

Chapter 13

**ANNOUNCING ABOUT OUR  
FATHER AND HIS TEACHINGS  
IN JERUSALEM**



# 13-1

13/1 There was nothing holding Jesus back in Bethany any longer, and he would walk to Jerusalem. The caravan was ready to leave, including Mary, James, and Sarah's youngest, not to mention Simeon Joseph; however, his very short friend, hugging him, would not let him go. Crying a lot, she insisted that he not leave. No one understood such an odd behavior. On the previous occasions when the visitor had left them, the little one had not acted that way, she had only asked him when he would be coming back. Lazarus even apologized for his sister's behavior, hearing back that she had been frightened, something he did not comprehend.

13/2 Martha, of Pustule's protection, impatiently observed the scene, noticing the Galilean's dedication; with even more tenderness than he had always conveyed, he explained why he had to go:

13/3 "I tell you that I need to continue announcing our Father's teachings to all the peoples, teachings that will bring relief of many of our siblings' pain."

13/4 The disquieted woman, having a lot to do, not willing to wait for her sister's stubbornness, at least in her understanding, to subside, came close to the good shepherd, who was still being hugged by the little girl, and tried to take her by force. Realizing she would be unable to take her away, forgetting her sincere goal to change her own behavior, she stated:

13/5 "I say that the very little Mary has to help me to prepare the supper."

13/6 "I tell you that you are too worried about what belongs to the life of flesh, not about what leads us to God. In truth I tell you that it has been a long time since the very little Mary chose to practice our Father's teachings, and nothing will stop her."

13/7 He lovingly put the girl down; kneeling before her so their height would be almost the same, he confirmed to her that he needed to go. Expressing herself by thoughts, therefore not understood by any of the witnesses, the young one asked him not to go, for she had seen and knew that he would perish. Again the redeemer said he needed to, but added that he would return. When he left, he walked backwards twenty steps, as though

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comforting and bidding farewell to the sweet child, who was not unaware of what awaited him in Jerusalem.

13/8 Simon of Caesarea, knowledgeable of upcoming events, guaranteed to her that he would also return:

13/9 “But I want Jesus.”

13/10 “I say that I will come see you,” the apostle with half a tunic asserted.

13/11 The distance between Bethlehem and the site where the caravan would make a stop was overcome without any difficulties or obstacles. As they approached a hill, the promised one revealed to his collaborators:

13/12 “I tell you that we will not go to Jerusalem with all those who follow us. The men of power will not allow us to stay in front of their residences. They will certainly announce to everyone that we soil them, and they will expel us. In truth I tell you that we will go to the Mount called Gethsemane, a refuge where we will be safe, where no Roman or no commanded one will go, for fear of catching the ulcers.”<sup>[277]</sup>

13/13 “And since no Roman or commanded one will go up this mount, I know it will not be necessary for one of us to keep watch at night,” Matthew secretly said to himself.

13/14 “I tell you that it is during dark nights that we will need to watch the path towards this mount even more. Every night one of us will watch until the Sun rises, and then I will go to Jerusalem, and at around the time of the second supper, I will return to this mount. In truth I tell you that it is what I will do until the death of my body of flesh, when I will then go to the life of pure spirit.”

13/15 When they made a stop, Mary’s firstborn invited them to come closer, including Peter, who invariably went away when he suspected his boy would speak of his death, and instructed Tobiah’s substitute when it came to his protection:

13/16 “If it were necessary, I tell you that you would announce to the Romans that you are me, but I ask you not to do it when the time I will be delivered to the Romans comes. In truth I tell you that the apostles and disciples will need you so that they will announce our Father’s teachings to all the peoples.”

13/17 The tears of the rough but kind man rolled down his cheeks, and he did not try to conceal his crying. Though he did not want to accept it, he

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[277] ... **with all those who follow us** ...: two hundred thirty people, including paralyzed, disabled, and old ones, lepers, and women with their children.

knew that the one he deeply loved, even more than himself, was approaching his death.

13/18 On top of Mount Gethsemane, the good shepherd and the caravan sought to recover from their exhaustion.

## 13-1.1

13/19 The following morning, on February 2, 13 AD, after the desired savior finished his conversation with God, as usual in a quiet place, he asked his direct collaborators:

13/20 “Which among you will go with me to Jerusalem on this day?”

13/21 Before anyone answered, he reminded them:

13/22 “Again I tell you to keep in mind that, after this day, you will no longer be able to deny that you are one of my apostles and disciples, for the Romans and those who are commanded will recognize your faces.”

13/23 One by one the brave men went towards the orator: Simon of Caesarea, then Peter, Thaddaeus, Judas Thaddaeus, Abihu, James Alphaeus, Matthew, Thomas, Bartholomew, Philip, James Bedee, Andrew Simon, Matthew the Son, Adias, Jesse, James, Mary’s youngest, Simeon Joseph, nine of the members of Simon, the zealot’s former group, Bethuel, James Jacob, Ishmael, James Isaac, Nebethuel, Josiah, Abdias, and Salomon, and other thirteen Hebrews. Judas Iscariot and John Bedee shamelessly also positioned themselves at the Nazarene’s side. Only Matthias did not take part in the episode, for on that occasion he was the forerunner, as they used to call those who walked ahead of the caravan; however, he never even considered abandoning him.

13/24 When the forty-three individuals walked down the mount to go to Jerusalem, for Joseph and Jeremiah, those who saw our Father, were also accompanying the one promised to this orb, only the elderly, the ill, the paralyzed, the lepers, and the women with their children stayed in the refuge. When he saw the city, Jesus, as he walked, prophesied:

13/25 *“Jerusalem, if your inhabitations listened, at least on these days, to the teachings of God that I am bringing, they would have peace, but it will not be possible for them, because their eyes are covered due to their desperate pursuit of the wealth of the life of flesh. In truth I tell you that days will come when your enemies will lay siege to you, bring you down, disperse all of your inhabitants, and no stone upon stone will be left.”*

## 13-1.2

13/26 Mary’s firstborn and those who followed him were close to one of the entrances to the city when six of the disciples of Zachariah’s only son, the one who baptized and preached in and by the Jordan River, approached, narrating what had happened to him:

13/27 “Some moons ago, on a sunny day, John was bathing everyone in the Jordan with the water of purification, and a luxurious caravan made a stop to give water to the donkeys and the camels. It was Herodias, who was coming to Jerusalem to unite herself to Herod Antipas. As she was walking, for she had been sitting for a long time, John saw her, and started saying: ‘It is not lawful to unite yourself to another when your companion is still alive, especially when your new companion came from the same woman as your first companion did. I say that you are an adulteress, that you are living in adultery, and as an adulteress you must be punished.’ All those who were with John in search of purification started casting stones at Herodias, and one of the stones hurt her face, which made her furious with John. As she was leaving the Jordan in her caravan, Herodias said to John: ‘You will lose your life in few moons. Consider yourself a dead man.’”<sup>[278]</sup>

13/28 Crestfallen, the man in mourning concluded:

13/29 “And then those who are commanded by Herod Antipas went to the Jordan, arrested John, and took his life. Then they gave us his headless body, which we put in a sepulcher, and we came to speak to you.”

13/30 “In truth I tell you that John has finished what he came to do,” the meek Galilean said.

13/31 The vengeful woman, outraged at Isabel’s son, arriving in Jerusalem, made Antipas have her assaulter arrested, despite the fact that the one who had proclaimed himself to be his father’s successor was terrified of him.<sup>[279]</sup>

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[278] ... **Some moons ago** ...: November 16, 12 AD.

[279] Due to the power he attributed to the one who baptized in the Jordan River, Herod Antipas feared him, and he constantly had what he judged were nightmares about the figure he deemed was John.

Those who, from the true life, controlled the sovereign in order to take revenge showed themselves as Zachariah’s only son, and guaranteed that, were he to kill or arrest him, he would have his body completely covered by the ulcers, and he would be devoured by them as he still lived. To make matters worse, they made him see the consequences of not obeying them. At first they only terrorized him in his sleep; however, as months went by, it was no longer only during his sleep that they made themselves present. They were highly amused by the uncontrollable dread that the effeminate man had of catching the disease.

By virtue of what Herod Antipas concluded when he was awake, he did not even intend to approach the promised one’s precursor; however, he was convinced to arrest him, despite the fact that, when Herodias made her request, he immediately saw his body taken by the ulcers. After the murder, the visions he had regarding the one who seemed to be Isabel’s son became more frequent. His tormentors, generally presenting themselves as John, would now appear without a head, and insistently demanded it back, so that he could come back from the dead.

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However, the very beautiful, but inconsequential, regarding future existences, lady was successful in persuading him.

13/32 The moment the tyrant's savage warriors arrived at the Jordan, they came across the one who had been condemned in anticipation alone.<sup>[280]</sup> Squatting by the river, he did not resist. What Herodias had said as she was leaving had awakened him to what he had done. The wrath conveyed by the offended woman stayed with him:

13/33 "I say that you are a lifeless man. Ask your god to protect your soul, because I always do as I say."

13/34 No sooner had the determined woman left than Zacchaeus's nephew stopped baptizing those who sought him. When one asked to be purified, he replied:

13/35 "Go away from this place, and take everyone with you. With me you will lose your lives. I spoke of what did not concern me. I will wait for them to come get me on account of the evil that came out of my mouth. Because of what I said, my time is over."

13/36 After the Baptist was arrested, Herodias demanded her spouse to order his execution. Again the oppressing ruler refused. He was also afraid that the Hebrews would rise, for they considered the only son of the rabbi of Veneram a blessed prophet. Herodias was nonetheless able to convince him.

13/37 John was decapitated on January 20, 13 AD. His headless body was made available to those who followed him, for the despot feared that, were he to be buried with it, he would come back to life and take revenge on him.

13/38 After notifying the good shepherd about what had happened, the men remained with him until his death.

***WE BLAME OUR NEIGHBOR FOR THE MISTAKES  
THAT, IN US, WE DEEM JUSTIFIABLE.***

see 13/46

***ACTIONS THAT ARE NOBLE TO MANY ARE, TO GOD, WHO  
KNOWS US BETTER THAN OURSELVES, DEGRADING.***

see 13/48

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The despot no longer slept, for he was certain that, should he remain awake, he would be able to escape; in case he slept, he thought, he would be captured by the tormentors.

[280] Zacchaeus had passed away three months before.

## THE MOST BEAUTIFUL **LEGACY**

### ***WILL WE BE WITH OUR FATHER BY MAKING USE OF PHYSICAL FORCE?***

see 13/54

### ***GOD, WHO ORDERS US NOTHING, IS NOT THE LORD OF ANY OF US, HIS CHILDREN.***

see 13/70 and 13/72

### ***AMONG OUR FATHER'S TEACHINGS, IS THERE A MAIN ONE?***

see 13/74

13/39 The promised one entered Jerusalem through the merchants' entrance. He went towards the imposing and sacred, at the time, building, where many individuals were gathered, waiting for the pre-determined moment when one of the priests would receive offerings and choose who would enter it.<sup>[281]</sup> As he was speaking about God, one of those commanded by Rus Zerah approached and rudely ordered:

13/40 "Go away from this place. Herod Antipas wants to take your life."

13/41 Jesus respectfully asked him:

13/42 "I ask you to go see Herod Antipas and tell him that I am bringing God's teachings to everyone from this place, which is the last one I must be in. Let Herod Antipas allow me to stay among you in the days that are to come, and I will finish showing my siblings the path that leads to our Father, so that not a single person will distance themselves from this path."

13/43 He was still addressing the priest when a miserly Pharisee, followed by two others, who had been listening to him for a long time, mocking his words, as well as his escorts', emphasized:

13/44 "These words you say are teachings do not make anyone greater. I say that all of you will always be miserable beings before everyone in Jerusalem."

13/45 Aware that not only his interlocutor, but also many of those who were in the crowd, wished God's teachings to be generally discredited, the redeemer instructed:

13/46 **"I tell you that we judge our siblings by the mistakes we make. In truth, I tell you that we always justify the mistakes we make, but we condemn one of our siblings for the same mistakes."**

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[281] The selection was made according to what was being offered. The priests asserted to those who had not been chosen that the choice had been the Lord's, which the uncultured Hebrews believed.

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13/47 “This god of yours does not know who I am or what goes inside me. I say to you to take these miserable ones of yours away from this place, for they do not make the Temple of Jerusalem greater.”

13/48 **“A lot of what is considered lifting among men, I tell you that to our Father it is an abomination. In truth I tell you that God knows us, His children, and he is aware of what goes inside our minds.”**

13/49 Afraid that his non-lifting acts were about to be revealed, Bartholomew took the conversation to another direction:

13/50 “What benefit can I have from these words you say are teachings?”

13/51 **“In truth I tell you that God’s teachings, when they are practiced, are the path that leads to Him.”**

13/52 Pretending not to have understood those words, the Pharisee replied:

13/53 “When I am on paths, I do not need this god of yours. I say that my slaves open up all of my paths.”

13/54 **“In truth I tell you that all those who want to be with our Father do not need to use force, it is enough to practice His teachings.”**

13/55 “I know that these words of yours you say are teachings will either be lost in the times that are to come, or taken differently from what you say now.”

13/56 Forecasting what some of our siblings would try in the following centuries, the one born when the splendorous Morning Star appeared stated:

13/57 *“In truth I tell you that it is easier for the sky and the Earth to cease to exist than for a single one of God’s teachings to be lost, even if men change them for their own glory.”*

13/58 Refusing to be defeated, Bartholomew replied:

13/59 “How can I believe in a man who came from the womb of a pure woman?”

13/60 “The one who says I came from the womb of a pure woman is you.”

13/61 Still mocking him, the rich man added before leaving:

13/62 “The king of all those who are Hebrews!”

13/63 Again with the serenity that was so particular to him, Mary’s firstborn said:

13/64 “It is you who say that I am a king.”

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13/65 Another man from the same social class, who had stopped to listen to the dialogue, assessing that the orator had addressed one of his own very well and without becoming angry, expressed himself:

13/66 “You have spoken with wisdom. I say to you and to all those who are your apostles and disciples to come have supper at my residence. I would like to hear a little more about the teachings you speak of to everyone who follows you.”

13/67 The Galilean had suggested to those who entered Jerusalem with him to make up different groups that would not be together; however, his fifty assistants went to the meal. Peter, Abihu, Thomas, Bartholomew and Matthew the Son, not to mention Simon of Caesarea, did not allow themselves not to be with him on a frequent basis in the village.

13/68 Lunch on February 2 was held at the residence of the most influential and powerful Pharisee in Jerusalem. After all made themselves comfortable, Joseph of Arimathea asked his guest:

13/69 “What is the Hebrew god’s main commandment?”

13/70 **“I tell you that God does not order us to do anything. Our Father is once again showing us by means of His teachings ...”** the promised one was instructing when he was interrupted.

13/71 “Is the god you are speaking of the Lord of all those who are Hebrews?” one Pharisee got up and asked.

13/72 **“In truth I tell you that God is not the lord of the Hebrews, He is the Father of all of us, the only creator of all the universe.”**

13/73 He proceeded, re-addressing his previous interlocutor:

13/74 **“... that there is not a main one. In truth I tell you that God, by means of His teachings, is showing us to love all of our siblings the way it would please us to be loved.”**

13/75 “You have spoken with truth that there is an only god for all those who are Hebrews. What you have said exceeds all holocausts.”

13/76 And, convinced of his interlocutor’s wisdom, Joseph of Arimathea stated:

13/77 “I say that you are far from your residence, the kingdom of the Hebrew god.”

13/78 As for the food that had been offered, having the consent of the owner of the magnificent mansion for the standards of that time, the good shepherd took his portion with himself, a behavior that most of the guests also copied, even Jesse and Philip, who were not used to sharing their parts. When the meal was over, they all returned to their safe shelter on Mount

Gethsemane, except for Judas Iscariot and the former disciple John Bedee, who stayed in Jerusalem.

13/79 The erudite man was very satisfied with the fact that the group had been to the important leader's residence. He believed that his brother would change his mind concerning not having any ambitions of being powerful when he saw the abundance and the luxury in which the men who issued orders lived.

13/80 Joseph of Arimathea, from then onwards, no matter where the redeemer spoke, purposefully listened to him.

***EVEN IF WE FOCUS ON OBTAINING MATERIAL WEALTH, LET US REMEMBER TO SEEK THE WEALTH OF OUR FATHER AS WELL.***

see 13/84

***OUR UNDIGNIFIED ACTIONS TOWARDS A SIBLING DISTANCE US FROM THE PATH THAT LEADS TO GOD FOR A LONG TIME.***

see 13/88

***WHOEVER IS ASHAMED OF OUR FATHER'S TEACHINGS WILL BE ASHAMED OF THEMSELVES, EVEN WHEN THEY ARE ON THE PATH THAT LEADS TO HIM.***

see 13/90

13/81 Three days after they had stopped, their food was almost over. Since Zacchaeus had not arrived, and merchants had been prohibited from trading with any of the members of the caravan in which Mary's firstborn traveled, and therefore could not provide them with the bare minimum, Simeon Joseph, who had become known as a follower of the prophet from Nazareth, was forced to leave the company of his cousin to buy wheat.<sup>[282]</sup> Following Jesus's suggestion, Matthew, Philip, James Bedee, and Jesse would help him. The five men were instructed not to part from one another, even for one moment, because, if they were alone, they would be arrested by the Romans.

13/82 A week and a half after the subgroup's departure, the members of the charitable group were starving. Judas Iscariot, invariably escorted by the former disciple John Bedee, pretending to be worried, especially about the excluded, went to see the one promised to the peoples of the Earth and incited him:

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[282] The prohibition came from Rus Zerah, who wished to force Jesus to leave the village, for he believed that, having no food to offer to the members of the caravan, he would proceed in the company of only his apostles and disciples, which would make his arrest easier, far from the crowd that followed him.

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13/83 “You can change everyone’s life. It is enough for you to want, and you will have everything you ask for. It is enough for you to give me authorization, and you will have many coins, and you will be able to give food to all these ones you say are your siblings, these ones you say you like.”

13/84 **“I tell you that all those who practice God’s teachings will alter not only the living that they have now, but the lives they will have after the death of their bodies of flesh. In truth I tell you that, if we seek what men consider wealth, let us not forget to seek the wealth of our Father, His teachings.”**

13/85 Always wishing to awaken the false helper to what he had planned to do once he was in the life of flesh, he proceeded:

13/86 “What benefit will man enjoy by acquiring a lot of wealth in the life of flesh if, in order to achieve a lot of wealth, he made his spirit distant from the path that leads to God?”

