

Chapter 14

ON THE STAIRS OF THE TEMPLE ON THE MOUNT, INSTRUCTING THE CROWD

14-1

14/1 On Fridays at around dinnertime, a priest would be on top of the last of the twenty-two steps that led to the Temple to gather the offerings brought by Hebrews from a variety of distant places. When there were no offerings left to be made, Rus Zerah's subordinate would address the donors, pretending that God was speaking through him. He would say that they could return to their residences, but not before he selected those who would enter His residence the following day. It was only on the fundamental day of the week that the ritual was different, for, equally by one of the priests, the leather scrolls containing the Laws received by Moses were read.

14/2 As for prophets, there were many of them around the tetrarchy. For a long time then, if, among the oppressed who lived in the Jerusalem area, the belief that the Lord had sent them a prophet and that what he said came from Him, he was summoned, by order of the owners of religious power, to replace the priest, always on the day before the Sabbath. Almost all of the summoned men vanished, for they had claimed to be prophets in order to obtain shelter and food without having to work the soil. Those who ventured to speak met the following fates: they were killed, accused of blasphemy; or they were intentionally spared, but would show up missing a leg, an arm, or blind, but invariably missing their tongues, so that they would be unable to report what had happened to them. Their executioners, the respected priests, claimed that their disability was the Lord's punishment for their having acted against His authority at the sacred Temple. After those who had broken the people's routine were killed or mutilated, the oppressed would return to their previous way of life.

14/3 The supreme decision-maker at the Temple believed that Jesus was a deceiver who knew how to use words wisely. Despite the fact that his prey's actions did not seem to point towards a refusal, he believed that the invitation was the solution to unmask him. He asserted to himself that, like the others, he would run away. He was convinced that the Galilean knew that, by subjecting himself to the trap, he would lose his life, incriminated for outraging the Lord, no matter what he said. Since he would not accept it, it would be

emphasized to the oppressed that he was nothing but a liar, and he would no longer have the trustworthiness he had conquered. It would nevertheless be better if he came, he concluded, because he would be crucified.

14/4 It was March 27, 13 AD. The Sun was rising when Mary's firstborn, his apostles, disciples, and other followers left their safe shelter and headed for Jerusalem, a famous city where many siblings, coming from villages and small human settlements both around and distant from it, had been waiting for him. He taught them about our Father and His teachings until around 4 p.m., and then he started walking towards the sumptuous, for the standards of the time, building, accompanied by his followers and the spectators who had been with him since that morning.

14/5 Among the crowd, not to be recognized, a man had practically covered his face. It was ... Barabbas, who was standing at the front of the crowd, composed of more than eight hundred individuals, and shouting from the top of his lungs:

14/6 "Give way to the one who came from the Lord. All of you, come, come see the one who came from the Lord."

14/7 In the midst of such a disorder, Abigah, who had recently become a free man, approached the multitude and asked:

14/8 "What is going on? Why so many Hebrews together?"

14/9 He was informed that it was because of Jesus of Nazareth, who was walking to the Temple to speak at it. Not paying attention to the name he had heard, he said with contempt, for many prophets affirmed that they were the awaited one sent by the Lord:

14/10 "Another prophet."

14/11 "I say that the Lord is with this prophet, who makes those who are paralyzed walk, those who are blind, see, those who are possessed by the ulcers, clean, those who are dead, have life," his interlocutor replied.

14/12 The former slave did not make any comments, and started walking in the opposite direction. But when he paid attention to the prophet's name, he stopped, looked at the sky, and said to the Architect of this orb:

14/13 "Forgive me for interrupting Your rest. I do not believe in Your existence, but, if You exist, if You hear me and can help me, I say my lord was, to me, more than one who comes from the same womb, a lord who was always after the one who was promised. If Jesus of Nazareth is the one who was promised by You to all those who are Hebrews, I need to go see the one who was my lord and say that I have found the one who was promised. But if I return, I know I will not have the courage to leave the one who was my lord once again, who is, to me, like one of those who are my family. I say that

freedom demands carefulness, which I am not sure I like. If You really exist, answer my request: what must I do?”

14/14 Since the answer did not come, he concluded:

14/15 “I am grateful anyway.”

14/16 Persisting in his slow walk towards nowhere, he came across two priests who were talking out loud:

14/17 “I say that Jesus of Nazareth is wise, that many are following this one they say is a prophet and of Abraham’s family. This Jesus of Nazareth puts the teachings he says are the Lord’s above the Laws of the Temple, which makes all those who are Hebrews expect a better time.”

14/18 He indignantly thought:

14/19 “This Jesus of Nazareth has to be silenced, stopped. I say that his life has to be taken.”

14/20 Then convinced that he had found the redeemer, memories of Orontes, whom he considered a brother, irrupted in his mind. Some days before, he had been observing his former owner, who had not been feeling very well. He would get tired for no reason, his body would even get hot, but then he would go back to normal. The ill man had not confessed it, but he knew what was happening to him.

14/21 One morning, Orontes did not get up, despite the Sun’s having appeared, and remained enveloped in his mantle. This fact, to Abigah, meant unequivocal bad news. He was overcome with fear:

14/22 “Can it be that the one who is my lord has the ulcers? No, his body is clean, he does not have the ulcers.”

14/23 Despite the fact that they had been living among lepers for a long time, he put his suspicion aside, resuming his routine, that is, eating apricots and taunting others, for, as he used to say, he was a residence slave, not the type of slave who worked the soil.

14/24 Near dusk, a small group of travellers arrived at the lepers’ settlement, located between Jerusalem and Bethlehem, a caravan whose main head was the ill man’s father’s brother, who promptly informed him:

14/25 “The one who is your protector no longer has his life. I say that he lost his life alone and poor, waiting for you to return. Have you, who left the one who was your protector to find the one who was promised, found the one you say to everyone is a king?”

14/26 He replied negatively, and Agam proceeded:

14/27 “The one who was your protector was the first one to come in my

family, and I never distanced myself from him. I was with the one who was your protector for many moons, so many moons I cannot even say to you how many. Now that he has lost his life, I say to you to join my caravan, and I will take care of you the way the one who was your protector took care of me.”

14/28 His nephew said no, and he proceeded:

14/29 “You are too proud to accept that you are not doing what is right and stop searching for this Jesus of Nazareth, who you say is a king, but he is nothing but a rebel. How can you be useful to this Jesus of Nazareth if you are a beggar? Harvests ago you said to me not to let pride stand in my way. Now I say the same words to you. If you now hear what you said to me harvests ago, you will accept that you are not doing what is right.”

14/30 Moved by the stubborn orphan’s precarious condition in his own way, he continued:

14/31 “The one who was your protector lost his life waiting for you to return and take care of the lands that are now yours, which are now covered in nothing but darnel. I say to you to stop wasting your life the way you have always done, trying to help this Jesus of Nazareth’s exiled ones.”

14/32 “I say that Jesus of Nazareth will not like it if I abandon those of my people who are suffering. I want to be useful to the one who was promised to all those who are Hebrews. I somehow know that Jesus of Nazareth is the only one who can show the true meaning of life.”

14/33 The outsider wrathfully stated:

14/34 “Keep your poverty and your king of the poor. I know that many poor ones, just like you, have been saying that this Jesus of Nazareth is the king of all those who are Hebrews. I say that I do not want a king of the poor,” and he turned his back to his interlocutor, and did not return.

14/35 Now alone, Orontes, gathering the remnants of his vigor, went to see Abigah and told him:

14/36 “The day has come when each one must follow their own path. The one who was my protector is dead, and I free you from the word you gave him. I say that you are no longer a slave, that you are free, that you can go wherever you want.”

14/37 “I do not understand what you are saying. I have never been treated the way a slave is treated, but as one of those who are your family. After so many harvests, it is too late to free me. What will I do now that my arms and legs are too weak for me to work the soil? I have nowhere to go, my only option is to stay on paths, begging for a piece of bread,” the man who had just been manumitted incredulously replied.

14/38 Though he had asserted to his pseudo-benefactor’s father, almost

eleven harvests before, that he would look after him and follow him until he found the desired savior, he was unable to change Orontes's mind.

14/39 Orontes energetically stated:

14/40 "Go away. I know you have never liked to be with those who are possessed by the ulcers, and this is why you are always complaining about everything. I say that you have never been useful to me, that I do not know why I have kept you with me for so long."

