

Chapter 16

**HIS REAPPEARANCE, AS HE
HAD ANNOUNCED**

16/1 The forty-four children of God who were inside the cave, namely Abihu, Andrew Simon, Bartholomew, Philip, Judas Thaddaeus, Lazarus, Matthew, Matthew the Son, Matthias, Peter, Simeon Joseph, James Alphaeus, James Bedee, James Cosah, James Malachias, Zacchaeus, Abdias^[361], Abimael, Abimelech^[362], Alphaeus, Andrew Simon – who had the same name as one of the disciples^[363] – Eliezer, Ezekiel, Gideon^[364], Gidiel – a ten-year old boy, one

[361] **Abdias** was the heir of Abdias, a respected merchant who supplied the powerful men of Jerusalem with the best silk and linen available. The man, trying to protect his possessions, was murdered when his caravan was pillaged as he returned from one of his many trips to India.

Some months later, his son came across eight Romans transporting products that only his father used to trade, all of them inside baskets that he recognized as his father's. Longing for revenge, he ambushed the members of the group he said to himself were the murderers one by one; in order to make his retaliation relevant, he sent the severed heads of each of his victims to Pontius Pilate. Since he used containers that were telltale, that is, that could be traced back to his family, he was identified, and from then onwards he was wanted by the foreigners incessantly.

Abdias had been hiding for a long time, taking refuge in different caves like an animal. The afflictions of his miserable routine, not to mention the thick beard he had purposefully grown, changed his physical appearance so profoundly that even his family members did not accept him.

The redeemer, aware that he felt regret for what he had done and that he would immediately put what he learned from the apostles and disciples into practice, invited him to join the community of spreaders of God's teachings.

Until the end of his days, Abdias honored the confidence Jesus had had in him. He never announced anything he did not practice to a sibling.

[362] **Abimelech**, who never paid taxes, was a frequent presence in the hiding place Demetrius had indicated to Jesus and his followers. Informed by his sister, a foreigner's slave, that the oppressors were planning on invading his lands and then expropriate them, he traded them for coins and went to the site where he usually hid.

[363] Andrew, before turning one, was trusted by his father to Simon, the honest and respected wood transporter, for he was being hunted by the Herods. The one in charge of supplying a great part of those who lived in the ancient city

of Abigail's children – Jacob, Labaoh, Malachias^[365], Malalee, Moabe, Motrar, Nathaniel^[366], Samuel^[367], James Cosah – who had the same name as one of the apostles – James Isaac, James Judah, Abigail – Gideon's wife – Agar, Aura, two Marys Magdalenes – who had the same name as one of the disciples in raiment – Milcah, Sarah, and Soraya, as well as nine children, refrained from talking about how the one who had been Mary's firstborn throughout the time he had a body of flesh on this orb would show himself^[368], for silence was fundamental.^[369] Many believed that he would come in his own body of flesh. When the night of April 14, 13 AD, came, Abihu and James Alphaeus left the hiding place to fill the amphorae with water, for in that morning it had come to an end. They reached their destination surreptitiously, for they could still hear the savage soldiers, and were away for at least one hour.

16/2 In the middle of that same Tuesday afternoon, Quintilian, entering the residence of the supreme representative of the empire in the tetrarchy, thus obeying the latter's determination, saw his effeminate fellow countryman yelling at one of the slaves who poured the essential liquid every minute:

with the then essential fuel did not conceal what had happened from the one he protected; he raised him as though he were his son.

Andrew Simon, who had the same name as one of the disciples of Jesus, claimed he had no past, for he was not aware of the identity of his ancestors, and constantly sought reports concerning his lineage; this is the reason that he was in the cave, for he had been informed that his father was hiding there.

[364] **Gideon** and Samuel, who happened to be brothers, were, in the previous congregation of defenders of the Mosaic Laws, that is, Abihu's band, active participants. Since they did not agree with their leader when the latter started following the young prophet, they continued to steal. Years later, informed that a group of men was carrying an incalculable treasure, they came across Matthew the Son, Simon of Caesarea, and Lazarus, the walkers, who had many writings containing God's teachings, a fact which allowed them to alter their livings.

They were in the refuge located at the foot of Mount Gethsemane when the promised one, in the words of many, rose from the dead, for they were afraid of dying as a result of having been recognized by one of their previous preys.

[365] **Malachias** had joined the group that walked with the cordial Galilean long before; his sole goal, however, was to keep Rus Zerah informed of the steps of the one he was watching. He had been put in charge of telling the foreigner where the awaited savior would be after his last meal in case he did not go to the Mount of Olives.

When that sinister Sunday, that is, April 12, 13 AD, was over, he decided that he would no longer work for the oppressor; he headed for the cave dug by human hands, where he witnessed the apparition of the one who had died on the cross; he then stated to himself that he would be a disciple of one of the disciples of the pacific Nazareth.

[366] **Nathaniel**, who was fifteen years old, deserted Barabbas's group when he heard the awaited savior preach on top of the stairway to the Temple on the Mount. Since he was weedy, he did not raise any suspicions as he watched merchants make transactions; he later reported them to the pseudo-rebel. His pay was a substantial amount of what was pillaged from merchants.

[367] **Samuel**, Gideon's brother.

[368] Thomas had gone to Capermaum to obtain money for food for the caravan, as it was customary of him. Thaddaeus and Simon of Caesarea, as it was usual, were escorting Joseph, Jeremiah, and the other little ones who were on top of Mount Gethsemane, the location where Mary's children and Barachias were.

[369] ... **silence was fundamental** ...: when the oppressors came close to the cave, mothers would make use of an efficient measure to calm their children down: they offered them their breasts so that they could have food.

16/3 “What is there in this water that it cannot wash the blood that is on my hands?”

16/4 The soldier concluded, faced with such a grotesque scene:

16/5 “Pontius Pilate sentenced the prophet from Nazareth to death, though he knew that Jesus was not a deceiver, a blasphemer against Rome or against his power in Jerusalem, otherwise he would not be seeing blood on his hands, the blood of the innocent one from Nazareth, which is in his head, not on his hands.”

16/6 “You ordered me to come see you,” he said, though he refrained from expressing his private conviction.

16/7 “I order you to crucify all the apostles and disciples of that Jesus of Nazareth. I want the heads of all the followers of that Jesus of Nazareth at the market place after their crucifixion. I want everyone to witness that the god that that Jesus of Nazareth called Father does not come and take lifeless bodies, unlike it is being said he did with that Jesus of Nazareth. Everyone will witness the bodies of the apostles and disciples of that Jesus of Nazareth being devoured by vultures, and will no longer believe in his god, nor in the life after the death of one's body, as it is being said all around Jerusalem. And I want all the mutilated and the poor away from Jerusalem, and then my hands will be clean, with none of this blood,” the procurator stated.

16/8 His subordinate went away, deeming his deliberation to be insane. However, since he would have to comply with what had been determined, he hastily went to see Marcelus, one of the few among his fellow countryman with whom he was relatively close, and whom he had not seen since Sunday.

16/9 “Did you not see me when you walked by the market place that fast?”

16/10 Marcelus, still shaken on account of what had happened on the Mount of Those Sentenced by the Lord to Eternal Hell, shook his head. Noticing his colleague's unusual behavior, Quintilian refrained from chatting. Explaining Pontius Pilate's deliberation, he asked about Demetrius. The silent host only asked the manumitted man to go see the visitor.

16/11 “Which path did the apostles and disciples of Jesus of Nazareth take?” Quintilian asked the former slave.

16/12 “I do not know,” Chami's protector replied respectfully.

16/13 “Why are you not with the apostles and disciples, since you are one of the followers of Jesus of Nazareth? You were always with Jesus of Nazareth when he spoke of his teachings.”

16/14 Demetrius said nothing; trembling, he stood still, given Marcelus's indifference for what was taking place.

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16/15 Quintilian understood that Demetrius was aware of the fugitives' whereabouts, but experience had taught him that, even under torture, regardless of how abominable it could be, he would never reveal what their hiding place was, a trait that was present in many other natives.

16/16 "Go back to what you were doing," he told the defendant.

16/17 Given Marcellus's inexplicable alienation, for he was only physically present, he left.

16/18 When he arrived at his residence, the Roman offered a beautiful and comfortable tunic to one of his slaves, demanding the old and worn-out one he was wearing in exchange, which left the worker extremely happy, not to mention certain that his owner, in order not to be noticed, as many foreigners used to do, would mingle with the people.

16/19 And indeed, the following morning, like a mere oppressed, Quintilian got to the top of Mount Gethsemane. At first he was unnoticed; however, on account of his behavior, Mary, Joseph's widow, started to worry, wondering:

16/20 "Can it be that this man is one of those who are my people? It is not a custom of those who are my people to go help those who are carrying heavy amphorae. This man, when one of those who are my people speaks of Jesus and the apostles and disciples, sits down with the women and their offspring to listen, and he asks no questions. This man is very curious concerning what is common among those who are my people."

16/21 She confessed to her inquietude as she spoke with Mary Magdala and Chami, asking them to keep an eye on him as well. During the meal, she encouraged the little one to take a piece of bread to the suspect, since the behavior of the girl, who would talk to and play with anyone, which displeased the austere Hebrews, would allay her concerns. The extroverted girl, who, because of her actions, was invariably sent away to be with reprimanded women, reprimanded, that is, for their not teaching her good manners, and not being able to go away from the women was a severe punishment for her, taking a bite of the tough food, went to see the stranger.

16/22 When he saw the bread, Quintilian put it weedy transported on his lap, shared it with her, and did not refuse to take part in the fun proposed to him. Joaquin's youngest, who stayed by the fire stirring it up and watching how the events were unfolding, was called by the little one, hearing from her that:

16/23 "You do not need to be afraid. This man has come here to help, he has not come following the orders of those who are Romans. This man will not cause anyone to leave their livings, though he is Roman."

16/24 Mary, surprised at her words, remained silent. The disguised one, at once frightened and extremely interested in the matter, wondered:

16/25 “How did this offspring find out that I am Roman?”

16/26 “It was the one who brought you to this world who said it to me; she is with you,” the young woman explained.

16/27 The audacious warrior went pale, also because he had received news of his mother's decease six months before; he did not mention it to anyone, not even Marcus. Pustule's protectee, as though waiting for her new friend to conclude his private thoughts, went very close to him. When the tall foreigner lowered his head to look at her, she emphasized her previous statement, pointing at the spirit who was on the left side of the charming man:

16/28 “Ask her. She is the one who told me that you are Roman, that you are among us to help, and that no one must fear you, because you are a good man.”

16/29 She then ran to play with the other children, leaving her interlocutor stupefied.

16/30 Joseph's widow, trying to both justify and amend the words of Lazarus's spontaneous sister, said to a stunned Quintilian, who was looking around himself trying to spot his mother, not to mention embarrassed, for he had been shaking in front of a woman:

16/31 “Mary, who is very little, is speaking of the teachings that Jesus came to bring to everyone in this abode, that there are lives after the death of the body of flesh that we have. Jesus said everywhere that we will live after we leave the life we have in the body of flesh, that it is the body of flesh that dies, not the spirit who is in the body that we have now.”

16/32 The foreigner, out of politeness, did not respond, for he realized that her words were meant to protect the weedy girl. He had perfectly understood that his mother was with him, and that she had talked to the girl. Aware that the woman protected the little one, who happened to be an interlocutor with those who had already died, like a lioness protects her litter, he decided to return to Jerusalem. And for a long time Mary did not see him, unaware that Pontius Pilate, who had been seeing those who are in the true life more clearly, had made him, but not officially, the *de factum* representative.

16/33 Making the incipient transformation of his actions become a reality, Quintilian ordered publicans not to tax the oppressed who had small wheat crops, for crops were taxed, a decision that made Marcus, his subordinate, as jealous as he was stunned.

16/34 “It is the strategy to make all the Hebrews produce more and more,” the supreme lawyer of the caesar in the area stated when the envious soldier told on Quintilian.

16/35 The effeminate man went on:

16/36 “I have given Quintilian all the power conferred by Rome to find the followers of that Jesus of Nazareth.”

16/37 The snitch was very displeased, for he had been certain that he would be put in charge of his superior's current tasks. He had been saying to himself:

16/38 “When Pontius Pilate needs help, he summons me. I know everything he has to keep a secret, and then Quintilian receives his trust regarding all Roman matters? The man who will replace Pontius Pilate is me, the one who will rule over all Jerusalem is me.”^[370]

16/39 From then onwards, the procurator's chosen one became an enemy he would have to fight cleverly.

16-1

16/40 From the moment that what had been narrated to the visitors of the sepulcher of the illustrious Galilean prophet by those who claimed that they had witnessed what had happened in Bethlehem more than two decades before, when it was announced at the market place that the Lord had sent His promised one, onwards, Joaquin's youngest saw her everyday life change. Preceptors, respectable elders whose hair was white on account of their old age, stated, with unshakable confidence, to their fellow countrymen that they needed to be hopeful about a future in which they would no longer be ruled:

16/41 “Mary is the only woman who sees the Lord's face;”

16/42 “Mary is clean of any sins of the flesh, even when she had offspring in her womb;”

16/43 “Mary is still pure, and this is because the Lord wants it to be so. No man will change this one of the Lord's Laws.”

16/44 The lepers, the paralyzed, the blind, the disabled, and the ill who heard such an auspicious piece of news, believing that, in case they touched Anna's daughter's raiment, they would be delivered from the evil that there was in their bodies and from the mistakes of their parents, went after her. Though she denied what had been said about her, Joseph's widow did not succeed in getting rid of the fame attributed to her; this fame went too far when some of those who touched her clothes indeed recovered their health.

[370] ... **all over Jerusalem** ...: this is how the Romans referred to Galilee, Judea, Perea, and Samaria.

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16/45 Despite being instructed that it had been their faith and confidence in God that had delivered them from their blemishes, the walking proofs of the monumental power that came from the one who mothered the redeemer went from village to village, trumpeting what had happened with them.

16/46 The oppressed Hebrews who sojourned on this orb when the Architect of the universe revealed His teachings in this abode for the first time were convinced that:

16/47 “Jesus has gone towards the Lord, and he left the one who carried him in her womb to speak of the teachings he brought from the Lord and to cure everyone. Mary is like Jesus.”

16/48 Until her death, Sarah's sister's routine stayed this way.

