

Chapter 15

THE SADDEST DAYS

Saturday, March 28, 13 AD

15/1 The king star had reappeared. It was what they could see through the minuscule gap left by the rock that closed the entrance to the refuge. Those who were inside knew it would not be suitable to leave it, for it was certain that that were the cause of the agitation that existed in the area. One could hear the distant noise of the horses. They were convinced that, if the good shepherd were arrested, he would be immediately executed.

15/2 “How much longer will we be protected in this residence from those who are commanded by Herod Antipas and those who are Romans?” This was what Peter asked himself, longing to find out what was taking place in the city.

15/3 Those were long hours of waiting.

Sunday, March 29, 13 AD

15/4 Mary’s firstborn announced about the Creator of the universe and His teachings quite a lot. Until Demetrius’s arrival when darkness reigned, the only event that broke the thick tension was what had happened to Orontes. Justifying his absence the previous night, the freed slaved informed them that he could not come because of the hunt carried out by the oppressors. He joyfully let them know that one of the disciples was on the steps of the Temple, wishing to talk to the high priest, and that the comments around the

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well were that he would advocate for the livings of the fugitives. The former fisherman from Capernaum was stunned; he guaranteed:

15/5 “I know that no apostle or disciple stayed in Jerusalem. They are all with Jesus in this residence.”

15/6 “There is one among you who is not here. It is Judas of Iscariot,” the manumitted man clarified.

15/7 When he heard the name of the man he did not want to accept would deliver his boy to the Romans, shivers were sent down Peter’s spine. He understood that the actions of the unfaithful administrator had a goal, that is, Judas wanted benefits, not to help them.

Monday, March 30, 13 AD

WHY DO WE STATE THAT OUR FATHER IS DISTANT FROM US?

see 15/36

WHEN WE HAVE NO PROBLEMS, WE LONG FOR THE MOMENTARY HAPPINESSES THAT DISTANCE US FROM GOD, OR ...

see 15/38

IF WE DESPERATELY SEEK THE WEALTH OF THIS ABODE, WE WILL FORCE OURSELVES TO RETURN TO BODIES OF FLESH MANY TIMES BEFORE WE PRACTICE OUR FATHER’S TEACHINGS.

see 15/40

IS IT PLAUSIBLE THAT ONE OF US NO LONGER HAS COMMITMENTS TO REDEEM?

see 15/44 and 15/46

IN WHICH LIFE WE WILL PAY THE DEBTS WE ACQUIRED WHEN WE INHABITED ANOTHER HOUSE?

see 15/46

SINCE WE ARE DEBTORS, WILL WE BE WITH OUR FATHER IF, IN THE ENTIRETY OF A LIVING, WE PRACTICE HIS TEACHINGS?

see 15/49

REBIRTH OR REINCARNATION?

see 15/54 and 15/56

**WHOEVER BELIEVES IN GOD'S
TEACHINGS WILL NOT FEAR DEATH.**

see 15/65

**HOW LONG WILL OUR FATHER WAIT FOR US TO FIND
OUT THAT WHAT WE DO TO OUR NEIGHBOR, BE IT
GOOD OR BAD DEEDS, WILL RETURN TO US?**

see 15/67

15/8 When he returned to the village, Demetrius was escorted by James Alphaeus and Ruth's son-in-law, who wished to become aware of the actions of the man he knew would betray his boy. Aware that the oppressors did not examine a merchant's face, for merchants never stayed in one city too long, using the entrance destined to them, the stubborn cooperator and the one who had also been conceived during the pregnancy that bore Thaddaeus entered the city, facing no obstacles.

15/9 At the main square they saw Martha's twin yelling, trying to draw the attention not of Caiphas, but of the damn Roman who had come from a demon, according to the way Simon Barjulas referred to Rus Zerah. Before such a grotesque display, he said to his escort that they would not join the protagonist, for he did not seem to be acting wisely; he concluded:

15/10 "Let us go to Barachias's residence, where we will stay until the first meal; then we will go to the market as merchants, so that we will learn what is being said about the pursuit of Jesus."

15/11 On his way there, he was recognized. When he realized that the leader of the Pharisees, seeing him, was walking towards him, he was scared. There was nothing but apprehension in his mind:

15/12 "For being so stubborn, I am in Jerusalem, and Jesus may be found."

15/13 However, he made up his mind:

15/14 "I will not hide, I will stay and find out if it is really me that that Roman is coming to meet."^[308]

15/15 When the rich man came close, he did not hesitate to ask him what he wanted.

15/16 "I am called Joseph of Arimathea," the influential Hebrew introduced himself.

15/17 Peter replied dryly:

[308] To the apostle, whoever was allied with the oppressors was Roman.

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15/18 “I know what you are called. What do you want from me?”

15/19 “I had to come and say to you that all those who are with Jesus of Nazareth are in great danger. You must all stay away from this place. Say to Jesus of Nazareth that he is not to come to Jerusalem any longer.”

15/20 As far as the former fisherman was concerned, the preoccupation conveyed by his interlocutor with his boy made him want to take him away even more intensely. Deeming that any action whose goal was to convince him to leave would be welcome, it did not come to his mind that he was conversing with a Pharisee:

15/21 “I have been saying to Jesus to go away from this place, but he does not listen to me. It was the Lord who sent you. If you speak to Jesus of the dangers that you are speaking to me of, he will listen to you, and we will go to another place.”

15/22 He added enthusiastically:

15/23 “Come speak with Jesus. I know he will listen to you when you speak of everything that is going inside those who have power at the Temple.”

15/24 It was only when the night fell that Joseph of Arimathea, escorted by Peter and James Alphaeus, went to the refuge where so many hunted ones were hiding.

15/25 The dignified representative of the wealthy men, when he was before the good shepherd, started kneeling down, but he was instructed not to by the young man.

15/26 “Caiphas, Rus Zerah, and Pontius Pilate were together to figure out what they could do to arrest you without those who are your people rising up against them and no longer working the soil or harvesting seeds. Without those who are your people there are no seeds. In Jerusalem there are many who do not like you, but there are those who do, because to them you are the one who was promised by the Hebrew god. No prophet has ever done what you have been doing for all those who are your people, which shows that the Hebrew god is with you,” the visitor stated.

15/27 He confided to him:

15/28 “A great confusion goes inside me, and it is very heavy. Can you help me to see the truth that comes from this god of yours?”

15/29 “You are a good man, but I say that you are in between two paths: the one you have known since you were few harvests old, and the path that I am bringing to all the peoples, which is the practice of God’s teachings. What I can do for you is what I do for all those who seek me, which is to announce our Father’s teachings. In truth I tell you that the practice of the teachings that I am announcing is the only path that leads us to God.”

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15/30 From the moment Mary's firstborn arrived in the village, Joseph of Arimathea felt that his own way of seeing reality no longer contented him. The new and the old conflicted. Understanding the meaning of the words, he asked:

15/31 "Are you saying that I will not be with this god of yours if I only practice what I have known since I was few harvests old?"

15/32 **"I tell you that, in order to be with God, it is enough to practice His teachings. In truth, when we practice our Father's teachings towards all of His children, our siblings, we come across, not only will we be with Him, but we will also see His face."**

15/33 "Why do I not see the face of this god of yours now?"

15/34 **"In truth I tell you that all those who do not see our Father's face yet, it is because they have commitments acquired in previous livings to redeem."**

15/35 "So this god of yours is too distant from me."

15/36 **"I tell you that God is looking at and listening to each one of us, His children. In truth I tell you that, since we do not want to practice our Father's teachings, we feel distant from Him."**

15/37 Without being contested, he concluded:

15/38 **"When we seek God, I tell you that it is because we are facing difficulties, and we cannot find a solution for our afflictions. In truth, when we are well, I tell you that we only want the momentary happinesses that distance us from our Father."**

15/39 "And what have you got to say to me about great wealth, which makes two men who have come from the same womb want to take each other's lives?"

15/40 **"I tell you that the wealth of this abode is what pleases many of the children of God who still need to come to the life of flesh the most. In truth I tell you that all those who desperately wish to pursue the wealth of this abode will have to return to a body of flesh many times before wishing to practice our Father's teachings."**

15/41 "If I practice these words you have been saying in all places, will I see the face of this god of yours?"

15/42 **"In truth I tell you that all those who practice our Father's teachings will arrive at Him and see His face."**

15/43 "How long will one of those who are Hebrews have to practice these words you are saying to see the face of this god of yours?, or will all

those who are Hebrews, when they leave their lives, see the face of this god of yours?”

15/44 **“I tell you that few are the children of God who are in this abode or who will come to it in times that are to come who have no commitments acquired with a sibling in previous livings. In truth, until we redeem all of our commitments, I tell you that we will not see our Father’s face, but we will be on the path that leads to Him by practicing His teachings.”**

15/45 “Are you saying to me that I need to redeem commitments I acquired in other lives I have had?”

15/46 **“I say that there are few children of God who are in the life of flesh who do not need to redeem commitments from past livings, and we only redeem commitments acquired in past livings when we are in a body of flesh. In truth I tell you that many of us will have to come to the life of flesh many times and, every time we come to a new body of flesh, practice the teachings of our Father so that we will get to Him, and then, only then, we will see His Face.”**

15/47 The Pharisee immediately asked him to confirm what he had understood:

15/48 “Have you said that I will have to come from the womb of the one who gave me my life once more to practice what you are showing everyone and to get to know this god of yours?”

15/49 **“In truth I tell you that many of us will have to return to the life of flesh many times in order to abandon old customs and then practice the teachings of our Father.”**

15/50 “Why are all those who are Hebrews not abandoning their old customs now in order to practice these words you are speaking of?”

15/51 “I tell you that in the living that we have now, many of us have already elected which god we want. In truth I tell you that the god that many of us are seeking is not God, the Father of us all.”

15/52 Understanding Jesus’s words, Joseph of Arimathea felt embarrassed and returned to the previous subject:

15/53 “But can man return to the womb of the one who gave him his life and be born again?”

15/54 **“I tell you that the body of flesh we have will not be born again, it will be consumed by worms after our spirit leaves it. In truth I tell you that the spirit of many of us will return to another living in a new body of flesh, a body that will have to come from a woman’s womb.”**

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15/55 “Are you saying that it is the spirit, and not a body of flesh, who will have to come from the womb of a woman many times so that the spirit will then practice these words you say are teachings?”

15/56 **“I tell you that what comes from a body of flesh is another body of flesh, that what will have to come to the life of the flesh many times is the spirit. In truth I tell you that the body of flesh, after its death, is consumed by worms, but the spirit, who never dies, will return to the life of flesh in another body, which will come from a woman’s womb.”**

15/57 “And where are those you call spirit, for I cannot see them?”

15/58 “I tell you that we hear the wind because the wind shakes the leaves, but we do not see the wind, and we do not know where the wind is coming from, nor where it is going. In truth I tell you that spirits are like the wind, they inhabit a body of flesh, but we do not see them.”

15/59 “Does this god of yours see the spirits I cannot see?”

15/60 “I tell you that it is not only God who sees spirits. In truth I tell you that many of our siblings who are in the same living as we are see both the body of flesh and spirits.”

15/61 “You have said many times that this god of yours is the Father of all people, and this is why I ask you if he will love me the way you are saying he loves all those he has created?”

15/62 “In truth I tell you that God loves you the way he loves all of His other children from all of the abodes created by Him.”

15/63 Satisfied, albeit extremely worried, the rich man stated:

15/64 “I have to go before it is day so that those who are Romans will not see me and take my life. I say that I am very afraid of death.”

15/65 **“I tell you that all those who believe in God’s teachings will not fear death. In truth I tell you that all those who believe in our Father’s teachings believe in the lives after the death of the body of flesh.”**

15/66 “But it will take many harvests until everyone knows and practices everything you are bringing from this god of yours.”

15/67 **“I tell you that, to God, it is not important how long it takes us to practice His teachings, that He will wait for as long as it is necessary for us to practice them. In truth I tell you that our Father will wait for as long as it is necessary for us to know that every evil or good we have done to a sibling will return to us still in the living that we have now, or in the future livings that we will have.”**

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15/68 Since Joseph of Arimathea had in mind that he would be deemed guilty if his interlocutor knew about his past deeds, Jesus concluded:

15/69 “I tell you that I have not come to this abode to judge a single one of my siblings. **In truth I tell you that our Father is once again showing us in His teachings that He does not condemn, nor does He judge, a single one of us, His children.**”

March 30, 13 AD, Monday

- Peter in Jerusalem, disguised as a trader;

- *Instructing* the leader of the Pharisees.

Tuesday, March 31, 13 AD

***DO WE NEED TO BE NAKED OR MINIMALLY
DRESSED IN ORDER TO BE NOTICED?***

see 15/73, 15/75 and 15/83

***IT IS THE SPIRIT WHO HAS DEBTS TO REDEEM FROM PREVIOUS
LIVINGS, NOT THE SPIRIT'S TEMPLE IN THE LIFE OF FLESH.***

see 15/78

***WE ACQUIRE COMMITMENTS WHEN
WE REVEAL OUR BODY BECAUSE ...***

see 15/78

***IN CASE WE TURN OUR BEAUTY INTO
A WEAPON, WE MAY BE HURT BY IT.***

see 15/81 and 15/83

***PHYSICAL BEAUTY WILL BE OVER, AND IF IT WAS
CONVERTED INTO ONE'S ONLY ATTRIBUTE, ...***

see 15/86

15/70 The wealthy, then not only materially, man left the cave when the Sun was about to rise, exactly when Abihu was returning, followed by a brother and a sister. The adolescent, as we would classify him nowadays, though he was an adult for the standards of the time, was seventeen, and the woman had been born two years before him.

15/71 Gerusa shocked the others, for she was showing her legs, unlike the other women at the time. She wanted to draw the attention of potential

companions, for she had reached the age to get married, but no man had come talk to the member of her family.^[309]

15/72 When she saw herself amongst many men, the young woman lowered her clothes so that her breasts would be more visible. When both were near the good shepherd, he respectfully placed his mantle on the shoulders of the semi-naked woman, and affectionately instructed her:

15/73 **“I tell you to keep our house covered. In truth, in order to be seen by a sibling, it is not necessary to show ourselves like an animal at the market, which is exposed in order to be traded for coins.”**

15/74 “If I do not show my body, how will men see that I am beautiful? If men do not see that I am beautiful, I will not have a companion!” Gerusa said to herself.

15/75 **“I tell you that the one who chose us as a companion when he or she made plans for when they were in the life of flesh will find us without our having our body of flesh on display. In truth I tell you that, when we show our bodies, we are making the one who chose us as a companion distance himself or herself from us.”**

15/76 Since it was not common for a man to address an unknown woman, let alone in public, the Hebrew woman did not even notice that Jesus was refuting her private justifications; she insisted on them:

15/77 “But I have not been promised to any men. If a man does not see my body on display, I know I will not have a companion.”

15/78 **“I tell you that it is not the body of flesh that brings commitments from past livings, but the spirit. In truth, when we show our body so that it will be coveted, I tell you that we are acquiring commitments with many siblings, because we revive in them desires that they had long left behind, or desires they are now controlling in order to get to God.”**

15/79 As though she were talking to the orator, the woman, who was indeed extremely beautiful, said to herself:

15/80 “I will turn my beauty into a spear to pierce the heart of the one who will be my companion.”

15/81 **“In truth I tell you not to turn our beauty into a spear, which will hurt us if we stimulate in our siblings desires that they have long been trying to control.”**

[309] By the time they were fourteen or fifteen years old, many Hebrew women already had a husband and children.

15/82 “Can it be that this prophet is saying to me to hide the beauty that I have? If I do not put the body I have on display, how will I have a companion?”

15/83 **“I tell you that beauty ends as harvests go by, and the spear that may have hurt us in the living that we have now may continue hurting us in future livings if we do not control our wish to show everyone how beautiful we are. In truth I tell you to cover ourselves now in order not to cry later, and also not to take from this living commitments acquired with many siblings for future livings.”**

15/84 Finally inferring that the illustrious teacher was talking to her, Geresa said in a reserved tone:

15/85 “Is it to me that you have been saying all the time to keep my body covered?”

15/86 **“I tell you to cover our bodies if we do not want to acquire commitments with many siblings, commitments that many of us will have to redeem still in this living or in future livings, to cover our bodies if we want to preserve ourselves from those who are still seeking the momentary happinesses of this abode that distance us from the path that leads to God. In truth I tell you not to turn our beauty into the only attribute we have, because, when we are harvests older, it will end, and then we will hide what we are showing now.”**

15/87 Without saying a word, the no longer naked woman lowered her head, pulled her rustic clothes upwards and sought the other six women who had been hiding in the improvised residence for days.

I)

15/88 Mary’s firstborn immediately addressed the brother of the woman he had instructed, despite the fact that he, the brother, had not said a word:

15/89 “James, of Malachias’s protection, I tell you that you will be one of my apostles, and that you will take God’s teachings to many of our siblings.”

15/90 The one who had just been invited was surprised:

15/91 “I do not know the letters. I am not a man of wisdom, and there is no knowledge of Moses’s Laws in me. I know that I cannot be an apostle, I only have enough knowledge to follow you throughout the paths. As time goes by, I say I will be able to be a disciple.”

15/92 Holding his interlocutor’s hands, the good shepherd revealed:

15/93 “I tell you that there is purity in you, that you always help those who need it, and when you learn one of our Father’s teachings once again, you practice it with eagerness. You believe in what I announce, and you have faith in our Father. In truth I tell you that you have been an apostle since you heard that you are to do to your neighbor what you would like it to be done to you.”

15/94 The new cooperator said nothing. From that moment onward, with the exception of a short hiatus, he incessantly spread God’s teachings to many. He disincarnated on April 17, 31 AD.

II)

15/95 Joseph of Arimathea was arriving in his residence when one of the priests communicated to him that Caiphas had summoned the erudite to gather before Sunset. Entering the Temple on the Mount, where the assembly would take place, he came across many members of his group and other men of power talking about the Galilean.

15/96 “What truth is there in this Jesus of Nazareth?” the high priest asked.

15/97 It was a large room, devoid of any furniture. To serve as seats, many holes had been made in the walls. When one of the participants spoke, he would leave his spot and address the others, except Caiphas, who managed the discussion from the place intended for to him. The leader of the Pharisees, with stunning sincerity, was the one who replied:

15/98 “I speak with respect for those who have more wisdom than me, but it goes inside me that you do not see that Jesus of Nazareth may indeed be the one who was promised to the Hebrew prophets.”

15/99 The one submissive to the usurping foreigners opposed the suggestion with fury in his gestures and words:

15/100 “It is what this Jesus of Nazareth saw in Moses’s writings as well as the prophets’ that he has been saying. He found the one who was promised, and he has been saying to everyone that he is the one who was promised to the prophets.”

15/101 “I heard Jesus of Nazareth speak, and I started seeing my life with more open eyes, even seeing what eyes cannot see. I understood that the Lord of all those who are Hebrews may be with him, and, for being with him, He is with us,” the wealthy man stated.

15/102 “What has this promised one done to you? What has he said to you?” the high priest said with indignation, trying to curb his wrath.

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15/103 “He did not say anything to me that he has not yet said to those who are his people,” Joseph of Arimathea answered with clarity.

15/104 Rus Zerah asked:

15/105 “Do you know what you are saying? This promised one came from a man without wisdom, a carpenter.”

15/106 “I say that all those who are Hebrews have long been waiting for the one who was promised, and they have a lot of faith in his coming. Why not accept that Jesus of Nazareth is the one who was promised by the Hebrew god to all those who are Hebrews? Has this god not given Salomon and David to all those who are Hebrews? Or is it not allowed for the Hebrew god to send the one he promised? Why can this promised one not be a man who came from a carpenter, or can a man who came from a carpenter not be a man of great wisdom? Was David not a shepherd of sheep? Where did David’s wisdom to lead his people come from?”

15/107 The Pharisee intelligently put forth:

15/108 “Is there nothing beyond this life we have now? What are we? I say to all that we are a grain of sand that gets lost in the wind. I ask all of you: has this promised one not come to make us understand what we are, to show us what there is after we leave our lives?”

15/109 Caiphas was dumbfounded; he assessed that the execrated runaway had an astute advocate, and that the latter would not be able to persist in his discourse, for he would convince the other members of his class. Altering his hostile behavior, but making use of the authority that came along with his position, he positioned himself:

15/110 “I have always respected you. How can I understand your defense of this man who is dividing even those who are of his people? Even among us he seems to split opinions. Are we here because this promised one set this up? Does this meeting not seem to have been arranged by him? This Jesus of Nazareth must be a man of wisdom, but among you there is no one who is able to understand this wisdom. How can Jesus of Nazareth, a carpenter’s protectee, know so much? This man is even dividing those who are his people, he is announcing everywhere that everything he says comes from the Lord, which really scares me. It is not his words that are dangerous, nor the fact that he is followed by a great crowd that calls him the one promised by the Lord, nor the cures he performs. There is no courage in me to repeat what he has been saying everywhere.”

15/111 As though he were performing, he waited a few second to proceed:

15/112 “This Jesus of Nazareth has been saying to everyone that ...” but he went silent again.

15/113 Convinced of what he wanted, certain that his performance would get him to his goal, he proceeded:

15/114 “This man says he is the Lord’s protectee, which is a blasphemy. Joseph of Arimathea, the most honest of men; Joseph of Arimathea, a man of great wisdom: do you believe that this Jesus of Nazareth is the Lord’s protectee?”

15/115 Approaching the climax of his play, he emphasized:

15/116 “Jesus of Nazareth says he is the Lord Himself, that he does everything the Lord does.”

15/117 Not allowing the man he was questioning to speak, he stated:

15/118 “I say that Jesus of Nazareth is not the Lord’s protectee. Is this Jesus of Nazareth a prophet? A prophet, or a false prophet? Can a prophet say he has the power of the Lord, and say to a sinner that ‘your sins have been forgiven’? It is only the Lord who can forgive a man’s sins. False prophets have been a plague in Jerusalem throughout time. This man says that he is a follower of the Laws, but he distances all those who are Hebrews from our beliefs. Those who came from Rome and Herod Antipas will not wait for us to find an answer concerning this Jesus of Nazareth. The Law of the Temple is clear: it is written that every prophet who claims to be the Lord, but the Lord has not allowed it, must lose his life. I say that this Jesus of Nazareth is a false prophet, he is blaspheming. I ask all of you: would it not be better if only a man dies than all those who are Hebrews and us?”

15/119 One of the courtiers of the high priest suggested that the leader of the Pharisees reveal the whereabouts of the Galilean, but Rus Zerah intervened:

15/120 “Those who are Hebrews will deliver a billy goat to death, but not one of those who are their people.”

15/121 “Well said, this is our reality. Jesus of Nazareth must be arrested and judged by those who came from Rome,” Caiphas stated.

15/122 Though intimidated, Joseph of Arimathea made himself heard:

15/123 “I do not consider Jesus of Nazareth guilty, and the Law does not sentence a man without his being heard in this Temple. It is what the Law dictates. It does not matter what this man may have done, you cannot deliver Jesus of Nazareth to those who are Romans. All those who are Hebrews will rise against this Temple and its Laws. Let the ceremony of unleavened bread be over, and Jesus of Nazareth will come say what goes inside him at this Temple.”

15/124 He added with determination:

15/125 “Let me speak to Jesus of Nazareth. I know he will come to this

Temple and say whether or not he is the protectee of the Lord of all those who are Hebrews.”

15/126 The high priest had to prevent his wrath from spilling out of him before such vehement truth; however, he was powerless to do anything that could possibly change the situation. Though it was not customary of him to get up before those who had less power than him, he did it anyway, and not for the first time in the conversation, to state:

15/127 “Bring this Jesus of Nazareth, and I will hear what he has to say and how he will defend himself from his blasphemies against the Lord. I will give this Jesus of Nazareth the right to defend himself and to show the men of the Temple what goes inside him.”

15/128 That was the resolution. The resolution? The one who truly called the shots came close to his subordinate and said:

15/129 “The delay to arrest this false prophet will be dangerous to everyone in this Temple, to the Laws of this Temple, and to all of you. I know what Pontius Pilate may do against you if this Jesus of Nazareth is not arrested now.”

15/130 The face of the man whom the unlearned oppressed believed had the greatest authority attested to the fear he was overcome with on account of such words, which made him alter his deliberation:

15/131 “I say that this Jesus of Nazareth will have to come before me before the Sun that will come goes away.”

15/132 Mary’s firstborn’s advocate bravely offered his opinion:

15/133 “Would it not be even more dangerous if all those who are priests at this Temple go after Jesus of Nazareth? I say that all those who are Hebrews will not accept to see the one who was promised arrested by the priests of this Temple.”

15/134 Listing the difficulties that would ensue, he assessed that he would postpone the arrest:

15/135 “Not a single person knows where Jesus of Nazareth and his followers are. Will it not be a long search around all of Jerusalem? They say that Jesus of Nazareth never stays too long in the same place.”

15/136 Rus Zerah arrogantly stated that he knew how to come close to his prey. Summoning him to reason, the Pharisee warned him:

15/137 “Do not forget that, when you arrest Jesus of Nazareth, you may be leading an innocent man to death.”

15/138 Dismissing the advice, the Roman left silently.

III)

15/139 Using the secret path, he rapidly got to his residence. He said to one of his partisans:

15/140 “Bring Judas of Iscariot to me.”

15/141 When the man who had been waiting for him on the staircase of the sacred building was brought to him, he dissimulated:

15/142 “I could not find you. Are you with this Jesus of Nazareth? I have been looking for you for more than two days.”

15/143 Also not expressing his true feelings, the greedy man replied:

15/144 “I had been looking for you to learn what to do.”

15/145 Rus Zerah continued in the fake dialogue:

15/146 “To me, you have always showed that you are certain of what to do!”

15/147 Wishing to convey that he needed help and that he was suffering, the unfaithful manager responded:

15/148 “I have always known what to do, but not now. I am confused. It always went inside me that men of power made decisions concerning everything, for they saw everything clearly. Now I see it is not the case. Jesus needs neither me nor what goes inside me. He says that love is the most important thing, but my heart has been hardened. I can be neither a disciple nor an apostle of Jesus.”

15/149 Coming to the climax of his own role in the farce, he concluded:

15/150 “I will return to Nazareth.”

15/151 Conveying that his interlocutor’s act of humiliation pleased him, the foreigner, aware of what he wanted, warned him:

15/152 “You must not lie to yourself. In fact, you do not believe that this Jesus of Nazareth is the one promised by the Hebrew god.”

15/153 The erudite man lifted his head and pretended to be thinking; he nonetheless remained silent. Rus Zerah then concluded:

15/154 “There is only one way for you to know the truth, and you have always known it, ever since you came to my residence and said: ‘Let Jesus speak at the Temple, there is nothing to fear. If Jesus is not the one promised by the Hebrew god, he will be crucified, and we will be acclaimed for having opened everyone’s eyes to the truth; if Jesus is the one promised by the Hebrew god, we will be acclaimed, we will receive many coins, and we will be men of power, not only in Jerusalem, but also all over Rome.’”

15/155 “It is too late. I know Jesus will not come to this place again.”

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15/156 “Why will he not come to the Temple? There are many men of wisdom and knowledge at the Temple who admire this Jesus of Nazareth. He will be judged fairly. If this Jesus of Nazareth is the one promised by the Hebrew god, this god will not allow his promised one to die; if he is not, you will be helping Jerusalem to break free from yet another false prophet.”^[310]

15/157 These arguments, along with another thirty-two coins, made Judas Iscariot accept to convince the runaway to deliver himself voluntarily in order to defend himself and be tried.

15/158 Out of convenience, he did not report on the redeemer’s whereabouts, a precious piece of information that, in his opinion, would bring him delightful monetary resources.

March 31, 13 AD, Tuesday

I) James Malachias;

II) The meeting of the wise men;

III) More money to persuade *him* to make himself present.

Wednesday, April 1, 13 AD

15/159 A great flow of soldiers marked the day. They were incessantly hunting the Galilean. The most remote suspicion with regard to any individual was enough for them to arrest them. When a group of soldiers came across a man transporting an unusual amount of food and water, they supposed it was for their preys. With the intention to make the prisoner confess, they beat him, and only stopped it when they believed that the despicable oppressed had perished. The tortured one was Abigah.

15/160 At the place where the good shepherd was, Orontes’s escort’s predicament raised the existing tension. No one left the secret shelter under any circumstances.

15/161 Having observed Demetrius at the market after his conference with Rus Zerah, Martha’s twin was afraid that someone had spotted him. He

[310] Despite being aware that Judas Iscariot and Joseph of Arimathea knew where Jesus was, Rus Zerah unwillingly hired the greedy man to convince the prophet to deliver himself. His actions did not represent what he truly wished, that is, the Galilean’s prompt execution. In order to reconcile the problem and his wishes, the options he considered conflicted with the range of actions imposed on him by Pontius Pilate, his superior.

However, if Joseph’s firstborn were successful in his enterprise, there was a possibility that the Nazarene would deny what he had been announcing, which would cause him to be discredited as far as the Hebrews were concerned, and their *modus vivendi* would not suffer. His death would therefore cause no protests.

remained on the lookout, certain that one of his blood brother's cooperators would come meet him.

Thursday, April 2, 13 AD

15/162 At dusk, James Malachias returned to the cave from the village with provisions. When they were about to start their meal, Mary's firstborn told them:

15/163 "I tell you that we will go down to Jerusalem for the ceremony of unleavened bread. In truth I tell you that I will have my last supper with you at Barachias's residence."

15/164 James Malachias, Matthew, Judas Thaddaeus, James Alphaeus, Peter, and Simon, the zealot, as though they had rehearsed it, immediately begged our Father, in their thoughts, to protect him.

15/165 "I know that many of you ask God on my behalf, and this is why I tell you all that I do not fear death. In truth I tell you once again that it is the body of flesh that dies, not the spirit whose house is the body that we now have," the one born when the Star of Bethlehem appeared said.

15/166 With his customary tenderness, he proceeded:

15/167 "I tell you that I am going to the life of pure spirit, where, for now, neither you nor the members of my family of flesh will be able to go. I ask you to bring Mary to me, Mary, of Joaquin's protection, and all those who have come from her. In truth I tell you that I need to talk to them before we go down to Jerusalem."^[311]

15/168 "I will go wherever you go. I will follow you, even if I leave the life that I have now," the former fisherman from Capermaum stated, holding his boy's arm, reluctant to accept the upcoming event.

15/169 He was instructed again:

15/170 "I tell you that where I am going, for now you will not be able to go there, that it will be necessary that you stay among the apostles and disciples so that they will not disperse after the death of my body of flesh. Many of our siblings will lose their faith in God if there is not a sibling who will encourage them, who will instruct them after I go to the life of pure spirit. In truth I

[311] ... **the members of my family in the life of flesh ...**: the savior took this opportunity to instruct his followers, since many of them believed that he would take his family with him after his death in order to spare them from persecution.

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tell you that it will be necessary that you deny me in order for our Father's teachings not to be forgotten as time goes by."

15/171 The direct collaborator, in whose mind the teachings that the affable teacher had brought were engraved, who would give up his living for his without hesitating or expressing doubt, immediately asserted:

15/172 "Even if all lose faith in God, I will not."

15/173 The Galilean then revealed that he had prepared himself in the event that the upcoming days came to be. He said to Peter, who at that moment did not understand him:

15/174 "When you see my body on the cross, I tell you that you will resent God a lot. In truth, when you recover, I tell you that you will instruct the siblings of ours who will be feeling lost."

15/175 Addressing the community, he concluded:

15/176 "I tell you that the one who will deliver my body of flesh to death will be among us still tonight. I ask you neither to resent nor to punish our brother. *In truth I tell you that before I leave the body that I have now, this brother of ours will no longer belong to the life of flesh.*"

15/177 His listeners were convinced that Judas Iscariot would show up.

15/178 Some minutes later, Demetrius, followed by one of his fellow countrymen, entered the cave.

15/179 In the village, before the announced event, the unfaithful manager sought the freed slave. Saddened, and guaranteeing that he was a disciple of the famous prophet, he narrated part of his days:

15/180 "I have come in Jesus of Nazareth's family, and I need to be with him. I say that, in order to protect Jesus of Nazareth from the fury of the Romans and Herod Antipas, I need to walk with you to him, his apostles, and his disciples when the Sun sets."

15/181 Obtaining the consent to follow the deceived man to the secret refuge, Judas Iscariot remained at the residence until natural light was no longer present. When there were no more obstacles, they started walking. Attentive to the man he truly believed was the hidden one's relative, Demetrius stated:

15/182 "This is the darkest night I have ever seen. There is no moon, there is only darkness. It seems that all of the forces of evil have been set free."

15/183 Since the greedy Hebrew said nothing, he remembered what Chami had mentioned to him, that is, that she had been intrigued by the behavior of the man who had asked for help, for his face was always covered, even inside the residence. His response to his daughter was still fresh in his mind:

15/184 “I know I am not deceived. Those who are apostles and disciples of Jesus hide their faces when they are in Jerusalem in order not to be seen by the Romans and those commanded by Herod Antipas.”

15/185 Justifying Chami’s attitude to himself, he admitted that she had not liked Judas’s words, and it came to his mind that which she had not said, but was visible on her face: the strange man had no good intentions. He looked at the one who was walking ahead of him and became very scared. With a brisk movement, he stopped him. He asked him incisively:

15/186 “In fact, where do you come from? What do you want with Jesus of Nazareth, his apostles and disciples? Or is it with me? Are you commanded by Herod Antipas, or are you obeying those who are Romans?”

15/187 Feigning ingenuousness, Judas asked:

15/188 “What is going on with you?”

15/189 “Why did you say you do not know where Jesus of Nazareth is?”

15/190 “I say that I do not know where Jesus of Nazareth is.”

15/191 Extremely nervous and fearing that he was betraying those who were in the cave, the freed slave refuted his statement:

15/192 “But you have been leading me since we left Jerusalem. You have not made a mistake concerning the path, nor have you asked me which one is the right one. I say that you walk as though you have already been here. Why are you walking with me? Are you commanded by Herod Antipas?”

15/193 Having no way out, the unfaithful manager started crying copiously. Even if his performance outdid his previous ones, he was convinced he would not be able to wiggle himself out of the situation. However, given his moving performance, he obtained the instant compassion of the only incarnate spirit in the audience, who asked:

15/194 “What is going on with you?”

15/195 Seeing that his interlocutor accepted that he was suffering, the erudite man explained:

15/196 “I am the one who came first in the family of Joseph, the carpenter from Nazareth. I have not come from the woman Jesus of Nazareth has come from. The woman who brought me lost her life right after my arrival. I have been on paths that are not the path that Jesus of Nazareth is showing to all those who are Hebrews. The paths I have been on do not please the apostles and disciples, but I regret everything I have done in my miserable life. I saw that I was not on the path that leads to the Lord, that the path that leads to the Lord is with Jesus of Nazareth, that it is with Jesus of Nazareth that the Lord’s truth is, and with Jesus of Nazareth I want and need to be until I leave

my life. I have been in this place many times, but there was not courage in me to ask the apostles and disciples of Jesus of Nazareth for shelter. I was afraid of not being accepted among them on account of all the evil I have done to Jesus of Nazareth. Since I took possession of a lot that did not belong to me, it went inside me that, if I entered the cave with you, I would be accepted by the apostles and disciples of Jesus of Nazareth. I know that you are respected by all those who walk with Jesus of Nazareth, and this is why I went after you to be taken to Jesus of Nazareth and ask him to forgive everything I have done, so that there will be peace in my heart.”

15/197 The performance of the great actor was more than convincing, for he immediately managed to enter the rustic hiding place, not to mention the remorse he was successful in making his spectator feel on account of mistaking him for one of the despot’s partisans.

15/198 The arrival of the unfaithful manager led the direct cooperators of the man otherwise named Jeremiah to believe that the freed slave also obeyed the Romans, since the good shepherd’s assertion, that is, the man who would deliver him would come into the cave, was still hovering over their heads. Peter impolitely asked the benefactor why he had company. Chami’s protector stated with certainty:

15/199 “I allowed this man, who is a member of Jesus’s family, to come to this residence because he is suffering, and he regrets everything he has done to Jesus in his life. I say that this man wants to ask the Lord and Jesus for forgiveness in order to have peace in his heart.”

15/200 It was not only Ruth’s son-in-law who agreed that the good man who was willing to help anyone, even if the person were from Rome or one of the soldiers of the Herods, had brought the traitor because he had believed his duping words. None of those who were present accepted that Sarah’s son wished to alter his goals. The former fisherman from Capermaum said to Thomas:

15/201 “I am not Demetrius. I will keep an eye on this Judas.”

15/202 The greedy Hebrew, who, by means of his tactician’s intelligence, had been fully successful, went very close to his brother, but remained silent.^[312]

15/203 During the only meal they had that day, it was Mary’s firstborn

[312] Aware of the customs of the time, Judas Iscariot made use of them: since he had entered the hiding place with Demetrius, he had obtained the freed man’s authorization to do so. He knew that he would not be stopped from remaining in the cave, and that no measures to shorten his lifespan would be taken.

who divided the bread. As it was customary, he made a substantial part of his portion available to the dishonest administrator, who in his turn silently dipped it Jesus's broth.^[313]

15/204 Before the king star appeared, Judas Iscariot left without having spoken to anyone. It was not necessary to convince Jesus to submit himself to a trial, a trial in which he would have the right to be heard by those who had power, for he had become aware that the fugitive and his followers would be going to the famous city; he also learned the date of their presence. He was very content.

I)

15/205 The darkness offered safety for the task of going to the top of Mount Gethsemane to be carried out, not to mention that of warning Joaquin's youngest of her son's request. At the beginning of the ascent, the one in charge introduced himself to the sentinel watching the path:

15/206 "I am James, of Malachias's protection, a follower of Jesus of Nazareth. I am seeking Mary of Nazareth, the woman who gave the one who was promised to the prophets his life."

15/207 "What do you want with Mary of Nazareth?"

15/208 "I am bringing the location of the one promised to the prophets to Mary of Nazareth. It was Jesus of Nazareth who sent me to take her and all those who are his family to him," he told the sentinel; the latter, seeing Simon, the zealot, quietly standing behind James, authorized the pair to proceed.

15/209 In order for them to obtain quick results, the sentinel concluded:

15/210 "Mary of Nazareth is with those who cannot walk without help. It has been two nights, and she does not go away from them."

15/211 When they found her, the recent collaborator started to offer her explanations. Mary, both exhausted and worried about the events that concerned her firstborn, stated:

15/212 "I know why you are here. It is as though I knew that Jesus wants to see me for the last time. I have always feared that this time would come. I ask you to say to me if Jesus will walk to Jerusalem!"

[313] The majority of the oppressed had bad teeth or no teeth at all, and bread was as hard as a rock; this is why they **dipped it in broth**.

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15/213 “Jesus said we will go to Jerusalem for the ceremony of unleavened bread, where the prophecy concerning the one who was promised to the prophets will be fulfilled.”

15/214 Joseph’s widow was momentarily quiet. The man’s answer corroborated that the feeling that controlled her was legitimate: her son would perish. In a daze, she said to them:

15/215 “I want to see my offspring, but I must not go for now. I was informed that Veronica is coming from Nazareth, and she will arrive before the Sun is no longer seen on the day that is to come. I will wait for Veronica’s arrival so that she can go see Jesus with me.”

15/216 With Abihu’s consent, the apostle asserted:

15/217 “We will wait for Veronica’s arrival with you in order to take you all to Jesus.”

April 2, 13 AD, Thursday

- *Instructing Peter;*

- The greedy Hebrew finds out how his blood brother will proceed;

l) Mary waits for Veronica to see *him* again at last.

Friday, April 3, 13 AD

***GOD DOES NOT DISMISS US FROM COMMITMENTS WE
HAVE ACQUIRED, IT IS WE WHO WILL REDEEM THEM.***

see 15/247 and 15/249

15/218 The third children of the Clopases, who had been in charge of John, who in his turn suffered from muscle atrophy in his lower limbs, after the departure of her mother and James, wishing to be with her family, and informed that her older brother was traveling to Jerusalem, decided to reunite with them.

15/219 When she became aware that the good shepherd would be in the place, as far as some of the oppressed were concerned, announced as their land by the respectful prophets of yore, nothing could convince her otherwise. The same day the merchant gave her the piece of news, she started trading what was hers by right. When it was all over, she was the owner of sheep, goats, donkeys, a camel, many seeds, and a great number of coins.

15/220 Veronica, who was not even eighteen yet, was extremely popular not only in Nazareth, and the fame that preceded her asserted that she was very brave. In fact, she was not afraid of powerful men. Rumor had it that

her strength and courage were equal to those of four men considered at once. She confronted Romans, those commanded by any of the Herods, or whoever showed any intention to take possession of her family's patrimony.

15/221 When her decision reached the community's ears, many stated that she would never make it to Jerusalem, that she would be pillaged on the first day of her walk. She replied to those who sought her to warn her:

15/222 "I will put a hole in whoever stands in my way. No pillager will take any of my donkeys. I will take the life of whoever lays a hand on what I am taking."

15/223 After her journey was scheduled, three men who were grateful to Joseph and Mary, aware that the young woman would not give up her intention, decided to escort her in order to defend her from potential dangers; however, throughout the journey, they did not need to start any fights.

15/224 Whenever a merchant or some other male came close to the small caravan, they would stop and look at her. Without being alarmed, she would approach and state:

15/225 "If it goes inside you that you will pillage me, you had better know that I will not be pillaged without putting up a fight for everything that belongs to me. I cannot take you all, but I will put a hole in one of you, even if I lose my life."

