

## Chapter 17

# **THE MAIN EVENTS SURROUNDING THE APPRENTICE SPREADERS OF GOD'S TEACHINGS UNTIL THEY REACHED CAPERMAUM**



*LET US NOT RETALIATE THE INIQUITIES OF  
WHICH WE HAVE BEEN VICTIMS, LET US HAVE ...*

see 17/4 and 17/6

## 17-1

17/1 James Cosah, James Isaac, and Matthew faced no difficulties on their way to Caesarea. There, it was only the publican who caused controversy, soon forgotten, for the Pharisees suspected him. The rich men suspected that the outsider, whose hair and beard were long, and who wore a very simple tunic, was the former proud tax collector from Capertum; however, they abandoned their conjecture, for it was plainly unbelievable. Not even when the trio was extensively sought by the population did the oppressors feel bothered.

17/2 “If you order it, I say that I will go hunt all those who are Romans and all those who are commanded by the Herods as though they were animals, that I will do to them all they did to Jesus of Nazareth. I say that I will whip and crucify all those who are commanded by the Herods, all those who are Romans, the way pillagers are whipped and crucified, the way they did to Jesus of Nazareth,” a man, indignant at the murder of the desired savior, stated on one of the occasions that James Cosah was spreading God's teachings.

17/3 The orator, instructed by the newcomer who would assist him until the end of his physical existence, explained to him and the other spectators:

17/4 **“Do not do justice with your own hands, because you may be doing a greater injustice than those you have in mind did an injustice to you, to one of your family members, or to one of those who are our people. Keep in mind that, in past livings, you may have**

**done an even greater injustice to the sibling you claim was unjust to you, to one of those who are your family or our people. I invite you not to do justice with your own hands, thus doing a greater injustice. Practice God's teachings, and let His other children, our siblings who for now do not even want to hear them, follow the paths they have chosen until they are tired, paths that will not lead them towards our Father."**

17/5 Looking at the six foreigners armed with spears he said to himself were coming towards him, James Cosah panicked, and, as a result, he could no longer see the one who was helping him from the life of spirit, nor could he hear this sibling's voice; at this moment, the good shepherd, on the only occasion he needed to come to the rescue of the three cooperators, suddenly appeared, asking the orator to repeat his words:

**17/6 "Before we retaliate the injustice done to us now, I tell you to keep in mind that, in previous livings, we may have done the same injustice to the sibling who has now done an injustice to us, to keep in mind that the injustice we did in previous livings may have been greater than the injustice done to us now. When we do not retaliate the injustice done to us now, or to one of those who are our family, we are practicing what the Father of us all, God, is once again showing us in His teachings. In truth, when we do not retaliate the injustice done to us now, or to one of those who are our family, I tell you that we are not acquiring greater commitments for future livings, that we are redeeming commitments acquired in previous livings."**

17/7 Matthew and James Isaac were immediately convinced that, because of the these words, Jesus was present.

17/8 Soothed by such favorable company, the orator sought, with his eyes, the frightening soldiers, who happened not to be interested in the trio, but could not see them. In Capermaum, James Cosah narrated this event, as well as the conclusion he drew from it, to his fellow spreaders innumerable times:

17/9 "When I was afraid and unfocused, I could not even hear the sibling God has sent to be with me and announce to me which teachings to say to all."

## 17-2

17/10 "And what will I say to all those inside whom it goes that I am the one who will replace you when it comes to announcing God's teachings to

everyone?” This was one of the many questions Peter asked the sibling whom Abihu and Andrew Simon, the witnesses to the event, could not see, though they were persuaded that this sibling was the good shepherd.

17/11 Until the trio reached its destination, the lessons, which took place under the moonlight, that the apostle, who was also instructed how to communicate in thought with the teachers who no longer needed a body of flesh, took were constant. After he asked questions, the stubborn student invariably nodded, stating that he had understood; however, on many occasions the observers heard him contest. The following was a recurring issue:

17/12 “But I will not be able to announce the teachings you brought to everyone with the same confidence in God that you have! I say that, before believing in what I will announce and having confidence in God the way you do, God will have to explain to me the reason for all of your suffering.”

17/13 In his first classes in Nazareth, either when he started or when he ended them, Peter would thank the presence of the spectators and, not beating about the bush, state:

17/14 “I ask everyone not to expect me to be as calm as Jesus, nor to expect that I will speak like him, who was sent to this abode to bring God's teachings to all the peoples, God, the One who will have to explain to me the reason for all of my protectee's suffering.”