WHAT IS THE LIFE OF SPIRIT LIKE?

see 16/72

IS THE LIFE AFTER THE DEATH OF OUR PHYSICAL TEMPLE DIFFERENT FROM THE LIFE OF FLESH?

see 16/76

AFTER THE DEATH OF OUR BODIES, DO WE STAY WITH THOSE WE GUARANTEE WE LOVE?

see 16/78, 16/80 and 16/92

IF WE ARE OVERCOME WITH HATRED, RESENTMENT, AND SIMILAR FEELINGS, IF WE LONG FOR REVENGE, WE WILL NOT ALLOW OURSELVES TO NOTICE IN WHAT LIFE WE WILL BE AFTER THE DEATH OF THE SPIRIT'S BODY OF FLESH.

see 16/82, 16/84, 16/100 and 16/102

HOW MUCH LONGER WILL WE INSIST ON NOT PRACTICING GOD'S TEACHINGS?

see 16/86

WHEN OUR SOJOURN IN THE PERISHABLE BODY WE HAVE NOW IS OVER, IN CASE WE DESERVE TO ENTER THE LIFE OF SPIRIT, IS IT POSSIBLE FOR US TO SEE THOSE WE TRULY LOVE WHO STAYED IN THE LIFE OF FLESH?

see 16/90

FEELINGS OF POSSESSION ARE NOT LOVE, THEY ARE SELFISHNESS, AND LIKE SELFISH ONES WE ACT BECAUSE WE

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HIDE FROM COMMITMENTS THAT WE ACQUIRED IN THE PAST.

see 16/94

**SOME FATHERS AND MOTHERS THINK
EXCLUSIVELY OF THEMSELVES BECAUSE ...**

see 16/96

**AFTER WE DIE, WE WILL CONTINUE HAVING THE SAME
DEGRADING MORAL TENDENCIES THAT CONTROL US IN CASE ...**

see 16/98, 16/100 and 16/102

**THE SELFISH BECOME VICTIMS OF
THEIR OWN BLEMISHES WHEN ...**

see 16/98, 16/100 and 16/102

**IS IT RIGHT FOR PARENTS TO DECIDE WHICH
PATH THEIR DESCENDANTS WILL TREAD, OR
MAKE DECISIONS ON THEIR BEHALF?**

see 16/106, 16/114 and 16/116

ARE CHILDREN THE PROPERTY OF THEIR PARENTS?

see 16/108 and 16/112

**WHAT ARE THE MINDS OF MANY OF US
WASHED IN WHEN WE HELP A SIBLING?**

see 16/110

**WHEN WE LEAVE THE BODY THAT, ON THIS PLANET, WAS
OUR SHELTER, LET US ALLOW OUR NEIGHBOR, WHETHER OR
NOT THEY HAVE PERSECUTED US, TO FOLLOW THEIR PATH.**

see 16/119

**WHEN WE BECOME AWARE, ONCE AGAIN, THAT IT IS
THE HOUSE IN WHICH WE STAY WHEN WE ARE IN
THE LIFE OF FLESH THAT DIES, WE WILL ONLY NOT
ALTER OUR ACTIONS IF WE DETERMINE THAT WE
HAVE BEEN THE TARGET OF INJUSTICES.**

see 16/121

**IF WE TAKE POSSESSION OF THAT WHICH DOES NOT
BELONG TO US, IN A FUTURE LIVING WE WILL RETURN
THE SAME AMOUNT THAT WE ARE NOW TAKING.**

see 16/124 and 16/126

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WE SEEK REVENGE ON OUR NEIGHBOR BECAUSE ...

see 16/128

***ARE WE ERUDITE IN COMPARISON
WITH A SIBLING WHO IS ILLITERATE?***

see 16/130, 16/132 and 16/159

***THOSE WHOSE RELIGION IS DIFFERENT FROM
OURS, ARE THEY NOT, LIKE US, CHILDREN OF GOD?***

see 16/130

WHAT CONTROLS US WHEN WE FEEL SUPERIOR?

see 16/134

***HOW WILL DISAGREEMENTS BETWEEN SIBLINGS WHO DO NOT
PRACTICE OUR FATHER'S TEACHINGS COME TO AN END?***

see 16/136

***WHY DO WE CHOOSE, CONDEMN,
AND SENTENCE OUR NEIGHBOR?***

see 16/145

ARE THE RULED AND THE RULERS DIFFERENT?

see 16/147 and 16/149

***HOW CAN THE WISDOM AND POWER WE HAVE IN OUR
CURRENT LIVING TURN AGAINST US IN FUTURE LIVINGS?***

see 16/161, 16/163 and 16/165

***IS IT ALLOWED FOR US TO CORRECT OUR PAST
MISTAKES IN A SINGLE COMING TO THE LIFE OF FLESH?***

see 16/169 and 16/175

***FOR US, KNOWLEDGEABLE SPIRITS, WHAT IS THE MERIT IN
RETURNING TO THE LIFE OF FLESH AS IGNORANT ONES?***

see 16/173, 16/175, 16/177 and 16/179

***WHEN WE PRACTICE GOD'S TEACHINGS, WE WILL BE
IMPREGNATED WITH THE CERTAINTY THAT THERE IS A WISER
SIBLING BY OUR SIDE ENCOURAGING US AND SUPPORTING US.***

see 16/182

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*IF WE ARE NOT SELFISH, WHEN WE ANALYZE OUR
ACTIONS, WILL WE STILL CLAIM THAT WE ARE NOT
DESERVING OF THE LIVING WE HAVE?*

see 16/185 and 16/187

HOW CAN WE HELP THOSE WHO ONLY THINK OF THEMSELVES?

see 16/189

*THOSE WHO WITNESS WHAT THERE IS AFTER THE DEATH OF
THEIR PHYSICAL TEMPLE, WHEN THEY DISINCARNATE, WILL
BECOME FULLY AWARE OF THEIR PREVIOUS LIVINGS.*

see 16/191 and 16/193

WE WILL NEVER BE ALONE IN THE LIFE OF FLESH.

see 16/197

*WHEN WE ANNOUNCE OUR FATHER'S TEACHINGS TO A
NEIGHBOR, WE WILL BE ACTING AS SIBLINGS.*

see 16/202

WHICH PIECES OF INFORMATION ON US DOES GOD POSSESS?

see 16/204

*UNTIL WE ROUTINELY PRACTICE OUR FATHER'S
TEACHINGS, WE WILL HAVE THE COMPANY OF SIBLINGS
WHO TAKE DELIGHT IN OUR UNDIGNIFIED ACTIONS.*

see 16/209 and 16/212

*WE ARE LINKED TO ONE ANOTHER NOT BY BLOOD
TIES, BUT BY THE LOVE GOD HAS FOR US.*

see 16/214, 16/216, 16/218 and 16/220

*IF THERE IS HATRED AND RESENTMENT IN OUR MINDS, WE
WILL NOT BE ABLE TO PRACTICE OUR FATHER'S TEACHINGS.*

see 16/224

*IN A NUTSHELL, WHY DO MANY OF
US PERSECUTE OUR NEIGHBOR?*

see 16/226

*WHY ARE WE TO LET OUR PERSECUTORS
CONTINUE THEIR JOURNEY?*

see 16/228

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***IF OUR PRESENCE IS ENOUGH TO OFFEND
A SIBLING, LET US KNOW THAT ...***

see 16/230

***OUR PAIN, ANGUISH, SEARCHES, REGARDLESS OF
THE HOUSE WE INHABIT, WILL BE THE SAME FOR AS
LONG AS WE DO NOT PRACTICE GOD'S TEACHINGS.***

see 16/232

***WHEN WE ARE AWARE OF THE MEANING OF
THE WORD 'RENUNCIATION' AGAIN, ...***

see 16/238

***WILL WE CHANGE OUR WRONG BEHAVIOR
BY MEANS OF WORDS ADDRESSED TO US?***

see 16/242

WE BECOME AWARE THAT WE HAVE ACTED RIGHTLY WHEN ...

see 16/244

***WHO SUFFERS MORE: US, OR THOSE WHO ARE IN
THE SAME FAMILY IN THE LIFE OF FLESH AS US?***

see 16/247

***LET US NOT APOLOGIZE TO THOSE WHO CLAIM
THEY WERE INSULTED BY US IF WE DO NOT
FEEL GUILTY CONCERNING WHAT WE DID.***

see 16/249, 16/251 and 16/253

***HOW DO THE SIBLINGS OF OURS WHO FROM THE TRUE
LIFE ARE WITH THOSE WHO, IN THE LIFE OF FLESH, TAKE
PLEASURE IN THE MOMENTARY JOYS THAT DISTANCE US
FROM THE PATH THAT LEADS TO OUR FATHER ACT?***

see 16/257

***WHEN WE ALTER OUR WRONG ACTIONS, WE HELP A SIBLING,
EVEN IF WE DO NOT REMARK THEIR TRANSFORMATION.***

see 16/259

***WE WILL BE RESPONSIBLE FOR A
SIBLING'S WRONGDOINGS WHEN ...***

see 16/261

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***WHY ARE WE TO WATCH INCESSANTLY
WHAT THERE IS IN OUR MINDS?***

see 16/263

***IS IT LAUDABLE TO MAKE USE OF OUR NEIGHBOR'S BEAUTY
FOR THEIR PSEUDO-BENEFIT OR SOMEONE ELSE'S?***

see 16/265

***LET US PONDER OUR OBJECTIVES, ANALYZE THE COMPANY
WE KEEP AND ATTRACT SO THAT, IN FUTURE LIVINGS, WE
WILL NOT HAVE TO RETURN TO WHERE WE WERE BEFORE
OUR CARELESS STEPS, AND IT IS ONLY THEN THAT WE
WILL RESUME OUR JOURNEY TOWARDS GOD.***

see 16/265

***THAT WHICH, EITHER FOR OUR GOOD OR TO OUR DETRIMENT,
GIVES US PLEASURE AND WE DEEM TO BE UNFATHOMABLE
INSIDE US IS TRANSPARENT TO THE SIBLING WHO, WITHOUT A
BODY OF FLESH, TAKES PLEASURE IN WHAT WE LIKE.***

see 16/268

***THOSE WHOM WE ATTRACT FROM THE TRUE LIFE BY
MEANS OF OUR UNRULY BEHAVIOR WILL STAY WITH US
UNTIL WE HAVE THE SAME APPEARANCE AS THEY DO, OR
UNTIL WE PRACTICE OUR FATHER'S TEACHINGS.***

see 16/270

***THE SPIRIT EXISTS WITHOUT A BODY OF FLESH, BUT THE BODY
OF FLESH DOES NOT SUBSIST WITHOUT A SPIRIT ANIMATING IT.***

see 16/324

16-2

16/49 In the silent cave, where the nights were freezing, and the afternoons, unbearably hot, the certainty that the one born when the shining Star appeared would return was the fuel that kept the energy to resist of its momentary residents alive. At last Wednesday, April 15, 13 AD, had arrived, but dinner was very near, and he had not, as of yet, revealed himself. Bread and water had been over during lunch, and anxiety reigned. For as long as the darkness of the night was a reality, no one slept, all of them paying attention to any move, hoping that the respected vaticinator would reappear. They were

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awake, awaiting the grand moment, when, through the gaps in the vegetation that concealed the entrance, the first rays of the king star invaded the cave.

16/50 “We have been buried alive,” a thirsty and ravenous Matthew exclaimed when the Thursday sunshine bode them farewell.

16/51 However, an intense light immediately bathed the cave.

16/52 “It is the Sun that fell from the sky,” Peter stated to himself.

16/53 Since they had been in darkness for more than eighty hours, the strong light forced all of the forty-five Hebrews to cover their faces to protect their eyes.^[371] As they got used to it and started opening their eyes, they could clearly see the one who had perished on the nefarious wood the previous Sunday, but he bore no wounds whatsoever. His semblance was more jovial and serene.

16/54 Given this unusual situation, despite Jesus's many warnings, fear and silence reigned for minutes, and the latter was only broken when the former fisherman from Capermaum asked the newcomer:

16/55 “You said to everyone that you would come back on the third day.”

16/56 “In truth, what I told you was that I would return to you after the third day, and here I am.”

16/57 His words were the cue for his amazed collaborators to come closer. Many tried to touch him, but their hands went right through him; they all remembered that the exact same event had happened with Peter on the Mount of Olives.

16/58 The joy his return occasioned was contagious. Forgetting that they were still being hunted by savage soldiers, in a true ruckus, they asked the good shepherd a thousand questions all at once:

16/59 “What is it like to be in spirit without the body of flesh?”

16/60 “What has God taught you?”

16/61 “Are only those who are deserving who will see your face?”

16/62 “Where did you walk after you left your body of flesh?”

16/63 “Has God told you how to keep announcing His teachings, now that no one, even a Roman, can crucify you?”

16/64 “Have you been with the Father of us all?”

[371] ... **forty-five Hebrews** ...: Andrew, a native of Capermaum, who knew a great number of the fugitives, had joined the cave the night before.

16/65 “Are there others like you?”

16/66 “What will we see after the death of the body of flesh?”

16/67 “Is it God Himself who descended to show everyone how to announce His teachings to all the peoples?”

16/68 “Are those who leave their bodies of flesh like you?”

16/69 In order to be able to provide explanations, Jesus made a sign, and they sat down; however, the commotion persisted. Asking them to calm down once more, he stated:

16/70 “I tell you I will answer all of you, but it is necessary that you ask one question at a time.”

16/71 “What is it like to be in spirit and have no body of flesh?” Ruth's son-in-law enquired.

16/72 “I tell you that in the place to which I returned before coming to the life of flesh, where I will be until I go to the life of pure spirit, everyone can see and touch the sibling who is in the life of flesh without being seen or noticed. **In truth I tell you that all those who are in the life of spirit can know about all of their previous livings, can see and touch those who are in the life of flesh without being seen or noticed, they can go from a place to another in the blink of an eye.**”

16/73 Addressing Matthew, he illustrated:

16/74 “In truth, if I could already be with God, I tell you that I would have been there and back before you could finish asking me what you now have in mind, that is, how many moons it would take me to be with God and then back with you.”

16/75 “Is life after the death of the body of flesh the same as the life we have now?” Peter went on.

16/76 **“When they no longer have a body of flesh, I tell you that all those who do not practice God's teachings will keep doing in the true life what they used to do in the life of flesh. In truth I tell you that all those who fail to practice our Father's teachings in the life of flesh will not notice the difference between being in the true life or in the life of flesh.”**

16/77 “Why, after the death of their bodies, do these siblings keep doing what they always did when they had a body?”

16/78 **“In truth I tell you that all those who leave the life of flesh without practicing God's teachings will, in the true life, continue having the same feelings of possession towards those they claimed to love, and this is why they stay with them.”**

16/79 “How can these siblings stay with those who are members of their families, if they are neither seen nor heard?”

16/80 **“I tell you that all those who get to the true life and stay with those who were members of their family in the life of flesh claim that no one speaks to them because their family members do not accept to be reprimanded, but, when resentment fades, will listen to and address them again. In truth I tell you that these siblings go through the true life completely unaware that they no longer have a body of flesh.”**

16/81 “What happens to those who are seeking revenge and the path that does not lead to God?” the publican from Caperlum asked.

16/82 **“I tell you that all those who, in the life of flesh, seek revenge, seek the momentary joys that distance us from the path that leads to God, who only seek the wealth of this abode, when they are in the true life, on account of their search, will confuse the living they had with the sojourn in the true life. In truth I tell you that they will not even notice that they have left their bodies of flesh.”**

16/83 “And what will happen when these siblings return to a new body of flesh?”

16/84 **“When those who did not even notice that they left the life of flesh and return to the life of flesh in a new body of flesh from the true life, I tell you that they will kill siblings, they will take possession of what does not belong to them, they will think that their living is eternal. In truth I tell you that, since they believe that their living will never end, they will seek a perfect body, they will hurt not only the feelings of other siblings, but also their flesh.”**

16/85 “How long will this sibling be distant from God?”

16/86 **“I tell you that all those who hurt not only the feelings of a sibling, who take possession of what does not belong to them, who kill another sibling, who do not practice God's teachings, will continue their search until they no longer know why they are with those siblings who accompany them and have the same wishes as them, and, by their own volition, decide to change their path. When they decide to change their path, they will find our Father's teachings and practice them. In truth I tell you that they will then set an example to other siblings by means of their living, the example that, when we want to change, we are able to.”**

16/87 “And will those who, after the death of their bodies of flesh, stay with those who are their family for loving them all truthfully go through the true life without noticing that they are not in a body of flesh?”

16/88 **“In truth I tell you that all those who, in the life of flesh, love a sibling the way God is once again showing us in His teachings, when they no longer have a body of flesh, will go to the life of spirit.”**

16/89 **“Are you saying that all those who love those who are their family the way God is showing in His teachings will not be with them after the death of their bodies?”**

16/90 **“In truth I tell you that all of the children of God who leave the life of flesh and merit going to the life of spirit come see, from time to time, the siblings they left in their family in the life of flesh, whom they love the way our Father is once again showing us in His teachings.”**

16/91 **“And if those who stayed in their bodies need help, will those who went to the life of spirit not help?”**

16/92 **“I tell you that those who stay in the life of flesh, in case they need help, will be gladly helped by those who went to the life of spirit and love them the way God is once again showing us in His teachings. In truth I tell you that all those who, after the death of their body of flesh, stay with the sibling they claim they love the way our Father in once again showing us, it is because they do not want to see that they are no longer in the life of flesh.”**

16/93 **“It is not lodged inside me why those who claim they love a sibling truthfully, after the death of their bodies, stay with this sibling!”**

16/94 **“I tell you that all those who stay with the members of their family in the life of flesh and their material possessions after the death of their bodies are governed by the feeling of possession, and feeling we are the owners of a sibling is not to love them, it is to have only ourselves in mind. Since all those who stay with their family members in the life of flesh and their material possessions after the death of their house only have themselves in mind, they try in every way to alter the paths of those who stayed in the life of flesh, whom they claim to love. In truth I tell you that all those who only have themselves in mind, and they may be in the true life or in a body of flesh, are hiding from commitments they acquired in previous livings.”**

16/95 **“I say that it is only those who are protectors and those who carry offspring in their wombs who are not concerned with themselves only.”**

16/96 **“I tell you that there are fathers and mothers who only have themselves in mind in order to hide from their own difficulties. In truth I tell you that these fathers and mothers, when they leave**

their bodies of flesh, will keep hiding behind the conflicts of their family members in the life of flesh in order not to address their own conflicts, and, in the true life, they will not even notice that they are no longer in the body of flesh they used to have.”

