 As they were leaving, the members of the evil group threateningly said they would see him again.

12-4.1

12/701 The redeemer and those who followed him also resumed their journey. A couple of hours later, they made a stop in order to have lunch. When it was over, one of the many excluded who lived about the primitive roads of the time approached and asked him:

12/702 “How will the Lord, whom you say is the Father of everyone, know that we are ready to go to His kingdom?”

12/703 The good shepherd did not ignore the fact that his interlocutor, an uncultured man in the life of flesh, a brother who had been abandoned by his own due to, because of his age, his unproductiveness, would not understand anything if he told him that God was aware of all of our thoughts and actions. Besides, many others, similarly to the asker, would understand nothing. To the one left behind, as well as to all the others who surrounded him, Jesus, familiar with the language employed by agriculturists, explained:

THE MOST BEAUTIFUL LEGACY

12/704 “I tell you that God is like a man who casts wheat seeds on the soil, because the soil does not bear fruit on its own, and goes to sleep. When the man who cast wheat seeds on the soil gets up, he checks if they sprouted, if they grew, if they already yielded flowers, spikelets, and finally fruit. In truth, when the man who cast wheat seeds on the soil sees that the fruit is ripe, I tell you that he harvests it at once, because the season to harvest has come.”

12/705 Since he had expressed himself in very simple words, not only the Hebrew man understood the meaning of the passage. It was intelligible that what had been planted were the Lord’s teachings he was bringing, and, when they practiced them, they would be with Him.^[272] The walker knelt down at the feet of the courteous teacher and said with great conviction:

12/706 “Life can at last leave my body. I say I have gotten to know the path of salvation.”

12/707 Joshua, a member of the audience, unhappy with the Galilean’s behavior, reprimanded him:

12/708 “You must not speak with a man as though he were not harvests old. You spoke with this man as though he were an offspring who has just arrived in this world, and he understood everything you said the way an offspring who is very few harvests old does.”

12/709 “In truth I tell you that our Father’s teachings are to be announced in a way that all peoples understand them, so that they will accept and practice them.”

12/710 “But I have heard one of your followers, who was speaking like an erudite man, take these words you say are teachings.”

12/711 “In truth I tell you that all those who announce God’s teachings to another sibling, but through their words and actions, make this sibling not understand them, will not be practicing our Father’s teachings.”

12/712 The reprimanding man understood what he heard.

12/713 Peter had been removed ever since the episode with the Sadducees. Aware of the reason, Mary’s firstborn, right after dinner, asked him why he had been so unusually silent, as though encouraging him to convey his concern to the community.

12/714 “Many of those who are in this caravan gave up being in their residences in order to follow you, and this is why it goes inside me whether

[272] In the 18th scroll of his writings, Anna’s youngest called this passage God’s seeds are His teachings.

or not we are, in this life, not redeeming commitments we acquired, thus damaging the lives we will still have in this world,” Ruth’s son-in-law replied with his customary candidness.

12/715 The dialogue was being witnessed by almost all of the collaborators of the good shepherd. The latter, enveloping them with his gentle gaze, instructed them:

12/716 “I tell you that those you left in your residences, no matter if they are your fathers or mothers, your brothers or sisters, your children, your companions, to come help me to announce God’s teachings to all the peoples, who need them so much, have been helped by you hundredfold compared to if you were with them. In truth I tell you that not a single one of those who announce our Father’s teachings for believing in them will not redeem the commitments they planned to redeem in this living, nor will they damage the livings they will still have.”

12/717 “I believe in what you are bringing from the Lord, but I do not know what to say to those who ask me why I follow you everywhere!”

12/718 “I tell you that many of our siblings will not understand why you follow me, even when they get to know our Father’s teachings once again, but they will know you believed in what I am bringing to all the peoples. In truth I tell you that you will be known in every abode created by God, and that among those who will inhabit these abodes many of those who are now members of your family in the life of flesh will be.”