15/226 Observing the short woman's braveness, they would leave without taking any actions, not because they ceased to want her property, but because she intelligently held a spear once used in combat by one of the savage soldiers, not to mention the fact that she was wearing the sandals of the former owner of such an intimidating weapon. Given the way she presented herself, they concluded that she was as strong as many foreigners considered together. The shoes she was wearing, since they were larger than her feet, spoke to her having challenged and killed one of the brute outsiders.

15/227 By word of mouth, the unexpected piece of news reached many.

15/228 The oppressed who caused the death of a Roman would wear his clothes in order to convey superior strength to that of one of the opulent usurpers. But in reality Veronica had found the soldier already dead; knowledgeable of the practice of her people, she took possession of his objects to lead others to believe that she was stronger than him.

15/229 In the absence of any grave incidents, they arrived in Bethany, at Lazarus's residence, when the Sun rose.

15/230 Pustule's heir narrated to the brave Hebrew woman the latest events, as well as the site where Mary and James were, for Martha, the last fruit of Sarah's womb, had been murdered. Along with his two single sisters,

who would comfort the one who had come from Anna, he escorted the quintet to the top of Mount Gethsemane, for, in his understanding, Jesus would need a lot of audacious men in order not to be arrested and executed.

15/231 Joseph's widow, when she was informed of her daughter's prowess, admired her courage to walk on horrible roads with wheat and many animals.

15/232 The reigning darkness unveiled the wonderful celestial sphere that shone over Jerusalem when Mary and her family entered the cave to which the good shepherd had been confined for the past seven days. She eagerly sought him among the others, and though the place was barely lit, she placed herself at her firstborn's side. Caressing his face, she said:

15/233 "You are being hunted as if you were a beast, but you are still an offspring who is few harvests old. I beg the Lord not to allow your life to be taken."

15/234 Sobbing, she pleaded:

15/235 "I ask you not to deliver yourself to death. James, of Malachias's protection, has said to me that you will go to Jerusalem. Do not go to Jerusalem for now. Let all those who are Romans and those who are commanded by Herod Antipas no longer have your face inside them. Do not go to Jerusalem, because I know that it is there that your life will be taken."

15/236 Barely able to speak, she confessed:

15/237 "I have always feared the coming of this time."

15/238 Reasoning the way a desperate mother does, she concluded:

15/239 "Beg the Lord to deliver you from this time. The Lord delivers all of His children, is it not what you teach?"

15/240 Caressing the woman who had conceived his physical body, the redeemer calmly responded not only to her, but to many others who, on account of her arguments, deemed it legitimate that God could free him:

15/241 "I tell you that I have come to the life of flesh knowing that this time could come. In truth, when I was about to return to this abode, I tell you that I was showed everything that could happen if one of those who prepared themselves alongside me did not comply with what they said they would do."

15/242 "Again I ask you not to walk towards death!"

15/243 "I tell you that it is my body of flesh that is going towards death, not my spirit. In truth I tell you that my spirit will go to the life of pure spirit and will no longer need to return to a body of flesh."

15/244 "But do not allow those who are Romans and those who are commanded by Herod Antipas to destroy you!"

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15/245 “I tell you that the Romans and those commanded by Herod Antipas will destroy my body of flesh, not my spirit. In truth I tell you that my spirit, like yours, is protected by our Father.”

15/246 “Beg the Lord to deliver you from this time that has come,” Joaquin’s youngest insisted.

15/247 **“I tell you that God does not deliver us from commitments we acquired in this or in previous livings, that it is we who redeem each one of them ourselves. In truth I tell you that our Father is once again showing us by means of His teachings the path for us, His children, to redeem the commitments we acquired, He is showing us how not to acquire commitments for future livings with a single one of our siblings, He is showing us how to free ourselves from our anguish and suffering.”**

15/248 “Then ask the Lord to redeem your commitments in another life; in this one you are showing everyone the teachings that are His, or is it the Lord who is in a hurry for you to redeem your commitments?”

15/249 **“I tell you that, in order to get to God and no longer need to return to a body of flesh, we will have to redeem the commitments we acquired in this and in previous livings. Our Father is not in a hurry for us to be with Him, and He does not mind how long it takes us to redeem our commitments. In truth I tell you that it is we, who are suffering, who should be in a hurry to be with God.”**

15/250 “Are you saying to me that the Lord is showing me in His teachings that I must accept my offspring to walk towards death only for my offspring to have his commitments redeemed?”

15/251 **“In truth I tell you that God is once again showing us in His teachings to love one another as siblings, which we are, and that there are lives after the death of the body of flesh we have now.”**

15/252 “But if you walk to Jerusalem, I know that you will suffer and lose your life!”

15/253 “Again I tell you that I was aware of what could happen to me once I came to this abode. In truth I tell you that I do not fear the death of my body of flesh.”

15/254 “I ask you not to walk towards death, to stay here until all those who have power forget about you!”

15/255 “I tell you that I do not want to and I will not hide from what will happen to me in the hours that are to come. In truth, if I hide from what will happen in the hours that are to come, I tell you that the Romans and the men

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of power at the Temple of Jerusalem will announce that everything that I have been bringing to all the peoples is a blasphemy, it is all deceits.”

15/256 On account of his interlocutor’s tears, he added serenely:

15/257 “In truth I tell you not to lament over me, for I will go to the life of pure spirit, and then I towards our Father.”

15/258 His clarifying words were fully understood by Anna’s daughter. Saddened, for it was her son himself who was informing her of his own death with unencumbered spontaneity, she sat on a rock, aware that nothing she could say would alter her firstborn’s actions. For the rest of the night she followed the moving around of her children, who were talking a lot.

April 3, 13 AD, Friday

- Veronica and John, *his* siblings, arrive at Mount Gethsemane coming from Galilee;

- *With* Mary.

Saturday, April 4, 13 AD

WHAT IS THE USE OF GOD’S TEACHINGS?

see 15/261 and 15/263

WE REACH WISDOM ...

see 15/265

WE HAVE KNOWN OUR FATHER’S TEACHINGS SINCE ...

see 15/267

THE ONLY PATH TO FOLLOW ON WHICH WE DO NOT DESTROY OURSELVES PHYSICALLY IS THE PRACTICE GOD’S TEACHINGS.

see 15/267

15/259 It was already bright, and the four children of the Clopases were still talking. The three youngest wanted to know which roads their brother had taken, what he, as well as his apostles and disciples, had done to hide from those commanded by the Herods and the Romans who were after him.

15/260 “What is the use of the teachings that you are bringing to all those who are Hebrews?” John asked the one who was born when the shining Star of Bethlehem appeared.

15/261 **“In truth I tell you that our Father’s teachings will lead all those who practice them to Him.”**

15/262 “All those who are Hebrews already love those who are their family and know that, when their bodies are no longer alive, all of them will go to the sepulcher. What will you say to all those who are Hebrews who already know where they will go after life leaves their bodies?”

15/263 **“I tell you that without the knowledge of our Father’s teachings, none of his children, our siblings, will know where they will go after the death of the body they have, nor where they came from before being in the life of flesh. In truth I tell you that, without the practice of God’s teachings, none of His children from this or other abodes created by Him will love one another as siblings, which we are.”**

15/264 “But was it not the Lord who gave man the wisdom to find out where he came from before his body had life, and where he will go after life leaves his body, as you have said?”

15/265 **“In truth I tell you that the wisdom of each one of us was acquired in the many livings we have had.”**

15/266 “If the Lord did not give wisdom to man, what did the Lord give when he created all of us, as you have said?”

15/267 **“I tell you that it was God who created us and, when we got to the human kingdom, instructed us concerning His teachings. With the many livings we have had in the life of flesh, we have acquired wisdom, but for not practicing our Father’s teachings, we have not stopped taking siblings’ livings in order to have the wealth of this abode. In truth I tell you that the practice of God’s teachings is the only path for men not to destroy one another.”**

15/268 “Two paths go inside me: to follow the Laws of the Temple, or to be your disciple. What can you say to me about these paths that go inside me?”

15/269 “Now that you are once again getting to know that there are lives after the death of the body that we have, that what we are redeeming are commitments of ours that we acquired in past livings, I tell you that you can choose the path you want for the living you have. Since wisdom is in the mind, not in the legs or in the arms, the fact that you limp will not stop you from being my disciple. In truth I tell you that you may set the example of how to accept to redeem commitments from previous livings without letting resentment control your mind.”

15/270 On account of what took place, John decided what he would do for the rest of the days of his sojourn on this orb. Becoming very knowledgeable of what his brother had announced by consulting Matthew the Son, who gave him a copy of his writings, which John did not need, for he retained their entire content as well as what he had been told, after the hard period, off the

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road that led from Jerusalem to Bethany, at the base of Mount Gethsemane, he spread God's teachings and his feelings prior to the instruction he had received inside the cave from the promised one, which he had understood in its essence, and not once did he complain about his difficulty to walk, a trait that had been his before that unforgettable conversation.

15/271 John, the one who limped, as he used to be referred to, was buried as one of Jesus's apostles when he died in 23 AD.

15/272 It was not only to his mother and her children that the good shepherd talked as the hours went by. After eating frugally, they fell asleep.

15/273 The amount of food and water that Demetrius used to bring was not enough for those taking refuge in the cave to have two meals, as it was customary. Whenever he walked to the hiding place, he always strove to be very discreet, lest the Romans and those commanded by the Herods remark him, despite the fact that many Hebrews knew the whereabouts of the meek Nazarene.

April 4, 13 AD, Saturday

- John, the one who limped.

Sunday, April 5, 13 AD

15/274 As yet another day started, those sheltered in the cave did not know what was taking place outside of it. James Joseph, the youngest of the Clopases' children, known as James of the Lambs, for, from the moment he started talking, he claimed that once he grew up he would own many of them, the most perfect ones in Galilee, approached the redeemer. He was so close to him that one had the impression that he had sat on his thighs. Certain of what he sought, he asked him:

15/275 "What can I do so that everything you have been showing to everyone will not be lost?"

15/276 "If you want to help our Father's teachings not to be forgotten after the death of the body that I now have, I tell you to announce them to all of our siblings you come across. If you accept to be one of my apostles, I tell you to practice all of the teachings of God you announce, I tell you that all those who hear you will believe you, and you will be helping the teachings that I am bringing not to be forgotten."

15/277 Knowing that his brother, who was also his brother in the life of flesh, who in his turn had lowered his head and absorbed every syllable addressed to him, had the means to understand him, he unveiled the future to him:

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15/278 “I tell you that if you accept to be an apostle, your living in this abode will be one of pain and suffering. When you are about to leave the body that you have now, you will be persecuted and whipped by your own people. Many of those to whom you have given a piece of bread will cast stones at you, and you will leave the living you have now at a marketplace. In truth I tell you that your face, when your body no longer has its living, will not convey the one you were, because all of your bones will be broken on account of the stones that will be thrown at you.”

15/279 To his serene interlocutor, despite the crudity of his words, he added:

15/280 “So that you will know the reason for everything you will go through, I tell you that the siblings of ours who will cast stones at you are the same at whom you cast stones in one of your previous livings. You may decide to redeem your commitments with these siblings in future livings, similarly to many of those who prepared themselves to come to the life of flesh with me did, and others will still do it, and follow another path. In truth, if you wish to redeem your last commitments in a single living, still in the living you are in, according to what you prepared yourself to do, I tell you to go announce, after the death of my body, God’s teachings to other siblings of ours, and you will no longer need to return to the life of flesh, because you will go to the life of pure spirit after the death of the body that you have now, and then, towards our Father.”

15/281 Since he had long had subtle memories of his existences, aware of what he wanted for the future, James Joseph lifted his head with determination, and with extreme confidence he asserted:

15/282 “I am ready to announce God’s teachings to everyone after you. I say that I will not fail to redeem a single commitment I acquired in previous livings.”

15/283 “In truth I tell you to come with me to Jerusalem, from where you will follow as one of my apostles, announcing God’s teachings to everyone you come across.”

April 5, 13 AD, Sunday

- James Joseph.

Monday, April 6, 13 AD

15/284 A new day had started fifteen minutes before, as we count time today, when, outside the refuge, a desperate Hebrew begged for help. Aiming

to only draw the prophet's attention, for he knew he was around, and not that of the usurpers, he said incessantly, almost whispering:

15/285 "Where are you, Jesus of Nazareth? I need to speak to you, Jesus of Nazareth!"

15/286 Abihu and Matthew, headed by Peter, went towards the man in distress. Face to face with the one they deemed to be suffering, the former fisherman from Capernaum was mistaken for the one the man had been seeking. The stranger immediately put himself in a submissive position, embarrassing the rough cooper. The man did not give him a chance to clarify the situation. Though he was embarrassed, Peter, with great difficulty, but also with unexpected patience, asked the anxious individual what he wished, and stated that he was one of the disciples.

15/287 "I tell you that this man is one of my apostles," the voice of the good shepherd was heard.

15/288 The anguished man was certain that the one who had just spoken, illuminated by the subtle light from the fire that burned inside the cave, was the one he had been seeking, and he rapidly knelt down. Despite being encouraged to get up by the man considered a runaway, words that he did not understand, he begged him with hope:

15/289 "The one who is my protectee is losing his life before even coming to this world. Do not let him go, he is everything I have. The one who gave life to the one who is my protectee lost hers this night. Again I ask you not to let the one who is my protectee go."

15/290 "Simon, from Canaan, I tell you that your son, for now, will not leave the living he is starting. Go to your residence, and do not let your mind be disturbed by how you will feed your son. The one who came from the same womb as you was a mother not long ago, and she has milk for both children. In truth I tell you that the one who came from the same womb as you is coming to Jerusalem for the ceremony of unleavened bread."

15/291 The sufferer, with one of his wrists affectionately held by his interlocutor, was scared, and asked him how he knew his name, how he knew he had a sister, and how he was aware of the torturing question that insisted on not abandoning him, that is, how he, Simon, would be able to feed the newborn.

15/292 "Jesus of Nazareth is indeed everything people say he is. Jesus of Nazareth knows all the truth that comes from the Lord," he concluded.

15/293 He immediately started kissing Mary's firstborn's feet, repeating that he was the promised one. In a state of wonder, not noticing Jesus's offer to help him to get up, he stated:

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15/294 “You have given life to the one who is my protectee, and you have shown me how to feed him until he is able to have supper with his own hands. I say I will walk with you and your apostles and disciples to Jerusalem. Before, I will go to my residence to take the body of my companion, who left her life this night, to the sepulcher, and wait for the one who came from the same womb as me.”

15/295 “I tell you that it was those sent by God who helped your son, not me, and if you want to follow me to Jerusalem, I will be pleased. In truth I tell you that our Father knows your faith in Him, as well as what goes on in your mind.”

15/296 Since they had been outside the refuge for too long, something that worried Ruth’s son-in-law, for he feared they would be found, they went back inside the cave.

15/297 The oppressed from the area commented a lot about what had happened to the Galilean. It was a consensus that, in case he were arrested, he would die; however, they guaranteed that he would return to the village to continue teaching them, words of which the widower was aware. Notwithstanding the lack of knowledge of his whereabouts as far as the Romans and those commanded by the Herods were concerned, any Hebrew who truly wished to find him would be able to come across him.

15/298 Inside the dark cave, Simon of Canaan, referred to as Simon Cananeus of the water, fully aware of the meaning of his words, to the wonder of those who were listening, and incomprehensibly to us, who have no faith in God, stated what, for millennia, he will not forget:

15/299 “Since it goes inside me that I have known you for many harvests, even though before your arrival at this place I had never seen your face, I say I will walk with you wherever you go, that I will soothe your pain and suffering, even if those who have power sentence you to death.”

15/300 The certainty that the newcomer had that his son was alive and the confidence he showed in the instruction he received, that is, that there was life after one’s inevitable death, was unexplainable in the opinion of those who were hiding. The audience knew that the good shepherd would die, and they did not believe that the no longer afflicted man would carry out what he had just emphatically stated.

15/301 When the Sun was about to rise, Simon Cananeus left the refuge. When he returned, as he had guaranteed he would do, he brought an abundance of delicious food, water, and milk, which made the others admire the fact that he had not been noticed. What those who were no longer hungry did not know was that their benefactor had become one of the main water suppliers in Jerusalem; he transported it on the backs of his drove of donkeys. His clients

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consisted of priests and Romans, including Rus Zerah, Herod Antipas, and many of their partisans.

15/302 After putting his wife in a sepulcher, as the day went by the supplier resumed his routine. When his donkeys were transporting a second load, he stopped at the residence of Demetrius, with whom he was barely acquainted in his everyday life, to inform him:

15/303 “Jesus of Nazareth says that you are not to go to the cave tonight, because you will be seen by those who are Romans, who will take possession of the bread you will be carrying, and will also take your life.”

15/304 “Jesus of Nazareth, the apostles, disciples, and all those who are running away from those who are Romans and those commanded by Herod Antipas and are in that residence will have nothing to eat tonight,” Chami’s protector said, overcome with sadness.

15/305 The popular Simon Cananeus of the water promptly dealt with the problem:^[314]

15/306 “If you wish, I will walk towards Jesus of Nazareth when the Sun sets carrying bread and water so that everyone in that cave will have something to sup. I say that no one will follow a water merchant.”

15/307 The freed slave, satisfied with the solution, told him where he could go get the food, and also who would give it to him, that is, the slaves, members of their people, who were in the mansions of the powerful ones, including the despot’s. As the merchant was leaving to refill his amphorae, he hid it at the bottom of his baskets.

15/308 During the next few days, the man behaved the same way, also resting alongside those who followed Mary’s firstborn until the Sun was about to rise.

15/309 Demetrius, after talking to Simon Cananeus of the water, resumed his activities, going to his residence, from which he did not leave, before sunset.

15/310 Both men’s behavior did not change for the next three days.

[314] Simon Cananeus of the water was the son of Cananeus, the grandson of Simon, and the great-grandson of Simon Cananeus, all of them respectable Hebrews. His great-grandfather and himself, in their respective families, were the only male children; his grandfather had had a brother, who had also been respected, whose name had been Cananeus, and his father had had a brother, Simon, who only had daughters.

The merchant of the essential liquid inherited the name of the one he descended from, and, so that memories of his uncle would not vanish, the latter’s prim forename, Simon, preceded it.

The legatee of Simon Cananeus of the water was called Simon Cananeus, for his protector, besides being honorable, had been with the one promised by the Lord.

April 6, 13 AD, Monday

- Simon Cananeus.

Thursday, April 9, 13 AD

***BREAD NOURISHES OUR BODY OF FLESH;
GOD'S TEACHINGS NOURISH THE SPIRIT.***

see 15/314 and 15/316

15/311 Ever since the first time the merchant entered the cave, no other event drew the attention of its intermittent dwellers.

15/312 Since darkness reigned, the brave trader, carrying a lot of water, reentered the hiding place for another learning session. It was only then that its occupants had the only meal of the day. Placing himself at the redeemer's side, he announced with uncurbed joy that he had brought them sustenance, for, without it, they would die.

15/313 Pointing at the portion he had in his hand, the good shepherd instructed the supplier and us:

15/314 **"I tell you that, if we leave the life of flesh for not having bread to eat, we will not be dead. In truth I tell you that it is the body that we now have that dies on account of the absence of bread and water, not the spirit, who will return to the life of flesh as many times as necessary so that they will redeem all the commitments they have acquired."**

15/315 "Are you saying to me that the teachings of the Lord feed the spirit the way bread feeds the body that I have?"

15/316 **"I tell you that bread is the food for the body of flesh, and God's teachings are the food for the spirit. Let us feed our spirit with our Father's teachings the way we feed the body that we now have with bread. In truth I tell you that, by means of God's teachings, everyone in this abode is getting to know once again that there are lives after the death of the body of flesh; everyone is getting to know once again that all those who practice them will no longer be distant from the path that leads to our Father."**

15/317 The hidden ones were going through moments of apprehension, for they had long known that they would go to Barachias's residence the following morning, where they would have dinner, thus celebrating the important date. Due to the discouragement that consumed them, they asked no questions. When the conversation came to an end, some fell asleep; however, most of them remained enveloped in inquietude.

Friday, April 10, 13 AD

***WE ARE THE ONES WHO PUNISH OURSELVES WITH
THE BAD FEELINGS WE CARRY, NOT GOD, OUR
FATHER, WHO IS UNIQUE IN THE UNIVERSE.***

see 15/349 and 15/353

***FOR THE TIME THAT WE DO NOT PRACTICE GOD'S
TEACHINGS, OUR DEBTS WILL BE INCREASING.***

see 15/357

***AFTER THEIR HOUSES ARE NO LONGER LIVING, THOSE
WHO DID NOT PRACTICE OUR FATHER'S TEACHINGS
WILL STATE THAT THERE IS ONE PERSON TO BLAME
FOR THEIR INNUMERABLE MISTAKES.***

see 15/359

***WHAT DO THOSE WHO DID NOT PRACTICE GOD'S
TEACHINGS ASK FOR WHEN THEY ARRIVE AT THE TRUE
LIFE AND ARE SHOWN THEIR OWN NEFARIOUS ACTS?***

see 15/363

***LET US LOVE THE SIBLING WE COME ACROSS NOT AS
THOUGH THEY WERE A FAMILY MEMBER, BUT THE
WAY IT WOULD PLEASE US TO BE LOVED.***

see 15/377

15/318 Before the king star rose, the courteous Galilean and his followers started walking towards the village to which the respectful vaticinators of yore announced God would send the one who would bring His truth.

15/319 It was the day before the Sabbath. Jerusalem was full of people who had come for the festivities, which would begin at sunset and continue until sunset on Sunday. Many of the members of the crowd had in mind that Jesus was the awaited savior, but others did not accept what he announced.

15/320 His presence was a source of joy, disappointment, prostration, and curiosity. Joy to the ones who had been helped by him, and, through him, had gotten to know, in their sojourn in the life of flesh, God's teachings, for they would see him again; disappointment to some who did not believe in him, and did not wish him around, not to mention the fact that he would be accompanied by people in tatters; prostration to many of those who were aware of the comments that he would die by determination of powerful men. The apostles and disciples struggled to contain those who wanted to be close to the one born when the shining Star of Bethlehem appeared.

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15/321 Since his arrival, he had been beset by a group of rich Hebrews. One of them, speaking very loudly, incessantly expressed what was conveniently legitimate to him:

15/322 “I say that the one who was promised to the prophets is not this Jesus of Nazareth. If this Jesus of Nazareth were the one who was promised by the Lord to the prophets, he would speak to the Lord, and would not be like these poor ones who follow him, who do not even have tunics to cover their bodies. If this Jesus of Nazareth were the one who was promised to the prophets, the Lord would cover him and his followers with gold tunics, not with pieces of wool that do not even cover their private parts, and His promised one would be the most powerful one, not another poor one among the poor ones who are members of his people.”^[315]

15/323 Not content with shouting, he started throwing small rocks at him. After casting each rock, he would say:

15/324 “King of the poor: where is your god? Say to this god of yours to stop the rocks I am throwing at you.”

15/325 As they all walked, the rich man insisted on insulting him:

15/326 “You are saying to these poor ones to share everything they have with those who have nothing. What do you want them to share? The ulcers? Or do you want them to give one of their legs or arms to those who have none? Is it what they will share with one another? These poor ones of yours come to me to ask for wheat, for I am the owner of many wheat fields, of many slaves. I have a lot of coins, which I have received from my protector, and I have not received them to share them with those who are members of your people.”

15/327 Without being contested, he proceeded:

15/328 “You say that this god of yours teaches us to share, but I say that this god of yours has never worked the soil. Does this god of yours, the one you say is the Father of all, order me to share what is mine? If I share what is mine, I will be poor, just like those who follow you. Why do you not say that you are a deceiver, that you are not the one who was promised to the prophets? I say to everyone that the one who was promised by the Lord would not need me to share the wheat I own, for the Lord would send everything that His promised one needed.”

15/329 And the good shepherd came across the sumptuous building, at least for the standards of the time. It was about nine o'clock, as our conventions

[315] ... with pieces of wool that do not even cover their private parts: he was referring to Simon of Caesarea.

regarding time dictate. With the agreement of the other members of his class, the man kept insulting him in front of the crowd, which had come to a stop:

15/330 “I say to everyone who follows you that you are a deceiver, that you are not the one who was promised by the Lord to the prophets, that the Lord does not speak to you, that it was not the Lord who said to you that you are to teach everyone to share a little of what they have. I say that I will not share what belongs to me with those possessed by the ulcers, the adulteresses, and the pillagers, that we are not to offer to sinners, but to the Lord inside this Temple, that I will not share anything that belongs to me just because you are saying that you are the one who was promised by the Lord.”

15/331 Shielded by the members of his class, he stated:

15/332 “Do not blaspheme, for your blasphemies will lead you to your death. You say that you are bringing the teachings of the Lord to all the peoples, but I do not see all the peoples following you. Those who are walking with you are possessed by the ulcers, they are cripples, they are paralyzed, they are adulteresses, they are pillagers. I say that all those who are around you are sinners. Is it these ones you say the Lord will set free?”

15/333 After laughing out loud, he stated:

15/334 “I say there is no way to set all of these poor ones free, because they are paying for their protectors’ sins.”

15/335 He concluded with more refined sarcasm:

15/336 “Jesus of Nazareth of the sinners: will your god condemn me and all those who do not believe that you are the one who was promised to the prophets? Jesus of Nazareth of the poor sinners: say where your god will send me and all those who cast stones at you! What sentence will I receive from your god, prophet from Nazareth? Since you say you can hear the Lord, where is He now, since He is not showing you which path to follow? Beg this god of yours to send you his angels to deliver you from death, because you will be led to your death.”

15/337 One of the partisans of the provoker said with contempt:

15/338 “Have you come from the Lord, or from the womb of a pure woman? Are these teachings you speak of yours?”

15/339 It was only when his detractor had no more discrediting words to say, and eventual questions had been asked, that Mary’s firstborn, sitting down on a small elevation and leaning on a rock, a place from which he could be seen and heard easily and from which he had a clear view of the crowd, the leader of his opponents, the members of his group, as well as

the staircase and the door through which one gained access to the Temple on the Mount, said:^[316]

15/340 “In truth I tell you that I have come from God, like everyone in this and in other abodes created by Him, that the teachings that I am bringing to everyone are not mine, they are our Father’s.”

15/341 However, he was interrupted by the rich man who had mocking tendencies:

15/342 “Say which path I must follow to get to this god of yours, who is, according to you, the Father of all: the one that leads to Bethlehem, or the one that leads to Capermaum?”

15/343 **“In truth I tell you that the practice of God’s teachings is the only path that leads to Him.”**

15/344 “Is this god of yours the Lord of Moses? ...”

15/345 However, had the asker been brave, he would have said what he complemented in his mind out loud:

15/346 “... the one who used to expel from his caravan even those who were his own family, the one who used to punish all those who were Hebrews who did not do as he ordered.”

15/347 “In truth I tell you that the teachings that I am bringing to all the peoples are showing us the existence of a just and good God, they are showing us that our Father does not punish us if we do not offer Him wheat or sheep.”

15/348 The cordial teacher proceeded with determination:

15/349 **“I tell you that it is the bad feelings we carry inside us that punish us: hatred, covetousness, wanting everything for ourselves. In truth I tell you that covetousness, hatred, and wanting everything for ourselves punish us and make us not love our neighbors as siblings, which they are, they cause us not to practice God’s teachings, the only path for everyone in this abode to love their neighbor the way it would please them to be loved by their neighbor.”**

15/350 “But what I asked you was if this god of yours is the Lord of Moses.”

15/351 “I tell you that our Father is the God of Moses, my God, your God ...”

15/352 Addressing the crowd, he concluded:

[316] Matthew the Son also sat down at Jesus’s side, as it was customary of him. On that day, fulfilling a request made by Lazarus and Martha, he was in charge of taking care of the little one, who did not stay away from the good shepherd after she met with him some minutes after his arrival in Jerusalem.

15/353 “... and the God of all of you. **In truth I tell you that there is an only God in the entire universe, the Father of us all.**”

15/354 “Do you believe that the teachings you say come from this god of the universe of yours will be accepted by all the peoples, as you say?”

15/355 “In truth I tell you that, for now, many will not practice God’s teachings, nor will they want to hear about Him.”

15/356 “And what will happen to those who, like me, do not want to practice what you say are teachings?” the provoker mockingly continued.

15/357 **“In truth I tell you that all those who, for now, do not wish to practice God’s teachings will return to the life of flesh many times, and will acquire even more commitments for wanting to remain on the path of the momentary happinesses that distance us from the path that leads to our Father.”**

15/358 “Will those who are only after these momentary happinesses you speak of, when life leaves their body, will they acknowledge all the evil they did?”

15/359 **“When those who do not want to practice God’s teachings leave the body they have and get to true life, I tell you that they will deny all the evil they did to their siblings, that they will not want to see what they are being showed. All those who do not practice our Father’s teachings, when their house no longer has its living, and they get to true life, will state that everything they are being showed is a deceit, that they were not the ones who made a sibling suffer, that they were not the ones who punished a sibling, that they did not take a sibling’s living, that they did not cut off a sibling’s tongue, arm, or leg. In truth, when they can no longer run away from everything they did, which is being showed to them, I tell you that they will announce that it is another sibling who is guilty of everything they did.”**

15/360 “Nothing you have said will happen to me, because I have not done any of the evil things you have spoken of.”

15/361 However, Adonias secretly restated his innocence:

15/362 “I know I am not guilty of taking lives, cutting off tongues, hands, and legs. The tongues I cut off, it was because I was insulted, the hands of the pillagers, the legs of the pillagers of sheep that I cut off, it was because I was forced to defend my lands. The one who came from the same womb as me, who is now lying on a straw mat and depends on me to have bread and a little water, when my protector left this life, wanted to take possession of part of the lands that belonged to me, and this is why I hit his back a couple of times

with a wood club. I know I am not guilty, that it is the one who came from the same womb as me who is guilty, for he wanted to pillage from me part of the lands that belonged to me.”

15/363 **“I tell you that many spirits who are now in the life of flesh who announce that they are guilty of nothing, that someone else is guilty, when they leave the body they have now and get to the true life, will insist that they are guilty of nothing, that someone else is guilty. Though they will not accept what they are being showed, they will ask, in case they are the causers of such great suffering, to return to the life of flesh without arms or legs, so that they will go through the same evil they caused, but they will always have in mind that they will not be granted what they ask for, because they were not the causers of such great suffering. In truth I tell you that what they ask for will be accepted, for they have in mind that they are hiding what they did, and they will return to another body of flesh with the same evil they caused, not to be punished, but so that they will redeem the commitments they acquired.”**

15/364 The Hebrew man, remembering his past actions, concluded that, in accordance with what had become a solid belief at the time, his only heir had been born disabled so that he would pay for his mistakes. Addressing the rich man, the good shepherd instructed him:

15/365 **“I tell you that your son is not redeeming your mistakes, that you are not guilty of his suffering. Your son is redeeming his own commitments from past livings. In truth I tell you that all those who do evil to a sibling will redeem, in this or in future livings, the commitment they acquired.”**

15/366 The man who had been casting small rocks at him was unspeakably stunned; his amazement was only smaller than that of his friends, who were unaware of what had been revealed; most of them left in a state of embarrassment. Jesus’s student asked respectfully:

15/367 **“Have you said that all the evil done to another will have to be redeemed?”**

15/368 **“In truth I tell you once again that all the evil we do to a sibling will be redeemed by us in this or in future livings.”**

15/369 **“So those who are Herods and all those who are Romans will not get to this god you are speaking of!”**

15/370 **“I tell you that it does not matter to our Father how much time passes before we are with Him. In truth I tell you that God knows that we will get to Him without any commitments with another sibling of ours.”**

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15/371 The man hesitated, but then came close to his teacher and confessed:

15/372 “Not until now am I aware that you have come from the Lord. Not even those who are my family know that I have a protectee who does not walk, and from whose mouth no words come out. I left Rafah before his first harvest, so that no one would look at me as though I were a sinner. You have showed me that I am not the causer of all of the suffering there is in my protectee. I say that I do not wish any evil to the one who is my protectee, that I only have him with me.”

15/373 “I tell you to take care of the son of God who came to the life of flesh as your son, so that you will not have commitments with him in future livings. Before you came to the body that you have now, you accepted the commitment of taking care of him, because in a previous living you did not help a sibling who suffered from the same ailment. In truth I tell you not to let your mind be disturbed on account of the sibling you did not help, because he is already in the life of spirit.”

15/374 Adonias said nothing more; he lowered his head and went away.

15/375 Gesedee, one of the instructed man’s friends, noticing that the formerly arrogant member of the same class as his was going away, deemed that he had been humiliated; annoyed at Jesus’s words, he asked, thus starting a very clarifying conversation:

15/376 “Are you saying that everyone must like an excluded one the way they like someone who is a member of their own family?”

15/377 **“I tell you that many siblings do not even love those who came in the same family in the life of flesh, for they are always split on account of the material possessions of this abode. In truth I tell you to love our neighbor not as though they were members of our family in the life of flesh, but the way it would please us to be loved.”**

15/378 He graciously added:

15/379 *“In truth I tell you that the time will come when we will not need God’s teachings to share a little of what we have with those who have nothing.”*

15/380 “And what will happen if everyone loves one another as siblings?” another spectator thought to himself.

15/381 “In truth I tell you that, if we love our neighbor the way it would please us to be loved by them, we will no longer turn them into a slave, and we will not cast stones at them.”

15/382 Gesedee immediately stated:

15/383 “When this time you have spoken of comes, I know that these teachings of yours will no longer be. After your death, all those who have

power will put an end to the teachings you are announcing, the way they did with what all those who were prophets who came before you said.”

15/384 Prophesying what would take place on this globe for more than two millennia, Jesus replied:

15/385 *“I tell you that, for many, many harvests, men of power will not let the sblings of theirs who are in this abode get to know God’s teachings once again. In truth I tell you that, in times that are to come, our Father will allow one of His little ones to bring His teachings, once again, to all the peoples the way I am announcing them.”*

15/386 Since the Pharisee went away, Isaiah, interested in the subject, asked the illustrious outsider:

15/387 “Will it be the Lord who will announce the arrival of this little one, or will it be those who will come to this world as prophets?”

15/388 *“In truth I tell you that the arrival of the little one of God’s who will come to this abode to bring His teachings once again will not be announced.”*

15/389 “Some of those who are Hebrews, when life leaves their bodies, will go to the sepulcher. Will you go to the kingdom of the Lord in the body you have, since you have come from the Lord?”

15/390 “I tell you that the body that I have now, after its death, will go to the sepulcher, like the bodies of all of you, but the spirit whose house is the body of flesh that you see now will remain in this abode created by God for some moons. In truth I tell you that it is only after a few moons following the death of my body of flesh that I will go to the life of pure spirit, and then towards our Father, where we will all be when we practice His teachings.”

15/391 “And what will all those who are Hebrews do after you go to this life of pure spirit you have spoken of?”

15/392 “In truth I tell not only the Hebrews, but also all the peoples, to practice God’s teachings, the only path that leads us to Him.”

WHOEVER TAKES POSSESSION OF WHAT DOES NOT BELONG TO THEM WILL, IN THIS OR IN SUBSEQUENT SOJOURNS IN THE LIFE OF FLESH, HAVE WHAT IS THEIRS TAKEN FROM THEM AT THE APPROPRIATE TIME.

see 15/405

LET US SPREAD OUR FATHER’S TEACHINGS WITH A SINGLE GOAL, THAT IS, THAT THE SIBLING WHO IS LISTENING TO US BECOME AWARE ONCE AGAIN OF THE PATH THAT LEADS TO GOD.

see 15/414

WHEN WILL THE SON BE GREATER THE FATHER?

see 15/414

I)

15/393 Unlike Herod Antipas, who was dealing with other worries of his, Rus Zerah, Caiphas, and many of their partisans who, from the top of the Temple on the Mount, witnessed the events carefully studied the good shepherd's moves.^[317]

15/394 It did not take long for the powerful foreigner to meet with Pontius Pilate, his superior in the tetrarchy. As the effeminate man ate his breakfast in that late morning, he insisted on the urgency to arrest the daring Galilean, who, according to the accuser, was still inciting the inhabitants of the city to go up against Rome and its rulers.

15/395 "To me, this prophet from Nazareth does not seem to be dangerous," the fat representative stated after listening to his desired subordinate's allegations.

15/396 "This Jesus of Nazareth is not like the other false prophets who have come by Jerusalem. Everything this Jesus has been saying makes sense to the Hebrews, and this is why so many are following this false prophet. Even Matthew, a very respected tax collector, is among those who follow this Jesus, and Matthew is not a man who lacks wisdom, Matthew is not suffering, nor is he possessed by the ulcers, like you said the men who follow this false prophet are. Even Joseph of Arimathea has been defending this Jesus of Nazareth. If he is defending this false prophet, it is because he believes in him."

15/397 Noticing that his superior was reluctant to have the carpenter's son arrested, Rus Zerah, deeming his own argumentation, a variant of the one he

[317] **Herod Antipas** had very little authority. He did not leave his palace, for he wanted to be away from those who suffered. He was certain that Isabel's only son, whom he had decapitated some moons before, intended to take his living. He could barely sleep. When he succeeded, he would wake up in a state of agitation some minutes later and, shouting, would order that the Baptist be taken away, for the latter wanted to take revenge by cutting his head.

He would say the same words day and night. Those who served the tyrant guaranteed that he had gone mad. Possessed by a great fear of becoming a leper, he would trade his properties for coins in order not to live like the poor, for he judged that, when one was poor, one would catch the horrible disease.

He wanted to hear nothing about Jesus of Nazareth and his followers, given that those they accepted were the despicable and the lepers. Ever since John's death, his life had been devoid of its already scarce peace.

After he went crazy, he was expelled, and, when his living came to an end in 22 AD, in Greece, he was completely alone and in an absolute state of poverty.

had employed with Judas Iscariot, efficient, proceeded, for the young man's arrest was what he truly wished:

15/398 “If this Jesus has the power that comes from the Hebrews, I know he will not be arrested, if this false prophet is the protectee of the god of the Hebrews, the god of the Hebrews will not allow the one he has sent to be arrested. Which protector would let a protectee of great worth when it comes to knowledge lose his life at the hands of a man who does not know his Laws? If this Jesus of Nazareth is the protectee of the god of the Hebrews, and if he has been sent by him, why has he not come amongst wise men, why has he not spoken to Jerusalem's wise men, who would spare his life by letting him prove that he is the one promised by the Hebrew prophets?”

15/399 Conveying a very convenient type of submission, and insinuating that he would give in to his interlocutor's desires in case his request were granted, he stated:

15/400 “If you order me to arrest this Jesus of Nazareth, and this false prophet is not arrested, he is the one promised by the Hebrew god, but if this Jesus of Nazareth is arrested by me, he is nothing but a common Hebrew, like all the other Hebrews who believe in an only god, a god no one can hear, a god whose face no one can see. If you order me to arrest this Jesus of Nazareth, I will bring this blaspheming prophet to you to be tried and sentenced on account of all of the blasphemies that have come out of his mouth.”

15/401 Pontius Pilate finally gave in and authorized the good shepherd's arrest. However, he knew exactly how he would proceed if the need to sentence the vaticinator arose.

II)

15/402 It was not only Rus Zerah who was interested in the events concerning the acclaimed savior. John Bedee, whose discord with Judas Iscariot was still a reality, remained attentive.^[318] The one who had come from the same womb as James Bedee kept his head covered with his mantle, for he did not wish to be recognized, especially by Mary's firstborn and his cooperators.

[318] In **John Bedee's** opinion, Judas Iscariot was the model of a successful man, for he obtained whatever he desired, and, since he was appreciated by the oppressors, it would not take him long to be a powerful man. However, knowledgeable that, unlike him, who carried none on him, his role model was in possession of a great amount of Roman money, he wondered why he had never been rewarded for the information he had provided on many occasions concerning which path the redeemer would take, in which city he would be along with the caravan in which he traveled. Whereas he had no financial resources,

15/403 Noticing that four of the writings of Anna’s youngest had fallen on the ground, he surreptitiously went close to the small elevation where the crowd had been receiving God’s teachings. He shamelessly approached them and, with his tunic, concealed them from the apostles and disciples, who happened to be apprehensive about the Roman soldiers, for their number was increasing rapidly, and they were getting too near. There were no obstacles preventing him from usurping some other leather scrolls.

15/404 His goal achieved, he began to leave astutely by walking backwards, though looking at the redeemer. The latter graciously fixed his eyes upon his, but addressed the crowd when he stated:

15/405 “I tell you that all those who take possession of anything that belongs to a sibling will, in this or in future livings, come across one who will take possession of what belongs to them. In truth I tell you that there is nothing we do in hiding that God does not see.”

15/406 The thief, who did not stop walking, aware that Jesus’s words were meant for him, asked out loud:

15/407 “What are you saying?”

15/408 “In truth I tell you that there is a brother among us who has taken possession of writings containing God’s teachings, and he plans on announcing them to many of our siblings as though they were his.”

15/409 After a short pause, he concluded:

15/410 “I tell you that this is not the right way to announce God’s teachings to any of our siblings. In truth I tell all those who announce to a sibling the teachings that I am bringing to announce that they are our Father’s, not theirs.”