13/87 He vaticinated categorically:

13/88 *“Still for a long time, I tell you that men of power will trade the peace of many of their siblings for the wealth of this abode. In truth I tell you that a single action done against one of our siblings will make our spirit remain distant from the path that leads to our Father.”*

13/89 Looking into Joseph’s firstborn’s eyes, but also addressing the large audience, he concluded:

13/90 **“I tell you not to be ashamed when God’s teachings are announced. In truth I tell you that all those who are ashamed of our Father’s teachings will be ashamed of themselves when they are on the path that leads to Him.”**<sup>[283]</sup>

13/91 Judas Iscariot did not wish to understand that the instruction also concerned him. He insistently kept on stating to the members of the caravan that, if the one they classified as the redeemer wanted, no one would be deprived of bread.

13/92 It did not take long for Zacchaeus and his secretaries to return with a lot of food, long before the arrival of Simeon Joseph and those who were helping him, who in his turn had an auspicious piece of news: an Egyptian merchant he trusted, in exchange for great pay, would no longer let them lack the indispensable grains.

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[283] ... will be ashamed of themselves when they are on the path that leads to Him ...: when we get to the life of spirit, we will be deserving to learn, in case we wish to, our livings on the innumerable planets crafted by our Father.

## THE MOST BEAUTIFUL **LEGACY**

***IF WE SEEK THE MUNDANE HAPPINESSES THAT  
DISTANCE US FROM GOD, WHEN OUR SOJOURN ON  
THIS ORB IS OVER, WHAT WILL WE FIND?***

see 13/111

***WE WILL LIVE AS SIBLINGS WHEN ...***

see 13/115

***IF WE DO GOOD ONLY TO THOSE WHO DO  
US GOOD, IN THE FUTURE WE MAY LIVE  
WITH THOSE WHOM WE NOWADAYS HATE.***

see 13/120

***AFTER OUR DEATH, HOW CAN WE ASK THE  
ONE WE DID NOT DO GOOD TO FOR HELP?***

see 13/123

***IT IS NOT POSSIBLE FOR US TO DO DIGNIFIED  
ACTIONS IF EVIL ABOUNDS IN OUR MIND.***

see 13/125

***WHICH SEED ARE WE TO PLANT FOR THE  
FUTURE LIVES WE WILL HAVE?***

see 13/132

13/93 It was another day in Jerusalem on which the good shepherd was announcing about God and His teachings. In the morning, in front of the Temple, he was instructing not those who were waiting for the time to make their offerings, but the paralyzed and the disabled, those who were not even allowed to stay on the irregular steps, for they were sinners who were paying for their parents' infractions; those who were waiting were nevertheless listening to him attentively. A man whose actions made it possible for his house to be occupied approached him and addressed him discourteously, ordering him to leave. He spat in his face, kicked him, until he was cured, as they used to say. A Pharisee came close to the affable Galilean and shouted:

13/94 "It is evil itself expelling evil. I say that you are the king of the forces of evil."

13/95 "I am bringing God's teachings to everyone in this abode, and you announce that I expel evil? In truth I tell you that, if I were the king of the forces of evil, since I expelled evil, my kingdom would be divided, and all kingdom that is divided becomes deserted and falls."

13/96 In a tone of voice that everyone could hear, he continued:

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13/97 “If I am the king of the forces of evil, I am dividing my kingdom when I expel evil, and which siblings will inhabit it, if I expelled everyone?”

13/98 To the priests who were watching from one of the landings of the staircase he said, drawing attention to the excluded:

13/99 “If I expel evil by the power of evil, do you expel your siblings from this Temple of stone by the power of God? I tell you that the siblings you expel from this Temple will be your judges in future livings. In truth I tell you that if I expel evil by the power of God, it is certain that His teachings have arrived, which, when we practice them, will lead us to Him.”

13/100 Rus Zerah’s subordinates did not say a word.

13/101 He was still speaking to the rich man when other eight members of the same social class came even closer to him. Two of the strongest ones deserved special attention from Peter and Abihu, who understood one another only by exchanging looks. It was enough for Simon, the zealot, to place himself in between the men for the aggressive impetus that enveloped them to subside. One of the nine asked Mary’s firstborn:

13/102 “If what you are saying are the teachings of the lord of those who are Hebrews, why are you taking these teachings to the excluded and the poor, and not to the wise?”

13/103 “I tell you that fortunate are the siblings you say are poor. In truth I tell you that they may see God’s face before you.”

13/104 Stunned by the answer, the same asker argued ironically:

13/105 “How will these poor ones reach the kingdom of the lord of those who are Hebrews if they are starving? They cry because of their suffering, they are hated by everyone, and they will be expelled from all places. I say they are not worthy of being among good men.”

13/106 “I tell you that these siblings of ours you say are poor are hungry in their bodies of flesh, that these siblings cry because of their suffering for in this living they do not know that we have many existences in other bodies of flesh, but soon the teachings that I am bringing will satiate them, and they will once again learn about the lives we have after the death of the body of flesh, which will help them in their walk towards God. In truth I tell you that they are now crying, but they will laugh when they are with our Father.”

13/107 “Go away from this place, and take away these excluded ones who smell like donkeys, who are hated by everyone. I say that if you do not take them away from this place, you will be expelled along with them.”

13/108 “In truth I tell you that all those who are hated, expelled, abused by the men of power for seeking the path that leads to God, and in this search

lose their living, let them rejoice on this day, because their joy for having found the path that leads to our Father will be great.”

13/109 Another man, hugging two adulteresses who would escort him to a roaring party, also tried to shoo him:

13/110 “Go away from this place, you and these whiners who need to be consoled by you.”

**13/111 “I tell you that all those who are seeking the momentary happinesses of this abode that distance us from the path that leads to God, after the death of the body that they now have, will not rejoice. In truth I tell you that they have already found their consolation in the happinesses they found in the life of flesh.”**

13/112 Addressing the group of rich men as he pointed at the excluded, he added:

13/113 “Poor you, who are full and do not share with those who are hungry: now you laugh, but, in future livings, you will lament and cry even more than the children of God who are now hungry because a sibling denied them a piece of bread.”

13/114 Feeling that the abandoned were angry with the Pharisees, and also that Peter, Abihu, and Matthew were not happy with the provocations, especially the former fisherman, who was not very patient, the good shepherd, paying attention to the nine men, synthetized:

**13/115 “In truth I tell you that it is enough to practice what God is once again showing us in His teachings that everyone will behave like siblings, the children of the same Father: let us love our neighbor the way it would please us to be loved; let us do good to those who bother us; let us praise those who slander us; let us forgive those who defame us; let us not take revenge on those who injure us, who hurt us, who offend us; those who take away our mantle, let us give them one of our tunics, and let us not ask for it back; when we offer help to those who need it, let us not ask for any type of help in return; let us not ask what has been pillaged from us back, so that our living will not be taken; let us care for everyone the way we would want us to be cared for.”**

13/116 “Those whom I wish well and who wish me well are already with me. I say that I only give a little of what I have to those who give me, and those who give me nothing and do not wish me well, I do not even look at their faces,” Malachias, a prosperous man, stated.

**13/117 “If we love only those who love us, what fruit will we harvest after the death of the body that we now have?”**

13/118 “Why would I wish those who hate me well? After life leaves my body, I know I will no longer see their faces,” the same Pharisee guaranteed to himself.

13/119 Jesus immediately instructed not only the rich man and the audience:

13/120 **“In truth I tell you that if we do good only to those who do us good, after the death of our body of flesh, we may be with those we now hate.”**

13/121 The Hebrew man, despite understanding those words, replied in a moderate tone of voice:

13/122 “I will not give a single piece of bread to those who cannot give me anything in return, and I will not wish those who do not wish me well well. I say I am much more superior than all those who give me nothing and do not wish me well.”

13/123 **“I tell you that if we only help those who can return the help they receive, what good will we have done so that, after the death of the body of flesh we now have, we can ask those we did not help for help? In truth, if we act kindly towards all of our siblings, if we do not deem ourselves superior to any other child of God, if we help everyone and expect nothing in return, if we do good without distinguishing which sibling we are doing good to, I tell you we will be practicing our Father’s teachings.”**

13/124 “I say that I will not be like the one who was my protector, who welcomed many excluded ones in his residence,” an austere Malachias confessed.

13/125 “I tell you that each tree is known by its fruit, that there is no good tree that yields bad fruit, nor bad tree that yields good fruit, that one does not harvest apricots from thorns, nor grapes from caltrops. **In truth I tell you that none of us will be able to do evil if good abounds in our mind, and none of us will be able to do good if evil abounds in our mind.”**

13/126 Addressing his interlocutor, he stated:

13/127 “What you said is not what you goes on in your mind.”

13/128 Aware that the severe man would soon practice what he had heard, he concluded:

13/129 **“In truth I tell you that all those who hear God’s teachings and practice them are fortunate.”**

13/130 Thaddaeus, another of the prosperous men, who had also understood the Galilean’s words, politely asked him:

13/131 “You are saying to me that I must do to everyone what I want them

to do to me. I would like to hear what you have said about doing to everyone what I want them to do to me once again.”

**13/132 “I tell you to do to our neighbor what we would want it to be done to us. If we love only those who love us, we will not have sowed the good seed, and what will we harvest after the death of the body that we now have? Even those who do evil against one of their siblings love those who love them. In truth I tell you that if we do good to those who do us evil, we will be practicing our Father’s teachings.”**

13/133 The Pharisees left, stunned by the answers to the questions they had planned to ask. It even seemed that he had been with them when they had decided what questions they would formulate. They were still around when a beggar approached, dragging himself like a serpent. The insistent excluded, who had never walked, for his lower limbs were paralyzed, was popular in Jerusalem, living on the steps of the Temple begging his bread.

13/134 Aware that the disabled man had enough faith in God to reach physical health, and that, were the cure to take place, the incredulous spectators would be able, in case they wanted, to alter their paths, including Rus Zerah, who had been hiding behind a portentous pillar, Mary’s firstborn approached him and stated:

13/135 “I tell you to get up. In truth I tell you that those sent by God have released you from your prison.”

13/136 Caleb immediately stood up. When he was on his feet, Jesus asked him:

13/137 “I tell you to return to your residence and announce to everyone about the cure those sent by God performed on you, and also how great our Father’s love for us, His children, is.”

13/138 Unfortunately, among the nine Pharisees who had left, seven were even more furious, commenting that the poor man had never been paralyzed, that he had pretended to be an excluded only to deceive them, and also to allow the execrable prophet from Nazareth to spread that he had worked such a remarkable miracle. Other members of the audience concocted a truly unbelievable explanation: the man who had recovered his health was a dead ringer for Caleb.

13/139 Rus Zerah, not at all impressed by the event, left his hiding place and resumed his activities.

***WE ARE ON THIS ORB REDEEMING MISTAKES  
WE HAVE MADE AGAINST OUR NEIGHBOR.***

see 13/147

## THE MOST BEAUTIFUL **LEGACY**

***EVEN IF WE DO NOT ACCEPT IT, WE ARE, WITH NO EXCEPTION, THE CHILDREN OF THE SAME FATHER.***

see 13/149

***WHEN WE GET RID OF THE EVIL THAT IS INSIDE OUR MIND, WHEN IN IT THERE IS NO LONGER ANY SIGN OF RESENTMENT AFTER WE OFFER FORGIVENESS, WHEN WE ARE IMPREGNATED WITH SINCERITY WHEN WE PRACTICE GOD'S TEACHINGS, THE SIBLINGS WE HAVE HARMED, ALWAYS FOCUSED ON OUR DEEDS, IF THEY ARE WILLING TO SUFFER NO MORE, WILL FORGIVE US FOR WHAT WE HAVE DONE TO THEM.***

see 13/151 and 13/154

***HOW MUST WE ACT SO THAT RESENTMENT WILL NO LONGER BE PART OF US?***

see 13/160

***LET US NOT DISSIMULATE OUR FEELINGS WHEN WE ASK FOR FORGIVENESS.***

see 13/162 and 13/170

***HOW MUST WE PROCEED WHEN WE DO NOT OBTAIN CLEMENCY FROM THOSE WE HAVE DEGRADED?***

see 13/162

***WHY MUST WE REPAIR THE INDIGNITIES WE HAVE PERPETRATED AGAINST OUR NEIGHBOR NOW?***

see 13/165

***SO THAT THERE WILL BE PEACE AMONG SIBLINGS, IT IS NECESSARY THAT ONE FORGIVE FIRST AND NOT RESENT WHAT HAS BEEN DONE TO THEM.***

see 13/175 and 13/177

***FOR AS LONG AS WE REMEMBER BEING HURT, RESENTMENT WILL REIGN WITHIN US.***

see 13/175

## 13-2

13/140 Another day was coming to an end, a day on which the good shepherd announced about God to the people of the city. He was leaving Jerusalem when one of its inhabitants, seeing him again, started shouting, trying to draw his attention. When he got it, he stated:

13/141 “I have seen your face only once, but I kept it inside me. Do you remember me, who was blind, but you opened my eyes?”

13/142 The redeemer replied that he did.

13/143 The no longer excluded man, now an employee at the donkey shelter, a place where the beasts were placed to eat and rest, was Mishael, the one who had been cured in Jericho more than eight years before.

13/144 A priest who had been following the events yelled at the desired savior:

13/145 “If this man was blind from birth, was the one who sinned his protector, so that he came blind to this world, or himself?”

13/146 The Galilean knew that, were he to explain himself concerning this topic, he would infringe the Law of the Temple right there, and the persecution against him would only get more intense; however, he would not say anything inexact:

13/147 “I tell you that none of the children of God who come to this abode are here to redeem the mistakes of their parents or those of other members of their family in the life of flesh, and this is why this man is redeeming his own mistakes. **In truth I tell you that we return to a body of flesh in order to redeem the mistakes we made against a sibling, when we made many mistakes for not practicing God’s teachings.**”

13/148 In order to watch the quarrel, a significant number of people had gathered. Addressing the community, he proceeded:

13/149 “I tell you that the one promised by the prophets is among you, bringing the teachings of God, the Father of us all, to all of you, teachings that are the light for those who are in the darkness of the ignorance of His existence. Now you can no longer announce that you are not knowledgeable of God’s teachings in the life of flesh. **In truth, even if some of us do not accept it, I tell you that we are all the children of a single Father, who is God.**”

13/150 Pointing at the fortunate worker, he concluded:

13/151 “I tell you that the darkness that covered the eyes of this man has become light because there was no resentment in his mind. This man could

not see in his body of flesh, but, when he slept, he saw the faces of all those who wanted compensation for the mistakes he made in previous livings. Then the sibling who has been with this man since this man came out of his mother's womb instructed him in his sleep, the way the siblings who have been with us since we came out of our mothers' wombs do, telling him to get rid of all the resentment and all the evil that were in his mind, so that those who disturbed his sleep would forgive him. The sibling who is with this man also told him that if this man did not get rid of all the resentment and all the evil that were in his mind, the death of his body of flesh would come, and those who disturbed his sleep would continue to exact pay in the true life. **In truth, when we clean the resentment, when we clean the evil that is in our mind and practice God's teachings, if the sibling who was offended by us, who was hurt by us in previous livings, and is now demanding, from the true life, that we redeem the evil we did to them, no longer wants to suffer, I tell you that the mistakes we made will be forgiven."**

13/152 A spectator asked:

13/153 "What about those who do not clean the resentment that is inside them, will they be exacted pay, because of the mistakes they have made, as you are saying, by those who have already lost their life?"

13/154 **"I tell you that all those who do not clean the resentment, who do not clean the evil that is in their mind, who do not practice God's teachings, will have the company of siblings who demand that the evil they have received be redeemed. In truth I tell you to practice our Father's teachings, and we will be at peace with those we offended, with those whom we hurt in previous livings and who in this living are demanding us to redeem the evil we did to them."**

13/155 "But how can I clean my inside from the resentment against those who pillaged the fruit I harvested from the earth?"

13/156 "I tell you that no spirit who no longer has a body of flesh needs to work the soil. When the death of the house we now have comes, none of us will need food in the life we, by your actions, deserve to be in. In truth I tell you not to seek only the food for the body that we now have, but to seek the food we will take to all the other lives we will have."

13/157 "I say that these words of yours will not bring me back the fruit I harvested from the earth that was pillaged from me."

13/158 "I tell you that those you say pillaged the fruit you harvested from your lands did it because in this living they do not know God's teachings. In truth I tell you to seek to know our Father's teachings once again, to practice them and announce them to those who in this living do not know them yet

so that, when they are in future livings, they will practice what they have received once again.”

13/159 “And what must I do with the resentment against those who pillaged the fruit I harvested from the earth that goes inside me?”

13/160 **“So that there will no longer be resentment in our mind, I tell you to do to your neighbor what it would please us to be done to us. In truth, so that there will no longer be resentment, so that there will no longer be evil in our minds, I tell you to practice God’s teachings towards all of His children, our siblings, we come across.”**

13/161 Abraham, another spectator who had hurt many people not only physically, felt ashamed to ask which words he should employ to apologize. The memory of a recent adversary, one of his neighbors, was insistent, and he wished to apologize to him. However, since his regret was legitimate, he heard, without needing to express himself:

13/162 **“When we ask the sibling we have offended, the sibling to whom we have done evil, for forgiveness, I tell you that it is not important which words we use, what is important is sincerity in the words we say, so that we will be forgiven by them. If our sibling does not want to offer us their forgiveness, let us allow them to follow their path, until they break free from the resentment they feel against us. In truth, in order to be forgiven by the sibling we have offended, in order to be forgiven by the sibling to whom we did evil, I tell you that it is necessary for them to want to forgive us for the offense against them, for the evil we have caused them.”**

13/163 Enthusiastic about such words, the man gathered the courage to ask questions:

13/164 “When my body no longer lives, will I come across those I have offended, those I have done evil to, as you are saying? Will I see those who have done me evil?”

13/165 “I tell you that all those who practice God’s teachings, when their bodies no longer live, will go to the life of spirit; that all those who have offended, all those who have done evil to a sibling, if they do not practice our Father’s teachings, the same way that those who have been offended, those who have received evil from a sibling, when they leave their houses, they will go to the true life, where they will continue the same searches they were in when they were in the life of flesh. **In truth I tell you to seek forgiveness from those we have offended, from those to whom we have done evil, for the time that there is living in our houses and in our siblings’ houses, so that we will no longer continue the same search we are in now when we no longer have a body of flesh.”**

## THE MOST BEAUTIFUL LEGACY

13/166 As Abraham was going away, he was still willing to be at peace with his enemies, which prompted the one born when the shining Star appeared to state:

13/167 “For the time that I am in this abode, I tell you that there will be light, God’s teachings, to all the peoples.”