***IF WE WISH TO BE GREAT, THE FIRST AMONG MEN, LET
US HELP NOT ONLY THOSE WHO SURROUND US.***

see 12/748

12-4.2

12/719 When he was done, he asked the former fisherman to gather all the apostles and disciples, despite the fact that they were all getting ready for some well-deserved rest, far from all the other followers. This uncommon request was met with great curiosity. As they commented while waiting for him to finish talking to our Father mentally, he almost never addressed them in private.

12/720 When he returned, Jesus said to Peter, Judas Thaddaeus, Abihu, James Alphaeus, Matthew, Thomas, Bartholomew, Matthias, Philip, James Bedee, Andrew Simon, Matthew the Son, Adias, Jesse, and Simeon Joseph, as well as Judas Iscariot and John Bedee:

THE MOST BEAUTIFUL LEGACY

12/721 “We are close to Bethany, and I will stay in Lazarus’s residence for little time before going to Jerusalem. In truth, the one among you who wishes to leave me and go, I tell you that the time has come, because, if you enter Jerusalem with me, your faces will be known, and you will not be able to retreat.”

12/722 After a short pause he made to let them intervene, he continued:

12/723 “Before it happens, so that you will be cautious, and to avoid that a single sibling deceive you, again I tell you that, after Jerusalem, many will come to you announcing they have been sent by me, and they will deceive many others; that you will be taken to governors and kings because of me, and many will testify against you; that you will be hated by all the men of power, and you will suffer afflictions you have never been through. In truth I tell you that the ones among you who wish to follow me to Jerusalem know everything they will go through, and will endure twice as many persecutions after the death of my body of flesh.”

12/724 With his usual simplicity, he concluded:

12/725 “In truth I tell you that all those who announce to a sibling the teachings of God that I am bringing to all the peoples, let them announce them with the same simplicity as that with which they have received them.”

12/726 Simon of Caesarea, who was aware of upcoming circumstances before they took place, did not partake in the conversation, for he was, along with Joseph, Jeremiah, and some others who could see our Father, playing with enthusiasm, escorted by Thaddaeus. Sarah’s firstborn had been summoned by his cousin and had returned some days before, thus joining the caravan and, from this moment onwards, no longer walking ahead of it.

12/727 His words caused deep disturbance. Since no questions were asked, they went to get some rest, but few were actually able to sleep.

12/728 The following morning, the brightness of the day was not as intense as before. The apostles and disciples had the impression that light had vanished. They felt the night had been starless, that the moon had not been bright, that even the celestial bodies had been shaken, for Mary’s firstborn had repeated, with a vehemence he had never conveyed before, that he would perish in Jerusalem, but that with his usual calm. Among them, who had obviously forgotten the plan that had come to be when they were still in the true life in case this grievous moment ever came to be, only unpleasant questions circulated:

12/729 “How come the one who was promised is losing his life in Jerusalem?”

12/730 “Jesus cannot lose his life! Why does the Lord not show a different path to everyone?”

THE MOST BEAUTIFUL LEGACY

12/731 They wondered if, by going to another city, they could prevent his death. They put Peter in charge of making the suggestion to him. Far from the crowd, the one who looked after the young man considered a prophet as if the latter were his son, accompanied by the other stubborn men, said:

12/732 “I know that it is not necessary for you to lose your life. I say that everyone in this caravan will hide you.”

12/733 “I tell you that it is necessary for me to go to Jerusalem, so that God’s teachings will reach everyone in this abode. In truth I tell you not to distance the time for me to go towards our Father from me.”

12/734 Not attaining the meaning of the words he had heard, his rough interlocutor guaranteed to him that he would die. With the serenity that was so peculiar to him, the good shepherd confirmed the assertion and added to what he had communicated the previous night:

12/735 “I tell you that I will be delivered to the Romans and priests, and sentenced to death. You must know that I will be hurt, my face will be spat in, and it is necessary that you endure it. In truth I tell you that after the third day of the death of my body of flesh I will return to you.”