14/41 He immediately put an end to the conversation:

14/42 "Now that you have your freedom, follow your path, now that you are a free man."

14/43 Abigah indignantly started shouting:

14/44 "The one who was my lord is ungrateful for all the harvests I spent with him. Now that I no longer have the strength to work the soil, he has made me a free man."

14/45 One of the women who lived in the settlement of the excluded, not understanding his loud behavior, approached and asked him why he was angry with the charitable man, who had just granted him the right to choose the best path.

14/46 "Ask that man who is ungrateful, and he will say to you what he is doing to me," Abigah answered dryly, and then left the settlement without telling anyone which road he would take.

14/47 The Hebrew woman went to see the man who had dedicated a great part of his living to helping lepers, and she was instructed concerning his reasoning to free the man who was only called a slave:

14/48 "I let Abigah go because I can no longer carry my own body. He is a good man, he is like one who came from the same womb as me, but I do not want him to see the end of my life. I say that I have the ulcers."

14/49 He added desolately:

14/50 "I will not be able to be with the one who was promised to the prophets now that I have the ulcers."

14/51 Taking his precious material treasure out of a leather roll he kept under his tunic, he asked her:

14/52 "I give you this pearl, which I have kept to give to the one who was promised by the Lord. I know that my eyes will not see his face. I ask you to trade this pearl for wheat, which is what those who are our people need."

14/53 He proceeded, mentioning the reason that his will never came to be:

14/54 "It goes inside me that I do not deserve to see the face of the one who

was promised to the prophets, that I do not deserve that he show me how to get to the Lord's kingdom. I know that I will not know the path that leads to the Lord's kingdom. It goes inside me that it is because I always want to do everything on my own."

14/55 He continued with determination:

14/56 "I will be alone until life leaves my body."

14/57 The moribund confirmed his position, that is, he would stay where those terminally ill people concluded their sojourn on this orb, despite the words of consolation from the woman, who held out the pearl:

14/58 "You have helped many of those who are our people, and we are all very grateful to you. For many harvests you have been showing to all those who come by how to bear the pain caused by the ulcers until the arrival of a new day, how not to despair, and this is why I say to you that you are not and you will not be alone."

14/59 That same night, the benefactor slept in one of the foul-smelling caves dug by lepers, a place where those who were about to die stayed. Many other semi-dead people kept him company, not to mention decomposing bodies and human skeletons. When the Sun rose, he no longer spoke to anyone who sought him. Day after day, an increasing number of purulent ulcers broke out.

14/60 "There are ulcers all over Orontes's body," the Hebrew woman entrusted with the pearl said to the manumitted man, who was returning from Jerusalem.

14/61 Not happy with what he had just heard, aware of his former owner's living of devotion to the excluded, not accepting that he could die from that terrible disease, Abigah went to the cave of the living dead. When he saw Orontes, completely naked, lying on the ground, not supported by his straw mat, trembling from cold, his body consumed by leprosy, he could not contain himself and cursed the community of gods in vogue.

14/62 Still indignant, he approached his former master and asked him if he had made him free just because he, Orontes, had become a leper. The moribund, seeing the man he considered his legitimate brother, said:

14/63 "Abigah? Is that you?"

14/64 Abigah answered positively, and Orontes proceeded:

14/65 "Why have you come back? Were you unable to stay far from this valley?"

14/66 Deeply knowledgeable of his interlocutor's desire, the free man did not explain his feelings concerning what he saw, he only reported what had taken place, which happened to be what the moribund wanted the most:

14/67 “I have found the one who was promised to the prophets. Jesus of Nazareth is in Jerusalem, teaching and curing all those who go after him. They say he is bringing the teachings of the Lord Himself, and that the Lord speaks to Him.”

14/68 He stated with determination:

14/69 “I will take you to Jesus of Nazareth.”

14/70 He immediately, but unsuccessfully, tried to get the moribund up. The latter, feeling hopeless, discreetly lifted his head, but it went back down at once; he muttered:

14/71 “I have no strength, and I am too tired to go meet the one who was promised by the Lord.”

14/72 Aware of the behavior of some opportunists, he concluded:

14/73 “And what if Jesus of Nazareth is another one of those prophets who say they are the promised one, and when they are called to speak at the Temple, they soon vanish?”

14/74 “I say that Jesus of Nazareth is genuine, and I know where to find Jesus of Nazareth, who is teaching all over Jerusalem what the path that leads to the Lord is. They are saying that Jesus of Nazareth does what all those who were prophets never did,” Abigah replied, encouraging him.

14/75 Orontes sincerely accepted the news, emphasizing:

14/76 “I cannot go meet Jesus of Nazareth, because I have the ulcers. You know that those possessed by the ulcers are not allowed to enter anywhere.”

14/77 “But you have always wanted to be with the one promised by the prophets!”

14/78 “You know that seeing the face of the one who was promised by the Lord has always been what I sought the most, but not the way I am now. I know that the one who was promised will not address me words.”

14/79 “Jesus of Nazareth speaks to everybody. He is surrounded by blind, disabled, paralyzed ones, by adulteresses, by those who have no residence, by old people, by offspring. I say that many of those who are possessed by the ulcers walk with Jesus of Nazareth.”

14/80 “But I have nothing left to give to Jesus of Nazareth. The pearl I had, I traded it for coins.”

14/81 The woman who had informed the now free Hebrew man of the whereabouts of the charitable young man and accompanied him to the cave came close; taking a little wool bundle out of her raiment, she gave it to the moribund, saying:

THE MOST BEAUTIFUL LEGACY

14/82 “I ask you to forgive me for not doing what you said. I did not trade the pearl you gave me for coins, because I heard a voice saying to me to keep it, that your search was not yet over.”

14/83 Overcome with surprise, Orontes thanked her. With unexpected firmness, he held the precious object and, filled with energy that had come from nowhere, asked Abigah:

14/84 “Will you go to Jerusalem with me?”

14/85 “As your slave?”

14/86 “As a brother, the way you said the promised one calls not only those who are our people.”

14/87 “I say that I will take you to Jesus of Nazareth, that you will see his face. I have heard everybody say that Jesus of Nazareth does not deny help to any of those who go meet him.”

14/88 That same day, at around the second meal, so that they would get to the famous city still during the night, Abigah and the revitalized suffering man, as two brothers, escorted by another five inhabitants of the valley of the lepers, started their journey, whose objective was to locate the good shepherd.

14/89 Orontes was transported on a stretcher; in the meantime, with newfound vigor, he held what he would give to the man he was after. Were he to die before being face to face with him, it would be impossible to get it out of his hand.

NOT ONLY OUR BLOOD SIBLINGS ARE OUR SIBLINGS.

see 14/106

WE ARE, WITH NO EXCEPTIONS, THE CHILDREN OF THE SAME FATHER, ORIGINATED FROM HIS WILL IN DIFFERENT TIMES.

see 14/108

THE TEMPLE THE SPIRIT INHABITS, THE PHYSICAL BODY, MAY BE DESTROYED, BUT THE SPIRIT, WHO LIVES IN THE TEMPLE ARCHITECTED BY GOD, WILL NEVER BE.

see 14/115

WHAT COMES FROM MEN CONSTANTLY CHANGES, BUT NOT OUR FATHER'S TEACHINGS, WHICH ARE UNCHANGEABLE.

see 14/128

THE MOST BEAUTIFUL **LEGACY**

***THOSE WHO PRACTICE AND SPREAD GOD'S TEACHINGS
BUILT, A LONG TIME AGO, THEIR PATH TOWARDS HIM.***

see 14/137

***IF WE ARE TIRED AND SUFFERING, RELIEF WILL COME BY
MEANS OF THE PRACTICE OF OUR FATHER'S TEACHINGS.***

see 14/139

WHEN IS IT THAT WE WILL SEE GOD AGAIN?

see 14/141

***FOR AS LONG AS WE DO NOT SEEK OUR FATHER IN
THE PRACTICE OF HIS TEACHINGS, THERE WILL BE
DISCONTENT AND LAMENTATION IN OUR LIVINGS.***

see 14/145

***IF WE CHOOSE FINANCIAL ABUNDANCE AS THE GOAL OF
THIS SOJOURN IN THE LIFE OF FLESH, LET US NOT ...***

see 14/149

***IF EMPLOYED WITH AVARICE, MATERIAL FORTUNE
WILL CAUSE US TORMENTS FOR FUTURE LIVINGS.***

see 14/151

***WHY DO MANY OF US UNSUCCESSFULLY DEDICATE
OURSELVES TO ACQUIRING THE WEALTH OF THIS ABODE?***

see 14/151

IF WE WISH TO SOW THE GOOD SEED, ...