16/97 “So will everyone be the same after the death of the body of flesh?”

16/98 **“I tell you that, if we do not practice God's teachings, after the death of the body that we have now, we will keep feeling the same sadness, we will have the same search for revenge, which will keep us blind to and distant from the path that leads us to our Father. In truth, when the siblings of ours who only have themselves in mind arrive at the true life, I tell you that, because of the actions they will keep doing, they will not allow themselves to see that those siblings on whom they seek revenge neither see nor hear them, which will turn them, these siblings who only have themselves in mind, into victims of their own resentment and rancor.”**

16/99 He continued with simplicity:

16/100 **“I tell you not to have hatred, resentment, and the desire for revenge inside our minds. In truth I tell you that all those who persist in having resentment, the desire for revenge, hatred inside their minds will turn them into spears that wound them and, after the death of their bodies of flesh, resentment, the desire for revenge, and hatred will not allow them to notice that they are no longer in the body they had when they were in the life of flesh, they will not allow them to notice that it is only they who see and hear those siblings on whom they still seek revenge, they will not allow them to notice that, though they are in an identical body, they are no longer in the life of flesh.”**

16/101 He concluded without being interrupted:

16/102 **“I tell you not to have hatred, resentment, and other undignified feelings inside our minds. In truth I tell you that resentment, hatred, and other undignified feelings will not allow us to notice in which life we are after the death of our bodies of flesh.”**

16/103 “I know that everything Jesus has said was meant only for me. Jesus knows that there is a lot of resentment against some of those who are my family inside me,” Matthew stated to himself, and then looked down, mulling over what he had heard.

16/104 Lazarus, who had been acting as though he were the little one's father since the girl's birth, and who was also responsible for Martha, who happened to be stubborn, in his opinion, for she did wish to marry, despite the fact that he had been instructed concerning this topic on many occasions, asked:

16/105 “Since I am a protector, do I have the power to alter the paths of those I am looking after?”

16/106 **“In truth I tell you that we have not been granted the right to force any of our siblings to alter their path, even if they are members of our family in the life of flesh and, in this family, we are their father or their mother.”**

16/107 So that there would be no questions left, especially among the women, he concluded:

16/108 **“I tell you that the children women carry in their wombs, before being their children, are God's children. In truth I tell you that our Father does not force us to follow any path, but, so that we will know what the right thing to do is, He is sending His teachings to everyone in this abode.”**

16/109 “And what will the Lord ask for in exchange for the teachings He is sending to everyone?” Pustule's heir insisted.

16/110 **“I tell you that everything God gives us, He does so without asking anything in return, unlike us, who, when we help a sibling, the first beneficiary of the help we offer is us. In truth I tell you that even when we offer a piece of bread, we have in mind what we will obtain in return for what we have given a sibling.”**

16/111 “Is it just for a protector to force those who have the same blood as him to stay with him and make everyone of those who have the same blood as him follow what he orders until they leave their lives, even against the will of all those who have the same blood as him?” James Bedee asked.

16/112 **“I tell every father and every mother to lead their children through the path that leads to our Father, which is the practice of His teachings, not through the paths they received from their parents and their parents' parents, until these children of God who were trusted to them in the life of flesh are able to choose their own paths. In truth I tell you that all those who came to the world from a woman's womb are not the property of a woman or a man, unlike animals.”**

16/113 “And how many harvests must pass before these fathers and mothers let their children choose their own paths?”

16/114 **“When the children of God who were trusted to a mother and a father in the life of flesh become women and men, I tell these fathers and mothers to let them be free to have the right to do what is right and what is not. If fathers and mothers do not let their children in the life of flesh be free, these children of God who**

became men and women in the life of flesh will blame their mothers and fathers for their failures, for it is only victory that is theirs, that is, of these children of God who became women and men in the life of flesh. In truth I tell you that, if fathers and mothers do not let the children of God trusted to them in the life of flesh be free, these children of God will not have the teachings they received in mind, and will not practice them.”

16/115 “What will happen to those fathers and those mothers who let the children of theirs who have already become men and women be free?”

16/116 “I tell you that, if mothers and fathers let the children of God trusted to them in the life of flesh follow the paths they have chosen for themselves, they will find peace in the living they have and, in the life after the death of the body of flesh, there will be no siblings following them and demanding the freedom they were not given. In truth I tell you that every father or mother who turns the child of God trusted to them in the life of flesh so that they would take care of them, protect them, instruct them before they became a woman or a man, into their property, after the death of their bodies of flesh, will be followed by this child of God, who will be demanding the freedom he or she was not given.”

16/117 Abihu, who could tell apart the sound of a Roman from that of a Hebrew stepping on the ground, who could tell apart the sound of the horses of the oppressors from that of the donkeys and camels of the oppressed, the reason that he had been watching the movement outside, told them to be quiet, for soldiers were approaching. When the patrol no longer posed a threat, the apostle who, in order not to show weakness, was beastly in any situation, asked the good shepherd:

16/118 “After the death of the body that I have, will I need to distance myself from the path of those who, since they were more powerful, persecuted me?”

16/119 “When you leave the life of flesh, I tell you that you will know that you will be in a life after the death of the body you have. Your current persecutor, however, when his body no longer has its living, will keep the same search he had when he was in the life of flesh. In the true life he will not have his house, but there will be, in his mind, the same search as there was when he was in the life of flesh. **In truth I tell you that, when we leave the body that was our captivity in this abode, let us allow our siblings to follow the paths they have chosen for themselves.**”

16/120 “Why do many, when they learn that there is life after the death of their bodies, keep acting the same way?”

16/121 “**When we learn, in the life of flesh, that there are lives after**

the death of the body we have, but we persist in seeking revenge, in having hatred in our minds, in persecuting siblings, I tell you that it is because we have a single certainty, that is, that those who caused us evil have not been punished. In truth I tell you that, for as long as we do not practice God's teachings, we will keep having feelings that distance us from the path that leads to Him.”

16/122 No sooner had his cooperator and others asked themselves a question than Jesus instructed them:

16/123 “I say that everything I pillaged, I did it because I was hungry. If I had pillaged to become a man of power, I know I would not be worthy of being in the presence of Jesus after his death on the cross.” (Gideon)

16/124 “I tell you that many of us have in mind that, when we take possession of what belongs to our neighbor, we did it because we were hungry, we claim that, since our sibling has so much, they did not even notice that we took possession of what belonged to them, or still that we caused this sibling no evil whatsoever, for they did not even learn that we used their coins for our own benefit. In truth I tell you that it does not matter which justifications we offer ourselves for having taken what belongs to our neighbor, one day we will have to return the equal amount of everything we took possession of but did not belong to us, no matter how much time passes.”

16/125 “What will happen when the one whose coins I pillaged when I was hungry learns that he no longer has those coins?” (Gideon)

16/126 “I tell you that some of those siblings whose coins were partially pillaged will not even notice they no longer have them, but all those who know that their coins were pillaged and do not practice God's teachings will incessantly persecute the pillager not only in the life of flesh. All those whose coins were pillaged and who do not practice our Father's teachings will, in future livings, be the persecutor of the one who pillaged them. In truth I tell you that it does not matter in which living, the pillaged will find the pillager; it does not matter how much time passes, the pillager will return the pillaged the equal amount of everything they pillaged; it does not matter how much time passes, the pillager will do good to the one they pillaged.”

16/127 “What makes a Hebrew seek revenge on another Hebrew?” (Gidiel)

16/128 “In truth I tell you that a sibling will seek revenge on another sibling for having less power in the life of flesh, for having less power in their arms, even for feeling less wise than this other child of God.”

16/129 “What is it that Jesus would say to those who humiliated me because I have no wisdom whatsoever?” (Milcah)

16/130 **“I tell you that no sibling has the right to humiliate another child of God at any given moment of their lives. In truth I tell you that a sibling who seems not to have any wisdom in the living he or she has may be much wiser than us, not wise concerning the wisdom we acquire when we are in a body of flesh, a body that will be consumed by worms, but the wisdom that ones acquires in the many comings to the life of flesh, wisdom that will make us certain of what path we are to follow, wisdom that will make us see the sibling who has been with us since we came to a body of flesh, a sibling who brings us confidence when we are walking alongside those who, in the living they have, have no wisdom whatsoever, wisdom that will allow us to practice our Father's teachings towards all of His children who surround us, not only towards those siblings who are at the same Temple of stone as us, siblings who ask God for protection for not accepting that He is looking at us all.”**

16/131 “How do you act towards a man who has no wisdom whatsoever without humiliating him?” (Matthew)

16/132 **“In truth, when we are before a sibling who does not have as much knowledge as we do in the living we have, I tell you not to employ words they will not understand, especially if we are talking to this sibling in the presence of another child of God.”**

16/133 Since the timing was propitious, he added:

16/134 **“When we are in the presence of a sibling who seems not to have any wisdom in the living they have, let us observe whether or not, when we address them a word, they go silent, let us observe if they are only not disagreeing with us so that we will not act with fury. In truth I tell you that this child of God who, in the living he or she has, seems not to have any wisdom is acting like a sibling, unlike us, who think we are superior to another child of God.”**

16/135 “What will I do to clean my inside of the evil I wish upon those who persecute me?” (Gideon)

16/136 **“In order to deliver our minds from the evil we wish upon a sibling, in order for a sibling not to persecute another sibling any longer, let us practice God's teachings. In truth I tell you that there is no way other than practicing our Father's teachings for a sibling not to seek revenge on another sibling.”**

16/137 “Could it be that those who do not go to Temples are siblings, as Jesus has said to everyone?” (Abigail)

16/138 “I tell you that all those who do not go to the same Temple of stone as us are our siblings, that God does not love them less than He loves us. In truth I tell you that our Father loves all of His children equally, it does not matter whether or not they go to Temples of stone.”

16/139 “Can it be that the Lord has chosen Jesus to come say these words he says are teachings?” (Abigail)

16/140 “I tell you that our Father has not chosen me, nor will He choose, in this or in another abode created by Him, any of His children to announce to another one of His children any of His teachings. It is we who prepare ourselves to repair the evil we did to many siblings who went astray off the path that leads to God because of our words, because of what we wrote, or because of what another, with our knowledge, wrote in our name. In truth I tell you that all those who make a sibling go astray off the path that leads to our Father on account of their words, on account of what they wrote, or on account of what another sibling wrote in their name, will return to the life of flesh to repair the evil they did to many children of God.”

16/141 “I know that the Lord would not send teachings to everyone who is in this place, nor is He listening to any of these filthy ones. The Lord is inside the Temple, where I always go to, where all of His chosen ones are,” Ezekiel, who had not witnessed the latest events in Jerusalem, said to himself, regardless of how unreasonable such words sounded.

16/142 “I tell you not to judge that we are better than a sibling, not to judge that we are better than a sibling because this sibling does not go to the same Temple of stone as we do, not to judge that we are better than a sibling because this sibling has a belief that is different from ours. If we judge any of our siblings, we will be judged by the same standard. In truth, if we feel we are better than any of our siblings, if we feel we are better than a sibling who does not go to the same Temple of stone as we do, if we feel we are better than a sibling because they have a belief that is different from ours, I tell you that it is because we think we are God Himself, or that it was He who gave us the authority to deem ourselves to be better than another one of His children.”

16/143 Inferring that the Nazarene had been answering the spectators' private questions, Eliezer stated to himself:

16/144 “Inside me there will be nothing to ask the one chosen by the Lord. I know that if the Lord does not like what goes inside me to ask Jesus, He will sentence me to stay in this place until the end of my days.”

16/145 **“I tell you that none of us, God's children, are chosen by Him to do or not to do whatever it is, nor are we sentenced by our Father for what we have done or not done. In truth I tell you that**

we are those who choose, those who sentence, those who judge, for ignoring God's teachings, for feeling superior to a sibling.”

16/146 “I have come to walk with those who are apostles and disciples, but I will show my face to none of them. I will not stay in this filthy place. It has been written that a man of power must not demean himself before the weak. I say that I am greater than all of these apostles and disciples.” (Andrew, who had arrived at the hiding place on Wednesday night and had only kept his eyes uncovered)^[372]

16/147 “I tell you that if we deem ourselves to have the right to be greater than another child of God, this right has come from the writings done by men so that the strongest will control the weakest, writings we interpret for our own benefit. How can we be superior to another one of our siblings, the children of God, if the bodies of flesh of all of us will be consumed by worms? **In truth I tell you that we have all been created equal, that, for our Father, none of us are superior to another sibling.”**

16/148 Aware of the identity of his unknown and healthy interlocutor, he concluded:

16/149 **“I tell you that all those who have in their minds the feeling that they are superior to another sibling are being controlled by arrogance, pride, and vanity. In truth I tell you that all those who practice our Father's teachings will never feel superior to any of their siblings.”**

16/150 In the meantime, Matthew was daydreaming:

16/151 “I will soon be a man who is many harvests old. Then I will teach all those who come to me, because I have the wisdom of the flesh, and now that of the spirit. I say that a man as wise as me is not supposed to be throughout the paths.”

16/152 His introspection was so great that he did not hear James Alphaeus calling him. Returning from his alienation, the publican, who still carried in his bundle the Roman determinations concerning punishments to be carried out against those who did not pay the extortive taxes, referred to among the Hebrews as the Law of Herod Antipas to pillage what belonged to them, heard from the promised one:

16/153 “In truth I tell you that not all those who are harvests older are wiser than those who are in a woman's womb.”

[372] The existence of the safe hiding place was not a secret among the oppressed. It was not only those persecuted by the oppressors who used it; many other Hebrews also sought refuge in the momentary residence, as they used to say, for numerous reasons.

16/154 “How can the one who is in a woman's womb be wiser than a man who is many harvests old?” the tax collector asked in astonishment.

16/155 “I tell you that those who are in a woman's womb may have a lot of wisdom, wisdom that has been acquired in the many livings they have had, and, with this great wisdom they have acquired, they are coming to a new body of flesh, unlike a sibling who is already in the life of flesh and is many harvests old, but who has little wisdom acquired in the few livings they have had. In truth I tell you that the wisdom of those who are many harvests old in the life of flesh is most times theorems they announce to those who are few harvests old so that the latter, when they are harvests older, will gather many coins, not the wisdom that is acquired in one's many comings to the life of flesh.”

16/156 “But those who are many harvests old only use their wisdom for the benefit of the weakest, never for their own benefit!”

16/157 “In truth I tell you that the wisdom that those who are many harvests old in the life of flesh and have had many other livings will be used, until they practice our Father's teachings, for their own benefit, that very few will use it for the good of their siblings.”

16/158 He added with meekness:

16/159 “I tell you to have in mind all the time that we are not the wisest among men, that we are not wise. In truth I tell you that if we deem ourselves to be wise, we will come across a sibling whom we deem not to be wise in the life of flesh who will make us see how arrogant, vain, proud we are for feeling wiser than another child of God.”

16/160 Matthew's tunic was immediately pulled by Jacob, a man who was about seventy centimeters tall, for he wanted his attention. The publican, disdaining one of those who risked their living so that, whenever it was possible, they could provide water and food to the fugitives, as he looked at the good shepherd, heard from him:

16/161 “In truth I tell you to make good use of the wisdom and the power we have now, so that the wisdom or the power we have now will not turn against us in future livings.”

16/162 “How can a man's wisdom turn against him in future lives?” the tax collector asked.

16/163 “When we make bad use of the wisdom or the power we have towards any of our siblings, be it out of vanity, be it out of arrogance, I tell you that we will repair, in future livings, the evil we did. After we repair all the evil we did to other siblings, the children of the same Father, the time will come in future livings

for us to repair in a body of flesh all the evil we did to ourselves on account of our bad use of the wisdom we acquired in our numerous comings to the life of flesh or the power we had. In truth I tell you that there will be a time when, even when we are wise in the life of flesh, we will neither do nor achieve anything with the wisdom we have, unless we cast the pride, vanity, and arrogance that control us away.”

16/164 “Could it be that I am arrogant, since it goes inside me that I am the wisest among everyone who is here?” (Matthew)

16/165 “I tell you that, if we do not cast arrogance, vanity, pride away from our minds, we will watch a sibling we deemed to have little wisdom in the life of flesh, but who can have a lot of wisdom acquired in previous livings, reach the success we have been seeking for long, and inside us only resentment and rancor will remain. In truth I tell you to make good use of the wisdom and the power we have now, so that we will not feel regret when we are not in the life of flesh any longer.”