12/736 His determination was well known to his helpful cooperators. They realized that nothing they did or proposed would alter his will. A single assurance prevailed to those who had been instructed concerning what would happen to them should they choose to keep following him. The former fisherman from Capermaum, with Matthew at his side, his feelings lacerated, went on, since he had been made their spokesmen:

12/737 “We have been with you from the beginning, and we will be with you until the last day of your life among us. Then we will continue announcing the teachings you are bringing to all the peoples of this abode, as you say.”

12/738 Notwithstanding the fact that Thaddaeus, Simon of Caesarea, Joseph, and Jeremiah had been enthusiastically playing with other children not far from the site where the aforementioned events were unfolding, our Father testifies that their feelings were the same.

12/739 Only two of the participants in the conference, though they nodded to the apostle’s words in approval, did not have them in their minds: Judas Iscariot and John Bedee.

12/740 The other members of the caravan, noticing the promised one with his collaborators, approached. They heard Philip’s appeal perfectly after Mary’s firstborn confirmed that he would leave the life of flesh:

12/741 “Let me go with you towards God in your glory!”

12/742 “In truth I tell you to practice God’s teachings in order to be able to be with Him.”

THE MOST BEAUTIFUL LEGACY

12/743 The disciple, who had not understood the disapproval that had been floating around, assimilated what had been offered to him.

12/744 Many were outraged at the request, sending out thoughts that were contrary to those they had been instructed about before. In the opinion of these siblings of ours, the requester was too much of a sinner to go to the Lord's dominions, and his wisdom was not even half of the respectful prophet's.

12/745 Feeling there had been no mischief in Philip's request, contrary to what those who were censuring him believed, the good shepherd said, not because Philip was one of the little ones, but because he had acted with the innocence of one of them:

12/746 "I tell you that you have acted the way the one who is considered the ruler of these lands does; the way the one who is considered the ruler of the priests does; the way those who serve them do, and they are considered great by you; the way those who have and exercise authority acquired by means of power and threats to those who live around you do. In truth I tell you not to act among yourselves like these siblings of ours."^[273]

12/747 He added with serenity:

12/748 **"I tell all those who want to be the greatest, all those who want to be the first among all men, to be the one who helps all. In truth I tell you that, to God, all those who help one of His children, our siblings, will be the first and the greatest among men."**

12/749 Those who had reasoned in opposition to God's teachings walked away from the group.

***EVEN THOSE WHO DO NOT PRACTICE GOD'S TEACHINGS
WERE CREATED BY HIM AND ARE OUR SIBLINGS.***

see 12/761

***ARE WE CONDEMNED BY OUR FATHER FOR THE MISTAKES WE
MAKE, FOR THE MISTAKES WE MAKE AGAINST OUR NEIGHBOR?***

see 12/793

[273] ... ruler of these lands ...: Pontius Pilate.

... ruler of the priests ...: Rus Zerah.

... and they are considered great by you ...: the priests.

... those who have and exercise authority acquired by means of power and threats ...: all the other ones who had power.

... those who live around you ...: the Hebrew people.

12/750 As the days went by, a growing number of the oppressed joined the charitable group in which the desired savior walked; the latter never refused to instruct whoever sought him. When he arrived in Bethany, the crowd waiting for him at the entrance to the village to listen to the Lord's teachings was very numerous, which stopped him from promptly getting to Pustule's son's residence. As he was instructing that it is enough to practice our Father's teachings on a daily basis in order to go towards Him, a young one tried to approach him. Since there were too many people surrounding the patient teacher, he was unsuccessful. Finding no alternative, he unembarrassedly shouted:

12/751 "James, the one who came after you, and the one who carried you in her womb are in Lazarus's residence. You must go now, because they have been waiting for you."^[274]

12/752 Obviously Jesus could not answer him. The impetuous boy, after a great struggle, came closer to him and interrupted him:

12/753 "Do you want me to go get the one who gave you your life and the one who is your family?"