see 14/155

***LET US NOT AVENGE THE OFFENSES WE HAVE RECEIVED
SO THAT WE WILL NOT BE IN GREATER DISCORD WITH
THE SIBLING OF OURS WE CLAIM IS OUR AGGRESSOR.***

see 14/157

***LET US HELP THOSE WHO ARE IN NEED; LET US
ACT TOWARDS OUR NEIGHBORS THE WAY WE
ASPIRE THEM TO ACT TOWARDS US.***

see 14/159

THE MOST BEAUTIFUL LEGACY

***IN ORDER TO BE FORGIVEN AND
NOT JUDGED OR CONDEMNED, ...***

see 14/162

***GOD DOES NOT GIVE US THE GREATEST PART
OF WHAT WE ASK BECAUSE HE KNOWS THAT
IT WILL NOT DO OUR SPIRIT ANY GOOD.***

see 14/165 and 14/168

14-2

14/90 It was difficult for Mary's firstborn, his apostles, disciples, and more than one thousand five hundred individuals to approach the famous Temple. Many of the disabled, as well as some others who had been staying on Mount Gethsemane and could no longer walk, were, with great effort, carried by the women of the refuge, for they wanted to see and hear him where they could not even come close to.

14/91 To the excluded who were witnessing such an extraordinary fact, the one they guaranteed was also one of them, also an excluded one, would speak at the most revered site to the oppressed. They asserted that it was the high priest himself who had decided on the event.

14/92 Coming close to the steps of the imposing, for the standards of the time, building, the Galilean halted. Lifting his head and looking at it, he foretold:

14/93 "I tell you that this Temple was supposed to be a place for conversations with God, but it has been turned into a market to those who come here in search of our Father and relief of their suffering. *In truth I tell you that Jerusalem, which will be known as a place of faith in God, is nothing but a den of pillagers.*"

14/94 Always surrounded by his direct collaborators, with Peter and Simon, the zealot, walking ahead of him, similarly to what they had done during the day, for both made use of their advantageous bodies to serve as shields, the redeemer, arriving at the landing of the staircase, turned to the crowd.^[300]

[300] The distance from the last of the twenty-two steps, the landing where the redeemer arrived at, to the entrance to the Temple on the Mount was about four meters.

THE MOST BEAUTIFUL LEGACY

From this vantage point, he observed many Hebrews carrying bread, lambs, wheat, all longing to place them on one of the four stones that were where he was.^[301]

14/95 His arrival made those commanded by Rus Zerah who were collecting the offerings, aware that he did not approve of the way they carried things out, and before the starving crowd that was approaching, take them more rapidly, especially coins of trade. In their desperation not to miss any, they did not physically respect those who came close to them. Predicting that many would get hurt, the awaited deliverer quickly climbed on one of the rocks. His behavior was so speedy that even the former fisherman from Capernaum or Abihu did not notice it. When they realized what had happened, he was speaking to the priests from the top of one of the rocks, over some bread and seeds not removed by Caiphas's subordinates or himself:

14/96 "I tell you that I have not come to keep your treasure. In truth, so that you will not step on the siblings of ours who cannot open the way for you, because they cannot move, I tell you that you can take what is yours patiently."

14/97 He proceeded with determination:

14/98 "I tell you that it is not necessary to conceal that you are transforming this Temple into a market. This Temple, which was supposed to be a place for conversations with God, where there is discord even among you on account of the wealth of the life of flesh, is a pillagers' market. In truth, you announce that this is God's residence, but I tell everyone that this Temple is a market, it is the residence of pillagers, it is a place of sacrifices, but it is not our Father's residence."

14/99 John Bedee, who witnessed the scene, said to himself:

14/100 "Jesus is not the one who was promised to the prophets. I say that Jesus does everything with resentment in his heart."

14/101 The good shepherd's action and words made both the religious men and the crowd stop what they were doing. He was asked by one of the incredulous collectors:

14/102 "Are you saying to me that I must like all those who did not come from the same womb as me? Is it what you mean by 'love everyone as a sibling'? Are you saying to me that I must like these starving Hebrews?"

[301] Some of those who were expecting to make their offerings would bring along their children, who, after each step they took, asked for a piece of the bread they were carrying; however, the children were not satiated, for, if the offerers gave them what was destined to the Lord, they believed that they would be punished by Him.

THE MOST BEAUTIFUL LEGACY

14/103 With uncontained pride, he concluded:

14/104 “I say I come from Egypt, that in my family no one came from the same womb as me, and that I will like no Hebrews.”

14/105 Still on the table where offerings were placed, the Galilean instructed not only him and the other spectators:

14/106 “In truth I tell you that it is not only those who come from the same womb as us who are our siblings, but all those who have been created by God.”

14/107 He emphasized:

14/108 “I tell you that we are all siblings in spirit, that we have all been created at different times by our Father. For now, we are not all on the same path, that which leads to God, and we do not seek to love everyone as siblings. In truth I tell you to love not only those who came from the same womb as us, but all those we come across, because we are all the children of the same Father.”

14/109 Another priest immediately ordered him to enter the building. The crowd heard his explanation as to why he would not:

14/110 “I tell you that I will not go inside this Temple. This Temple is not God’s residence, it is a market, where priests abuse their siblings’ faith in our Father so that they will have coins and lambs, which are consumed during great ceremonies. In truth I tell you that what is practiced in this Temple of stone is not what God is once again showing us in His teachings to practice towards all of our siblings, His children.”

14/111 Suddenly, the heavy crafted stone door through which one accessed the abject building was opened. The supreme decision-maker himself came out, escorted by two priests. Addressing Jesus, he said:

14/112 “Are you the awaited one promised by the Hebrew god? Are you the one everyone says is the king of these Hebrews, the one who will put an end to the slavery they live in? I am Rus Zerah, the one who takes care of this sacred place. I have been hearing a lot about you, just like the priests of this Temple. I know what you have been doing for the Hebrews, and I am happy about it, but what you are doing astonishes me. Why have you brought so many with you? Does it go inside you to destroy this sacred Temple?”

14/113 “I tell you that this Temple, which you announce to be our Father’s residence, is only stone. In truth I tell you that it is not in this Temple of stone that God will be.”

14/114 In a tone of voice that was audible to the majority, Jesus said:

14/115 “I tell you that our Father will be in every temple he has

created when the spirit who lives in the temple He has created practices His teachings. All those who practice God's teachings will go towards Him. In truth I tell you that the temple where the spirit lives may be destroyed, because it is only the spirit's house, but the spirit who lives in the temple created by our Father will never be destroyed."

14/116 He had barely finished his answer when the Roman guaranteed to himself:

14/117 "You will not be alive for too long to announce this truth of this god of yours and to say to me that I must like these starving Hebrews the way I like one of those who are my family, to say to me that these poor ones are my brothers. I will have you silenced as soon as night falls, before you destroy the Laws of this Temple."

14/118 The Nazarene teacher, indicating his own body and emphasizing his own words, immediately stated:

14/119 "I tell you that, if you destroy my temple, I will rise after three days. In truth I tell you that the spirit who inhabits this temple created by God will not be able to be destroyed."

14/120 Not only the ignorant crowd was unable to understand his words. Rus Zerah, after laughing out loud, pointing at the majestic, for the standards of that time, building, asked the petulant prophet:

14/121 "It took this Temple many harvests to be erected. Are you saying that you will erect this Temple in three days?"

14/122 "It is you who tells me that I will erect this Temple in three days. In truth I tell you that you did not understand what I announced."

14/123 Before Jesus could say any other word, the foreigner, seeking with his eyes one of the soldiers that were around him, asserted:

14/124 "I understood more than what goes inside you," and he left in a state of fury.

14/125 Now that the powerful man was no longer present, Judas Iscariot, always escorted by John Bedee, approached the awaited savior and reproached him:

14/126 "Everyone in this Temple wanted to welcome you as though you were one of them, everyone enjoys your presence, and they wanted to understand what you are doing. Have you acted wisely by confronting Rus Zerah, the one who in this Temple is the most open-minded?"