16/166 The publican, who, understanding the essence of his words, had lowered his head, stood up and walked towards the very tenuous fire. Without feeling remorse, he burned the Roman writings. The promised one immediately said:

16/167 “In truth I tell you that many of our siblings, in previous livings, repented of the evil they did, and have been fixing their mistakes in successive comings to the life of flesh.”

16/168 “Can it be that a man may redeem all at once all the evil he has done?” (Matthew)

16/169 “In truth I tell you that some of our siblings, when they are in the life of spirit, tired of repairing little by little the evil done to another child of God, ask to be allowed to repair, in a future living, and all at once, all the commitments they acquired.”

16/170 “Is it God who decides how we are to redeem these commitments?” James Alphaeus asked.

16/171 “In truth I tell you that, when, in the life of spirit, we claim that we want to repair all at once all the evil we have done, I tell you that a more knowledgeable sibling asks us how we want to repair it, and many paths are offered to us, from which we choose one.”

16/172 “Can those who have already acquired wisdom in the life of spirit choose a living without wisdom in the life of flesh?” Judas Thaddaeus asked.

16/173 “I tell you that the children of God who, in successive livings, acquired wisdom, if they return to the life of flesh without the wisdom they acquired, will have no merit if they are victorious. In truth, so that the children of God who acquired wisdom in successive livings will fix their mistakes, I tell you that they need to keep the attributes they acquired once they return to the life of flesh.”

16/174 “And why are there wise men who achieve no success whatsoever?”

16/175 “In truth I tell you that many of the children of God who ask to fix their mistakes all at once beg not to achieve success in the life of flesh, and their request is complied with.”

16/176 “Are those who have knowledge but achieve no success only redeeming commitments?”

16/177 “I tell you that those who beg not to achieve success in the life of flesh, though they are wise and have the power to convince other children of God with their words, are being assisted by more knowledgeable siblings, who help them in their defeats, who transmit to them confidence in a better life. In truth, when the time for each of these non-victorious siblings in the life of flesh to leave their bodies comes, I tell you that they are victorious in the life of spirit.”

16/178 “Can it be that those who are priests bring along wisdom from previous lives, and this is why they can make those who are Hebrews give them everything they have, and inside them goes the certainty that they are giving it to the Lord? (a Mary Magdalene)

16/179 “I tell you that there are many children of God who come to a new body in the life of flesh with the attributes they acquired in previous livings. Many of these siblings of ours, when they are in the life of flesh, make use of the wisdom they acquired to persuade other children of God with the words that come out of their mouths to gather coins. In truth I tell you that there are many siblings who return to the life of flesh to fix all of their mistakes at once, but few are those who achieve success.”

16/180 A rapt Peter asked his boy:

16/181 “What is necessary to do for all those who are siblings who have a lot of knowledge, but no body of flesh, to be with us at all times?”

16/182 “In order to have more knowledgeable siblings with us at all times, I tell you to practice our Father's teachings not only when we do not achieve success in the life of flesh, but at all moments

of all our lives. Let us not be indignant, let us not be wrathful, let us distance from our minds that we are better, that we are the wisest, that we are not deserving of being where we are, and more knowledgeable siblings will be with us. In truth I tell you to practice God's teachings, and siblings who are more knowledgeable than us will be with us.”

16/183 Jacob then asked:

16/184 “Caleb is a member of my family, and he has been suffering a lot. How can I show Caleb a path different from the one on which he is suffering?”

16/185 “I tell you that there is nothing that can be done to help those who are interested only in themselves. No matter how much we show them other paths, these siblings of ours cannot understand them, because they see nothing but their own suffering, their own pain. In truth I tell you that these siblings of ours who are only interested in themselves find difficulties in everything, so that they will not have to accept that they are the ones who make themselves unhappy only because their wishes are not fulfilled, or, if they are, it is not the way it would please them to have them fulfilled, wishes that, if fully fulfilled, would give them control over all those who are around them.”

16/186 “I know that Caleb has been suffering a lot, because he cannot even see that the one who gave him his life is possessed by the ulcers.”

16/187 “I tell you that those who are only interested in themselves cannot see another sibling's suffering. Since they want to control everyone all the time, those who are only interested in themselves do not care whether or not their siblings lead an unhappy living, what is important to them is their own selves, and, since not all of their wishes are fulfilled, they claim that they are suffering. In truth I tell you to analyze what we have been doing in our living before we claim that we are suffering.”

16/188 “And what can I do to help those who suffer because they are only interested in themselves?”

16/189 “In truth I tell you that many of God's children need to be left in their suffering so that they will accept that they are the causers of their evil themselves, not those who are around them.”

16/190 Aware that a great part of his spectators claimed they would no longer come across obstacles, for he would constantly be among them, he proceeded:

16/191 “Unless it is necessary, I tell you that you will no longer see me.

THE MOST BEAUTIFUL LEGACY

You already know that you are the owners of your actions, both good and not good. **In truth I tell you that all those who have proof that there is life after the death of the body they have, when they leave it, all of their past livings will be revealed to them, with all of their good and non-good acts, it will even be revealed what had never been announced to them until then to protect them from themselves.**”

16/192 “What will happen to all those who have proof that there is life after one leaves one's body and do not practice the teachings of the Lord, and, after life leaves their body, see all the non-good acts they did?” (Matthias)

16/193 **“In truth I tell you that all those who had proof of the existence of life after the death of the body of flesh, when they leave the body of flesh, will be ashamed, extremely ashamed of the non-good acts they did.”**

16/194 “What can it be that Jesus means by all those who had proof of the existence of life after the death of the body of flesh?” (Sarah)

16/195 “I tell you that you eyes saw when I was in a body of flesh, that many saw that my body of flesh was led to death on the cross, that now all of you see and hear me, but the time will come when all of you will neither see nor hear me any longer. In truth I tell you that all those who now see me have proof of the existence of life after the death of the body of flesh.”

16/196 “I know that, when Jesus is gone, I will be alone.” (Moabe)

16/197 “When you neither see nor hear me any longer, I tell you not to have in mind that you are alone. **In truth I tell you that every child of God who is in the life of flesh has a sibling by their side keeping them company.**”

16/198 “I will announce to everyone what Jesus did when he was with me in the body of flesh.” (Andrew Simon, the disciple)

16/199 “In truth, what I ask you is that you announce God's teachings to all the peoples, not that you tell them what I did when I was among you.”

16/200 Labaoh, another one of those who ventured to supply the fugitives with water and food, stunned by such unthinkable words, asked:

16/201 “Have you been saying that the Lord's teachings must be announced even to those who are Romans?”

16/202 **“I tell you that, for God, there are no Romans, there are no Hebrews, there are neither pillagers nor virtuous ones, there are neither those who possess many lands nor those who do not even have a piece of bread to satisfy their hunger. For our Father, we are all equal. In truth I tell you that, when we announce to other**

children of God what He is once again showing us in His teachings, we will be acting like siblings.”

16/203 “Can it be that this Father Jesus is speaking of knows what those who are Romans are doing to those who are Hebrews?” (Andrew Simon, who had the same name as the disciple)

16/204 **“In truth I tell you that God knows the greatest secrets we keep in our minds, He knows at which moment one of His children left or will leave the path that leads to Him, the same way He knows which siblings of ours will get to Him by means of the practice of a single one of His teachings, that is, to love one's neighbor the way it would please one to be loved.”**

16/205 Astonished, his interlocutor asked:

16/206 “Does this One you call Father want me to love those who are Romans?”

16/207 **“In truth I tell you that, until we love our siblings the way it would please us to be loved by them, we will not go towards God, the Father of us all.”**

16/208 “And those who do not like the one who is Roman the way it would please them for the one who is Roman to like them, will they be in the same company as those who are Romans are?”^[373]

16/209 **“In truth, until we practice God's teachings, I tell you that siblings who take pleasure in our non-dignified actions towards another sibling will be with us.”**

16/210 An anxious Eliezer then asked:

16/211 “If I take the life of another sibling or hurt them so that I will take possession of what does not belong to me, will I have the company of those who have already left their lives and do the same evil I did?”

16/212 **“So that we will not have the company of siblings who no longer have a body of flesh and who did undignified acts in the life of flesh, so that we will not have with us siblings we hurt in previous livings, so that no sibling will join us in undignified searches, so that we will not have to run away throughout the paths from siblings we have hurt in the living we have, I tell you to practice God's teachings towards all those we come across, be it in the life of flesh, be it after the death of our body of flesh. In truth I**

[373] ... in the same company as those who are Romans are ...: the Herods, pillagers, promiscuous women.

tell you that, in order to be with our Father, let us love our siblings in all the lives we have the way it pleases us to be loved.”

16/213 “But I love all those who have the same blood as me!”

16/214 “In truth I tell you to love not only those who have the same blood as us in the life of flesh, but to love all of God's children, our siblings.”

16/215 “How can I love the one whose face I have never seen?”

16/216 “In truth I tell you that we are all siblings, and that we are not linked by blood, but by the love God has for us all, His children.”

16/217 “Are you saying to me that I must not love only those who are my family?”

16/218 “I tell you that blood ties end with the death of one's body of flesh. Some time after a sibling leaves the life of flesh, some of those who had the same blood as them take possession of all of their belongings, some others are fighting over their material possessions, and, in few harvests, many of them no longer have in mind the face of the sibling who had the same blood as them and left the life of flesh, but those who loved the sibling the way God is once again showing us in His teachings, even if they do not have the same blood as them, will not forget them, nor will they be forgotten by the siblings who left the body of flesh. In truth I tell you that the link between siblings through the love that our Father is once again showing us in His teachings is more important than blood ties.”

16/219 “Will those who are my family and whom I love forget me when life leaves my body?”

16/220 “I tell you that many of the children of God who are in the life of flesh forget the sibling who left the body of flesh if they were linked only by blood, but the sibling who is in the life of flesh and is linked to the sibling who left their body of flesh by the love that our Father is once again showing us in His teachings does not forget them. In truth, when we practice God's teachings, I tell you that we love everyone as siblings, regardless of blood ties among us.”

16/221 “Will those who have heard you love everyone the way you are saying?”

16/222 “I tell you that millennia will pass before many of the siblings of ours who are in this abode and who will come to this abode learn to love another child of God

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the way He is once again showing us in His teachings. In truth, when everyone in this abode loves one another the way God is once again showing us in His teachings, I tell you that it will no longer be necessary to hide throughout the paths because a sibling is more powerful than another sibling.”

16/223 Before Eliezer, furious at being thwarted, could swear, the good shepherd addressed the community:

16/224 **“I tell you not to feed the hatred and the resentment that exist in our minds. Resentment, hatred, and other undignified feelings consume us and blind us. In truth I tell you that there is no room to listen to God's teachings and practice them in the minds of those in which there are undignified feelings.”**

16/225 “I practice what Jesus is saying, but those who are my family keep persecuting me!” (Alphaeus)

16/226 **“I tell you that those who persecute us do not practice our Father's teachings yet. In truth I tell you that all those who persecute another child of God have not yet accepted that we are all siblings.”**

16/227 “I know that it is impossible to practice these words Jesus says are teachings of the Lord without the lives of those who are Romans being taken.” (Eliezer)

16/228 **“I tell you that to practice God's teachings is not to touch a single strand of hair of any our siblings. In truth I tell everyone to let those who persecute us follow their path because, when their time is come, they will practice God's teachings, and will arrive at Him.”**

16/229 He immediately proceeded:

16/230 “What I will tell you now is for you not to wonder in future livings what it was that you did to the sibling who is with you for them not to be pleased with your presence: **all the evil we do to a sibling will have to be repaired, and it will not be enough for us only to regret the evil we have done, it will not be enough only to apologize for the living we have taken, it will not be enough only to cure the wounds we have inflicted, because, until we practice all of God's teachings, we will always be among siblings who will be offended only by our presence, even if, in the living we will be, we have not given them any offense. In truth, when there is a sibling around us who feels offended only by our presence, I tell you that we are harvesting the fruit of the evil we did them in previous livings.”**

16/231 Fixing his eyes on Matthew's, he concluded:

16/232 **“I tell you to forgive all those who persecute us. Our bodies of flesh rot and smell, like those of animals found dead throughout the paths, unlike the spirit, who will never die, and, until we practice all of the teachings of God towards our siblings, we will keep the same searches, we will feel the same pain, the same anguish as those we felt when we were in a body of flesh. In truth I tell you that there is no path other than the practice of our Father's teachings for hatred, for all the greed for power that there is among men to come to an end.”**

16/233 To the audience's surprise, the publican knelt down before the feet of the illustrious teacher, who in his turn offered him his hand for him to get up. Given everyone's curiosity, the tax collector silently went away, not revealing what he had privately stated to himself:

16/234 **“The faces of all those who are Romans who persecuted me go inside me. I will hide throughout the paths and take the lives of them all.”**

16/235 This is why the promised one, who had been explaining Eliezer's private question, had addressed his words to the one who became a disciple in Capernaum.

16/236 **“Will all those who renounce the momentary joys that distance us from God go towards Him?”** Judas Thaddaeus asked.

16/237 Aware of the apostle's reason to speak, he who had been Mary's firstborn when incarnate in this world stated:

16/238 **“I tell you that we will all be with our Father when we no longer know the meaning of the word renunciation. In truth I tell you that all those who are attached to material wealth and surrender themselves to the desires of the flesh like an animal know the meaning of the word renunciation.”**

16/239 **“And what is it to surrender yourself to the desires of the flesh?”** his effortful collaborator uttered, convinced that Jesus's most recent words had not been addressed to him.

16/240 **“I tell you that I will not answer you, because you already have the answer in your mind.”**

16/241 However, he instructed not only his spectators:

16/242 **“I tell you that the words that come out of the mouth of another child of God do not alter our conduct if this conduct pleases us, they will not alter the desires we have if the latter please us, even if our conduct and our desires distance us from the path that leads to our Father. In truth I tell you that, if we do not wish to alter our conduct and our desires, even if our conduct and our**

desires distance us from the path that leads to God, we will not change because of words that come out of a sibling's mouth.”

16/243 He added with clarity:

16/244 “I tell you that it is not necessary for another child of God to show us if we are wrong or right, it suffices that we verify if in our present living we have made more friends or more enemies with our conduct and our desires. In truth, if we have made more enemies, I tell you that the time has come to effectively alter our conduct and our desires, so that we will not take commitments from this living to future livings.”

16/245 Wishing to change the topic of debate, Judas Thaddaeus asked:

16/246 “Is it I or those who are my family who are suffering in this life the most?”

16/247 “All those who tell themselves or a sibling that they suffer more than the other child of God, I tell you that the time has come for them to alter what they have in mind, so that they will not take commitments from this to future livings. In truth, when we wonder if it is we or if it is those who are our family in the life of flesh who are suffering the most, if it is we or if it is another child of God who is suffering the most, I tell you that we begin to practice our Father's teachings towards ourselves, towards those who are with us, and towards our other siblings.”

16/248 Labaoh, who was ready to speak to Philip, heard from the meek Nazarene:

16/249 “I tell you not to ask a sibling who feels offended by us for forgiveness if we do not have in mind that we have actually offended them. If we decide to ask a sibling who feels offended by us for forgiveness, and we do not have in mind that we have offended them, but we ask for forgiveness only to show that we are superior, I tell you that it would be better if no words had come out of our mouths. In truth, if we ask a sibling who feels offended by us for forgiveness, and we do not have in mind that we have offended them, but we ask them for forgiveness only to show that we are superior, I tell you that we will offend this child of God even more, this child of God who already has in mind that they have been offended by us.”

16/250 He proceeded with clarity:

16/251 “I tell you that, for feeling more knowledgeable than another child of God, for having a residence, whereas our sibling

is throughout the paths, for having better tunics than our sibling, for knowing the letters, whereas our sibling does not, or knows it very little, for having lands, coins, whereas our sibling has nothing, we feel superior to them, and, judging that we are in the right, regardless of the topic of our conversation, we raise our voice at this child of God. This is when words that offend, that hurt, that wound our sibling come out of our mouths. After we wound, hurt, offend our sibling for feeling superior to them, we even ask them for forgiveness for the words that came out of our mouths, but we have in mind that, by asking for forgiveness for the words that came out of our mouths, we will put this child of God just like us where they deserve to be, and, without even looking at the sibling we have humiliated, we leave, proud of our conduct. In truth, when we ask a sibling for forgiveness without having in mind that we indeed hurt them, when we ask for forgiveness only to show that we are superior to them, I tell you that we offend this child of God more than if we had thrust a spear into their chest and taken their living.”