13/168 Some of the witnesses of the dialogue understood what he meant, and, with admiration, paid attention to the man who was leaving.

13/169 “Are you saying to me to ask for forgiveness to those I have offended and who have life in their bodies?” another spectator of the lesson asked indignantly.

**13/170 “I tell you to seek all those we have offended, to seek all those to whom we have done evil, and tell them with sincerity in our words that we wish them well as siblings, the children of the same Father that we are. In truth, when we leave the house we now have, I tell you that those we have offended, those to whom we have done evil and who remain in the life of flesh will no longer hear us, unless there is with them a sibling in the life of flesh who sees the lives after the death of the body of flesh and can talk to those who are in them.”**

13/171 Another spectator approached the desired savior and proudly stated:

13/172 “Since my inside is clean from all resentment, and since I have never done evil to a single man, I will sit on this rock and wait for all those who have done me evil to come and ask me for forgiveness.”

13/173 “In truth I tell you that those you say have done you evil have not yet heard, in this living, the teachings of God, the Father of us all.”

13/174 The young man otherwise known as little Joseph meekly proceeded:

**13/175 “So that there will be peace among siblings, I tell you that it is necessary for one to forgive first and no longer have resentment in their mind. In truth I tell you that, for as long as we keep in mind that we have been offended, it means there is still resentment in it.”**

13/176 Aware that a portion of the audience had not understood his words, he corroborated:

**13/177 “I tell you that, to obtain the forgiveness of a sibling we have hurt, let us first forgive and have no resentment in our mind. In truth I tell you that, if we forgive a sibling and there is no resentment left in our mind, we may obtain the forgiveness of the one who, from the true life, is with us because we offended, because we hurt them in previous livings.”**

## THE MOST BEAUTIFUL LEGACY

13/178 Since there were no further questions, the good shepherd and his followers went to Mount Gethsemane. However, the scandalous Hebrew continued spreading what had happened to him, and he was much noticed. When one of his people asserted that he had not been blind, he stated with clarity:

13/179 “I had been blind since I came out of the womb of the one who gave me my life.”

13/180 “And how was it that your eyes opened?” the same priest who had interrogated the Galilean man he hated so much asked, overcome with dissatisfaction.

13/181 “I say that it was Jesus of Nazareth who opened my eyes. Jesus poured water on the earth, then put it on my eyes, and said: ‘Go and wash them.’ I did it, and I could see.”

13/182 Mishael did not even realize that his well-doer had left. Shining with joy, he would tell anyone at the market place or around to go after him, for he taught what the Lord had instructed him to.

13/183 His behavior put him under the spot.

13/184 The Roman soldiers, seeing him shout like a desperate man, ordered him to be quiet; however, nothing could silence him. He started expressing himself even louder, as though provoking the usurpers, which in fact was not his goal. Because of it, he was arrested, and remained imprisoned until he was led to the high priest, who determined what would be done to any oppressed one who said blasphemies, an accusation that was indeed made against him, for, besides stating that the illustrious outsider and the Lord conversed, he had boasted that the prophet had eliminated his physical disability.

13/185 The loud man was tried on Sunday. Caiphas, convinced that, if the implicated man had obtained sight, it had been on the Sabbath, interpreted this impossible event as a straightforward challenge to his authority. He irately started his speech:

13/186 “How did this Jesus of Nazareth cure you?”

13/187 “Jesus of Nazareth put water and earth on my eyes, I washed them, and I saw.”

13/188 Conveying a great deal of hostility, Rus Zerah’s subordinate asked:

13/189 “What do you say concerning the one who opened your eyes?”

13/190 “Jesus of Nazareth is a prophet, he is the one who was promised by the Lord. Jesus has come to this world to save all those who are Hebrews.”

13/191 The execrable magistrate, certain that the man in front of him was sick in the head, repeated his question.

## THE MOST BEAUTIFUL LEGACY

13/192 “He is a prophet,” the former excluded one confirmed.

13/193 Caiphias and his men did not accept that he had been born in darkness and summoned his protector. Pointing at the man’s son, he asked:

13/194 “Is this your protectee? Is it this one who says he came blind to this world? If he came blind, how come he sees now?”

13/195 “I do not know how he can see. It is true that he is my protectee, and it is true that he came out of my companion blind. But as you can see, I do not know. The one who opened his eyes was Jesus of Nazareth, this is what I know.”

13/196 The inquisition proceeded in Mishael’s absence:

13/197 “How was it that this Jesus of Nazareth opened your protectee’s eyes?”

13/198 Though he knew the answer, he omitted this piece of information. He wished his only son to offer a testimony of what he had received from the Lord by means of the awaited deliverer:

13/199 “I say that my protectee is enough harvests old. He is a man. Ask him, and he will speak for himself.”

13/200 The no longer banished one was brought before the irate judge once again. The latter shouted:

13/201 “Say that this man called Jesus of Nazareth did not open your eyes, that he asked you to hide from everyone that you were not blind, and to say that you started seeing for the glory of the god he is speaking of to everyone. We know that this Jesus of Nazareth is a sinner.”

13/202 “I say that I do not know if Jesus of Nazareth is a sinner. What I know is that he opened my eyes, and I saw.”

13/203 Not satisfied with what the daring defendant had said before, the high priest insisted:

13/204 “What did this Jesus of Nazareth do so that your eyes would open?”

13/205 The defendant said bold words:

13/206 “I have already said it, but you did not listen. Why do you want to hear it again? Do you want to be one of the disciples of Jesus of Nazareth?”

13/207 “Let you be one of his disciples. We are priests of the Temple. I know that the Lord would not give so much power to a sinner whose origins we do not know,” protested Caiphias, conveying the fury that controlled him.

13/208 Mishael intrepidly replied:

13/209 “You do not know where Jesus of Nazareth is from, and he opened my eyes?”

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13/210 “I say that the Lord does not listen to sinners.”

13/211 “The Lord may not listen to one sinner, but he listens to all those who practice His truth, those who do as He wishes.”

13/212 This assertion made the judge even more furious. He had never been confronted by such an insignificant Hebrew the way it was happening at that moment. He guaranteed:

13/213 “I have never heard that a man opened the eyes of one who came blind out of the womb.”

13/214 “Again I say that Jesus of Nazareth is the one who was promised by the Lord, because, if Jesus of Nazareth were not the one who was promised by the Lord, he would not be able to do everything he is doing,” the defendant logically concluded.

13/215 The cruel magistrate yelled:

13/216 “You are a sinner, and you want to teach me?”

13/217 He then cruelly started kicking and punching the helpless accused, and ordered his removal. The defendant was led out under a lot of abuse; however, he addressed Caiphas out loud:

13/218 “I am a sinner, and I have come from the womb of a sinner, but I know that Jesus of Nazareth is the one who was promised to the prophets. You may take my life, but I will not deny that it was Jesus the one who was promised by the Lord. I’d rather lose my life than deny that Jesus of Nazareth is the one who was promised to the prophets by the Lord.”

13/219 These were the last words of the man who fully complied with what he had planned to do when he returned to the life of flesh, given that he inexplicably, to those who lived at that time, returned to the life of spirit.

13/220 His death made the nefarious magistrate and the other priests extremely dissatisfied, for he would be crucified in order to be made an example of to whoever dared conceive to confront them. His daring words and abnormal behavior were attributed to his own certainty that he would perish. They accepted it as true that he had taken the infusion of death.<sup>[284]</sup>

13/221 Mishael’s protector narrated to the apostles and disciples what he

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[284] ... **infusion of death** ...: it was made with the fruit of the mandrake which, after being crushed, was combined with fermented grape juice. Ingested in small doses, it made it seem that its user had died. However, should a significant amount be consumed, death would be certain.

The Hebrews used to carry portions of wool soaked with the mixture and then laid to dry in the Sun, and chewed them to pretend to be dead if they were surrounded by those commanded by the Herods or the Romans.

## THE MOST BEAUTIFUL **LEGACY**

had witnessed. Judas Iscariot and John Bedee, who enjoyed certain rights at the Temple, had also been present, and watched it with the foreigner who made decisions from the strategic room where the latter conferred and assigned a destination to the offerings that were made.

### ***WE ARE SLAVES TO OURSELVES WHEN ...***

see 13/228 and 13/230

### ***WHAT RELEASES US FROM THE IGNORANCE OF THE EXISTENCE OF GOD IS PRACTICING HIS TEACHINGS.***

see 13/232

### ***CONCERNING RESURRECTION, ...***

see 13/234

### ***WHY IS THE LIVING WE NOW HAVE INDISPENSABLE TO US?***

see 13/238

### ***IF WE PRACTICE OUR FATHER'S TEACHINGS, WE MAY HARVEST, STILL IN THE SAME LIVING, THE FRUIT OF OUR DEEDS.***

see 13/242

13/222 The following morning, Mary's firstborn, his direct collaborators, and those who followed him were prohibited from entering Jerusalem. There were many reasons for Rus Zerah's decision: he was afraid that he would mention the death of the worker, which would cause a great tumult; his stay resulted in great loss for him, for the inhabitants of the city did nothing but listen to him; many excluded ones were following him, which brought about filth and bad smells.<sup>[285]</sup>

13/223 A feeling of sadness invaded many by virtue of the decree, for those who wished to be with the good shepherd would need to leave the city. As the hours after the prohibition went by, Jerusalem's usual briskness subsided. Trades and other activities became rarer, for a great part of its dwellers and visitors went to learn God's teachings.

13/224 With the crowd, feeling that many indeed believed in his words and were unhappy that he was not allowed to cross the walls to teach them, the redeemer invited them to come closer. In that healthy exchange of ideas, a sibling got up and asked:

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[285] ... **many excluded ones were following him** ...: not the members of the caravan, but those who were routinely outside the village and entered it with Jesus and his followers.

13/225 “What must I do to be one of your disciples?”

13/226 “In truth I tell you that all those who practice God’s teachings and announce them to another sibling will be a disciple.”

13/227 “I say that I have never been a slave, that I have been free since I came out of the womb of the one who gave me my life, then why are you saying everywhere that I will be free?” another spectator asked, also standing up.

13/228 **“In truth I tell you that all those who do not know God as Father, all those who do not know His teachings, all those who do not know that we have other lives after the death of the body of flesh, all those who desperately seek the wealth of the life of flesh, all those who make a mistake against a sibling, all those who do not allow another spirit to have a body of flesh are slaves to their own wishes.”**

13/229 “I have been in Jesus’s caravan for some moons, hearing these teachings, and nothing has happened in my life,” Giddiel asserted to himself.

13/230 **“In truth I tell you that all those who, after getting to know our Father’s teachings, remain seeking the same as before will keep on being slaves to themselves.”**

13/231 “I already know the teachings Jesus is speaking of much more than those whose bodies have been cleansed, and nothing good happens to me,” the man continued to himself, since he had not comprehended the meaning of the illustrious orator’s words.

13/232 **“I tell you that knowing God’s teachings is not enough, what releases us from being our own slaves is their practice. It is only when we practice our Father’s teachings that we will be free. In truth I tell you that the practice of God’s teachings is the only path that frees us from the ignorance of His existence.”**

13/233 “What have you got to say to me concerning resurrection?” another asked.

13/234 “I tell you that I know nothing about the resurrection of the body that we now have. **In truth I tell you that God, by means of His teachings, is showing us the existence of lives after the death of the body of flesh, not the resurrection of the body that we now have.”**

13/235 “Are you saying to me that, after life leaves my body, I will still have life?”

13/236 “I tell you that there are lives after the death of the body of flesh that we now have. In truth I tell you that all those who only hear God’s teachings will know that, though their body of flesh is dead, they will be living in the true life.”

13/237 Some time later, on account of the indignation that controlled part of the spectators concerning the situation they found themselves in, for some were extremely poor, others were physically deformed or had some serious disease at the time, he announced about the importance of the living they had then, and that we have now:

13/238 **“I tell you that the living that we now have, even if it does not please us, is necessary for us to redeem commitments we acquired in previous livings. Let all those who are begging for a piece of bread, let all those whose body is paralyzed, let all those who are disabled, let all those who are blind know that they are not being punished by God, unlike what many have in mind, but they are redeeming their own commitments from past livings. In truth I tell you that the knowledge of our Father’s teachings will make us understand why, in the living that we now have, we need to beg for a piece of bread, why our bodies are incomplete, why there are diseases that afflict us.”**

13/239 “And what is the importance of practicing or not practicing these teachings that you say are the Lord’s?” Nathaniel asked.

13/240 “I will tell you about the passage of the grain of wheat. The grain of wheat, when it falls onto the soil, does not die, soon it germinates, and later bears fruit; however, if it is not in the soil, it will not bear any fruit. It is what will happen to all those who in this abode once again get to know God’s teachings and do not practice them: they will bear no fruit, they will be like the grain of wheat that is not in the soil.”

13/241 He concluded, satiating everyone’s expectations:

13/242 **“I tell you that all those who in this abode once again get to know God’s teachings, when they accept and practice them, will be like the grain of wheat that fell onto the soil: they will soon be yielding a lot of fruit for the lives they will have after the death of the body of flesh they have. In truth I tell you that all those who sow the good seed will harvest the fruit of what they sowed, and may begin their harvest still in the living they have now.”**

## 13-2.1

13/243 At the same time that the Galilean was teaching around the village, Judas Iscariot, escorted by John Bedee, went to see Rus Zerah. When he was with the Roman, he heard what the latter was saying to the high priest, that is, that Mary’s firstborn would be crucified after being arrested. He was not, nor

was the former disciple, surprised at this piece of information. He actually saw in it the opportunity to make more money in addition to what he would get to denounce him. He approached the two men and, feigning reluctance, said:

13/244 “I will no longer help you to arrest the prophet from Nazareth. The coins I have been promised are too few compared to the danger I am in. I say that the crowd is not difficult to avoid, for when the Sun sets, most go to their residences, but the apostles and disciples do not distance themselves from Jesus, not even to sleep.”

13/245 After communicating that he would no longer do what he had offered long ago, he gave the foreigner the opportunity to make him reconsider:

13/246 “How many more coins do you want to give me so that I will deliver Jesus of Nazareth to you?”

13/247 Rus Zerah incisively replied:

13/248 “Thirty coins.”

13/249 The greedy learned man decisively answered:

13/250 “You will have your prophet.”

13/251 Satisfied, Judas Iscariot and John Bedee left and returned to where the redeemer, who was still talking about God and his teachings outside Jerusalem, was. When they arrived, Peter, always watchful, asked the captain of the pair where they had been. Obtaining no answer, he imagined that their actions could not be avowed.

***LET US NOT MAKE AN EVEN GREATER MISTAKE  
TRYING TO CONCEAL ONE OF OUR MISTAKES.***

see 13/264

***IF WE DO NOT CARE FOR WHAT IS OURS, WE WILL NOT BE  
CAREFUL WITH WHAT BELONGS TO OUR NEIGHBOR.***

see 13/272

13/252 The day was coming to an end, and it was time to seek shelter on Mount Gethsemane, when Simeon Joseph was sought by a messenger bearing news from the father of Rebecca, who had been his wife; the man was too old and tired to manage the lands he had, to which were added those that his daughter received when she got divorced, and wanted to return the latter, for they belonged to Simeon Joseph by right.

13/253 At first, the legatee considered not accepting them; however, since they could provide financial resources for the subsistence of those who followed his cousin, a number that increased by the hour, he left for Bethlehem in the company of some, stating he would not be long, for the village was close.

Before leaving, he asked Matthew to be in charge of what would be given to the merchant when the latter came with wheat. The disciple declined, explaining:

13/254 “I will be very grateful to you if you ask someone else to keep the coins. I say I want to learn, practice, and take to others the words Jesus is teaching. If inside me goes the worry of keeping the coins for the merchants, I will not keep the teachings that Jesus is bringing. When your inside is worried about keeping coins, there is no room in it for anything else. I want to keep my inside only for the teachings that come from God.”

13/255 Mary’s firstborn, who was witnessing the conversation, suggested to Sarah’s firstborn to pass the responsibility, while he was absent, to Joseph’s firstborn, a suggestion that was promptly accepted.

13/256 The following morning, John Bedee and the group’s temporary treasurer were no longer where the caravan that followed the awaited savior was resting, prompting those who knew that Judas Iscariot was currently in the position to be certain that he would no longer return with what had been entrusted to him.

13/257 The good shepherd, by virtue of the prohibition against his entering Jerusalem, remained where the Romans and the ones commanded by Herod Antipas did not dare show up.

13/258 At lunchtime, after two full nights, the missing men returned, wearing brand-new tunics and sandals.<sup>[286]</sup> The former disciple shamelessly enjoyed the ostentation of an Egyptian gold string around his neck. None of those who knew what had taken place following Simeon Joseph’s departure said anything. When, at around dusk, Peter, escorted by Simon, the zealot, reluctantly gave the temporary treasurer another forty of the desired yellowish objects that circulated in the tetrarchy, a result of the activities of his boats and of his friend’s properties, Martha’s twin and his secretary, without letting anyone know, left.

13/259 A single feeling overcame the collaborators of the meek Nazarene: the erudite Hebrew man and his accomplice would not return, for they would have nothing left. Aware that soon the merchant would arrive with more grains, they felt restless, since they had no other financial resources to pay the trader.

13/260 To everyone’s astonishment, after six days the pair arrived, carrying more money than what had been entrusted to them, wearing new and even more luxurious tunics, this time made of washed wool, not to mention sandals that they immodestly insisted on displaying. Both those who had been invited and

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[286] The oppressed considered that a new day started when the Sun set.

those who offered to help to spread God’s teachings were very indignant, and wished to question them about the source of money, but they refrained from it.