15/411 John Bedee, caught up in his own truth, paid no attention to Jesus’s words. As he was being instructed, the following was on his mind:

15/412 “With the Lord’s teachings in my power, I will be glorified, I will be greater than Jesus, and I will have more power than Judas of Iscariot. All the offerings made to the Lord will be mine, because everyone will know that I am the path that leads to the Lord, and that I am the one who speaks with

he judged that the erudite man had many properties in Jerusalem. Having decided that the situation needed to change, he demanded that Judas give him part of his fortune, for, were he not to get it, he would denounce him.

Overcome with fury, Judas Iscariot threatened him, vehemently stating that, if he said anything to Mary’s firstborn or any of his apostles or disciples, he would tell Rus Zerah to kill him. Terrified of death, John Bedee distanced himself from his formerly inseparable friend, convinced that he had been deceived all along.

the Lord. I say that I will be the Lord everywhere I go, for all those who are Hebrews will see my face.”^[319]

15/413 Aware of his former cooperator’s thoughts, the good shepherd went on:

15/414 **“I tell you to announce God’s teachings to all of our siblings who, in this abode, do not know the path that leads to Him without seeking glory, power, without seeking to be greater than a sibling, without receiving coins from those who listen to us as payment for what we are doing. If we announce our Father’s teachings in order to obtain coins, in order to be greater than another sibling, in order to have power and glory, we will be acquiring commitments that may be redeemed still in this living, or in future livings. In truth I tell you that the son is not greater than the Father, that the son will never be greater than the Father, for, if the son were greater than the Father, it is the son who would be the Father.”**

15/415 Though he understood those words, John Bedee pretended to be confused and went away; however, he kept watching his teacher from a short distance and paying attention to the comments that circulated among the crowd that the prophet from Nazareth would be arrested and then die. For the fourth day in a row in Jerusalem one would exclusively discuss what would happen to the outsider. Judging from what he had heard, his secret certainty was about to become a reality:

15/416 “Since Jesus is walking towards his death, I will go to Cesarea, and I will speak of the Lord’s teachings with everyone.”

15/417 Trying, like many of us, to justify what is not justifiable, he concluded to himself:

15/418 “I know that it was the Lord the One who made the writings that I have now come to my power, that the Lord wants me to announce His teachings after the death of His promised one. I have been sent by the Lord to go on after Jesus. When I announce the Lord’s teachings to everyone, I will say that I am not alone, that the Lord is with me and speaks to me; that I am the one the Lord chose among all of the apostles and disciples to announce His teachings after His promised one loses his life; that I am the protectee the Lord likes the most; that Jesus is walking with me, and I will be glorified.”

[319] ... for all those who are Hebrews will see my face ...: his people had never seen the face of the Lord, who inhabited the Temple on the Mount. He told himself that he would visit the most noteworthy villages so that he could be touched and seen by all.

THE MOST BEAUTIFUL **LEGACY**

15/419 The man did not do what he had planned immediately. He stayed in the village for a short period of time, and then, taking advantage of the situation, he stole almost all of the writings of Matthew the Son. Only then did he leave for Cesarea.

15/420 “But must I not glorify you, who are bringing the Lord’s teachings to all the peoples?” Isaac asked Jesus, understanding what he had said.

15/421 **“In truth I tell you to glorify our Father, the creator of the entire universe, in which there are many abodes, and, in all of them, He has many children.”**

15/422 Samuel, who was also in the crowd, enthusiastic about the orator’s latest, as far as he was concerned, revelation, asked:

15/423 “When the Lord created all of Jerusalem, did he also create you so that you would come and say the teachings you are bringing to everyone?”

15/424 “When God created the universe, I tell you that he created many children. In truth I tell you that the spirit whose house is the body you are seeing now was not created along with the universe.”

15/425 “Was it the Lord the One who said to you to come bring all of these teachings, or are you the Lord Himself?”

15/426 “I tell you that I am not God, that I am one of His children, just like everyone in this and in other abodes created by Him. In truth, when I was about to return to the body that I have now, those sent by God instructed me concerning what I would announce to all the peoples, and told me that they would be with me at all times.”

HOW WILL WE BREAK FREE FROM THE EVIL THAT WE DID TO A SIBLING IN THIS OR IN PREVIOUS LIVINGS?

see 15/430

WHAT BEHAVIOR SHOULD WE ADOPT IN ORDER TO ALLOW THE CREDITORS OF OURS WHO HAVE NO PHYSICAL TEMPLE TO CONTINUE THEIR JOURNEYS TO GOD?

see 15/430

IF MEMORIES CONTROL US, WE WILL BE BURYING OUR PRESENT AND OUR FUTURE.

see 15/432

OUR PAST ACTIONS ARE USEFUL TO US AS LESSONS WHOSE OBJECTIVE IS TO PREVENT US FROM MAKING THE SAME MISTAKES.

see 15/432

THE MOST BEAUTIFUL **LEGACY**

WITH OUR MEMORIES CONTROLLING OUR PRESENT, WE WILL NOT EVEN BE ABLE TO LISTEN TO OUR FATHER'S TEACHINGS.

see 15/434

WHEN WILL WE NO LONGER OFFEND, NO LONGER HURT ANOTHER CHILD OF GOD?

see 15/434

HOW ARE WE TO REPAIR, IN THE LIVING THAT WE HAVE, THE EVIL DONE AGAINST OURSELVES AND AGAINST A SIBLING?

see 15/436

WHEN WE ARE AWARE THAT WE ACTED WRONGLY TOWARDS OUR NEIGHBOR, LET US ABANDON THE FRIVOLOUS CONVICTION THAT WE ARE SUPERIOR TO THEM, AND LET US ASK THEM FOR FORGIVENESS, AND THEN WE WILL NO LONGER BE PURSUED.

see 15/444

LET US PAY ATTENTION TO OUR THOUGHTS AND FEELINGS IF WE DECIDE TO ASK A SIBLING FOR FORGIVENESS.

see 15/452

WHEN WE DEEM OURSELVES TO BE MORE PREEMINENT THAN OUR NEIGHBOR, THE EVIL WE POSSESS MAKES IT IMPOSSIBLE FOR US TO ACCEPT THAT WE ARE WRONG.

see 15/455

WHEN THOSE WHO DO NOT PRACTICE OUR FATHER'S TEACHINGS STATE THAT THEY HAVE BEEN INSULTED, THEY NEVER FORGET ABOUT IT, AND THEY DESPERATELY SEEK REVENGE.

see 15/457

WHEN WE ASK A SIBLING FOR FORGIVENESS, WE BEHAVE EGOTISTICALLY WHEN ...

see 15/460

IF THOSE VILIFIED BY US DO NOT SEEK REVENGE, IT IS BECAUSE THEY HAVE FORGIVEN US; HOWEVER, ...

see 15/463

THOSE WHO SEEK REVENGE ARE BURYING

THE MOST BEAUTIFUL **LEGACY**

THEMSELVES AS THEY STILL HAVE THEIR LIVING.

see 15/463

WE WILL BECOME OUR OWN EXECUTIONERS WHEN ...

see 15/465

DO WE WANT PEACE OF MIND? THEN ...

see 15/467

***IF WE ASK A SIBLING WE HAVE OFFENDED FOR
FORGIVENESS, BUT THEY DO NOT FEEL OFFENDED,
WE WILL MAKE THEM ONCE AGAIN SUFFER THE
PAIN THEY HAD ALREADY FORGOTTEN.***

see 15/469

***WHEN IS IT THAT WE SEEK CLEMENCY FOR WHAT
WE HAVE DONE, AND WE HAVE ALREADY BEEN
FORGIVEN, BUT WE HAVE NOT FORGIVEN OURSELVES?***

see 15/471

***WHY DO WE REMAIN FOR MANY YEARS IN A
BODY OF FLESH THAT DIES SLOWLY?***

see 15/475, 15/477 and 15/515

***AND WHY DO MANY OF THE CHILDREN OF GOD WHO ARE
IN THIS ABODE HAVE LEGS, BUT CANNOT WALK; HAVE
AN ABUNDANCE OF FOOD, BUT CANNOT EAT; REMAIN
MOTIONLESS IN THEIR BEDS FOR YEARS?***

see 15/479

IS THE LIVING THAT WE HAVE NOW OUR PROPERTY?

see 15/496

***IF WE HAVE AFFINITY FOR A SIBLING WHO CARRIES
OUT ATROCITIES, ARE WE DIFFERENT FROM THEM?***

see 15/500

THE CONSEQUENCES OF SUICIDE ARE: ...

see 15/509 and 15/515

15/427 After Jesus instructed not only the crowd concerning our Father's immeasurability, a very prostrated Hebrew man, seeming to be much older than he actually was, approached him. An object of mercy on account of his situation, for he could not hold back his tears, he asked:

15/428 “Show me how to break free from everything that goes inside me. I say that those who are my family left their lives many harvests ago, and I cannot break free from their faces. The words of my protector and those of the one from whom I came go inside me, everything I did alongside them, the good and the evil they caused me. Say to me what I must do to break my inside free. Must I trade the lands that belong to me and follow you? Must I be one of your disciples so that everything I have lived through will not torment me?”

15/429 The anguished man, however, had not explained that he was filled with remorse on account of the actions he had taken to the detriment of his family members, which was extremely clear to Mary’s firstborn. Not mentioning what his asker kept secret, he instructed him, the crowd, and us with clarity:

15/430 “In order to break free from all the evil we did in this or in previous livings to a sibling, I tell you that we will return to the life of flesh in order to receive the same evil we did. In truth, until those to whom we caused suffering, those whom we hurt return to the life of flesh, I tell you to practice God’s teachings towards all the siblings we come across, so that those to whom we did evil and who no longer have a body of flesh, and this is why many of us cannot see them, but they are with us demanding compensation for all the evil they received, will follow their paths.”

15/431 “Say how I can break my inside free from the good and the non-good moments I spent with those who are my family!” the man begged, for he had not understood Jesus’s words.

15/432 “I tell you to leave the past buried. All those who only have the past in mind are burying both their present and their future. In truth I tell you that the past only helps the present and the future when we learn not to make the same mistakes from it.”

15/433 “But it only goes inside me what you have said I am to bury, I cannot even see what is going on around me,” the unhappy man confessed, then understanding his interlocutor’s words.

15/434 “I tell you that, if we only keep the past in mind, we will not even be able to hear God’s teachings when they are once again announced to us, that if we only keep what happened in mind, we will only recognize our sojourn in the life of flesh when we get to the true life. In truth, until we practice our Father’s teachings, I tell you that we will not stop doing evil against our siblings.”

15/435 “How can the evil I have done be redeemed?”

15/436 “I tell you that the past cannot be changed, but, in the living that we have now, we can start redeeming the evil we did against

ourselves and our siblings, which is to practice God’s teachings towards all those we come across. In truth I tell you that, with the practice of our Father’s teachings, we leave the path of evil behind.”

15/437 “I do not want this prophet to know that I have taken the lives of those who came from the same womb as me,” the asker thought to himself, and then went silent and remained distant.

15/438 Jacob, who had gone through similar troubles, stated:

15/439 “How can I break free from those who were members of my family and who have already lost their lives, but whose faces I still see? Say what I must do so that they will no longer be with me!”

15/440 However, he said to himself, bearing no signs of regret:

15/441 “The family members whose lives I have taken were not very wise, they could not take care of the lands that now belong to me.”

15/442 “In truth I tell you that these siblings of ours who are with you are seeking revenge for what you have done to them.”

15/443 Addressing the crowd, Jesus concluded:

15/444 **“In truth, if we no longer want to be pursued by those we have hurt, by those to whom we have done evil, and who no longer have a body of flesh, but are with us demanding compensation for what we have done to them, let us cleanse our minds of the feeling that we are superior to any of our siblings, and let us ask those to whom we have done evil, those we have hurt for forgiveness.”**

15/445 “But I cannot ask those who are my family for forgiveness, because they have already left the lives they had.”

15/446 “I tell you to return the lands you possess to the family members of those who came from the same womb as you, lands which belonged to them. When you return what does not belong to you and ask your siblings, who are, like all of us, children of God, for forgiveness for all the evil you have done to them, none of them will fail to follow their paths. In truth, if you act according to what I am telling you, when you sleep, you will no longer see the faces of those who pursue you now.”

15/447 “I say to everyone that I am very ashamed of having done such great evil against those who were my family,” a flabbergasted Jacob said.

15/448 “When you did evil to those who came from the same womb as you, I tell you that you did not know God’s teachings. Now that you are getting to know them once again, practice them towards all of our siblings. **In truth I tell you that, if we practice our Father’s teachings, we will leave the path of evil behind.”**

15/449 Gibiah immediately said:

15/450 “One of those who came from the same womb as me committed adultery with the companion of another one who is part of my family. How can the one who came from the same womb as me and committed adultery correct his mistake? Must he ask the other one who is part of my family for forgiveness?”

15/451 The man, lacking the courage to reveal that he was the adulterer, did not plan to apologize for his premeditated action. Aware of this fact, the redeemer instructed him:

15/452 **“If we decide to ask a sibling for forgiveness, I tell to watch what goes on in our minds, if we are not asking for forgiveness only to avenge what our sibling did to us in the past. In truth I tell you to watch what goes on in our minds when we decide to ask a sibling for forgiveness, if we will be asking the sibling who hurt us in the past for forgiveness so that this sibling will go through the same pain we went through, or if we will be indeed seeking the forgiveness for what we did to the sibling whom we hurt because in the past they hurt us.”**

15/453 “But the one who came from the same womb as me and who committed adultery was offended first, when the other one who is part of my family united himself to the one who had been promised to the adulterous one. I say that this was the reason for the adultery, but the one who committed adultery now wants to ask the other one who is part of my family for forgiveness.”

15/454 Jesus was aware that his interlocutor’s true motive was to take revenge; he would reveal to his brother what had happened with the excuse to make up for his mistake, for in his opinion his brother had been the main agent of the deliberation of the one who had been destined to him as a spouse, a deliberation that, for him, had been a source of vexation. Jesus proceeded:

15/455 **“When our pride has been hurt, I tell you that with false humility we want to show how superior to a sibling we are. In truth I tell you that, because we feel superior to our siblings, the evil that there is in each one of us does not allow us to accept that we may have done evil to another child of God.”**

15/456 “But it was the other member of my family and the one who had been promised who first hurt the one who committed adultery. I say that the one who had been promised traded the one who committed adultery for the other member of my family. Is it just that both not receive evil, but the one who receives it is the one who committed adultery, who was hurt first?”

15/457 *“Still for a long time in this abode, I tell you that all those who do not practice God’s teachings, when they feel offended, will not forget the evil they have been done, will not continue their living, and will spend their days seeking revenge.*

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In truth I tell you that still for a long time those who return to this abode will have in mind that it is our siblings who did them a lot of evil, they will never have in mind that they have done evil to a child of God.”

15/458 With no regrets at all, Gibiah went away, convinced that he had acted equitably, despite the fact that he had caused the contract in which his father had been a party to be broken when he brutally beat his then wife-to-be.

15/459 “Is it right to go after the one I have offended to be forgiven by him, when what I truly want is to forgive myself for what I have done to him?” Eliseus, a young man, asked.

15/460 “In truth I tell you that, when we seek forgiveness for ourselves, and not the forgiveness of the sibling we have offended, we only have ourselves in mind.”

15/461 Eliezer, who was analyzing what he had been hearing, asked:

15/462 “What happens when the one it goes inside me I did evil to does not come after me to take revenge?”

15/463 “I tell you that, if the sibling we have offended, the sibling we have hurt does not come after us demanding explanations, it is because we have already been forgiven by them. When a sibling feels offended, hurt by us, many times they stay around, pretending to be a friend, waiting for the best moment to take revenge. In truth I tell you that those who spend their living seeking to take revenge on a sibling because they have in mind that this sibling has offended, has hurt them, are burying themselves while they still have their living.”

15/464 “You have said to me not to seek revenge. Then what must I do to those who have offended me?”

15/465 “Before we become our own chasers, I tell you to follow our path and not to seek to take revenge on the sibling who has offended us, who has hurt us. In truth I tell you to follow our path and let the sibling of ours who has offended us, who has hurt us follow theirs.”

15/466 “But how will there be peace inside me if I know that I have to ask the one I have offended for forgiveness?”

15/467 “In truth I tell you that we will only have peace of mind when we forgive ourselves for the evil we have done to another child of God, and do to our neighbor what we want done to us.”

15/468 “But peace will not go inside me if I do not ask the one I have offended for forgiveness.”

15/469 **“In truth I tell you that, if we insist on asking the one we have offended for forgiveness, but they no longer feel offended, they have already forgiven us, for the second time we will be causing them the same evil, because we will be making them feel once again the pain they had forgotten about.”**

15/470 “If I ask for forgiveness for the offense it goes inside me I have caused because I am not at peace, and the sibling, as you are saying, I have offended no longer feels offended by what I have done, will I not be asking for forgiveness?” Salatiel asked, trying to confirm if he had understood Jesus’s words.

15/471 **“If we ask for forgiveness for the evil we have done to a sibling who has not come after us demanding explanations, a sibling who has already forgiven us, I tell you that we will not be seeking our sibling’s forgiveness, we will be seeking forgiveness for what we have done and for which we have not forgiven ourselves. In truth I tell you that if we do not forgive ourselves for the offenses we have caused to a sibling, offenses that have already been forgotten by them, and ask the sibling for forgiveness, we will be increasing the evil we have done to them even more.”**

15/472 An elder, only understanding what was convenient, asked:

15/473 “I am not stuck in the harvests that are gone, but I am suffering. I have already taught those who are my protectees to work the soil and harvest wheat from it, I have already seen the one who was my companion leave her life, and I still have my life! Is it the Lord who is punishing me? Why am I suffering not only because those who have the same blood as me do not want to stay around me?”

15/474 The good shepherd knew that many other spectators had the same questions and doubts. Some of them were even holding back tears.

15/475 **“In truth, when we remain in the life of flesh for many harvests, when our living is leaving our body little by little, I tell you that these are commitments we acquired in previous livings that we are redeeming.”**

15/476 “And what is the commitment that I may have from other lives, as you have said, that I am redeeming now?”

15/477 **“When we remain in the life of flesh for many harvests, I tell you that, in most cases, it is because we did not take care of our parents or our parents’ parents, who were many harvests old, allowing them to lose their livings little by little, it is because we took siblings’ livings little by little to enjoy ourselves. In truth, when we leave the living that we have little by little, and many of**

us, even those who are many harvests old, will be rejected by our families, I tell you that it is for us to feel the same evil we caused to a sibling in previous livings.”

15/478 “And what evil may the one who came from the same womb as me have caused, for he can no longer walk, he only stays on his straw mat all the time? I say that everything that the one who came from the same womb as me needs has to be put inside his mouth.”

15/479 **“I tell you that many of God’s children cannot get out of their beds because in previous livings they buried siblings who still had their livings; others, it is because they made siblings stay in their beds with paralyzed bodies. In truth I tell you that many of our siblings have bread, but they cannot eat because in this or in previous livings they refused to give a piece of bread to another child of God; others cannot walk because they put an end to their siblings’ ability to move their legs.”**

15/480 Understanding the explanation, Judiel begged his interlocutor:

15/481 “Ask this god of yours to shorten my suffering, to take me from this life. Even those who are members of the families of those who came from the same womb as me leave their lives, and I keep on wandering throughout the paths.”

15/482 “I tell you to accept your redemption and not to lament your living. When you were about to return to the life of flesh, you asked for the body that you now have to have its living until you redeemed all the evil you acquired in previous livings. **In truth I tell you that all those who do evil to a single child of God will, in this or in future livings, redeem all the evil they have done.”**

15/483 As the teacher was explaining the teaching, the little one, who had been at the patient shepherd’s side, eagerly pulled his tunic. When he concluded, she guaranteed:

15/484 “Everyone already knows that evil brings evil, everyone already knows that those who do evil to a sibling will have to redeem all the evil they have done, and in another living they will be away from those they love the most.”

15/485 Placing the girl on one of his thighs, and looking at those who were attentively witnessing the intervention, he explained to her:

15/486 “I tell you that in this abode created by our Father our siblings do not yet believe that there are lives after the death of the body of flesh, they do not yet believe that they will return in other bodies to other livings, they do not yet know that God is the Father of us all, and that He has many abodes. They are not like you, who come from another abode, where all of God’s teachings are practiced already. In truth I tell you that the siblings of ours who return to

this abode are once again hearing our Father's teachings, and it is only when they accept them that they will practice them."

15/487 Anna's youngest promptly asked:

15/488 "You have said that the very little Mary comes from another abode where the teachings that you are bringing are practiced already, but how can she be from another abode if she is with me, and she has a body of flesh?"

15/489 "In truth I tell you that you need to have knowledge of the lives after the death of the body of flesh to understand what I am announcing," Jesus instructed him, and waited for other questions.

15/490 It was not only the man who, in this abode, eternalized God's teachings on leather who did not insist on the subject. Like many of us, two millennia after the physical presence of the good shepherd, like many of us, who, on the threshold of the fulgurant era that approaches, persist in experiencing great fear of dying, most of those who lived in that ancient time were terrified of death, including some of those who lived at the redeemer's side. Sarah's brother, convinced that he would remain in the body of flesh forever, as well as those who shared the same belief, did not wish to become more aware of what had been announced.

15/491 However, a group of interested men returned to one of the teachings of God the Nazarene had announced before the little one's intervention. One of the six men asked:

15/492 "I take lives, I cut off arms and legs, and I imprison many of my siblings, as you say, but I do it under the command of Pontius Pilate and Herod Antipas, and this is why I ask you if I will have to redeem what I have done to each one of those you say are my siblings, even if they are pillagers who took many lives. Will I have to feel, in future lives, as you have said, what each one of them felt? Will I have future lives in which I will have no legs or arms? Will I be imprisoned until I repent of everything I have done?"

15/493 Aware that the executioner, terrified on account of learning that he would have to return to the life of flesh for a new sojourn in order to redeem his commitments, believed in his words, he sweetly but firmly revealed both the future and its cause to him:

15/494 "I tell you that you will have to redeem the commitments you have acquired with each sibling you have mutilated or whose living you have taken. In truth I tell you that you will have to redeem these commitments you have acquired because, when you went to see Pilate, you knew that the job he was offering you was as an executioner of the punishments that he ordered."

15/495 "But the life of all those who are Hebrews belongs to those who are Romans and those who are Herods!"

15/496 **“I tell you that the living of each one of us belongs to God, the One who created everything, and that none of His children has the right to take their own living or that of a sibling. Since we are not even the owner of our living, we will have to redeem every evil we do to ourselves and to a sibling. In truth I tell you that those who take a sibling’s living will come across another who will take their living.”**

15/497 “But it is not fair that I will have to redeem the commitments you have said I acquired, because when I cut off legs and arms, when I took lives, I was only following orders, and I am not happy with what I do, I am not happy to see the pain of one of those who are my people!”

15/498 “You have just said that you were not taking livings, cutting off legs and arms out of delight to see a sibling’s pain, that you are not happy with what you do, that you were following the Laws of men, but I tell you that you do what you do for coins, that the more livings you take, the more legs and arms you cut off, the more coins you will have. **In truth I tell you that all those who do evil to any sibling, whether or not they take pleasure in it, all those who do evil, whether or not they feel joy in seeing a sibling’s suffering, will have to redeem, in this or in a future living, all the evil they have done.**”

15/499 “But I have already said to you that I was only following the Law!”

15/500 **“In truth I tell you that all those who join siblings who make Laws, it is because they take pleasure alongside them and in what they do.”**

15/501 Instructing his interlocutor, he proceeded:

15/502 “I tell you that you are following the Laws that have been made by those who rule and who once again do not want to accept God’s teachings. *In truth I tell you that the time will come when in this abode there will no longer be the need for Laws, for everyone who will be in this abode will practice our Father’s teachings.*”

15/503 On April 10, 13 AD, Jesus stated:

15/504 “*When, in times that are to come, God’s teachings are announced to all the peoples the way I am bringing them now, I tell you that not one generation will pass before this abode no longer needs Laws. In truth I tell you that Laws will be forgotten, and the practice of our Father’s teachings will take their place.*”

15/505 Being listened to attentively, he concluded:

15/506 “*When one of our Father’s little ones announces His teachings once again the way I am bringing them now, I tell you that all those who have not practiced them will go to other abodes. In truth I tell you that then there will no longer be those who take what does not belong to them in this abode, or those who take a sibling’s living.*”

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15/507 Understanding the meaning of those words, the man, followed by his colleagues, went away looking down, thus having nothing else to argue.

15/508 “Why do I not have the right to take my own life, if I no longer want to be in this world full of pain and suffering?” Joel, furious at the recent revelation, asked.

15/509 “I tell you that you no longer want to remain in the life of flesh in order to run away from redeeming the commitments you acquired in previous livings. **In truth I tell you that all those who take their own living will return to the life of flesh to redeem the same commitments they did not want to redeem in the living they had, and besides they will also have to redeem the commitments they acquired for taking their own living, a living that did not belong to them.**”

15/510 To many people’s surprise, a Hebrew woman in whom there was an abundance of hope that the words she had heard would be practiced so that men would no longer treat women worse than they treated donkeys, a woman considered demented by the community, asked:

15/511 “Will everyone practice the teachings that you are bringing from the Lord?”

15/512 “For now, I tell you that many of the children of God from this abode will not practice His teachings, for they want to rule over everyone, to destroy everything. In truth I tell you that all those who for now practice God’s teachings will be persecuted and called sick in the head by those who are in search of the momentary joys of this abode that distance us from our Father.”

15/513 A shining smile brightened up the semblance of the despised woman, Isabel.

15/514 “Though I am many harvests old, I say that my legs carry me where I want and when I want it, that I have what to eat, and I eat every day, and that I am not suffering. So why is my life different from what you said to everyone the life of those who are many harvests old is like?” another spectator asked the orator.

15/515 “**I tell you that, in this abode, all those who do not see God’s face have commitments from previous livings to be redeemed. Those who are not confined to their residences, who can come and go without the need for a sibling to carry them, who have bread and can eat, but are many harvests old, are not free from commitments from previous livings to be redeemed. The commitment that these siblings have is with themselves, for having shortened their living when they were in another body of flesh. In truth I tell you that these siblings will see their children and their children’s children**

be buried, because they will have to remain in their body of flesh longer in order to complete the harvests they did not complete in previous livings, for they took their own living.”

III)

15/516 From the strategic site where he was teaching, the good shepherd saw Judas Iscariot enter the building adjacent to the Temple on the Mount: it was the residence of Rus Zerah, who had determined to those he commanded that they find and bring him to him.

15/517 The man who had power over the priests, including Caiphas, indignant at the unthinkable situation in vogue, had been telling himself that he would not allow gatherings around the Galilean the way it had been happening. In his understanding, it was not only the destitute who had come to the village who were going towards the encumbering vaticinator and lingered around him to listen to him, but also foreigners. He felt even more affronted, for what had been taking place was disrupting tradition; he also felt defied, since he believed that the event would reach the ears of the caesar, who in his turn, and to Rus Zerah’s detriment, would believe that it had all occurred with his consent:

15/518 “This Jesus of Nazareth is altering the routine of all those who are in Jerusalem. It is not only the routine of these Hebrews who are following this false prophet that has changed. That of other peoples who are listening to the teachings of the Hebrew god has also changed. It is necessary to silence this Jesus before he acquires more power, and Rome learns what is happening in Jerusalem with my knowledge.”

15/519 Joseph’s firstborn, as he was walking to the foreigner’s residence, had in mind that he would be alone; however, he feared he would die when he arrived and saw that he was also in the company of the high priest and Pontius Pilate, the one who had been sent by the imperial metropolis to impose its ruling, and who took possession, in the name of the oppressors, of the lands that belonged to Herod Antipas. When the unfaithful manager entered, Marzius’s brother, then informed of the details concerning the events of the day, was expressing his dislike of the insurgent, who, in his opinion, was making the population wish to resist him. Looking at Judas, he guaranteed:

15/520 “These Hebrews, if they were not slaves to the Romans, would have no bread whatsoever. Since they are slaves, they get to have the crumbs that are left after ceremonies. These Hebrews have no means to fight against Rome without this Jesus of Nazareth's saying to them which path to follow.”

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15/521 He asked the erudite man who denied his origins:

15/522 “You do not look like a Hebrew. Do you not believe in what this Jesus of Nazareth says he is teaching? Do you not like to follow this Jesus of Nazareth?”

15/523 It was Rus Zerah who answered:

15/524 “Judas only wants coins.”

15/525 But he could not proceed, for Joseph of Arimathea stormed in and, with no signs of embarrassment or shyness, stated:

15/526 “You are all leading a man who has not blasphemed against you or Rome to death. Jesus of Nazareth is announcing the teachings he says come from the god of all those who are Hebrews, and what everyone will go through in their lives if they do not practice the teachings he is bringing.”

15/527 Completely ignoring the leader of the Pharisees and stopping him from persisting in his defense of the good shepherd, Pontius Pilate, inciting his coveted trophy, resumed the conversation:

15/528 “Since these ones who are your people believe in what this Jesus of Nazareth is teaching, I will make this Jesus be led to death by his own people. I will let these Hebrews sentence Jesus of Nazareth to or free him from death.”

15/529 “Those who are Hebrews will never sentence Jesus to death. They believe that he is the one promised to the Hebrew prophets. They are already saying that Jesus is part of the family of David, a man believed to be very wise by the Hebrews,” Judas Iscariot suggested.

15/530 The representative mockingly said:

15/531 “So these poor Hebrews believe that Jesus of Nazareth is the one promised by their god! Let them see that this prophet is a man like them, that he bleeds, feels pain, and that their god will not prevent this Jesus from losing his life on the cross.”

15/532 After a short pause, he concluded:

15/533 “I know that they will sentence this Jesus of Nazareth for blaspheming against the Hebrew god, and there will be no Hebrew blood on my hands. They will be clean.”

15/534 Joseph of Arimathea boldly intervened once again:

15/535 “It is what you are doing to Jesus of Nazareth that is a blasphemy.”

15/536 He said to Judas:

15/537 “You are supposed to help Jesus of Nazareth, not those who are Romans. Has Jesus of Nazareth not come in your family? Are you not the

one who is harvests older than all those who are part of the family of Jesus of Nazareth?”

15/538 The greedy man said nothing, he just lowered his head. The one who made decisions at the Temple sarcastically, but truthfully, clarified, making an effort to seem indifferent to the provocation:

15/539 “Judas of Iscariot is on the side of those who give him Roman coins the most. If you want help, give him some Roman coins, but do not let him stay away from you, because, for Roman coins, Judas of Iscariot will even deliver the one who gave him his life.”

15/540 Martha’s twin did the same as before. Rus Zerah, before such an explicit demonstration of submission, stated, for his goal was to warn him:

15/541 “Go and join the apostles and disciples of this Jesus of Nazareth so you will say to me where he is walking to after the ceremony of unleavened bread.”

15/542 Judas Iscariot, as though he had been petrified, remained still. He wished to speak, but he could not find words to express the deep feeling of hatred for the foreigner he had been washed in. The latter, noticing his dissatisfaction, aware of what would convince him, said:

15/543 “Go, and you will have an extra thirty Roman coins.”

15/544 The redeemer’s brother promptly left.

IV)

15/545 Two soldiers remained in the residence watching the door; Joseph of Arimathea and Pontius Pilate stayed behind with Rus Zerah, who addressed the leader of the Pharisees:

15/546 “Are you really on Jesus of Nazareth’s side? Are you one of his disciples? You speak of this Jesus of Nazareth like one of his followers or family members.”

15/547 Despite the fact that the other two men had laughed out loud, the one being interrogated revealed his deep conviction:

15/548 “I am not a disciple of Jesus of Nazareth, because it went inside me that I knew everything, that I was wise. Now I know that wisdom is with Jesus of Nazareth, not with you, not with those who are Romans, not with Herod Antipas.”

15/549 His interlocutors were stunned when he announced which path he would take:

15/550 “I say I will be with Jesus of Nazareth and those who are his apostles and disciples. I will be one of the disciples of Jesus of Nazareth, and to me he will be like one of those who have the same blood as me. I say I will not allow you to lead Jesus of Nazareth to death.”

15/551 The consequences that would arise in case their interlocutor carried out what he was saying he would do would be devastating, and the two powerful men sent by the colonizing metropolis would stop it from happening; they were willing to do whatever was necessary.

15/552 The fearless man instructed them:

15/553 “You will suffer for a long time for everything that you are doing. Let the idea to lead Jesus of Nazareth to death stay away from your minds, and you will save your spirits.”

15/554 A no longer jocose Rus Zerah said:

15/555 “You say words that have come out of the mouth of this Jesus of Nazareth. You are a man of power, and you must stay on our side, not on the side of this Jesus. I say that, if you become a disciple of this false prophet, many of these miserable Hebrews will follow you, I say that you are putting these miserable Hebrews against Rome and the Law of the Temple, that no Roman will see you as a man of power, and you will end up in poverty, just like these ones who follow this Jesus of Nazareth.”

15/556 The equally oppressed wealthy man replied with serenity:

15/557 “I want peace with Jesus of Nazareth, not the power that comes from Rome. There is no other path for those who are Hebrews not to be slaves any longer. You must listen to Jesus teaching: he is not just a prophet. Rome needs to know the teachings that Jesus of Nazareth is bringing, Rome needs to know that it is with Jesus that salvation for all the peoples is, not with Rome, not with power and force through spears. You have the means to let Rome know that Jesus of Nazareth is not a deceiver, a blasphemer who is putting all those who are Hebrews against the power that comes from Rome. You may silence Jesus of Nazareth, but you cannot silence what he has already showed to everyone everywhere he has been. I say that the teachings that Jesus of Nazareth is bringing do not come from him, a man who had no help from the wise to have wisdom, but from the Lord of not only those who are Hebrews. Everyone knows that Jesus’s wisdom is not from this life. Jesus was not in the care of priests; all his life he has been throughout the paths, hiding from the Herods and the ones they command. Then where does Jesus’s wisdom come from, if not from the Lord of all those who are Hebrews Himself? Believe that Jesus of Nazareth is the one who was promised by the Lord of all those who are Hebrews to the prophets, and allow him to keep taking the teachings that come from the Lord of all those who are Hebrews everywhere, teachings that

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will free everyone from the ignorance of the existence of the Lord of not only those who are Hebrews and of life after death.”

15/558 He persisted, making use of crystal-clear logic:

15/559 “If there is no life after death, why is Jesus of Nazareth teaching us to like our neighbor, to share a little of what one has with those who have nothing? Why practice the teachings that he is bringing if one ends when one is taken to the sepulcher? Why is Jesus of Nazareth bringing the teachings that lead to the Lord not only to those who are Hebrews? Where does his wisdom come from?”

15/560 As though he were advising siblings who are still ignorant, he concluded:

15/561 “Keep these words in mind, and do not take the life of Jesus of Nazareth.”

15/562 Not taking advantage of the path he had been offered, the representative looked at the high priest, who in his turn neither made any sounds nor moved. Decided on the measures that were to be taken, the highest representative of the caesar in the tetrarchy came close to the leader of the Pharisees and stated:

15/563 “I did not like your words.”

15/564 He immediately ordered the two brutal soldiers on watch to approach, and he made a sign to them, which was promptly understood and obeyed.

15/565 Joseph of Arimathea feared nothing; he did not move a single muscle as the two soldiers walked towards him, notwithstanding his knowledge of what was about to take place. His last words were addressed to Rus Zerah, and still echo in the minds of many children of God:

15/566 “I go in peace.”

15/567 He left the life of flesh decapitated in a single strike. His body was secretly moved by illiterate slaves whose tongues had been cut off to make sure they would not comment on what they saw to a place only the Romans knew about, where those who found the same fate lay.

V)

15/568 Not embarrassed to talk in the presence of the slaves who were cleaning the blood of the murdered man, Pontius Pilate ordered one of his soldiers to come close and harshly demanded:

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15/569 “I want Matthew Levi here right now.”

15/570 The other foreigner, overcome with so much fear that he could barely speak, trembled as he explained himself and tried to conceal his feeling:

15/571 “Matthew Levi will not come unless I show him why he must come to you.”

15/572 “Say that there will be a way to deliver Jesus of Nazareth from death,” Pontius Pilate replied, failing to notice his subordinate’s dread.

15/573 The tense soldier left the dismal room and, his attention redoubled, went to the site where the redeemer was; he went on his own, convinced that, if Abihu saw him, he would come towards him, exactly the way he did with any oppressor who tried to approach the cordial Galilean. He knew that he would explicitly expel as many of them as necessary, adding:

15/574 “When you are in the ways and fall asleep, I will take your lives.”

15/575 Step after step, the messenger came close to his target and said:

15/576 “Pontius Pilate has a way to deliver Jesus from death. It is necessary that you go see him to learn what to do for this Jesus of Nazareth of yours not to have his life taken.”

15/577 Happy with the news, the Publican offered to go see the representative, but he felt his tunic stuck somewhere. When he looked down, he saw that the little one was holding it. Making herself be noticed by many, she asked him:

15/578 “Are you going to the residence of Rus Zerah?”

15/579 “It is not supposed to come out of your mouth what this man is called,” he said, squatting at the girl’s side so that their eyes could be on the same level, and then, under the attention of many, including apostles and disciples, who found the situation odd, he left.

15/580 Simon, the zealot, who had witnessed the scene, wondered:

15/581 “What is it that Rus Zerah wants with Matthew?”

15/582 On his way there, the one who had been invited to follow the good shepherd in Caperlum had only one goal in mind: to avoid that his friend and teacher perish.

15/583 “I see that you are a follower of this Jesus of Nazareth, but Rus Zerah has said to me that you were once a man of power and strength among these poor Hebrews. How could you end up in poverty yourself, like this Jesus of Nazareth and those who follow him?” Pontius Pilate, in the presence of the one who made decisions at the Temple and Caiphas, dryly asked the one who had become a disciple in Capermaum when he entered the room where the leader of the Pharisees had been killed.

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15/584 The Publican replied, not concealing his dissatisfaction:

15/585 “I say that it was not for me to show you how I live my life that you sent one of those you command after me.”

15/586 “I see that you are still a man of wisdom, even though you live among the poor. Your harvests alongside this Jesus of Nazareth have not done you harm,” the foreigner said.

15/587 Since it was convenient to him, he stated:

15/588 “I know that Jesus of Nazareth is teaching these Hebrews to fight against Rome and no longer be slaves to men of power, as these poor Hebrews have been saying.”

15/589 Getting rid of all circumlocutions, he explained why he had been brought to him:

15/590 “Deny Jesus of Nazareth and what he is teaching. Announce at the market place that this Jesus of Nazareth is saying blasphemies, that these teachings that he says come from the Hebrew god are the greatest blasphemy you have ever heard; that you joined this Jesus of Nazareth because it went inside you that he was the one promised by the Hebrew god, but now you see that this Jesus of Nazareth is a deceiver, that he is not the one promised by the Hebrew god. Announce at the market place that the words of this Jesus of Nazareth are blasphemies against the Laws that Moses heard from the Hebrew god himself, and you will be a free man, you will own whatever lands you want in Jerusalem. Say it at the market place, and you will turn yourself into the man with the greatest power in Jerusalem.”

15/591 Not offering him the opportunity to respond, he insisted:

15/592 “When this Jesus of Nazareth is arrested,” but he went silent.

15/593 After thinking for a few seconds, he said:

15/594 “With Jesus and those who are following him as apostles and disciples arrested, these Hebrews will be on my side. I will not allow the apostles and disciples of this Jesus of Nazareth to live.”

15/595 The Publican, who had listened to him in silence, arrived at a logical conclusion:

15/596 “If all those who are apostles and disciples have their lives taken, I will leave the life that I have now.”

15/597 Even before such terms voiced by the representative of the caesar, fearful, but unwavering concerning what he wanted for his future, Matthew persuasively said about the indecorous proposal:

15/598 “All the power you are showing me that I will have with you is not

what goes inside me I will have. When I deny Jesus and the teachings he is bringing from God, I will be arrested, and my life will be taken. I know what men like you do, you announce you will give lands and power to a man, but these are just words. You want me to deny Jesus, but I will not do what you want. I know that, after denying Jesus and the teachings that he is bringing from God, I will leave my life.”

15/599 Saying words that none of the three men understood, he proceeded:

15/600 “Even with life, I will be lifeless if I deny Jesus, and he would know what I did. Wherever Jesus goes, he will know that I denied him to have power, which would not make me happy.”

15/601 With unrivaled clarity, he concluded:

15/602 “I do not want your power, I am not Judas of Iscariot. You have not chosen the right follower of Jesus to make this deal with. I do not need any coins or lands, what I need is to be with Jesus, not with you.”

15/603 “And what is it that you need that is with Jesus of Nazareth?”

15/604 With humility, which was not peculiar to him, as well as clarity, the Publican stated:

15/605 “I say I have been seeking the confidence that Jesus has in God, the faith that Jesus has in the teachings he is bringing from God, the certainty that Jesus has about life after death, the certainty Jesus has when he says that he will leave his body and be with God. I have neither the faith nor the confidence that Jesus has in God, which I will have if I stay with Jesus, not with you. I say that you are serpents on the inside, and like serpents you move.”

15/606 Such words were inadmissible to Marzius’s brother, who furiously went away, making up his mind to order one of his soldiers on watch to kill the petulant Hebrew immediately. The one who had the greatest power at the Temple on the Mount approached him and discreetly said:

15/607 “Matthew Levi will have to return to this Jesus of Nazareth. You cannot take his life. Those who are with this Jesus of Nazareth know that Matthew Levi is in this residence.”

15/608 He sided with the condemned man because he feared that the population, learning that one of the disciples of the good shepherd had died, would rise.