16/252 He concluded patiently:

16/253 **“In truth I tell you not to turn our asking for forgiveness into a spear that will wound us in future livings.”**

16/254 Sarah, who had kept distant from the men, a behavior expected from women, momentarily distracted from the conference, pondered, overcome with sadness:

16/255 “How beautiful my offspring was! All those who saw my offspring would stop and admire her, admire her beauty, but it has been some moons now that my offspring is no longer beautiful: those who are Romans wounded all her beautiful body, they left her head without its long black hair, they pierced one of her beautiful eyes, and the other one is still full of blood. I fear that my offspring will no longer see my face. Can it be that Jesus will make my offspring be beautiful again?”

16/256 After instructing Labaoh, the good shepherd, looking at the Hebrew woman, but without saying her name, stated:

16/257 **“I tell you that all those who take pleasure in the momentary joys that distance us from the path that leads to God have the company of siblings who are in the true life and take pleasure in what those who are in the life of flesh are doing, siblings who will do everything for those who are in the life of flesh to take their appearance. In truth I tell you that the siblings of ours who, from the true life, are following all those who, in the life of flesh, take**

pleasure in the momentary joys that distance us from the path that leads to our Father everywhere they go and are, if they are blind, or if they are mute, or if they are disabled, or if their bodies have scars, will not give up making those who take similar pleasures acquire their appearance, or then leave their livings so that they will join them, and they can all continue doing to other unwatchful siblings what they do to all those who do not practice God's teachings.”

16/258 In possession of Sarah's attention, he proceeded:

16/259 “I tell you that there are many paths that distance us from God, but the one that leads to Him is only one, the practice of His teachings. It is when we practice our Father's teachings that the siblings who joined us from the true life because we had the same search will distance themselves, for our actions will no longer please them. In truth I tell you that, when we no longer seek the momentary joys that distance us from God and practice His teachings, many times siblings who took pleasure in our previous conduct remain with us, and, taking interest in our new search, they are led by us to the path that leads to God.”

16/260 Being perfectly understood, he kept instructing us:

16/261 “I tell you that all those who are once again getting to know in the life of flesh that we draw to us siblings from the true life who take pleasure in the same momentary joys as the ones we are seeking, joys that distance us from the path that leads to God, their commitment towards the sibling who has been drawn is even greater. In truth I tell you that all those who are once again getting to know in the life of flesh that we draw to us siblings from the true life who take pleasure in the same momentary joys as those we are seeking will answer for their actions and the actions of the sibling they drew to themselves for seeking undignified paths.”

16/262 He warned us with clarity:

16/263 “In truth I tell you to watch what we have in mind at all times during our living, so that our spirits will not be coming many times to bodies of flesh in search of the same paths that distance us from God.”

16/264 Fixing his eyes on the Hebrew woman's, he announced not only to her:

16/265 “I tell you that all those who make a brother or a sister use their beauty in order to have a good companion who has many possessions, all those who make a brother or a sister use their beauty to deceive another child of God, who make a sister or a brother

use their beauty to acquire coins or some other benefit to their or somebody else's advantage, are acquiring commitments they will have to redeem in future livings. Many are those who offer us evil advice, but few are those who show us paths on which we will do good to a sibling or to ourselves. In truth I tell you to observe where we are walking very carefully, as well as if the sibling who is with us practices our Father's teachings, so that, when we come to a new body of flesh, we will not have to walk back on the undignified path we walked on in this living.”

16/266 Zacchaeus and the others understood his words in detail; however, it was the short man who spoke:

16/267 “Will the most secret thing inside me, which I have never revealed to those who are with me and have a body of flesh, be hidden from those who do not have a body of flesh and are with me, because they would like the most secret thing inside me to be carried out?”

16/268 “I tell you that everything we have in our minds is not concealed from those who take pleasure in what we seek, in what we do, in that which is the most secret thing in our minds, but which we are afraid to carry out. In truth I tell you that our siblings who are with us from the true life because they take pleasure in what we seek, or because they take pleasure in what we do, or because they take pleasure in what we hide from other siblings, will do everything so that we will keep seeking the momentary joys of this abode that distance us from the path that leads to our Father, for they take great pleasure in these momentary joys.”

16/269 Like before, he addressed Sarah, and, like before, he did not say her name, concluding:

16/270 “I tell you that the siblings we draw to ourselves because we are on undignified paths, siblings we draw to ourselves by means of our search for the momentary joys of this abode that distance us from the path that leads to God, will only give up our company when we practice our Father's teachings. For as long as we seek and do what pleases those who, from the true life, are with us, we will constantly be in their company, and they, in ours. In truth I tell you that the siblings of ours who, from the true life, are constantly in our company, for they take pleasure in what we do and seek, will remain with us until we become like them regarding actions and appearance, because they have in mind that we want to be like them, and this is why they do not leave us alone.”

16/271 Understanding his words, more than thirty spectators simultaneously lowered their heads.

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16/272 April 16, 13 AD, a Thursday, was coming to an end. At about eleven p.m., another persecuted man, Toram, who was nineteen, entered the hiding place. Seeing Jesus, but not finding it odd whatsoever, and noticing the countenances of most of the runaways, he approached him and said:

16/273 “All those who are Hebrews lament over your death on the cross, and that of your apostles and disciples. Everyone says you returned from the dead to take all those who are your apostles and disciples.”

16/274 After a sonorous guffaw, he concluded:

16/275 “Now I know why no man in Jerusalem has seen the face of any of your apostles and disciples.”

16/276 He stated to the direct collaborators of the good shepherd:

16/277 “I can see that none of you have left your life. You have deceived those who are Romans and those who are commanded by Herod Antipas with perfection.”

16/278 Peter, unable to remember where he knew the young man from, mentally said to himself:

16/279 “What a daring Hebrew.”

16/280 The extroverted young man, the first to assess that the one who had been Mary's firstborn in the life of flesh did not have his feet on the ground, stated:

16/281 “You left the sepulcher without being seen by any of those who are Romans because you did not touch the ground, you left from the top.”

16/282 He said less playfully:

16/283 “I say to you that the tree of death on which you were crucified no longer exists. Since all those who are Hebrews said you went towards the Lord, they cut that tree down to pieces. Many of those who are Hebrews have been taking a piece of the tree of death.”

16/284 Ruth's son-in-law, unable to restrain himself, indignantly said:

16/285 “They are all hell worshippers. They are worshipping that damn tree on which my protectee was tortured and crucified. They should burn that wood, not carry a piece of it wherever they go, as though that damn tree had brought great joy to everyone, not suffering and death to many of those who are our people and to the one who is my protectee.”

16/286 Looking at his boy, he stated:

16/287 “I said to you not to walk towards your death! These Hebrews do not want God's teachings, they only want to worship that damn tree, on which many of those who are our people left their livings.”

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16/288 The illustrious visitor, soothing him, prophesied:

16/289 *“I tell you that it is not just now that many of God's children will prefer worshipping a piece of wood to practicing the teachings that I am bringing to all the peoples. In times that are to come, many of our siblings will wear, as an ornament on their chests, the symbol of my death, and on it they will place an image they will claim is me. In truth I tell you that it is only through the practice of God's teachings that we will arrive at Him, not by worshipping symbols crafted by men to exploit our siblings' faith in our Father.”*

16/290 He meekly asked a member of his audience, just like we are asking ourselves now:

16/291 “How can a symbol of death occasion joy, if, in previous times, it brought pain and suffering to many of our siblings?”

16/292 Since silence reigned, he added:

16/293 “Let us distance ourselves from these symbols, and let us practice God's teachings, the only path that will bring us the joy and the happiness we have been seeking. These symbols are nothing but adornments for our chests and residences. *In truth ...*”

16/294 “Are you saying ...” Toram intervened in his prophecy.

16/295 However, he went silent when he heard:

16/296 *“... I tell you that, in times that are to come, many of our siblings will wear the symbol of my death as an adornment, and will not practice any of God's teachings.”*

16/297 “But what are you saying?” Peter asked.

16/298 *“I tell you that many of our siblings, in times that are to come, will make small crosses, and on their chests they will carry the symbol of my death, so they can show many others that they follow a faith they do not practice. **In truth, let us practice God's teachings, teachings that we will take to all the lives we will have.**”*^[374]

[374] From the promiscuity between religion and temporal power, between God's teachings and the will of men, sprang the church of god.

After that portentous April 12, 13 AD, most of the oppressed no longer believed in the priests' words, for, among other reasons, Jesus routinely practiced what he had brought them from the Lord, unlike the well-dressed priests, who said what they did not do, who enjoyed abundant food, whereas the people had nothing to eat.

Those who in fact made decisions at the Temple on the Mount, noticing that Mary's firstborn's words were altering the conduct of innumerable believers, promoted changes in their customs. The priests then stopped getting married, owning properties, and, albeit furtively, being scribes, lest the Hebrews should distance themselves for good.

Around the year 36 of our era, at first timidly at the Temple of Jerusalem, the teachings spread by the redeemer started being spread, though unfortunately already altered to fit the interests of those who had power. And the center of the new way of spreading God's word migrated to Rome, with all the disfigurements that aimed to benefit the rulers of this new residence of God, as the embryo of what we currently know as the Roman Catholic Apostolic Church was then qualified.

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16/299 The newcomer, since his sister in the life of flesh had a fragment of the notorious central stay, asked:

16/300 “And how long will the symbol of your death be worn?”

16/301 *“Until our Father's teachings are practiced in this abode, I tell you that many of our siblings will wear, as an adornment on their chests, the symbol of my death, many will talk to clay images, many others will follow deceivers who will make them false promises in order to take the little they possess. In truth I tell you that these exploiters of the faith in God of our siblings, deceivers who will promise the impossible, will announce to everyone that everything they are doing is in our Father's name and in mine.”*

16/302 All of a sudden, the former fisherman from Capermaum recognized that the newcomer was Toram, who had always been very resolute, and had joined the caravan for some moons; he had settled in Sarepta after learning the passage about the imprudent administrator.

16/303 It was the beginning of April 17, 13 AD, a Friday, when they heard steps outside the hiding place; the fugitives immediately went silent, except the good shepherd, who stated:

16/304 “In truth I tell you that it is Demetrius who has come to join us all.”

16/305 In front of the entrance to the refuge, of which the oppressors were unaware, the manumitted man, almost whispering, said:

16/306 “I say to the one who is keeping watch that this is Demetrius. I want to join those who are apostles and disciples in order to spread the Lord's teachings to all. I say that I have not been followed.”

16/307 Simon, the zealot, who was doing his shift as the sentinel, making an opening in the vegetation that blocked the entrance to the cave, allowed the intense light emanating from the one who had been Mary's firstborn in the life of flesh to be seen by the former slave, which obviously made him curious; however, Abihu deliberately made him even more curious by standing in the opening and asking:

16/308 “Are those who are Romans and those who are commanded by Herod Antipas still hunting all those who are apostles and disciples as though they were animals?”

16/309 “Those who carry out the orders of Pontius Pilate are saying among themselves that all those who are Hebrews are not the lambs that Pontius Pilate and Herod Antipas believe them to be.”

16/310 “But what are you saying?”

16/311 “All those who fight for Rome are saying among themselves that those who are our people are deceiving Pontius Pilate and Herod Antipas

with the many accounts of what happened after Jesus's death only in order for all those who are apostles and disciples to be able to go very far away from Jerusalem.”

16/312 Chami's protector, very intrigued by the light that was coming from the place where, according to his reasoning, darkness prevailed, started jumping in order to see over Abihu's head. The sentinel proceeded:

16/313 “And what are those who are Hebrews in Jerusalem saying about what happened to Jesus?”

16/314 The messenger stated:

16/315 “Those who are our people say that all those who are apostles and disciples were taken by Jesus after he returned from the dead, so that they would all be with the Lord. Everyone in Jerusalem is saying that Jesus is on the right of the Lord, and the apostles and disciples on the left of the Lord.”

16/316 “But why are the apostles and disciples on the left of God, and Jesus on the right of God?” the former pillager asked, being intentionally ironic.

16/317 Teasing Demetrius, he concluded:

16/318 “Jesus has always said that, for God, we are all equal.”

16/319 “Jesus is on the right of the Lord because there is no sin in Jesus anymore, and the apostles and disciples are on the left of the Lord because there are still sins in them.”

16/320 Smiling, Simon, the zealot, since his interlocutor's impatience was conspicuous, unblocked the entrance. The manumitted man, seeing the good shepherd, exclaimed:

16/321 “You have not lost your life! My eyes can see you, and you have no wounds.”

16/322 An amazed Demetrius promptly approached him and tried to touch his shoulder, as it was customary of him; however, when his hands went through him, he passed out. When he came to, noticing that Jesus's feet were inexistent, not materialized given their superfluosness, he asked:

16/323 “What is happening to you? Is it because you suffered a lot that you are disappearing little by little?”

16/324 “I tell you that you are seeing the spirit who inhabited the body of flesh you knew, a body that no longer has its living. **In truth I tell you that there is no living in a body of flesh unless a spirit inhabits it, but the spirit exists without having a body of flesh.**”

16/325 Repeating his experiment, but this time not passing out, Demetrius stated:

16/326 “Now that you are back from the dead, all those who are with you will not fail to believe what their eyes are seeing.”

16/327 “*I tell you that many of our siblings, in case they could see a single spirit, would claim that it is a deception. In truth, for as long as those who are in this abode do not practice God's teachings, I tell you that that which does not bring them coins and power will be qualified as deception or blasphemy.*”

LET US ALLOW OUR NEIGHBOR TO CHOOSE THEIR PATH, LET US NEVER FORCE THEM TO DO OR ACCEPT THAT WHICH DOES NOT PLEASE THEM, THAT WHICH THEY DO NOT WANT TO UNDERSTAND YET.

see 16/346 and 16/358

LET US RESPECT OPINIONS THAT ARE DIFFERENT FROM OURS, EVEN IF WE ARE CERTAIN THAT THEY ARE INCORRECT.

see 16/358

16-3

16/328 The protectee of Joseph, the carpenter, when he was in the life of flesh was silent for many seconds, awaiting other questions; however, since no one spoke, he said:

16/329 “In truth I tell you that the time has come for all those who want to announce God's teachings to other siblings to leave this place.”

16/330 Being attentively followed, he proceeded:

16/331 “Those of you who go announce our Father's teachings will go to places that I will announce now. In truth I tell you that one or more disciples will go with those who are apostles.”

16/332 Aware that, by virtue of the situation they were in, the fear of leaving the safe refuge had taken possession of many of his spectators; that few of them had been invaded by the feeling of not remembering his words; that others were apprehensive about not being civilly received in villages, he added:

16/333 “I tell you not to let your minds be disturbed. In truth I tell you that I will be with you for another six moons to instruct you concerning what you need.”

16/334 “Are you saying that, in the days that are to come, those who are with me will see your face?” Peter asked.

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16/335 “In truth I tell you that it is only the apostles and disciples who will see my face.”

16/336 “And why will you send one or more disciples with those who are apostles to the places you will announce?”

16/337 “I tell you that, for some moons, you will be looked for as though you were a single caravan of apostles and disciples. The Romans and those commanded by Herod Antipas will not find you, nor will they know that you are my apostles and disciples, if you are apart. In truth I tell you that, if you are apart, the Romans and those commanded by Herod Antipas will have in mind that you are other apostles and disciples, not those who were with me.”

16/338 From then onwards, after a reply or an instruction, Jesus would be silent for a long period of time, waiting for potential questions to be asked. Since on this occasion nothing else was inquired, he proceeded:

16/339 “In truth I tell you that, before you meet those sent by God who will stay with you until your bodies no longer have their livings, you will go to the places I will announce, so that you will acquire confidence in yourselves.”^[375]

16/340 With contagious happiness, he persisted:

16/341 “I tell you to announce to all the peoples that the path that leads to God is the practice of His teachings, not that which is preached at synagogues and Temples of stone, Temples that are governed by men who promise that with which they cannot comply. In truth I tell you to announce to all our siblings that priests, that those who are classified as prophets are men who have commitments from previous livings, like all of us.”

16/342 Since the students remained silent, he concluded:

16/343 “In truth again I tell the one who wants to give up leaving this place to go announce God's teachings that it is still possible.”