17/15 He would immediately go silent for some instants, and, resuming his speech, he would emphasize:

17/16 “I will not speak of my resentment to any of them, but this is just because you are asking me not to. If it were not for you, all those who are Hebrews would learn what goes inside me.”

17/17 The assurance that the one born when the shining Star of Bethlehem appeared was there had been invading Andrew Simon and Abihu, for Jesus was the only one who was able to get the former fisherman to alter his conduct. It was, therefore, left for the pair to offer extensive explanations to the spectators of the delightful scene regarding the reason that Ruth's son-in-law talked to the one whom no one else could see any longer.

17/18 With the intent to instruct his brother of innumerable journeys not to let the feeling that overpowered him flow out of himself, the one who had been Mary's firstborn when he was incarnate on this orb indeed warned him on many occasions:

17/19 “You are here to announce God's teachings, not for everyone to know your resentment against our Father.”

17/20 The affectional ties that linked them were so great that Peter eased his behavior, which prompted the ocular witnesses, at that moment

collaborators, to comment with each other that not even after his death had Jesus abandoned their common friend.

## 17-3

17/21 Batholomew, James Alphaeus, and Loh had been enjoying the privileges occasioned to them by the inhabitants of Jerusalem, who took great delight in the narrations of the two apostles regarding what it had been like to walk alongside the one promised to the prophets and which dangers they had faced. It did not mean, however, that they were deliberately reporting what had happened; they were doing so because they were being asked to. Nevertheless, the scope that had brought them to the village had been completely forgotten.

17/22 “I tell you that you have not come to this place to announce to everyone what I did or what you did, but to announce that there are lives after the death of the body of flesh, to announce that each spirit created by our Father returns to the life of flesh many times to learn to love their neighbor and do to this neighbor what it would please them to be done to them, to announce God's teachings. For as long as you announce to everyone what we did, you do not allow many of our siblings to get to know our Father's teachings once again, for as long as you announce to everyone what happened to us, you are making many of our siblings remain ignorant of God's existence in this living. In truth, when these siblings are in the life after the death of their bodies of flesh, I tell you that they will blame you for all the evil they did in this living on account of not having heard our Father's teachings from you,” the good shepherd stated, showing himself to the trio only, as the one who had been cured of leprosy in Hipos was again answering such customary questions with satisfaction.

17/23 From this moment onwards, no time was wasted by those sent to Jerusalem with matters other than the spreading of the real path that leads us to the One who created us and the universe.

***WHEN IS IT THAT SOME OF THE ACTIONS THAT WE HAVE DONE  
AND THAT WE BELIEVE WERE ENJOYABLE ARE NOXIOUS?***

see 17/37

***HABITS ROOTED IN US MAY BE HARMFUL NOT ONLY  
TO THE SIBLINGS WHO ARE AROUND US, AND WE WILL  
HAVE TO REPAIR THE EVIL WE HAVE DONE.***

see 17/37

## THE MOST BEAUTIFUL **LEGACY**

***WHEN IS IT PROPITIOUS FOR A WOMAN TO DELIVER  
HERSELF TO A MAN SEXUALLY, OR FOR A MAN TO  
DELIVER HIMSELF TO A WOMAN SEXUALLY?***

see 17/39

***WE ARE ADULTERERS WHEN ...***

see 17/39 and 17/41

***WE WILL PAY OFF, EITHER TODAY OR IN THE FUTURE, THE  
NOXIOUSNESS CARRIED OUT AGAINST OUR PHYSICAL TEMPLE  
AND AGAINST OUR NEIGHBOR'S PHYSICAL TEMPLE.***

see 17/43

## 17-4

17/24 Jafta and Manoah sarcastically asked Matthias as the latter was spreading that we are siblings, regardless of our nationality, the color of our skin, our social class:

17/25 “How can I believe in a god of whose existence only a Hebrew who was very few harvests old spoke?”

17/26 “What is the face of this god of yours like?”

17/27 “How can I believe in what you say are teachings of the Hebrew god, if the one who announced that he was the one promised to the Hebrew prophets is from Nazareth and came in a carpenter's family?”

17/28 “When is it that you saw the face of the god of the Hebrew people?”

17/29 “How will I know if the words you are saying are teachings of the god of those who are Hebrews, or if they are yours?”