13/261 When they were all gathered, including the treasurer and the one who came from the same womb as James Bedee, the one promised to the peoples of this orb stated:

13/262 “There was a man who had a lot of coins whose manager was accused of wasting his assets. The owner of many coins summoned his manager and told him: ‘I am not pleased with what I hear about you. Justify your work. Otherwise you will no longer be able to be my manager. I cannot have an unfaithful manager.’ Since he could not justify himself, the unfaithful manager told himself: ‘What will I do now? The one who gives me coins for my work has left me without work. I cannot dig the earth; I am ashamed of begging, I am an erudite man.’ The unfaithful manager continued: ‘I know what I will do to have work again, so that the one who gives me coins for my work will welcome me in his residence again.’ The unfaithful manager went after those who stated they had been helped by the man who no longer gave him coins for his work. When he came across the first, he asked: ‘How much do you owe to the one who gives me coins for my work?’ The first one of those who stated they had been helped replied: ‘Even if I had one hundred amphorae of olive oil, I would not be able to repay the good that the one who gives you coins for you work has done to me.’ The unfaithful manager then stated: ‘Comply with your duties.’ And the first one of those who said they had been helped rapidly gave the unfaithful manager fifty coins, and the unfaithful manager asked the second sibling who claimed he had been helped by the man who no longer gave him coins for his work: ‘How much do you owe to the one who gives me coins for my work?’ ‘Even if I had one hundred crowns of wheat, I would not be able to repay the one who gives you coins for your work for the good he has done to me,’ the second one of those who claimed they had been helped replied. The unfaithful manager stated to the second sibling: ‘Comply with your duties and give me eighty coins.’ The unfaithful manager, who believed he had been acting secretly as he did wrong to other children of God, his siblings, was then certain that the one who no longer gave him coins would see him as a good manager when he showed him the coins he had obtained, that the one who no longer gave him coins would feel guilty for having let him go and would call him back to be his manager. Since he was again in the presence of the one who had many coins, the unfaithful manager believed he would acquire even more wealth for his work, and told himself: ‘I will be the worthiest in the eyes of the one who will give me coins for my work, and no one will know what I do to have coins.’”<sup>[287]</sup>

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[287] ... **crowns** ...: this was a unit of measurement at the time.

13/263 After a short pause, he concluded:

13/264 **“In truth I tell you not to conceal our mistakes by making even greater mistakes.”**

13/265 Peter, looking at Judas Iscariot and John Bedee, immediately asked his boy:

13/266 “The one who is an unfaithful manager because of coins, will he be faithful when announcing the teachings of God the way you are bringing them to everyone?”

13/267 “In truth I tell you that, if we are not faithful concerning the wealth of the life of flesh that has been entrusted to us, we will not be faithful concerning the wealth of God, His teachings.”

13/268 “And the one who is unfaithful because of a single coin, unlike the manager, who was unfaithful because of many coins, will they be fair?”

13/269 *“In times that are to come, I tell you that the one who is faithful concerning little will be faithful concerning much, and the one who is fair concerning little will be fair concerning much.”*

13/270 Wishing to state his innocence by virtue of having assumed that Ruth’s son-in-law had insinuated that he had been dishonest, the one born from the same womb as the sweet Martha said, despite the inveracity of his words:

13/271 “I say that I bet only my coins on the stones of the animals, that I do not bet coins that have been entrusted to me.”

13/272 **“In truth, when we waste what is ours, I tell you that we will not be able to keep in our power what belongs to a sibling.”**

13/273 Realizing he had confessed to how he had acted in secret, he said words whose intention was to change the topic of the conversation:

13/274 “Will I be able to take, as an apostle of yours, the teachings that you are bringing to my siblings?”

13/275 **“I tell you that not one of God’s children can be useful to two siblings at once. In truth I tell you that they will love one sibling more, and will not respect the other.”**

13/276 Judas Iscariot was convinced that he was the unfaithful manager, for, always in the company of John Bedee, who had been with him constantly since the beginning of 11 AD, he had been with many of those cured by those sent by God, charging them for what they had achieved. In a mixture of hurt pride and wrath, since many of the audience members had come to the same conclusion, he approached his half-brother and, throwing what he was always unstopably after at his feet, disdainfully said:

13/277 “Here are your coins.”

13/278 Addressing the illustrious Galilean’s cooperators, he furiously concluded:

13/279 “You did not trust in me.”

13/280 The good shepherd, who on many occasions had pointed out to his brother the erroneous path he was on, made another attempt at getting the other son of God not to acquire even more commitments:

13/281 “I tell you not to allow your search for the momentary wealth of this abode to distance, for millennia, your spirit from the path that leads to God. In truth I tell you that, if you practice a single one of the teachings of our Father that you know, the teaching that shows us not to take possession of what does not belong to us, your spirit will not be, for millennia, distanced from the path that leads to God.”

13/282 The instruction was dismissed by Judas. From then onwards, he no longer talked to the members of the caravan, despite barely failing to sleep at the safe shelter. But when the Sun rose, he would leave.

13/283 When the erudite man was away, John Bedee came close to Jesus and stated with great spite:

13/284 “I will not follow Judas of Iscariot all the time, I have my own paths. I say that you and your apostles and disciples will hear a lot about me.”

13/285 Aware that his interlocutor had, some minutes before, taken possession of two other writings by Matthew the Son, the one born when the shining Star appeared instructed him:

13/286 “I tell you that some of our siblings will trust what comes out of your mouth. Be faithful to what you are carrying in between your tunics. In truth I tell you that, if you are not faithful to what you are carrying in between your tunics, what you have in mind you will do will not bring you joy when you are in the life after the death of your body of flesh.”

13/287 The rebellious student silently left, going after the man by whom he was no longer inspired in order to make decisions concerning his own actions.

## 13-2.2

13/288 The following morning, the Sun seemed to be shining more brightly. On top of Mount Gethsemane, there was a lot of work to be done. At each and every moment, more paralyzed and disabled ones, along with those infected by the ulcers, not to mention women carrying their children, having been

expelled from their shanties for not bearing sons to their husbands, or for the latter's having more than one wife, and the subsequent wives refused to obey the first one, who laid out the rules, appeared, in desperate need of assistance.

13/289 It was February 28, 13 AD, when an Egyptian merchant, coming from his motherland, wishing to obtain the elimination of his only legatee's physical defect, concluding his journey, said to Jesus:

13/290 "My protectee has come out of my companion's womb deprived of both his legs. When I heard about you and the cures you have been performing, I decided to come after you. I will give you all my treasure, even my own life, if you ask me, I will give to you, for you to give him legs."

13/291 He immediately had part of his material fortune brought forth: a lot of gold, silver, and the most beautiful red stones a Hebrew had ever seen.<sup>[288]</sup> The redeemer listened to him carefully, as he always did to whoever addressed him. Knowledgeable that the visitor would understand him, he clarified:

13/292 "I tell you that not even God can, in this living, give legs to your son, who has come to this abode without them because, in previous livings, he was a very evil and cruel man, who used to crush his slaves' legs to amuse himself. In truth, when the slaves of this spirit who, in the life of flesh, is your son were tired and could no longer bear working the soil, because they had been deprived of bread and water day and night, I tell you that this spirit who, in the life of flesh, is your son would crush their legs just to hear them scream out of pain."

13/293 Being fully comprehended, he proceeded:

13/294 "I tell you that this spirit who is now your son in the life of flesh has come with you to learn to be just, good, and charitable towards all of God's children, and also to know, after the death of the body that he now has, that it was necessary for him to come with no legs. In truth I tell you that if this spirit who in the life of flesh is your son had legs, he would be the same man he was in previous livings, and he would not stay with you to learn what he has come to learn."

13/295 Looking into the foreigner's eyes, he added:

13/296 "In truth I tell you that you know the desires of the son of God who, in the life of flesh, has come in your family."

13/297 The foreigner simply smiled, for he had understood and accepted Jesus's words. The loving father knelt down at the gentle teacher's feet, grateful

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[288] ... red stones ...: rubies.

to him for showing him what he himself saw in his heir, but could not bring himself to accept: he acted meanly towards those who surrounded him, and the only reason he did not act even worse was that he depended upon them.

13/298 When the merchant went away with his retinue, Simon, the zealot, asked the good shepherd if they would no longer return to the village, since the prohibition against Jesus was still being enforced. Since it was the right time, the cooperator was instructed what to do:

13/299 “I tell you to go to Jerusalem and, when you see a man carrying water in a jug, and not in an amphora, follow him until he enters a residence. Then go see him and tell him that Jesus is asking where he will stay with his apostles and disciples until the first days of the unleavened bread. In truth I tell you that this brother of ours will show you a cenacle where we will have the second meal of the day on which I will be delivered by a brother to the Romans.”<sup>[289]</sup>

13/300 Before the extremely faithful man’s silence, as well as all the spectators’, he concluded:

13/301 “I tell you that in the cenacle of that residence I will have my last supper with you. In truth I tell you that the brother who will deliver me to the Romans will be having supper with all of us on this day.”

13/302 Demetrius of Arimathea immediately asked him:

13/303 “Since you have said that the one who will deliver you to those who are Romans will be having supper with all of you, why do you not ask those who are your apostles and disciples to prevent this traitor from delivering you to those who are Romans?”

13/304 Aware of what would take place in the upcoming weeks, the one born when the shining Star of Bethlehem appeared instructed his asker, who was no longer deprived of freedom, for he had escaped from the residence of the leader of the Pharisees in Jerusalem and mingled with the members of the caravan, as well as with Jesus’s most direct collaborators:

13/305 “In truth I tell you that none of you will be able to prevent me from being delivered to the Romans.”

13/306 After a short pause, he proceeded:

13/307 “But unfortunate is the one who delivers a sibling to death. In truth I tell you that it would have been better to the one who delivers a sibling to death not to have returned to the life of flesh.”

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[289] Abihu entered the village using the merchants’ entrance, as though he were one of them.

## THE MOST BEAUTIFUL LEGACY

13/308 He concluded with sincerity:

13/309 “In truth I tell you that the commitment that all those who deliver one of their siblings to death acquire is very great.”

13/310 Matthew, also indignant, asked him:

13/311 “Why do we not go away from this place, since you know everything that will happen?”

13/312 “I tell you that I know of your preoccupation with me. *In truth I tell you that, in times that are to come, a sibling will never deliver another child of God to death.*”

13/313 Peter, who protected the affable Galilean as though he were more than his legitimate son, forgetting what had been said, asserted with conviction:

13/314 “If you are delivered to those who are Romans, I say I will go with you.”

13/315 With particular affection, the desired savior declared:

13/316 “I tell you that, in the living that we now have, I know that you would not only follow me, but that you would also lose your own living for mine. In truth I tell you that where I am going after the death of the body that I now have, you will not be able to follow me there for now, but a little later.”

13/317 He proceeded, instructing his stubborn interlocutor one more time:

13/318 “I tell you not to, under any circumstances, give your life for mine. In truth I tell you that it is necessary for you to remain in the life of flesh in order to announce God’s teachings along with the apostles and disciples when the time that I will be arrested arrives.”

13/319 He added:

13/320 “I tell you that it will be necessary for you to deny me three times.”

13/321 Given the concerned party’s indifference, for Peter remained silent, judging the hypothesis he had just heard improbable, Jesus, emphasizing the words he had said, asserted:

13/322 “In truth I tell you that it will be necessary for you to deny me three times.”

13/323 Extending the consolation to the other participants in the lecture, he stated:

13/324 “I tell you not to let your mind be disturbed. After the death of the body that I now have, all of you will see how well I will be. In truth I tell you that in the life of pure spirit, where I will go, I will be in a much better state than when you see me after the death of my body of flesh.”

## THE MOST BEAUTIFUL LEGACY

13/325 “You say I will see you after the death of your body, but how is it that I will see you, if I cannot see any of those who have been sent by God who are with you?” the former fisherman from Capernaum asked.

13/326 “Believe what I tell you.”

13/327 Those who heard the good shepherd lowered their heads. The feeling that reigned was that of absolute impotence; they felt as though they were tied. There was nothing they could do to stop what he was insistently communicating to them. They understood, against their own will, that the orator would not avoid announcing about God and His teachings in the famous city.

13/328 “Will all those who are your apostles and disciples go towards you after the death of their bodies?” Philip, making the funereal environment less dense, asked.

13/329 “In truth I tell you that our Father has created many abodes, and that many of you will be in some of them before you can be with me.”

13/330 “And what will I have to do to go where you will be?”

13/331 “In truth I tell you that God is once again showing us in His teachings on which path all of us will be one day.”

13/332 However, Peter, always Peter, inconsolable, returning to the topic that tormented him, expressed himself:

13/333 “But you must not deliver yourself to death.”

13/334 “In truth I tell you that, if I do not continue announcing the teachings that I am bringing to all the peoples, our siblings will not believe that the teachings are God’s, and as soon as I am dead, they will be forgotten.”

13/335 “But I know that you will be delivered to death by that damn family member of yours who should be protecting you.”

13/336 “In truth I tell you that I have come to this abode to bring our Father’s teachings knowing what could happen to me if the brother who would come in the same family in the life of flesh as me followed a path other than the one he had planned to follow.”

13/337 Understanding the meaning of his words, Ruth’s son-in-law remained silent for many hours.

***LET US NOT FEAR THE SIBLINGS WHO CAN KILL OUR  
PHYSICAL BODY, BUT THOSE WHO CAN DISTANCE  
US FROM THE PRACTICE OF GOD’S TEACHINGS.***

see 13/347

**13-2.3**

13/338 When Abihu and Matthias, who had escorted him, returned from Jerusalem, the cordial Nazarene and those who followed him left the refuge the wild soldiers avoided and headed for the city. They were no longer prohibited from entering it, for now they had a place to stay in it. Since they were free Hebrews, they could have used the main entrance; it was nonetheless only authorized to them to use the east entrance, destined to adulteresses, animals, and slaves.

13/339 The one Simon, the zealot, had gone after was Barachias, who had come from Joze when summoned by his brother Joseph Adias when the latter received the intuition that he would soon perish.

13/340 The newcomer, arriving in Jerusalem, did not understand a word of what he had just been told; however, he remained waiting for the nephew of his who followed the desired savior to come and claim what was his by right, according to the dying man's wishes.

13/341 The one born in a manger, informed of his mother's decease, as well as his father's, the latter's eight moons before, was not interested in his former residence, and did not even wish to visit it. He erroneously concluded that it was no longer his, for the rules in vogue were very clear: if an heir did not pay taxes, the property would go to Herod Antipas. He did not conceive that his uncle, the owner of many lands, as a result a powerful man, had been waiting for him, paying the demanded taxes accurately.

13/342 Now that there was a property in the famous city where they could be, the members of the charitable group could go in and out as they pleased; however, Mary's firstborn instructed his followers to be exclusively in groups of at least four when they were both in and out of it.

13/343 On a daily basis, after talking about God and His teachings, be it in front of his now permanent residence, be it anywhere it was possible, Jesus and his followers, in order to rest, were on their way to the top of Mount Gethsemane, where the excluded ones still were.

13/344 At the refuge, during one of the nights, Veronica's husband's presence was missed; he had not followed the recommendation that they not walk on their own. They were very afraid, for he was not used to sleeping far from the caravan. They wanted to believe that he had taken shelter at Barachias's residence.

13/345 The following morning, the apprehensive men were on their way to the important city, escorting the good shepherd, when their attention

was drawn to a man hanging from the dried branch of a tree near the entrance for the animals. It was Jesse, who had bled to death.<sup>[290]</sup>

13/346 They were all overcome with indignation and desperation. Few of them did not become certain that they would have the same fate. Their dread of entering Jerusalem was unquestionably intense.

13/347 **“I tell you not to fear those who take the living of the body of flesh, siblings who will never be able to destroy a single spirit. Let us fear those who can make us not practice God’s teachings, the only path that leads us to Him. In truth I tell you that if we do not practice our Father’s teachings now, we will have wasted all of the living that we now have,”** the promised one stated, aware of what was going on with each of his assistants.

13/348 The apostles, disciples, and followers of the redeemer, now recomposed, accepted that the evil that could be done to them, in case they had faith in God, would not distance them from the path that leads to Him.

13/349 In the village, the awaited savior was spreading God’s teachings, surrounded by many students who, creating a great disorder, asked him different questions.<sup>[291]</sup> A Pharisee, wearing a turban not to be recognized, escorted by other two who were also trying not to be noticed, all of them mingling with the crowd, asked him:

13/350 “Are you bringing these teachings of this god of yours only for the just? What about the unjust? What does this god of yours say about the just and the unjust?”

13/351 As each question was answered, the noise subsided, and the crowd was then able to hear him attentively.

13/352 “I will compare God’s teachings to a great net that, when cast into the sea, catches every type of fish. When the net is full, it is pulled towards the sand, and the large fish are sorted and placed into baskets. The small ones, in their turn, are again cast into the sea, until they are large enough to be taken to the market.”

13/353 He said with conviction:

13/354 *“I tell you that, in this abode, the time will come when the just will be separated from the unjust. In truth I tell you that those who do not practice our*

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[290] After her husband’s death, Veronica remained with the group of travelers.

[291] They were asking their questions from the place where they were, without standing up or showing themselves.

*Father's teachings will go to other abodes of His, where they will live with those who seek the same as they do."*

13/355 Concluding, he asked if he had been understood. The rich man, assuming he had not been identified, since he had remained in the crowd, did not say anything.

***LET US PRACTICE GOD'S TEACHINGS ON A DAILY BASIS, AND,  
IF WE DESERVE, WE WILL BE OFFERED WHAT WE NEED.***

see 13/360

## 13-3

13/356 Many caravans, and not only merchants', arrived in Jerusalem every day. A member of one of these caravans, overcome with ineffable delight, was listening to the teachings revealed by the good shepherd. The latter, as though he had known him for a long time, asked him to come closer. Not saying a single word, the summoned man heard from the Nazarene, who in his turn was very explicit:

13/357 "James, of Cosah's protection, I make you one of my apostles, so that you will announce God's teachings to those who need a new path to follow and those who are tired of livings of suffering."

13/358 James Cosah, from then onwards, literally followed Jesus.

### 13-3.1

13/359 Now that the most recent collaborator had joined the caravan, Mary's firstborn went to the market place, where he started teaching. Few were interested in what he was saying, for they were all focused on their own coins, sheep, and donkeys. In order to make himself noticeable, he asked Peter and Abihu to help him to climb a cluster of rocks, from which he stated:

**13/360 "I tell you not to be anxious about how much wealth of this abode we can gather; I tell you that the living we have is more important than the treasures one can keep; that God knows very well what we need. Let us practice the teachings of our Father, the only path that leads to Him, and, if, by our actions, we deserve, everything we need will be added to us. In truth I tell you not to be anxious about tomorrow, that to each day its own worry is enough."**

13/361 Many of those who deemed they had enough for the future stopped trading to listen to him.