15/609 Urged to act prudently, Pontius Pilate, again face to face with the Publican, was straightforward:

15/610 “Go towards this Jesus of Nazareth and his poor ones, since you have become one of them.”

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15/611 After Matthew obeyed him, the commander of the priests said to the representative and Caiphas:

15/612 “I will wait for Judas of Iscariot’s return, and I will know where this Jesus of Nazareth will walk to after supper.”

15/613 When Matthew returned, he was welcomed with a large smile from the redeemer, which, to the disciple, meant that his affable brother knew and approved of how he had acted. He immediately crouched and brought the little one close to himself. So that everyone would hear him, he deliberately said:

15/614 “I did not lose my life because you made Pontius Pilate fear those who are our people who saw me enter Rus Zerah’s residence.”

15/615 Extremely satisfied with his behavior when he was face to face with the powerful, he placed the little one on the lap of Mary’s firstborn, from whom she had not been distant since the early morning.

ARE THOSE WHO PRACTICE OUR FATHER’S TEACHINGS EQUANIMOUS?

see 15/618

GOD CREATED SPIRITS, NOT MEN OR WOMEN.

see 15/640

15/616 The redeemer, who had been talking about God and His teachings from the top of the small elevation, started getting up to head over to Barachias’s residence, where he would eat for the first time that day, despite the fact that it was dinnertime; however, he was addressed by a Roman soldier who had been on watch by the staircase to the Temple and had learned a significant part of what he had announced:

15/617 “Where is the one who is just before this god you have been speaking of?”

15/618 **“In truth I tell you that all those who practice God’s teachings, when they are before Him, will have been just.”**

15/619 Not only did the foreigner, who lowered his head, leave, but the great majority of the Hebrews and many of the visitors who were members of other peoples also went away, heading towards their shanties, the residences that belonged to their relatives, or lodges.

IV)

15/620 Basically no one besides the apostles and disciples followed the kind

Galilean to the residence in which Joseph Adias had lived after settling in the village. The little one, when she was put down, immediately raised her hands, asking for his comforting lap once again. On his way to the residence, the little one's arms around his neck, he answered, with indescribable tenderness, the many questions he had been asked, and arrived at the safe shelter that harbored so many excluded ones at around 7:30 pm, as we count time nowadays.

15/621 To everyone's surprise, the cenacle was ready. What they referred to as the broth amphorae and their respective bread had already been placed on what we call a round table nowadays, which was the perfect size, as they would soon realize, for the direct collaborators of the illustrious teacher to sit around.^[320]

15/622 They were surprised because they had been unaware that the good shepherd had asked Demetrius to inform Barachias of how to proceed, for he knew that he would have his last meal with his diligent cooperators, and it was necessary to offer last instructions. He also deliberately acted in such a way so that the crowd would disperse, so that no individual would be waiting for him outside the residence. He knew that soldiers would murder anyone who went against the order to have him arrested, and that many of those who believed in him would be willing to lose their livings to defend him, which would entail a massacre. He had incarnated to spread concord, not death.

15/623 When the promised one entered the cenacle, the little one abandoned her pleasant means of transportation. The apostles and disciples gathered around the supper stone; however, there was an additional, unused broth container.^[321] A single conviction was shared not only by the ones he had invited to help him to spread God's teachings: it was for the unfaithful manager. But he was not even a follower!

15/624 "I tell you that Judas of Iscariot will come and have supper. In truth I tell you that he prepared himself to be a disciple before coming to the body of flesh that he has," the meek Nazarene explained without being asked any questions.

[320] Unlike when the Hebrews ate on journeys, an occasion when the bread that would be shared was large and only one, when they had meals in cenacles, the bread was generally comprised of smaller portions placed right by each broth amphora. The one in charge of praying and then passing it around had no bread in front of him. When the prayer was over, the diner closest to the one in charge of the ritual would give him his bread to be shared, and would receive the bread of the one who was at his side, and so forth. When the bread that had been placed on the pseudo-table was over, the same woman who served the broth would bring more.

[321] The **supper stone** was round and had an irregular surface, for it was composed by the combination of different rocks. It was thirty-five centimeters high, and had whatever diameter the host desired. Depending on how many guests there were, its size could be adjusted, it was enough to add or remove rocks.

Guests would lie on their side on their respective mantles, supporting their head with one hand.

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15/625 Those who were in the room exchanged looks.

15/626 Demetrius's private thought was incorporated by the community, that is, how did he know that the erudite man would join them? Again not realizing that they were obtaining answers to unasked questions, they heard from him:

15/627 "In truth I tell you that it was those sent by God who told me that Judas of Iscariot will come for supper."

15/628 They looked at one another silently.

15/629 Since no questions were asked, the redeemer tore a piece of the indispensable baked dough and gave it to "the woman who conceived my body of flesh in her womb," words he affectionately employed to address her. Giving her strength, he stated:

15/630 "I tell you that, until now, you have done everything you prepared yourself to do for when you were in the life of flesh. In truth I tell you that you prepared yourself to do much more in this abode after the death of the body that I have."

15/631 Mary cried copiously. She was finally certain that he would die. Aware of his mother's thoughts, caressing her, he instructed us:

15/632 "I tell you not to cry for me, because my spirit will go to the life of pure spirit, and then towards our Father, where there is neither pain nor suffering. We will meet when the right time comes. **In truth I tell you that it is the body of flesh that we have that dies, not the spirit created by God.**"

15/633 Giving his mother another piece of bread, he asked her to distribute it to those who were outside the cenacle. Joseph's widow went away, still lost in tears, and returned when she finished doing what he had asked.

15/634 When he started dividing the bread, he stunned some of the men taking part in the meal, for he offered the first piece to another of the women who were serving them, attesting to and foretelling the future:

15/635 "Mary of Magdala: I tell that you are one of my disciples in raiment, that all those your hands touch will find relief of their pain. In truth I tell you that you will be loved everywhere you go."

15/636 The one who had become a collaborator in Sarepta took the bread and silently went away.

15/637 To many men who, now at the beginning of a new era, deem themselves superior to their sisters, as well as to those who believed that women were inferior and could never be a disciple or an apostle, the conclusion may be and was obvious:

15/638 “Jesus is sick in the head.”

15/639 Aware of the feeling that preponderated in the room, the young man who was once called Jeremiah instructed:

15/640 “When God created us, I tell you that He did not create us as man or woman, He created us as spirits. When the time for us to come to the body of flesh came, our Father let each one of us choose to be a man or a woman. In truth I tell you that, for God, there are no men and women, but spirits, all of them His children.”

15/641 Those who judged a donkey to be more important than a woman dissimulated and looked around, pretending to look for those who had such a vile conviction. The affable Nazarene was silent for some seconds, observing them. When he smiled, the arrogant Hebrews felt ashamed, for they understood that he was aware of what had just happened.

15/642 Whenever he answered unasked questions, the good shepherd would wait for many seconds before proceeding, for his goal was that any doubts or questions be addressed. Since no one spoke, he tore another piece of bread and walked towards Mary Bedee, both stating and prophesying:

15/643 “I tell you that you are one of my disciples in raiment, that you will announce the teachings of God the way I am bringing them now, and you will not lament over the living you will have. In truth I tell you that you will not have any power to give orders, but, when you leave the life of flesh, you will have walked a lot in order to reach our Father.”

15/644 She silently took the food and went towards Mary Magdala, whom she had been helping.

15/645 Looking at the outsider, whose face was still covered, who had just entered and gone straight to the cenacle, Jesus tore another piece of bread. He emphasized and vaticinated to her, and she went close to him when he said her name:

15/646 “I tell you that you are one of my disciples in raiment, that you will provide a residence for many of the women and their daughters who will be left behind by their companions through the paths, and, to all of them, you will announce God’s teachings the way I am bringing them now. In truth I tell you that you will make many disciples in raiment, who will build many residences to shelter those who need help.”

15/647 Joana, who had, back in Ephraim, wiped his feet, all wet from her tears, with her hair, got her portion and silently returned to the place she had been.

15/648 At the supper table, but still standing, and holding a new portion of bread in his hands, he instructed his sister, who was also so in the life of flesh:

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15/649 “I tell you not to put yourself before Roman spears when they lead me to death. In truth I tell you that you will have a lot to do before leaving the body of flesh that you have.”

15/650 Veronica went silent and grabbed the piece of bread; she was nevertheless unable to hold back her tears.

15/651 The sadness stamped on the guests’ faces was easily noticeable. The little one, who had been embracing Jesus’s legs, let go when he sat down, and on his thigh she rested her minuscule body. From then onwards, he had a new secretary. She was the one giving each of the participants their share of bread. She would take a piece when Jesus said a name and offered instructions, and take it to the person when it was over. Her behavior was deemed inappropriate by many of the men; however, they did not voice their views.

15/652 The first one to be addressed by the one born when the shining Star of Bethlehem appeared was Matthew:

15/653 “I tell you that you have left a lot behind to come with me announce God’s teachings to all the peoples of this abode. The men of power from Rome will seek help from you to continue ruling over and receiving offerings from our siblings. In truth I tell you not to let your fear of having your living taken by the Romans lead you to paths which, in times that are to come, you will not like.”

15/654 The student stated:

15/655 “I will not help Rome to keep those who are Hebrews under its rule. There is already too much suffering under the rule of those who are Herods.”

15/656 However, these were nothing but sounds, for he told himself that the orator, given the circumstances, had gone mad. Aware of his interlocutor’s thoughts, the good shepherd revealed what would befall him:

15/657 “When the men of power from Rome seek help from you to continue ruling and receiving offerings from our siblings, I tell you that you will side with them, and you will have in mind that you will be preventing many of God’s children from leaving the living they have. The path on which you will be will not be the best path to follow. In truth I tell you that, if you follow the path that you will choose, you will acquire commitments with many of our siblings for not allowing them to get to know once again the path that leads to God.”

15/658 Concluding, he warned him:

15/659 “In truth I tell you to leave the Laws from Rome you bring with yourself behind and announce God’s teachings to our siblings the way I am bringing them now.”

15/660 The Publican accepted his share of bread, convinced that the Nazarene had gone insane.

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15/661 The promised one continued revealing the future of each one of those who were at the supper stone:

15/662 “James, of Alphaeus’s protection, I tell you that from your mouth no words that hurt a sibling will come out, that you will have many disciples. In truth I tell you that you will practice all the teachings of our Father that you announce.”

15/663 “Abihu, I tell you that it is not by force that you will make our siblings believe in God’s teachings, but when you practice them.”

15/664 “Simon of Caesarea, I tell you that there is no evil in your mind whatsoever. In truth I tell you that you are already one of God’s little ones.”

15/665 “Andrew, the one who came from Izia, I tell you that you will walk along Simon Peter, and you will be called Peter’s brother. In truth I tell you that you will show many siblings what it means to be a brother, the son of the same Father.”^[322]

15/666 “James, of Malachias’s protection, I tell you that, for some time after the death of my body of flesh, you will be away from the path that leads to God. When you accept that it is the body, and not the spirit, that dies, you will return to the path that leads to our Father, and nothing will distance you from it. In truth I tell you that the living that you have now will be taken because you will not deny that the teachings that I am bringing to all the peoples are God’s.”

15/667 The apostle, listening to him carefully, lowered his head. He understood that Jesus knew that he did not believe in his revelation concerning lives beyond brute matter.

15/668 “Thomas, I tell you that you will not see me after the death of the body of flesh that I now have when I return to you for the first time, and your faith in our Father will remain the same. In truth I tell you that you will not need to see me to go announce God’s teachings.”

15/669 “Zacchaeus, I tell you that you will be the role model for many of our siblings, setting the example that, when they see that they are taking non-dignified paths, they can change their actions towards other siblings without anyone showing them wonders.”

15/670 The short man silently smiled.

[322] The disciple Andrew Simon, as he came to be known, was the son of Izia, Peter’s wife’s sister, who arrived pregnant in Capermaum announcing that her husband had been killed fighting Herod Antipas’s soldiers. Since he had constantly been, from an early age, in the company of the apostle, who taught him the craft of fishing, the boy was considered to be Peter’s legitimate heir by many.

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15/671 “Simeon Joseph, I tell you that you will no longer need to return to a body of flesh in this abode created by God when you leave the body that you have now.”

15/672 “Matthew, the last fruit of Anna’s womb, I tell you that your writings will make everyone in this abode again have knowledge of God’s existence, that your writings will make everyone in this abode know that we are the children of a single Father. Through your writings man will once again get to know about God and His teachings, but not the way I am bringing them now, because, as time goes by, some of our siblings will alter them for their own benefit. In truth I tell you that, since God’s teachings will be altered, many will fear Him instead of loving Him as our Father, but they will once again know that there are lives after the death of the body of flesh.”

15/673 His uncle, who only registered his nephew’s first words in his mind, quieted down. Though he did not believe that the promised one would die, he had long been feeling that his writings would not be announced.

15/674 “Judas Thaddaeus, I tell you that, still for a long time, no other sibling with the same faith in God and His teachings as yours will come to this abode. In truth I tell you that, in this and in the future living that you will have in this abode, you will be a brother to all those you come across on your path the way our Father is once again showing us in His teachings.”

15/675 The one who became a cooperator in Capermaum told himself that, in case Joseph’s widow asked him, he would go see Pontius Pilate, even if that meant he would die.

15/676 “Bartholomew, you have in mind not continuing with the apostles and disciples after the death of the body that I now have, but I tell you that you will not let your living go to waste. In truth I tell you that you will return to the apostles and disciples, and you will continue your walk towards God.”

15/677 The one cured of leprosy in Hipos, similarly to many others, said nothing. He took his bread and looked down. What had been said was genuine.

15/678 “Philip, I tell you that many times you have lost your faith in God and in everything that He is once again showing us in His teachings. In truth I tell you to remain on the path that leads to our Father so that you will not feel regret when you leave the life of flesh.”

15/679 The orator’s assistant, who had been walking on top of the supper stone to deliver the pieces of bread, before giving it to the former disciple of the son of Isabel and Zechariah, occasioned some comic relief in the room, thus cheering up the guests. Since Philip’s piece of bread was larger than the others’, she tore a piece and returned what had been left in her hand to Jesus.

15/680 “James, of Joseph Bedee’s protection, I tell you that you left behind your search for the momentary happinesses that distance us from the path that leads to God many livings ago. You will do everything you have come to do in the life of flesh, and nothing will distance you from the path that leads to our Father. In truth I tell you that many of our siblings will once again get to know God’s teachings through you, and they will practice them, because you will set the example concerning everything you announce.”

15/681 Notwithstanding the occasion, James Bedee felt tranquil. The words he heard from the man who, he was certain, knew what would happen calmed him down. He feared he would, and this insisted on upsetting him, after Mary’s firstborn death, tread the wide road of ephemeral joys, like Andrew Saul, his relative, which would make his spirit suffer for a long time.

15/682 The good shepherd addressed Demetrius, who was not very far:

15/683 “I tell you that your faith in God will be small, because you will not accept that He is just with you, and you will take the livings of many of our siblings to please the Romans. In truth I tell you that you will resent our Father, and your faith in Him will decrease, but it will not end.”

15/684 The one who assisted so many Hebrews said with determination:

15/685 “I will not go against the Lord and side with those who are Romans. I do not like any of those who are Romans, and I will not abandon the faith I have in the Lord and in the teachings you are bringing from Him. I say that I believe in the Lord’s existence.”

15/686 The promised one comforted him tenderly, comprehending, with his meekness, not only him, but also all those who were living through such distressing circumstances:

15/687 “When you no longer resent God, I tell you that you will have in mind what I am announcing to you now.”

15/688 He concluded to Chami’s defender:

15/689 “In truth I tell you that, still in the living that you have now, you will return to the path that leads to our Father.”

15/690 Demetrius got his share of bread from the little one; however, he did not accept that what had been predicted was a possibility. For the rest of the meal, he looked down and remained silent.

15/691 “Peter, I tell you that in this abode there will be no other child of God who loves a sibling more than you love me. Siblings of ours will make words that have not come out of your mouth perdure in this abode for millennia. You will be persecuted for announcing our Father’s teachings the way I am bringing them now, but you will not be alone. In truth I tell you that

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God will send siblings who will tell you what to do, and, by means of your hands, they will perform many cures.”

15/692 The former fisherman from Capernaum asked incredulously:

15/693 “Are you speaking of me?”

15/694 Despite understanding what his boy explained, convinced that he would not be able to do it, he proceeded:

15/695 “You know me, and you know what goes inside me. I am like a donkey. I have no wisdom, and there is no faith in me in the Lord and in the life after death like there is in you. I do not like everyone as siblings yet, and I do not like those who are Romans and those who are commanded by the Herods. I am not like you, who do not take revenge when you are hit in the face. I know that the Lord would not send siblings to help me to announce the teachings that you are bringing. I say that from my mouth words that teach do not come out the way they come out of yours, that I only see the faces of those who are in the life of flesh, not of those who are sent by the Lord, which you do. I know that the Lord will send these siblings to be with Simon of Caesarea, who sees those who are in spirit and those who are in bodies of flesh. I say that I will be the protector of Simon of Caesarea, like I am yours.”

15/696 With noticeable sincerity, he added:

15/697 “I am not deserving of announcing God’s teachings and taking relief to those who are suffering.”

15/698 “In truth I tell you that you will do what I am announcing now,” Jesus said.

15/699 The little one waited for Jesus to finish his words, and then grabbed Peter's piece of bread; unlike the other deliveries, she, still on top of the supper stone, started eating it slowly. Peter, unlike many of the guests, did not find the girl’s action equivocal.^[323] When she arrived at her destination, she sat on Peter’s lap and, without realizing it, became aware of the prophecy concerning the future of her blood brother, who, like the freed slave, was not around the supper stone.

15/700 “Lazarus, I tell you that you are the one who will give shelter to those who will announce God’s teachings to all the peoples, and you will

[323] Most of the guests who were at the supper stone had in mind that Jesus always did whatever the girl wanted; they thought that, if she were not grounded, it would not take long for her to be among the adulteresses. Peter, however, found the way the little girl was walking on the table very funny, for she had been moving with agility, as though she were a grasshopper.

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protect James and John, those who have come from the same womb as me, until they are ready to follow their paths.”

15/701 Since Pustule’s son, so that the women in his family would have someone to look after them after his death, was still persisting in finding a man to unite himself to the woman known for her talent to scare suitors away, he proceeded:

15/702 “I tell you not to have in mind to make Martha unite herself any longer. Martha and Mary, the little one, will be with Mary, the one who conceived the body that I have now, and Veronica, the one who has come from the same womb as me. In truth I tell you that Matthew, the last fruit of Anna’s womb, will be with them until the last one leaves the life of flesh.”

15/703 These words made the cataleptic tranquil, for he was very concerned about his sisters. He also listened to them silently.

15/704 “Matthias, you do not believe in lives after the death of the body that you have now, but I tell you that you will when you see me after the death of my body. I know that, if it were necessary, you would lose your living to protect Mary of Magdala, and this is why I ask you to choose siblings among those you trust to protect Mary of Magdala when you are no longer with her. In truth I tell you that you will practice God’s teachings and announce them to many of those siblings of ours who are in distant lands.”

15/705 “I am thankful to you for showing me that I will not let the life I have had with you go to waste on account of my disbelief in life after the death of one’s body,” the apostle confessed, and received his delicious piece of bread from the hands of the little one.^[324]

***LET US DO GOOD WITHOUT EXPECTING A REWARD
FROM OUR FATHER OR FROM THE SIBLING WE HELP.***

see 15/711 and 15/733

***WHOEVER ALLOWS ONESELF TO BE POSSESSED
BY RESENTMENT, VENGEANCE, HATRED, CANNOT
EVEN TELL RIGHT FROM WRONG.***

see 15/717

[324] Simon Cananeus, James Joseph, and John, the one who limped, also took part in the meal; two direct collaborators nevertheless did not: James Cosah had been guarding the animals against thieves with Barachias, and Thaddaeus had been following Judas Iscariot since the early morning. Many others were present during the ceremony; they were not, however, inside the cenacle.

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GOD'S TEACHINGS ARE THE BREAD THAT FEEDS THE SPIRIT IN ANY LIFE.

see 15/725

LET US SPREAD THE TEACHINGS OF OUR FATHER THAT WE INDEED PRACTICE.

see 15/728 and 15/739

IS HELPING OUR NEIGHBOR WITH THE GOAL THAT OUR BLEMISHES BE DISREGARDED BY GOD EVIDENCE THAT WE ARE ON THE PATH THAT LEADS TO HIM?

see 15/737

OUR FATHER DOES NOT BARGAIN.

see 15/737

WILL WE SUCCEED IN HIDING ANY OF OUR ACTIONS FROM GOD?

see 15/737

15/706 A disabled man abruptly entered the cenacle and addressed the promised one:

15/707 “I do not blaspheme, I do not take possession of what does not belong to me, I do not go to ceremonies with pillagers and adulteresses, I practice the teachings that you are bringing, but I have no legs. I have been making offerings to the Lord, I give bread to those who do not have it, and my legs cannot produce wheat. How is it that I am sinning?”

15/708 However, the disabled man had concealed the fact that he helped the destitute in order to be rewarded by the Creator of the Universe, and that he was tired of helping others and not having his actions acknowledged. If he did good, what about receiving it twofold?

15/709 “In truth I tell you not to have in mind that God will reward you for doing good to those to whom you did evil in previous livings, or that, since you have no legs, our Father owes you any compensation.”

15/710 He added with resolution:

15/711 **“I tell you that, if we do good and expect a reward, we will not be doing good, we will be bargaining. In truth I tell you to do good without expecting anything in return from God or from the sibling we are helping.”**

15/712 Peter, whose eyes had been following the embarrassed man as he left, seeing Judas Iscariot, who was entering the room, immediately shouted:

15/713 “Traitor. I say that you are less than a donkey. A donkey carries water and baskets, and you do not.”

15/714 The good shepherd, predicting that his blood brother would be physically assaulted by the apostle, stated:

15/715 “I tell you that it is animals who fight for their lairs and bones, and it is among them that the strongest has the longest living. In truth I tell you not to have resentment in our minds.”

15/716 He concluded, in order to calm Ruth’s son-in-law down:

15/717 **“When we are possessed with hatred, resentment, when we want to take revenge on a sibling, I tell you that we will not even be able to see what is right and what is wrong. Let us not allow revenge, hatred, and resentment to grow inside us. In truth I tell you that all those who have feelings of resentment, hatred, revenge towards a sibling will let all their living go to waste.”**

15/718 The erudite man insolently walked towards the empty space at the supper stone, to the left of Mary’s firstborn, assimilating nothing of what had been said. He made himself comfortable and, to add insult to injury, accepted a piece of the bread that had been carefully made, dunked it into his brother’s soup, and shamelessly started eating. He was the only one doing so. Not minding anyone, his head down, he devoured the delicious food. A deep silence reigned. One could only hear the noise from his chewing.

15/719 “I tell you to do soon what you have come here to do,” Jesus asked him in his usual meek tone.

15/720 The one who came to this orb on the same day as Martha, sweet Martha, was taken aback and afraid, and wondered how Jesus knew what he would do. Convinced that, because of his brother’s words, he would be killed at once, he left in a hurry, having said nothing since his arrival at the cenacle, not minding the fact that, in his flight, he broke the soup amphora.

15/721 His sudden departure intrigued the guests. It was in vain that they asked him where he was going in such a hurry.

15/722 The redeemer, after his guests calmed down, fully conscious of what the conclusion of the situation would be, said:

15/723 “I tell you that the ceremony of unleavened bread is, for all of you, the move from captivity to freedom. In truth I tell you that the ceremony of unleavened bread is, for me, the move from captivity in the body of flesh to the freedom of the spirit, and this is why I am ready to leave the body that I have now.”

15/724 Indicating the bread he was holding, he continued:

15/725 **“I tell you that bread feeds the body of flesh, and God’s teachings feed the spirit. In truth I tell you that all those who practice our Father’s teachings will be on the path that leads to Him.”**

15/726 “Can it be that all those who are here know the path that leads to the Lord?” Philip wondered.

15/727 He was immediately instructed:

15/728 “I tell you that none of you can claim that in this living you do not know the path that leads to God. You have walked by my side, and you have heard our Father’s teachings once again. **In truth I tell you to practice all of the teachings of God that we announce to a sibling.**”

15/729 Since many other guests had plenty of private questions, and again without their need to express them, the good shepherd instructed them:

15/730 “But how can I announce and practice all of the Lord’s teachings, if they do not go inside me? Now that Jesus is walking towards his death, I will be alone.”

15/731 “I tell you to have in mind that you will not be alone. In truth I tell you that God will send siblings to be with you whenever you need.”

15/732 “Why do I have to do good to all those who are my people, who do nothing for me?”

15/733 **“I tell you to do good to our neighbor without expecting anything in return. In truth I tell you to love one another the way God is once again showing us in His teachings.”**

15/734 “I would like Jesus to be with those who are apostles and disciples for some more time, until all of God’s teachings go inside me!”

15/735 “I tell you that this is the last supper I will have with you. After the death of the body that is a prison for me in this abode, you will not see me for three days, and then I will return for an extra six moons with you. In truth I tell you that you will not see me before three days after the death of the body that I have now, because my spirit will need to break free from all the feelings that attach me to my body of flesh.”

15/736 “If I offer bread to all those who are hungry, will I walk towards the Lord without his seeing my sins?”

15/737 **“I tell you that we will not be walking towards God when we give a piece of bread to those who are hungry so that our Father will not see our mistakes. It is the same as bargaining with God, who does not bargain with any of His children. In truth I tell you that our Father knows each one of us, and there is nothing we do that He does not know.”**

15/738 “What is walking towards the Lord like? How will I know that I am walking towards the Lord?”

15/739 **“I tell you that God is showing us how to walk to Him in His teachings. Without practicing our Father’s teachings, we will not be with Him. In truth I tell you not to announce any of the teachings of God that we do not practice.”**

15/740 “Why do those who are Romans want to take Jesus’s life so badly?”

15/741 No one noticed that Mary’s firstborn, from then onwards, changed his tone of voice, as though he were addressing a large audience:

15/742 “I tell you that men of power have in mind that, when my body is led to death, I will deny God, the Father of us all, and His teachings, to avoid leaving the living that I have now on the cross. Men of power have in mind that, if I deny God and His teachings, all the peoples will think that I do not know the lives after the death of the body of flesh, that I am a deceiver. In truth I tell you all that I will deny neither our Father nor His teachings, that I know that I will be with Him, the way all of you, my siblings, will be one day.”

15/743 Peter, Matthew, James Alphaeus, and Simon, the zealot, found his assertion odd. They had no doubts concerning what he had stated, and they were convinced that he would do what he had said; however, given the circumstances, they asked no questions. What they did not know was that ten soldiers, headed by Quintilian, the highest-ranking soldier obeying Pontius Pilate, were mounting guard outside. Their goal was to prevent the Galilean outlaw, according to what they believed, and his followers from disappearing through the primitive roads.

15/744 “What will I do to those who have persecuted me and who are leading you to death on the cross?” Matthias asked.

15/745 In the same tone of voice, the illustrious teacher said:

15/746 **“In truth I tell you to love one another the way God is once again showing us in His teachings, so that we will be on the path that leads to Him.”**

15/747 “But I will not be able to love those who are Romans, who have persecuted me, and who will take your life on the cross. I say that I will no longer be able to be one of your apostles.”

15/748 “In truth, when we come across or go see siblings who have offended us, who have hurt us, I tell you to keep in mind that they do not know God’s teachings in this living yet, and this is why they do not practice them, and we will be showing what it means to love one another the way our Father is once again showing us in His teachings.”

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15/749 He concluded with clarity:

15/750 “In truth I tell you that, if you have in mind that the siblings who offended you, who hurt you, only did so because in this living they did not know God’s teachings, everyone will know that you are my apostles and disciples.”

15/751 When there were no questions left, the one born when the fulgorant Star of Bethlehem appeared lowered his head and addressed the Creator:

15/752 “Father, let all of us, Your children, feel the peace that comes from You. Let your peace be with all of us, whether or not we believe in Your existence, whether or not we practice Your teachings, for the practice of Your teachings is the only path for there to be peace in the universe.”

15/753 “Do you not fear to walk towards those who are Romans?” Matthew interrupted him.

15/754 “In truth I tell you that I am ready to leave this body, which is my prison in this abode.”

15/755 “And where are you going now?”

15/756 “In truth I tell you that I will go to the Mount of Olives, where I will be arrested.”

15/757 Since some of his collaborators feared they would also be arrested, he continued:

15/758 “I tell you that those of you who do not want to follow me to the Mount of Olives, where I will be arrested, can stay in Jerusalem. In truth, after my arrest and the death of the body that I have, the faces of those who are with me on the Mount of Olives will be in the minds of the Romans and those commanded by the Herods.”

15/759 He stood up, carrying Mary, walked towards one of his disciples in raiment, and trusted the little one to her. Holding the girl’s hands, he asked her affectionately:

15/760 “I ask you to stay with Mary of Magdala, because you will not be able to go where I am going now.”

15/761 When the little one saw the good shepherd walking away, she asked her tutor to put her down. Since her request was not complied with, she started flailing desperately, and only stopped when she was put on the ground, for, in case her governess had not done so, she would have fallen down. She quickly ran after the good shepherd, who was more than forty meters away. When he heard her calling, he stopped and waited for her. When she was with him, she grabbed his legs and begged:

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15/762 “Do not go, stay with me. I know that they will hurt you, and that you will no longer return.”

15/763 Carrying her again, he instructed her:

15/764 “I know that you know that they will hurt my body of flesh, not my spirit. I ask you not to see my body hurt by men, but my spirit’s joy, for my spirit will go to the life of pure spirit.”

15/765 “But I know you will not come back.”

15/766 Caressing the girl’s hair, the redeemer calmed her down:

15/767 “I tell you that it is the body that I have now that will not return, but you will see my spirit, who will be with you.”

15/768 The promised one walked back to where Mary Magdala was, and again trusted the girl to her; the little one did not flail this time, but wept as she saw her friend and brother walk away.

15/769 Returning to where he had been, he informed his collaborators and the other followers with clarity:

15/770 “I tell you that it is necessary that some men stay among the women, the children, the paralyzed, and the disabled who are at Barachias’s residence, so that they will be protected. After my death, the Romans will expel everyone from Jerusalem. In truth I tell you that, if you do not take care of them, they will leave their livings, and they all have a lot to do before leaving their bodies of flesh.”

15/771 He asked those who offered to stay to guide and protect not only Simon of Caesarea, but all of the little ones that were being escorted, explaining:

15/772 “In truth I tell you that, with me, none of them will be able to defend themselves.”^[325]

15/773 As the good shepherd and his followers left the village, the savage soldiers kept close watch on them, but offered no obstacles to their intention.

VII)

15/774 Some time after leaving the cenacle, Judas Iscariot went to see Rus Zerah, who had been waiting for him in the company of Pontius Pilate and Caiphas.

[325] James Malachias, Demetrius, and Zacchaeus were the ones who stayed at Barachias’s residence to protect the women and all the others.

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15/775 “Jesus’s supper is about to end. I say that he will go to the Mount of Olives with his apostles and disciples. No excluded ones will walk with Jesus to the Mount of Olives,” he said to the one who made decisions at the famous Temple, almost whispering.^[326]

15/776 He stopped his pseudo-confidences for some instants. When he resumed them, the high priest understood it clearly:

15/777 “Jesus will be only with those he asked to be his apostles and disciples.”

15/778 Lowering his head, Judas proceeded:

15/779 “I will no longer walk in Jesus’s caravan, not even for more coins.”

15/780 Caiphas, realizing that the erudite man seemed to be unhappy, erroneously concluded that it was because the Galilean vaticinator had not invited him to be one of his direct collaborators.

15/781 Given the unfaithful manager’s words, Rus Zerah stated:

15/782 “It will not be necessary. You will go arrest this Jesus of Nazareth, the deceiving prophet, with me. You will sentence him to death with a kiss on his face so that his apostles and disciples will see what I do with those who go against Rome’s power. After this Jesus is arrested, I will give you another thirty coins.”^[327]

15/783 He immediately made part of Judas’s pay for the agreement that the

[326] During supper, Joseph’s widow said to Mary Magdala:

“There is no water left. What will we do if those who are small ask us for water during the night?”

The bold disciple in raiment stated that, despite the late hour, she would go to the well, since there were still many people at the market place, therefore she would not draw attention to herself. When she arrived there, she came across Judas Iscariot; she believed that he was profoundly disheartened on account of not being able to walk with the one promised to the prophets, for he was not one of his direct collaborators. Though her face was covered, she was certain that Martha’s twin had recognized her; she whispered:

“None of those who are apostles and disciples are happy in that supper. It goes inside me that there is more sadness in you, because you came in Jesus’s family.”

The greedy man was stunned by what she said; he kept listening to Sadoch’s wife, who entrusted to him that:

“I know that your inside is disturbed, for Jesus will go to the Mount of Olives only with those who are his apostles and disciples, and you do not want to stay away from the one who is your family. Why do you not ask Jesus to make you an apostle before he goes to the Mount of Olives? This way you will be able to join them.”

When the amphorae were full, she returned, convinced that she had helped her sibling, who in his turn did not say a single word.

[327] Perverse delinquents, in order not to be recognized, covered their faces with their mantles, as though it were a turban. When one was discovered, one of his family members would deliver him to death for pay with a **kiss on the face**, preferably when he was among many people, so that he would not try to take the informer’s life. The snitch, as we say it colloquially, would claim that his actions were propelled by a feeling of respect for those who had the same blood as him, so that they would be well regarded by their people, but in reality he did it because of the money he would receive.

latter accepted without any hesitation available, with the addition of an extra fifteen coins, for he had informed him of the redeemer's destination after the ceremony of unleavened bread. When the unfaithful manager took them, the high priest asked:

15/784 "Would you deliver others who are your own people for Roman coins?"

15/785 Since he obtained no answer, he was convinced that:

15/786 "Judas of Iscariot's ambition is scary."

15/787 Lest the representative hear him, the one who made decisions deliberately turned his back to him when he addressed the erudite man almost inaudibly:

15/788 "Come to my residence when the Sun that will rise sets, and you will have the power that you are seeking."

15/789 "Rus Zerah knows that I know what happens at the Temple. In order to shut me up, he will do everything I ask. Rus Zerah knows that I know what happens both between him and Pontius Pilate and with the offerings that are made at the Temple, and he wants me by his side so that he will receive even more coins and wheat from the Hebrew people. I will be a man of power in Jerusalem along with Rus Zerah and Pontius Pilate," the greedy twin concluded. Since he had been told what to do, he left.

15/790 Thinking of how to act in order to achieve what he wanted, the supreme decision maker approached his effeminate fellow countryman and guaranteed:

15/791 "Now that Judas of Iscariot informed us where this Jesus of Nazareth will be, he will no longer receive my coins, but he is a wise man, and he will find a way to get coins."

15/792 "What are you saying?"

15/793 "Judas of Iscariot knows a lot about you. There is no way to shut Judas of Iscariot up, except with a lot of Roman coins."

15/794 Pontius Pilate scratched his head; this was customary of him when he was apprehensive. With a sign he ordered two of his subordinates to come forth and stated:

15/795 "Follow Judas of Iscariot and do what has to be done to shut him up."

15/796 "When the sun that will rise sets, Judas of Iscariot will come meet me. It is not necessary that these Hebrews see Romans with him. It will not be good for your power," Rus Zerah said with some very convenient humility.

15/797 Satisfied with the information, also because his object of desire had

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showed concern for him, the representative had the brute soldiers return to their posts.

15/798 The two oppressors, aware of their roles, parted ways. The one who had the greatest authority at the Temple of Jerusalem, escorted by ten of Pontius Pilate's soldiers armed with swords and spears, by another ten of his men equally equipped to kill, and by the unfaithful manager, headed for the Mount of Olives. The twenty-two individuals were followed by an equal number of curious ones.

April 10, 13 AD, Friday

- *His* return to Jerusalem;

- The prophecy that what *he* did would be announced again, and that the teachings *he* had brought would be revived;

I) *Being* observed by the decision maker at the Temple, and how the latter finally obtained his immediate superior's authorization to arrest *him*;

II) The theft of some other writings containing God's teachings;

- What this orb will be like when God's teachings are revealed the way they were initially announced and practiced;

III) The most important representative sent by the metropolis decides how he will behave upon *his* arrested;

IV) Joseph of Arimathea;

V) The attempt of powerful men to corrupt Matthew, the disciple;

VI) At Barachias's, *his* last supper;

VII) The informer receives extra pay.

Saturday, April 11, 13 AD

15/799 It was approximately twenty minutes before 5 am when the good shepherd arrived at the top of the elevation where there were exactly thirty-one olive trees, followed by twenty-three men: Abihu, Andrew Simon, Batholomew, Bethuel, Philip, Esau, Ishmael, Judas Thaddaeus, Lazarus, Matthew, Matthew the Son, Matthias, Nebethuel, Peter, Simon Cananeus, Simeon Joseph, Thaddaeus Isaac^[328], James Alphaeus, James Bedee, James Cosah, James Isaac, James Jacob, and Thomas.^[329]

[328] **Thaddaeus Isaac** was James Isaac's brother.

[329] John, the one who limped, and James Joseph did not escort their brother. Though John had insisted, Mary did not allow him, since he would not be able to defend himself from the oppressors' evil. James obtained neither Jesus nor his mother's permission, for his brother knew that she would suffer twofold were her youngest to accompany him.

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15/800 Friday had been extremely tiring; they were anguished, for they did not know what would happen. With the exception of Jesus, all of the Hebrews fell asleep shortly after making themselves comfortable. The former fisherman from Capernaum tried to stay awake; however, since the night before, worried about their trip to Jerusalem, he had not slept at all, he could not help falling asleep.

15/801 At the foot of the mount, the executioners captained by the supreme decision maker at the Temple joined the ten foreign soldiers who had been following Jesus even before his meal at Barachias's. Ordering them to be quiet, for he intended to surprise his prey and those who followed him lest they react, he was promptly obeyed. It was a little before 6 am when the retinue reached the top. It was only those who had been trained to kill, as well as Judas Iscariot and Rus Zerah, who were present; the nosy ones had stayed at the foot of the mount.

15/802 When his executioners arrived, Jesus, sitting on a rock, called for his guardian of many years, who had not noticed them, for he was resting. He stood up and, aware that the trained soldiers were hiding behind shrubs, he looked ahead of himself: the unfaithful manager was fifteen meters away. When Judas started walking, Jesus addressed our Father, asking for help during such a difficult moment. He was washed in an indescribable feeling of peace, and then he heard:

15/803 *“You will not be alone, and you will not feel any pain from what will happen to you. You are supported by many siblings of yours whom I have sent to be with you. If you do not want to walk towards your death for not believing in what I am telling you, you may leave the body that keeps you in the captivity of the flesh, and everything you have done will die with your body, and this is why you will return in a future living to finish what you have started in this one. But if you comply with what you said you would do in this living of yours, you will be starting the life of pure spirit.”*

15/804 “In truth I tell you that my wish is that Your other children, my siblings, seek the path that leads to You in the practice of Your teachings,” Jesus, his head lowered, answered in thought.

15/805 It took Judas Iscariot, who was perspiring a lot, a full five minutes to be with him. Mary's firstborn instructed his brother, who insisted on looking down:

15/806 “I tell you that this is the time for you to repent, it is the time for you not to do what you have come to do on this mount, because, if you do it, your spirit will be distant from the path that leads to God for millennia.

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If you deliver me to the Romans, there will be nothing else to do to prevent your spirit from being distant from the path that leads to God for millennia. In truth I tell you that, if you deliver me to the Romans, you will not be able to make use of any of the coins you have in your power, and you will leave the living that you have now before the Sun appears again.”

15/807 Concluding, he revealed:

15/808 “In truth I tell you not to do what you have come to do on this mount, so that you will not leave the living that you have now before I do.”

15/809 Crowning his wrongdoing, the greedy man said:

15/810 “My brother,” and he kissed his face.

15/811 Tears welled in the good shepherd’s eyes. In a flash of sanity, but this does not mean that he was crazy, the wicked actor understood that Jesus’s tears were for him; however, he did nothing. As still as a statue, he was oblivious to the confusion that ensued from his action; to the accusations that his paternal brother was a blasphemer and a deceiver, he had added, by his action, another, that is, that he was also a pillager.

15/812 After the accusation, Rus Zerah appeared. Pointing his index finger at his magnificent trophy, he said to his men:

15/813 “That is the man.”

15/814 Offering no resistance, the promised one was tied and made prisoner. Peter was the first one to be awoken by the noise. When he saw his boy tied up and surrounded by soldiers, and Judas Iscariot not too far from them, he desperately shouted:

15/815 “You traitor! What have you done?”

15/816 Like a wild animal, he went after him, shouting:

15/817 “You damn traitor, you are not a Hebrew.”

15/818 When Peter reached him, the perfidious man justified his cowardly action:

15/819 “The only way for Jesus to break free from his death on the cross is to speak with the men of power in Jerusalem.”

15/820 These were empty words: he wanted to leave the site and keep his living, for the true motivation for his action had been money.^[330]

[330] Judas, similarly to what he had felt during the last supper, feared that his brother’s direct collaborators would silence him for good.

15/821 “You have delivered the one who is part of your family to the wolves, who will not attach any importance to what Jesus says. I know that Jesus’s life will be taken. Those who are Romans want Jesus dead so that they can control all those who are Hebrews. You are one of them, you traitor,” the former fisherman replied.