12/754 The one promised to the peoples of this orb was surrounded by more than six hundred fifty individuals. With his arms stretched as he usually did, he said:

12/755 "I tell you that the one who is my mother and the one who is my brother in the life of flesh are in Lazarus's residence. In truth I tell you that those who are following me in this caravan have taken as good care of me as my mother would, and that for the time that I have been away from Nazareth, I was and have been among siblings."

12/756 Pointing at the spectators, he continued:

12/757 "In truth I tell you that in this place there are many of my siblings, all of them children of the same Father, who are here to get to know our Father's teachings once again."

12/758 "I say that all those who are here are seeking a piece of bread, not the teachings you say you are bringing from this god of yours. Among all those who are from this place, I say there is not a single man who practices these teachings of yours," a priest with bad intent intervened.

12/759 "I tell you that you have no knowledge to be able to announce that all the siblings of ours who are in this place seek paths other than the one

[274] In one of the visits one of Simeon Joseph's representatives paid to Mary to give her financial resources for the subsistence of the members of Joseph's family, she expressed her wish to see Jesus and Matthew the Son.

that leads to God. In truth I tell you that many of those who are in this place already believe that we are all siblings, the children of the same Father, who is God, that many of those who are in this place already practice the teachings that I am bringing to all the peoples.”

12/760 “I say that I am not your brother, the son of this god of yours, and that I will not practice any of these words you say are teachings.”

12/761 **“In truth, even those who for now do not practice God’s teachings, I tell you that they are His children, our siblings.”**

12/762 The priest, hoping to put the ignorant crowd against the daring and lying newcomer, assuming that, were he successful, they would certainly kill him, stated:

12/763 “Is the one who gave you your life not crying because you said that everyone in this place is part of your family?”

12/764 He added with satisfaction:

12/765 “You said you came from the womb of all these women, since all these women took care of you, but I say that one comes from one womb only.”

12/766 “In truth, for a woman to feel love for a child, I tell you that it is not necessary for the child to come from her womb.”

12/767 The awaited savior concluded with gentleness:

12/768 “I tell you that my mother in the life of flesh will be thankful to all the women who took care of her son. In truth I tell you that my mother in the life of flesh knows what I have come to do in this abode, and she will wait for me in Lazarus’s residence.”

12/769 Having nothing else to argue, the priest left, displaying the fury that controlled him.

12/770 Ever since the arrival of Mary’s firstborn, the little one had been sitting on his lap. When she found out that the young man she loved as much as she loved the basket weaver had returned, no one could hold her. She ventured through the crowd, both asking to be excused and going in between the legs of the many who did not pay any attention to her, and finally reached her goal.

12/771 The good shepherd remained with his students talking about the teachings of the Architect of the universe until dinnertime; he ate at Martha’s, where he was welcomed by his joyful mother, who had been longing to see her beloved children, by James, and by Sarah’s youngest daughter.^[275]

[275] Veronica and John stayed in the promised one’s native village.

12/772 Three days later, Zacchaeus, who had recently joined the caravan, along with eighteen healthy men, went after food. Nicodemus, who had reached the caravan, offered to help to obtain wheat. When they returned, they were informed by Pustule's heir of the affable teacher's whereabouts, and they subsequently walked towards him.

12-5

12/773 While in Bethany joy abounded on account of the desired deliverer's presence, despite the sadness of the apostles and disciples, not very far, to be precise in Bethlehem, the same was not true for Mary Bedee. Boys threw stones at her and her residence on a regular basis, which annoyed her terribly. The adulteress could not find one instant of tranquility. Once she was able to grab one of the mischievous children; expressing her wrath, she beat him. When the boy's father came to her to ask questions, she stated:

12/774 "I know that your protectee has come from the forces of evil."