13/362 The redeemer and his followers were invited to have their meals with another Pharisee. Despite the suspicion of the former fisherman from Capernaum that it could be a trap, the invitation was accepted. At the right time, the young man otherwise known as Jeremiah and his followers, accompanying one of those led by Joseph of Arimathea who had been watching him since he entered the city, convened at the cenacle where they would all eat. There he came across other sixteen rich men waiting for him. Peter, more careful than usual, kept his boy safe: the latter stood in the center of the large cenacle, surrounded by his diligent cooperators and some followers, who were all squatting in their turn, thus forming two circles around him. Whoever attempted to approach the prophet would have to circumvent at least two of his defenders. Ruth's son-in-law, like a tigress who has just had her offspring, was prepared for any event.

13/363 Unable to take any measures, the materially prosperous men started insulting the orator, who remained undaunted. Losing hope that their insults would be reciprocated, one of them, the host, stated mockingly and out loud, so that none of the members of his class would have any doubts concerning who was speaking:

13/364 "What do you know about the lord of those who are Hebrews and his kingdom, since you are as poor as those who follow you?"

13/365 They all went silent so that the man they were questioning could respond.

13/366 "Pharisees and priests ...," the promised one said, stunning the spectators.

13/367 The good shepherd proceeded:

13/368 "... who are always in the best places, who always observe everything that everyone does, and who always want everyone to do as you say, but who do not behave in accordance with what comes out of your mouths. You always announce what must be done, and you do not do as you announce. You tie heavy burdens that are difficult to carry and you lay them on the shoulders of siblings of ours, who carry them for fear of the punishment that will come from you. And what do you do in order to be seen by those who surround you? You make the fringes of your tunics both wider and longer. You, priests and Pharisees, who are pleased only with the best places at the supper stones, with being saluted at the square, do you not see that we are all siblings, the children of the same Father? do you not see that there is no one in the universe who is greater than Him? You, Pharisees and priests, do you want to know the path that leads to God? No, you do not

want to know our Father’s teachings, and you do not let our siblings seek them.”<sup>[292]</sup>

13/369 He fearlessly concluded:

13/370 “You are unfortunate, priests, you who are pleased to be called rabbis by the Hebrews, you who devour the residences of widows: you will suffer when you return to the life of flesh in other bodies of flesh; you are unfortunate, priests, when you tell our siblings to swear by the Temple. I tell you that you acquire even more commitments when you make our siblings swear by the gold of the Temple; you are unfortunate, priests, you who give away mint, dill, and cumin, but neglect what is most important: God’s existence. You, priests, are blind leaders: you strain out a mosquito, but you swallow a camel. In truth I tell you, priests and Pharisees, to be kind to all of our siblings, and I tell you, priests, not to omit anything concerning the existence of our Father from anyone who goes to the Temple.”

13/371 The Pharisees, suspicious that Jesus was aware that there were many priests hiding and listening to him when they were offered an answer, were certain that he indeed knew it when he was done. The owner of the residence, believing he would be able to divert his attention, asked:

13/372 “You say you are bringing the teachings of the Hebrew god. Then what does this god say about those who are just and those who are unjust?”

13/373 “I will compare God’s teachings to a great net that was cast into the sea and caught fish of all sizes. When the net was full, it was pulled out of the water, and then the bigger fish were sorted out, placed in a basket, and taken to the market. The small fish, in their turn, were cast into the sea, so that they could get bigger.”

13/374 He immediately added:

13/375 *“I tell you that in this abode the time will come when the just will be separated from the unjust. In truth I tell you that those who do not practice God’s teachings will go to other abodes of His, where they will live with those who are seeking the same momentary pleasures of the life of flesh that distance us from the path that leads to Him.”*

13/376 “But you have already said this teaching at the market place.”

13/377 “And you did not understand it, otherwise you would not have asked me the same question.”

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[292] ... **You tie heavy burdens that are difficult to carry and you lay them on the shoulders of siblings of ours ...**: almost all of the priests were land owners.

13/378 The rich men were again dumbfounded. A sepulchral silence reigned inside the cenacle. They knew that what the unfortunate vaticinator had said was authentic, for they had decided with the hidden ones who were commanded by Rus Zerah how they would act.

13/379 The owner of the opulent, for the standards of the time, residence wondered how the orator knew that he had been in the crowd earlier that day. He was convinced that he had not been noticed, for he had been wearing a turban then. Completely persuaded that he had not been spotted, for when the Galilean became aware of his question, the latter's back had been turned to him, he repeated to himself:

13/380 "I know it was one of those who follow Jesus who saw me at the market place asking the same question I have now asked and mentioned it to him."

13/381 Like us, who do not see another truth when we are rooted in our own, the Pharisee, focused on his truth, not wishing to change at all, purposefully deceived himself concerning the event.

13/382 The calm was ruptured when the good shepherd, encouraging those led by Joseph of Arimathea, the priests, the apostles, the disciples, and the other followers, as well as us, stated:

13/383 "So that all those who are in this abode will no longer remain in the ignorance of God's existence, I tell you once again to seek to know His teachings. In truth I tell you to accept the teachings of our Father that we are hearing once again, and to practice them towards all of our siblings."

13/384 He left the room, escorted by his followers, when the time to have supper approached.

## 13-3.2

13/385 Mary's firstborn was summoned to many residences in Jerusalem to talk about God's teachings. The custom dictated that a host must offer a meal corresponding to his financial resources to his guest and the latter's company. Judas Iscariot, John Bedee, and Philip only attended these events when there was an abundance of bread, goat, and lamb, and only if they had been made that same day.

13/386 Informed that the promised one would be eating at the residence of the rich Pharisee, the erudite man and his students quickly mitigated their curiosity. When they learned that there would be a great deal of delicacies, they stayed until the end, for they would only be served once the prophet finished his oration.

13/387 When the meal started, the charitable Nazarene asked the owner of the mansion to allow him not to eat, to allow him to keep his share, for with it he would nourish six of those who were still on Mount Gethsemane. His request was granted, not because the host pitied the excluded ones, but because, since the food had already been offered to Jesus, he could do whatever he found pleasant with it.

13/388 Many of those who were with the redeemer, among them the apostles and almost all of the disciples, the same way it had taken place on previous occasions, copied his action. However, the meal in question was different if we consider Philip, who behaved similarly to the one he was accompanying.

13/389 John Bedee, annoyed that the former disciple of Isabel's son was not savoring his share, said:

13/390 "Stop being a donkey and eat your share, for you do not know when you will be surrounded by so much bread and lamb. Those poor ones who will receive what you are taking with you have never seen, nor will they ever see, so much lamb or bread. Again I say to you to take advantage of your portion, because I know that what you are taking will not be enough to satiate the hunger of all those poor ones, who will swallow everything you take like locusts, who eat everything they come across, and you will be hungry for no reason. I am saying it to you, eat your portion, at least you will not be hungry," and he laughed out loud, which drew many peoples' attention.

13/391 Philip, then really determined concerning what he wished for his living, replied to him firmly:

13/392 "I am doing what had to be done a long time ago. I will follow Jesus and do everything he is teaching. Now I know the path I want: it is the path Jesus is showing to everyone, and I say to you to do the same."

13/393 Feeling embarrassed, Judas Iscariot's most diligent student went away.

### 13-3.3

13/394 Since that morning when James Cosah had been made a cooperator, many had been feeling very surprised, including some of the other invitees. Overcome with jealousy, they commented that the unknown had become an apostle after hearing the awaited savior only once.

13/395 Aware of what his collaborators were thinking, still at the refuge managed by Barachias, Mary's firstborn said:

13/396 "I will tell you a passage about a man who had a vineyard and left in

the middle of the night in search of workers for his vineyard. When he found them, he proposed to them to work at his vineyard for one coin a day. Many accepted it. When the third hour was approaching, he went out once again, saw some people at the square not working, and told them: 'If you want to work at my vineyard, I will give you what is fair.' Many of them accepted it. The owner of the vineyard went out again near the sixth and the ninth hours, in order to find workers for his vineyard, and did the same. Close to the tenth hour, he went out, and saw others not working; he asked them: 'Why have you been here all day without work?' Those who were not working replied: 'Because no one has given us work.' The owner of the vineyard told them: 'If you want to work at my vineyard, you will receive what is fair.' At the end of the day, those who arrived at the tenth hour had done more than those who had been working all day. The owner of the vineyard then asked his manager: 'Summon the workers and give them what is fair, starting by the last, and moving on to the first.' The workers of the tenth hour received one coin each, and those who arrived first, since they had worked from the first hour on, believed they would receive more. When they too received one coin, similarly to the workers of the last hour, they started mumbling against the owner of the vineyard. Feeling dissatisfied, they told him: 'These last workers only worked during the tenth hour, and you have equaled them to all of us, who endured fatigue and the heat all day long?' The owner of the vineyard told them all: 'I am not doing you any injustice. Is it not what we decided upon, one coin? I want to give the workers of the last hour as much as I want to give you. Do I not have the right to do what I want with what is mine?'"<sup>[293]</sup>

13/397 He added:

13/398 "I tell you that many of those who in the life of flesh were the last to know God's teachings may be the first ones to practice them, and many of those who were, in the life of flesh, the first to know the teachings of our Father may be the last to practice them. Everyone in this abode will once again hear God's teachings, but, for a long time, few will be the ones to accept and practice them. In truth I tell you that those who were the first ones to know our Father's teachings and practiced them last, as well as those who were the last ones to know God's teachings and practiced them first, will be with our Father."

13/399 The story was completely understood. The first collaborators, feeling ashamed, came to the realization that they were those who started the task, and the man recently made an apostle was the one who arrived at the last hour.

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[293] ... **third hour** ...: nowadays nine in the morning.

... **sixth and nine hours** ...: noon and three p.m., respectively.

## THE MOST BEAUTIFUL LEGACY

13/400 Wishing to return to the people in need who remained on Mount Gethsemane, and also because the place where they were could not absorb such a great number of individuals, the promised one and his followers, despite the proximity of dusk, left Jerusalem.

13/401 Joseph Adias's residence, with the agreement of the latter's brother and Adias, was almost immediately, after the presence of the good shepherd, transformed into a shelter for the women and their children who walked in the caravan. They were the daughters and sons of God rejected for the most various reasons: they were adulteresses; they had only given birth to girls; they had been expelled from their residences etc. As weeks went by, similarly to the unfortunate women of Jerusalem in the same conditions, the place became a safe haven. Most of the assisted women would be able to raise the fruits of their wombs into free men and women, unlike the female slaves, whose babies were born subjected to someone else's will.<sup>[294]</sup>

13/402 James of Cosah's protection, from then onwards, no longer suffered restrictions on the part of the other direct collaborators of the meek Nazarene, becoming one of the most efficient and incessant spreaders of God's teachings, despite the shortness of his living. He perished, martyred on the nefarious wood, in 16 AD for not denying what the illustrious Galilean had come to bring, nor that we are the children of the same Father.

13/403 Arrested in Caesarea by those commanded by the Herod who was the owner of all of the lands in the city, he was forced, as a prerequisite to remain alive, to retract at the same square where he had previously spoken. He went silent before such a demand; however, when he was before the crowd, instead of recanting, he stated:

13/404 "Jesus is a prophet from God, not sick in the head like these men of power want me to say."

13/405 Unlike what happened when a male was being tortured – he would remain on the cross until his death to be made an example and intimidate the

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[294] Enslaved women made unthinkable sacrifices for their children to be born free, and in case they came to this world during the empire of darkness, most of the time they were successful. The free women related to the enslaved ones, when they learned of the latter's pregnancies, pretended to be pregnant themselves; when the baby that would become a slave was born, it came into the world as though it were the outcome of the phony pregnancy.

The concerned parties made use of numerous circumventions to make sure that the newborn would reach their new family without raising suspicion. After delivery, the mother would immediately give her baby to the woman who had been expecting it for many moons, either by pretending to be a merchant, or by hiding in caves and neighboring sepulchers. To justify the absence of the newborn, they wrapped their placenta as though it were a child and showed it to their owner, who did not question the veracity of the account. Other women, who because of their height managed to conceal their pregnancy, would work as though they had not just given birth, despite pain and bleeding. Even when their owner was the child's father, few women rejected the outcome of their rape, and proceeded in the same fashion.

population – James Cosah, immediately after being placed on the oak wood, was murdered. His executioners feared that he would talk about the promised one and God for as long as he was alive. The powerful men’s hesitancy stemmed from their assessment that, should the apostle behave the way they had predicted, the Hebrews would have yet another hero.

***WHY MUST WE UNINTERRUPTEDLY  
WATCH OUR ACTIONS AND THOUGHTS?***

see 13/409 and 13/411

13/406 At night, on top of Mount Gethsemane, Philip was in charge of being the sentinel.<sup>[295]</sup> From his post, his attention was drawn to the joyful activities of the members of a caravan that had made a stop at the foot of the elevation, for they were singing and laughing out loud. Neglecting the task with which he had been entrusted, he went towards them. Invited to take part in the eating, the music, and the dancing, he accepted, though he initially felt reluctant.

13/407 After enjoying himself a lot, it dawned on him that he had abandoned the position he had accepted, and that, because of him, innocent ones were in danger. The celebration itself could be a trap devised by Antipas’s soldiers or the Romans. He rapidly returned to his post. When he arrived, he was surprised to see Mary’s firstborn serving as his replacement. Overcome with embarrassment, he confessed:

13/408 “I could not help myself.”<sup>[296]</sup>

13/409 “I tell you that you were unable to keep watch for even a quarter of your shift. **In truth, in order not to give in to temptation and fail to practice the teachings of God that we are once again getting to know, I tell you to watch what we do and what is in our mind at all moments of our living.**”

13/410 Since the relapsing student showed that he had not understood such words, Jesus added:

13/411 “**In truth I tell you to watch ourselves concerning the many pleasures, the many temptations that in this abode delight us, momentary happinesses that distance us from the path that leads to God.**”

13/412 Once his mistake had been fully admitted, the disciple, feeling

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[295] Whoever worked as a sentinel at night would not go to Jerusalem with Jesus the following morning.

[296] He confessed because he was sure that his interlocutor was aware of his actions with the members of the caravan that had just arrived.

disheartened, regretted his behavior. Not too long afterwards, the Sun appeared, announcing the new day.

***WHEN WE PRACTICE OUR FATHER'S TEACHINGS,  
WE WILL NO LONGER DISTANCE OURSELVES  
FROM THE PATH THAT LEADS TO HIM.***

see 13/421

13/413 When the redeemer was lecturing in Jerusalem, a Hebrew child, not even five years old yet, but who conveyed the wisdom of an elder, came close to him, and they both hugged. A Pharisee asked:

13/414 "Why do you listen to what this one says?"

13/415 "Have you never heard that, from the mouth of one of God's little ones, one obtains the perfect wisdom that comes from Him?"

13/416 The one led by Joseph of Arimathea silently left.

13/417 Gidiel and his sick mother were welcomed at Barachias's residence. When he became an orphan, he was adopted by Martha, since he and the little one, Martha's sister, behaved similarly. What Martha ignored was that the boy had come to this orb in order to keep her sister company. When the spirit who in the life of flesh was referred to as little Mary became free from her physical body, the boy who also saw the face of the Creator of the universe followed her.

13/418 The affable Galilean was addressing no more than seventy individuals, talking about God and His teachings in another morning in Jerusalem, which had been happening for some days. However, as the first meal approached, the crowd was growing enormously. At around eleven, more than four hundred spectators were present, a multitude waiting for the food that would be shared with those in greatest need.

13/419 The awaited savior asked his apostles, disciples, and followers to fetch a great amount of bread for the following lunch, so that the interested parties could sate their hunger, no matter who they were. At first, his request was not understood. Since the amount of bread they had would not be enough to nourish so many participants, they made extra efforts to obtain more.

13/420 At the appropriate time, the food was distributed to the crowd, and they ate until they could no longer bear it, for the more they asked, the more they got. When they were full, Mary's firstborn, from a place from which he was perfectly heard, emphasized that they had sought him because they wanted to eat, not because of God's teachings. Concluding, he instructed us:

13/421 "I tell you not to seek only the bread that goes bad, but also the

bread that remains in us for all the lives that we will have. Those who accept the bread that I am bringing, God's teachings, will find the path that leads to Him, and on the good path will remain. **In truth I tell you that all those who practice our Father's teachings will no longer distance themselves from the path that leads to Him.**"

13/422 Helob replied sarcastically:

13/423 "I heard from one of those who follow you that with you I will never be thirsty again. Is being with you what I will have to do not to be thirsty any longer?"

13/424 "I tell you that all those who once again hear what I am bringing to everyone in this abode will no longer be thirsty to know God's teachings. In truth I tell you that all those who accept and practice our Father's teachings will never be thirsty for knowledge."

13/425 "I say that not a single person will practice what you say are the Lord's teachings."

13/426 "For now, I tell you that many only hear me, and, for only hearing me, will practice our Father's teachings only in times that are to come. *In truth I tell you that the day will come when all of the children of God in this abode will once again hear, and then accept and practice His teachings.*"

13/427 "Are you the Lord Himself, since you are saying these words?"

13/428 "I am the one who brings God's bread, His teachings. In truth I tell you that all those who eat from the bread that I am bringing will not lose a single one of their livings."

13/429 "But the bread that I want is the bread that feeds my body, not this bread you are speaking of."

13/430 "I tell you that the bread that I am bringing, God's teachings, is the bread that feeds us not only in the life we are in. All those who eat from the bread that I am bringing will be on the path that leads to our Father. **In truth I tell you that there is no other path to be with God but the practice of His teachings.**"

13/431 And the cordial spreader continued speaking about the goal of our cycle in brute matter. When dusk was approaching, as he had decided he would do, he went to Mount Gethsemane, where, after a frugal meal, he gathered his cooperators around the fire to talk.

13/432 During the night, many were unable to sleep due to the intense cold. They all aspired for the return of the king star, which, on account of their discomfort, seemed to be taking longer to appear.