15/822 Like a raving lunatic, he started going towards Rus Zerah, who in his turn was only concerned about the redeemer. Unarmed and with his back turned to the discussion between Ruth’s son-in-law and Judas Iscariot, he contently contemplated the helpless prisoner.

15/823 By virtue of his craft back in Capermaum, and despite the years of irregular nourishment he had been through, Peter was a strong man, a worthy opponent to any combatant.

15/824 When he noticed the frenzied apostle approaching to strike the decision maker with the sword that the latter ostentatiously carried on his waist, a soldier, whose function was also to shield him, tried to overpower the furious man, but was overpowered himself. In the confrontation, one of his ears was severed by his own sword.

15/825 “Take this one possessed by the ulcers away from me. He is sick in the head. Do not let him touch me,” Rus Zerah shouted fearfully, and went closer to the other soldiers.

15/826 Taking advantage of the melee, the greedy Hebrew fled; however, Thaddaeus, without being spotted, followed him. The goal of the heir of the grain trader from Bethsaida when he chose to resume the action he had adopted throughout Friday was different this time. In his thoughts, the former fisherman, seeing the informer, would attack him. If he were present, he would prevent it from happening.

15/827 The blood of the oppressed terrified the oppressors, for they believed that they could catch the terrible disease if they came in contact with it, and Ruth’s son-in-law’s hands were completely red. With their well-built bodies, the soldiers protected their superior, and pointed their instruments for perpetuating barbarities at him. Peter, even under threat, did not step back. Matthew, James Alphaeus, and Abihu, knowledgeable that injuring a usurper certainly meant death, immobilized him. Prevented from approaching both Rus Zerah and the promised one, Peter wished and unsuccessfully tried to drag the three men. He stated:

15/828 “Those who are Romans will take Jesus’s life. It is those damn Romans whom you have to take away from Jesus.”

15/829 An unimaginable pain was felt by the former fisherman. His boy was being taken away, and there was nothing he could do. Looking at the sky, he pleaded to God with the remnants of his energy:

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15/830 “Do not allow Jesus to be led to death. Are You listening?”

15/831 “Jesus prepared us for this time. There is nothing we can do. I say we cannot release Jesus from the power of Rus Zerah, who is accompanied by many commanded ones. I know that what Jesus said to everyone goes inside you, not to let God’s teachings die with his body,” Andre Simon tried to calm him down.

15/832 The disciple’s words placated the rude, but loving man. When they let go of him, he picked up the severed ear, walked to its owner, and said:

15/833 “Go away from this place, and take your flesh with you. Go, so that I will not cut off another part of your body.”

15/834 When the retinue that escorted the elegant decision maker was finally ready to leave the Mount of Olives, seeing his boy about to go away, Peter could not restrain himself. He wanted to be with him. The soldiers tried to stop him, but it was in vain. Quintilian thought that he was as strong as ten men considered at once. He was not killed only because it was not, in Rus Zerah’s opinion, the right time to murder the apostles and disciples of the blasphemous prophet.

15/835 Since they insisted a lot, the followers of the Galilean were given permission to approach him:

15/836 “No,” the good shepherd asked his guardian of many years.

15/837 Looking at his beloved boy, he understood that the latter was not unaware of his intention to kill the execrated foreigner, who was once again an easy target. Ruth’s son-in-law looked down, and he remembered the instructions he had been receiving for many moons. When he looked up, Jesus was smiling at him:

15/838 “It is what I must do, even if it is against my will,” he concluded.

DOES GOD SPARE US FROM DEATH?

see 15/853

D)

15/839 One of the soldiers watching the prisoner was upset, for the latter’s face conveyed no fear. The deceiver, who would be crucified, seemed to be at peace, and his peace, according to the one who had been trained to kill, was innermost. He told himself that it even seemed that it satisfied him.

15/840 “In truth I tell you not to let your mind be disturbed on my account,

for I am going towards God, where no sibling does evil to another sibling,” Mary’s firstborn was repeating, comforting his followers.

15/841 The foreigner could not contain himself. Disregarding the orders he had received, that is, to capture the pillager without an uprising or any demonstration, he cast his spear in an attempt to silence him. Nebethuel, who was on the promised one’s left, shouted stridently:

15/842 “No!”

15/843 Some seconds later, his body, pierced by the spear, lay at the redeemer’s feet.

15/844 In those times of gratuitous violence, devoid of any consequences in material life, as far as the powerful were concerned, resignation was everything that was left for Jesus, his cooperators, and the other followers. However, the one who made decisions concerning the actions of the priests noticed the joy stamped on Nebethuel’s inert face.

15/845 When the arrangements for their return had been made, Rus Zerah asked the prisoner, both men protected by agile warriors on all sides:

15/846 “What are you, really, to have followers who joyfully go towards their death?”

15/847 “In truth I tell you that those who are with me believe in an only God, in His teachings, and in the lives after the death of the body that we now have.”

15/848 Rus Zerah mockingly said:

15/849 “There are no ulcers in your body, but inside you. You believe in what you do not hear and what you cannot see.”

15/850 “It is you who say that I neither hear nor talk to those sent by our Father.”

15/851 His interlocutor felt defied. Overcome with wrath, he grabbed a weapon from one of the soldiers and pricked his defenseless pray, provoking him:

15/852 “Walk, let us see if this Father of yours will deliver you from death.”

15/853 **“I tell you that God is the Father of us all, not only my Father, and He does not deliver the body of flesh of any of His children from death.”**

15/854 Answering a private question thought by one of the members of the audience, he added:

15/855 “In truth I tell you that every spirit who is in the life of flesh, in order to return to another body of flesh, needs the body they have to die.”

15/856 Few dared respond to the decision maker's words. Furious at being contested, observing that among the soldiers, his subordinates, some clearly disapproved of his behavior, but especially because of the good shepherd's tranquility when wounded by the weapon, in order to convey authority, he pricked him in his back more intently, which caused him to bleed. This infuriated Peter, who shouted:

15/857 "Do not draw blood from my protectee, you damn Roman."

*WHEN THE TEMPLE OF THE SPIRIT IN THE LIFE
OF FLESH IS DESTROYED, IT FEELS PAIN, BUT ITS
MOMENTARY RESIDENT, AFTER THREE DAYS, IS READY
TO CONTINUE THEIR JOURNEY TOWARDS GOD.*

see 15/879, 15/884 and 15/886

DOES THE SPIRIT COME BACK FROM THE DEAD?

see 15/882

*THOSE WHO ROUTINELY PRACTICE OUR FATHER'S
TEACHINGS IN THE LIFE OF FLESH, WHEN THEY DIE, IN CASE
THEY DO NOT BELONG TO THE LIFE OF SPIRIT, WILL ENTER
IT, THUS NO LONGER RETURNING TO THE TRUE LIFE.*

see 15/884

II)

15/858 It was nine thirty when they started going down the Mount of Olives; Jesus's collaborators were following them from a short distance. When they entered Jerusalem, Rus Zerah hurt him many times, which left conspicuous stains on his tunic.

15/859 As the retinue approached the city, the number of those walking with them increased. When they arrived, the apostles, the disciples, and the others spread out, mingling with the crowd; however, the former fisherman from Capermaum remained close to his boy. They headed for the market place, arriving there at around eleven.

15/860 The one born when the shining Star of Bethlehem appeared was kept tied up, on display on the punishment log located at the center of the square, among the persuasive troop, for sixty minutes, to be made an example. Not long after noon, Rus Zerah, the high priest, and their sycophants stood before him. Quintilian, still present, asked Caiphas:

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15/861 “Should I untie this man’s hands? You have said that he is a pillager, but there is no reason for this man’s hands to be tied.”

15/862 “Let him be the way he is.”

15/863 “It does not come from me treating you the way I treat a pillager,” the interested foreigner said to the Galilean.

15/864 The prepotent priest asked the one he had guaranteed to his subordinates was a deceiver:

15/865 “I want you to say to me where these words you have been saying everywhere come from. Why do you hide these words from those who are wise?”

15/866 “I tell you that I have announced none of God’s teachings in secret. In truth I tell you that I have announced God’s teachings for everyone to hear them, practice them, and announce them to other siblings.”

15/867 Not intimidated, he proceeded:

15/868 “I tell you that I have announced our Father’s teachings at the synagogues, on the stairs of the Temple, and you did not want to hear them. In truth I tell you to ask those who heard them, who will be my witnesses, if you do not believe my words.”

15/869 One of the skilled warriors who had watched him the previous day stated:

15/870 “I heard this man speak. He did not say anything against Rome, against the Laws of the Temple, or against you.”

15/871 “Are you one of the followers of this blasphemous prophet?” Caiphaz asked, overcome with wrath.

15/872 “No, but I heard the words he announced,” the soldier replied, not feeling disturbed.

15/873 Ignoring the testimony, the high priest addressed the good shepherd:

15/874 “I do not understand the words you have been announcing. You say words that even the wisest man does not know.”

15/875 Pointing at the large building, he concluded:

15/876 “You have said to everyone that you would knock down this Temple and erect it entirely in three days. What is the meaning of your words? I know that a man cannot build a Temple in three days.”

15/877 “In truth I tell you that what I announced, and you did not understand, was that, after the death of my temple of flesh, the spirit who resides in it will rise after three days.”

15/878 He added with clarity:

15/879 **“In truth I tell you that the temple of the spirit in the life of flesh, the body of flesh that we have now, when it is destroyed, feels pain and loses blood, but the spirit who resides in it, when they practice God’s teachings, three days after its destruction, will have no sequelae whatsoever, and will therefore be ready to continue their walk towards our Father.”**

15/880 “Are you saying that there is a spirit in my body, and that this spirit, after leaving the body that I have, will come back from the dead after three days?” Caiphas exclaimed.

15/881 Making a short pause, intent upon drawing his siblings’ attention, Mary’s firstborn instructed us:

15/882 **“I tell you that the spirit does not come back from the dead, for the spirit never dies. In truth I tell you that it is the body of flesh that dies, the temple of the spirit in the life of flesh.”**

15/883 “If this spirit you say exists in my body comes back from the dead after three days, as you have said, what happens to the spirit you say exists in my body after he leaves me?”

15/884 **“I tell you that the spirit of all those who practice God’s teachings, after they leave the body of flesh, frees themselves, for three days, from the feelings they had when they were in the life of flesh. In truth, if the spirit of those who, in the life of flesh, practiced our Father’s teachings does not belong to the life of spirit, I tell you that they will go to it, no longer returning to the true life.”**

15/885 So that what he had just said would be lodged in the spectators’ minds, he insisted:

15/886 **“In truth I tell you that the spirit of all those who practice our Father’s teachings, when they leave the body of flesh, is ready, after three days, to continue their walk towards Him.”**^[331]

15/887 The high priest pretended not to understand his words, and changed the topic of their conversation:

15/888 “With all those who are priests at the Temple as my witnesses I ask

[331] Jesus did not say it, but the very few little ones who return to the life of flesh, when the goal of their sojourn is completed, immediately go back to our Father. Moreover, the pure spirits who occasionally come to a physical existence similarly return to the life of pure spirit immediately after their sojourn in brute matter is over.

you: are you the one who was promised to the prophets, are you the Lord's protectee?"

15/889 "In truth I tell you that I am a child of God like all of you."

15/890 A sepulchral silence reigned.

15/891 The high priest was very surprised; he had thought that, afraid to die, the dangerous vaticinator, being directly questioned, would deny what he had long been spreading. This goal reached, Jerusalem would return to its previous configuration, that is, its people would be making a lot of offerings to the Temple. Feigning indignation, for he had understood Jesus's answer perfectly, he theatrically shouted to the community:

15/892 "No man can be the Lord's protectee, come back from the dead, and have another life. I say that you are a deceiver," and he looked down.

15/893 Jesus asserted:

15/894 "In truth, when my spirit leaves my body of flesh, goes to the life of pure spirit, and returns to my apostles and disciples without the body that I have now, I tell you that you will have testimonies to what I am announcing now."

15/895 Because of Jesus's reply, Caiphaz, overcome with hatred, looked up and kept acting. Spreading his arms, he shouted at the top of his lungs to the crowd:

15/896 "Let all of you listen to the Lord of the Temple, the only Lord."

15/897 Some seconds later, speaking loudly, his face somber, he concluded:

15/898 "I say there is no other Lord you can see or hear."

15/899 The climax of the play came with Rus Zerach. Face to face with the orator, he joined his open hands in front of his chest and, lowering his head, to the frenzy of the ignorant crowd, subjected himself to the Lord that had manifested through the deceiving priest. The Roman, walking backwards lest he turn his back to the divinity, placed himself by the prisoner. He aggressively stated:

15/900 "You will be taken to Pontius Pilate, the final authority. Your freedom or your death lies with Pontius Pilate."

15/901 As though he were agreeing, the good shepherd smiled tenuously, unlike Peter, who could not stop his tears, but could do nothing.

15/902 It was little before one p.m. when Mary's firstborn started walking towards the representative. More than one thousand spectators followed him. Among the crowd, disguised as common Hebrews, there were thirty Romans, fifty Pharisees, the same number of men under their command, sixty powerful men with their wives and children, and more than a hundred individuals

who, for pay, and with delight, took part in the event.^[332] The architect of the presence of more than four hundred children of God was Rus Zerah. In addition to the ones whose verdict was that he was guilty beforehand, many other members of the crowd, since their interests had been hampered by the instructions they had been offered, walked out of Jerusalem, feeling satisfied. The crowd shouted heatedly:

15/903 “Crucify Jesus of Nazareth, he is a blasphemer, he is a deceiver.”

15/904 Quintilian, when that bright morning had begun, told Pontius Pilate that the Galilean had been arrested, and that some of the priests of the Temple on the Mount wished to talk about him. Notwithstanding his annoyance at having to receive them, he agreed to it. His subordinate was straightforward:

15/905 “Since it is a lack of honor, they do not enter the residence of a Roman for as long as the ceremony of unleavened bread lasts.”

15/906 “Lack of honor? I had forgotten about this belief,” the supreme lawyer of the empire in the tetrarchy said jokingly, and then postponed the meeting.

III)

15/907 The former fisherman from Capernaum had barely started following the crowd when a woman, enthusiastic about the situation, shouted:

15/908 “I have already seen your face. You are a follower of this Jesus of Nazareth. I say that you were with this Jesus of Nazareth.”

15/909 Very happy with her discovery, she started saying loudly:

15/910 “This man is a follower of this Jesus of Nazareth. Crucify him with this false prophet. I say that this man is a deceiver, he has to lose his life along with this Jesus of Nazareth he follows.”

15/911 Ruth’s son in law, perplexed as he was, did not worry about the imputation, for he wanted to be with his boy. However, the accusing blabbermouth, who was still stating that he was Jesus’s follower, drew the attention of six strong inhabitants, who immobilized him.

15/912 What he had been told so many times occurred to him. What was he to do?

[332] An oppressed accompanied by his wife and children was considered credible.

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15/913 “Do I say I am one of his followers, or do I deny him, as Jesus asked me to do?”

15/914 As seconds went by, he saw the promised one move away, and the crowd continue asking for his death. Flailing, he shouted at them, ordering them to let him go. Since he was unsuccessful, he said:

15/915 “I have never seen the face of this Jesus,” a sentence that brought him terrible pain, as though his flesh were being pulled from his bones.

15/916 It would be enough for them to let him go, at least in Peter’s opinion; the Hebrew woman, however, insisted on incriminating him, and another two strong men joined the other six. No matter how hard he tried, he could not manage to break free from them. Another eight men, who had been preparing the wood for the fire, joined forces with the men who were already there, and they were then able to immobilize him completely. Peter was lying face-down, and many men were on his back.^[333] For seconds that seemed to be eternal, he was at the mercy of his capturers. During these moments, he could not see the crowd.

15/917 Since the woman was still standing behind her own words, the sixteen men decided to implement what they thought was their right. They would blind the follower of the Galilean with burning coal. Though he was prostrated, the former fisherman fought for his living. In the fight, his feet, hands, and face were injured. The commotion caused four soldiers to stop and ask the vigilantes:

15/918 “Why do you want to burn this man?”

15/919 “This man is a disciple of that Jesus of Nazareth. You must not let him go,” one of the executioners said incisively.

15/920 The highest-ranking soldier asked Peter if it was true. The latter remembered Jesus’s words:

15/921 “It is necessary that you deny me so that the teachings of God that I am bringing to everyone will not die along with my body of flesh.”

15/922 Like before, his iron-like will was supplanted by his boy’s wish:

15/923 “I say that I am not a disciple of this Jesus, that I know nothing about this man.”

15/924 One of the oppressors resolutely ordered him to go away and the vigilantes to be quiet, for they were on sacred grounds.

15/925 It was one forty p.m. when Peter, destroyed by his action and crying a lot, went after the good shepherd. He was completely numb, he could feel

[333] At the market place, one of the many fires that lit it during the night was still burning.

nothing, he did not even notice that some parts of his limbs had open wounds. He asked one of the priests on the stairs of the Temple:

15/926 “Where is Jesus? I need to be with him when he is taken to the one who has all all of Rome’s power. My protectee cannot be alone. I need to speak to Jesus before he is with Pilate and those who have power.”

15/927 Indifferent to the feelings and to the words of the poor one standing in front of him, the priest was straightforward:

15/928 “This Jesus of Nazareth will not be taken to those who have power, unlike what you are saying. He will be led to death for blaspheming against the Lord and Moses’s Laws.”

15/929 Peter was on the verge of madness. He was certain that his boy would first be heard, and only then sentenced if his words were not believed.

15/930 As a spirit sojourns in the life of flesh, on this or on other orbs created by our Father, when they do actions that result in commitments with a sibling, it is in material life that they redeem it. Since this applies to all of God’s children, the former fisherman was able to give continuation to his harmonization.

15/931 Like an automaton, he asked passersby he deemed were oppressors about his boy’s destination. One of the inhabitants pointed at one of the entrances to Jerusalem, stating that the good shepherd was there. When he got there, seeing the crowd, he regained awareness. Noticing the state he was in, he concluded that he had been drawing attention to himself, for the blisters caused by the burning coal seemed to be ulcers ready to turn into wounds. He said to himself:

15/932 “I am imagining it all. This will be over, and everything will be the way it was before.”

15/933 He opened and then closed his eyes many times, but he could not fail to see how cruel it all was: his boy was in danger. He started walking towards him, but his feet hurt. Unaware of himself, he continued, for he would not give up being with him, who was under the control of the execrable emissary sent by the distant metropolis.

15/934 The spectators, crowded outside the city, loudly demanded the crucifixion of the Galilean.

15/935 When Ruth’s son-in-law approached them, he also had to look up in order to see Rus Zerah, Caiphas, three soldiers, and Pontius Pilate on an observation spot on top of the wall that surrounded Jerusalem.^[334]

[334] At that time, the city was enclosed by a tall wall, which was also the back wall of many of the residences of the Romans.

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15/936 In front of the spot was his boy, all alone, on top of a round stone platform two meters high, whose diameter was 6 meters, and into whose center the trunk of an oak tree had been stuck, to which he had been tied. When he saw him, no obstacles would stop him from being with him. Not minding how, he found his way through the crowd, and finally reached his goal. None of the soldiers watching Jesus dared stop him.

15/937 Forming a portentous semi-circle, robust soldiers, following the representative's orders and heavily armed, isolated him, and also the one about to be condemned, from the members of the crowd who represented someone else's wishes and longed to know what verdict would be reached.

15/938 There were fourteen steps for one to reach the platform on which the meek accused was immobilized. It was from the last one of them that Peter, aware of his words, intrepidly addressed the usurpers:

15/939 "You cannot lead Jesus to death as a pillager. You have not heard Jesus speak of God's teachings. How can you sentence one who is few harvests old to death because he is showing that there is life after the death of one's body, that God is the sole creator of all the universe, that God is the Father of all of you?"

15/940 He shouted:

15/941 "I say that God, the Father of us all, is greater than the Lord of the Temple."

15/942 He immediately concluded:

15/943 "Sentence me to death for what I have said. I am a blasphemer against the Lord of the Temple and against Moses's Laws."

15/944 The nefarious crowd went silent; Pontius Pilate, however, paid no attention to the shabby man's behavior. The supreme ruler of the priests allocated in the famous city made a sign, and the one he knew was a disciple of the good shepherd was arrested, led to the market place, tied to the tree of punishment, and watched by one of the ten soldiers who had been at Barachias's during the meal the previous night.^[335]

15/945 It was enough for the apostle to be removed for the crowd to resume its insistence that Mary's firstborn be nailed to the abominable wood. The

They all had a type of balcony, as we call it nowadays, then an **observation spot**, where soldiers watched what took place outside the city.

As far as the one at Pontius Pilate's residence was concerned, where the six men were on, an external and independent corridor would lead the high priest and his partisans to it.

[335] Peter was tied to the log where Caiaphas's sentences were carried out. In fact, it had been a leafy tree one day.

effeminate representative, extremely dissatisfied, raised his arms, thus shutting up the audience, which was expectant concerning the verdict. However, it was Rus Zerah who spoke, shouting that the most dignified among those sent to the tetrarchy by the caesar needed them to stop in order for him to state what his punishment would be.

15/946 However, the crowd observed the three powerful men leave the balcony, where only the very well trained soldiers stayed. Many, awaiting the sentence, hid from the unmerciful heat of the king star; the promised one, however, remained tied up and on display on top of the small platform.

15/947 Out of the sight of those who wanted blood, the decision maker at the Temple, a subordinate of Pontius Pilate's, tried to convince him of the urgency of the Galilean's death:

15/948 "It is necessary to crucify this prophet from Nazareth before he turns all these Hebrews against Rome."

15/949 Strangely, having no willingness to give continuation to such an unpleasant subject, the representative stated:

15/950 "I am tired of hearing about this Jesus of Nazareth. I want Jerusalem without these poverty-stricken Hebrews. Have the men under your command expel these people."

15/951 Rus Zerah, who had dismissed Caiphas, aware of what he wished, deeply knowledgeable of the reactions of the one he was forced to obey, had, for long, been manipulating the events in order to reach his goal. It was not difficult for him to argue:

15/952 "You must not expel all those who have come for the ceremony of unleavened bread. You will make them rise against you. These poverty-stricken ones believe a lot in this ceremony. These Hebrews believe that, when they offer bread to their god and eat it, he frees them from suffering and from being slaves to the Romans. You must not go against the belief of these poverty-stricken ones, because you have no means to control this people. On account of the belief they have in a god they do not see, I know they will destroy Jerusalem."

15/953 He insisted on his performance:

15/954 "I know that these poverty-stricken ones will destroy Jerusalem if you do not sentence this prophet from Nazareth who, every time the Sun rises, has more disciples around him. It will not take long for you to lose control over these poverty-stricken ones if this Jesus of Nazareth continues showing these teachings he says come from god, these teachings he says are the path to get to him, who he says is their Father."

15/955 Concluding, he acted astutely, for he wounded his interlocutor's immense vanity:

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15/956 “Wherever this Jesus of Nazareth walks, he is liked by the people, more than you are.”

15/957 Feeling affronted, Pontius Pilate said masculinely:

15/958 “No one must be liked by this people more than me. I am the most powerful man. When these poverty-stricken ones see what I will do to this prophet from Nazareth, they will fear me and do what I order.”

15/959 Prevaricating, he concluded:

15/960 “I am very tired. After my supper I will issue my decision concerning what to do with this prophet Jesus of Nazareth.”

15/961 Quintilian, to whose opinions the orator generally listened attentively, deferentially addressed him:

15/962 “I find it true that it is necessary to learn more about this Jesus of Nazareth. Matthew Levi is his disciple, the one who collects taxes for Rome, and Peter, a very respected fisherman in Capernaum, who left everything he had behind to follow this one said to be a prophet. All those who are following this Jesus of Nazareth throughout the paths say that he is a prophet.”

15/963 Feeling exhausted, the representative wanted to put an end to the matter:

15/964 “I do not want to know how many or which Hebrews are following this prophet from Nazareth.”

15/965 However, the military counselor did not go silent:

15/966 “It is necessary that you hear me before you make a decision. It is possible that you will sentence an innocent man to death. There are many men under my command who have already heard this Jesus of Nazareth speak, and, in their opinion, this Jesus of Nazareth is not a threat to Rome. This one said to be a prophet is not putting Hebrews against Rome’s power, he is speaking of the love of the one he calls God for His children.”

15/967 Noticing that Pontius Pilate was taking interest in Quintilian’s words, Rus Zerah, visibly annoyed, asserted:

15/968 “This Jesus of Nazareth is a threat to Rome’s power to rule, he is a threat to all those who have come from Rome. This damn prophet is putting these poverty-stricken Hebrews against Rome’s power to rule.”

15/969 “Is the prophet from Nazareth a threat to Rome’s power to rule, or a threat to your power over this people? Is it not you who are afraid of this prophet? What power does this prophet have over you? What are you afraid of?” the representative provokingly asked.

15/970 Given that he did not answer, Pontius Pilate ordered one of his

slaves to bring him water, and then frantically washed both his hands and his face. After wiping them, he looked at them to make sure they were really clean.^[336] After giving in to his neurosis, he believed he had deliberated when he stated to the patrician:

15/971 “For now I will silence this prophet, who seems to be distancing peace from many. Hold this Jesus of Nazareth prisoner for a while, like you do with pillagers, and these poverty-stricken Hebrews will forget about him.”

15/972 This was not what the boss of the priests wanted. Feigning humility, he presented obstacles:

15/973 “There is no way to hold this prophet from Nazareth prisoner. A great crowd is asking for his death. Powerful Hebrews are leading these poverty-stricken ones. It is the Hebrew people itself who is asking for this prophet’s death. You must try this Jesus of Nazareth now. I do not find it prudent to ignore this moment, with the people asking for the death of this prophet from Nazareth.”

15/974 Again challenging his interlocutor’s masculinity, he added:

15/975 “You are showing weakness before this prophet, especially when so many Hebrews are being distanced from the Temple along with their offerings.”

15/976 Pontius Pilate, seeing he could be deprived if his decision were not the best for those who were in the distant metropolis, said:

15/977 “I will speak to the priests of the Temple. I want to know what they know about this Jesus of Nazareth. I want to know how they see this Jesus of Nazareth. According to your words, the Temple has been losing a lot ever since this Jesus of Nazareth arrived. I am tired of hearing about this prophet from Nazareth.”

15/978 Extolling his attitude, Rus Zerah, pretending to be provident, submissively said:

15/979 “If you authorize me, I will go to the Temple and assemble the wisest priests, so that, when you get there, you will not be waiting for inferior ones.”

15/980 After obtaining his consent, Rus Zerah left, and the representative felt his ego stroked, for his fellow countryman had acknowledged his importance and power.

[336] Pontius Pilate intermittently felt the need to wash his hands. He constantly thought that they were dirty.

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15/981 Despite the fact that the decision maker had found Pontius Pilate's behavior odd, he did not feel afflicted. He did not understand why he had suddenly changed his mind, for, twenty-four hours before, when they were talking to Judas Iscariot, he had stated that he had decided what he would do concerning the Galilean.^[337]

15/982 He wanted to get there first in order to be able to remind the priests of what they would say. He said to himself:

15/983 "I must have this Jesus of Nazareth sentenced to death."

15/984 Knowledgeable that Pontius Pilate was familiar neither with the identity nor the number of priests, he selected twenty-eight, including those who had not been received in the morning, and the high priest, the only face the representative knew among Rus Zerah's subordinates.

15/985 When Pontius Pilate arrived, he, without any embarrassment, took the place reserved for Caiphaz. Twenty-nine priests were waiting for him. He immediately asked them:

15/986 "What do you know about this prophet Jesus of Nazareth?"

15/987 The one Rus Zerah had chosen to speak on behalf of the group stood up, to the restrained fury of Caiphaz, who felt humiliated for not being chosen, took two steps forward, and said:

15/988 "We know that this Jesus of Nazareth is putting all those who are Hebrews against the Temple, against the Laws that come from Moses, and against the power that comes from Rome."

15/989 "I am here neither because of these Laws of Moses of yours nor because of the offerings. My duty is to defend the interests of Rome, the greatest power," Pontius Pilate shouted.

15/990 Many priests spoke in unison, like a choir whose conductor was Rus Zerah, stating that they had understood his words. After a discreet sign from the conductor, the flatterers went silent, and the chosen one proceeded:

[337] Marzius's substitute had been in Jerusalem for four moons, and, for more than one, he had been meeting his father, whom he admired, in his sleep, for he believed that, had it not been for the advice he had received in his youth, he would not have reached the position he had.

The single man believed that, in his dreamy moments with his severe father, the words he had once heard were popping up in his mind. Since that morning, what had been recommended the previous night, which he sharply remembered, had been humming inside his head:

"Only make a decision when you are certain that your action is correct, not because others say to you what to do. The consequences of an incorrect decision will befall you."

It was because Rus Zerah had insisted that he sentence Mary's firstborn to death that he went to listen to the priests. However, he was unaware that his father had disincarnated in his beloved native city not long before.

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15/991 “This man, Jesus of Nazareth, is a threat to Rome and to your power.”

15/992 “I do not see how this prophet is dangerous to Rome or to my power when he speaks of teachings that come from a god I cannot see,” the impatient man who worked as the caesar’s lawyer among the Herods interrupted him again.

15/993 Always attentive to his superior’s gestures, the priest continued:

15/994 “If the one who came from Nazareth were not a threat to Rome or to your power, we would not have taken him to you. That man called Jesus is saying that he is the Lord’s only protectee, and that he is the one who was promised to the Hebrew prophets to set all the peoples free.”

15/995 “I know these Aramaic writings. What I want to know is if the prophet from Nazareth insults Rome, if he speaks of me, if he questions my power, the greatest Roman authority, in his teachings to the peoples,” Pontius Pilate made himself clear.

15/996 Silence reigned. The chosen one, visibly embarrassed and inhibited to answer by virtue of Rus Zerah’s watch, said:

15/997 “Not with clarity.”

15/998 “Not with clarity? What do you want from me? Permission to try this Jesus of Nazareth according to your Laws?” Pontius Pilate retorted, feeling offended.

15/999 “I am not here to try the prophet from Nazareth according to your Laws, and those you say are Moses’s,” he shouted wrathfully.

15/1000 After obtaining the decision maker’s permission to insist on his line of reasoning, the chosen one continued:

15/1001 “If we were the greatest authority in Jerusalem and had your power, we would sentence this prophet from Nazareth for breaking one of Moses’s Laws, the one about blasphemy.”

15/1002 Caiphas immediately looked at Rus Zerah, as though trying to obtain his consent to explain. The decision maker agreed with a nod, and the high priest went forward and confirmed:

15/1003 “If I had the power conferred to you by Rome, I would sentence this prophet from Nazareth to death for blasphemy. To me, this man is a blasphemmer.”

15/1004 The director of the perfidious play, simply by looking at his two protagonists, had them return to their positions. The spokesman said:

15/1005 “This prophet from Nazareth entered Jerusalem as though he were

the most powerful man ever to walk here, with many following him, and saying that he has come from the Lord Himself. This Jesus of Nazareth says that everything he is teaching is said to him by the Lord Himself, which we do not accept, nor do we accept that he is the king of all those who are Hebrews, as he says.”

15/1006 “Does this Jesus of Nazareth say that he is a king, and that he has come from the Hebrew god himself?” the fat representative inquired.

15/1007 His endeavor to learn more about the matter was noticed by his fellow countryman. Diverting his attention, he approached him and guaranteed:

15/1008 “What this prophet says is deceiving. He is deviating all the Hebrew people from the Temples. Soon we will have no control over them.”

15/1009 Pontius Pilate’s reason to live was to have control over the territory he governed. His subordinate, aware of his concern, was using it to reach his main goal at the moment: to replace him.

15/1010 “Whatever this Jesus of Nazareth of yours may have done goes against the order that came from Rome. I will speak with this Jesus of Nazareth of yours,” this is what he said in response to Rus Zerah’s dreadful words.

15/1011 The supreme decision maker at the building on the promised land, as many of the oppressed believed, indignantly guaranteed that the vaticinator was not his. Shouting, the representative by excellence of the colonizing metropolis asked whose he was then. Since no one answered, he returned to his residence, panting all the way there, and escorted by Rus Zerah and Caiphas, among others. Not stopping, he immediately went to the balcony. It was four-thirty p.m. Looking at the prisoner, who was still tied to the thick trunk, he asked himself:

15/1012 “How can this man, with his dirty and torn tunic, his mouth wounded by the hot Sun and the lack of water ...” but his thoughts were interrupted, for the two executioners from the Temple arrived and stood behind him.

15/1013 He asked the man he desired, pointing at the good shepherd:

15/1014 “Is this the man you say is dangerous to Rome, a threat to my power of rule in Jerusalem?”

15/1015 Rus Zerah, convinced that he had been scornful, only smiled. He would play along, he thought, but he changed his mind, for Pontius Pilate authorized one of the soldiers who were standing around the prisoner to untie him and bring him closer. The effeminate and prestigious man, noticing that Rus Zerah had found his action odd, stated:

15/1016 “As distant as this prophet is, I will not be able to hear him when he answers my questions.”

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15/1017 The crowd, realizing that the representative had returned, approached the trained soldiers who, still in a semi-circle, were surveilling the place.

***WHAT PROFIT WILL WE HAVE WHEN WE ONCE
AGAIN BECOME INFORMED OF OUR FATHER'S
TEACHINGS IN THE LIFE OF FLESH?***

see 15/1027 and 15/1034

***THOSE WHO PRACTICE GOD'S TEACHINGS, AFTER
THE DEATH OF THEIR BODY, WILL GO TO ...***

see 15/1039

***THOSE WHO RETURN TO THE LIFE OF FLESH FROM THE
TRUE LIFE HAVE THE SAME WISHES AND VICES AS BEFORE.***

see 15/1039

***WHEN WILL WE NO LONGER WALLOW IN THE MOMENTARY
JOYS THAT DISTANCE US FROM OUR FATHER?***

see 15/1041

***IF WE SEEK THE MOMENTARY JOYS THAT DISTANCE US FROM
GOD, WE WILL BE IN THE COMPANY OF THOSE WHO HAVE AN
IDENTICAL PURPOSE AND ARE IN THE TRUE LIFE.***

see 15/1043 and 15/1045

***ONE OF THE REASONS THAT WE ARE
OVERCOME WITH ANGUISH IS ...***

see 15/1043

***WILL WE SUCCEED IN CONCEALING OUR DEEDS FROM
THE SIBLINGS WHO ARE INVISIBLE TO US AND FIND
PLEASURE IN OUR ACTIONS WHEN WE MEET AFTER
THE DEATH OF OUR PHYSICAL TEMPLE?***

see 15/1047

WE WILL WISH TO KNOW OUR FATHER'S TEACHINGS WHEN ...

see 15/1049

***TRUE LIFE, LIFE OF SPIRIT, LIFE OF PURE SPIRIT? HOW MANY
MORE LIVES WILL WE HAVE AFTER THE DEATH OF OUR HOUSE?***

see 15/1051

THE MOST BEAUTIFUL **LEGACY**

WE WILL ENTER THE LIFE OF PURE SPIRIT WHEN ...

see 15/1051

***WE HAVE BEEN THE SAME SPIRIT EVER
SINCE WE WERE CREATED BY GOD.***

see 15/1053

***WHICH SIBLINGS WILL BE WITH US
AFTER WE LEAVE THE LIFE OF FLESH?***

see 15/1055 and 15/1057

***MANY OF US, IN ORDER TO MEET SECRET
DESIRES, BEHAVE LIKE ANIMALS BECAUSE ...***

see 15/1059

WE WILL NO LONGER BEHAVE LIKE ANIMALS WHEN ...

see 15/1061

***UNTIL WE ARE WITH OUR FATHER, IT IS IN THE
LIFE OF SPIRIT THAT WE WILL BE THE LONGEST.***

see 15/1063

***WHEN, BY OUR ACTIONS, WE DESERVE TO
SOJOURN IN THE LIFE OF SPIRIT, WILL WE BE
ABLE TO RETURN TO THE TRUE LIFE?***

see 15/1065

***WE PLACE OBSTACLES IN OUR PATH TOWARDS GOD
WITH OUR NEFARIOUS GOALS, AND THIS IS WHY
WE REMAIN APART FROM HIM, WHO IS LOOKING AT
US AND LISTENING TO US UNINTERRUPTEDLY.***

see 15/1067 and 15/1069

***DO WE WISH NOT TO MAKE MISTAKES
AGAINST A SIBLING ANY LONGER? THEN ...***

see 15/1071

***WILL WE BE ON THE PATH THAT LEADS TO OUR
FATHER BY LOVING OUR NEIGHBOR THE WAY
WE WOULD LIKE TO BE LOVED BY THEM?***

see 15/1073

THE MOST BEAUTIFUL LEGACY

IT IS WE WHO CONDEMN OURSELVES, NOT GOD.

see 15/1075

***THOSE WHO CAUSE THE DEATH OF A SIBLING'S
BODY WILL BE ACCOUNTABLE FOR IT, EVEN IF
THEY ARE NOT THE EXECUTIONER.***

see 15/1078

***CAN WE KNOW WHERE WE WILL GO AFTER THE
DEATH OF THE MATERIAL TEMPLE WE RESIDE IN?***

see 15/1080

IV)

15/1018 The wood attached to the platform on which the redeemer had been immobilized for more than two hundred minutes was about fifteen meters from the observation spot, and about two meters high.

15/1019 Jesus walked down the steps with difficulty. The crowd, kept apart from the observation spot, as well as from the area where he had been for a great part of the afternoon, was dumbfounded by such an unusual occurrence. The redeemer took ten steps, and then halted.

15/1020 "Come closer," Pontius Pilate ordered.

15/1021 He walked towards his interlocutor, who indicated, with a hand gesture, the distance he wanted him to keep. The defendant stood three meters away from the wall. Without being interrupted, they talked:

15/1022 "The main powerful men at the Temple accuse you of blasphemy, of putting all the peoples against Rome's power, and of saying that the Hebrew god is your protector. If the Hebrew god is your protector, why were you arrested?"

15/1023 **"I tell you that God is my Father, as He is the Father of all of us, who have all been created by Him.** In truth I tell you that if I had not wanted to finish what I have come to do in this abode, I would not have been arrested."^[338]

[338] He had the words addressed to him in mind:

"... you may leave the body that keeps you in the captivity of the flesh, ..." (see 15/803)

15/1024 “Are you or are you not the one who was promised to the Hebrew prophets to deliver all the Hebrew people from captivity?”

15/1025 “In truth I tell you that I am the one who was promised by the Hebrew prophets, not to deliver any people from captivity, but to bring God’s teachings to all the peoples of this abode, teachings that will deliver all of His children who are in this abode from the ignorance of His existence.”

15/1026 “If I do not know the words you say are teachings, will I be ignorant of the existence of this one you call Father? Or will I be in captivity like the Hebrew people?”

15/1027 **“I tell you that all those who know our Father’s teachings are not in the captivity of the ignorance of His existence any longer. In truth I tell you that all those who know God’s teachings know that there are lives after the death of the body of flesh, and also know all the consequences of the evil they do to a sibling.”**

15/1028 “I do not hear any teachings in the words that come out of your mouth, and I am not a prisoner so that what you say are teachings will free me.”

15/1029 “I tell you that you are a prisoner of the feelings you have in mind are not yours. You do actions, and then you condemn yourself for your actions, because you know that the feelings that you have are not a man’s. In truth, since you are a man, I tell you that you considered taking your own living after doing the actions that torment you.”

15/1030 He concluded to his dumbfounded interlocutor:

15/1031 “In truth I tell you that these feelings you have in mind are your captivity.”

15/1032 Fully understanding his words, the effeminate man asked, trying to change the topic:

15/1033 “Who are those who are in captivity who will be delivered by these words you say are teachings?”

15/1034 **“When we know God’s teachings, I tell you that we are aware that, before being in the body that we have now, we had other livings in the life of flesh, and that what we are going through in our current living is a consequence of what we did in this and in previous livings. In truth I tell you that our Father’s teachings bring relief to all those who are tired, anguished for not knowing why they are going through afflictions.”**

15/1035 Having achieved his goal, that is, to divert the subject away from his homosexuality, Pontius Pilate asked:

15/1036 “How can a man who has left his life know the teachings that you are bringing from this god you speak of?”

15/1037 **“In truth I tell you that it is the body of flesh that dies, not the spirit who inhabits the body of flesh.”**

15/1038 “And where will the spirit you say exists in my body of flesh go when my body no longer lives?”

15/1039 **“I tell you that every spirit who is in the life of flesh and only seeks the momentary happinesses of this abode that distance us from the path that leads to God, when their temple no longer has its living, goes to the true life. In truth I tell you that they will return to the life of flesh from the true life with the same wishes and vices as they had when they were last in the life of flesh.”**

15/1040 “But no man will practice these words you say are teachings if he is after happiness, even if it is momentary.”

15/1041 **“In truth I tell you that all those who hear God’s teachings and bear in mind that what they want is not what our Father, in His teachings, is showing us to seek, all those who hear God’s teachings and bear in mind that their searches have not brought them happiness, but anguish and suffering, will stop seeking the momentary happinesses of this abode that distance us from our Father and practice His teachings.”**

15/1042 “You have said that both those who are after momentary happinesses and those who are not are the children of this one you call Father. If they are all the children of the same Father, as you say, why do those who seek momentary happinesses have to go through anguish and suffering?”