12/775 Overcome with anger, the defied father did not kill her only because he knew she was well protected; but he did insult her greatly, concluding:

12/776 "Go away from here, you sinner. I say that there has not been peace in this place since your arrival."

12/777 Saddened and scared, which was not common, the former leper entered her residence, where a Roman had been witnessing the events of one of the nights and one of the days of her living. As the man was getting ready to leave, he commented with the beautiful Hebrew woman that she should not worry about what had taken place, for they were only boys. Still indignant, she yelled:

12/778 "So they are just offspring who are few harvests old? They even set fire to my residence. I say that they are all up against me."

12/779 Her interlocutor stated that her words were not true. Because of her incredulity, after she restated what she had said, he proceeded:

12/780 "There is one of those who are your people in Bethany who is not against you."

12/781 "I say there is no one for me."

12/782 "Jesus of Nazareth, the one who helps sinners, has arrived in Bethany. I say that he has been forgiving sins. Jesus says that the sins of the flesh are not comparable to those of the spirit," the foreigner suggested, and then ordered her to tie his sandals, to which she humbly obeyed.

THE MOST BEAUTIFUL LEGACY

12/783 When the task she had been told to do was over, the adulteress said in an almost inaudible tone of voice:

12/784 “A man may forgive another man, but the sins of a woman are never forgiven by men.”

12/785 The official from the imperial metropolis retorted:

12/786 “When it comes to men, the sins of a woman are not forgiven, but not when it comes to Jesus. I say that in all my life I have never seen anyone like him.”

12/787 From the moment she was cured on the margins of the Jordan River, Mary Bedee never failed to pay attention to the news concerning the one promised to the prophets; however, she always held as legitimate that she had been cured of the ulcers by her own merit, since she was a sufferer, and by John, the one who baptized, because he had the energy that came from the Lord.

12/788 The news regarding the wonders the Galilean had performed – the paralyzed walked, the wounds of the lepers vanished, those born blind could now see – she took them with a grain of salt, telling herself that the Hebrews had invented them, motivated by their longing to have a savior. After meeting him, she never considered going after him, let alone altering the way she lived, for her living was a source of satisfaction, luxuriousness, and wealth.

12/789 The insults that had come out of the boy’s father’s mouth, which were quite frequent, propelled her to change her feelings. When she learned where Mary’s firstborn was, she oddly wished to see him again.

12/790 When she arrived in Bethany, she saw him speaking to a crowd. Listening to him, she desperately felt sorry. As if under a spell, she felt he had revealed the bare facts to her: she had been deceiving herself and running away from the crystal-clear reality. She acknowledged that she was a woman who traded her body for coins and that, with her pseudo-certainties, she gave way to her vile desires. She no longer felt a victim of the current situation. When she saw him again, the face of the boy who had delivered her from that terrible disease ten years ago was clear before her eyes. The interest she had in his words was ravishing. The more she once again became informed of God’s teachings, the more she wept.

12/791 The following day the same took place. No sooner had he started instructing than she gave in to the tears welled in her eyes.

12/792 During the meal that took place at dusk, as the crowd gathered in front of Lazarus’s residence, the good shepherd took his share and approached her, splitting his portion of bread and giving it to her. The woman was unable to speak; all she could do was cry even more.

THE MOST BEAUTIFUL **LEGACY**

12/793 **“In truth I tell you that God does not condemn a single one of His children for the mistakes they have made,”** she heard from him.

12/794 Weeping copiously, and not worried about hiding it, the former adulteress threw herself at his feet, and saw his hand extended to her, encouraging her to get up.

12/795 From that moment onwards, the beautiful brunette dedicated herself to helping the lepers.^[276] In Bethany itself she came to be known as Mary Magdalene, having drawn the crowd’s attention for always feeling a lot of compassion.

12/796 To those who lived in those unhappy times, magdalene meant the one who has repented.