14/127 Jesus, holding his interlocutor's hands, wishing to awaken him from his voluntary ignorance, instructed them:

14/128 **“I tell you to keep our mind and ears attentive to what comes from God, His teachings, not to what comes from men, which always changes. In truth I tell you that our Father’s teachings will never change.”**

14/129 John Bedee, who, like his instructor, had agreed with the reproach, did not convey any interest in Jesus’s words. Both men silently went after the one who had come from the distant metropolis.

14/130 “This promised one of yours is a very wise man, and he is difficult to understand. I will keep watching his announcing to all the peoples what he says are the teachings of the one he calls Father closely,” the supreme decision-maker at the Temple on the Mount ironically commented.

14/131 The behavior of Rus Zerah, who, as he left Jesus, had been laughing, worried the greedy erudite man. Realizing that his brother’s behavior would undermine his plan of becoming rich, he again tried to convince the Roman to receive him.

14/132 When his conversation with his blood brother and John Bedee came to an end, Mary’s firstborn, surrounded by his collaborators, sat on the last step of the staircase that led to the venerated building. It was the sign the little one needed to, ignoring the crowd, break free from Martha and run towards him, making herself comfortable on his cozy lap, from where she only distanced herself when he told her she could no longer stay, otherwise she would get hurt, which would really make him sad. It took a lot for the girl to understand that it was better for her to remain with her guardian.

14/133 Pustule’s protectee, as well as his sisters, were also in Jerusalem to hear Jesus, which made them very proud. The comments about this auspicious event reached the Hebrews who lived in the area, for Judas Iscariot and his disciple started trumpeting it everywhere even before Jesus’s convocation. When Lazarus came across the news, he decided that he and his sisters would go to the neighboring village.

14/134 With the little one on his lap, the good shepherd, looking at her, addressed the Architect of the universe:

14/135 “I am grateful to You for keeping this spirit far from the greed of the wise, for not giving them, for now, the understanding of what this spirit acquired in this spirit’s past livings, and for sending Your teachings to all the peoples of this abode, the path that leads us to You.”

14/136 He said to the crowd:

14/137 **“In truth I tell you that all those who practice God’s teachings are building their path which will lead them to God; that all those who practice our Father’s teachings and announce them to**

other siblings have already built the path that leads to Him; that all those who feel superior to one of their siblings, that all those who do not practice God's teachings are slaves to themselves, and it will take them even longer to get to Him than all those who practice His teachings."

14/138 "Say what this god of yours has for me, for I am tired of doing what these men of power of this Temple order, which causes me a lot of suffering," one of the spectators shouted.

14/139 **"I tell all those who are tired and suffering to seek to practice God's teachings. In truth I tell you that all those who practice our Father's teachings will find relief of their pain and, after the death of their body of flesh, their spirit will not suffer from a single ailment."**

14/140 "And when will I find this god?"

14/141 **"I tell you that each one of us will find God in the practice of everything that He is once again showing us in His teachings. In truth I tell you that, when we practice our Father's teachings, we will be on the path that leads to Him, and then one day we will see His face again."**

14/142 "I say that it will take a long time for me to practice these words you are saying. When this time comes, what will happen to me?"

14/143 "When everyone in this abode are in the practice of God's teachings, I tell you that we will be like small rivers that come together to form the sea. Then the lion will walk with the lamb; there will be no more destruction, there will be no sibling taking a sibling's living, and cries of lament will no longer be heard. In truth, so that this time comes, I tell you to practice God's teachings at all moments of our livings."

14/144 "I say that I want to be close to this god of yours."

14/145 **"When we practice our Father's teachings, I tell you that we are closer to Him. In truth I tell you that, for the time we do not seek to be on the path that leads to God, there will be suffering and lamentation in our livings."**

14/146 Interrupting them, a rich Hebrew man, seeing a group of his employees that had not gone to work on his lands, yelled at them:

14/147 "Do not listen to this prophet. Go work on my wheat, because I need to have coins."

14/148 The one born when the shining Star of Bethlehem appeared continued instructing us:

14/149 **“I tell you that, if in the living that we now have, we choose to seek only the wealth of this abode, let us not seek it with desperation, because, when we seek it with desperation, we hurt a sibling, we pillage another, we take possession of what does not belong to us, which God is not showing us in His teachings to do. In truth I tell you that it is not possible for us to practice our Father’s teachings and desperately seek the wealth of this abode.”**

14/150 To the crowd’s delight, he concluded:

14/151 **“When wealth is used with avarice, I tell you that it distances us from God, because we do not practice His teachings, which leads us to paths on which we will suffer a lot when we are in future livings. In truth I tell you that, if we seek the wealth of this abode and do not obtain it, let us keep in mind that it is because, in previous livings, we pillaged, we took possession of what belonged to a sibling.”**

14/152 The meek Nazarene, on whose lap the little one was comfortably sitting, drew to himself, even during the lesson, many other children. He was asked what the Lord was like, what to do to get to Him, for their parents had told them that the Galilean could see the Lord’s face. An indignant Pharisee, outraged at what was taking place, yelled at the children’s parents:

14/153 **“Take your protectees away from this man. Do not let them hear these words of blasphemy, do not allow your protectees to say words of blasphemy.”**

14/154 The man’s attitude was enough for part of the crowd to express their desire to expel him, the Pharisee, and all the other members of his class that were around him. Knowing that the disorder would hurt the weakest, Jesus, trusting the little one to Lazarus, who, because of the girl’s insistence, went way, again climbed on one of the rocks on which offerings were placed and drew the crowd’s attention:

14/155 **“I tell you not to avenge the offenses we have received; to keep ourselves at peace amongst those who sow discord; not to expel those who come to our residence led by one of those of our family just because we are not pleased by them; not to reject those who are far from the practice of God’s teachings; to do good to those who do not love us, to those who pursue us. In truth I tell you that, if we love only those who love us, we will not have sowed the good seed to harvest its fruits after the death of the body that we now have and in future livings.”**

14/156 **“But this Pharisee hit the right side of my face!”** a spectator shouted.

14/157 **“In truth I tell you that, if a sibling hits the right side of our**

face, let us not reciprocate the offense we have received, in order to avoid being in greater discord with them.”

14/158 A paralyzed one, who had imprudently remained on the steps, was violently removed from them, which prompted the orator to instruct:

14/159 **“I tell you to help all those who are in need. In truth I tell you not to do to a sibling what we do not want done to us.”**

14/160 The assailant, understanding the message, haughtily replied:

14/161 **“If this excluded one had not come with all the evil he did in previous lives, as you have said, he would not be an excluded one.”**

14/162 **“In truth I tell you not to judge, and we will not be judged; not to condemn, and we will not be condemned; to forgive, and we will be forgiven.”**

14/163 The Hebrew man went furious, deeming it true that he had been publicly humiliated, and asked, with the intent to confound his insignificant interlocutor:

14/164 **“How does this god you call Father know that these words that are coming out of your mouth and that you say are teachings are the path for everyone to break free from the evil that is inside them?”**

14/165 **“I tell you that all those who practice our Father’s teachings know what is best for their family members in the life of flesh. If all those who practice God’s teachings know what is best for their family members in the life of flesh, would our Father not know what is best for us, His children? In truth I tell you that God knows each one of us better than ourselves, that He knows what goes on in our minds, and that, when He does not give us everything we ask for, it is because He knows that it will not be good for us.”**

14/166 One of the poor ones indignantly said:

14/167 **“But I want to have many coins in this life. After my body no longer has its life, it will be over, and what benefit will I take from a life of poverty?”**

14/168 **“I tell you that the body of flesh ends, but not the spirit who has been created by God. Every spirit who, in the life of flesh, does evil to a single one of their siblings will return in other bodies of flesh, when they will have to redeem all the evil they did. In truth, when our Father does not give us what we ask for, I tell you that it is to protect us, because He knows that, if we are given what we ask for, we will acquire even more commitments, which we will have to redeem in future livings.”**

14-2.1

14/169 Jesus was persisting in instructing the crowd when, bearing arms and showing intent to kill, three soldiers approached those who protected him. The soldiers, however, were not Roman, but members of Barabbas's band disguised as Romans. In a question of seconds, Adias was devoid of his living, having been wounded with a spear, and Andrew Simon was injured, lying unconsciously on the ground. Matthew and Thomas were the first to assist the attacked men; however, realizing that Joseph Adias's heir had perished, only the disciple was taken away.