# THE MOST BEAUTIFUL **LEGACY**

***WE ARE TODAY THE FRUIT OF OUR WORK  
IN THIS AND IN PREVIOUS LIVINGS.***

see 13/443

***BY MEANS OF OUR ACTIONS, DO WE DECREASE  
OR INCREASE OUR COMMITMENTS?***

see 13/454

***WE ARE WELCOMED AND ASSISTED BY SIBLINGS WISER  
THAN US WHEN WE LEAVE OUR PHYSICAL TEMPLE.***

see 13/473 and 13/475

***WHEN WE RETURN TO THE LIFE OF FLESH FOR YET ANOTHER  
SOJOURN, WE BRING NO MEMORIES WITH US, UNLIKE WHEN  
WE LEAVE IT AND GO TO THE LIFE THAT, BY OUR ACTIONS, WE  
DESERVE TO BE IN, WHEN NOTHING WE DID IN THE LIVING  
THAT HAS JUST COME TO AN END IS FORGOTTEN.***

see 13/477

***WHEN WE ARRIVE IN A NEW BODY, HOW MANY YEARS  
WILL WE NEED TO GET USED TO WHAT SURROUNDS US?***

see 13/477

***WHY, WHEN WE DIE, IS THE ENTIRETY  
OF OUR ACTIONS NOT FORGOTTEN?***

see 13/479

***WHEN YET ANOTHER MATERIAL EXISTENCE IS OVER,  
IT IS WE, NOT GOD, WHO JUDGE OUR OWN PAST  
ACTIONS AND PASS SENTENCE ON OURSELVES.***

see 13/481

***WHEN WE REINCARNATE, WE DO NOT BRING ALONG  
ANY MEMORIES WITH OURSELVES BECAUSE ...***

see 13/483

***FOR NOW, WHICH OF OUR LIVES IS THE MOST IMPORTANT ONE?***

see 13/485

***WERE WE ABLE TO HEAR THEM, WOULD WE ACCEPT THE  
ADVICE OF THE SIBLING WHO HAS BEEN HELPING US FROM  
THE MOMENT WE WERE BORN OR OF ANOTHER SIBLING WHO  
NO LONGER HAS A HOUSE IN THE LIFE OF FLESH?***

see 13/488

13/433 Unlike other mornings, the good shepherd entered the village later than usual. Also unlike the previous days, he came across a crowd waiting for him. A great disorder ensued. They wished to touch him, and they were willing to do anything to reach their goal. Among the members of the crowd, one distinguished himself. He was shouting from the top of his lungs to the newcomer:

13/434 “Let me pass, I need to speak to Jesus. I say that it is only Jesus who can cure me. Let me pass.”

13/435 He was so insistent and wishful that he achieved his objective. To his surprise, he heard from Mary’s firstborn:

13/436 “You could not stay away from the stones of the animals!”

13/437 In a mixture of unexpected pleasure and deep contentment, Jerdam, the one punished in Cerculis, exclaimed:

13/438 “Offspring from Bethlehem! Are you this Jesus of Nazareth, who gives sight to the blind, who makes the disabled walk, and who gives life to lifeless bodies? Is it you, offspring from Bethlehem? I knew I would see you again. I say that it is only you who can help me, and I was sure I would find you.”

13/439 He immediately continued:

13/440 “Offspring from Bethlehem, make me see again. I want to see your face, the face of Jesus of Nazareth. I know you can make me see again, because you are the one who was promised by the Lord of all those who are Hebrews. Prophet from Nazareth, again I ask you to make me see.”

13/441 “I tell you that the darkness that covers your eyes will not be able to be removed. In truth I tell you that, if you can see again, your sight will lead you to acquire even more commitments for future livings.”

13/442 “I say that the darkness that covers my eyes is the sins of the one who gave me my life and my protector. Make me see, Jesus of Nazareth, and I will do nothing to acquire commitments for future livings, as you have said. Again I say to you that what I am going through is not my own doing.”

13/443 **“What we are going through in the life of flesh, I tell you it is our own doing. Each one of us is harvesting what we have acquired during this living, and what we acquired during previous livings. In truth I tell you that there is no one else to blame for our suffering but ourselves.”**

13/444 He concluded with determination:

13/445 “I tell you that we can no longer announce that we are orphans, that we do not know the path that leads to God. **In truth I tell you that once**

**again we are getting to know that God is the Father of us all, and that the practice of His teachings is the path that leads us to Him.”**

13/446 Jerdam went away, complaining, angry with the kind teacher, stating that he had not cured him because he had not wanted to.

13/447 The crowd, decided to learn, remained attentive to the redeemer, who in his turn kept announcing the teachings he had been spreading. They asked questions and obtained crystal-clear answers. One of the pseudo-students, very irritated and willing to raise hell, started insulting him. Realizing that he would not be contested, he shouted:

13/448 “Go away from here, you prophet of evil, go say blasphemies somewhere else. Go away from here, and take all these poor ones with you. I say that you are only bringing filth to this place.”

13/449 Peter, Simon, the zealot, Matthew, and James Bedee joined forces and, with peculiar gentleness, asked him to calm down. The man, terrified, ordered the detestable vaticinator to silence them.

13/450 “In truth, if they go silent, I tell you that even rocks will cry out to hear their voices announcing what I am bringing to all the peoples.”

13/451 The former fisherman from Capermaum went furious; unable to refrain himself on account of the man’s attitude, he was even more eager to reprehend him. Both he and the others who also wanted the same thing were instructed by the awaited savior:

13/452 “I tell you that, for now, our sibling does not even want, like many others, to hear God’s teachings, but the day will come when they will be tired, and they will seek relief for their affliction in the practice of our Father’s teachings.”

13/453 He meekly added:

**13/454 “I tell you that there is no path that delivers us from the suffering we acquired in previous livings, and, for many of us, in our current living, other than the practice of God’s teachings. In truth I tell you that many of us are only acquiring more commitments for not practicing our Father’s teachings.”**

13/455 When the afternoon was over, he left the market place, and, escorted by his followers, went to Mount Gethsemane, aware that that day’s event had left Ruth’s son-in-law silent.

13/456 At night the apostle, who was still reserved, asked his boy, taking the disorderly man as an example:

13/457 “Is it for those ones that you will deliver yourself to those damn Romans, those commanded by Herod Antipas, and the priests of the Temple?

## THE MOST BEAUTIFUL LEGACY

These Hebrews do not deserve that you walk towards death each and every day. I say that you are walking towards death for those who want nothing to do with the teachings of the Lord that you are bringing, that the only thing that goes inside them is to do evil, pillage, and take lives. Is it for those ones that you are walking towards death like a lamb? I will not let you walk towards death for those ungrateful ones. I know what I am doing. Afterwards, the Lord will settle things with me, or I will settle things with Him, it does not matter.”

13/458 Instructing the son of God with whom he had lived in other livings and orbs, who loves him, just like before, with unequivocal and deep sincerity, the promised one kindly said:

13/459 “I tell you not to let your mind be disturbed by the death of my body of flesh, let it be focused on what I am asking you to do after I go to the life of pure spirit. In truth I tell you that the teachings that I am bringing are for all the peoples, that we are nothing to elect among our siblings those who deserve or do not deserve to hear God’s teachings.”

13/460 The man being instructed, who had been sitting around the fire, got up and said emphatically:

13/461 “I will not continue being on paths after the death of your body of flesh. I say that I will go with you wherever you go, that I will even go towards my own death.”

13/462 “When I walk towards my own death, I tell you to stay away. In truth I tell you that the apostles and disciples will need you.”

13/463 He concluded:

13/464 “Again I tell you that it will be necessary for you to deny me three times.”

13/465 The former fisherman from Capermaum, with greater vehemence, made himself clear with determination:

13/466 “Are you saying that I am to see you go towards your death, and still deny you three times? Even if I have to leave my life along you, I will not deny you.”

13/467 “It will be necessary for you to deny me three times so that our Father’s teachings will be announced to all the peoples after the death of my body.”

13/468 The other members of the conversation said in unison that they would not do it either. Scanning his direct collaborators, the redeemer asked them:

13/469 “When I am delivered to the Romans by one of our siblings, I tell

you not to do anything to him. *In truth I tell you that the spirit of the one who will deliver me to the Romans will be distant from the path that leads to God for millennia.*”

13/470 Among those who had been formally invited and who followed the meek Nazarene, with the exception of Andrew Saul, Judas Iscariot, and John Bedee, only Matthew was not present in the conversation. For days he had deliberately stopped listening to Jesus, and was barely interested in what was going on; even in Jerusalem he had kept his distance.

13/471 Not accepting what he had been told him again and again for a long time, Peter, invariably Peter, asked him:

13/472 “Why do you not ask the Lord to deliver you from dying in the hands of those who are Romans and Herod Antipas?”

13/473 “I tell you that God does not deliver the body of flesh of a single sibling from death when the time to leave one’s living is come. **In truth, when the time to leave the life of flesh is come, I tell you that our Father sends towards us siblings with greater knowledge than ours to help us not to be afraid when we realize we no longer have a body of flesh.**”

13/474 “Even those who do not deserve help because they caused a lot of suffering to another, do they receive help when their time to leave life comes?” another member of the inconsolable audience asked.

13/475 “**I tell you that all of us receive help when we leave the life of flesh, and it does not matter to which life we, by our actions, deserve to walk. In truth I tell you that we receive help when the time to leave the living that we have is come, because we become fragile, and by being fragile, we could easily be led to tread non-good paths by those to whom, in the living we are leaving, we may have done evil, siblings who went to the true life before us, or by those who in the true life seek the same as we sought when we were in the life of flesh.**”

13/476 “When I return to a new life, will I have the understanding of everything that will be happening around me? Will it go inside me what happened in the life I was in before my arrival in this abode?”

13/477 “**When we return to the life of flesh, I tell you that there is nothing that happened to us in the life we were that stays in our mind, unlike when we leave the life of flesh, when nothing we did is forgotten. In truth, when we come to a new body of flesh, I tell you that it takes us up to seven harvests to get used to everything around us, always led by those who in the life of flesh protect us, and by the sibling who no longer has a body of flesh and who will**

**remain with each one of us for our entire living.”**

13/478 “Why does it go inside the spirit everything he did when he leaves this life, and why does he not bring to this life what happened in the life he was before getting to this abode?”

13/479 “**When our body is no longer living, I tell you that every good, every evil we did will be in our mind, everything we did not do to ourselves and our siblings, so that we will not blame another child of God for the mistakes we made, unlike what we do when we are in the life of flesh.**”

13/480 He proceeded with cordiality:

13/481 “**When their houses no longer have a living, despite all the memories of what they did and what they did not do, I tell you that many children of God continue blaming other siblings for the mistakes they made, not accepting that the one they state was the cause of their mistakes may have been with them only to help them to practice our Father’s teachings. In truth I tell you that, after the death of the body that we now have, we are the ones who acquit ourselves of or condemn ourselves for every good and evil we did to our siblings, that it is we ourselves who elect how we are going to redeem the commitments we acquired.**”

13/482 After a short pause, since no one asked any questions, the cordial teacher complemented:

13/483 “**When we return to a new body of flesh, I tell you that we do not bring a single memory of the previous livings or the living we were in, so that we will not acquire even more commitments with the children of God whom we are going to come across in the life of flesh. If we remembered the commitments we have acquired with those we come across for the time we have our living, whether or not they are members of our family in the life of flesh, we would acquire even more commitments, blaming one another for the mistakes that have been made, and we would not redeem a single commitment we have acquired. If we brought memories of previous livings or of the living we were in before we returned to the life of flesh in the body that we now have, we would know what the sibling who is with us now has done to us, and what we have done to them. In truth, so that we will be able to redeem commitments acquired in previous livings with those who are with us in this living as our companion, as our children, as members of our family or not, I tell you that it is best not to have any memory when we return to another body of flesh.**”

13/484 “Are you saying that the life I have now is more important than the life after the death of my body?”

13/485 **“I tell you that the life of flesh is the most important one for every child of God who still needs to have a body of flesh. In truth I tell you that it is in the life of flesh that we redeem the commitments we acquired in previous livings when, for not wanting to practice our Father’s teachings, we did evil to a lot of our siblings.”**

13/486 Understanding these words, Ruth’s son-in-law sagaciously returned to the initial topic of their conversation:

13/487 “If the Lord will send a sibling to be with me when the time to leave the life I have comes, as you have said, why does the Lord not send me now a sibling I can see, so that he will say to me which path I am to follow?”

13/488 **“I tell you that many children of God who are in the life of flesh, even if they saw or heard the siblings who have been with them since they returned to a new body, would not follow their words. For now, many of us do not even accept our Father’s teachings. In truth I tell you that if we do not even accept God’s teachings, we would not accept another sibling’s words.”**

13/489 “I am not like you, who see the face of those who are sent by the Lord. I say that, if your body goes lifeless, I will no longer see your face.”

13/490 “In truth I tell you that you will see me after the death of my body of flesh, because I will show myself to all of you.”

13/491 “But you will be lifeless, so how will you show yourself to me?”

13/492 “Again I tell you that it is my body that will no longer have a living, not my spirit.”

13/493 “But if your body is lifeless, you will leave me.”

13/494 “In truth I tell you that I will not leave you, that I will be with all of you for some extra moons after the death of the body that I now have.”

13/495 Aware that the former fisherman was not accepting the state of things, he proceeded:

13/496 “I tell you not to let your minds be disturbed. In truth, if you love me, I tell you to be joyful, because I will go to the life of pure spirit, and then to God.”

13/497 He reasserted with determination:

13/498 “Again I tell you that I will return to you after my body is no longer living.”

13/499 “When my death comes, will I be with the Lord and with you?” Abihu asked.

## THE MOST BEAUTIFUL **LEGACY**

13/500 “Again I tell you that, where I am going, you, for now, will not be able to go.”

13/501 “And what will we do without you?”

13/502 “I tell you to show what it is like to love one another to all the peoples. In truth I tell you to love one another, and all of our siblings will know that you are my apostles and disciples.”

13/503 Though they comprehend that his death was imminent, many still did not accept that he would be denounced.

13/504 The next morning they went to the famous city in absolute silence, which in fact reigned among the collaborators of the affable Galilean throughout the day.<sup>[297]</sup> It was only the young man’s voice as he taught, combined with that of some others in the crowd, that broke this pattern.

### *IF WE TAKE POSSESSION OF WHAT BELONGS TO A SIBLING, WE WILL BE ...*

see 13/522

13/505 On March 22, 13 AD, when Jesus arrived at Jerusalem’s main square, he saw a thief being traded for money. It was John of Ephraim, who had taken possession of a rabbi’s sheep.

13/506 The Law was clear: whoever took an animal was forced to give two of them to the rightful owner. In case the thief had no resources to do so, he would be auctioned off.

13/507 Mary’s firstborn, without being informed of what was going on, approached the inflexible executioner of the norms in vogue and asked:

13/508 “Why do you cry out to God at the synagogue and the Temple?”

13/509 “I cry out to God to be free from Herod Antipas and all those who are Romans.”

13/510 “Since you want to be free, I ask you: is it just to cry out to God for freedom, and then turn one of His children into a slave?” the promised one proceeded, pointing at the thief.

13/511 Extremely mad for being called out in public, especially because he deemed himself different from the rest of his people for being a rabbi, he impolitely replied:

13/512 “I ask you: what is the use of the Laws?”

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[297] Judas Iscariot and John Bedee did not spent the night with the caravan.

13/513 He answered it himself:

13/514 “It is for man to have discipline.”

13/515 The awaited savior, who was being escorted by a huge crowd since he entered the city, said to his interlocutor:

13/516 “I tell you that you told those who were listening to you that you were following the Laws. In truth I tell you that all those who follow this Law of men, what they are doing is to take possession of what does not belong to them, and taking possessing of what does not belong to us is not to love our neighbor the way it would please us to be loved.”

13/517 He instructed both the community and us:

13/518 *“In truth, when God’s teachings are practiced in this abode, I tell you that no people will need Laws, because there will be respect and love among siblings the way our Father is once again showing us in His teachings.”*

13/519 John of Ephraim, noticing that his advocate was leaving, demanded to be freed by him. The latter said:

13/520 “In truth I tell you that you knew that, if you were found in possession of what did not belong to you, you would be punished.”

13/521 “And what can this god of yours do for me now?”

13/522 **“I tell you that our Father is once again showing us in His teachings that we are not to take possession of what belongs to a sibling. If we take what does not belong to us, we may be judged according to the Laws of men. In truth I tell you that if we take possession of what belongs to another child of God, we will have to redeem, in this or in future livings, the evil we have done.”**

13/523 Hoping that Mary’s firstborn would persist in helping him, the thief replied:

13/524 “I say that the Laws of those who are Romans are unjust.”

13/525 “In truth I tell you that men make Laws to obtain coins by means of them, to exploit those who cannot defend themselves from such Laws.”

13/526 The thief hopelessly begged:

13/527 “And what can you do for me within the Law of men?”

13/528 The one born when the shining Star of Bethlehem appeared said nothing; however, a little while later, and secretly, he put Matthew in charge of buying the slave and freeing him right after.

13/529 The rabbi, overcome with great aversion to the execrable vaticinator of the unfortunate, furiously went to report what had happened to the priests, who then took him, after listening to him, to Caiphas; the latter, in his turn,

took him to his superior. Before the prestigious foreigner, he again explained what he deemed true:

13/530 “This Jesus of Nazareth is saying to everyone that they are not to comply with the Laws that have come from Rome, because they were made to pillage what belongs to those who are Hebrews, he is saying to everyone that they are not to follow Moses’s Laws, because the Lord would not have spoken to Moses about the eye for an eye, a tooth for a tooth, he is saying to everyone that the Laws of the Temple are the Laws of men, not of the Lord.”

13/531 The narrative made Rus Zerah even more annoyed by what happened as a result of the subversive Galilean’s work. His words had long been putting the oppressed against the interests of the distant metropolis, and he, Rus Zerah, could no longer suffer the situation to continue existing.

### 13-3.4

13/532 After the rabbi was dismissed, the foreigner who made decisions ordered three priests to seek Judas Iscariot and bring him to him, a task they found easy to carry out.

13/533 When Martha’s twin arrived, as usual accompanied by John Bedee, the Roman oddly guaranteed:

13/534 “This Jesus of Nazareth will have the opportunity to speak at the Temple. Go say to this prophet of the poor that he will have his day to speak at the Temple.”

13/535 The greedy erudite man left with a lot of money, and said to himself:

13/536 “I will only have to say to Jesus that he is accepted at the Temple to teach, and I will have other twenty coins. I will get fifty coins only to have a conversation with him.”