15/1043 **“I tell you that all those who seek the momentary happinesses that distance us from our Father have the company of siblings from the true life who have the same search. These siblings of ours who are in the true life, in order to fulfill their desires, induce those who are in the life of flesh to do what they want. Since our siblings who are in the life of flesh take pleasure in what they are being induced to do by those who are in the true life, they deceive, they hurt, they wound another child of God. In truth, when those who are in the life of flesh are no longer able to fulfill the desires of those who are with them from the true life, and some of them were never able to, I tell you that they feel anguished and suffer.”**

15/1044 “And when the spirit you speak of leaves the body, what will the others who were with him do?”

15/1045 **“I tell you that all those who seek the momentary**

happineses that distance us from God, when their bodies no longer have their living, will join the siblings who were with them from the true life. In truth I tell you that they will induce other siblings who in the life of flesh take pleasure in the same happineses to seek them even more.”

15/1046 “But if the spirit you say exists in my body, when he goes to this true life you have spoken of, denies everything he sought when he had a body, will those who were in this true life not distance themselves?”

15/1047 “**In truth I tell you that all those who only sought the momentary happineses that distance us from God in the life of flesh, when they are in the true life, will have no means to deny what they did or sought, for the siblings who kept them company from the true life know everything about them, even what went on in their minds.”**

15/1048 “And what happens with those who are tired of being in this true life as though they were still in the life of flesh, as you say?”

15/1049 “**I tell you that all those who are tired of being in the true life as though they were still in the life of flesh, that all those who are tired of returning to another living in a body without feeling that they stopped having a body of flesh, will seek to know God’s teachings once again and will practice them. In truth I tell you that the practice of our Father’s teachings is the only path to be with Him.”**

15/1050 “You have spoken of true life after death, but one of those I command heard you speak of life of spirit. How many lives will I have after death?”

15/1051 “**I tell you that all those who did not practice God’s teachings, when they leave the body of flesh, will go to the true life, unlike those who practiced them, who will go to the life of spirit. In truth I tell you that all those who returned to the life of flesh from the life of spirit and, in the life of flesh, practiced and announced our Father’s teachings to at least one sibling, and no longer have any commitments with any of God’s children to redeem, when their living is over, will go to the life of pure spirit.”**

15/1052 “When my body no longer lives, will I be different in each one of these lives you are speaking of?”

15/1053 “**In truth I tell you that the spirit has been the same ever since it was created, the spirit is only going through the many phases of learning until they reach their creator, God, the Father of us all.”**

15/1054 “Will even those who know these words you say are teachings of the Hebrew god be able to go to the true life if they like the joys of this abode that make them stay distant from this god of yours, as you have said?”

15/1055 **“In truth I tell you that, after the death of the body that we have now, we will be with the siblings whose company we sought and obtained by means of the actions we did in the life of flesh.”**

15/1056 “Will all those who behave like an animal to fulfill the desire they have inside them, after the death of the body they have, as you have said, have the company of those who tried to know these words you say are teachings and those who did not even want to hear your words?”

15/1057 **“When we behave like animals in the life of flesh, I tell you that, after the death of our house, we will be among siblings who behave like animals. In truth I tell you that all those who are in the human kingdom do not stay among animals after their bodies no longer have their livings, though they many times behave like animals when they are in the true life.”**

15/1058 “And why do many men behave like animals to fulfill the desires that they have inside them?”

15/1059 **“I tell you that many of God’s children behave like animals in order to fulfill their desires because their searches are not the search to know our Father’s teachings and practice them. This is why they continue behaving like animals to fulfill their desires after the death of their bodies of flesh, the way they used to do before they left the life of flesh. In truth I tell you that all those who behave like animals to fulfill their desires, after the death of their bodies, will go to the true life.”**

15/1060 “And when will those who behave like animals give up their searches?”

15/1061 **“I tell you that, at the end of many livings that not only those who behaved like animals will have, but also all those who wounded, who hurt any of their siblings, after feeling that injustices were committed against them, after having disabled bodies, paralyzed bodies, bodies with leprosy, will seek to know God’s teachings once again. In truth I tell you that those who are tired of having disabled bodies, who are tired of having bodies with leprosy, who are tired of wounding and being wounded a lot, who are tired of feeling that injustices were committed against them, who are tired of behaving like an animal, when they leave the life of flesh, will begin their search to know our Father’s teachings once again, but, still for a long time, they will not practice them,**

because there will always be another guilty party rather than them themselves of what they are going through.”

15/1062 “When a man seeks to know these teachings of this god of yours and practices them, after the death of his body, will he not have the same life as he did?”

15/1063 **“When we practice God’s teachings in the life of flesh, again I tell you that, after the death of our house, we will go to the life of spirit, where we will no longer have the same search as we did when we were in the life of flesh. In truth I tell you that it is in the life of spirit that we will remain the longest, until we are with our Father.”**

15/1064 “Will the spirit you say exists in every body, after he goes to this life you call the life of spirit, be able to return to the life you call the true life?”

15/1065 **“I tell you that the spirit who left the true life because they practiced God’s teachings will be able to return to it to help their siblings to find the path that leads to our Father. All those who are in the life of spirit will come from it to a body of flesh many times until they practice all of God’s teachings without knowing that they are practicing them. In truth I tell you that it is only then that they will go to the life of pure spirit, and nothing will make them leave the path that will lead them to our Father.”**

15/1066 “True life, life of spirit, life of pure spirit: did this god of yours not put too many obstacles for his children, as you say, to reach him?”

15/1067 **“I tell you that it is His own children who put obstacles to reaching Him. In truth I tell you that it is we ourselves, on account of our searches, who put obstacles along the path that leads us to our Father.”**

15/1068 “But is this god of yours not too far from those ones of your people, who are his children, according to you?”

15/1069 **“I tell you that God is looking at us and listening to us at all times. In truth I tell you that we are the ones who distance ourselves from our Father by means of the searches of ours that are not His teachings and their practice.”**

15/1070 “Your followers are women left behind with their offspring by their companions, adulteresses, those possessed by the ulcers, the disabled, the paralyzed, the elderly. Are you bringing teachings to those who are suffering?”

15/1071 **“I tell you that God’s teachings are for all of us, His children, so that we will no longer remain in the ignorance of His existence. In truth I tell you that all those who practice our Father’s teachings will no longer make mistakes against a sibling.”**

THE MOST BEAUTIFUL LEGACY

15/1072 “In order to be with this god of yours, which teaching will I have to practice towards those you say are my siblings?”

15/1073 **“I tell you it is the practice of all of God’s teachings that leads us towards Him. In truth I tell you that if we practice a single one of our Father’s teachings, which is to love our neighbor the way it would please us to be loved by them, we will be on the path that leads to God.”**

15/1074 “I say that I do not want to practice these words you say are teachings. Will this god of yours condemn me?”

15/1075 **“I tell you that God does not condemn any of His children. In truth I tell you that it is we who condemn ourselves with everything we seek and do against ourselves and our neighbor.”**

15/1076 Since he deemed himself not to be accusable, since he thought he was unaccountable, the representative said sarcastically:

15/1077 “Say to me what will happen if I sentence you to death!”

15/1078 **“I tell you that those who cause the death of the body of flesh of a sibling will answer for their action, even if the living has not been taken by their own hands. In truth I tell you that God is showing us in His teachings that none of us has the right to take our own living or that of a sibling.”**

15/1079 “Do you not want to say to me what will happen if I sentence you to death?”

15/1080 **“I tell you that God is once again showing us in His teachings how to know where we will go after the death of our body. In truth, all those who want to alter their path when they once again get to know our Father’s teachings, I tell you that they will understand and practice them, thus resuming their walk towards Him.”**

15/1081 “And what is the path to be with this god of yours?”

15/1082 “In truth I tell you that I have already announced it to you, but you did not want to hear it.”^[339]

15/1083 “The priests of the Temple accuse you of blaspheming against its Laws and customs. What do you have to say?”

15/1084 “In truth, if the priests of the Temple, our brothers, feel offended

[339] Though he understood the answer, Pontius Pilate pretended not to, which was noticed by most of the witnesses to the dialogue.

by what I am bringing to all the peoples, I tell you that it is because they are not on the path that leads to God, which is the practice of His teachings.”

15/1085 He emphasized:

15/1086 “I tell you that I have not come to this abode to blaspheme against the Laws of the Temple, or against my siblings. In truth I tell you that the teachings that I am bringing are not mine, they are our Father’s.”

15/1087 “I do not see any people listening to you and practicing the words you say, what I see is all the peoples asking for your death.”

15/1088 “I tell you that they are asking for my death because they take pleasure in the ignorance of the existence of our Father and His teachings. *In truth I tell you that the time will come when all the peoples of this abode will once again know God’s teachings, accept them, and practice them.*”

15/1089 Not being interrupted, he concluded his prophecy slowly:

15/1090 *“In truth, in times that are to come, I tell you that everyone from this abode will love their neighbor the way it would please them to be loved by them, and will know that we are all the children of the same Father.”*

15/1091 “And which are these teachings?”

15/1092 Not obtaining an answer from the prisoner, Pontius Pilate deemed himself to be victorious. He said to Rus Zerah and Caiphas:

15/1093 “Did I not say it? This man is not dangerous, it is only dreams that go inside him. He believes that he speaks of paths to deliver men from the evil that goes inside each one of them.”

15/1094 In the representative’s reasoning, one thing was certain: if it were necessary, he would not be the one to sentence the Galilean to death, it would be the oppressed people, unless he succeeded in obtaining what he wanted from his fellow countryman. He said to one of those Rus Zerah commanded, who was right by the prisoner:

15/1095 “Punish him according to the Laws of Rome. This will make him wake up. After the punishment, imprison this prophet with adulteresses and pillagers. We will see if he will not change his mind. Being a prisoner along with adulteresses and pillagers will turn Jesus of Nazareth into a different man. Then I will make a decision, if I will free him, or if I will sentence him to death.”

15/1096 Under the eyes of not only the crowd, Mary’s firstborn was led to the platform, tied to the trunk, and received eight strokes of the whip. Before the ninth one, Pontius Pilate made a gesture indicating that it was enough. After a short time, he left the observation deck, being followed only by his ambitious fellow countryman.

THE MOST BEAUTIFUL LEGACY

15/1097 Realizing that the representative had left, the executioner started whipping him again; however, Quintilian, who had intentionally walked towards the redeemer, stated:

15/1098 “Was it not said that you are to imprison this prophet?”

15/1099 The executioner, feeling dissatisfied, noticing that his behavior was upsetting his interlocutor, provoked him by commenting to one of his assistants:

15/1100 “I know what those who are pillagers will do to this prophet. I want to see if this Jesus of Nazareth, the one who is the prophet of the Hebrew god, will be the same as he was when he entered Jerusalem.”

15/1101 He mockingly added:

15/1102 “The one who is the prophet of the Hebrew god does not look strong!”

15/1103 “Imprison Jesus of Nazareth, as it was ordered to you,” the highest-ranking soldier who had been outside Barachias’s residence the previous night deliberated incisively.

V)

15/1104 When they returned to Jerusalem from the Mount of Olives, the apostles, the disciples, and the other followers of the promised one dispersed, mingling with the crowd, except Peter, who stood close to his boy.

15/1105 Among the collaborators of the one born when the shining Star of Bethlehem appeared, it was only Abihu, Matthew, and the former fisherman from Capermaum who did not conceal their faces with their mantles as turbans, something that was done to avoid one's being recognized, arrested, and killed. Some even limped in order to disguise themselves; others edged through fetid alleys when they left Joseph Adias’s former property to obtain information.

15/1106 The publican from Caperlum, who was very popular among the foreigners, thought it was pointless to conceal his face, accepting that it would be unsuccessful; however, his actions did not break any Laws. This was a different behavior from Ruth’s son-in-law's back when he was free; whenever he saw an oppressor, he would shout “Damn Roman” and try to kick him, which would scare away his fellow countrymen. The soldiers, as though previously instructed, ignored him. As for Simon, the zealot, he never hid, for he did not fear the oppressors; on the contrary, the large man did not even mind being pointed at as the pillager who had changed his path

when he had been shown that there was a different one, one on which he did not need to do evil.

VI)

15/1107 An enormous and heavy wood door, which was almost never open, through which a smaller door had been carved and was the one generally used, on the opposite side of the staircase that led to the Temple, became known by the Hebrews as the entrance to eternal hell. To them, it was the area to which the wrathful Lord, who lived in the building and was extremely displeased, sent those who went up against His Laws. They never came by it, afraid that they would also be punished. They thought that the bawls and moans that were constantly propagated from it came from those who had not followed His Laws and succumbed. The Roman soldiers who were invariably behind the rough planks of wood could only be the devil's angels.

15/1108 When the opening was closed, a suffocating corridor, for there were no holes along it, measuring one meter and a half wide and fifteen meters long, led to hell itself. A round rock separated it from a foul-smelling room. The stopover of unending affliction, built by soldiers who, when their work was done, were murdered lest they open their mouths, was under the then monumental Temple on the Mount.

15/1109 When the chiseled rock was moved, one would see a lugubrious room devoid of any windows. It was a terrifying sight. The prisoners, both male and female, could not distinguish if the minutes they were going through were dark or light. To breathe, they had to lie down on the humid floor most of the time, for there was barely any air inside. When they died, and few were able to resist, rats and worms ate their bodies, when they were not a source of food for their fellow colleagues in misery. Despite the adverse conjuncture, moral degradation reigned there. This is why Pontius Pilate asserted that the promised one would become a different man.

15/1110 The good shepherd was led to the site of martyrdom by those commanded by Rus Zerah, arriving there at five-thirty p.m. Quintilian went to the abominable dungeon, but took an alternate path. When he got there, he hid until a sentinel was the only one left. Not bothering obfuscating the hierarchical position he had achieved, he said to him regarding Mary's firstborn, who, semi-naked, wounded, and with his hands tied, was being kept inside the tunnel that led to the macabre underground prison:

15/1111 "Do not keep this man with the others. His punishment has not been determined yet. Pontius Pilate will speak to the people before the first meal

of the new day. Until he is sentenced, this man is not supposed to be kept with the others.”

15/1112 Despite obeying the decision maker at the Temple, the sentinel did object to what the man whose superior was Marzius’s brother had said, for it was evident that Rus Zerah had someone to whom to report. However, some instants later, without previous announcements, he was replaced. Finding it odd, he went after Quintilian.

15/1113 His substitute, who had not even taken his post yet, saw himself forced to allow six soldiers who reported to the resolute decision maker to enter. One of them, face to face with an inoffensive Jesus, said scornfully:

15/1114 “Let us put the tunic of a great king on this prophet.”

15/1115 He immediately took off the red mantle he wore to be told apart from those who had no power to rule and wrapped it around him. And the other mean men laughed. Not satisfied, another man, given Jesus’s lack of reactions, stated:

15/1116 “This prophet is not a great king. He is missing a crown.”

15/1117 The most savage among them approached him. He had brought thorns interwoven into a circle, which he placed on the Nazarene’s head. The Roman, who happened to be very tall, noticed that the circumference of the torturing ornament was small, and then forced it down bestially in order to adjust it. The thorns of the plant, currently known as Euphorbia Milii Des Moulins, popularly known as crown of thorns, then used as a defense mechanism in residences and vegetable gardens and called stops-a-Hebrew or avoids-a-pillager, when they tore the good shepherd’s flesh, made him immediately bleed from the wound. The longest, however, pierced one of his eyes. The violent act, very barbaric indeed, caused one of the cruel soldiers, despite being used to the atrocities carried out by his brute friends in uniform, to howl in protest.

15/1118 The aforementioned cry was heard in the distance. The previous sentinel and Quintilian, who had been walking towards there, also heard it.

15/1119 When he arrived at the corridor, the foreigner whose rank was higher than that of the villainous ones made use of his authority and had his will prevail. He stayed with the redeemer for the rest of the night.

VII)

15/1120 Ruth’s son-in-law, though kept under watch, would not give up asking those who approached the tree of punishment, to which he was still tied

up, to let him go. No one seemed to be minimally interested in his suffering, perhaps on account of the commotion caused by the trial of the one they said had come from God. In the general opinion, it was just another one who was expiating and would certainly die. What the passers-by wanted to know was what punishment would befall the Galilean, who was waiting on the platform.

15/1121 Almost voiceless for shouting so much, noticing that Sadoch of Magdala's widow, accompanied by the little one, was going towards the well, ashamed that he was practically naked, Peter lowered his head and remained in that position for as much time as he thought was necessary for the amphorae to be filled and for both of them to leave the place. After this period, when he raised his head, he saw Pustule's youngest looking at him.

15/1122 "Go stay with Mary. That Roman must not see you with me. I do not want you to see me this way," he whispered to the little one, who, despite being twelve and physically perfect, was only seventy-four centimeters tall.

15/1123 Not saying a single word, the little one returned to where the disciple in raiment was.

15/1124 According to their customs, Mary Magdala would not be able to approach the man who had been waiting for the sentence to be passed, because, if she did, she would be punished, for she would be talking to a man in public; nor could she call the one who had come there with her, for she would be punished likewise. Holding the hand of the one who was practically Lazarus's daughter, she left. The girl, who walked backwards as she was being pulled, fixed her gaze on the former fisherman from Capermaum.

15/1125 Inside Barachias's there were few women, who took care of the children, and many excluded ones, who could no longer move without help. After entering it, the disciple in raiment did not worry about her pupil, who in her turn went to play with the other youngsters.

15/1126 "It no longer goes inside the very little Mary that she saw Peter at the market place," was her persuasion.

15/1127 However, the girl walked briskly and naturally towards the apostle. The latter, who had been feeling very anguished, seeing her, and all alone, felt his anxiety redouble, and would not stop saying:

15/1128 "Go stay with Mary of Magdala. You cannot stay here."

15/1129 Ever since she saw the prisoner, Pustule's daughter had been silent. Not doing what Peter was asking her, she went behind him and, climbing on a small prominence on the trunk, untied, with her teeth, the leather strips that immobilized his wrists. Even during her setting him free, he kept asking her to go away. However, when he noticed that he was no longer tied, he unmade the knots around his feet, and quickly put her on his lap, saying:

15/1130 “I will leave you with Mary of Magdala, and you are not to go away from her again.”

15/1131 At that moment, he was afraid that they would be seen by the sentinel. The latter, whose back had long been turned away from the place, was talking to four men who had recently arrived, for their eight loaded donkeys had drawn his attention, but suddenly turned around. When he saw Peter and the little one, he was taken aback, and immediately started walking towards them, which really terrified the former fisherman; however, the foreigner’s impetus slackened when he recognized the one who was hugging him: it was the same young lady who had not left the good shepherd’s side the day before. When he approached his target, he felt the penetrating and meek gaze of the weedy Hebrew girl, who was simultaneously and affectionately caressing the rough man’s face. To the otherwise insensitive Roman, it was as though she were pleading:

15/1132 “Do not hurt him.”

15/1133 Our Father has always been aware of what went on in the oppressor’s mind. Disregarding his duty, he pretended not to see it, and continued walking.

15/1134 Surprised at such an unexpected behavior, Peter rapidly sought the safe shelter within the walls of Jerusalem. Wishing to keep his savior out of danger, he did not notice his own appearance. Carrying her in his arms, hers hugging his neck, he could not hold back his tears, for what he had been told vividly returned to his mind:

15/1135 “Jesus said that, if I die, the Lord’s teachings will die. How did this offspring deliver me from death? I know she was sent by the Lord.”

15/1136 As tears rolled down his face, Pustule’s youngest wiped them, which only made him more emotional. To the rude, but loving man, she knew what he was thinking.

15/1137 Mary Magdala, who had not noticed the absence of her pupil, over whom she was supposed to watch, seeing them, was quite stunned, also because the apostle’s body was even more exposed. He repeated, not waiting for the governess to speak, what the good shepherd had said:

15/1138 “Protect the very little Mary. Do not let anyone know that it was she who released me,” and he immediately said he would go after the redeemer.

15/1139 The assertiveness with which he announced his destination made the disciple in raiment believe that no living being would be able to change his goal.

15/1140 As the former fisherman was concluding his recommendation to the little one, that is, she was not to go away from her guardian, Sadoch’s widow

asked him to wait. When she returned, she was carrying a worn out tunic and a mantle for him to wrap around his head, for, in case he showed himself the way he was, he would be recaptured and certainly killed.

15/1141 “I am very grateful to you for helping me,” the apostle, truly thankful, said, and then immediately left the place with both items.

15/1142 His brief stay was witnessed only by Veronica and her mother, as well as Martha, the little one’s sister.

15/1143 Peter, since the moment he entered the city, had only had the company of Abihu, who had not refused to support him. However, at that crucial moment, he was tending to other some business. Peter, seeing himself semi-naked, dirty, and covered in blood, before seeking his boy, washed himself and put on what he had received. Even if the Roman who had immobilized him at the central square came across him, he would not recognize him. Externally, and only externally, he was a different man.

15/1144 When he arrived at the place where the promised one had been made prisoner following Rus Zerah’s order, he obtained his whereabouts from one of those who were delimiting the area in hopes of finding a privileged spot the day after, so that they could see his face when he heard his sentence: he was inside the place of eternal suffering, where the Lord was punishing him. However, when he was about to be informed of it, he was straightforwardly and explicitly asked if he was one of the Galilean’s followers. And, for the third time, complying with what had been asked of him, which was, at that moment, indispensable, notwithstanding his being shattered by it, he denied it, stating:

15/1145 “I know nothing about Jesus. I say that I am not one of those who are Jesus’s disciples.”

15/1146 He immediately guaranteed to himself that he would not fail to thrive to remain the apostle he was made back in Capernaum.

15/1147 In order not to raise suspicions, he lingered there with the band for some time, for, were he to leave abruptly, it would be the sign the others needed to disregard his words. As they were having fun eating and drinking, he went after his boy. Not paying attention to what he was stepping on, he pleaded incessantly, under the illusion that he would be answered:

15/1148 “Lord, let me stay inside that hell, not Jesus, whose life began only a few harvests ago. Why, Lord, the one who is my protectee?”

15/1149 Before the rustic door, not knowing what to do, he started walking back and forth, and at last he was noticed by the sentinel, who asked:

15/1150 “What are you doing here? Go to your residence, or is one of those who are your family imprisoned in this hell?”

THE MOST BEAUTIFUL LEGACY

15/1151 Ruth's son-in-law approached the small door through which the soldier had spoken in order to answer him. Through the interstice, he saw Mary's firstborn sitting by a very small fire inside the narrow corridor. He was again overcome with desperation, and he was on the verge of insanity when he saw the crown of thorns piercing his boy's flesh. Abandoning his disguise, he could not prevent himself from saying:

15/1152 "You damn Roman, you pillager of lives. Free the one who is my protectee. You cannot punish Jesus like a pillager. How can you do such great evil against the one who is my protectee?"

15/1153 "Go away from this place. If you stay, you will lose your life," the warden insisted, deducing that the crazy man was referring to the illustrious prisoner.

15/1154 "I do not fear for my miserable life. Do whatever you have to do to the one who is my protectee to me, but let him go," the former fisherman begged.

15/1155 "Setting your protectee free is beyond my control. Pontius Pilate, before the first meal, will either set him free or sentence him to death," the foreigner, surprisingly anguished, confessed.

15/1156 The very mention to the possibility that his boy would die increased his desperation, if ever it could have been greater. He pleaded more loudly:

15/1157 "Let me speak to the one who is my protectee. It is necessary that I speak to him."

15/1158 Quintilian, who had been sleeping not too far from the fire, was awoken by the noise that such an uncommon scene caused; he approached the aperture. Recognizing the man who persisted in pleading, he told the sentinel:

15/1159 "Let this man in before his cries wake up everyone in Jerusalem. He is one of Jesus's disciples."

15/1160 Darkness reigned in the famous city. When the door was closed, and Peter saw himself in such a lugubrious environment, lit only by the fire that was burning tenuously, he could see only the good shepherd. No one else, nothing else existed in the universe. He silently squatted and studied the torturing ornament shoved down his head. Many thorns were still piercing his flesh. He was subjugated by the wish to feel his defenseless boy's affliction; however, it was imperative to remove them.

15/1161 The promised one instructed us, stroking one of Ruth's son-in-law's hands:

15/1162 "I tell you not to let your mind be disturbed by what you are seeing. In truth I tell you that these wounds are only in my body, not in my spirit."

THE MOST BEAUTIFUL LEGACY

15/1163 “I neither know nor understand what you are saying. My eyes do not see the other life, but I believe in what you are saying. The pain that I feel is not in the body of flesh, I believe that it comes from the spirit. The pain that I feel is for not being with you when those who are Romans came to arrest you.”

15/1164 He added in a state of anxiety:

15/1165 “Why did you not call me?”

15/1166 Deeming his behavior inadmissible on that occasion, he concluded:

15/1167 “I know I should not have been sleeping, I should have been with you, and not sleeping like everyone else.”

15/1168 “I tell you that you had not slept for days like everyone else. You were tired, you had no strength to stay awake. In truth I tell you that you were sleeping when I called you, so you did not hear me.”

15/1169 “How many times did you call me?”

15/1170 “In truth I tell you that I called you three times.”

15/1171 The feeling that he had not prevented his boy’s arrest insisted on flogging him. Not forgiving his omission at such a crucial moment, he asked:

15/1172 “Why did you call me? So that I would prevent your arrest?”

15/1173 “In truth I tell you that I called you to ask you not to fight with the Romans when they arrived.”

15/1174 Lowering his head, for Nebethuel had perished also because of his lack of control, the former fisherman quieted down.

VIII)

15/1175 Until the night fell, Judas Iscariot took shelter in a shanty inhabited by adulteresses, located outside Jerusalem. He longed to see Rus Zerah, for he would receive his reward for kissing the redeemer, and now he would be made powerful. Thaddaeus did not stay distant from the shanty.

15/1176 When darkness prevailed, both hiding from the community, they entered the city. Inside the residence of the decision maker at the famous Temple, the unfaithful manager was with the foreigner only for some instants. When he left, two of the strongest soldiers were escorting him.

15/1177 The first steps of the erudite man were spontaneous; but when he noticed that he was being led outside Jerusalem, he tried to resist, but was literally dragged by the savage ones. Not far from the wall, since he was

flailing excessively, one of the soldiers agilely hit him in the head with a rock, which left him unconscious, lying down on the ground. He immediately put him on his shoulders and headed for the Mount of Olives.

15/1178 At the same place where he had denounced the good shepherd not even twenty-four hours before, they placed a braided leather rope around his neck; he was still unconscious when the rope was thrown over the branch of a tree and then immediately pulled. The feet of the one who had been unaware of his being sentenced to death were forty centimeters above the ground. His undaunted executioners waited for his body to stop flailing and then pierced it with a sharp spear in order to be sure of his demise.

15/1179 When their task was done, they threw some of the coins that Judas had been carrying on him on the dry soil, right by him. One of the soldiers, as he was leaving, scornfully told the dead man:

15/1180 “Take them and give them to the god of Jesus of Nazareth, so that he will offer you his forgiveness for your delivering his son to death on the cross.”

15/1181 Thaddaeus, who witnessed the murder, paralyzed by fear, remained in hiding for a long time. He looked at the hanged man until his legs decided to obey him again. Stunned by what had happened, he headed for Barachias’s. When he arrived there, he was out of breath, shaking, and extremely startled. Both Marys – Magdala and Bedee – found his behavior odd. They, including the melon grower’s last son, were told what had taken place.

15/1182 “Be silent, because what you have seen will lead you and all those to whom you speak concerning what you have seen to death. Those who are Romans do not even take pity on those who are their people,” one of the Hebrew women stated.

15/1183 Accepting the advice, the apostle, then feeling calmer, went close to Simon, the zealot, and the Publican from Caperlum, staying with them for the rest of the day that was just beginning.

15/1184 Among the four people who were aware of Judas Iscariot’s last moments, it was only Anna’s youngest, when he was about to leave the life of flesh, who commented on it. The sad fate of this child of God is reported in his writings in the sixth scroll, and it is important to add that they were classified into before and after Mary’s firstborn’s demise.

IX)

15/1185 When they got to the ancient city, the direct collaborators of the meek Galilean and the others who, starting back on the Mount of Olives,

had been walking behind the soldiers dispersed, claiming that it was to avoid drawing attention to themselves, except the former fisherman from Capermaum, who bravely stayed with his boy.

15/1186 Convinced that the desired savior would be killed, the one who had been a tax collector in Caperlum scheduled a meeting at the former residence of Joseph Adias for after dinner, so that they could decide on how they would act. Such a rational behavior made the summoned ones very curious, for he seemed to have implied that he knew how they would proceed.

15/1187 “What is it that Matthew will say to all? What will Matthew do?” they wondered.

15/1188 Before the gathering, the terrified cooperators of the redeemer were apart, albeit attentive to the events.

15/1189 “Say what we will do before I drop dead from waiting for you to speak,” Abihu said to the Publican when the night was finally approaching.

15/1190 “The desire to go say to Pontius Pilate to free Jesus goes inside me.”

15/1191 “Those who are Romans and priests want Jesus dead. There is nothing to say to Pontius Pilate,” Simon, the zealot, replied.

15/1192 “I have many lands that have been giving me abundant coins for many moons, and this is what those who are Romans and priests are always after, because it brings them power, a lot of power, and control everywhere. I know that Peter will give them his boats, but I have to offer these men much more than my lands and Peter’s boats for them to free Jesus.”

15/1193 Addressing each one of them, he encouraged them to divest themselves of their material belongings. This providential idea was enthusiastically approved. James Alphaeus, James Bedee, Judas Thaddaeus, Bartholomew, and Abihu even offered to go after their family members to obtain money. Convinced that the representative would not agree with the deal unless he received everything at once at the moment of the transaction, Matthew stated that it would not be necessary. The strategist was unanimously chosen to negotiate with the effeminate foreigner. Among the properties with which they would buy the prisoner’s freedom were extensive croplands, different animals, Peter’s uncouth, but valuable boats, the gold adornment and the great rubies that Chami’s father had given her, which she had also made available for the ransom, not to mention Lazarus’s, Zacchaeus’s, and Barachias’s residences; that of the latter, according to the messenger, would be gladly accepted, for:

15/1194 “Pontius Pilate will then have Jerusalem clear of these filthy Hebrews, as he says himself. We will leave Jerusalem for those who are Romans and priests.”

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15/1195 The Publican, escorted by Simon, the zealot, immediately went to see Quintilian, stating to him:

15/1196 “It is necessary that I see Pontius Pilate.”

15/1197 “What do you have to say to Pontius Pilate that he does not already know? That you are no longer a disciple of Jesus of Nazareth?”

15/1198 “I will make him an offer for Jesus to be set free, an offer that Pontius Pilate will like.”

15/1199 “Stay where you are, and I will go get Pontius Pilate’s permission for you to go to him.”

15/1200 After the soldier left, Abihu, who had stayed apart from them, imbued with a non-elevated design, despite the fact that they were both under surveillance, expressed his discontent to Matthew:

15/1201 “What Pontius Pilate says is Law for all those who are my people. The time has come to put an end to this damn Roman, for it goes inside him that he has the power to take Jesus’s life. Are we trading Jesus the way one of those who are my people who is a slave to these damn Romans is traded?”

15/1202 “I say that Jesus will have to be traded for coins and lands the way a slave is traded. It goes inside me that Pontius Pilate will accept the offer I will make. These Romans have long wanted my lands.”

15/1203 “Pontius Pilate will not accept your offer. There are many who want Jesus dead. Pontius Pilate will not go up against those who want Jesus crucified.”

15/1204 Devoid of any hope, not paying attention to his own words, the large man concluded:

15/1205 “You are very knowledgeable when it comes to speaking to Romans when the matter is your giving them the coins that belong to those who are my people.”

15/1206 Matthew, in order to put an end to the conversation, went silent and patiently waited for the return of the representative’s spokesman, who in fact did not show up with his boss’s deliberation.

April 11, 13 AD, Saturday

- *His* arrest on top of the Mount of Olives;

I) Nebethuel loses his living for *his*;

II) *Questioned* by the high priest;

III) Part of Peter’s redemption of his commitments;

- *His* trial;

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- IV) *Instructing* the supreme ruler from the imperial metropolis;
- V) In Jerusalem, the behavior of *his* direct collaborators after *his* arrest;
 - VI) *His* crowning;
 - VII) The former fisherman from Capermaum is set free;
 - VIII) Thaddaeus watches the denouncer's disincarnation;
 - IX) The failed plan to prevent *his* demise.

Sunday, April 12, 13 AD

15/1207 It was twenty-five minutes to five in that calamitous morning when Quintilian addressed Ruth's son-in-law, who was still at his boy's side:

15/1208 "It is necessary that you go before sunrise. Your face must not be seen when you leave this hell. I am going against what I was ordered by Pontius Pilate, and you will be sentenced to death along with me."

15/1209 The good shepherd's apostle did not refuse to comply. Not saying a word, he started leaving the gloomy place. As he was about to walk through the door, he looked at his boy, who, still by the fireplace, emanated, as usual, tranquility. Saying words that would both relieve and prepare Peter for the near future, the redeemer reminded him that it was his body of flesh that was suffering, not his spirit. Both the sentinel and the highest-ranking soldier among those who obeyed the representative heard him emphasize to the former fisherman from Capermaum with great clarity:

15/1210 "I tell you not to let your mind be disturbed by what will happen to the body that I have now. In truth, after the death of my body of flesh, I tell you that I will go to the life of pure spirit, from which I will no longer return to the life of flesh, and afterwards towards our Father."

15/1211 Unlike previous occasions, Ruth's son-in-law did not protest, shout, or curse. He conveyed that he had understood the situation, though he could not agree with what his boy was going through, a behavior that he kept for two millennia.

15/1212 Looking at him, he was encouraged:

15/1213 "I tell you to go. In truth I tell you that I am at peace."

15/1214 Sheltered by the darkness that enveloped Jerusalem, not coming across any obstacles, the apostle reached Barachias's. When he entered it, he was approached by three of the Marys who were there, who wanted information concerning the desired savior. The widows, both that of Joseph's, the carpenter, and that of Sadoch of Magdala's, as well as the protectee of John of Bedee, not to mention Veronica, asked almost simultaneously:

15/1215 “Did you see Jesus? Did you speak to him? How is Jesus?”

15/1216 Stupefied by their voices, he did not reply. Followed by the women, he went to the cenacle and took a seat. The four ladies looked at one another and then stopped talking. Joaquin’s youngest was the only one to speak:

15/1217 “What are those who are Romans doing to my offspring? Why do they want to take his life? Why do the teachings that he is bringing to those who are of our people make those who have power as angry as beasts? What is it that those who are Romans fear?”

15/1218 “I do not know what goes inside those who have power and those who are from the Temple to be leading Jesus to death because he is bringing the teachings of the Lord to all the peoples. I do not know what goes inside those who are Romans. The same as you are saying goes inside me,” Peter stated.

15/1219 Not obtaining any information that she could deem satisfactory, the sad mother accepted the news about her son. Her head lowered, she assimilated Ruth’s son-in-law’s clarification in a state of consternation:

15/1220 “Jesus is at peace. I say that there is no pain in his face, though his body is very hurt.”

15/1221 The unhappy women left; however, Peter was not left alone, for Matthew the Son approached him and stayed there silently. It was the weakened man who first spoke:

15/1222 “It is necessary that you say in your writings what they are doing to Jesus in that Roman hell, so that all the peoples will know that the one sent by the Lord was not even accepted by those who are his own people. The Lord has sent His promised one, and everyone in Jerusalem sentenced him to death.”

15/1223 Peter looked at the aperture that led to the room, and saw that Anna’s daughter had been standing there. Two drops of the alkaline secretion produced as a result of her restrained weeping rolled down her face. She abruptly heard:

15/1224 “Mary, Mary!”

15/1225 That unmistakable voice was her firstborn’s. But how could it be? She sought him, feeling very scared. When she saw him, she rapidly went towards him:

15/1226 “Those who are Romans have set you free! But Peter said that your body was very hurt, but there is no blood on your tunic. Where did you get such a white tunic?”

15/1227 When she touched the body that she had conceived, her hands went right through it.

15/1228 “What did those who have power did to you?” she asked fearfully.

15/1229 The good shepherd instructed her:

15/1230 “I tell you that you are seeing my spirit, not my body of flesh. I have come so you will know that, when you see my body on the cross without its living, I will not have felt any pain. In truth I tell you not to have in mind that you will no longer see me after my body no longer has its living.”

15/1231 He concluded, elucidating:

15/1232 “In truth I tell you that I will break free from everything that attached me to the life of flesh, and then I will return when I am ready, which will be after the third day following the death of my body.”

15/1233 “But where will you go? You will get lost. What about your wounds? Do they still hurt?”

15/1234 “I tell you that I am being supported by those who have been sent by God. Do not let your mind be disturbed by what will happen to the body that I have now. In truth I tell you that there is no pain, nor will there be any pain, in my body of flesh.”

15/1235 Conveying sincerity, he concluded to his afflicted mother, who understood his words:

15/1236 “I tell you not to cry for me. In truth I tell you that I am going to the life of pure spirit, and then towards God.”

15/1237 Joseph’s widow bade farewell to her beloved son in a natural fashion; he had never been this beautiful and radiant, she thought. She then resumed the activity she had been doing before Peter’s arrival, that is, grinding wheat with rocks. She was sadly convinced that:

15/1238 “My offspring will soon no longer be in this abode. I will have to leave Jerusalem, which did not accept the one who was promised.”

15/1239 Dawn was finally announcing the beginning of a new Sunday.

15/1240 Abihu, Matthias, and James Bedee, some ten minutes after the former fisherman from Capernaum started narrating to Matthew the Son what happened after he was denounced by the woman, arrived at the cenacle and paid attention to his words. When he was about to finish telling his odyssey, James Alphaeus came in and said that John Bedee was at the market place, and that on many occasions he had walked by the residence that had belonged to the Adiases. The one born in Bethsaida offered his opinion:

15/1241 “He must regret what he did and wants to be a disciple of Jesus.”

15/1242 Peter was extremely frank, for frankness was one of his personality traits, when he said:

15/1243 “John? The one who walked with Judas of Iscariot and took possession of the writings of Matthew, Anna’s offspring? John has not repented. If John had repented, he would be in this residence. John has been waiting for the right moment to take possession of more writings. You will see.”

15/1244 Both Jameses remained silent: James Alphaeus, for he had noticed that only John Bedee’s eyes were uncovered, and once he had recognized and greeted him, he had been ignored; the son of Joseph of Bedee, for he knew his brother, who also happened to be his brother in the life of flesh, very well.

15/1245 The direct collaborators, as well as many of the redeemer’s followers, gathered in the residence that was still a safe place nervously awaited Pontius Pilate’s deliberation.

15/1246 In the middle of the shiny morning, a very tense James Malachias stormed in, stating that Rus Zerah had gone into the representative’s residence, adding:

15/1247 “I believe that the time has come for Pontius Pilate to say what Jesus’s sentence will be.”

15/1248 With the exception of the women and those who could not walk, the anguished and hopeless Hebrews headed towards the place where the beastly crowd awaited the beginning of the spectacle.

D)

15/1249 When he entered Pontius Pilate’s private room, Rus Zerah noticed that, despite the Sun’s position, the representative was still sleeping. Some soldiers, headed by Quintilian, who in his turn was being accompanied by Marcus, his subordinate, escorted him. Awakened by one of his slaves, he was confused by such a commotion. The man who wanted his position told him that it was past lunchtime.^[340] Not worrying about his performance, he proceeded:

15/1250 “You said you would sentence Jesus, the prophet from Nazareth.”^[341]

15/1251 When the good shepherd’s name was mentioned, Marzius’s brother

[340] **Lunch**, for the Romans, meant breakfast.

[341] The previous night Pontius Pilate, unable to control his ignominious impulses, despite his father’s advice and his private feelings, again proposed to Rus Zerah that, were he to have his desire fulfilled, he would sentence Jesus. The decision maker at the Temple, really wishing the good shepherd’s death, finally accepted; however, he would only comply with it after the prophet from Nazareth was sentenced and killed.

was awakened to reality. The conclusion he had reached right before falling asleep revisited his mind, when he had thought about the conversation he had had with him: the one said to be a respectful vaticinator was a man of great wisdom.

15/1252 He thought for some instants. When he decided what to do, he stunned Rus Zerah, for he said to his highest-ranking soldier:

15/1253 “Bring this Jesus of Nazareth to me. Before I announce my decision to the people, I want to speak with this Jesus.”

15/1254 Marcus returned with the prisoner shortly after. The latter was led inside the alcove, and Pontius Pilate was still in bed. If, the previous afternoon, the subjugated one had not physically impressed the supreme envoy from the distant metropolis, his appearance at that moment added to his disdain, despite his knowledge that his interlocutor was wise.

15/1255 “The prophet from Nazareth! What do you have to say, now that you have been to hell?” he asked, believing that the crown that the promised one was wearing had been the work of those confined to the horrible place.

15/1256 Out of respect for the slaves that were present, who addressed immeasurable feelings of hatred to the representative on account of the debauchery they were forced to watch and take part in day after day, Mary’s firstborn looked down and said nothing. The powerful effeminate man got out of bed and walked towards the defendant; however, he kept his distance, afraid of being assaulted by the immobilized and frail prisoner.

15/1257 With the petulance that is inherent to those who deem themselves to be superior, Pontius Pilate said:

15/1258 “Say to me which man you are! Do you not want to be delivered from the accusations made against you? Do you want to lose your life? Do you not see that I have the power both to set you free and to sentence you to death?”

15/1259 Looking up and fixing his eyes on his interlocutor’s, the awaited redeemer was categorical:

15/1260 “I tell you that no power over me has been given to you by God, our Father.”