14/170 When the crowd noticed the aggression, many of those who were near them incited the others to confront the savage warriors, not only the killing trio, but also the other ones who stood by. Out of control, throwing whatever they could find at the usurpers, carrying pieces of wood and stones – and some of them were actually carrying nothing – they went towards the trained men. In retaliation, those who moved, regardless if they were old, disabled, women, or children, were executed.

14/171 It was a horrible carnage. Having no other options, since the oppressors were killing their people mercilessly, the usurper put an end to the rise.

14/172 Despite the disorder, Peter stood still, for he had seen when Adias had subjected himself to death to spare him. He had noticed one of Barabbas's soldiers coming towards him, and Joseph Adias's only son standing in front of him, Peter, in order to shield him. The deadly spear of the disguised Hebrew man traversed the feeble body of the one who had been born in a manger, a scene that insisted on not leaving his mind.

14/173 What the former fisherman of Capermaum did not know was that the one who was also born when the shining Star of Bethlehem appeared saw, as bright as Sunlight, in his non-material sight, when he realized that the cruel man was approaching to kill Peter, that the teachings of God that Mary's firstborn was bringing needed him, Ruth's son-in-law, to be known in times to come.^[302]

14/174 Sparing Peter, Adias succumbed so that his brother could keep his living.

14/175 From the roof of the building, Rus Zerah watched the course of events, along with Caiphas and another six priests. Jesus, who had remained on top of the rock, looking at the Roman, and in a tone of voice never heard before, stated:

[302] Joseph Adias's son could see what would happen in the future.

14/176 “I tell you that at this Temple you do not seek the path that leads to God, and you do not let our siblings seek it. You are blind guides. You lie about what you claim you hear from our Father. You go against God’s teachings on a daily basis when you deceive our siblings, and you claim that you are practicing justice and pity? You are full of greed and covetousness concerning what does not belong to you. In truth I tell you that you are like a sepulcher, clean on the outside, but full of bones from bodies without living on the inside.”

14/177 Pointing at the portentous rocks with which the building had been built, he continued:

14/178 *“I tell you that no stone upon stone will remain, that everything will be destroyed, but not our Father’s teachings.* This Temple, from which Laws that cause pain and suffering come, is a den of pillagers, not God’s residence, contrary to what you announce. How can you be on the path that leads to our Father if you do evil against His children, our siblings?”

14/179 He added with resolution:

14/180 “I tell you that God’s love will only reign in this Temple when you learn to love our siblings the way our Father is once again showing us in His teachings; that it is not the practice of the Laws of this Temple of stone, which is just a market, where you are slaves to yourselves, that leads us to God. **In truth I tell you that the path that leads to our Father is only one, that there is no other but the practice of His teachings.**”

14/181 One of the priests shouted:

14/182 “You are saying blasphemies. You are a false prophet,” and the six of them repeated that it was an outrage.

14/183 The supreme decision maker, who remained still and indifferent to Jesus’s words, made a hand gesture, previously agreed upon as a sign with one of the soldiers, indicating that Barabbas was to be arrested, as he had negotiated with the pseudo-rebel. Giving continuity to the farce, Barabbas was slowly removed by those who had come from the distant metropolis, held by the arms by a soldier on each side, but with his back to the Temple; that is, facing the crowd.

14/184 Some hours before this theatrical event, the pillager, by Rus Zerah’s express order, was summoned. Certain of what he wanted, the foreigner said:

14/185 “I want you to start a confrontation between the Romans and these followers of Jesus of Nazareth. Start by taking the life of one of his disciples or apostles. You do not need to say to me how you are going to do it. I want this Hebrew dead, and I want his life to be taken by one of his people. Everyone will see that I will be just when I arrest you. When this Jesus of Nazareth loses

his life, I will make you a free man who has many coins. If one of these poor Hebrews goes see you, say that you have never seen my face.”

14/186 Barabbas, as he was being comfortably dragged, shouted to the crowd from the top of his lungs:

14/187 “From Jesus of Nazareth’s mouth only blasphemy comes out!”

14/188 “Jesus of Nazareth is deceiving all those who are our people.”

14/189 “See with your own eyes the one who is walking with Jesus of Nazareth: it is Matthew, the tax collector, one of those who enter your residence and keep all the wheat you harvest from the soil. Look at another one of those who are with Jesus of Nazareth: it is Abihu, a pillager throughout the paths.”

14/190 “I know that the Lord would not speak with Jesus of Nazareth, an impure man, whose followers are a tax collector and a pillager throughout the paths.”

14/191 “Look at this man who says he is bringing the path that leads to the Lord. How can Jesus of Nazareth show the path that leads to the Lord when puts his feet on the Laws that come from Moses?”

14/192 “Jesus of Nazareth is a deceiver, a false prophet. I say that Jesus is not the one who was promised to all those who are our people.”

14/193 “Jesus of Nazareth is on the side of those who are Romans. Jesus of Nazareth pleases all those who are Romans.”

14/194 “Expel Jesus of Nazareth from this sacred Temple.”

14/195 “I say to everyone that Jesus of Nazareth is a sinner.”

14/196 “Cast stones at this Jesus of Nazareth, he must lose his life.”

14/197 “Take the life of Jesus of Nazareth, who is a blasphemer, a false prophet, a deceiver.”

14/198 On the landing, with a lot of calm and in the crowd’s sight, Mary’s firstborn listened to the insults of the seditious man whom he had invited to follow him. When he was gone, he said to the collaborators of his that were around him:

14/199 “In truth I tell you that we are to go from this place before more livings are taken by the siblings of ours who again did not accept God’s teachings.”

14/200 An astonished Peter asked:

14/201 “We cannot leave. Where will we go without those who are Romans and those who are commanded coming after us?”

THE MOST BEAUTIFUL **LEGACY**

14/202 “I tell you to look at the man who is with you.”

14/203 The former fisherman from Capernaum turned around and saw a Hebrew man who politely guaranteed:

14/204 “I know where everyone can stay without those who are Romans and commanded by Herod Antipas coming to find you. It is enough to follow me.”

14/205 With the unknown, as far as Peter was concerned, man’s help, the good shepherd and his followers went away from the Temple.

***OUR SPIRIT PRESENTS ITSELF AS MASCULINE OR
FEMININE, AND IT DOES NOT MEAN THAT OUR
FATHER HAS CREATED US AS EITHER MAN OR WOMAN.***

see 14/215

FIRST WE WERE SMALL ROCKS; THEN, SHRUBS, ...

see 14/217

***WHY, WHEN WE RETURN TO THE LIFE OF FLESH
AWARE OF OUR FATHER’S TEACHINGS, DO WE NOT
CHOOSE AS OUR GOAL TO WALK TOWARDS HIM?***

see 14/219

HOW TO OVERCOME NOT ONLY HOMOSEXUALITY?

see 14/221

***MANY START REDEEMING THE DEBTS THAT HAVE BEEN
ACQUIRED IN THE VERY LIVING THAT THEY WERE ACQUIRED.***

see 14/225

***IF WE DO NOT COMPLY WITH WHAT WE PREPARED OURSELVES
TO DO IN THE LIVING THAT WE HAVE NOW, WE WILL, IN THE
FUTURE, GO THROUGH THE SAME SOJOURN AGAIN.***

see 14/229

***WHAT TO DO TO GET TO GOD WITHOUT
GOING THROUGH PAIN AND SUFFERING?***

see 14/229

***IT IS IN THE LIFE OF FLESH, DUE TO OUR NOT ACTING
IN CONFORMITY WITH OUR FATHER’S TEACHINGS,
THAT WE ACQUIRE MOST COMMITMENTS.***

see 14/231

**HOW DO THE SPIRITS WHO RETURN
TO THE TRUE LIFE BEHAVE?**

see 14/233, 14/235 and 14/237

**LET US TAKE CONTROL OF OUR NEFARIOUS SEARCHES,
FOR, ON A SINGLE DAY, WE MAY INVALIDATE THE
PURPOSE OF OUR CURRENT PHYSICAL EXISTENCE.**

see 14/245

14-2.2

14/206 The night had basically taken over the village; few Sunrays insisted on illuminating it. The redeemer and his followers were being guided by Demetrius, who, since the Nazarene's arrival in Jerusalem, was with him whenever possible. While they were walking, the former slave reported on the origin of the place he warranted was safe:

14/207 "This residence was dug by those who are our people when the Sun was no longer present to hide those who are about to have their lives taken by the Romans and those commanded by Herod Antipas, a man who is worse than the ulcers. I say that, when one catches the ulcers, it does not take everyone's lives, it always lets a man, a woman, or an offspring live. This man of power takes the lives of all those who do not want to give him coins or wheat as a tax to Rome."