16/344 Ruth's son-in-law, who was standing in front of his boy and facing

[375] ... **those sent by God who will stay with you until ...**: the siblings who help us when we sojourn in the life of flesh, in these lines referred to as spiritual friends, are obviously more experienced than us. They will accompany us for the entirety of our living if we stick to what we prepared ourselves to do for when we were in a new body of flesh; however, many of us, either because we are deserving of it or so that we will pay off the huge debts we acquired in the past, are given the opportunity to return to this orb to carry out a task for the benefit of others, which happened to Jesus's direct collaborators, and, if resolute concerning what they agreed to do, on the occasion that we start the activities for which we have prepared ourselves, we will be in the constant company of a helper who is better versed in the practice of our Father's teachings, who will come to replace the one who instructed us at first.

Moreover, the replacement of this sibling will also happen if we decide to go about our existence in the life of flesh in discordance with what was planned. It does not mean that we will be devoid of support if we deviate from the objectives we set, but the more knowledgeable child of God will distance themselves, and their position will be taken over by others who delight in our deeds.

him in order to hear him, turned to the audience and, with the customary frankness that was peculiar to him, stated:

16/345 “I do not believe that any of you, after so many harvests with Jesus and after what you have witnessed, will want to retreat.”

16/346 **“I tell you that God is once again showing us in His teachings not to force any sibling to do, to accept what does not please them. In truth, let us allow each sibling to choose the path they want to follow, and then harvest the fruit of their decision,”** the good shepherd stated.

16/347 Breaking the silence that reigned after the Nazarene's words, Matthew asked:

16/348 “You have said that each one of your apostles, when they go everywhere to announce God's teachings, will be accompanied by one or more disciples, but you have more apostles than disciples, and this is why there are not enough disciples for all those you have made apostles.”

16/349 “I tell you that I have always had more disciples than apostles alongside me.”

16/350 Encouraging those who were not his diligent cooperators, including the women, to join the group of spreaders, he guaranteed:

16/351 “In truth, among the siblings who are in this place, I tell you that there are more disciples than apostles.”

16/352 Gideon, understanding his words, asked:

16/353 “And what will a disciple who walks with the one who is an apostle do?”

16/354 “I tell you that the eyes and ears of a disciple will be the eyes and ears of an apostle when the apostle announces God's teachings. In truth I tell you that the disciple will be the one who will take care of everything so that none of our siblings who are listening to the apostle will touch his body of flesh.”

16/355 Since no one else asked questions, he proceeded:

16/356 “I tell you that the first to leave this place will be Matthew and James, of Isaac's protection, who will walk to Caesarea along with the apostle James, of Cosah's protection, where, for five moons, they will announce to everyone that it is not necessary to offer coins, wheat, lambs at the Temples of stone or at the synagogues to be with God after our body of flesh no longer has its living, that, in order to get to our Father, it is enough to practice His teachings.”

16/357 It was not only the pair of disciples that he instructed:

16/358 **“I tell you to respect opinions that are contrary to ours, even when we are certain that they are not correct. Let us keep in mind that, still for a long time, the children of God who will be in this abode will accept our Father's teachings to different degrees. In truth I tell you not to force a sibling to accept that which they do not want to understand yet.”**

16/359 “How am I to act towards those siblings of mine, as you say, who do not want to accept what you are bringing to all the peoples yet?”

16/360 “I tell you that, if we are in a place where siblings of ours again do not want to accept God's teachings, we are to sow them, and then go to another place. Even if the seeds have been sowed in a non-good soil, they will germinate. In truth I tell you that our Father's teachings, even if they are announced to siblings who once again do not want to accept them, when the time comes, will yield a lot of fruit, and will be announced to other siblings.”

16/361 On account of the veiled animosity between the publican and his partner, the one who had been Mary's firstborn when he was in the life of flesh instructed the trio:

16/362 “I tell you to respect one another the way it would please you to be respected. In truth, if you do not respect and love each other as siblings, which you are, the children of the same Father, I tell you that you will not be setting the example of how to announce God's teachings to other siblings of ours.”

16/363 He meekly continued:

16/364 “In truth I tell you that many of those who hear James, of Cosah's protection, will practice what will be announced, because James, of Cosah's protection, will set the example concerning what he announces to our siblings.”

16/365 Emanating assurance, he concluded:

16/366 “I tell you that the time has come for you to leave. In five moons from now, I will see you in Capermaum. In truth I tell you that it will be in Capermaum that you will see my face for the last time in this living.”

16/367 However, he warned them again:

16/368 “In truth I tell you that, in five moons from now, you are to leave Caesarea and go to Capermaum, so that your livings will not be taken.”

16/369 Despite understanding his words, the tax collector, feeling very upset, stated:

16/370 “Are you sending me to Caesarea, the place where I will lose my life?”

THE MOST BEAUTIFUL **LEGACY**

16/371 Jesus, not shaken whatsoever, stated with willingness:

16/372 “I tell you that I am not sending you towards death, not you, not James, of Isaac's protection, not James, of Cosah's protection, but if you want to go to Caesarea and announce God's teachings to the siblings of ours who are there, you will be able to acquire confidence in yourself. In truth I tell you that, if you defy powerful men and stay in Caesarea longer than five moons, you will leave the livings that you have now.”

16/373 Addressing the community with his customary gesture, he asked them:

16/374 “In truth I tell you to follow what I am announcing to you and the instruction of those sent by our Father, who will join you and stay with you until your bodies no longer have their livings.”

16/375 Acknowledging his mistake, Matthew, silently looking down, followed both Jameses to Caesarea.

WE TURN FROM BEING INSULTED TO INSULTERS WHEN WE RETALIATE THE INSULT ADDRESSED TO US.

see 16/379

WHEN WE CURSE, ...

see 16/380

WHO IS IT THAT MADE US SUFFER? AND WHO WILL RELEASE US FROM OUR PAINS, FROM OUR ANGUISH?

see 16/390

WE ARE THE SOURCE OF OUR OWN TRIBULATIONS WHEN ...

see 16/392

WHY DO WE SUFFER?

see 16/394

DOES THE SIBLING WHO EXTENDS THEIR HAND DESIRE OR OFFER HELP?

see 16/400, 16/402 and 16/404

CULTIVATING CHARITY IS MAKING OUR NEIGHBOR NOT NEED TO ASK US TO SUBSIST WITH DIGNITY.

see 16/406

ARE WE TO GIVE, WHATEVER IT IS THAT WE GIVE, TO OUR

SIBLINGS, OR ARE WE TO INSTRUCT THEM HOW TO PRODUCE?

see 16/408 and 16/410

**WHEN WE ARE IMBUED WITH THE WISH TO HELP OUR
NEIGHBOR, WE ARE DECEIVED BY THEM WHEN ...**

see 16/412

16/376 “Andrew, who came from Izia, I tell you that you will follow Abihu and Peter as Peter's disciple,” the good shepherd resumed the explanations.

16/377 “Peter, I tell you that you will go to Nazareth to announce God's teachings. In truth I tell you to set a greater example to all of our siblings of what it means to be on the path that leads to our Father.”

16/378 He concluded with gentleness:

16/379 **“I tell you that God, by means of His teachings, is showing us not to avenge the offense we receive. In truth, when we avenge the offense we receive, even if through words, I tell you that we turn from being offended to an offender, and it does not matter whether or not the sibling who has offended us practices our Father's teachings.”**

16/380 “Abihu, I tell you that you will go with Andrew, the one who came from Izia, and with Peter, in order to help Peter to ponder before acting, to help Peter to ponder a lot before saying a single blasphemy, words that distance us from the path that leads to our Father and makes no sibling believe in us. **In truth I tell you that, if we blaspheme, many siblings who take pleasure in our words will be with us, and they will do a lot so that we will say them more and more.**”

16/381 “Will I only have to make Peter ponder before acting, to make Peter not say blasphemies, and to protect Peter when he is announcing God's teachings?” the former advocate of the Mosaic Laws asked.

16/382 *“In truth I tell you that, after Peter, you will be the one who, alongside Andrew, the one who came from Izia, who will be your disciple, will announce God's teachings to many of our siblings.”*

16/383 The prophecy left most spectators silent; saddened, they lowered their heads, for, in their opinion, it had been stated that the former fisherman from Capermaum would die in the village for which he was about to head. Aware of this equivocal interpretation, the promised one clarified:

16/384 “I tell you not to let your minds be disturbed. Peter will not leave the life of flesh when he is in Nazareth. In truth I tell you that none of you will leave the life of flesh before accomplishing what you, in the life of spirit, prepared yourselves to do once you were in this abode.”

THE MOST BEAUTIFUL LEGACY

16/385 Since some spectators believed that they would never perish, he stated:

16/386 “I tell you that no child of God will stay in a body of flesh in this abode forever, nor will they stay in this abode forever when they no longer have a body of flesh. After accomplishing what we came to this abode to do, we will all go to the abode that, by our actions, we deserve. In truth, none of us will be in one of the abodes created by our Father forever, we will all be with Him when we are deserving.”

16/387 He waited for questions to be asked for some instants. Since no one spoke, he emphasized:

16/388 *“In truth, when Peter accomplishes what he prepared himself to do for when he returned to the life of flesh, I tell you that Abihu will continue announcing God's teachings to other peoples, and Andrew, the one who came from Izia, will be his disciple.”*

16/389 He added with assurance:

16/390 *“When Abihu accomplishes what he prepared himself to do, I tell you that Andrew, the one who came from Izia, will keep announcing the teachings I am bringing so that our siblings will once again know about God's existence, so that our siblings will once again know that, in order to talk to our Father, in order to be heard by Him, it is not necessary to go to Temples of stone, so that our siblings will once again know that, in order to receive help from God, it is not necessary to offer Him coins, wheat, or lambs. **In truth I tell you that it is we who make ourselves suffer, that it is we who will release ourselves from our own suffering.**”*

16/391 “When is it that I make myself suffer, as you have just said?” Judiel, a member of Gideon's family who had arrived at the hiding place not long before, bringing food not only to his family, asked.

16/392 **“In truth I tell you that we cause suffering to ourselves when we wish or take possession of what does not belong to us; when we wish evil upon a single sibling, even if they have done us a lot of evil first, or when we do evil to any of our siblings, even if they have done us evil first; when we wish to take livings, or when we take livings; when we wish to hurt a single sibling, or when we hurt a single sibling, even with words, even if our sibling has hurt us first; when we wish to avenge the offense we have received, or when we avenge the offense we have received; when we do not offer bread to another child of God who has asked us for it, whom we know to be hungry; when we wish to violate a brother or a sister, or when we violate a brother or a sister; when we desire a brother's or a sister's companion, or when we turn our brother's or sister's companion into our companion.”**

16/393 “And how will those who are my people release themselves from their suffering?”

16/394 **“I tell you that we will release ourselves from our suffering when we practice God's teachings. In truth I tell you that all those who are in the life of flesh and do not see our Father's face are redeeming mistakes made in previous livings against a sibling, and this is why they are suffering.”**

16/395 “When I do everything you are saying, which help from the Lord will I get?”

16/396 “I tell you that God is already sending help to everyone in this abode: His teachings. In truth I tell you that our Father is once again showing us by means of His teachings the existence of lives after the death of the body of flesh; He is showing us again not to do evil to any of our siblings, because we will have all the evil we do in return; He is showing us again that our peace and that of our siblings who are in this abode depend on what each one of us does.”

16/397 Even though Jesus was not done answering, Judiel started distributing the food he had brought. With conspicuous vanity on account of his action, in a tone of voice strong enough to be heard by all those who were present, for he also wished to show the teacher how well-intentioned he was, he stated:

16/398 “I say I have already offered bread to all those who extended their hand.”

16/399 Not understanding the transcendent moment available to him, he looked at the orator, awaiting laurels for his action. He was immediately instructed, as we are now:

16/400 **“Before we offer a piece of bread to a sibling who extends their hand to us, I tell you to look at this sibling as the child of the same Father they are, not as one who is wandering in search of a piece of bread, and, to be praised by others, we offer them what they are seeking without looking them in the eye, we offer them the bread that was left after one of our meals. In truth I tell you that it is not always that those who extend their hand are after a piece of bread.”**

16/401 He proceeded with gentleness:

16/402 **“When a sibling extends their hand to us, I tell you that many times it is not bread that they need. In truth I tell you to look them in the eye, and we will see that they are not only asking us for a piece of bread, but for our hand, so that they may get up, or our patience to listen to their complaints.”**

16/403 He concluded to the stupefied man:

16/404 **“I tell you that it is not all those who extend their hand to us who are after a piece of bread. In truth I tell you that those who extend their hand may be offering us help, and we, out of pride, give them a piece of bread.”**

16/405 After a short interruption, whose goal was to allow his students to speak, which did not take place, he expanded the meaning of his words:

16/406 **“I tell you that many of the children of God who are in this abode, in order to get the sibling who extends them their hand to leave urgently, a sibling who is dirty and in tatters, and who many times smells like a donkey without its living we find throughout the paths, offer them a piece of bread that was left from one of their meals, offer them a tunic or a mantle they no longer want, and call the action they have carried out charity. In truth I tell you that charity is everything we do to a sibling so that they will no longer have to beg for a piece of bread from one residence to another.”**

16/407 **“And what can I do so that a man will no longer seek a piece of bread from one residence to another, as you are saying?”** Judiel asked, wishing to practice the instruction that was about to be given.

16/408 **“I tell you, before offering the bread another child of God has asked us for, or the wheat for them to make their own bread, to offer them instruction, so that this sibling can prepare the soil and sow the wheat seed in it. If we instruct our siblings on how to prepare the soil to sow the wheat seed in the soil they prepared, our siblings will harvest their own wheat, and with it they will feed all those who are their family. In truth I tell you that they will harvest so much wheat that there will be wheat left to offer to those siblings who only eat what is left after meals.”**

16/409 Abimael, who happened to be lazy, asked himself a question, and Jesus emphasized:

16/410 **“I tell you that all those who accept what is left and is offered to them because they do not like to work will not cease to be a beggar in the living they have; all of the children of God who have accepted the instruction concerning how to prepare the soil and how to sow the wheat seed in the prepared soil are complying with what they prepared themselves to do in the life of flesh. In truth I tell you that all those who love another child of God instruct this sibling to prepare the soil and sow the wheat seed in it; that all those who offer another child of God the bread that is ready or what is left after their meal, bread that will sate the hunger of those who receive bread for one day only, are not loving their sibling.”**

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16/411 And he said to another spectator who had not externalized his question:

16/412 “In truth I tell you to pay attention to that sibling who extends us their hand every time we pass by them, and, when we offer them work or instructions on how to prepare the soil and sow the wheat seed in it, gets offended by our help, or pretends to listen, but does not want to hear us, for these children of God are exploiting us.”

16/413 When the subject was over, Peter, Abihu, and Andrew Simon left for Nazareth.

***WHEN WILL WE NO LONGER DO EVIL TO
OURSELVES OR TO OUR NEIGHBOR?***

see 16/418

***BY WHICH ACTIONS DONE NOW WILL WE BE
PERNICIOUSLY AFFECTED IN FUTURE LIVINGS?***

see 16/420

***ON THIS ORB, STILL FOR SOME TIME, WE WILL RETURN
TO THE LIFE OF FLESH IN ORDER TO, ALONGSIDE OTHER
CHILDREN OF GOD WHO WILL BE OUR RELATIVES, REPAIR
THE MISFORTUNES WE BROUGHT UPON OURSELVES.***

see 16/424

***IS IT POSSIBLE THAT A SPIRIT WHO WAS EITHER
OUR SON OR DAUGHTER IN THE PAST WILL
RETURN TO THE LIFE OF FLESH AS SUCH?***

see 16/428

***THE CONSEQUENCES OF NOT INSTRUCTING OUR
HEIRS TO BE GOOD MEN AND WOMEN ARE ...***

see 16/430

***LET US ALLOW OUR DESCENDANTS TO DETERMINE
WHAT THEIR OWN PATHS WILL BE, AND WITH THE
POSSESSIONS THEY HAVE ACQUIRED.***

see 16/433

***RETURNING TO THE LIFE OF FLESH IN WEALTHY FAMILIES
OCCASION US MORE OPPORTUNITIES TO ACQUIRE DEBTS THAN
IN FAMILIES WHOSE FINANCIAL RESOURCES ARE SCARCE.***

see 16/435

THE MOST BEAUTIFUL **LEGACY**

***TAKING POSSESSION OF WHAT DOES NOT BELONG TO US
BECOMES ONE'S COMMITMENT; BUT TO WHAT DEGREE?***

see 16/437

***WE ARE THE CO-AUTHOR OF THE DISMAL DEEDS OF
OUR CHILDREN WHEN WE FORCE THEM TO BE THE
CONTINUATION OF WHAT WE ARE AND DO, AND WE
WILL ANSWER FOR THESE DEEDS TOGETHER.***

see 16/449, 16/456, 16/460 and 16/463

***WHY DO WE RETURN TO THE LIFE OF FLESH IN A HOUSE THAT
IS PART OF FAMILIES THAT HAVE MATERIAL WEALTH?***

see 16/452

***TO SAY NO TO A SON OR A DAUGHTER WHO
TAKES PLEASURE IN THE NON-PRACTICE OF OUR
FATHER'S TEACHINGS IS TO LOVE THEM.***

see 16/454

***WHEN WE ENCOURAGE A SIBLING TO CULTIVATE EVIL, WE
WILL ALSO BE RESPONSIBLE FOR THE DEEDS THEY CARRY OUT.***

see 16/464

16/414 “Bartholomew, James, of Alphaeus's protection, and Abdias ...”
Jesus said, surprising the only non-apostle among the three.