***WHEN WE HELP A SIBLING, LET US NOT EXPECT
A REWARD, NOT TO SAY THE EXONERATION
FROM THE BAD ACTIONS WE HAVE DONE.***

see 12/805

DOES GOD FORGIVE HIS CHILDREN?

see 12/807

***HELPING OUR NEIGHBOR, EVEN IF IT IS TO HAVE PEACE
OF MIND, IS THE SEED THAT MARKS THE RE-BEGINNING
OF THE JOURNEY OF MANY OF US TOWARDS OUR FATHER.***

see 12/807

***SINCE THE DEBTS WE HAVE ARE OURS, AND WE ARE
THE ONLY ONES WHO CAN CLEAR OURSELVES OF
THEM, LET US NOT TRY TO BARGAIN WITH GOD.***

see 12/809

***LET US CAREFULLY WATCH OUR BEHAVIOR
TOWARDS A SIBLING WHO COMES TO OUR FAMILY
IN THE LIFE OF FLESH WITH DEFORMITIES, FOR ...***

see 12/809

[276] John Bedee, whenever he saw his relative, changed directions lest he have to look at her. During the first night Mary Bedee stayed with them, he went to confer with her, and ordered her not to disclose to anyone that they were related, for the idea that others would find out there was an adulteress among his own was not delightful to him.

James Bedee’s behavior, however, could not have been more different. He never cared whether or not she had been a sinner, which was very unusual at the time. He treated his cousin the way a woman was generally treated, not worrying if others would discover they had a common ancestor.

THE MOST BEAUTIFUL **LEGACY**

***HOW WILL WE KNOW IF THERE ARE STILL
COMMITMENTS LEFT TO BE REDEEMED?***

see 12/812

***LET US NOT CONDEMN THE ACTIONS OF OUR
NEIGHBOR, FOR IN THE PAST WE MAY HAVE DONE,
TO A GREATER DEGREE, WHAT WE NOW ABHOR.***

see 12/814

***IN CASE WE RECEIVE, IN OUR FAMILY IN THE LIFE
OF FLESH, A SIBLING WITH SOME IMPERFECTION IN
THEIR HOUSE, LET US BE AWARE THAT ...***

see 12/814 and 12/816

***WILL THE MISTAKES WE MAKE AGAINST OUR
NEIGHBOR IN OUR CURRENT LIVING BE NECESSARILY
REDEEMED IN OUR NEXT PHYSICAL EXISTENCE?***

see 12/818

***LET US STUBBORNLY PAY ATTENTION TO
OUR ACTIONS AND THOUGHTS, FOR ...***

see 12/820 and 12/824

***WHO WILL BE OUR COMPANY IN FUTURE
COMINGS TO THE LIFE OF FLESH?***

see 12/824

12/797 Many of those who witnessed what had happened to Mary Bedee, attesting to her sincere compunction, wished to believe that the promised one had asserted that, even though she kept being a violator of the Lord's Laws after having her ulcers extirpated, she would no longer break them, for she had been excused by Him even before making mistakes. Given this very comfortable understanding, they started donating wheat, tunics, raiments, and even money to the members of the caravan, for they were convinced that the very respected one who had been sent by the Lord could ask Him to forgive them for their transgressions. Many planned to trade their residences for coins, exclusively in order to pass them along to the paralyzed, the disabled, and the lepers.

12/798 The truth of some, garbled and molded to fit what was useful to them, was accepted by many others, for the penitent woman's face conveyed great harmony. Many of those who had pillaged, taken the lives of those who had come from the same womb because of lands and money, or of their daughters, for the only reason that they had not expected the birth of a girl, did not have peace of mind.

THE MOST BEAUTIFUL LEGACY

12/799 The affable Galilean's instruction offered in Bethany was misrepresented as it was spread, in accordance with the advantages that those who announced them had in mind:

12/800 "Those who repent of what they have done and no longer feel the need of what they have left behind to follow the path that leads to the Lord will have all of their sins forgiven."