15/1261 The incisiveness of his answer on such a peremptory occasion concerning the continuity of the his living distracted the foreigner, who wondered:

15/1262 “Where does this Jesus’s great confidence come from, which makes him say with immense certainty and firmness that I have no power over him?”

15/1263 No matter how paradoxical the situation seemed to be, the representative was frightened, which was noticed not only by Rus Zerah.

15/1264 Pontius Pilate frowned, scratched his chin, and took a few steps away from the fragile prisoner. His mind had been invaded by a suspicion:

15/1265 “Whenever this prophet from Nazareth sees me, it seems that he knows what I keep absolutely secret.”

15/1266 Ever since he became, propelled by caprice and his wish to provoke his object of desire, the judge of the actions of the good shepherd, Marzius’s brother had been annoyed at the situation. Despite being informed that the defendant was enticing the oppressed to rise against the slavery imposed on them, a feeling persisted in telling him that what he had been told was unacceptable. The meetings with his father, when he was free from his bodily apparel, were greatly responsible for his dissatisfaction with himself.

15/1267 The solution he had come up with long ago concerning the moment of Mary’s firstborn arrest was, on that crucial occasion, the only one that pleased him: he would sentence him to death; however, it was the Hebrews who would decide on his fate. He would ask the population, from his pleasant balcony, what they wanted, if it was his death, or if it was his release. By acting that way, he reasoned, he would be exempt from the responsibility for shedding the pestilent liquid that circulated inside the veins of the despicable Hebrews.

15/1268 He did not regret his deal with the handsome decision maker; however, the words the one promised to the peoples of this orb had said the previous day, along with his father’s advice and his mental state for the previous two weeks, contributed to his doing what he had engendered.

15/1269 Calling Quintilian, he asked him to confirm what he was aware was true, words that were heard by Rus Zerah:

15/1270 “Is there not an old custom regarding the ceremony of unleavened bread that allows the Roman procurator to release a prisoner sentenced to death as an act of mercy?”

15/1271 “This custom still exists, but it has been a long time since a prisoner was last released during the ceremony of unleavened bread.”

15/1272 Pontius Pilate deemed that the matter had been resolved. He would sentence the qualified prophet to death; if the oppressed decided to release him, he would come to an agreement with Rus Zerah. He said to himself that, even if his plan failed, he would get what they had negotiated. However, his astute subordinate, no longer giving credit to what had been arranged, emphasized:

15/1273 “But there are two prisoners who have been sentenced to death.”

15/1274 “Are there two prophets from Nazareth?” the effeminate representative asked.

15/1275 The highest-ranking soldier at the time asked Rus Zerah about the second reprobate, if it was Barabbas, who had been arrested as a result of his role in the rebellion in front of the Temple. The decision maker explicitly endorsed it, concluding:

15/1276 “And Jesus of Nazareth.”

15/1277 Pontius Pilate’s strategy not to be inculpated for the Galilean’s demise faltered, not that he minded if other innocent ones perished. After thinking for some minutes, he stated:

15/1278 “The people will decide which one of the two they want released.”

15/1279 “You will let the people either release or sentence Jesus of Nazareth to death?” Rus Zerah, in a state of excitement, asked, immediately foreseeing what to do.

15/1280 The foreigner was extremely happy with the outcome, for, if the crowd deliberated on the fate of the one born when the shining Star of Bethlehem appeared, he would no longer have to honor the agreement with his superior.

15/1281 Quintilian, who wanted the immediate release of the redeemer, intending not to risk the latter's not being the one chosen by the crowd that had been longing for the verdict, offered his opinion, thought it lacked verisimilitude, for he knew that the demise of either one or the other would quench the spectators:

15/1282 “You should not let a man’s life be judged by the people. All these people want to see blood, and Jesus, the prophet, will not have a fair trial.”

15/1283 Pontius Pilate sought with his eyes Rus Zerah’s approval of his decision. Believing it had been tacitly obtained, and completely ignoring Quintilian’s words, he determined that the good shepherd be removed from the premises, and that the phony rebel be brought to him. Rus Zerah immediately asked permission to leave. Obtaining it, he left hastily, which struck the high priest, who had arrived not long before, accompanied by his flatterers, as odd.

15/1284 In a question of instants, Rus Zerah, wearing a Hebrew slave’s tunic, his face completely covered, with the exception of his eyes, left Jerusalem through the entrance used by the animals. He rapidly arrived at one of the shanties located around the city and nimbly entered it. Not stopping, for he did not have much time, he addressed its residents. After explaining his will, he instructed the rogues:

15/1285 “Place men at the right spots, and, led by you, you are all to call for Barabbas.”

15/1286 Before going, he concluded:

15/1287 “Barabbas must be the one to be released. You will be rewarded.”

15/1288 Pontius Pilate, as he waited for the prisoner, changed his clothes and took pleasure in his breakfast, washing his hands many times. When a breathless Rus Zerah returned, he did not care what he had done or where he had been. Since everyone was there, he pompously went to the balcony, to the frenzy of the crowd.

15/1289 On the balcony, the one who had come from the distant metropolis took a seat and made himself comfortable. To his left was Rus Zerah; to his right, Caiphaz, both of them standing some centimeters behind him. Quintilian and one of the effeminate foreigner’s slaves, who never had the authorization to leave his owner at the risk of making him furious, stood behind his back.

II)

15/1290 When he was taken away from the nauseating room, Mary’s firstborn was kept under watch in an adjacent one. Marcus, in the company of three soldiers, went to do what had been determined. When the rock that separated the corridor from hell was moved, the insurrectionary showed himself. The presumptuous foreigner said to the smelly man:

15/1291 “Those who protect you want you free so that you can keep on pillaging and taking lives.”

15/1292 “I say that I do not deserve to be among pillagers and adulteresses. I am very respected, like all those who are Romans. I serve the procurator, I obey his orders, and I follow all Roman Laws,” he replied sarcastically.

15/1293 Though he understood the meaning of his interlocutor’s words very well, that is, the pair stole from the Hebrews, Marcus said:

15/1294 “This is what pillagers say as they wait to be sentenced to die on the cross.”

15/1295 A prisoner, meddling in the conversation, asked the oppressor:

15/1296 “Why are you releasing Barabbas? It is Barabbas who took lives, not me. It is Barabbas’s fault that I am here.”

15/1297 Bluffing, saying that he could have him killed promptly, the pseudo-rebel threatened his accomplice:

15/1298 “Wait until I am free, and you will see how I will have your life taken.”

15/1299 The ignorant oppressed man went silent, convinced that Barabbas was indeed influential, for it had been stated that the goal of the men of power was his release.

15/1300 More than one thousand five hundred individuals, despite the hour and the fact that they were being sunburned, gathered in front of the observation spot that was part of Pontius Pilate’s residence. His presence meant that the show was about to start. When Barabbas and Jesus appeared on the balcony, the crowd, insanely happy, howled, demanding that the first one be killed. Quintilian raised one of his arms, and everyone went quiet.

15/1301 “As proof of my magnitude and benevolence, I decide that, to pay homage to the ceremony of unleavened bread, the custom of releasing a prisoner sentenced to death will continue,” the representative said to the crowd.

15/1302 Comfortably settled, he emphasized:

15/1303 “There are two prisoners ...”

15/1304 Indicating the promised one, who peacefully kept to his right, not too far from the edge of the wall, for that was where Marcus had placed him, he continued:

15/1305 “... Jesus, sentenced for blaspheming against Rome and its Laws ...”

15/1306 Intervening, Rus Zerah, not at all embarrassed, concluded:

15/1307 “... wherever he has been to, and for proclaiming himself as the king of the Hebrew people.”

15/1308 Resuming, Pontius Pilate pointed at the one who really was a thief, standing to his left, in alignment with Mary’s firstborn.

15/1309 “... and this other one, sentenced for pillaging merchants, for taking their lives, and for taking Roman lives.”

15/1310 “Crucify Jesus of Nazareth, release Barabbas,” those who wished the reward promised to them by the decision maker at the Temple shouted, strategically scattered among the witnesses to such a tenebrous event.

15/1311 Its main specimen, standing very close to the observation spot, emphatically said out loud:

15/1312 “Jesus of Nazareth, why do you not deliver those possessed by the ulcers now? Speak to this god of yours so that he will deliver you from death.”

15/1313 The commotion that ensued was contained by Quintilian, who simply raised one of his upper limbs.

15/1314 “Which one do you want released? Jesus of Nazareth, for proclaiming himself as the king of the Hebrew people, or Barabbas, the pillager?” Marzius’s brother proposed to the crowd.

15/1315 “Release Barabbas, release Barabbas,” those who, for pay, rooted for the pillager, as well as all the others who subjected themselves to Rus Zerah, said in unison, and many other members of the crowd repeated these words.

15/1316 When those who served the decision maker, who is nowadays illustriously unknown, first intervened, the crowd was divided concerning the one they wished to die; however, when the redeemer’s name was supplanted by the criminal’s, by the insistence of not only the inveigled spectators, who shouted with aplomb, almost all of the former partisans of the Galilean changed their minds.

15/1317 “Release Barabbas, release Barabbas.” This is what they demanded.

15/1318 In order to be close to the representative’s ear, Quintilian bent down, and then discreetly asked:

15/1319 “Are you releasing Barabbas, who is an enemy of Rome?”

15/1320 Looking at an exulted Rus Zerah, who was taking great delight in the event, the fat foreigner replied:

15/1321 “Refrain from trying to know the name of the enemy of Rome,” and, for some seconds, he went silent.

15/1322 When he stood erect, staring at Rus Zerah, he raised one of his hands, a gesture that silenced the crowd. It was eleven-thirty a.m. when Pontius Pilate stated:

15/1323 “Let it be registered that Jesus of Nazareth is accused of not following the Laws of Rome. Since he is putting the Hebrew people against Rome and its Laws, since he has proclaimed himself as the king of the entire Hebrew people, since he has made all free Hebrews turn against their benefactors, those who give them coins so that they can work the soil, with the power conferred to me by Rome, I sentence Jesus of Nazareth to death,” and he abruptly interrupted his own speech.

15/1324 Before proceeding, he took a deep breath; indicating the good shepherd, he said:

15/1325 “His sentence is crucifixion,” and his eyes immediately sought Rus Zerah’s.

15/1326 Most of the people gathered in that abominable crowd rejoiced. The delinquent, who had been spared, jumped for joy.

15/1327 “The entire Hebrew people ask for your release in homage to the

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ceremony of unleavened bread,” the representative said to Barabbas, ordering that he be immediately set free.

15/1328 Quintilian, as though petrified, did nothing.

15/1329 “Let Barabbas go,” the effeminate representative repeated irritably, and then started leaving.

15/1330 When his highest-ranking soldier tried to give him the leather on which he had written what he had said, he rudely pushed him away, and immediately left the deck, but not before silently looking at Mary’s firstborn.

15/1331 Rus Zerah, the one who decided on any matters inside the Temple, who had always been stern and serious, was unable to curb his satisfaction with the outcome of the case. He was guffawing unrestrainedly, which stunned Caiphas.

III)

15/1332 The one promised to the peoples of the Earth was led back to prison. In the narrow corridor, a heavy wood beam was placed on his shoulders. His arms were spread out, and each wrist was tied to it with leather strips.

15/1333 Rus Zerah unexpected and uncustomary arrival dumbfounded the sentinel standing outside. Seeing him silently waiting by the door, he promptly opened it completely.

15/1334 “Where is Jesus of Nazareth, the Hebrew god’s prophet?” the man who felt more than victorious asked.

15/1335 The wounded, crowned, and immobilized Galilean was brought to him. The powerful decision maker, with unheard-of arrogance addressed, according to his understanding, to the loser, said only one sentence:

15/1336 “King of the Hebrew people!”

15/1337 He emphatically said to the soldiers:

15/1338 “This prophet must lose his life before the Sun sets.”

15/1339 The redeemer started walking to the Mount of Those Sentenced by the Lord to Eternal Hell, where he would be crucified, at one-fifty p.m., escorted by thirty-two heavily armed Romans.^[342] Those trained to kill stood

[342] The place where many children of God had their livings taken was called the **Mount of Those Sentenced by the**

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in a circle inside which the one who would die was; besides, as he walked, another six large men were at his sides, three on his right, three on his left. Also inside the human barrier were Quintilian and Marcus, who tirelessly walked within the circle, contouring its perimeter.

15/1340 Fifteen minutes later, the retinue went through the most important entrance to Jerusalem, the entrance of the procurator. One of the many curious ones who had been waiting for it, wishing to assess if the good shepherd would indeed die, got out of his hiding place, for he could not see clearly. The man was disguised from head to toe.

15/1341 When he approached the one who did not want to be recognized by him, the condemned moved his head towards him and halted, forcing the soldiers and those who followed the retinue to behave similarly.

Lord to Eternal Hell because the members of that nation of pillaged people believed that a sinner led to death by the high priest returned body and soul to the site of unforgettable torments and remained there infinitely. In their opinion, it was unquestionable that the high priest would only find him guilty because he had been instructed by the Lord Himself. They also believed that the vengeful divinity wanted the suffering of the ones sentenced to death on the primitive instrument of terminal agony to last, so that the people could assess what He did to those who did not follow His Laws and those of the Temple.

On the site of such terrible distress, the men who were sentenced by the high priest and lost their livings were those who claimed that they were prophets, those who were considered false vaticinators, those who dared say that the Lord did not reside in the majestic, for the standards of that time, building, those who tried to show that the priests made use of Moses's Laws to take possession of the little that the oppressed had, at last, all those who went up against the Laws of a punishing god and the customs and Laws of the Temple, not to mention the ones sentenced to capital punishment by the highest representative of the unconquerable metropolis for pillaging, touching or assaulting any oppressor, not paying taxes, dissenting from the principles in vogue. At that time, reasons to sentence them to death abounded.

On top of the mount, three logs stuck into the rocky soil functioned as stays, as well as a warning to potential transgressors concerning their fate. The one who was about to perish was forced to walk to the execution site transporting the wood beam on his shoulders. His upper limbs stretched, his wrists tied to the beam, he was forced to walk. It was not unusual for the one nailed or tied to the wood to remain there until the flesh of his body rotted and his bones fell on the ground.

However, when 14 AD was over, the caesar's supreme lawyer in the tetrarchy ordered the priests of the Temple on the Mount to immediately remove the lifeless bodies of the ones they killed, for the smell that emanated from there was stinking up the city, which prompted the priests to face a difficult dilemma: how could they be involved in such an abject behavior if they were not supposed to be seen engaged in such a vile activity, for they were immaculate, and could never even touch an impure one? Obeying Mark Anthony's determination, for the latter had replaced two of his fellow countrymen, who had held their positions very briefly – one and fifteen days, respectively – it was decided that their illiterate slaves whose tongues had been cut off, led by one of the priests, would take the bodies to a secret location in the middle of the night.

Because of the sequence of events, the oppressed, becoming aware of the disappearances, concocted an irrefutable truth: the Lord had come get the infractors and taken them to hell, where they would be forever. In case someone witnessed the real agents in action and talked about it, this blasphemer would be offered a similar death.

Since this belief was convenient to those who had power, dead bodies kept on being moved secretly. In the hours following this, underneath the Temple of Jerusalem prisoners were tortured so that they would scream in pain, which led the people to believe that the Lord was punishing the one who had been crucified.

When ignorance prevails, truths are very extravagant. Among the latter, the Hebrews believed that:

- if capital punishment had been the representative's judgment, it was enough for the high priest to be at his side at the time the verdict was announced for the body of the unfortunate to be reclaimed by the Lord.
- if the body of the one punished by the high priest were on the cruel wood the day after his death, the Lord had forgiven his blemishes.

15/1342 No one noticed the action of the one born when the shining Star of Bethlehem appeared, his last attempt to get John Bedee to alter his convictions. Despite judging the likelihood of being recognized almost nonexistent, the former disciple realized that he had been made out; however, he looked down and hid behind the rock again.

15/1343 After Mary's firstborn's fate was decided on, many of his partisans, as well as part of the members of the crowd who had opted to release him, could not enter the village. When the funereal retinue appeared, noticing that it had halted, these ones who had been waiting for it rowdily went towards it.

15/1344 "Do you not see that Jesus is the one who was promised by the Lord? Do not take his life," some pleaded to the Romans.

15/1345 "Death to Jesus of Nazareth, a blasphemer," others shouted.

15/1346 No matter the cost, they wished to come close to the one once referred to as little Joseph, but they were stopped by the truculent foreigners. In the commotion, a still indignant Matthias was struck by Marcus, who, using the opposite edge of his spear, sent the apostle far from the ruckus. When he fell, he hit his forehead on a large rock. Matthew and Simon, the zealot, assisted him, and an unconscious Matthias was taken to Barachias's residence.

15/1347 When the fracas was contained, Quintilian reprimanded his subordinate, stating that it was not necessary to hurt the prophet's followers. Marcus was very upset, disliking having been berated in front of such a despicable audience.

15/1348 Taking advantage of the incident, the one conceived in the same womb as James Bedee, to avoid the risk of being identified, slowly walked away.

15/1349 Since there was absolutely nothing he could do, the redeemer remained undaunted among the six soldiers. He saw very little with his eyes of flesh. His eyelids were absurdly swollen, and the blood that had trickled and clotted obstructed part of what was left of his ability to see.

15/1350 Veronica, taking advantage of the situation, sought the man who was her brother also in the life of flesh. She daringly passed by Marcus, who did not oppose it. The other soldiers acted the same way, for the one they reported to had allowed it. Until she was told to leave by the soldier who had been recently admonished, the Hebrew woman cleaned Jesus's wounds with the veil that covered her head. It took the general of the ominous troop, who had been worried about the crowd and the safety of his kind, some minutes to notice what the bold woman had been doing. It was precisely when she was about to be taken away that he paid attention to his subordinate, thus telling him not to interrupt her.

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15/1351 When the one who came to this planet when the shining Star appeared was forced to move, his sister did not budge, and it was necessary for the retinue to veer off. Simon Cananeus, coming close to her, comforted her affably and had her sit on a rock. Now that the resolute woman was safe, he joined the apostles, disciples, and followers of the desired savior who, compactly clustered, were in the middle of the crowd; however, he stayed with them very briefly.^[343]

15/1352 During the moments that he was awake, the one who supplied water to many did not remember what, in the life of spirit, he had prepared himself to do for when he came to the life of flesh, in case the occasion presented itself – and indeed it had, for he was, like any of God’s children who incarnate on this orb, despite the fact that there are extremely rare exceptions, a debtor to himself and to a sibling.^[344]

15/1353 “Do not let it go inside you that, if you do not walk, you may deliver yourself from death,” one of the large men who were escorting the weakened Galilean shouted.

15/1354 With his deadly weapon, he immediately forced him to go forward.

15/1355 Ever since the crowd’s exacerbation was contained, its members had been walking like meek lambs beside and behind the retinue. Despite the fact that the scorn addressed to the good shepherd and the pleas for the soldiers to let him go had not ceased, no other insane action against the trained oppressors was attempted.

15/1356 Aware of the consequences of his actions on his physical journey, Simon Cananeus approached Marcus, who was still inside the circle, and resolutely went towards Mary’s firstborn. Similarly to what had happened with Veronica, he was not stopped. When he was with him, he untied one of his arms. Taken aback, the soldier asked:

15/1357 “Do you know that, if you carry this wood for this prophet Jesus of Nazareth, your life will be taken on the cross?”

[343] It did not mean that all of those formally invited to collaborate in the propagation of God’s teachings were also among those who were **compactly clustered**. Besides Matthias, who, after being wounded by the Roman’s weapon, was being tended, Philip, Matthew, Bartholomew, and Andrew Simon were not present.

Justifications for their absences abounded: Philip had told himself he was too young to die; Matthew was, at that moment, asking himself if Jesus was indeed the promised one; Bartholomew had guaranteed to himself that he would make sure that those who were at Barachias’s were safe. Andrew Simon, despite being in the crowd, stayed apart from his colleagues in order not to be recognized; this was the same reason that led Thomas and James Bedee to cover their faces completely; however, both insisted on staying with the brave group of Jesus’s collaborators.

[344]There are and have been exceptions, but they are and have been rare and extremely few.

15/1358 The resolute man did not reply. Untying his other wrist, thus exempting him from the fatigue caused by transporting the beam, he put it on his shoulders, certain of what he was doing. No one subjected oneself to tying any part of his body to the thick wood. Alongside his benefactor in a previous living, not in this abode called Earth, who was flanked by the six brute men, he headed for the Mount of Those Sentenced by the Lord to Eternal Hell.

15/1359 When he arrived there, he put down the beam next to one of the trunks that would support it, and calmly stood beside him.^[345]

IV)

15/1360 On the irregular and rocky summit of the hill, some of Quintilian's fellow countrymen were waiting for a pillager, lifted and placed on one of the three stays little before, to die.

15/1361 The members of the disciplined retinue, who, since their departure from the smelly prison in Jerusalem, had been sternly forming a circle around the redeemer, rearranged their position, thus standing in a portentous semi-circle.

15/1362 Jesus was being guarded by six soldiers right by the middle trunk, where Simon Cananeus had intentionally placed himself, for he had decided that he would die on it.^[346] The sorrowful wood had been stuck into the ground some twenty meters from what the foreigners considered an insurmountable precipice, and this is the reason that they thought that it did not need to be guarded, for the unbeatable, in the opinion of the oppressed, human wall was about eight meters away.

15/1363 In front of the one who supplied water to many inhabitants of the city, the desired savior was forced to lie on his stomach by two executioners experienced in the art of torture. His elbows were immediately tied to the beam, and his wrists were pierced by what was called a small spear.^[347] Before lifting the condemned man, the commander of the Romans removed the crown of thorns from his head.

[345] According to the Hebrews, the **trunk** had been a leafy tree that dried up because of the amount of blood that had spilled on its roots.

[346] Since those sentenced to death were more than one, the trunk in the middle was reserved for the one who had the greatest number of sins, and Simon Cananeus decided that he deserved it, not the good shepherd, who had none.

[347] ... **small spear** ...: we call it a nail nowadays.

15/1364 The executioners made use of an opportune system to lift the beam to which the condemned were nailed. They would lean it on the stay, and four soldiers would pull it using a rope made of sheep skin that went through a semicircular metal ring intentionally forged on the iron bar that ran across the beam; the rope would go over the stay, monitored by a fifth combatant in charge of controlling the beam until it reached the mortise. The sixth soldier would secure the rope on the first of three shackles attached to a structure behind the stay as soon as the tortured prisoner, howling in pain, for his body was being lifted by his nailed wrists, desperately managed to put his feet on the minuscule hole carved in the stay to mitigate his affliction.

15/1365 Some minutes after four p.m., the good shepherd, who had made no sounds as the beam went up, was crucified on the stay. He was the only prisoner to be completely naked, for what had been left of his tunic fell off when he was lifted.

15/1366 To the executioners' surprise, Simon Cananeus's face was harmonious when the nail went through his wrist, which caused blood to spurt. Like the meek Galilean, he did not make any sounds.

15/1367 "If you are the one who was promised to the prophets, why do you not deliver yourself from death? Say to the Lord that he is to save you," the pillager who had been nailed to the trunk of terminal suffering to his left taking the crowd as a reference point asked Mary's first born sarcastically.

15/1368 Ever since the retinue stopped, many of the women who were members of the caravan had been begging for his life. Since a portion of the spectators took pleasure in their agony, an uproar ensued, for the soldiers were also shouting at them, telling them to shut up.

15/1369 Despite the intimidating spears pointed at them, the brave women witnessing the execution pressed the Romans to recede, for they wanted to be close to the moribund Galilean. They were successful.

15/1370 The good shepherd was able to do that which the brute foreigners could not achieve with their shouts, in other words, to put an end to the clamor:

15/1371 "I tell you that I have come to this abode knowing that this moment could have come. Everything I am going through, it is because our siblings again do not want to accept the existence of God and His teachings. Do not let your minds be disturbed because of me. In truth I tell you that my body feels nothing, and soon my spirit will be with our Father, where all of His children will be one day."

15/1372 "Why do you not ask those you say are with you helping you to announce the Lord's teachings to release you?" a spectator asked.

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15/1373 His answer was crystal-clear:

15/1374 “I tell you that those sent by God will not be able to deliver my body of flesh from death. All the wounds that there are in my body of flesh are not in my spirit. In truth I tell you that those sent by God are helping me.”

15/1375 The silence that reigned was so intense that the panting of the pillager could be heard from afar. On the threshold of the true life, he cursed his executioners, concluding:

15/1376 “I know that there is no Lord. There are only these damn Romans and their Laws that take possession of everything we harvest from the soil.”

15/1377 “Do you not believe in the Lord even when life is leaving your body? I say that we deserve to lose our lives on the cross. We are being punished for everything we have done against the siblings of ours who are with us in this life, but Jesus of Nazareth did not do any evil,” Simon Cananeus asserted to the pillager.

15/1378 And he was immediately frank in his plea to Jesus, making use of the little information he had obtained in his sojourn in the life of flesh that was coming to an end:

15/1379 “Keep me in mind when you go towards the Lord.”

15/1380 “I tell you that I will be with you where you will go today. In truth I tell you that I will not leave you before you are at peace.”

15/1381 The extremely satisfied water supplier, who amazed many when he guaranteed that his body did not feel any pain, smiled luminously and stunningly.

15/1382 As the minutes went by, many of the spectators started leaving the Mount of Those Sentenced by the Lord to Eternal Hell, for the most exciting part was over. Now it was just a question of waiting for the punished ones to die. In the meantime, Caiphas, followed by many priests and Pharisees, arrived to watch the epilogue of the show in which he had taken part.

15/1383 A commotion started when Marcelus, who had come to replace Quintilian, arrived. He was carrying a piece of wood, and immediately ordered Marcus to place it on the trunk on which the good shepherd was, over his head. When it was tied to it, the Pharisees, the priests, and other powerful men, becoming aware of what had been written on it, Jesus of Nazareth Hebrew prophet, protesting, stomping their feet, howling, and cursing, asserted that he was not a prophet.

15/1384 In order to contain the demonstration, the highest-ranking soldier tried to put an end to the matter:

15/1385 “It is what Pontius Pilate ordered.”

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15/1386 However, their persistence spread to many other spectators. It was only after the most impetuous ones had been wounded that the commotion came to an end.

15/1387 After everyone had calmed down, the six soldiers who had escorted Chami's blood brother to such an ignominious place left in Quintilian's guard.

15/1388 The new commander of the Romans in the enterprise seemed to be impatient, for the Galilean vaticinator persisted in not leaving his life, as they used to say.^[348] In order to shorten his boring task, he deliberately approached Jesus. Noticing his quietness, he dastardly pierced the area of the body of the defenseless man nailed to the infamous wood below his ribs. To his surprise, the one promised to the peoples of this abode moved, but said nothing; he did not even moan, which stupefied his assaulter. The outcome of his insane action altered the luxurious living he had. Leaning on the middle stay, he said fearfully:

15/1389 "Clean this blood off of me."

15/1390 Since the red liquid coming out of the deep wound he had caused had spilled on one of his forearms and started trickling down it, he continuously called for his subordinates like a madman until he was assisted.

15/1391 He was cleaned as far as it was possible, and then summoned his immediate subordinate and told him to take over. Then, visibly troubled, he left on his own at once.

15/1392 Quintilian and his soldiers were quenching their thirst at the cistern located at the market place and talking to two fellow countrymen, who happened to be sentinels positioned on the stairway to the Temple; he saw Marcelus, who was briskly walking towards his residence and was diligently rubbing his hands. Quintilian, convinced that he had been heard, for he had shouted his name, decided to return to the site where crucifixions were carried out to learn what had happened to his replacement, who had seemed to be extremely nervous.

IS IT ADMISSIBLE TO LOVE OUR NEIGHBOR THE WAY WE LOVE OUR CHILDREN?

see 15/1413

WHAT SHOULD THE LOVE ONE SIBLING DEDICATES TO ANOTHER BE LIKE?

see 15/1413

[348] Simon Cananeus of the water disincarnated soon after the pillager, both before Jesus.

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IF WE REMEMBER BEING HURT, THEN ...

see 15/1419

HOW ARE WE ASSISTED BY THE SIBLING WHO LOVES US THE WAY GOD SHOWS US IN HIS TEACHINGS?

see 15/1421

THE EVIL WE DO TO A SIBLING IN THE LIFE OF FLESH, WE WILL REDEEM IT IN THE LIFE OF FLESH, IN THIS OR IN A FUTURE LIVING.

see 15/1445

15/1393 Now that Marcus was in command, Joaquin's youngest, accompanied by Mary Magdala and Mary Bedee, approached in order to observe her son in the flesh for the last time. They nimbly edged their way through the no longer large crowd and stood face to face with armed soldiers. The large men from Rome, when they saw the defenseless and crying women, who only wished to be with Jesus, did not stop them from fulfilling their wish. They had the episode involving Veronica in mind. However, an attentive Marcus, assuming a position of power, stopped them:

15/1394 "I have orders to let no Hebrews come close to the prophet from Nazareth."

15/1395 Such rude words were not an obstacle for the tired mother, who took four steps towards the middle stay.

15/1396 "Are you a family member of the prophet from Nazareth?" the foreigner asked impolitely.

15/1397 Joining them, Mary Bedee said:

15/1398 "It was from her womb that Jesus of Nazareth came."

15/1399 "I have no way of knowing if this woman is what you say she is," the Roman said resolutely, getting ready to expel them.

15/1400 "It is from this woman that Jesus of Nazareth came," a breathless Quintilian, returning from Jerusalem, testified.

15/1401 Marcus felt discredited when his superior granted the woman easy access to the moribund Galilean. His vile sensation reached its climax when Quintilian, to prevent that the rocks be an obstacle, offered her his hand, which in itself was a scandal at the time, not to mention that it was a usurper's hand offered to an oppressed woman.

15/1402 Leaving Mary at the base of the cross, Quintilian saw Mary Bedee when he turned around; she had followed him, unlike Mary Magdala, who was

standing still. Taking advantage of the situation, Matthew the Son and James Malachias stood at the little one's governess's side.

15/1403 "Where are you going, woman? It is only those who are part of the family of Jesus of Nazareth who have my permission to approach the one sentenced to death," the Roman stated.

15/1404 "I am part of Jesus's family," she replied respectfully, looking down.

15/1405 Quintilian asked the one who had married the carpenter to confirm if the statement was true.

15/1406 "I am part of Jesus of Nazareth's family," Mary Bedee insisted, crying compulsively.

15/1407 The not so savage foreigner noticed the affection she felt for the condemned man; however, he repeated his question. Joseph's widow said:

15/1408 "She is Jesus's family. We are all Jesus's family, as he has said everywhere he has been."

15/1409 Not understanding the deep meaning of her words, but satisfied with the explanation, the one who was in charge again allowed the beautiful brunette to approach Jesus as well.

15/1410 "You are going up against the orders from Rome. Not even family members are allowed to be with one sentenced to death," Marcus intervened, meddling in his superior's decision, which did not prompt Quintilian to change it, he even took some steps back to allow Mary Magdala, James Malachias, and Matthew the Son to pass and join the other two Marys.

15/1411 The one invited to be an apostle not even two weeks before, coming close to the promised one's mother, instinctively put his arm on her shoulder. Anna's youngest did the same. All gathered, they did not know what to do or say, all they did was to look at the almost unconscious man nailed to the rough wood.

15/1412 "Mary, of Joaquin's protection ..." the good shepherd addressed his mother in his typical tone of voice, instructing her for the last time:

15/1413 "... James, of Malachias's protection, has not come from you, but I tell you to love him the way you love all those who have come from your womb. **When, in this abode, a woman loves a child of God who did not come from her womb the way she loves those who did, the other children of God will know that they will be able to love those who do not belong to their families in the life of flesh the way they love their own children, those who are in this abode and those who will come to it will know once again that the love of a sibling for another sibling is to be free from the feeling of wanting everything**

for oneself, it is to be free from the feeling of possession, it is to be free from the feeling of wanting to control a sibling, of wanting to choose for this sibling the path that they want for themselves. **In truth I tell you that our Father is once again showing us in His teachings that to love a sibling is to let this sibling free to follow his or her own path.**”

15/1414 Understanding his words, Isabel, one of the witnesses, asked herself:

15/1415 “What is Jesus saying? Can it be that a woman may love another woman’s offspring as though it were her own?”

15/1416 *“When God’s teachings are practiced in this abode, I tell you that the love of a sibling for another sibling will not depend on their sharing the same blood or belonging to different families constituted by unions in the life of flesh. In truth I tell you that, in times that are to come, everyone in this abode will accept that we are all siblings, the children of the same Father, and as siblings they will love one another the way they want to be loved.”*

15/1417 “And what will the one Jesus says is to be loved as if he were my offspring do for me?” another woman wondered.

15/1418 The young man who was once called Jeremiah, who, in the audience’s understanding, did not speak in asides, instructed the mother:

15/1419 **“I tell you that the love that God is once again showing us in His teachings to devote to other siblings makes all the offenses we have given and the ones we have taken not even need to be forgiven. In truth I tell you that siblings who love one another the way our Father is once again showing us in His teachings do not even remember having offended one another.”**

15/1420 “If I am on paths that will make me suffer, will this one Jesus says is to be loved the way I love my offspring be able to help me?” a different woman asked herself.

15/1421 **“When we are on paths that will lead us far from the path that leads to God, I tell you that the sibling who loves us the way our Father is once again showing us in His teachings helps us to leave the path of evil that we are seeking. In truth I tell you that even if we do not respect the sibling who loves us the way God is once again showing us in His teachings, this sibling stays with us and has us return to the path that leads to our Father without ever having in mind whether or not what we are doing to them is right.”**

15/1422 Despite his exhaustion, he revealed:

15/1423 “Mary, of Joaquin’s protection, I tell you that between you and

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James, of Malachias's protection, there is the most sublime love. I ask you and James, of Malachias's protection, to have all of our siblings know the most sublime love that exists between two children of God."^[349]

15/1424 Since they were forced to leave, the one who had recently been invited to be an apostle, who had not understood anything Jesus had said, still with his arms on his beloved sister's shoulder, was guiding her when the moribund man said her name again, emphasizing:

15/1425 "I tell you that you are with the one who has great love for you, a love that was acquired in the many livings in which you were together. In truth I tell you to take advantage of the opportunity you have now to walk with James, of Malachias's protection, so that you will have nothing to regret when you no longer have the body of flesh that keeps your spirit in captivity."

15/1426 Joseph's widow, having understood his words perfectly, immediately hugged her dear brother, which made Jesus smile tenuously.

15/1427 After the six invaders vacated the very protected area, Quintilian, looking at the famous predictor, asked himself and Marcus:

15/1428 "Jesus of Nazareth has delivered many Hebrews from death from the ulcers. Why does he not deliver himself from death?"

15/1429 He immediately approached the middle trunk, as though waiting for an answer, but he suddenly heard from the once sentenced to death:

15/1430 "Father, you have come meet me!"^[350]

15/1431 It was shortly after five thirty p.m.. The priests and Pharisees, all of them in a privileged area, eagerly awaiting the disincarnation of the damn

[349] ... **there is the most sublime love** ...: in the future, we will learn in detail that we 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."

[350] Since Jesus, at that moment, belonged to the life of spirit, he could not see our Father's face, he could only hear Him, as it will also happen to us when we approach the life of pure spirit. Nailed to the cross, fully cleansed of his blemishes, the good shepherd saw an unfamiliar, unfamiliar even to him, who was acquainted with the innumerable children of God who have their own shine, light. The owner of such unmistakable effulgence said:

"My son."

Galilean, as well as afraid that what he had said to his mother and to those who were escorting her would reach the audience, started speaking more loudly. It was enough for a spectator to say out loud that the agonizing man had called for one of the respected vaticinators of yore for Caiphas, with the arrogance particular to the powerful, to voice his laughable version promptly:

15/1432 “Jesus of Nazareth is not calling for Elijah. Jesus of Nazareth is speaking of the writings brought by Moses, the prophet.”

15/1433 However, thinking to himself, he was convinced that:

15/1434 “Even as he leaves his life, this Jesus of Nazareth says that he is bringing that which will free all the peoples, that he is bringing the Lord’s teachings.”

15/1435 Followed by his partisans, devoid of any exultation, he left the Mount of Those Sentenced by the Lord to Eternal Hell.

15/1436 Since the show was almost over, the Pharisees and the remaining members of the crowd who took pleasure in someone else’s suffering also left. Those who stayed were the followers of the redeemer and some new ones who had been gathered in Jerusalem, just like we, when we are tired of our torments, in this or in a future living, will undoubtedly be. Many of us, however, will no longer be sojourning on this orb.

15/1437 Compassionate of the audience, the commandant had his soldiers take some steps back and stand in a circle, which allowed the peaceful spectators to approach the good shepherd.

15/1438 An elderly Hebrew man, with the permission of the members of the human barrier, for he posed no threats, approached, stopped at the base of the stay, and, with all the strength he had left, shouted:

15/1439 “Jesus of Nazareth was not accepted by the men who are his own people. He was led to death like a lamb. I say that Jesus of Nazareth came to bring the path that leads to the Lord to all, and we have sentenced him to death. We have wounded his body with our ignorance.”

15/1440 Pointing at the numerous wounds in the crucified man’s body, he proceeded:

15/1441 “Look at the ulcers that cover the body of Jesus of Nazareth: it was we who did it, not those who are Romans, it was we who delivered Jesus of Nazareth to death because we do not want to see the path that he came to show. What we want is to continue living in sin. We do not want to go to the Lord’s kingdom, as he invited everyone in the many harvests during which he was on this land.”

15/1442 When he concluded, he fell on the ground, and did not hear the last words of Mary’s firstborn:

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15/1443 “Father, I deliver my spirit to You, now that my spirit knows the pain and anguish of a sibling when he is put in front of his own people without his tunic. I am grateful to you for allowing me to feel all the evil I caused to a sibling in a previous living.”

15/1444 Looking at his followers, he instructed us:

15/1445 **“In truth I tell you that all those who do evil to a sibling will redeem what they have done in the living that they are in or in a future living in the life of flesh.”**

15/1446 Puffing, his voice almost inaudible, he concluded:

15/1447 “Father, I tell you that I am now ready not to have in mind the evil that I did to a sibling when I am with You.”

15/1448 At exactly five forty p.m., with a wonderful smile on his face, incomprehensible to those who lived at that time, the spirit who, on this orb created by God, was called Jesus left his body of flesh.

15/1449 Is it reasonable for a man, naked before a crowd that took pleasure in his suffering, his wrists nailed to the cruel wood, bleeding from his numerous wounds, to thank God for what he went through, and then disincarnate with such desirable joy?

15/1450 Quintilian also happened to ask the same question; he was very scared when he realized that the old man was inexplicably dead.^[351] He said to Marcus, as the man’s body was being taken away:

15/1451 “Jesus of Nazareth is not just another prophet who spoke in Jerusalem about the prophecies written by the members of his people who sought the promised land, as the other prophets say. Jesus of Nazareth gave wise answers to the questions of Pontius Pilate, Rus Zerah, Caiphaz, and the priests of the Temple with the strength and confidence of three Roman legions.”

15/1452 He added energetically, given that the death of the last one of those sentenced to die had been confirmed:

15/1453 “Let us take the prophet Jesus of Nazareth to the sepulcher, as has been ordered to me by Pontius Pilate.”^[352]

15/1454 “Why take this prophet to the sepulcher, if he died on the cross like other prophets? Why not leave this Jesus of Nazareth on the cross so that the

[351] Gidee, who had strained his body in order to reach the top of the mount and been overcome with many emotions, had a sudden myocardial infarction.

[352] The **sepulcher** was not distant from the middle stay.

Hebrew people will know what will happen to those who blaspheme against Rome?" his interlocutor asked.

15/1455 "Pontius Pilate ordered me to take the prophet Jesus of Nazareth to the sepulcher so that the Hebrew people will not turn Jesus of Nazareth into another Moses, build Temples for him, and turn him into another god."

15/1456 Pointing to the sepulcher, the commandant continued:

15/1457 "Those rocks will not conceal the strength of Jesus of Nazareth."

15/1458 His subordinate was stunned to hear:

15/1459 "Not even when Jesus of Nazareth was dying did he deny being a son of the Hebrew god, nor did he deny the teachings of this god of his he said he was bringing, which will make him a man who came from the Hebrew god himself for all his people. Moons and time will go by, but the prophet Jesus of Nazareth will not."

15/1460 "The words of this Jesus of Nazareth stayed in your mind," Marcus replied, but since Quintilian remained silent, he did not insist on the conversation.

15/1461 Some minutes after six p.m., the tomb where the redeemer lay was closed.^[353] The soldiers immediately returned to the city, except for two, who stayed there to keep watch.

V)

15/1462 Peter, still covering his face with his mantle, feeling exhausted, for, including Thursday night, he had slept very little, leaned against a rock near the well, the site where he would wait for his boy. He knew that those who had been accused of breaking the law, when they were taken from eternal hell, would cross the market place on their way to their death.

15/1463 Mary Magdala, who had gone to the well to get water, saw him, but did not speak to him; she did, however, pour some water over his head. The former fisherman from Capernaum whispered:

15/1464 "I ask you to give me water."

15/1465 After his thirst was quenched, with his eyes he followed the epigone in raiment return to Barachias's residence. As seconds that seemed unending

[353] Simon Cananeus and the pillager were left on the abominable wood.

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went by, he remembered the pleasant moments he had lived with the promised one. Resorting to *mea culpa* was unavoidable:

15/1466 “Why did I not go far away from Jerusalem, even if Jesus did not accept it? I know that all those who are disciples and apostles would follow me.”