14/208 They were all taking large steps. A Hebrew man who wished to talk to the redeemer and was waiting for the suitable opportunity made it happen, despite the situation they were all enduring. Without being stopped, he came close to his target and frankly asked for help:

14/209 "I have been following you from afar, and I have seen that you speak with truth to all those who seek you. I need your help, because I fear that my life will be taken on the cross. I have a man's body, but it goes inside me that I am a woman. I feel that I am a woman in a man's body. What must I do? Must I be a man or a woman? Say to me what I must do, you who are the Lord's promised one."

14/210 The affable Galilean encouraged him to keep walking at his side. Later, at the place the manumitted man had called a residence, he asked him to come closer and discreetly said:

14/211 "Concerning what you have asked me, if I tell you, it will make you go through greater suffering. Are you certain of what you want?"

THE MOST BEAUTIFUL LEGACY

14/212 Oziris immediately replied:

14/213 “I want to know which path to follow. I do not want not to know the truth the Lord speaks to you of.”

14/214 The good shepherd revealed to him and us:

14/215 **“When we were created by God, I tell you that we were not created as men or women, we were created as spirits, and spirits do not need to be a man or a woman. But we do not remain the way we were created, ignorant of our Father’s teachings. In truth I tell you that, in order to know God’s teachings and to be able to walk towards Him, we sojourn in many abodes created by Him, where many times we will have to have a body of flesh.”**

14/216 “When I was created by the Lord, you have said I was not created as a man or as a woman. So what was I before being a man or a woman?” the effeminate man asked.

14/217 **“I tell you that at first we were a small rock, then a shrub, then a donkey, a lamb, or a bird. It is after we were a donkey, a lamb, or a bird that we had a body of flesh, which was either a man’s or a woman’s. In truth I tell you that it is when we started to choose our paths.”**

14/218 “Why did I not walk towards the Lord, instead of being lost wanting to be a woman in a man’s body?”

14/219 **“In truth I tell you that, since we deem ourselves to be the owners of truth, since we want to believe that we are on the right path, we choose, to get to God, the paths that are full of filthy pleasures, which this abode still offers to us, instead of the only path that leads to Him, which is the practice of His teachings.”**

14/220 “What must I do to be on the path that leads to the Lord?”

14/221 **“In order for us to be on the path that leads to our Father, I tell you that it is necessary to overcome all of our momentary desires that distance us from Him, to overcome the search for all temporary filthy pleasures that this abode still offers to us. In truth I tell you that, if we wish to be on the path that leads to God, let us practice His teachings.”**

14/222 “And what must I do to overcome my temporary desires, my search for momentary pleasure, as you have said?”

14/223 “I tell you that, if you practice God’s teachings, you will no longer have the brothers that attract you in mind. If you distance yourself from the brothers who find pleasure in the momentary happinesses that distance us from our Father, you will be able to control your desires to be a woman, and

if you keep practicing God's teachings, you will be on the path that leads to Him, a path which you will never leave."

14/224 He concluded with clarity:

14/225 "I tell you to act like a man, because you have come to the life of flesh as a man, but if you want to act like a woman even though you have a man's body, you will be far from the path that leads to our Father, you will not have complied with what you planned to do in this living, which was to control your desire to be a woman as you have a man's body, and you will acquire even more commitments, commitments that you will have to redeem in this or in future livings. **In truth I tell you that many of our siblings who acquired or will acquire commitments in the living that they have now will start redeeming the commitments they acquired in the living they have now.**"

14/226 "Are you saying that, in a future living, I will come as a woman only to redeem the commitments I acquired in this and in past livings?" Oziris prevaricated.

14/227 "In truth I tell you that, if you do not comply with your plan for the living you have now, you will return to the life of flesh the way you are now, a man in a man's body, but with a woman's desires."

14/228 "And what will happen if I am not able to overcome momentary desires and my search for the temporary pleasure of this abode?"

14/229 "**When we are unable to overcome our momentary desires that distance us from the path that leads to God, to overcome our search for the temporary filthy pleasures of this abode, for we need to watch ourselves and practice our Father's teachings at all times to be victorious in the livings we will have, again I tell you that we will repeat the plan for the living we have now that we have not complied with. Many of us, when we are unable to overcome the commitments we acquired in past livings, announce to ourselves that God does not love us. In truth I tell you that, if we overcome our momentary desires that distance us from the path that leads to our Father, if we overcome our search for the temporary filthy pleasures of this abode, we will get to God without further pain and suffering, but, if we do not overcome them, we will walk towards pain and suffering.**"

14/230 "Is it when I have my life, or is it when life leaves my body that I acquire more commitments, as you have said?"

14/231 "**In truth I tell you that it is in the life of flesh that we most acquire commitments for not wanting to practice our Father's teachings.**"

14/232 “And when life leaves my body, will everything I did when I had my life go inside me?”

14/233 **“What we do in the life of flesh, I tell you we will remember it after the death of our body of flesh. In truth I tell you that many of God’s children remain in the true life as though they were in the life of flesh in order not to see all the evil they did to a sibling and themselves.”**

14/234 “And what will happen to those whose life left their bodies and no longer want to live as if their bodies were alive?”

14/235 **“I tell you that all those who are in the true life, when they do not hide in an existence they no longer have, want to redeem all the evil they did the very instant they see themselves in the true life, but they no longer have a body of flesh, and those to whom they did evil will not see them. In truth, when these children of God see themselves in the true life, I tell you that they ask all the time to return to the life of flesh and to be allowed to return with the sibling to whom they caused a lot of suffering, in order to redeem all the evil they did.”**

14/236 “But what if this sibling, as you are saying, is not allowed to come with those to whom they did evil when they had a body of flesh, what will happen?”

14/237 **“When a sibling who is in the true life is not allowed to come once again to the life of flesh with the sibling to whom they caused suffering, because they would do the same as they did in previous livings, I tell you that they still want to redeem the evil they did. In truth, for wanting to redeem all the evil they did, I tell you that they ask to be sent, once again, to the life of flesh, even if they will be far from the one to whom they caused suffering, and, in this other living, to feel all the pain and suffering they caused to their sibling.”**

14/238 Understanding Jesus’s words, but not taking delight in them, Oziris got annoyed and impolitely said:

14/239 “I am with you so that you will instruct me how to be a man when I have a woman’s feelings, or how to be a woman when I have a man’s body, not so you will speak to me about pain and suffering, true life, previous lives, and returning to life in another body to redeem the evil one does!”

14/240 Aware that his interlocutor would become stronger and alter his behavior, Jesus then told him:

14/241 “In truth, when you knew you were in the true life, I tell you that

you begged to return to the life of flesh as a man with a woman's feelings to feel all the evil you did to many of our siblings."

14/242 He proceeded with determination:

14/243 "What I will tell you is so that you will no longer lament your living: you have come as a man with a woman's feelings to feel what those brothers went through in previous livings when you turned them into women, brothers who could not break free from you, because they were your sons, and on top of it, few harvests old, children of God that you had to protect, not to abuse them to satisfy your animal pleasures. You have a man's body, and follow your path as a man, even if it makes you suffer. In truth I tell you to keep what goes inside your mind only to yourself, not to let your desires make your spirit return to many other livings with the same suffering as you are going through now, until you comply with what you said you would do."

14/244 Given the student's sincere regret, wishing his words to reach the other members of the audience, he concluded in a higher tone of voice:

14/245 "I tell you to overcome the desires that distance us from God, to overcome our searches for the momentary filthy pleasures that this abode still offers to us, so that we will be able to redeem commitments from past livings. Many times we want what gives us pleasure in this abode, and not to practice our Father's teachings. In truth I tell you that, with the non-good actions we carry out on a single day, we let an entire living go to waste."

14/246 Crying, his attentive student lifted his head and, looking at the meek teacher, said with conviction:

14/247 "I will not let what goes inside me take me to paths that will distance me from the Lord's kingdom. Now that I know the truth, I will no longer let my spirit be distant from the path that leads to the Lord, as you are saying. I know that you are the one who was promised to the prophets, that you are bringing the Lord's truth, and that it will bring relief to all those who are suffering because they do not know the truth, just like I did not know it before. I say that I will be a good man, that I will no longer pay attention to the filthy desires that come from inside of me."