12/801 From then onwards, the Hebrews who did evil to their siblings concluded that, if they assisted the excluded, especially those who had chosen to escort the good shepherd, their actions would be remitted by the Lord. Even if they had gone up against the teachings that had been announced, they would be forgiven, for they gave away everything they had, not only a part of their food. They sought the same serenity that enveloped Mary Bedee. They became impregnated with the conviction that, when they died, they would not have to redeem any of the cruelty they had carried out, for they were helping much more than she was. According to their belief, the woman, on the day she arrived in the village, had placed her mantle on the back of a shivering leper, and this was the only reason that the redeemer had approached her and asked the Lord for mercy concerning her mistakes. Since they would help him to look after the unfortunate ones much more than she did, they would also attain the Lord's absolution.

12/802 Mary's firstborn, conscious that the forgiveness his siblings were asking for was for themselves, that they wanted to break free from their ailments without practicing God's teachings, went up a small mount and taught, referring to Mary Bedee:

12/803 "In truth, after accepting the teachings that I am bringing, I tell you that this woman is placing all her faith in our Father, and this is what freed her from the path that was leading her far away from Him."

12/804 He continued with great clarity:

12/805 "I tell you that God is once again showing us in His teachings to expect neither reward nor peace for helping those who are less prosperous. In truth I tell you not to expect that we will not have to redeem all of our mistakes because we gave a piece of bread to a sibling, or a little of what is left to us."

12/806 "Say to the Lord to grant me his forgiveness for having made many offerings to Him. Now I give bread to all those who ask me for it, but peace does not go inside me," Boah said.

12/807 "I tell you that God does not forgive us, because He does not feel offended by us. Giving a piece of bread to one of our siblings in order to be at peace with ourselves is not the path that leads us to our Father. In truth I tell you that giving a piece of bread to one of

our siblings in order to be at peace with ourselves is the seed with which we begin the search for peace of mind, it is the seed with which we seek the path that leads us to God.”

12/808 “Say to the Lord that I will give Him as many lambs as he asks me for for Him to give back to my protectee the ability to move his legs,” a father begged.

12/809 **“I tell you not to bargain with God. The commitments we acquired in this and in previous livings are ours, and it is we who will redeem each one of them ourselves. In truth I tell you to be watchful when a sibling who has some imperfection in their physical body arrives in our family in the life of flesh, because we do not know when the time to redeem our commitments will come.”**

12/810 Ashael immediately intervened:

12/811 “All those from this place know Zaruh, a charitable, good, and just man, who has never done any evil, not even to a donkey. Then why has one who has no movement in his legs come in Zaruh’s family? It was not the first one who came in Zaruh’s family who has no movement in their legs. I say that Zaruh has no commitments, as you are saying.”

12/812 **“I tell you that all those who are in the life of flesh, that all those who, after leaving the life of flesh, do not see God’s face, still have commitments to redeem with siblings in future livings. The commitment that all those who do not see our Father’s face yet have was acquired in this or in previous livings. In truth I tell you that many of us do not mutilate a sibling, but when we see a mute sibling, a sibling who does not have one of their hands, a blind sibling, a sibling who does not have one of their legs, or a sibling who has some other imperfection in their life of flesh, we condemn them by announcing, even if it is to ourselves, that they got what they deserved.”**

12/813 He proceeded, capturing everyone’s attention:

12/814 **“I tell you that all those who condemn a sibling by announcing, even if it is to themselves, that this sibling is mute because in this or in a previous living they denounced another sibling; that the sibling does not have one hand, or has no hands at all, because in this or in a previous living they pillaged another sibling; that the sibling has no sight because in this or in a previous living they made bad use of it; that the sibling has no legs, or does not have one leg, because in this or in a previous living they entered a sibling’s residence to take possession of what did not belong to them, may have, in previous livings, done even worse**

than what they are condemning in a sibling. In truth I tell that all those who have, in their family in the life a flesh, a sibling with some imperfection in their physical body are redeeming their commitments from previous livings when they condemned, even if it was to themselves, another child of God, not that the sibling who has come to this abode with some imperfection in their body of flesh is not redeeming their commitments from previous livings.”