17/30 Since the two Pharisees were taking turns asking questions, they did not give the apostle the chance to reply; however, when they were done, Jesus, who had suddenly appeared to Matthias, asked him with unrivaled clarity to repeat his words:

17/31 “In truth I tell you that you do not want to believe in the teachings of God because you are afraid that they will show you that you will have to leave all that brings you great joys behind if you want to be on the path that leads us to our Father.”

17/32 After a short pause to allow the rich men to collect themselves, he proceeded:

17/33 “I tell you that you are right to be afraid. In truth I tell you that your actions will lead you through paths on which you will be gradually more distant from God, the Father of us all.”

17/34 Answering Jafta's private question, he concluded:

17/35 “Since you have in mind that you will have to abandon what you do not want to abandon for now, since you have in mind that you will no longer have the momentary joys that distance us from the path that leads to our Father, since you have in mind that you will have to offer God all of your lands and coins, since you have in mind that, only by hearing God's teachings, you will become possessed by the ulcers, since you have in mind that, in order to be on the path that leads to the Lord, you will have to be poor, again I tell you that you are afraid of hearing our Father's teachings in the life of flesh once again. In truth I tell you again that you are right about many of your fears.”

17/36 “But what are you saying to me?” the wealthy man asked, inferring that he had been the addressee of the previous words.

17/37 **“When, in one of the many livings we have had, we heard God's teachings for the second time, we learned that many of the actions we deemed to be a joy for the body of flesh were sadness for the spirit, that many of our habits were not good not only for ourselves, but also for many of those who were with us, but we did not accept our Father's teachings once again. Since we did not accept God's teachings for the second time, we would hear them once again in a future living. In truth, when we hear God's teachings for the third time, I tell you that we will know once again that, if we do not alter the many actions of ours that we deem to be a joy for he body of flesh, but which are sadness for the spirit, if we do not alter the habits of ours that are not good not only for us, but also for many of the siblings who are with us, we will keep repairing, in the living that we are in and in future livings, the non-good deeds we did to ourselves and our siblings, the non-good deeds we will do to ourselves and our siblings.”**

17/38 “And which are the joys I have which you say are not good not only for me?”

17/39 **“I tell you that God, once again, is not showing us in His teachings for a woman to deliver herself to a man, or for a man to deliver himself to a woman as though they were companions, though they are not companions. In truth, every man who delivers himself to a woman, every woman who delivers herself to a man, I tell you that they are committing adultery, and, in the living that they are or in future livings, they will repair all the evil they did to themselves and their siblings.”**



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17/40 Before the man could ask another question, the good shepherd revealed through his cooperater:

17/41 **“In truth I tell you that all men who deliver themselves to a woman, that all women who deliver themselves to a man as though they were companions, though they are not companions, commit adultery.”**

17/42 He announced to a different spectator, who had a secret question:

17/43 **“In truth I tell you that every child of God will repair, in this or in future livings, all the evil they did to their own body, that every child of God will repair, in this or in future livings, all the evil they did to the body of one of their siblings.”**

17/44 He guaranteed to Jafta, who was about to speak:

17/45 “Let us return all the land and coins we have pillaged from a brother or a sister. In truth, if we do not return, in the living that we have now, the coins and land we have pillaged, I tell you that we will return them in livings that are to come, the way that the night comes after the day.”

17/46 The wealthy student stated indignantly:

17/47 “For me to believe in this god of yours, I say that you have sent your disciple after me to see what I had been doing.”

17/48 The orator immediately replied:

17/49 “In truth, so that you will not think that you have been watched, I tell you that right now you have in mind to go to the companion of one of those who are your family, the companion of that son of God who is in Bethlehem.”

17/50 It was enough for the Pharisee to kneel down before Matthias, after which the promised one left, and say:

17/51 “I ask you for forgiveness for everything I have done in order for all these Hebrews who are listening to you not to believe any of the words that come out of your mouth.”

17/52 And the confusion, which was not a source of annoyance for the pair of outsiders, never took place again.

17/53 Before the five moons came to an end, not facing any obstacles, the quartet left Canaan for Capermaum; however, Manoah and Jafta chose not to conclude the journey.

**17-5**

17/54 On top of Mount Gethsemane, Simeon Joseph was talking to his two apprentice collaborators when they all heard Mary Magdala in the main role of an unrivaled scandal:

17/55 “I cannot believe that you are before me with no wounds whatsoever, and your light is greater than that of the Sun! I say that there is no light brighter than yours, and your light is shining over all Jerusalem. Now that you are back from the dead to be with those who are part of your caravan and once again announce God's teachings to all the peoples, all the peoples will witness that life has no end.”