16/415 He added with clarity:

16/416 “... I tell you that you will stay in Jerusalem to announce what happened after the death of my body of flesh to all those who ask you about it, to announce what you are witnessing now to all those who ask you about it. In truth I tell you to announce to these siblings of ours that there are lives after the death of our body of flesh, that each spirit created by the Father of us all returns to the life of flesh many times to learn to love their neighbor and do their neighbor what they would like to be done to them.”

16/417 “Will I go towards the Lord when I love this neighbor and do him what I would like him to do to me?” a member of the audience wondered.

16/418 “**I tell you that we will only be with God when we practice all of His teachings. In truth, it is when we practice all of our Father's teachings that we will no longer do ourselves or another sibling any evil.**”

16/419 “But what is the evil that I may be doing to myself?” Abdias, both exhilarated and worried at once, asked.

16/420 **“In truth I tell you that everything we do now that is contrary to what God is once again showing us in His teachings will harm us in future livings.”**

16/421 After his customary pause aimed at answering questions, a pause not taken advantage of by his students, he continued instructing the trio:

16/422 “I tell you that, before entering Jerusalem, you will come across a desperate brother, for he has done everything for and given all the best to his protectee, so that he would be a good and respectful man, even when his protectee was in Egypt in search of knowledge, according to what his protectee told everyone. Now, many harvests later, the brother you will come across learned that his protectee used the coins he sent him to have a licentious living, that his protectee is nothing but an adulteress in a man's body. In truth I tell you that this child of God, like all of us, you will come across before entering Jerusalem is very ashamed, and wonders where he made a mistake concerning his protectee.”

16/423 “And what will I say to this man so that the shame that goes inside him will no longer disturb his life?” Bartholomew asked.

16/424 “Tell Jaboham that most of the children of God who are in this abode are fixing mistakes made in previous livings. **In truth I tell you that all those who need to fix mistakes made in previous livings from time to time return to a new body of flesh alongside other siblings, and, in the same family in the life of flesh, they repair among themselves the evil they caused to each other.**”

16/425 Abdias asked himself:

16/426 “Can this be why one of those who are my protectees only causes pain and suffering to the woman who gave him his life?”

16/427 The one who had been Mary's firstborn when he was incarnate on this orb, looking at the neophyte, who in his turn comprehended that the words had been addressed to him, instructed him and us:

16/428 **“I tell you to pay attention to the children of God whom we receive in our family in the life of flesh to take care of, to raise. The spirit who in this living is our child may have been, in previous livings, with us so that we would instruct them to leave the path that distances us from our Father, not so that we would let them acquire more commitments by raising them in opposition to God's teachings. In truth I tell you that the daughters or sons we now receive in our families in the life of flesh may be the same spirits of whom we did not take care in previous livings the way we had prepared ourselves to take care of, or whom we rejected in previous livings, and now they are our sons or daughters so that we will take**

care of them, so that we will instruct them how to be good men and women, and they will no longer make the same mistakes they made in previous livings.”

16/429 He immediately answered Abimelech's unuttered question:

16/430 **“In truth, when a father, a mother, or both do not raise their children well, when a mother, a father, or both do not instruct their children to be good men and women and even offer them means to keep doing what they used to do, to be what they used to be in previous livings, I tell you that all the evil that these women and men will then do will be the commitment of the father and the mother who did not raise their children well, who did not instruct them, commitments that will be redeemed in future livings.”**

16/431 Feeling anxious, Bartholomew went back to the matter he was to address with the suffering father:

16/432 “What else will I say to that man who is suffering, so that there will be peace inside him?”

16/433 “Tell Jaboham to let his children walk wherever they want with the coins they have gathered, to let his children walk wherever they want, even if they have not gathered any coins, but not with the coins he was able to gather, which his children think are theirs by right.”

16/434 He proceeded with clarity:

16/435 “I tell you that most of the children of God who return to the life of flesh in families that have a lot of coins and land are certain that they do not need to work the soil, that they do not need to earn their own coins, because their parents have the obligation to give them many coins, so that they will have a living full of abundance, and they will not be tired. These siblings of ours tell themselves that they will have all of their parents' wealth once their parents die. If everything that is their parents' will be theirs, why should they work the soil? why should they earn coins, if their parents have many, as well as a lot of land? **In truth I tell you that the number of commitments acquired by those who return to the life of flesh in families that possess a lot of coins, a lot of land, is greater than the number of commitments acquired by those who return to the life of flesh in families that have nothing.”**

16/436 He concluded:

16/437 **“In truth I tell you that the commitments acquired by those who return to the life of flesh in families that have many coins, a lot of land, are only not greater than the commitments acquired by those who return to the life of flesh and take possession of what does not belong to them.”**

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16/438 Moabe, disapproving of these words, left the safe hiding place in a state of great irritation. Loh, born almost eighteen years before, had entered the momentary residence as Jesus was already talking; also blatantly dissatisfied, he stated:

16/439 “What did I do in past livings, as you have said, to have come in a family that has a lot of coins and land?”

16/440 “In truth I tell you that in previous livings you did what you are doing now.”

16/441 With the petulance particular to those who think they are great, the youngster confronted his interlocutor:

16/442 “And what is it that I am doing in this life that I already did in previous livings, as you say?”

16/443 “I tell you that, in order to have the momentary joys of this abode that distance us from the path that leads to God, you have been gambling, and losing, coins on the stones of the animals, coins you have not earned with your work. In truth I tell you that you have taken livings, that you have destroyed livings, and that you bring shame upon those who are your family, all this to have the momentary joys of this abode that distance us from the path that leads us to our Father.”

16/444 “If I only want the momentary joys of this abode, as you have said, and if you know everything that goes inside me, say to everyone why I am in this cave!”

16/445 “I tell you that you have returned to this place to make the one who carried you in her womb suffer, so that your father will give you the coins you consider yours by right. In truth I tell you that, for the time that you are not a good man, your father will not give you any coins.”

16/446 “And what if I am not a good man, what will happen to me?”

16/447 “I tell you to return to your residence and learn from your father to be a good man. In truth I tell you that, if you do not return to your residence, you will leave the living you have now before you turn older in the moon that is to come.”

16/448 Momentarily devoid of arguments, the man went silent, thus allowing the meek Nazarene to conclude the topic that concerned Abimelech:

16/449 “For the time that a father and a mother do not let the children of God trusted to them in the life of flesh as their daughters and sons obtain their own coins, their own land, for the time that mothers and fathers force their children to be the continuation of what they are and of what they do, and, in order to have what they

want, they offer them everything they were supposed to obtain with their own strength, I tell you that fathers and mothers are leading their daughters and sons through paths on which they will waste yet another living. In truth I tell these mothers and fathers that everything that their daughters and sons do that is contrary to what our Father is once again showing us in His teachings will be their commitments, commitments they will have to redeem when they return to the life of flesh in new bodies, for they did not let the children of God trusted to them comply with what they had prepared themselves to do.”

16/450 Loh, indignant at these words, stated:

16/451 “But what is it that I did in previous livings, as you have said, so that now I have a protector who does not want to give me the coins I need to go to other places to be what I cannot be alongside him?”

16/452 “I tell you that many children of God return to the life of flesh in families that have land and coins, so that their parents will help them not to make the same mistakes they made in past livings. In truth I tell you that most times these siblings of ours asked to return to a new body as daughters or sons of the spirit who, in the life of flesh, would have a lot of coins and land, for they knew that the chosen spirit, then their father or mother, would help them not to do the same evil they made in previous livings anymore.”

16/453 With unrivaled clarity, the one who had been Mary's firstborn when he was incarnate on this orb concluded:

16/454 “Saying no to a son or daughter who seeks the momentary joys that distance us from the path that leads to our Father will prevent us from having a serpent inside our residence, a serpent that will hurt us when we are too weak to defend ourselves from it. **In truth, saying no to a daughter or a son who is after the momentary joys of this abode that distance us from the path that leads to God is to love this child of His who has been trusted to us in the life of flesh.**”

16/455 After a short pause whose aim was to allow the audience to speak, which, not unlike before, did not take place, in order to consolidate his instruction, he emphasized:

16/456 “**When we do not let the children of God trusted to us in the life of flesh face their difficulties, when we force them to be the continuation of what we are and do, I tell you that we are not allowing these siblings to comply with what they prepared themselves to do for when they were in a new body of flesh, that we are making them acquire even more commitments regarding what**

they were to correct. Those of us who do not allow this child of God to redeem commitments they acquired in past livings will have commitments with these siblings, even if, before this living, they had no commitments with them. In truth I tell you that there will be a commitment until the sibling redeems the last commitment they acquired, when they were to follow their own path, but they were not allowed to, and, furthermore, they were allowed to acquire even more commitments.^[376]

16/457 Looking at Malachias, who privately exonerated himself from the responsibility for what had happened some harvests before to one member of his family, Jesus was explicit, but careful not to name him:

16/458 “When you allowed your son to go somewhere else, did you not want to get rid of the difficulties you would have to face alongside him? Did you not have in mind that your son was too heavy a cross for you to carry?”

16/459 He stated with meekness:

16/460 **“In truth I tell you that, if we give coins for the child of God trusted to us in the life of flesh to go somewhere else because they are difficult to be around, we are as guilty as this sibling of the mistakes they will make, because we offered our son or daughter the means to make the same mistakes they made in previous livings, when we were supposed to help them not to make them anymore.”**

16/461 The man, despite not accepting these words, understood them; he asked no questions.

16/462 As Bartholomew, James Alphaeus, and Abdias were about to start their journey, for they were only waiting for him to conclude his lesson, the one promised by the prophets answered the questions other students had not asked:

16/463 **“In truth I tell you not to feel happy when that child of God trusted to us in the life of flesh so that we would instruct them states that they have hit a sibling in the face, or that they deceived their neighbor when they were gambling on the stones of the animals, or that they have hidden sheep only to see a sibling's affliction.”**

16/464 **“I tell you that all those who pay a sibling to take the living of another sibling are as responsible as the one who took the living. In truth, when we incite a sibling to do evil, when we encourage**

[376] ... **Those of us who do not allow** ...: fathers, mothers, grandmothers, grandfathers, aunts, uncles, brothers, sisters etc.

a sibling to remain in the practice of evil, I tell you that we are as guilty of the mistakes they will make as they are.”

16/465 He asked the only non-apostle in the trio, which was about to leave:

16/466 “I ask you to wait until Bartholomew and James, of Alphaeus's protection, walk to Capermaum; then, if you still want to, you will be able to go with them without your being in danger.”

16/467 The relieved Hebrew understood the reason behind his statement; feeling satisfied, he sat down. Loh immediately addressed the one who, in Hipos, had been invited to help spread our Father's teachings:

16/468 “I would like to go to Jerusalem with you.”

***WE HARM OUR NEIGHBOR TO AN INSURMOUNTABLE
DEGREE WHEN WE ACT SELFISHLY.***

see 16/473

***WHEN WE DEEM THAT WE ARE SUPERIOR TO
ANOTHER CHILD OF GOD, WE FEEL WE HAVE THE
RIGHT TO HURT THEM, TO OFFEND THEM, TO ...***

see 16/475 and 16/477

WE ARE IGNORED BY A SIBLING WHEN ...

see 16/479, 16/481 and 16/483

16/469 Some instants after Bartholomew, James Alphaeus, and Loh left, Jesus told Matthias and Andrew Simon, who shared the same name as the disciple:

16/470 “I tell you to go to Canaan and neighboring area and announce to everyone that God is not showing us in His teachings to want everything only for ourselves.”

16/471 The astonished man who had not been made a collaborator, interrupting the meek teacher, asked:

16/472 “When I want everything only for myself, am I doing evil to one of those who are my siblings, as you say?”

16/473 **“When we want everything only for ourselves, I tell you that we are not practicing what our Father is once again showing us in His teachings. Those who want everything only for themselves deny a sibling the occasion to speak, pretend to be deaf in order not to answer what they have been asked, encourage their neighbor to narrate how he or she behaves only to offer them a mean reply, blame their siblings for not being understood, and claim that they**

are a victim of the event. In truth I tell you that wanting everything only for ourselves is the gravest evil we cause to a sibling.”

16/474 “And why do we want everything only for ourselves?”

16/475 “I tell you that we want everything only for ourselves because we feel superior to the other children of God. In truth, since we feel superior to our neighbor, I tell you that we have in mind that we can hurt, that we can offend this sibling, the child of the same Father as us.”

16/476 The one who had been Mary's firstborn in the life of flesh continued addressing the question of selfishness:

16/477 “Since all those who want everything only for themselves feel superior to everyone else, I tell you that they make decisions concerning everything without needing the opinion of another sibling. In truth I tell you that wanting everything only for ourselves buries those who are alongside us as they still have their livings, for we do not allow them to express any opinions, even if it is regarding a subject that interests us.”

16/478 He encouraged them:

16/479 “When we have in mind that we know everything and that the sibling who is alongside us knows nothing, I tell you to put ourselves in their position, as though we were them, in order to feel what our sibling feels when they are hurt, when they are offended. In truth, when we act as though we knew everything, when we impose our will on those who are around us, I tell you that many times it is indifference that we receive from our siblings.”

16/480 He immediately emphasized to a spectator who had asked himself a question:

16/481 “I tell you that many times it is we who cause another child of God to be indifferent to us. In truth I tell you that many times we receive indifference from a sibling because it is only for ourselves that we want everything.”

16/482 The one who was born when the shining Star of Bethlehem appeared was crystal-clear when he revealed:

16/483 “When we act unlike who we truly are, I tell you that we are making another child of God act indifferently towards us, until this sibling learns what we are after with such an unusual behavior; when we always want to control everything and order everyone around, when we always want to be right, when we always want to be the winner, I tell you that we are making a sibling act

indifferently towards us; when we are always upset, when we are always irritated, when we are never patient, taking offense by any word that is uttered, even if it is a word of approbation, I tell you that we are making a sibling act indifferently towards us; when we do not offer a sibling the freedom we have, I tell you that we are making a sibling act indifferently towards us. In truth, in order not to be indifferent in the eyes of a sibling, I tell you to act towards all of God's children the way we truly are, not to act the way we are not in order to keep the sibling we claim we need with us, or to possess what we claim we need; in order not to be indifferent in the eyes of a sibling, I tell you not to be authoritarian, not to be the one who always offers the last word, not to always want to win, because knowing to lose is to practice our Father's teachings; in order not to be indifferent in the eyes of the sibling who is with us, I tell you to offer this sibling the freedom we have, because, when we do not offer the freedom we have to those who are with us, it is control over this sibling that we are after.”

16/484 When the instructions were over, the newly-constituted pair headed for Galilee.

16/485 “I tell you to instruct Philip and James, of Joseph's protection, how to make coins and wheat get to the apostles, disciples, and all those who are with them sowing God's teachings,” the orator asked Simeon Joseph, who, at the age of forty-three, was, for the standards of the time, an old man.

16/486 “I can make coins and wheat continue getting to the apostles and disciples. I say that there is a lot of living in my body.”