15/1467 Since Judas Iscariot’s face was sketched in his mind, he wondered:

15/1468 “Where could that one who is part of Jesus’s family be, that one who was supposed to take care of Jesus, that one who ended up delivering my protectee in exchange for coins?”

15/1469 Light years away from remembering what had been repeated to him many times by the good shepherd concerning the events he was going through, he settled for it:

15/1470 “There is nothing else I can do. Jesus has already been tried and sentenced to death by that damn Roman. There is nothing going inside me that says how I can deliver that one who is my protectee from being crucified.”

15/1471 From the opposite side of where he was sitting, two soldiers who had walked from the staircase of the Temple approached in order to quench their thirst. He could hear their conversation clearly:

15/1472 “Nicodemus, one of the men Tiberius trusts, is in Jerusalem for the crucifixion, and he brings new orders to Pontius Pilate.”

15/1473 As if by magic, Peter’s hope revived when he heard the newcomer’s name:

15/1474 “I say that Nicodemus can release Jesus. He has already heard my protectee speak of the Lord’s teachings. Nicodemus knows that Jesus did not blaspheme against Rome and its Laws.”

15/1475 Feeling renewed, he went after him. In case there were clocks, they would show one thirty p.m. He looked for him around the area for twenty minutes, wishing to find him before his boy’s departure from hell. However, when he saw Jesus, inside the circle formed by the soldiers, leave the city, he said to himself:

15/1476 “I must find Nicodemus before my protectee is put on the tree of death.”^[354]

[354] Married to one of the sisters of Tiberius, Augustus’s counselor, to whom he had been promised at birth, Nicodemus arrived at the kingdom of the Herods with Pontius Pilate, as his consultant, at the beginning of 2 AD. His wife was eight years older than him.

A bon vivant, the portentous foreigner, as years went by, had been frittering his wealth away. In the tetrarchy he caused a

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15/1477 On his way to the Mount of Those Sentenced by the Lord to Eternal Hell, he would say to any of his colleagues he came across:

15/1478 “Look for Nicodemus’s face. He is a man of great power in Rome, he has more power than Pontius Pilate. Nicodemus is the only man who can deliver Jesus from death.”

15/1479 Abihu, James Alphaeus, Simon of Caesarea, Judas Thaddaeus, James Cosah, and James Bedee made ostensive efforts to find out the whereabouts of the foreigner; the others did nothing. Despite noticing Peter’s desperation, those who refused to help him were convinced that, no matter what he did, he would not be able to deliver the good shepherd from his tragic destiny.

15/1480 Scanning the crowd like a madman, Peter saw his pain increase every step his boy took, as his search was proving to be unsuccessful. He said to himself:

15/1481 “Nicodemus knows that Jesus did not blaspheme against Rome and its Laws. Pontius Pilate will accept a Roman’s word, and my protectee will be released.”

15/1482 When the inevitable came to be, that is, when Mary’s firstborn was nailed to the beam, Peter still believed that he could save him:

15/1483 “I have to see Nicodemus’s face before my protectee leaves the life he has on the tree of death.”

15/1484 Matthew, who reappeared when the retinue arrived at the top of the famous mount, was the last one begged to find the pseudo-Pharisee. The refractory epigone, saying nothing, thought to himself:

15/1485 “Peter’s head is not all right. He seeks freedom for Jesus, who is already on the tree of death.”

15/1486 Seconds inexorably went by. Unable to track time, feeling very tired, his legs swollen, Tobiah’s successor saw a man in the distance; he deemed him to be the foreigner he had been after. He left the site of atrocious suffering for innumerable tortured ones in such a hurry that the piece of fabric worn during cold nights that had been covering his face fell off. When he was with the man, who in his turn had made a stop, he narrated his version of the events that had been taking place since the previous morning.

furor among the women, and he espoused three Hebrew women on account of the advantageous dowry he received. Having them settle in cities far away from Jerusalem, he had no trouble keeping his lifestyle. He was the father of twelve children. Since he was always accompanied by Pharisees, it was not only the oppressed who decided that he was one of them himself. In 11 AD, in the midst of unending fights, Augustus and his heir were murdered by Tiberius, who became the caesar, which made Nicodemus the emperor’s brother-in-law.

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15/1487 “I must not go against Rome’s orders. Jesus of Nazareth has already been tried and sentenced. Pontius Pilate let the Hebrew people decide what to do with Jesus’s life, and everyone sentenced Jesus of Nazareth to death.”

15/1488 Since Peter seemed to be stunned, he justified:

15/1489 “I understand that the Hebrew people do not like Jesus of Nazareth. It was the Hebrew people, and not Pontius Pilate, who sentenced Jesus of Nazareth to death and spared Barabbas, a pillager.”

15/1490 He spoke again, not changing his tone:

15/1491 “The Hebrew people is not practicing what Jesus of Nazareth says he is bringing from the Hebrew god, which is to love one’s neighbor. Is Jesus of Nazareth not the closest one to the Hebrew god? If the Hebrew people freed the pillager Barabbas, it is because they did not believe that Jesus of Nazareth is the one who came from the Hebrew god himself, the one who was promised to the prophets, they did not believe in the teachings that Jesus announced wherever he has been,” Nicodemus stated after politely and patiently listening to the apostle.

15/1492 Resting one of his hands on his interlocutor’s shoulder, he predicted:

15/1493 “I do not believe that the Hebrew people will accept that Jesus of Nazareth is the one sent by the Hebrew god himself to bring his teachings. Many moons will have to pass for the Hebrew people to accept that Jesus of Nazareth is the one who came to bring the teachings of the Hebrew god.”

15/1494 He concluded resolutely:

15/1495 “I have no power to release Jesus of Nazareth, the wisest man among the Hebrew people my eyes have ever seen.”

15/1496 Ruth’s son-in-law only registered the Roman’s last sentence. The remnants of his hope to spare his boy had evaporated, and he started crying conspicuously.

15/1497 “Jesus of Nazareth is indeed your protectee. You cry for Jesus because you like him more than a protector likes his protectee,” the foreigner said naturally.

15/1498 Peter stated indignantly:

15/1499 “It am not crying for Jesus, I am crying for you. My protectee will go towards the Lord; you will not.”

15/1500 Peter left a stunned Nicodemus, who happened to understand him perfectly, and returned to the Mount of Those Sentenced by the Lord to Eternal Hell. He arrived there when Jesus’s body was being taken from the cross. Realizing that his boy was dead, he started running aimlessly like a madman, in a deep state of anguish, incessantly shouting:

15/1501 “Why, Lord, why?”

VI)

15/1502 When it was confirmed that the good shepherd would perish, John Bedee entered Jerusalem and stood near Barachias’s residence, observing it with a very undignified motive. Despite being completely disguised, for he still wished not to be recognized, and wearing a beautiful tunic, he did not draw anyone’s attention.

15/1503 Shortly after four thirty p.m., Joseph's widow, Mary Magdala, and Mary Bedee, followed by other women and some paralyzed and mutilated ones, some of them dragging themselves, left the still safe refuge to see the promised one alive for the last time.

15/1504 The moment that the former disciple had been waiting for had finally come. He furtively entered the residence. He came across many excluded ones lying on their mats, and he also saw the little one, who, tied to a pillar in the cenacle in order not to go see her friend, was almost voicelessly shouting to be set free. Insensitive to her pleas and certain of what he was seeking, he hastily trawled through the rooms, not worrying about what he was destroying; he even looked under the mats of the inoffensive Hebrews who were redeeming their commitments. He finally found what he deeply wanted, partially covered by a mantle: the writings of Matthew the Son. He shamelessly took possession of them. His desperation to leave the residence was so great that, on his way out, he inadvertently dropped three of the forty leather scrolls on the ground.

15/1505 Since the thief had been disguised from head to toe, he was not identified by those who reported what had happened to a disheartened Matthew the Son. James Alphaeus, Matthew, Matthias, and Abihu stated that it had been one of the usurpers; the author of the texts, however, guaranteed:

15/1506 “A Roman would not have come in when in this residence there were only excluded ones, and he would not have left three writings behind. Those who are Romans hide nothing from those who are our people. Those who are Romans would have come to this residence when everyone was present, and with great joy they would have said that they were confiscating them to burn them. I say that the one who took the writings wanted them all for himself.”

15/1507 At the beginning of 15 AD, Matthias, announcing God's teachings near Bethlehem, came across the dishonest former disciple, who in his turn was stating that he was the one who had written them when he traveled

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alongside Jesus throughout villages. The apostle approached him and noticed that the scrolls were the ones that had been stolen, for they all contained the unmistakable sign that Matthew the Son employed in them.

15/1508 So that the incredulous ones of this generation will alter their tiny truths, when one of Anna's last son's writings is revealed before the first quarter of the twenty-first century is over, it is sufficient to remark the announced sign.^[355]

***IN EVERY NEW SOJOURN IN THE LIFE OF
FLESH, WE GET A NEW BODY TO REDEEM THE
COMMITMENTS ACQUIRED IN PREVIOUS LIVINGS.***

see 15/1527

***THE LOVE WE DEDICATE TO A SIBLING IS THE
MOST PURE EMOTION WE RECEIVED FROM GOD
WHEN WE WERE CREATED BY HIM.***

see 15/1536

***CAN ONE WHO IS IN THE LIFE OF SPIRIT
SHOW ONESELF TO ONE OF US?***

see 15/1543

***A SIBLING WHO KILLS A SIBLING PRETENDS TO IGNORE
THAT BOTH ARE THE CHILDREN OF THE SAME FATHER,
AND CONVEYS THAT THEY HAVE FEELINGS FROM
WHEN THEY WERE IN THE ANIMAL KINGDOM.***

see 15/1554

VII)

15/1509 A tormented Peter continued his journey to nowhere. His boy had perished. After more than thirty minutes, feeling very tired, he sat under an olive tree. When one of the fruits of the tree rubbed against his body, he realized that he was where the redeemer had been arrested. Feeling extremely resentful towards God, he looked down and addressed Him:

[355] It was not only the ignorant priests who accepted that John, with whom, according to his vehement words, Jesus talked to after the death of his body of flesh, was the author of the writings, but also those who listened to him.

15/1510 “Listen to what I am telling You: I will not walk towards You, and I do not want to see Your face. I will not look up, because I do not want to see Your face. I do not want You to walk beside me. You have allowed my protectee to be led to death like a lamb.”

15/1511 When he raised his head a little, he saw the toes of a man swaying in the wind. He was startled, for he was convinced that the oppressors would exterminate the members of the caravan who followed Mary's firstborn, starting with his direct collaborators. Overcome with fear, he slowly tried to identify him. Noticing that it was the greedy erudite man, notwithstanding the darkness around, he said, not getting up:

15/1512 “You sought power, and this power brought death upon you. Roman coins were never enough to you, you always wanted more and more of that which in this life did not belong to you.”

15/1513 He was astonished when he heard:

15/1514 *“I say that Judas Iscariot was not the first, and, still for a long time in this abode, will not be the last to leave the life of the flesh for seeking coins and power. Many have wasted entire livings in search of coins and power, and many will still waste them, because they have had and will have in mind that power lies in the number of coins and lands one has. In truth I tell you that many of our siblings will spend entire livings pillaging their neighbor, keeping what does not belong to them; other, because they govern peoples, will benefit from what does not belong to them.”*

15/1515 The unseen predictor added:

15/1516 *“I tell you that the siblings of ours who govern peoples destroy and will destroy whole nations in order to possess more land and more power, fight and will fight among themselves, bequeathing blood and poverty to themselves and the siblings who are and will be governed by them. In truth I tell you that in this abode the strong will dominate the weak for as long as those who return to it do not practice God's teachings.”*

15/1517 The voice, which to the former fisherman from Capernaum sounded like a balm on the wounds of his soul, was the good shepherd's. Before such an evident impossibility, he stated to himself:

15/1518 “But I saw the lifeless body of the one who is my protectee!”

15/1519 And his invisible interlocutor proceeded in the gentle inflection so particular to him:

15/1520 “I tell you to look up, and you will see that I am in the life of spirit. It is my body of flesh that is dead, not my spirit. In truth I tell you that your eyes will see that there are lives after the death of the body of flesh, as I have announced everywhere.”

15/1521 An eager Peter looked for his boy. Not locating him, he stated:

15/1522 “My eyes do not see your face, but they see the face of the one who led your body of flesh to death.”

15/1523 “In truth I tell you that, in order to see my face, it will be necessary that you distance all the resentment you feel against Judas Iscariot and the Romans from your mind.”

15/1524 “Then I will not see your face. I am not knowledgeable enough to uproot all that my eyes have witnessed from inside of me, your naked body exposed on the cross like an animal to be traded at the market with merchants who offer the best merchandise.”

15/1525 “In truth I tell you that, for you to see me, it is necessary that you clear your mind of everything you have seen today.”

15/1526 “I will not be able to uproot everything that this damn Judas Iscariot did from inside of me. It was he who caused those who are Roman to take the life of the body you had.”

15/1527 “I tell you not to let your mind be disturbed by what happened to the body of flesh that in this abode was my captivity. The body we have in the life of flesh is like a tunic that covers us for some time. As harvests go by, the tunic comes to an end and no longer covers us. This is when we have to exchange the tunic that has come to an end for a new tunic. It is what happens to the body we have in the life of flesh. **In truth I tell you that in every living we have, we get a new body in order to redeem commitments we acquired with siblings or with ourselves in previous livings.**”

15/1528 As the one who had been Mary's firstborn when incarnate on this orb spoke, an already nostalgic Peter said to himself:

15/1529 “I do not want to only hear the one who is my protectee, I want him to return to the body he had and come with me. If the one who is my protectee speaks to me after the death of his body, I know that he can give life back to the body he had.”

15/1530 “Do you want me to continue to be persecuted by the Romans, or do you want me to go to the life of pure spirit, where there is no pain, hunger, or thirst, where I will no longer be persecuted, from where it is no longer necessary to return to a body of flesh?”

15/1531 He confirmed to a silent Peter:

15/1532 “In truth I tell you that you will see me in spirit when you look at Judas Iscariot and do not have the wish to take revenge on all those who crucified my body of flesh.”

15/1533 “But how can I look at Judas Iscariot without resentment and without wanting to take revenge on those who are Romans who took you away from me?”

15/1534 “I tell you to look at Judas Iscariot with the feeling of a brother in the same family in the life of the flesh, a brother who, like us, will be with God, because none of His children will be far from the path that leads to Him forever. In truth I tell you to look at both Romans and non-Romans not with the feeling of a sibling in the life of the flesh, but siblings in the creation that we are, the children of the same Father, and you will see my face.”

15/1535 “How can I do everything you are saying?”

15/1536 “When we love a sibling like you love me, and we want to be with this sibling, I tell you that we have their face in our mind, even if the sibling we love does not have a body of flesh. **In truth I tell you that love for a sibling is the purest feeling we received from our Father when He created us, and we carry that feeling to all lives.**”^[356]

15/1537 “How is this love that you say we received from the Lord when we were created like?”

15/1538 “In truth I tell you that the love for a sibling we receive from our Father makes us love our children and parents, it makes a man and a woman be pleased with each other.”

15/1539 Longing to see his boy again, the former fisherman, with unmatched sincerity, introspectively sought to practice the instructions he had received. After some minutes that seemed like centuries had gone by, he reopened the organs that let us see the physical world. To his unforgettable joy, a shining good shepherd was standing in front of him.

15/1540 “I am grateful that you have showed yourself to me. I am not worthy of witnessing that you live after the death of your body of flesh.”

15/1541 “I say that it is because you relinquished going after revenge that you can see my face. In truth I tell you that you did it out of love for me, a love that was formed in the many existences that we had in the true life, that of flesh, and that of spirit together.”

15/1542 An extremely emotional Peter tried to touch Jesus; he got scared when his hands went through him. The meek teacher explained:

15/1543 “I tell you that you will be able to see and hear me for another six moons, but you will not be able to touch me. I am in the life of spirit, where we are the owners of our wishes, where we obtain permission to show ourselves to those we love and are still in the life of flesh. **In truth I tell you that all those who are in the life of spirit can obtain permission to**

[356] ... **and we carry it to all lives** ...: in the life of flesh, that of spirit, or that of pure spirit.

show themselves to the sibling whom they love and is in the life of flesh if one of the two children of God is worthy of it.”

15/1544 “Why will you leave me after six moons? Stay with me until life leaves my body.”

15/1545 “In truth I tell you that I need to continue my walk towards God, just like you.”

15/1546 He concluded with clarity:

15/1547 “Again I tell you that I will be with you and with the apostles and disciples for another six moons. In truth I tell you that then I will leave you all, so that each can comply or not with what they prepared themselves to do, which is to make the teachings of God remain in this abode, despite all the alterations that men will make in order for none of our siblings to know that we have many livings in the life of flesh.”

15/1548 The promised one then spoke of the urgent measures for the immediate future:

15/1549 “I tell you to take everyone away from Barachias's residence before the Sun rises. In truth I tell you that Roman soldiers, following Pontius Pilate's orders, will take the living of everyone who is there.”

15/1550 When he informed Peter that he needed to go, he heard:

15/1551 “Do not go now! Stay with me until no one is at Barachias's residence, as you have said.”

15/1552 “I tell you that it is necessary for me to go. In truth I tell you that, in order for me to be with you and then start learning for the new existence that I will have, I will free myself from everything that attached me to my body of flesh in this abode.”

15/1553 Since his interlocutor had again started thinking that the usurpers should be punished, for they treated the Hebrews worse than they treated animals, and led their sojourns on this orb like them, he instructed him:

15/1554 “I tell you not to judge our siblings because they take each other's livings, nor because they behave like animals. In truth I tell you that they do what they do because they do not want to accept that we are all siblings, the children of the same Father, and inside their minds they still have feelings from when they were in the animal kingdom.”

15/1555 His prediction was crystal-clear:

15/1556 *“I tell you that siblings who take the living of another sibling will only know that their searches have not brought them joy when, in times that are to come, they once again get to know the teachings of God. In truth I tell you that many of our*

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siblings who take the living of another sibling, when they once again get to know the teachings of our Father, will accept and practice them; others, since they will continue having feelings from when they were still in the animal kingdom, will once again ignore what will be announced to them.”

15/1557 He slowly became transparent, and then disappeared; Ruth's son-in-law, feeling a little embarrassed, said to himself:

15/1558 “It does not go inside me that which goes inside you, this is why you are the one sent by God, and I, Peter, am the fisherman.”

15/1559 Freed from his anguish, he stared at the hanged man and informed him:

15/1560 “I will take you to a tomb. Even though you are Judas Iscariot, you will not be left like an animal.”

15/1561 Gathering part of the treasure of the murdered man that had been thrown on the ground by the executioners, as well as the part that Judas had concealed under his tunic by his belt, he said:

15/1562 “Since you will no longer need Roman coins, I will take them to those who are at Barachias's residence. Though these coins are damned, they will sate the hunger and quench the thirst of many, who will have no knowledge of how I got these coins.”

15/1563 Placing the body that served Martha's twin in a safe place, he returned to Jerusalem.

VIII)

15/1564 At the residence that had belonged to Joseph Adias, he spread the good news, and narrated the beginning of the dialogue he had had with the good shepherd to his amazed audience. Interrupting him, Joaquin's youngest asked him:

15/1565 “Say what my offspring's face looks like.”

15/1566 “As clear as the tunic that covers his body. There is not a single ulcer in his face.”

15/1567 Feeling satisfied, Mary took two steps back.

15/1568 The apostle continued saying what he deemed true:

15/1569 “Jesus said to me that he will be with everyone for another six moons, that everyone will hear his voice and see his face. After being with everyone, he will go towards the Lord, from where he will no longer leave.”

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15/1570 Since Abihu, Mary Bedee, Mary Magdalene, and Martha expressed their intention to approach him, he explained:

15/1571 “I know that everyone wants to know what Jesus taught me, but the time has not come yet. Soon those who are Romans, following the orders of Pontius Pilate, will break into this residence, and there is a lot to do before those damn Romans come take everyone's livings, even the livings of those who cannot walk, who will have to be carried. When everyone is in the place called Gethsemane, I will say everything Jesus taught me.”

15/1572 Those who could not walk were immediately taken from the village in small groups, for it would be easy to justify the reason for their walk in case they were noticed by the sentinels; then it was the turn of the disabled ones, who, to the amazement of some, succeeded in dragging themselves, and even walking with the aid of staffs. At last, the women and their offspring, as well the elderly and their meager belongings, were relocated.^[357]

15/1573 Some minutes later, a terribly scared Demetrius entered the residence, trembling and panting, for he had run from the not very distant residence of his owner. The manumitted slave, who was a little fat, something rare among the Hebrews, said:

15/1574 “I heard my lord say that, before the Sun rises for a new day, Pontius Pilate will take the lives of all those who are in this residence.”

15/1575 “There is nothing to fear. Jesus has already said what has to be done. We will take everyone away from Jerusalem,” Ruth's son-in-law explained.

15/1576 Informed of what had happened, a very happy Demetrius returned to the residence where he worked.

April 12, 13 AD, Sunday

- *Telling* Mary that *he* would go towards our Father;

I) The decision concerning *his* fate;

II) The choice between *his* release and a thief's;

III) On the way to the Mount of Those Sentenced by the Lord to Eternal Hell, *he* is relieved of the beam;

IV) *His* crucifixion and death;

V) The former fisherman's maddening attempt to save *him*;

VI) The theft of many other writings by Matthew the Son;

VII) After *his* death, *he* meets with Ruth's son-in-law;

VIII) Informed that *he* had reappeared in spirit, *his* followers leave Jerusalem.

[357] ... **then it was the turn of the disabled ones, who, to the amazement of some** ...: like in the present time, many made use of their disability to inspire pity. When Peter announced the imminent massacre, they gathered their strength to escape death.

Monday, April 13, 13 AD

15/1577 They started moving the animals in the middle of the night.^[358] At four thirty, there were only eight loads of wheat left, which would be transported by the last sixteen people to leave Barachias's: the widows of Joseph, the carpenter, and Sadoch of Magdala, Mary Bedee, Joanna, Martha, Lazarus, Matthew, Peter, Abihu and seven members of his former band.

15/1578 All of a sudden, six soldiers gathered in front of the only entrance to the residence. The former pillager, who had once been an intransigent defender of the Lord's Laws, and his loyal assistants offered to fight. The man, who indeed had a well-built body, with energy that he had never conveyed before, ordered the former fisherman from Capernaum to leave with the women, the artisan from Bethany, and the Publican immediately.

15/1579 "You will need many men to go against those damn Romans," Ruth's son-in-law said, stating his firm willingness to stay and fight.

15/1580 Simon, the zealot, deliberately made use of offensive words to dissuade his interlocutor from his suicidal intent:

15/1581 "Let it not go inside you that you will stay with me, because I will take the lives of those Romans as well as yours, since you want to lose your life. It would not please me if the Romans saw me fighting alongside a fisherman."

15/1582 Peter was not convinced by the rudeness of the words he heard; however, having no other options, he said:

15/1583 "Do not lose your life. There is a lot to do."

15/1584 "It will not be a Roman who will take my life," Abihu guaranteed.

15/1585 The rude cooperator, aware that his eight friends would be massacred, reluctantly went away from the residence without haste, making opportune use of the escape route, followed only by the five women and Lazarus, since Matthew had rapidly left.^[359]

15/1586 Hosea, Zezrehel, the brothers Samuel and Ishmael, Daniel, Osiris, Ezekiel, and Abihu, in order to delay the invasion of the brutal foreigners,

[358] The six donkeys belonged to paralyzed ones who had been tied to them and left to wander by family members who wished to rid themselves of the burden; ten sheep, four lambs, and eight goats given by those who claimed they could not take care of their mutilated and blind, for they had to work the soil, and who had surreptitiously abandoned them in front of Barachias's; and the camel that belonged to Simon, the zealot.

[359] The back of the residence that had belonged to Joseph Adias was against the wall that surrounded Jerusalem; a camouflaged passageway that went through it, of whose existence very few individuals were aware, was built to serve as an **escape route**; it was also used to get merchandise in and prevent it from being taxed by the oppressors.

who in their turn were waiting for the arrival of the other members of their garrison, propped the wood that prevented their access to the residence more carefully. When they were done, they cast the stones of the animals in order to see which one of them would have the privilege of fighting two or more enemies on his own, since it was dignifying to die defending your own people's freedom.^[360] Fortune favored the head of the group. His subordinates immediately exchanged looks that were consonant to what they had on their minds. Hosea, speaking for the others, encouraged the winner:

15/1587 “Go with Peter, who needs a man by his side who is strong not only in his arms. Peter needs you to fight these Romans who are following the orders of Pontius Pilate, Rus Zerah, and all those who are against the teachings of the Lord that Jesus came to bring to all, like Jesus himself said everywhere he was with his caravan of excluded ones.”

15/1588 “I will not let you lose your lives to save mine. I am not a man who runs from a fight and leaves those who are my people behind.”

15/1589 To everyone's surprise, Zezrehel lucidly and calmly said:

15/1590 “Go away from here before more Romans arrive. You have a lot to do alongside Peter. I say to you that you are to go with Peter and announce God's teachings to everyone, so that men will no longer take one another's livings and no longer have in mind that those who have neither lands nor coins cannot be free; go with Peter and make everyone in this abode know that, for God, all of His children are equal, it does not matter whether or not they have lands or coins, that everyone will walk towards Him without taking any coins or lands with them, that everyone will go towards Him without carrying with them the treasures of this abode; go with Peter and show everyone that the practice of God's teachings and the good we do to a sibling are the only treasure we take to the lives we will have after the death of the body of flesh, even if they do not accept and do not believe in the lives after the death of the body of flesh.”

15/1591 Simon, the zealot, was stunned by his friend, who, ever since he had rejoined the group, had not said a word. He had nevertheless spoken like a wise man, not like a pillager. He was convinced that:

15/1592 “Jesus is indeed the one who was sent by God. No man would have been able to alter what goes inside Zezrehel if he had not come from the Lord Himself. Zezrehel was a man who found a lot of joy in seeing another man leave his life as he forced his spear into his body.”

[360] ... **which one of them would have the privilege of fighting two or more enemies on his own** ...: even if a colleague had the chance to assist him in the fight, he would not do it. The fighter, and it did not matter if he died, would be victorious.

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15/1593 The six soldiers who were already there, by virtue of the noise made inside the residence, impatiently started shouting, trying to obtain permission to go in, for they had been sent by Pontius Pilate.

15/1594 Persuaded by the reasoning of his accomplice, who was no longer silent, Abihu hastily left the site of the imminent battle through the passageway, which was then immediately closed and effectively kept secret from the usurpers by three of his seven remaining fellows.

15/1595 After much effort, the soldiers succeeded in clearing the entrance to Barachias's residence and started fighting with Ezekiel, Osiris, Daniel, Ishmael, Samuel, Zezrehel, and Hosea. Fifteen minutes later, the ones who had been trained to kill, on the verge of defeat, were joined by another eight well-rested soldiers. The combat was uneven, and after thirty minutes of fighting, the bellicose professionals murdered their daring defiers, who in their turn had killed two soldiers and gravely injured another three.

15/1596 Rus Zerah, fully unaware of the dismal enterprise, headed for the casual site of assistance to the destitute. He deemed it legitimate that, after the inconvenient Galilee's death, his collaborators would be disoriented, which would make it easy for him to capture the women, who would become his slaves. When he noticed what had taken place, he became the official messenger of the supreme representative of the caesar in the tetrarchy. One of the survivors stated:

15/1597 “You may go see Pontius Pilate and inform him that his orders have been complied with.”

15/1598 The decision maker at the Temple on the Mount, long informed of the incomprehensible behavior of the oppressed, for they died joyfully, observing the look of contentment on the murdered men's faces, said:

15/1599 “If these poverty-stricken Hebrews seek to lose their lives to see the face of Jesus of Nazareth's god, how many will work the soil or follow Roman orders? There will be no need for Roman governors in Jerusalem, in fact, anywhere. How many Hebrews will comply with Roman orders? How many Hebrews will the Romans rule over?”

15/1600 He proceeded with conviction:

15/1601 “I say there will be no Hebrews for Romans to rule over. In order for the Romans to keep ruling over everyone, it is necessary for this people and all the peoples who believe in this god of Jesus of Nazareth's not to see those men smiling before death, like Jesus of Nazareth smiled. I say to you that you are to destroy their faces.”

15/1602 He immediately determined that the heads of the seven men be crushed. The brute soldiers, supposing that the decision had come from

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Pontius Pilate, before leaving the then macabre place, made use of heavy rocks to comply with what they had been told to do.

15/1603 On that same Monday Barachias's residence was demolished, and no visitor was allowed to enter the city, with the exception of slaves and those who were bringing offerings to the Lord of the Temple.

15/1604 The destination of the women, the children, and the excluded ones who overcrowded the knocked-down site of assistance was obviously the summit of Gethsemane, a place to which very few foreigners would risk coming close, for they were terrified of catching the ulcers.

15/1605 When soldiers were forced to go to that repulsive and terrifying place, they would walk to the foot of the mount, and then stealthily return, for they knew that none of their superiors, let alone Pontius Pilate, would dare make sure if they had done what they had been told to do. However, the trail that led to the summit was always under inalterable watch.

15/1606 Chami, concealed by the darkness of the night, joined the brave women at the safe haven, unlike Demetrius, who stayed in Jerusalem paying attention to his boss's actions.

15/1607 The most direct collaborators of Mary's firstborn in the life of flesh, unlike the other members of the caravan, returned to the cave where they had hidden. They would wait for the good shepherd there, for he would certainly give them instructions. They remained in absolute silence, for they were being inexorably hunted by Roman patrols passing by the area, and any noise would alert them to their whereabouts.

I)

15/1608 One of the savage soldiers who had been waiting for the famous vaticinator's decease stated:

15/1609 “Many merchants are afraid to come close to this mount after the Sun sets.”

15/1610 Looking at the sky, he concluded:

15/1611 “Especially when there is no moon.”

15/1612 “When merchants get to Jerusalem at night, they say that, when they walk about this mount after the Sun sets, they see many men screaming and moving like serpents,” another added.

15/1613 Being censored by Quintilian, he justified:

15/1614 “This is what the Hebrews say.”

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15/1615 Offering his opinion, he stammered:

15/1616 “I know this mount is cursed,” a statement that was unanimously accepted by the others.

15/1617 Most of the last spectators, realizing that the third of the sentenced ones, the one they were interested in, had died, left. And there, on top of the Mount of Those Sentenced by the Lord to Eternal Hell, the six soldiers and their captain did not hide their haste to finish their task.

15/1618 The body of the redeemer was taken off the tree of death and transported to the chosen sepulcher, and the rock that closed it was put in its place by the strong men. The one in charge immediately said:

15/1619 “Pontius Pilate ordered two men to watch the sepulcher where Jesus of Nazareth is until the new day arrives.”

15/1620 Such an unusual determination made the relatively brave soldiers deeply uncomfortable. Since they had started their shift at around 3 p.m., Julius and Marcus - the latter shared the same name as Quintilian's immediate subordinate - were the chosen ones. The other four soldiers, feeling greatly relieved, returned to Jerusalem, escorting their leader.

15/1621 Around the fire, the upset pair of sentinels talked:

15/1622 “Do you believe in what the merchants who walk about this mount when the Sun sets say?”

15/1623 “I know that those whose lives are taken on this mount return from darkness to their lifeless bodies in search of revenge on those who took their lives or led them to death.”

15/1624 Such absurd superstitions, shared by a great number of Hebrews in the area, originated with the mysterious appearance of Hebrews, and also, no matter how impossible they deemed it to be, of Romans devoid of their livings on the augural tree trunk. With regard to the Hebrews, they were infractors killed by their families before they brought shame onto them, and of whose bodies they had gotten rid by hanging them on the stays. As far as the foreigners were concerned, they had dared take possession of the share of offerings intended for the procurator. The latter, finding it out, overcome with wrath, slyly invited them to go to his residence, and there, with unspeakable coldness, he murdered them. When it was impracticable to take their bodies to the cemetery he kept, his illiterate and tongueless slaves were in charge of transporting the bodies to the Mount of Those Sentenced by the Lord to Eternal Hell. If the slaves were seen during their task, they knew they would perish; this was the reason that they carried out the nefarious activity in absolute secrecy.

15/1625 When two of the busiest crucifiers were found on the bloody

stays, the popular belief turned into a collective certainty: the dead were taking revenge on their executioners and those who watched their suffering, demanding their death.

15/1626 Shortly after midnight, the sentinels heard steps and moans. Marcus suggested to Julius:

15/1627 “Let us go from this place. We will return before the Sun rises, and no one will know that we did not watch the sepulcher.”

15/1628 They hastily left the site of atrocious suffering. However, they were unaware, like almost all of the inhabitants of Jerusalem, that the sepulcher where they had laid the body of the promised one was used as a residence by a colony of lepers, who in their turn had made the noises that caused the soldiers to feel unmeasured affliction.

15/1629 Some of the lepers, children of God in the process of finding harmony with themselves, after being distanced from those who were not infected, abandoned to their fate, devoid of food, these siblings of ours who were able to conceal part of their ulcers most of the time preferred to live on the outskirts of the city, in caves or tombs, even when the latter were being used. They would carefully leave the lugubrious site only when darkness reigned, for, if they were spotted, they would be killed so that they would not spread their disease. They ate rats and lifeless bodies, and at times what ingenuous passers-by left behind when they fled after seeing them in the dark.

15/1630 The sepulcher where the body of flesh that served the spirit called Jesus following an instruction by Gabriel was composed of various rooms, thus forming a maze; the oppressors believed that there was only one way in and out, but the living dead made use of a different, imperceptible opening to obtain food and water.

15/1631 To the surprise of the two sentinels who were returning, according to what they had decided, still under the night's dark veil, about twenty individuals were standing in front of the stays on top of the Mount of Those Sentenced by the Lord to Eternal Hell, commenting with one another that the redeemer would return from the dead to free them from the foreigners and the men of power.

15/1632 “We can't order these Hebrews to leave. There are many of them, and we are only two. How can we send all these Hebrews away?” Marcus asked his accomplice; both soldiers were hidden from the crowd's view.

15/1633 “When Pontius Pilate learns that we got scared and went to our residences, we will be expelled from Jerusalem with no coins on us, like those possessed by the ulcers. We will bring shame on all the Romans,” Julius stated.

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15/1634 The astute man who had suggested that they leave, interrupting the short silence that his words had occasioned, made his impromptu plan explicit:

15/1635 “Since it takes a while for the Sun to appear, we will go to the sepulcher without walking through the crowd. When we get there, we will go in, place the body of Jesus of Nazareth inside a gap, and cover it with rocks, so that no man will know where the one they called Jesus of Nazareth is. When we go out of the sepulcher, we will leave a small opening. Before the Sun appears, you will walk towards all these Hebrews, call me, and say that the rock that blocks the entrance to the sepulcher has moved, but no man has touched it. We will let all these Hebrews enter the sepulcher without being authorized, and they will be witnesses to the fact that Jesus of Nazareth is not in the sepulcher. I know they will believe that Jesus of Nazareth went towards his god, or Father, as he said to all these poverty-stricken ones.”

15/1636 He emphasized:

15/1637 “After all these Hebrews enter the sepulcher, we will testify that we saw the rock that blocks the entrance to the sepulcher move, even though no man was touching it.”

15/1638 Julius, some minutes after five thirty a.m., played his role in the show. The curiosity of those who had been waiting for the redeemer's resurrection was uncontainable. The twenty meters that separated them from the primitive tomb were covered very fast. To both the surprise and joy of the sentinels, who had stayed away from the commotion, one of the spectators shouted:

15/1639 “The rock that closes the sepulcher is moving. I am a witness to the fact that the rock that closes the sepulcher has moved.”

15/1640 Another added:

15/1641 “I say that the sepulcher is open.”

15/1642 Marcus, approaching the disturbance and pointing to the heavy rock, asked:

15/1643 “Which one of you witnessed this rock moving?”

15/1644 They answered in unison:

15/1645 “Me.”

15/1646 With the permission of the sentinels, a spectator found his way inside the tomb. When he shouted that the body of the good shepherd had vanished, a frenzy ensued, for his fellows, all at once, tried to make sure if his words were true or if he was blaspheming.

15/1647 The joy of the group of Hebrews, which had fewer than twenty

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members, was unstoppable. They put themselves in charge of spreading the news everywhere. With contagious assurance, they guaranteed that they had witnessed the redeemer going towards the Lord surrounded by so much light that, because of its shine, it scared the darkness of the night away, and the night became day.

15/1648 In villages where the news had been spread, caravans, whose destination was a visit to the sepulcher on the famous Mount of Those Sentenced by God, were immediately formed. They claimed that that was the place from which the remarkable Galilean had left in his body of flesh to be with the Lord.

15/1649 Extravagant accounts grew roots in that suffering community:

15/1650 “Jesus of Nazareth was the Lord's protectee, His only protectee, like Mary said in Bethlehem when he was still in her womb;”

15/1651 “The Lord sent His only protectee to the womb of a pure woman. Everything that happened with Mary was true;”

15/1652 “The Lord has forgiven all of the sins of all those who are Hebrews, because he sent His only protectee to be among those who are Hebrews;”

15/1653 “The Lord sent Jesus, His only protectee, to die for the sins of all those who are Hebrews, even for the sins that will be committed;”

15/1654 “All those who are Hebrews do not have any sins any longer: Jesus of Nazareth rose to be with the Lord and took all the sins of all those who are his people with him.”

15/1655 “Jesus is watching over all those who are his people from where he is;”

15/1656 “The Lord's only protectee will rule among all those who are his people now that all those who are Hebrews no longer have any sins;”

15/1657 “All those who are Hebrews will go towards the Lord in their own body, and they will never go away from the Lord.”

15/1658 “The Lord has taken Jesus of Nazareth to Himself in his own body, and this is what will happen with all those who are Hebrews who follow the teachings that Jesus brought from the Lord Himself;”

15/1659 “All those who are Hebrews will have an eternal, sinless life with the Lord.”

15/1660 On account of what was incessantly reported, the Mount of Those Sentenced by the Lord to Eternal Hell was renamed the Mount of the Crucifixion and became the destination of innumerable pilgrims. As years went by, the latter started offering valuable gifts to the respected celestial envoy.

15/1661 “Jesus of Nazareth will expel all those who are Romans and all those who are Herods and the ones they command from Jerusalem with the Lord's power. The Lord's entire power will be in Jesus's body. There will be no man in Jerusalem who will be more powerful than Jesus of Nazareth,” the oppressed guaranteed.

15/1662 And the small shanty built near the sepulcher of the awaited savior became the second Temple of Jerusalem, an epithet it eventually lost in 26 AD.

II)

15/1663 In the middle of the morning of that same Monday, three adulteresses who were about to be stoned on the path that led to the top of the execution site stated that they had seen the good shepherd being led by the Lord's hands. One of them shouted:

15/1664 “I have seen Jesus rising to the skies on a path of light, his arms stretched out the way they were when he was crucified. As Jesus of Nazareth was rising to the skies, he said to me: ‘woman, your sins have been forgiven by the Lord. Do not sin again, woman.’”

15/1665 The trio said in unison that he was, at that exact moment, telling them to narrate what had happened. They were obviously spared from death by the crowd, composed of fifteen individuals, and considered the redeemer's messengers. In order to make their testimonies more believable, they claimed their names were Mary Magdalene, Martha, and Mary, the last two the members of Lazarus's family.

15/1666 Taken to the entrance to the sepulcher, where more than two hundred individuals surrounded them, they were not tired of repeating such an opportune lie to the ignorant crowd.

15/1667 “What are these women saying? What is going on?” Quintilian asked Marcus when he reached the top, escorted by his subordinates.

15/1668 Julius, with his accomplice's consent, narrated their version of what had happened to an attentive Quintilian. He added:

15/1669 “We witnessed what these women are saying.”

15/1670 Informed of their testimony, Pontius Pilate, who had not slept at all the previous night, no longer ate, claiming that his food, touched by the lepers who surrounded and tormented him, was full of worms. He emphatically stated that his old mother was defending him from the band of lepers. As the days went by, since his insane behavior continued, many of his soldiers stopped following his orders.

III)

15/1671 One of the soldiers who were not far from the hidden ones asked:

15/1672 “Where did the apostles and disciples of Jesus of Nazareth go, since they can be found nowhere?”

15/1673 “All Hebrews are saying that Jesus of Nazareth has come get each one of them,” another foreigner replied.

15/1674 The oppressed had in fact been making such claims; they resulted from the fact that the usurpers were unable to apprehend any of the murdered prophet’s collaborators. This collective truth spread from Jerusalem not only to the surrounding area.

15/1675 After the exciting announcement of the promised one’s resurrection, the assessment that Barachias’s residence had been destroyed, and the frantic and unsuccessful movement of Roman troops, the whereabouts of the collaborators of the Galilean martyr became the main topic of discussion. It did not take long for the following conclusion to be reached and become definitive:

15/1676 “Jesus has come to get his apostles and disciples, so that they will be with the Lord, where all those who are Hebrews will go.”

April 13, 13 AD, Monday

- The denouement of the evacuation of the peaceful refuge in Jerusalem, which was destroyed by Roman soldiers after a brutal massacre;
- I) The concealment of *his* body of flesh and, according to the people who lived at the time, *his* resurrection;
- II) The firm testimony of two Roman soldiers concerning *his* going towards the Lord;
- III) The certainty among the oppressed concerning the fate of *his* apostles and disciples.