***WILL THE RICH NEVER NEED A SIBLING’S COOPERATION?  
AND THE POOR, DO THEY HAVE NOTHING TO OFFER?***

see 13/539

***ARE WE TO GIVE AWAY EVERYTHING WE HAVE, OR  
ARE WE TO SHARE A LITTLE OF WHAT WE HAVE?***

see 13/541

***WE REALLY HELP OUR NEIGHBOR WHEN ...***

see 13/543

## THE MOST BEAUTIFUL **LEGACY**

***WE WILL FIND THE PEACE WE ARE SEEKING  
BY PRACTICING GOD'S TEACHINGS.***

see 13/545

***WHEN WILL THOSE WHO ARE SOJOURNING  
ON THIS ORB NO LONGER SUFFER?***

see 13/547

***WHEN WE ASSIST A SIBLING, IT IS  
OURSELVES THAT WE ARE HELPING.***

see 13/549

***BESIDES THE FACT THAT THEY ARE THE CHILD OF  
THE SAME FATHER AS OURS, WHY ARE WE TO SATE  
THE HUNGER OF A NEIGHBOR WE COME ACROSS,  
WHO IS DESPERATE FOR A PIECE OF BREAD?***

see 13/567

***WHEN WE REFUSE TO SATE A SIBLING'S HUNGER, ...***

see 13/569

***IS WHAT WE OWN IN THE FLESH ONLY FOR OUR OWN  
ENJOYMENT, OR IS IT ALSO FOR US TO HELP THOSE TO  
WHOM WE DID HARM IN PREVIOUS LIVINGS?***

see 13/569

13/537 Ever since he talked to the rabbi, the good shepherd had been squatting among the crowd in a not very distant place, instructing everyone. Salomon, intrigued by the young man's words, asked:

13/538 "How can I help one of those who are my people, if I need help?"

13/539 "I tell you that, in this abode created by our Father, there is no one who is in such need that they have nothing to offer to a sibling, nor a sibling who has so much that they do not need the help of another child of God. In truth I tell you, since we are all siblings, the children of the same Father, to help one another."

13/540 "I will not give these ones you say are my siblings what took me many harvests to have," Israel retorted.

13/541 "I am not telling you to give everything we have, I am telling you to share a little of what we have."

13/542 "I have no wheat, and I have no coins to share with those who have nothing," another spectator stated.

13/543 **“In truth, when we give a little water to a sibling who asks for it, when we offer our hand to a sibling who is on the ground and wants to get up, when we listen to a sibling who is desperate, feeling all alone, lost, and helpless because they did not practice God’s teachings, I tell you that we are helping.”**

13/544 **“I have already heard one of your teachings, the one about doing to my neighbors what I want them to do to me, but one of those who are my family does not believe in what I say to him,”** Joanna, one of the elderly participating in the exchange, affirmed.

13/545 **“I tell you to offer all of our siblings the knowledge of the teachings of God that we practice, even if our siblings do not believe in what we are telling them. One day they will know that there is no other path to have peace of mind, that it is only the practice of our Father’s teachings that gives us the peace we long for and seek. In truth I tell you that the peace that comes from God is in the practice of His teachings.”**

13/546 **“But when will hunger, the search for revenge that is all around those who are my people come to an end?”**

13/547 **“On the day we take care of all of God’s children as our siblings, I tell you that there will be no more hunger, there will be no more excluded ones, there will be no more hatred, revenge, ambition, wanting everything only for ourselves, there will be no more non-respect towards our neighbor’s living. On this day we will no longer suffer, because there will be understanding among siblings, and, in this abode, there will no longer be evil from which one needs to redeem oneself. In truth I tell you that, on this day, we will act as the siblings we are, the children of the same Father.”**

13/548 **“You have said that we are all siblings, but those who are members of my own family only do me evil!”**

13/549 **“When we help a sibling, I tell you that it is ourselves that we are helping, because we break free from commitments from previous livings with this sibling, commitments that we will only know about when we leave the body that we now have. In truth, since we do not know with which siblings we have commitments, nor how great these commitments are, I tell you to love all those we come across, to help everyone we can.”**

13/550 **A man in tatters got up and took a few steps towards Mary’s firstborn. Disdaining the teachings of the Lord, he asked:**

13/551 **“Are you saying that I have to give a piece of bread to all those who are Hebrews who did not come from the same womb as me? Are you saying**

that I must give bread to those who are not part of my family, when I have only one piece that is not even enough for my own supper?”

13/552 He immediately displayed his meal to let the audience know that he was penurious, the owner of only a minuscule portion of wheat. Indignant at what he had understood, that is, that he needed to share the food he had, he proceeded, now speaking louder, so that everyone would hear him:

13/553 “Is this the Lord’s love for all those you say are His children? Is this the teaching of the Lord that will free all those who are Hebrews? Is this what you are bringing from the Lord? Is this the truth of the Lord that will deliver all those who are Hebrews from the slavery of the ignorance of the teachings you say come from the Lord, who, according to you, is the Father of all?”

13/554 He continued, intending to make the audience doubt his instructions:

13/555 “I know that what Jesus of Nazareth is saying does not come from the Lord. Everything Jesus of Nazareth is saying is a blasphemy against the Lord. I say that Jesus of Nazareth and all those who are with him will lose their lives, they are all deceivers. Do not let Jesus of Nazareth alter what goes inside you.”

13/556 He crowned his effrontery:

13/557 “Go to your residences before those who are commanded by Herod Antipas and those who have come from Rome arrive. I say that what will happen to you is not as good as Jesus of Nazareth says it will be when you practice the words he says are the Lord’s teachings.”

13/558 As the excluded one spoke, the good shepherd was able to find out who he was. The man, finishing his speech, was, as well as others who shared his opinion, instructed:

13/559 “I tell you that you asked to return to the life of flesh with a lot of coins and lands, so that you could help those with whom you have commitments from past livings, were they to come from the same womb as you or not. Even the bread that is in your hands you promised to share, and not hide from everyone so that a sibling would not come and ask you for help, since you have many lands, since you have many coins. In truth I tell you that the many coins you have, that the many lands you have are yours so that you will redeem the evil you caused to many other children of God in previous livings.”

13/560 “Have you just said that, before having the body that I have now, I asked to come with coins and lands and share them with those who are poor?” the rich man mockingly asked.

13/561 “When you were about to return to the life of flesh, I tell you that you asked to be the owner of many coins and many lands, so that you could not not help one of our siblings whom you would come across and who needed

it. In truth I tell you that you announced that you would give a piece of bread to every child of God in need you came across.”

13/562 He proceeded under everyone’s observation:

13/563 “I tell you that the many lands and coins you have are for you to redeem the evil you did to other children of God in previous livings, coins and lands that will stay with those who are members of your family in the life of flesh when you no longer have the body that you now have, siblings of ours who will do the same you did in a previous living after the death of the body of flesh of the spirit who was your father, when you lost everything you had in your search for the momentary happinesses of this abode that distance us from the path that leads us to our Father, and you acquired commitments with many siblings for future livings. In truth, what you asked when you were about to return to the life of flesh, many lands, many coins to redeem all the evil you did, I tell you that the spirits who are now in your family in the life of flesh will do the same when they are about to return to a new body.”

13/564 He was extremely clear to his interlocutor:

13/565 “I tell you to instruct those who now belong to your family in the life of flesh not to do as you did in a previous living. In truth I tell you that, if they do, they will waste the entire living they have now.”

13/566 Addressing the community, he added:

**13/567 “I tell you not to give everything we have, nor to toss what we have now along the ways, but to share a little of what we have with those who have nothing. In truth, since we do not know with which sibling we have commitments from past livings, and also because we are all siblings, the children of the same Father, I tell you to give a piece of bread to all those we come across who are hungry.”**

13/568 “And what if I do not want to give a piece of bread to anyone of those you say are hungry?” one of the spectators retorted.

**13/569 “I tell you that, if we do not give a piece of bread to those we come across who are hungry, we will be the ones begging for a piece of bread in future livings, and we will not find anyone who will give it to us, so that we will feel as hungry as our sibling. In truth I tell you that, in our walk in the life of flesh, we will come across siblings to whom we did a lot of evil in past livings, siblings who do not come from the same womb as us so that, after the death of the body that we now have, we will know if, when we were in the life of flesh and had a lot of property, we helped, if we made renunciations for the benefit of a sibling with whom we acquired commitments in previous livings and who did not come in the same family in the life of flesh as us.”**

## THE MOST BEAUTIFUL LEGACY

13/570 Henob, the false beggar, went away silently. Two moons later, he was murdered by one of his sons for the material treasures he insisted on concealing.

***DOES THE BEING, WHETHER WE LIKE THEM OR NOT, WHO DIES DISAPPEAR FOREVER?***

see 13/574 and 13/608

***WHEN WE HAVE POWER AND MATERIAL POSSESSIONS, WE DISREGARD WHAT WE HAD PLANNED TO DO WHEN WE CAME TO A NEW HOUSE.***

see 13/586

***IF, BY MEANS OF OUR UNDIGNIFIED ACTIONS, WE SABOTAGE THE GOAL OF OUR SOJOURN ON THIS ORB, WE FORCE OURSELVES TO ...***

see 13/588

***IF WE STILL DELIGHT OURSELVES IN THE GLORIES THAT THIS ABODE MAKES POSSIBLE, WHAT ARE WE TO DEDUCE FROM THIS?***

see 13/590

***LET US NEVER BLAME OUR NEIGHBOR FOR THE MISTAKES WE MAKE.***

see 13/601

***WILL WE BE PRACTICING GOD'S TEACHINGS IF, IN ORDER TO HAVE PEACE OF MIND, WE ASK THE SIBLING WHOM HAVE OFFENDED, WHOM WE HAVE HURT, FOR FORGIVENESS, BUT WHO DOES NOT REMEMBER THE EVIL WE HAVE CAUSED THEM?***

see 13/610

13/571 The cordial Galilean was still announcing God's teachings when a woman, pompously dressed and escorted by her many slaves, disdainfully asked him to confirm what she had understood:

13/572 "Are you saying that I do not know death?"

13/573 The teacher's explanation was enigmatic to many:

13/574 "I tell you that you know death, whereas I know lives. I invite you to come with me and get to know the existence of other lives beyond the one we are in now. **In truth I tell you that what dies is the body of flesh, not the spirit.**"

## THE MOST BEAUTIFUL LEGACY

13/575 The Hebrew woman, understanding his statement, went away in a state of irritation. She mentioned to one of her slaves, a woman:

13/576 “I know that there are no other lives but the one I am living. When you leave this life, everything is over, there is no way to return.”

13/577 At night in the safe place where the other members of the caravan were, Thomas, coming close to Mary’s firstborn, asked:

13/578 “Why did you say to that woman who was listening to you that she knew death, but not lives?”

13/579 “What I told that sister of ours, I tell you it was so that she will not keep ignoring what is evident to her, because there is still time for her to comply with what she prepared herself to do, and our sister understood what I told her. In truth I tell you that that sister of ours sees what you do not see, hears what you do not hear, and knows what many of you will still know, that she is a spirit created by God before many of you, and even when she is awake that sister of ours has knowledge of some of her past livings.”

13/580 Matthias, paying attention and enormously willing to learn, asked:

13/581 “You asked that woman to come with you and learn about the lives after the death of the body of flesh, something I have not heard you speak of yet, not even to Peter. How could she understand about the lives after the death of the body, if she had never been with you, getting to know what you are bringing to everyone? How could that woman follow you, if she had never been with you?”

13/582 “Before the living that you have now, I tell you that you prepared yourself to come with me and announce God’s teachings to everyone in this abode, and you came when I invited you. In truth, as it happened with all of you, I tell you that our sister prepared herself to help us a lot when we arrived in Jerusalem.”

13/583 “And what was that woman going to do to help us?”

13/584 “I tell you that our sister prepared herself to have in mind, once she heard God’s teachings in the life of flesh once again, what she was going to do in this abode; that, in the living that she now has, she has been given everything she needs to comply with what she prepared herself to do, she even came to this abode in a very powerful family, so that we would have open paths in Jerusalem. But our sister elected to follow paths other than the path that leads to God. In truth I tell you that it was for our sister to have in mind what she prepared herself to do once she was once again in the life of flesh, where we leave behind all of the material possessions we acquire in this abode, that I invited her to get to know the lives that exist after the death of the body of flesh that we now have.”

13/585 Under everyone's diligent attention, he added:

13/586 **“In truth I tell you that most of us, when we have material assets and power, forget everything we prepared ourselves to do once we returned to a new body of flesh, and again we let ourselves be taken by the glories of this abode.”**

13/587 “And what will happen to those who do not comply with what they prepared themselves to do and let themselves be taken by the glories of this abode?” Matthew asked, thinking of John Bedee and Judas Iscariot.

13/588 **“In truth, when we do not comply with what we prepared ourselves to do once we returned to the life of flesh, I tell you that we will have to return to a body of flesh many times in order to be able to free ourselves from the evils we caused to ourselves.”**

13/589 “And what will happen to those who free themselves from the glories of this abode and help a sibling?” Matthias thought to himself.

13/590 **“In truth I tell you that all those who manage to free themselves from the glories of this abode and help a sibling are already on the path that leads to our Father.”**

13/591 The apostle was filled with joy, not because the woman had postponed her walk on the path that leads to God, but because he had accepted to follow the meek Nazarene.

13/592 A productive March 22, as far as the good shepherd is concerned, was coming to an end. Once the arrangements to leave the market place had been made, an elder approached, and by elder it is not meant that he was wise, but that he was significantly old. Not agreeing with the instruction offered to Henob, he stated:

13/593 “I say that what you are teaching is not true. I traded everything I had to help the excluded, and now I am like all those who are poor, a beggar throughout the paths. I say that I was the owner of many lands and coins, and it always went inside me that the one who was promised to the prophets would come and free all those who are Hebrews from all their ailments.”

13/594 The crestfallen elder proceeded:

13/595 “I was with Zechariah of Veneram, and with him I helped many of those possessed by the ulcers, and what have I received from the Lord?”

13/596 He immediately added:

13/597 “You see that I have received nothing from the Lord.”

13/598 He asked with immense sincerity:

13/599 “Say to me where I sinned, the one promised by the Lord!”

## THE MOST BEAUTIFUL LEGACY

13/600 His suffering was so great as he begged to learn what he had done wrong that he cried. Even Abihu, a tough man used to witnessing great affliction, was moved. Mary firstborn affectionately asked his brother to come a little closer, stating:

13/601 “I tell you that you did not exchange what you had out of love for the siblings of ours possessed by the ulcers, but out of love for the coins you received in exchange for the seeds they harvested for you. You did nothing for our siblings, it is they who made you into an even greater possessor of coins, which you have all lost in your search for the momentary happinesses that distance us from the path that leads to God. **In truth I tell you not to blame any of our siblings for the mistakes we have made.**”

13/602 The old man was Atabam, the pillager who, for a while, caused problems to the father of the man who had baptized with the water of purification. Conscious of his own past deeds, unlike many of us, who, when we are revealed what we hide is true, simply assert that it is not, he threw himself at his interlocutor’s feet and begged:

13/603 “I ask you to forgive me for everything I have done in this living against those I have come across on my path, and also for what I have just told you.”

13/604 “I tell you that I have nothing for which to forgive you. In truth, if you want the forgiveness of the siblings you have deceived, I tell you to go to them, tell them what you have done, tell them that you feel regret, and ask them for forgiveness.”

13/605 The man anxiously replied, almost interrupting Jesus:

13/606 “I say that many of those men are already lifeless, that there is no way for me to speak to them about what I have done.”

13/607 He was instructed again:

13/608 “So that you will give them the pay you promised them, I tell you that some of those siblings of ours, who are unaware that they no longer have a body of flesh, are at the place you told them to wait for you. Even if you do not see them, they will hear you, the way those who are in the life of flesh hear you now. **In truth I tell you that what dies is the body of flesh, not the spirit.**”

13/609 “I say to you that I will do as you are saying to me, because I want peace for what goes inside me.”

13/610 **“I tell you that our mind will not be at peace if we cause even more suffering to the siblings we have hurt, if we cause even more suffering to the siblings we have deceived. Let us go after the siblings**

we have hurt, the siblings we have deceived, and let us sincerely ask for forgiveness only if they are feeling hurt, only if they are feeling deceived by what we have done to them. In truth I tell you that, if we go after the siblings we have hurt, if we go after the siblings we have deceived, and even if we ask for forgiveness with sincerity because we want to have peace of mind, but our sibling does not feel deceived, our sibling does not feel hurt, we will be seeking forgiveness for what we have done and not forgiven ourselves for, but we will be making our sibling feel once again what they have already forgotten, thus increasing both the evil we have done to them and the commitments we will have to redeem in future livings.”

13/611 When the one born in Galilee left Jerusalem, Atabam, seeking the forgiveness of those he had pillaged from, went to the place to which he had told many of his fellow country people he would come back. Arriving there, he spoke of his feelings not only to those he could no longer see, and then returned to the true life.

*IN CASE WE DO NOT COMPLY WITH WHAT WE PREPARED  
OURSELVES TO DO ONCE WE WERE IN THE LIFE OF FLESH,  
WE WILL MAKE ANOTHER CHILD OF GOD SUFFER, AND  
THEREFORE WE WILL ACQUIRE MORE DEBTS.*

see 13/636

*OUT OF SELFISHNESS, WE DISREGARD NOT ONLY THE SIBLING  
WHO IS WITH US, AND ALSO INCREASE OUR DEBTS.*

see 13/638

## 13-4

13/612 It was March 25, 13 AD, and the redeemer was leaving Barachias’s residence with his apostles, disciples, old followers, and many curious ones who wanted to go after him to see how they all lived, to spend the night on Mount Gethsemane.

13/613 Matthew had been keeping to himself for days, and his behavior was being more conspicuously noticed. The disciple, who had left abundance behind to follow the good shepherd, had been avoiding even the latter. Peter, Abihu, and Thomas wondered about what was going on with him. When they arrived where the excluded ones were, they decided to go talk to him. The former fisherman from Capermaum started the conversation:

## THE MOST BEAUTIFUL LEGACY

13/614 “There is great sadness in your face. You stay away from everyone, even from Jesus, and I know you feel great love for him. What is happening to you?”

13/615 These words caused tears to well up in the Publican’s eyes, tears which promptly rolled down his face. He said nothing for a moment, which significantly scared Ruth’s son-in-law: always fearful for his boy’s living, he thought that the formerly merciless man was in possession of some augural fact and was keeping it only to himself.

13/616 “Can it be that Jesus will be taken away?” he wondered.

13/617 During those hours of piercing wait, the tension he was subject to was extreme. His most recent suspicion turned into certainty, given his friend’s odd behavior. Almost shouting, which made the other two apostles jump, he asked:

13/618 “Will Jesus be taken by those damn Romans? Speak, do not remain silent!”