14/248 Until the end of his physical existence, Oziris honored what he had said. He stayed with the caravan the following day, for no one could leave, for they had to avoid being captured by the wild soldiers of the oppressors, who were hunting the escaped ones.

14/249 When Mary's firstborn finished instructing the homosexual man, the Sun had already risen. Peter, who had been with his boy, asked himself:

14/250 "What is it that is happening in Jerusalem?"

14/251 In Jerusalem, Pontius Pilate, informed of what had taken place, was talking to Rus Zerah, whom he had ordered to come to his residence. The priests' superior was told by the effeminate representative, who, in his turn, was his superior, that, from then onwards, the Galilean would be sentenced by him, Pontius Pilate, since the prophet had been responsible for the insurgence. Upset with what had just been decided, Rus Zerah reasonably argued:

14/252 "This Jesus of Nazareth is not speaking of Rome and its Laws, but he is blaspheming against the Temple, and this is why you have no power to judge this prophet. For many moons now I have been seeking him where he walks with his followers and disciples. The power to judge this Jesus of Nazareth is mine."

14/253 Even though Pontius Pilate was conscious that the pseudo-rebellion had not harmed any of his fellow countrymen, he rejected his interlocutor's reasons, despite their authenticity.

14/254 For as long as God's children do not practice His teachings, they will dedicate themselves to reaching goals, no matter how abominable they may be, by means of unimaginable ruses and blackmail. Rus Zerah, the handsome decision maker, desired as a sexual partner by the highest representative of the empire, refused to grant the wishes of Pilate; the latter, aware of Rus Zerah's obsession to exterminate the fugitive, took advantage of the situation to propose that, in case he were satisfied, as soon as Jesus was arrested, he would sentence him to death.

14/255 It was his second attempt. Rus Zerah, who, ever since the first, had been obtaining benefits from his fellow countryman by sending over to him the most robust and handsome slaves, refused it once more. When he went out of the comfortable, for the standards of the time, residence, he left behind a furious representative, who was unsuccessful in having his desired trophy under his control.

14/256 It was a night of insomnia for Pontius Pilate, for what Rus Zerah had pointed out was legitimate. When the day broke, he ordered Quintilian, the highest-ranking officer among the military men who obeyed him, to have a spy infiltrate the Hebrews in order to scrutinize the words said by the insubordinate prophet that were in opposition to what was determined by those from his beloved metropolis.

14/257 Marcus was put in charge of the task. Wearing a tunic that resembled the ones the oppressed possessed, he was easily able to assess that the redeemer had come to deliver them from the slavery of ignorance. However, when he reported on the results of his foray, he emphatically stated that the scope of the one they guaranteed was the awaited savior was to make the people resist the slavery imposed on them.

14/258 The caesars' supreme lawyer in the tetrarchy was joyful to have a plausible pretext to make himself the judge of Mary's firstborn when the latter was finally arrested.

14-3

14/259 After walking for more than four hours, the six lepers, not to mention Abigah, entered Jerusalem without any obstacles, for the darkness of the night was on their side. Before they could be seen by the sentinels, Orontes was removed from the stretcher and supported by the former slave and another leper; only his face could be seen.^[303] The three men seemed to be walking, for Oronte's feet had been placed on the feet of the other two men, who kept him erect.

14/260 They came close to the Temple on the Mount in the middle of the night. They noticed a great movement of soldiers. Afraid that the moribund's pustules would be remarked, Abigah longed for safety. Barachias's residence was indicated to him as danger-free.

14/261 When they got there, they were unpleasantly surprised: the good shepherd was no longer in Jerusalem; but they were immediately told in secrecy where they could go to find out his whereabouts. They were also informed:

14/262 "Jesus of Nazareth had to be taken by his apostles as soon as he spoke at the Temple. Those who were with him did not let those who are Romans take his life. Those who are commanded by Herod Antipas and those who are Romans looked for Jesus of Nazareth everywhere. Jesus of Nazareth was taken, but many left their lives because those who are Romans said that those who are our people took Roman lives."

14/263 The three men left in search of the Galilean, the first Sun rays shining through in the horizon, right after eating. When they entered the building they had been informed of, which was not at all different from Joseph Adias's former residence, not as far as its physical aspects were concerned, but with regard to those who took refuge in it, and with Orontes still interlaced with the other two, a meek young woman explained why Jesus was being hunted like a ferocious animal:

[303] The other lepers stayed outside the village.

14/264 “It is because it goes inside those who are our people that Jesus of Nazareth is the one who was promised by the Lord, that Jesus of Nazareth is bringing the truth that will deliver all those who are Hebrews from those who have power, from those who are Romans, and from Herod Antipas.”

14/265 The leper scanned the place in search of its owner, believing he was the father of the young woman, who in her turn had a lot of energy to take care of the many disabled and paralyzed ones, old people, and children who were there. Not seeing him, he asked his hostess about Jesus:

14/266 “I have heard that Jesus of Nazareth, the one who was promised by the Lord, was in this residence,” but he could not finish his sentence.

14/267 Chami interrupted him and politely asked:

14/268 “Forgive me, but I do not know you. Why are you asking me about Jesus of Nazareth?”

14/269 “I am Orontes, and I have come from the Moggi. This is Abigah, the one who has been with me for many harvests. I have been looking for the one promised to the prophets for a great part of my life, but I cannot find him.”^[304]

14/270 “What do you want with Jesus of Nazareth?”

14/271 Holding the pearl, the leper, judging that his interlocutor knew exactly where Jesus was, stated with certainty:

14/272 “I know that Jesus of Nazareth is the one who was promised by the Lord. I ask you to say to me where he is. I have no strength to keep seeking Jesus of Nazareth throughout the ways. The ulcers are all over my body. My last wish is to see the face of the one who was promised by the Lord before life leaves my body.”

14/273 The gentle woman, who had been practically covered since the arrival of the three men, took pity on Orontes:

14/274 “Forgive me for saying these words, it is just that you could be on the side of those who are enemies of all those who are our people, who want to take Jesus’s life. Have you not heard Jesus speak at the Temple? He has been saying words that those who have power do not wish to hear.”

14/275 “Which words?”

14/276 “Love your enemies; do good to those who pursue you; pray for those who hate you.”

[304] The lepers’ human settlement was on Mount Moggi.

THE MOST BEAUTIFUL LEGACY

14/277 “I say that these are wise words that have a lot of strength.”

14/278 “They have too much strength for some of those who have power,” Chami added.

14/279 Convinced that the foreigners were not soldiers of Herod Antipas or the Romans, she confided:

14/280 “I believe you. Go to Mount Gethsemane, where you will find a man called Demetrius. This man is my protector, and he will take you to Jesus of Nazareth.”

14/281 Orontes decided to leave at once. The three men, feeling very thankful, left the residence considered an oasis of support by many of those who were in need.

14/282 At the well located on the main square, Abigah was filling the crocks so that they could restart their journey. Orontes suddenly saw the woman who had told him the whereabouts of the redeemer being escorted by three soldiers. The leper, being helped to move, approached her in order to find out what was taking place. The arrested woman, when she saw him, overcome with indescribable desperation, begged:

14/283 “I ask you to help me. I am being taken as a slave because the one who is my protector did not pay his taxes to Rome. Again I ask you to help me.”^[305]

14/284 Orontes had never refused to help a sibling. Forgetting his physical state, he said to the soldier:

14/285 “Free this woman.”

14/286 The oppressor, who was holding Chami by the arm, disdainfully replied that she would now be the property of Herod Antipas. Gathering his strength, and making an effort to stand on his own feet, running the risk of being killed, the benefactor shouted at the deadly soldier, who in his turn was walking away:

14/287 “Do not go.”

14/288 The tall soldier stopped. Conveying fury, he walked towards Orontes. The latter, understanding that he was about to be murdered, immediately thought: since he had finally found the awaited savior, he would make the pearl available to him. However, he knew what needed to be done. He altruistically traded the pearl he would give to the good shepherd for Chami’s release. When the woman was at last with him, she heard:

[305] The pretext the soldiers offered, accepted by the woman, was untrue, since their goal was to obtain the whereabouts of Mary’s firstborn from her.

14/289 “Many of those who are our people need you in this place.”