17/56 The helping woman could not control the enthusiasm and contentment she felt as a result of Jesus's appearance. Her screams attracted not only the trio to the fire, and they were certain that she had been referring to the Nazarene, though she had not said his name, also because the occasion on which he told them he would visit them had finally come. When the delightful conversation with those who were in the settlement was over, after all questions had been answered, the good shepherd instructed the woman:

17/57 “I tell you that I have come to you so that you will have no questions concerning what I asked Demetrius to tell you. In truth I tell you that you will have, like the apostles and disciples do, a sibling sent by God with you, a sibling who will instruct you how to help all those who are in need.”

17/58 It was only after Mary Magdala asserted that she was then aware of her task that the illustrious teacher addressed Sarah's firstborn:

17/59 “After you instruct Philip and James, of the protection of Joseph, the carpenter, I ask you to show them the faces of those who will receive coins so that the apostles and disciples who will be announcing God's teachings, as well as all those who will be with them, will have bread and water.”

17/60 “I will do as you say,” his cousin guaranteed.

17/61 Since it was late, many were already sleeping, including the little one, who played with Jesus on a daily basis; Mary's youngest asked his brother:

17/62 “How will I know which merchant to trust when Simeon Joseph is no longer with me without the body that he has now? The reason I am asking is that Simeon Joseph said to me that, after life leaves his body, he will be with me for some moons.”

17/63 “I tell you that a sibling sent by God will be with you, and this sibling will instruct you which merchant to trust, this sibling will instruct you which path you are to follow with the coins so that you will not be pillaged, this sibling will instruct you which apostle, which disciple will be in need the

most, so that they will have bread and water for themselves and for those who will be with them spreading our Father's teachings.”

17/64 Satisfied with the information, James Joseph smiled and nodded, signaling that he had understood his words. Since the moment was propitious, the good shepherd continued instructing his brother, who had prepared himself to make God's teachings, for when he came to the life of flesh, fructify abundantly:

17/65 “I tell you that, in moons that are to come, you will be sought by John, of the protection of Joseph of Bedee; he will know that it is you, along with Philip, who will be sending coins to the apostles and disciples who will be announcing God's teachings everywhere. John, of the protection of Joseph of Bedee, will do everything for you to entrust to him the coins that are for the apostles and disciples, who will be sowing our Father's teachings, to have bread and water. In truth I tell you that John, of the protection of Joseph of Bedee, will only be with you to obtain coins and, with them, the momentary joys that distance us from the path that leads to God.”

17/66 Being listened to attentively by the resolute young man who was in front of him, as it had always been the case, he proceeded:

17/67 “I tell you that John, of the protection of Joseph of Bedee, will claim that he needs coins to satisfy the hunger of many of the children of God who are throughout the paths, that he regrets following Judas of Iscariot, that he only wants to help you. In truth I tell you that John, of the protection of Joseph of Bedee, will only want to use you to obtain the coins that are for the apostles and disciples, who will be sowing our Father's teachings, to have water and bread.”

17/68 Intending to draw the attention of his interlocutor to the quality that the latter had and had brought to the life of flesh, a quality that all spirits acquire when they graduate from the school of the practice of God's teachings, he added:

17/69 “When John, of the protection of Joseph of Bedee, talks to you about what I am telling you now, I tell you to look at him and feel that his words are nothing but words. In truth, if you want to help John, of the protection of Joseph of Bedee, I tell you to tell him to follow the path that he has chosen.”

17/70 Before leaving, Jesus answered the final questions of his delighted spectators, who, feeling great contentment, went to sleep, except the last legatee of Joseph, the carpenter from Nazareth, who was pondering what had been revealed to him.

***ARE WE TO PAY A SIBLING FOR THEM TO INTERCEDE  
FOR US, OR ARE WE TO ALTER OUR CONDUCT IN***

**ORDER NOT TO MAKE MISTAKES ANY LONGER?**

see 17/77

**ARE THOSE WHO HAVE THE ATTRIBUTE  
OF KINDNESS TO TRUMPET IT?**

see 17/85

17/71 “I tell you that you will be the last apostle who will announce God's teachings the way I announced them in all the places and throughout all the paths I was,” the good shepherd asserted when he reappeared to James Joseph some minutes later.