12/815 Concluding, he instructed:

12/816 **“In truth I tell you that all those who receive in their family in the life of flesh a sibling with some physical imperfection in their body of flesh, let them take good care of them, let them take care of them as a sibling, for we are all siblings, because, if they do not, they will keep on receiving in their family in the life of flesh siblings with some imperfection in their body of flesh.”**

12/817 **“Again I say to you that Zaruh, who is a just and charitable man, has no commitments whatsoever. The commitment you say Zaruh has is from another life, and this life was over a long time ago.”**

12/818 **“I tell you that, if we make mistakes against a sibling in the living that we have now, we may not redeem the mistake we made in the first living we have after the death of our body. In truth I tell you that many of us will leave the redemption of mistakes we make now to future livings other than the first one we will have after the death of our body of flesh.”**

12/819 He added with resolve:

12/820 **“It does not matter how many livings go by, I tell you that we will have to redeem the mistakes we made against a sibling. In truth I tell you to watch our actions and what goes inside our mind all the time, for we do not know what commitment we have with a sibling who has come, or not, in our family in the life of flesh.”**

12/821 Since many were ignorant as to why it was imperative to remain watchful at all times, he provided an example by means of the passage about unwatchfulness:

12/822 **“Unwatchfulness is like a man who had to leave for a distant place, and gave his manager authority take care of his residence. Were the manager to take good care of his residence, he would get his reward; were he not to, he would no longer be his manager. Since the manager did not know the time that the rightful owner of the residence would return, if it would be in the afternoon, at night, or in the morning, he did not sleep, he was watchful all the time.”**

12/823 He concluded:

12/824 **“I tell you to be watchful in the morning, in the afternoon, and at night, because we do not know when the time to redeem, with our siblings, the commitments we have acquired will come. In truth I tell you that, in future livings, the siblings whose presence, during this and previous livings, we have, by our actions, come to deserve will be with us.”**

Chapter 12

12-1 In Bethany, *awakening* Lazarus;

- Why our Father is once again sending us His teachings;

- The passage about the good Samaritan;

12-1.1 Those who had power plot to shut *him* up;

- No longer *supported* by James Bedee’s brother;

- The passage about the owner of the vineyard;

12-1.2 Joel’s awakening;

12-1.3 *Responding* to the messenger of John, the one who baptized and preached by the Jordan River;

12-2 Joanna;

- When the Creator of this orb would once again send us His teachings;

12-2.1 *Advising* his closest collaborators one more time about the days to come;

- The passage about the man who felt safe for protecting everything he owned;

- The passage about the owner of a field that yielded abundantly;

- The passage about the administrator who did not do what had been asked of him;

- The passage about the reliable and prudent administrator;

- The passage about the fig tree that did not bear fruit;

12-2.2- *Instructing* John Bedee;

12-2.3 The theft of part of the writings of Matthew the Son;

- The passage about the ones who are invited to our Father’s supper;

12-3 Susanna;

12-3.1 The renegotiation of *his* delivery;

12-3.2 Pharisees and priests, disguised, trying to expose *his* condition as a deceiving prophet;

12-3.3 *Reaffirming* the he had not come for the Hebrews only;

- The passage about Lazarus, the excluded one;

THE MOST BEAUTIFUL **LEGACY**

12-4 Zacchaeus, the Publican;

12-4.1 The passage about God as the Sower of the universe;

12-4.2 *Confirming* to the apostles and disciples that he would perish, and *offering* them the chance to give up following *him*;

12-5 Mary Bedee;

- The passage about unwatchfulness.