16/487 “I tell you that none of those sent by our Father will tell you when it is that you will leave the body that you have now, and this is why I am once again asking you to transmit the knowledge you acquired to these two siblings of what to do to make the coins that are theirs, those that are yours, and other coins that siblings of ours will give to you get to the apostles and disciples. Instruct Philip and James, of the protection of Joseph, the carpenter, how they can make coins and wheat get to the apostles, disciples, and all those who are alongside them, so that God's teachings will not be lost. In truth I tell you that the apostles and disciples will need coins and wheat in order not to stop announcing to everyone that we are the children of the same Father, that we will be with Him and see His face after we practice His teachings.”^[377]

[377] Simeon Joseph, James Bedee, Peter, Matthew, Judas Thaddaeus, the heirs of Alphaeus, the publican, Simon of Caesarea, and Zacchaeus were the ones who also financed, with the income from their possessions, or with coins sent, with

THE MOST BEAUTIFUL **LEGACY**

16/488 He concluded meekly:

16/489 “In truth I tell you to instruct these two children of God how to make coins and wheat get to those who need them so that no sibling will blame you for not having allowed them to get to know our Father's teachings in the life of flesh once again, and so that no apostle or disciple will announce that they have failed what they prepared themselves to do in this living because of you.”

16/490 Sarah's firstborn said nothing; he fully accepted what had been said to the community.

WHEN IS IT THAT WE WILL BE WITH OUR FATHER?

see 16/496

IN ORDER TO OBTAIN THE FORGIVENESS OF THE SIBLING WE HAVE OFFENDED, LET US FIRST FORGIVE THE CHILD OF GOD WHO HAS OFFENDED US.

see 16/496

WHAT ARE WE TO DO IN ORDER TO OFFER FORGIVENESS BEFORE RECEIVING FORGIVENESS?

see 16/498

ARE WE PRACTICING OUR FATHER'S TEACHINGS WHEN WE VERBALLY FORGIVE OUR AGGRESSORS, BUT WE DO NOT FORGET THEIR ACTIONS?

see 16/500

WE WILL FEEL FORGIVEN WHEN ...

see 16/502

DO WE HAVE THE RIGHT TO CARRY OUT IMPROPRIETIES AGAINST THE SIBLING WHO HAS BEEN FORGIVEN BY US MORE THAN ONCE?

see 16/502

16/491 Continuing splitting his cooperators into groups, Jesus addressed Judas Thaddaeus, Zacchaeus, James Bedee, and James Malachias:

16/492 “I tell you to go to Ephraim and sow God's teachings to everyone;

unrestrained satisfaction, by family members of theirs, the itinerant caravan in which the promised one had walked.

do not worry about those who do not accept what you announce. In truth, all those who, for now, once again do not want to practice our Father's teachings, when they realize that everything they were after in their living did not bring them peace, but pain and suffering, when they realize how far they are from God on account of not practicing His teachings, I tell you that they will seek what they got to know not only in the life of flesh, that is, our Father's teachings, and practice them all.”

16/493 Answering a private question thought by one of his students, he stated:

16/494 “When those who, for many livings, did not want to practice God's teachings realize that the distance that separates them from the One who created us and all the universe is great, when they realize that it is only pain and suffering that they are harvesting, and all this because they refused to practice that which they got to know not only in the life of flesh, I tell you that they will seek our Father's teachings and, hearing them once again, practice them. These children of God who now refuse to practice the teachings that I am bringing to all the peoples, when they wish to change, will come across siblings who will happily announce to them that which they do not even want to hear now. In truth I tell you that the siblings who will happily announce our Father's teachings to those who do not want to practice them now will do it because siblings who were long distant from the path that leads to God wish to return to this path.”

16/495 Since no questions were asked, despite the pause he made, he added to the four Hebrews who were about to leave, to the other spectators, and to us:

16/496 **“I tell you to announce to everyone that we will only be with our Father after we fix all the mistakes we made against our siblings in each of our comings to the life of flesh. In truth, so that no child of God who is in this abode will acquire commitments with another sibling and have to fix the mistakes they make, I tell you to announce to all the peoples that, in order to obtain the forgiveness of those we have offended, it is necessary that we first forgive those who have offended us.”**

16/497 “And what will I have to do to offer forgiveness before receiving forgiveness?” Demetrius asked.

16/498 **“I tell you to practice our Father's teachings at all moments of our lives, and then we will know how to forgive the sibling who has offended us before receiving the forgiveness of the sibling whom we have offended. In truth, when we no longer have in mind the offense done to us, I tell you that we have already forgiven the sibling who offended us.”**

16/499 Instructing a different spectator, who had asked himself a question, he proceeded:

16/500 **“When we announce to everyone that we have forgiven the sibling who made a mistake against us, but we keep in mind the mistake they made, I tell you that our words are wasted words, for, if the sibling who made the mistake does not please us, we announce to them that we have already forgiven them once. Since we have already forgiven the sibling who offended us again, we feel vain, superior to them, and we announce to everyone how charitable we have been, which our Father is not showing us in His teachings to do. In truth, for the time that we keep in mind the mistake a sibling made against us, I tell you that we have not forgiven them, though we announce to everyone that we have forgiven the sibling who offended us.”**

16/501 Looking at one of the women, he was cordial in his conclusion:

16/502 **“I tell you that no child of God will feel that they have been forgiven by those they offended if they have not forgiven the one who offended them. When we announce to a sibling that we have forgiven them once again, forgiven them for the mistake they made against us, but we have in mind that we may make a mistake against them because we have forgiven them twice, we are not practicing what our Father is once again showing us in His teachings. In truth I tell you that, when we forgive a sibling, we will be forgiven by another child of God, when we love a sibling, we will be loved by another child of God, when we respect a sibling, we will be respected by another child of God.”**

16/503 After the four men left, he said to Demetrius:

16/504 **“I ask you to tell Mary of Magdala not to walk to Capernaum with apostles and disciples for now, to stay on the Mount called Gethsemane with those possessed by the ulcers who were taken by their families to caves, to the desert, with neither bread nor water, so that they would leave the life of flesh. I also ask you to tell Mary of Magdala not to let her mind be disturbed concerning how she will help these children of God, like all of us, because in time she will know how to help these siblings of ours.”**

16/505 Chami's protector immediately stood up to do what had been asked. When he was about to leave, the promised one added:

16/506 **“I ask you to announce to all those who are on the Mount called Gethsemane who want to see my face that I will be with everyone after the second meal on the second day after the Sabbath.”**

WHICH PERCENTAGE OF OUR EARNINGS IS TO BE SAVED?

see 16/508

**LET US SEEK NOT ONLY THE WEALTH
OF THIS ABODE, BUT ALSO ...**

see 16/510

**WHEN WE ARE AWARE THAT A SIBLING NEEDS HELP, ARE WE
TO OFFER THEM THE ASSISTANCE WE DEEM IMPERATIVE?**

see 16/514

**PRIDE AND ARROGANCE ARE ONE OF
OUR GREATEST NON-VIRTUES.**

see 16/518

**IN THIS ABODE CREATED BY GOD, NO MATTER
WHO WE ARE, WE EITHER HAVE ALREADY
NEEDED A SIBLING'S HELP OR WILL NEED IT**

see 16/520

16/507 Before assigning tasks to other siblings, since it was evident that some spectators were worried about how and where they would conceal the scarce financial resources they had, the one born when the shining Star of Bethlehem appeared announced:

16/508 “I tell you not to let our minds be disturbed on account of coins, coins that are eaten away by rust, and for which those who are pillagers long. Let us not waste a single day of our living in search of gathering treasures that, after the death of our body, will be useless to us, coins that were useless to us in the life of flesh because we only had gathering more coins in mind, while we could have used the treasure we gathered to put an end to our hunger, to put an end to the hunger of our family and the hunger of other children of God. In truth I tell you to gather the coins that are left, not the coins that provide us bread, for it is this bread that will give our bodies strength to seek to repair all the evil we did to a sibling.”

16/509 Since he had altered his tone of voice, everyone was carefully listening to him:

16/510 “I tell you not to seek only the treasures of the life of flesh, but to seek and practice God's teachings, teachings that are treasures which we will never lose, which will never be pillaged from us, teachings that will help us to walk towards our Father in this and in the other livings we will have, in this and in other lives

we will be. In truth I tell you that God's teachings are treasures that are not consumed by rust and that pillagers do not want.”

16/511 The witnesses to such a colossal moment who only found delight in money shamelessly and conspicuously left.

16/512 “I say that I will give bread to all those who are hungry, that I will give tunics to all those who are in tatters! I say that I will help all those who need it, and without their having to ask me,” Malachias stated.

16/513 Jesus then instructed his remaining students, as well as us:

16/514 “I tell you to offer another child of God we know needs help only what they ask us for, and only if what this sibling is asking us for is what we have in mind they need. There are siblings who, if we offer them what they are not asking for, will feel offended and hurt and will have in mind that we are better than them, this is why we are offering them a piece of bread or one of our tunics that we had no use for. In truth, if we offer a sibling whom we know needs help what they are not asking us for, I tell you that they will throw everything we offer them away.”

16/515 He proceeded with clarity:

16/516 “I tell you that many of the siblings of ours who throw what is offered to them away were proud in previous livings, and, since they are still proud, they do not feel in need. Many of those who throw what is offered to them away have in mind that it is those who offered them what they did not ask for who need bread, tunics, mantles, and instructions. In truth I tell you that many of the siblings of ours who throw what is offered to them away have in mind that all those who offer them bread, tunics, mantles, or instructions do so in order to show their people how charitable they are.”

16/517 After an intentional pause, during which no questions were asked, the meek teacher persisted in the subject in order to consolidate it:

16/518 “I tell you that many children of God walk with difficulty, but they tell everyone that they are walking with difficulty because they want to, not because they need help. In truth I tell you that pride is one of the worst evils we acquire for not practicing our Father's teachings.”

16/519 Answering a question thought by one of the Marys, he added:

16/520 “I tell you that all those who have a lot of land, who have a lot of coins, but who trust no sibling who is around them, for they fear they will be pillaged, need the love that our Father is once again showing us in His teachings to have for one another. In truth I tell you that, in this abode, there are not any siblings who

have not needed, or who will not need, at a given moment of their living, another child of God to offer them their hand.”

16/521 The woman's face showed that she had understood his words. She told herself that she would practice them.

***THOSE WHO DEFEND THEMSELVES TOO MUCH ARE
ALMOST ALWAYS GUILTY OF THE ACCUSATION.***

see 16/543

16/522 Lazarus was absent-mindedly telling himself in his head:

16/523 “Jesus has not said to me that I am to go with any of the apostles or disciples. I know that Jesus will not even make me a disciple. Can it be that Jesus will not even say to me that I am to stay close to a path to announce God's teachings to all those who do not know that we are all siblings?”

16/524 The good shepherd smiled discreetly; he told the basket weaver:

16/525 “In truth I tell you that you will be the one who will provide protection to the last fruit of Anna's womb, to John and James, of the protection of Joseph, the carpenter, to Simon of Caesarea, and to Mary, of John of Bedee's protection, until they leave for Capermaum, when I will be with everyone for the last time.”

16/526 Even before Pustule's heir could ask his question, Jesus answered it:

16/527 “I tell you that you will not be alone, that Nathaniel and Gideon will help you protect everyone. In truth I tell you that Mary, of John of Bedee's protection, Simon of Caesarea, Thaddaeus, of Alphaeus's protection, John and James, of the protection of Joseph, the carpenter, and Matthew, the last fruit of Anna's womb, will leave Capermaum to comply with what each one prepared oneself for as they were with me in the life of spirit getting ready to return to the life of flesh.”

16/528 He proceeded, in full possession of their attention:

16/529 “I tell you and all the others to go to the Mount called Gethsemane, from where you will depart for Capermaum. In truth I tell you that this place will be known by everyone, and it will no longer be safe for those who are hiding from the Romans and those commanded by the Herods.”

16/530 His words caused a commotion. Except for the three men who had been named, Milcah, and the senior cooperators who would provisionally stay in what was left of the caravan, the others' only wish was to leave the cave. Those who were running away from the oppressors, not putting their intention into action, for the orator had guaranteed that there were enough hours for them to leave the site, during the dialogue surreptitiously sought the impenetrable, as they used to say, refuge.

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16/531 After everyone calmed down, the affable Nazarene addressed Lazarus:

16/532 “In truth I tell you that you will be one of my apostles, and Nathaniel and Gideon, your disciples.”

16/533 His faithful collaborator of more than eleven years, after crying a lot, stated:

16/534 “I am not deserving of being one of your apostles. I did not walk alongside you, unlike those who are your apostles and disciples, who did it throughout all the paths ever since you started announcing God's teachings to those who do not know God as the One who is everyone's Father.”

16/535 “In truth I tell you that you are deserving of being not my apostle, but God's, but it is not my teachings that I bring to all the peoples, but our Father's.”

16/536 Since the man silently insisted on not being worthy of such an honor, Jesus revealed to him:

16/537 “I tell you that you have been an apostle ever since you heard God's teachings in this living for the first time, teachings you never doubted were our Father's, not even for a single moment, and, when you heard them, you practiced them. Not even when you saw me crucified the way pillagers are crucified did you doubt that I am the one promised by the prophets to bring God's teachings to all the peoples. In truth I tell you that, after Simon of Canaan and Peter, you were the one who trusted me the most.”

16/538 When the basket weaver collected himself, Jesus added:

16/539 “I tell you that you will be the apostle who will bear witness to how to be patient, not only with siblings who, once again in the life of flesh, do not even want to hear God's teachings. In truth I tell you that you will be known in the times that are to come as Job.”

16/540 “I do not know this Job, nor have I ever heard a word about him!”

16/541 “In truth I tell you that the spirit who in the life of flesh was called Job was one of the first to come to this abode created by our Father to announce the coming of the one promised by the prophets.”

16/542 He continued with cordiality:

16/543 “I tell you that Job was arrested and whipped for three days and three nights. During these three days and three nights, Job had neither bread nor water, and no blasphemy came out of his mouth. After these three days and three nights, Job was asked why he had not been angry at the one who accused him of saying a blasphemy against the Temples and of being a deceiver, for Job

had been announcing that the one promised by the prophets, upon his arrival, would announce to everyone the existence of a single God. Job replied that he had not defended himself from the accusation because it is only the guilty who need defense, that those who are innocent have nothing to defend themselves from, they do not need another sibling to defend them, that the one who defends oneself is guilty of what one is being accused of, that it is only those who are guilty who must defend themselves from their guilt, that those who are guilty, the more they defend themselves, the guiltier they become. When Job finished, the children of God who listened to him felt that his words had been sincere and that, by not defending himself from the accusations made against him, according to the words he had said, he had demonstrated that he was innocent. Having no other questions to ask, they set Job free, and he was never arrested again, even when other siblings made other accusations against him. **In truth I tell you that all those who defend themselves too much are, in most cases, guilty of what they are defending themselves from, and each word they use to defend themselves will show how guilty of what they are defending themselves from they are.**”

16/544 After the explanation, since the audience had no questions, the one who came to this abode when the shining Morning Star appeared offered Lazarus, Nathaniel, and Gideon last instructions:

16/545 “I tell you not to let your minds be disturbed by the false accusations that will be made against you. In truth I tell you that the children of God who will accuse you will know, in times that are to come, that the words you announced were neither calumnies nor blasphemies.”

16/546 The three men and the other collaborators who would temporarily settle on top of the Mount immediately left the cave; only Milcah and the awaited redeemer stayed in the refuge that was no longer safe. Milcah, kneeling down, stated:

16/547 “I say to you that I will no longer do what I did throughout my entire life. Until life leaves my body, I will help Mary Magdalene to take care of all those who are possessed by the ulcers.”^[378]

16/548 It was only then that the resolute woman left.

16/549 When the Sun shone inside the temporary residence in the morning

[378] And this is what the woman who had repented, the adulteress throughout the pats, as Milcah was classified, did. In Mary Bedee's view, she benefited, until her death, which took place in 16 AD, more siblings than some of the apostles and disciples in twenty years.

of that impressive Friday, April 17, 13 AD, impressive as far as many of the witnesses to such an unthinkable happening were concerned, for, as far as other witnesses were concerned, no matter how unbelievable it sounds, it was a portentous day, for their actions distanced them from our Father even more, no one was present.

Chapter 16

- An oppressor, determined to murder *his* direct cooperators, looks for them on top of Mount Gethsemane;

16-1 Mary's daily life after the murder of her firstborn;

16-2 As *he* had announced, *his* reappearance after *his* death;

16-3 The instructions concerning the near future.