17/72 From then onwards, it was enough for the adolescent, as we would classify him nowadays, but who was a grown man in the eyes of those who were sojourning on this orb in that distant time, to think of questions to get answers:

17/73 *“I tell you that the words that John, of the protection of Joseph of Bedee, will utter will subsist for millennia. In truth I tell you that the false prophets who will appear in times that are to come will make use of the words that John, of the protection of Joseph of Bedee, is uttering, not because they lead our siblings towards God, but because they will bring a lot of coins to feed the greed that will overpower these false prophets.”*

17/74 *“I tell you that these false prophets who will appear in times that are to come will want their siblings to remain blind to our Father's teachings, they will want, once again, their siblings not to accept our Father's teachings in the life of flesh once again, so that they will take possession of that which does not belong to them. In truth I tell you that these false prophets who will appear in times that are to come will not mind that their siblings have no bread to satisfy their hunger or that of their family members; I tell you that these false prophets will do everything for all of their siblings not to know that it is not necessary to offer coins at Temples of stone in order to arrive at our Father.”*

17/75 *“I tell you that John, of the protection of Joseph of Bedee, in order to have a lot of coins without having to work the soil, will tell the siblings of ours who inhabit Ephraim and all those lands that they have been chosen to enter the kingdom of God, that he has been sent by our Father to be with them to show them how they must proceed in order to arrive at God, and many of those who inhabit those lands will believe in John, of the protection of Joseph of Bedee. In truth, after John, of the protection of Joseph of Bedee, tells them that they have been chosen to enter our Father's kingdom, I tell you that he will state: 'when I walked with Jesus, and when Jesus left his life on the oak cross, God told me: go to Ephraim, and on those lands announce to everyone that they are to exchange everything they have for coins and to give the tenth part of all the coins they receive to you, because I am making you my administrator, and you will look after all of my possessions.'”*

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17/76 “When they see John, of the protection of Joseph of Bedee, wearing new tunics, residing in a beautiful residence, I tell you that he will announce that 'God told me: keep a small part of what is given to me, so that you will be able to announce my teachings to all those I have chosen to enter heaven and enjoy the joys of my kingdom.' The words that John, of the protection of Joseph of Bedee, will utter in Ephraim and on all those lands will subsist for millennia and will be uttered by the false prophets who will direct Temples of stone as though these Temples of stone were our Father's. In truth I tell you that the false prophets who, in times that are to come, will direct Temples of stone and utter the words that John, of the protection of Joseph of Bedee, will utter in Ephraim and on all those lands will only do it in order to obtain many coins, coins that these false prophets, children of God like all of us, will use for their own benefit.”

17/77 “I tell you that many of our siblings will believe in the words of John, of the protection of Joseph of Bedee, as well as the words of false prophets, who will claim that they are our Father's. **In truth I tell you that many of God's children believe, and, still for a long time, will believe in the words that false prophets claim and will claim are our Father's, because it is more comfortable to give the tenth part of what they earn for a sibling to intercede for them with God than to change, to acknowledge the mistakes they have made in the living they have.**”

17/78 “For as long as God's teachings are not practiced in this abode, I tell you that our siblings will neither claim that they are guilty nor that they will be in a living to redeem mistakes made in previous livings; they will all claim that they are innocent, they will all claim that they are the target of injustices. These siblings of ours who claim and will claim that they are the target of injustices, who claim and will claim that they are innocent, believe and will believe in false prophets, for they do not wish to alter any of their actions in their living. In truth I tell you that all those who wish to change their living will know that it is not necessary to offer coins to another sibling for the latter to intercede for them with God, they will know that it is not necessary to offer coins at Temples of stone in order to arrive at God, they will know that it is enough to practice our Father's teachings to be with Him.”

17/79 “**I tell you that, in order to arrive at our Father, it is enough to love our neighbor the way it would please us to be loved by them and not to do to any of our siblings that which we do not want them to do to us.**”

17/80 “I tell you that loving our neighbor the way it would please us to be loved by them and not doing to any of our siblings that which we do not want them to do to us as the path for us to arrive at our Father will be one of the few teachings that I announced in all the places and throughout all the paths I was that will not be altered in the millennia that are to come before all of God's teachings are announced once again by one of His little ones in the life of flesh to all the peoples. In truth I tell you

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*that the teachings of our Father that I announced in all the places and throughout all the paths I was in this abode will be altered by siblings of ours so that other siblings will not know that it is not necessary to make offerings at Temples of stone to arrive at God, that it is not necessary to offer coins to false prophets for them to intercede for us with our Father, that it is not necessary for false prophets to utter erudite words for God to send us help.”*