13/619 Noticing the nervousness stamped on the faces of his three interlocutors, Matthew allayed their concerns:

13/620 “What goes inside me is not what is going inside you. I say that I have no means to understand why Jesus is announcing that he is going to be delivered to those who are Romans, that he is going to be delivered to those who are priests at the Temple. I know that Jesus is the one God promised to the prophets, and this is why I cannot understand why Jesus will be delivered to death when we are all together to take care of him, I cannot understand why, if God is just and good, He allows one of His children to deliver a brother to death, I have no means to understand how a Father who likes all of His children can let one be led to death, and how He can let the other distance himself from the path that leads to Him for millennia.”

13/621 He stated with determination:

13/622 “I say that I will return to Capernaum.”

13/623 Simon, the zealot, understanding nothing of the explanation, replied:

13/624 “But what is going on with you? Say what it is so that we can help you.”

13/625 “I say that I do not want God as my Father,” the disciple started explaining, but his words stunned Thomas.

13/626 The latter advised him not to say blasphemies he would later regret. Oblivious to such recommendation, the Publican continued:

13/627 “Jesus made me know a God of love, a just God, who created me to be happy, but this is not the God I am getting to know.”

## THE MOST BEAUTIFUL LEGACY

13/628 The trio could then see Matthew's great discouragement as he asserted that he could not understand why the cordial Galilean had to die. Since they were deeply involved in the conversation, they did not realize that the desired savior had approached, who then placed himself at his anguished collaborator's side. The four men and the others who joined them were, as we are now, instructed:

13/629 "When I was about to come to this abode, I tell you that I knew that many of those who would come with me to help to announce God's teachings to all the peoples might not even start their walk, that others would not follow me until the end of my living, because these siblings would let themselves be carried by the glories and the momentary happinesses that distance us from the path that leads to our Father. In truth I tell you that I have come to this abode with the knowledge that the present moments could have come to be."

13/630 Encouraging his spectators, he concluded:

13/631 "I tell you that it is my body of flesh that will be led to death, not my spirit. In truth I tell you that, after the death of the house that I have now, my spirit will go to the life of pure spirit, and then to God."

13/632 The former slave who had belonged to Jairo, the rabbi, thought to himself:

13/633 "Is it only because Judas of Iscariot took other paths, and because that beautiful woman we met in Jerusalem did not comply with what she, before coming to this world, prepared herself to do, that Jesus will leave this life?"

13/634 Wishing to be instructed, he asked:

13/635 "If I do not comply with what I, before coming to this world, prepared myself to do, will I make siblings of mine suffer or leave their life?"

**13/636 "In truth, when we do not comply with what we prepared ourselves to do once we returned to the life of flesh, whether or not it is because we deem ourselves to be superior to the sibling who has come with us to help us to be on the path that leads to God, I tell you that we are making other siblings of ours go through a lot of suffering."**

13/637 "So why do we not know, when we have a body of flesh, what we prepared ourselves to do before we came to this world, and then cause a lot suffering to a sibling?"

**13/638 "Since we want everything for ourselves, I tell you that we ignore the siblings who have come with us, we ignore the siblings we come across during our livings, we ignore the suffering of those who are around us, and we do them a lot of evil. In truth, when we**

**want everything for ourselves, I tell you that we acquire even more commitments for future livings.”**

13/639 “I know that, with you death, God’s teachings will not get to all the peoples, as you say,” Matthew stated.

13/640 “I tell you that it is so that our Father’s teachings will not be announced to all the peoples the way I am bringing them now that I will be betrayed and delivered by a brother to the Romans and the priests. *In truth I tell you that it is only after a long time after my presence in this abode in a body of flesh that God’s teachings will be known the way I am bringing them now.*”

13/641 “You have said that those who are Romans, that those who are priests will take your life because they do not want God’s teachings to be announced to all the peoples the way you are bringing them now, but is it not because they do not want to leave behind the momentary happinesses that distance all those who seek them from the path that leads to God?”

13/642 “In truth I tell you that the time will come when all those who are seeking the momentary happinesses that distance us from the path that leads to God, like many of the Romans and many of the priests, who for now do not even want to hear our Father’s teachings, will once again get to know them, accept them, and practice them, even if they are in other abodes.”

13/643 “I say that this time that will come will not be now, because you have said many times that the teachings you are bringing will be altered by man’s own greed.”

13/644 “*In truth, when, in another body of flesh, one of God’s little ones comes to this abode to bring, once again, our Father’s teachings to all the peoples the way I am bringing them now, I tell you that all of our siblings who will be in this abode will once again know that there is no path to achieve happiness other than practicing God’s teachings.*”

13/645 “If you know that you will be delivered to those who are Romans and those who are priests by one of those who are your family, who is after the momentary happinesses that do not lead us to God, why do you not renounce walking towards death?”

13/646 “When I was about to return to the body of flesh that I now have, I tell you that I knew that one of the siblings who would come to help me could deliver my body to death. In truth I tell you that I will not renounce walking towards my house’s death, because I returned to the life of fleshing knowing that the present moments could have come to be.”

13/647 “You want to continue walking towards death, but those who are Romans, those who are priests, all of those who are Herods, Judas Iscariot, John, of Joseph of Bedee’s protection, and many others will keep seeking the

momentary happinesses that do not lead us towards God. Is what am I saying not what will happen in the days that are to come?”

13/648 *“When, in times that are to come, God’s teachings are once again announced the way I am bringing them to those you have mentioned and to many other siblings of ours, I tell you that many of them will have in mind what they prepared themselves to do. If, as it is now, they have not practiced our Father’s teachings; if, as it is now, they kept seeking the momentary happinesses that distance us from the path that leads to God, they will no longer be able to be in this abode. In truth, when our Father’s teachings are once again announced to all the peoples of this abode the way I am bringing them now, I tell you that those who did not practice them will go to other abodes, where they will start a new living and will have the company of those that please them.”*

13/649 Despite understanding these words, the Publican did not capture their essence, and this is why he asked:

13/650 “Are you going towards death to help one of those who have the same blood as you?”

13/651 *“In truth, when what I am bringing is once again announced to everyone in this abode the way I am announcing it now, I tell you that our siblings will once again know what they can cause to another child of God if they do not practice His teachings when they seek the wealth of the life of flesh, they will once again know what they can cause to another sibling if they seek the momentary happinesses that distance us from the path that leads to our Father.”*

13/652 Matthew then understood the reason. The young man he had learned to love wished it to become clear that, when our living is ruled by selfishness, by the search for temporary joys, we consent that a sibling suffer or not accomplish the journey that they planned to accomplish on this orb.

13/653 After this advantageous conversation, they went to sleep, for, when the Sun rose, there would be a lot to do in the city: a great number of Hebrews were beginning to arrive in Jerusalem for the ceremony of unleavened bread; and many especially to hear Jesus, the one promised by the Lord, spread His teachings. He needed to be rested in order to hold back the crowd, for people would certainly try to come close to him.

13/654 They fell asleep very easily, with the exception of Matthew, who kept thinking: if he did not continue following Mary’s firstborn for not wanting to see him die, and besides he deemed his death to be unnecessary, he might not honor what he had taken the responsibility to do once he came to the life of flesh. If his performance did not match what he believed he had determined himself to do, he would be acquiring commitments for the future, something he would not like. He wished to be different from what he had been, he wanted not to think of the pleasures of the licentious parties,

which sometimes lasted up to four days, thrown at his residence, moments when abundance reigned. On the path that he had decided to tread, to whose vicissitudes he would subject himself more diligently, there would be no more room for such memories. His deliberations were disturbed by Peter, who, snoring too much, sounded like a donkey neighing. Forgetting about his non-understanding, he decided to apply himself even more not to be the former, famous man he had been.

13/655 Since he was the only one among the apostles and disciples who did not carry his own personal belongings, given that, from Capernaum onwards, he had a donkey carrying them on its back for him, he got rid of it. He also started walking barefoot, for, unlike the other collaborators, his feet used to be protected. His goal was to practice the teachings of God that the good shepherd was spreading.

***OUR FATHER LEAVES US FREE TO CHOOSE  
THE PATH THAT PLEASES US THE MOST.***

see 13/662

***WHAT IS THE GLORY OF THOSE WHO  
EXPLOIT, WHO DECEIVE THEIR NEIGHBOR?***

see 13/664

***HOW ARE WE TO ACT TOWARDS A SIBLING?***

see 13/670

***WHEN THEY HELP A NEIGHBOR, THE GOAL OF THOSE  
WHO ARE PRACTICING GOD'S TEACHINGS IS ...***

see 13/677

***NOT SPIRITS WHO HAVE AFFINITIES FOR ONE ANOTHER,  
BUT SPIRITS WHO COMPLEMENT ONE ANOTHER.***

see 13/682

13/656 The following day, the redeemer taught a lot in Jerusalem. However, the Publican remained absorbed in his own thoughts. When they returned to Mount Gethsemane, the disciple's behavior, an effort to be closer to the redeemer, was noticeable. One had the clear impression that Matthew wanted to talk to him. He only spoke after supper. Subtly washed with the light that came from the modest fire, he asked him:

13/657 "You have said that, before coming to this world, you knew that you might walk towards death because some of those who would come to help you would not carry out their walk along you, and others would not even start complying with what they said they would do once they arrived in a body of

flesh. When did you know that you would be delivered by one of those who started walking with you? How did you know it?”

13/658 “Before I came to the body that I now have, I tell you that the spirit who in this living is called Judas of Iscariot asked to come in the same family in the life of flesh as me, and with me, get to know God’s teachings once again and become even stronger. The spirit who in the life of flesh is called Judas of Iscariot affirmed that the glories of this abode would not steer him from the path that leads to our Father. In truth, when one of those sent by God told me that our brother had elected to go to other places in search of knowledge and coins, seeking to be a man of great power, I tell you that I knew he would not comply with what, in spirit, he had prepared himself to do once he came to the life of flesh, because he had affirmed that nothing would distance him from me.”

13/659 Also clarifying, then explicitly, one of the painful questions his interlocutor had made evident the night before, he continued:<sup>[298]</sup>

13/660 “In truth I tell you that it was Judas Iscariot who elected the path he is on now, the same way that we are the ones who elected the path we are on now.”

13/661 Having everyone’s attention, he concluded:

13/662 **“I tell you that our Father does not demand anything from any of us in this or in another one of the lives we will have. In truth I tell you that God leaves us free, in this or in the other lives we will have after the death of our body of flesh, to elect our own path.”**

13/663 “But what benefit will Judas of Iscariot, those who are priests, a single one of those who are Herods, or those who are Romans have with the death of your body?”

13/664 “I tell you that, after my body no longer has its living, many siblings, in order to obtain coins, will exploit other siblings who believe in God’s teachings, even when the teachings are altered. These deceiving siblings will erect Temples of stone and announce that they are God’s servants in order to have even more coins. **In truth I tell you that the sibling who exploits another sibling, to obtain coins or not, will be distant from the path that leads to our Father for a long time, and many will be the commitments they will have acquired.**”

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[298] ... I cannot understand why, if God is just and good, He allows one of His children to deliver a brother to death ... (see 13/620)

... I have no means to understand how a Father who likes all of His children can let one be led to death, and how He can let the other distance himself from the path that leads to Him for millennia ... (see 13/620)

13/665 “And what benefit will the death of your body bring to those who do not practice the teachings that you are bringing because they are seeking the momentary happinesses that distance us from the path that leads to God?”

13/666 “I tell you that the death of the body that I now have will bring no benefit whatsoever to those who are, not only now, seeking the momentary happinesses that distance us from the path that leads us to our Father. In truth I tell you that all those who do not practice God’s teachings, after their bodies no longer have their livings, will make their own spirit err in this abode in search of the same momentary happinesses that, in the life of flesh, distanced them from the path that leads to our Father.”

13/667 When the explanation was over, Peter and Abihu were stunned by Matthew’s unexpected action with regard to Judas and his faithful student John Bedee, who were approaching.

13/668 The Publican, as soon as he saw the deadly pair, went towards them and, contrary to what everyone expected would happen, and therefore the community was very surprised, encouraged them to come closer, for he was going to ask the redeemer a question, and he would really appreciate it if they heard it, as well as the answer to it. He asked it as he looked into Judas Iscariot’s eyes:

13/669 “How must a sibling act towards another sibling?”

13/670 **“I tell you that all those who love a sibling the way God is once again showing us in His teachings, everything they do for this sibling, they do it out of love, they do it without being asked to do it, and they will never ask this sibling to return the good the latter has been done. In truth I tell you that all those who love a sibling the way our Father is once again showing us, if it is necessary, will renounce their own living so that this sibling can proceed with his or hers.”**

13/671 The asker, in a state of wonder, stated:

13/672 “In the life that I have, I do not see any of those who are in this caravan having the feeling you have spoken of for a sibling. The one who takes care of a sibling the way you have said is Peter, and it is only concerning you.”

13/673 *“In truth I tell you that, in times that are to come, everyone in this abode will once again know God’s teachings the way I am bringing them now, they will know that we are all the children of the same Father, and will love one another as the siblings that we are.”*

13/674 “Are you saying that those who are Romans and those who are Hebrews will love one another as siblings?”

13/675 “I tell you that not for now. *In truth I tell you that, in times that are to*

*come, when everyone in this abode is practicing God's teachings, a sibling will love another the way our Father is once again showing us in His teachings."*

13/676 "And those who in this life practice the teachings that you are bringing, when they return in another body, what will they do for their siblings?"

13/677 "I tell you that all those who practice God's teachings, in this or in future livings, when they return to the life of flesh, will be good men. **In truth I tell you that all those who practice our Father's teachings, when they help a sibling, they only have helping in mind.**"

13/678 "But for how much longer will there be a sibling wanting to destroy another sibling?" Matthew thought to himself.

13/679 Jesus immediately stated:

13/680 *"In truth I tell you that the children of God who, for millennia, will come to his abode will destroy one another because they do not want to practice our Father's teachings the way I am bringing them now."*

13/681 The prophecy could not be concluded. The revelation that would come and is reported below was obtained from the annals of the plans concerning the coming to the life of flesh of the almost two hundred individuals who took part in the epic narrated in these pages, information that the Creator of the universe, in the right time, will make the children of His who will be sojourning on this orb become aware of in detail:

13/682 **"The time will come when all of God's children will know that they are much more than siblings, that, between two siblings, one is the complement of the other. Two siblings may be in different lives and or abodes, but their spirits will always want to be together, because one is part of the other. When, for their being in different abodes and or lives, they do not see one another, they seek one another, overcoming all obstacles. If only one of the siblings who are looking for one another is in the life of flesh, the other feels the absence of part of themselves. When one of the siblings who are looking for one another is already in the life of pure spirit and knows where the sibling who is part of them is, they overcome all obstacles and are able to be with them. If the sibling who is found is still in the life of flesh, the sibling who is already in the life of pure spirit comes to them and helps them to return to the path that leads to our Father or to start treading it. Then that child of God who is already in the life of pure spirit gives the strength to the sibling who is part of them to break free from the roots that keep them bound to the life of flesh. If our Father allows, the sibling who is already in the life of pure spirit returns to the life of flesh to**

**help the sibling who is part of them, but, if they cannot, they will be with the sibling they were looking for, always helping them to practice God’s teachings.”**

13/683 Understanding the prophecy, the collaborator who had joined the caravan in Caperlum said:

13/684 “I say that it will be very good to be in this abode when everyone practices the teachings that you are bringing from God.”

13/685 Unfortunately, the pair invited to the lesson assimilated nothing; in fact, both men did not even register a single word. The impatient erudite man let the good shepherd know that he would be able to speak on the stairway of the Temple the following afternoon, and then immediately returned to the city, followed by his henchman.

13/686 Peter, Simon, the zealot, Thomas, James Alphaeus, Matthew, and Philip, who happened to be in the immediate vicinity of Mary’s firstborn, asked him not to go, claiming it was a trap. Abihu proceeded:

13/687 “You must not trust the words of Judas of Iscariot. Judas and John never leave the Temple, they cannot be trusted.”

13/688 “I tell you that the time for me to be delivered to the Romans and the priests of the Temple of Jerusalem has not yet come. In truth I tell you that the day that is to come will be the last time I will announce God’s teachings to the Hebrews ...” the illustrious Nazarene was saying, but was interrupted.

13/689 “Are you saying that we will go somewhere else?” the Publican joyfully asked, believing they would depart from the famous city.

13/690 Since all were silently waiting for his answer, the promised one could explain upcoming events:

13/691 “I tell you that there will be a great commotion on the day that is to come when we are all be at the Temple, a commotion that will be caused by siblings who once again do not even want to hear God’s teachings, siblings who are only after the momentary happinesses of this abode that distance us from the path that leads to our Father, and this is why I ask you to be even more watchful, so that you will not be arrested. In truth, so that you will not be arrested at the time of the great commotion, I tell you to pay attention to my signal and follow what I tell you then.”

13/692 He added affably:

13/693 *“In truth I tell you that, in times that are to come, all those who are seeking only the momentary happinesses of this abode that distance us from the path that leads to God will once again get to know the teachings that I am bringing to all the peoples, accept them, and practice them.”*

13/694 After some final instructions, the apostles and disciples fearfully wondered where they would go after the visit to the imposing building.

13/695 “I tell you not to let your minds be disturbed, because my time has not yet come. In truth I tell you that, after going to the Temple, we will be away from Jerusalem only for a few days,” the redeemer concluded.

13/696 No further questions were asked, and they all went to sleep.

## Chapter 13

13-1 Jerusalem as *his* destination, so that no one would not learn about God’s teachings again;

- The outcome in case Peter affirmed to be Jesus to the ones from the imperial metropolis;

13-1.1 The ones who subjected themselves to the consequences of being with *him*;

- The prophecy concerning Jerusalem;

13-1.2 The death of John, Isabel and Zechariah’s only son;

13-2 Mishael, the one who was born blind and started seeing in Jericho;

- The passage about the grain of wheat;

13-2.1 The reward for *his* denouncement increases again;

- The passage about the unfaithful administrator;

13-2.2 A tangible treasure for the cure of the son of a rich trader;

13-2.3 Barachias;

- The passage about the large net;<sup>[299]</sup>

13-3 James Cosah;

13-3.1 *Instructing* some Pharisees and priests who were listening to *him* in hiding;

13-3.2 Philip makes a decision;

13-3.3 The passage about the workers of the last hour;

- *Confirming* that Peter would need to deny *him*;

- *Instructing* his inconsolable collaborators concerning *his* death;

13-3.4 Fifty coins for *him* to be invited to speak at the Temple of Jerusalem;

13-4 Also the reason that *he* would be resigned to die.

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[299] In Matthew the Son’s writings, located at the end of scroll twenty-two, Jesus speaks of the great net to the Pharisees.