14/290 Now that the young woman had been comforted, he walked towards the expected event, the reason of his existence, taking the road that led to Bethany.^[306]

14/291 The path, filled with wrathful soldiers, was overcome with great difficulty by the leper, who, as his life was coming to an end, saw the trail mentioned by Chami.^[307] On it they came across a man who had only left his eyes visible. When he saw them, he tried to hide behind a rock. Believing him to be Demetrius, Orontes, always transported by his escorts, came close to him and asked him who he was. The man, who was wearing a luxurious tunic, overcome with fear, asked:

14/292 “What do you want from me?”

14/293 The moribund sincerely explained why he was there:

14/294 “I have come from Jerusalem to speak to Jesus of Nazareth, the one who was promised to the prophets by the Lord.”

14/295 “I do not know this Jesus of Nazareth,” the man hostilely replied.

14/296 “I know you know Jesus of Nazareth. I say you are one of his disciples,” a persuaded Abigah intervened.

14/297 Abigah believed that the man’s negative answer was to protect the Galilean. However, the one dressed in luxurious clothes insisted that he did not know him.

14/298 “I know you have already seen Jesus of Nazareth. I saw when you walked with him to the Temple,” the manumitted man persisted, for he had remarked his tunic, which he had worn on the aforementioned day; ostentation was not common among the Hebrews.

14/299 “I do not know what you are saying, I know nothing about this Jesus of Nazareth. I say I have never seen the face of this Jesus of Nazareth,” the man repeated; conveying that he had been caught in a lie, he rapidly ran away.

14/300 Stunned by such odd behavior, the trio did not notice the sudden

[306] On the **road that led to Bethany**, not very distant from Jerusalem, a not very significant elevation was called Gethsemane. This road, which ended in the village the little one inhabited, skirted the mount. By means of a difficult trail which started right off the road, one reached its peak, the place where Jesus and those who followed him had stopped when they arrived in Jerusalem.

[307] The cave that sheltered Mary’s firstborn after the episode in front of the Temple on the Mount was at the base of the elevation, on the opposite side of where the trail that led to its summit started. In order to reach the cave, a different **trail**, completely concealed, would have to be taken. It started about one thousand five hundred meters before the one that led to the peak, if the ancient city is taken as a point of departure.

THE MOST BEAUTIFUL LEGACY

appearance of Thomas, the apostle, who had left the cave in search of the liquid essential to life. The former slave, then aware of Orontes's purpose, took the three men to Mary's firstborn.

14/301 The moribund man, who had helped innumerable lepers, finally reached the goal he had chosen for his sojourn in the life of flesh. At that special moment, he remembered that he had nothing left to offer to Jesus. He spoke with truth and frankness:

14/302 "I looked for you for a long time in order to give you a pearl that could be traded, so that you would be free from the pursuit of those who are Romans and those who are commanded by Herod Antipas. I say I no longer have the pearl I would give to you because, in order to free a woman at the marketplace in Jerusalem, I gave it to one of those who have come from Rome. Now I cannot deliver you from the hatred that comes from those who are Herods, those who are Romans."

14/303 He concluded, overcome with sadness:

14/304 "I had been looking for you for so long that, now that I have found you, I have nothing to offer to you. I ask you to forgive me."

14/305 Holding the leper's hands, and with his usual tenderness, the good shepherd confided:

14/306 "In truth I tell you that you have offered much more than a pearl, not only to me, but to all the children of God, our siblings, you came across who were facing difficulties."

14/307 "I am unable to understand what you are saying. What have I given you and the siblings of ours you have just mentioned?"

14/308 "I tell you that you gave food to many children of God who were hungry, that you covered many of our siblings who were thirsty, that you sheltered many of those who had no residence, that you took in all those who went to ask you for help. When you did good to all our siblings, you practiced one of our Father's teachings, which was sharing a little of what we have with those who have nothing. In truth I tell you that, in this living, you practiced with each of one the children of God, our siblings, you came across what He is once again showing us in His teachings."

14/309 An ecstatic Orontes, ecstatic not because of Jesus's words, for he had not understood them, but because he was with him, asked his friend of many years to come closer. He whispered to him with uncontained joy:

14/310 "You see, we have found Jesus, the one who was promised by the Lord."

14/311 Abigah, who was more than a manumitted slave, that is, Orontes's brother, agreed with a gesture. Still with a smile on his face, the moribund

died. His body was buried in the cave used as a refuge for many Hebrews who were running away from the oppressors' atrocities.

14/312 The former slave decided to stay with the Galilean prophet. He offered to bring food and water from Chami's residence. On the third day that he had been transporting the goods, he was intercepted by soldiers and cruelly beaten, for they wanted him to confess to Jesus's whereabouts: since he was carrying so much food, the soldiers concluded that he was taking it to the young man they had been frantically trying to find. But since the tortured man, despite the intensity of the aggression he was subjected to, revealed nothing, the cruel soldiers left, deeming that he had no secrets that could interest them, and that he had perished.

14/313 Notwithstanding his many broken bones, Abigah, then extremely deformed, literally dragged himself to the cave. He was assisted by Peter, and saw Jesus approach.

14/314 "Forgive me, I could not come here with the bread and water I was carrying. I left everything on the path," he justified himself.

14/315 "In truth I tell you that there is no greater love than the one you have just showed for me. In truth I tell you that, when you exchanged your living for mine, you had more love for me than for yourself."

14/316 When Abigah died, his body was buried next to Orontes's. His friend of many years welcomed him into his new life.

14/317 The man who had been watching the entrance to the improvised residence was Judas Iscariot, who had followed Demetrius in order to find out his blood brother's whereabouts. When he learned where he was, he tried to talk to Rus Zerah many a time, but the latter refused to receive him. In order to make his will prevail, the Roman had assigned two soldiers to stop Judas from entering the place, but the latter stated that he would not leave until he met with the decision maker.

14-4

14/318 Known as the free slave, Demetrius secretly helped many. He did not enjoy a great reputation among his people, for he kept working, but now for pay, for his former owner; however, he was admired, for he allowed his daughter to shelter, in her residence, the disabled, children, old people, and abandoned women.

14/319 Those who were unaware of his intent to remain with his former

lord, then his boss, who commanded many of the foreigners and was said to render services to Herod Antipas and Caiphas, insisted on detracting him.

14/320 With easy access to the subjugator's residence, he obtained secrets beforehand. Aware of the sites where the soldiers, subjected to the wishes of the caesar, would escort tax collectors, he would go, always at night, to the cave at the base of Mount Gethsemane, and also informed other oppressed who accepted the responsibility to contact those who could not pay taxes to the usurpers. These people were advised to leave the village lest they be murdered, and their families, enslaved. Many were taken to the hiding place and stayed there until they could go on without being harassed.

14/321 Chami lived with him, Chami, who was stunningly beautiful, despite the fact that no one ever saw her face. She had blue eyes and blond hair, and the latter persisted in escaping her veil, and it was said to resemble the Sun; she was extremely appreciated, and impregnated with great kindness, as those who were helped by her persisted in saying. They supposed she was the daughter of a manumitted woman. But, in reality, she was Demetrius's former owner's offspring. The powerful foreigner, who was also the father of Marcellus, the latter conceived by Demetrius's legitimate wife, a military man stationed in Jerusalem, learning that the daughter he had had with a Hebrew woman offered food to the leper, was furious. His wrath, however, did not alter the young woman's behavior: on the contrary, she stated that the only way to stop her was to arrest her.

14/322 The Roman, before such an affront, expelled her from his residence; however, he gave her a residence where she could take in the excluded, a behavior that caused him to feel shame among his peers.

14/323 Chami, since she was a woman, would need to have a man looking after her. Demetrius, who, since the girl's birth, felt great affection for her, was freed so that he could become her protector. In order not to be recognized, she only showed her face to him. Obeying her father, she denied her origins even to herself.

Chapter 14

14-1 Orontes, the one who continued searching for *him*, and Abigah;

THE MOST BEAUTIFUL LEGACY

14-2 *His* arrival at the Temple on the Mount, and *instructing* the crowd;

- *Talking* to our Father with the little one on his lap;

14-2.1 The death of Adias, the one who came to this world in a manger in Bethlehem;

- The plot between the head of the priests and the pillager who did not accept the invitation to take part in spreading God's teachings;

14-2.2 In a safe shelter with *his* close collaborators and some followers;

- Under the laws of the imperial metropolis;

14-3 Orontes's goal comes true;

- One who was deemed to be one of *his* disciples denies *him*;

14-4 Chami and Demetrius.