17/81 *“I tell you that, in times that are to come, many of the men for whom it is easy to preach to crowds will do everything for many of God's children to remain ignorant of His teachings the way they were announced throughout all the paths and in all the places I was, and the way the apostles and disciples will announce them. In truth I tell you that what these false prophets will want is to lead our siblings far from the path that leads to our Father, so that they will take possession of the coins and the possessions of those who believe in them.”*

17/82 *“For many harvests in the times that are to come, I tell you that those who will be in this abode will have no means to know God's teachings the way they have already heard them from the Father Himself, the way they have already heard them when they were in another living, the way I announced them in every place and throughout all the paths I was, the way they will be announced by apostles and disciples. In truth I tell you that it is only the directors of Temples of stone who will announce our Father's altered teachings, and in a language that few will understand.”*

17/83 *“In truth, until one of God's little ones brings the teachings of our Father, which I announced throughout the paths and in the places I was in this abode, to all the peoples once again, teachings that will be announced by the apostles and disciples, I tell you that false prophets will tell our siblings to offer the tenth part of what they earn so that our Father will not punish them.”*

17/84 With his customary docility, the good shepherd instructed his resolute student:

17/85 *“I tell you to be cautious concerning those who claim that they are kind to another sibling, to be cautious concerning those who act towards you with the kindness that they do not have. **In truth, when one is kind, I tell you that it is not necessary to make everyone know how kind one is.**”*

17/86 When he was no longer visible to James Joseph, for he was leaving, he asserted:

17/87 *“After you leave the living that you have now, I tell you that God's teachings will not be known the way I announced them in all the places and throughout all the paths I was, the way the apostles and disciples will announce them. In truth I tell you that our Father's teachings will be revealed to all the peoples once again when false prophets announce that I will return to this abode.”*

17/88 Concluding, he urged his interlocutor:

17/89 “I ask you to tell everyone that, after Capermaum, I will no longer return to this abode to announce any of our Father's teachings.”

17/90 “I will do everything I prepared myself to do for when I came to this world so that God's teachings, which are everyone's, not one person's only, will be known by all the peoples, and without accepting any coins from any siblings,” Mary's youngest guaranteed; since he was very tired, he fell asleep immediately after.

***WHAT IS IT THAT WE WISH FOR WHEN  
SELFISHNESS DETERMINES OUR ACTIONS?***

see 17/103

17/91 Two days later, Jesus made himself perceptible once more; however, it was only to the eyes of Matthew the Son, who was distant from the others. The last fruit of Anna's womb, surprised at the opportunity, but extremely happy, said:

17/92 “I am neither your apostle nor your disciple for you to show your face to me, who am alone.”

17/93 “In truth I tell you that you are an apostle, an apostle who will make God's teachings not be forgotten as time goes by, and this is why I ask you to continue writing our Father's teachings.”

17/94 “But I do not know how to write the teachings you are bringing if words do not come out of your mouth.”

17/95 “After Capermaum, I tell you to stay with James, of the protection of Joseph, the carpenter, and write the teachings of our Father that come out of his mouth, so that our siblings will know them once again.”

17/96 “But will God's teachings not be altered, as you have already said?”

17/97 “Even when the teachings you will leave in writing are altered, I tell you that the siblings of ours who will alter them will not be able to hide the existence of our Father. In truth, even if our siblings, in times that are to come, do not believe in God's altered teachings, I tell you that they will know that it was our Father who created all the universe and everything that there is in it.”

17/98 “And will those who do not believe in the teachings you brought continue to exist?”

17/99 “*In truth, when, in times that are to come, God's teachings are revealed in the life of flesh in this abode once again, I tell you that many of our siblings will not believe them yet, nor will they believe that I was in this abode.*”

17/100 “But why will so many people not believe in God's teachings in times that are to come?”

17/101 *“I tell you that, in times that are to come, many of our siblings who will be in the life of flesh will not believe in our Father's teachings when, for the third time, they are revealed to them, because it is convenient to prefer to continue accepting a non-truth to altering what one has in mind, a non-truth that will allow them to continue hiding from the actions they did in previous livings, a non-truth that will allow them to continue taking advantage of it.”*

17/102 “Now I know why those who consider themselves chosen by God, those who say they are under the protection of God Himself do not believe in any of the words you brought to all the peoples!”

**17/103 “I tell you that all those who believe they are special to our Father, all those who believe that they have been chosen by Him, that all those who consider themselves better than another child of God want everyone to do everything for and give everything to them only. In truth I tell you that wanting everything for ourselves only distances us from the path that leads to our Father.”**

17/104 Smiling also on account of having assimilated what would happen in a question of seconds, the orator welcomed Simon of Caesarea, by whom, along with Mary, the little one, with Gidiel, who had been adopted by Martha, with Demetrius, Galee's heir, and with Joseph and Jeremiah, he was not successful in not being noticed. He was approaching, escorted by Thaddaeus. James Alphaeus's twin, who was not very different from one of the little ones, not physically, but with regard to his actions, seeing him, immediately said:

17/105 “Simon of Caesarea and I want to follow you throughout all the paths, announcing God's teachings to everyone.”

17/106 “Why do you want to come with me, and not with one of the apostles?” the good shepherd asked, aware of the upcoming answer, the reason that he had a smiley face.

17/107 “When you walk, you do not touch the hot sand of the desert. If Simon of Caesarea and I follow you throughout the ways, our feet will not touch sand that the burning Sun heated, the kind of Sun there is on those days that there are not any clouds in the sky, and our feet will not be hurt,” Thaddaeus explained with nonchalance; the friend of his standing at his side felt the same way.

17/108 Asking the pair to sit, similarly to what the last fruit of Anna's womb had been doing, the promised one revealed:

17/109 “I tell you that you will not be able to come with me, because all of God's children have something they prepared themselves to comply with



for when they return to the life of flesh. That for which I prepared myself for when I came to this abode is about to be over, and that for which you prepared yourself will continue for some time. In truth I ask you to stay with Mary of Magdala, and help the one sent by God who will be with her.”

17/110 Being carefully listened to, he proceeded:

17/111 “I tell you that Mary of Magdala, since she cannot know if the sibling who is asking her for help is deserving of being helped by her, will need you with her. In truth I ask you to be the eyes of Mary of Magdala with regard to the lives after the death of the body of flesh so that she will not be deceived.”

17/112 He concluded amiably:

17/113 “Thaddaeus, the one who is called small by many, I tell you to keep Simon of Caesarea company; Simon of Caesarea, I tell you to keep Thaddaeus, of Alphaeus's protection, company, and to stay with Mary of Magdala, because, wherever she goes, there will be no children of God like you. In truth I tell you that one will keep the other company for as long as you are in this abode, that you will not walk on the hot sands of the desert, that you will be loved by Mary of Magdala as though you had come from her womb.”

17/114 Feeling satisfied, they did not ask any questions, nor did they have anything to ask for; they left to restart playing, for they had stopped in order to talk to the visitor. The one who would have replaced the one born when the shining Star of Bethlehem appeared in case the latter did not comply, in the life of flesh, with what had been established mentioned to his partner:

17/115 “Have you heard Jesus say that no one will keep us apart, that we will no longer walk in the desert?”

***THE EVIDENCE THAT WE ARE A SIBLING'S DEBTOR IS VERY  
CLEAR IF WE PAY ATTENTION TO THE FACT THAT ...***

see 17/122

17/116 The good shepherd then addressed the trio:

17/117 “I ask you to go see Mary, of the protection of John of Bedee, and tell her that I need to speak to her.”

17/118 “Seeing Jesus's face just another time is what I wanted the most,” Mary Magdalene, supported by Matthew the Son as she walked, for her legs would not stop trembling with excitement from the moment that she was informed of the savior's words onward, kept thinking to herself.

17/119 When she was in his presence, she ecstatically said, referring to the messenger's words:

17/120 “When I learned that you wanted to see me, I made no gestures that would frighten and lead anyone to think that those who are Romans were

arriving at this mount, but I want everyone to know that you have showed your face to a sinner.”

17/121 He replied with extreme kindness:

**17/122 “I tell you that, in this abode, there are no siblings among those who do not see our Father's face yet who have never made mistakes in this living and who never made mistakes in previous livings. In truth I tell you that all those who do not see God's face yet are redeeming commitments acquired in previous livings with siblings who do not take pleasure in their presence now, with siblings whose presence does not please them now, with siblings whose desires are opposite to theirs.”**

17/123 After their conversation, the regretful one, as the charming brunette who had wavy hair was classified, was instructed:

17/124 “I tell you that Joseph and Jeremiah will leave the life of flesh tonight. All those who are on this mount will see great joy in their faces, for they know that tonight they will return to our Father for good. In truth I announce the return to God of two of His little ones before it happens, because you are the one who will miss them the most.”

17/125 Since she had taken the responsibility to feed them and Galee's heir well on a daily basis, he proceeded:

17/126 “In truth I tell you that many of those who are on this mount will have in mind that Joseph and Jeremiah left the life of flesh because you gave them all the bread they could eat.”

17/127 He added with a captivating smile:

17/128 “In truth I tell you that Joseph and Jeremiah will leave the life of flesh because their respective projects have been accomplished, even if their stomachs contradict everything I am telling you.”

17/129 After all matters had been addressed, Mary Bedee resumed her activities; after the farewells, Matthew the Son, overcome with sadness, observed his nephew disappear slowly.

17/130 A week after the death of those who had once been blind, Demetrius also returned to the life of pure spirit; however, his death did not surprise the woman who took care of him as though he were her descendant, for in the early morning the young man started eating bread with great satisfaction. She said to herself:

17/131 “My offspring wants to take, in his stomach, all the bread there is on this mount to God!”

17/132 One morning after the event announced to Mary Magdalene, the last

fruit of Anna's womb was still asleep despite the late hour, which made Mary, Pustule's protectee, and Gidiel, the one who had been adopted by Martha, certain that he did not want his breakfast portion. They innocently woke him up, and the little one asked him:

17/133 “Do you not want your share of the bread?”

17/134 Before obtaining an answer, she concluded:

17/135 “Because, if you do not want it, we can eat your portion.”

17/136 Authorized to enjoy what Joaquin's youngest had set aside for her brother, both sought her, feeling very satisfied; however, on their way to her, some other children invited them to play, which they gladly accepted. As they were having fun, Jesus, to the contentment of the two, appeared. Since they were the only ones who could see the newcomer, the festive conversation was limited to the trio, which upset the others. One of those who had been watching their amusement, after being informed of the identity of their invisible interlocutor, pointing at them, stated impolitely:

17/137 “I know that you want me and everyone else who is here to believe that you are getting sick in the head, so that no offspring will be with you. If no offspring wants to be with you, you will not have to share the bread offered to you by those who do not want to eat the bread that those who are women have made.”

17/138 Despite their insistence that the unforgettable good shepherd constantly visited them, they were left alone, as it happened many other times throughout the following fortnights. Even when members of the caravan of James Joseph talked about matters pertaining to lives other than that of flesh, they were both ignored by many.<sup>[379]</sup>

17/139 On the pre-determined date, the children of God who had been living on top of Mount Gethsemane since February, 13 AD, went to Capermaum, where they would see the desired redeemer for the last time; they encountered no obstacles on their way there. The three hundred twenty-five individuals were mostly elderly people, women left behind with their children, lepers, and paralyzed and disabled people, that is, the Hebrew *hoi polloi*.

***TAKING PLEASURE IN THE MOMENTARY JOYS OF THIS ABODE  
THAT DISTANCE US FROM OUR FATHER RESULTS IN ...***

see 17/151

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[379] James Joseph was the only spreader of God's teachings who was, like his brother, followed by a crowd on a daily basis.

## THE MOST BEAUTIFUL **LEGACY**

***DID WE ACT DIFFERENTLY FROM OTHER CHILDREN  
OF GOD WHEN OUR GOAL WAS MARRIAGE?***

see 17/168, 17/170, 17/172 and 17/174

***IN CASE OUR GOAL IS MARRIAGE, LET US NOT BEHAVE LIKE ...***

see 17/176

***HOW ARE WE TO ACT WHEN WE COME ACROSS THE SIBLING  
WHO HAS OFFENDED US, WHO HAS HURT US, WHO HAS  
TAKEN POSSESSION OF WHAT BELONGED TO US?***

see 17/186

***IS IT NECESSARY TO BE AWARE OF THE ENTIRETY OF OUR  
FATHER'S TEACHINGS IN ORDER TO HELP OUR NEIGHBOR?***

see 17/189 and 17/191

***DOES COPULATION BETWEEN NON-  
SPOUSES HAVE CONSEQUENCES?***

see 17/196, 17/198 and 17/200

***THE RESULT OF MAKING A HOMOSEXUAL  
SIBLING A SPOUSE IS ...***

see 17/200

***BEFORE SPREADING THAT WE KNOW ANY OF GOD'S  
TEACHINGS, LET US PRACTICE THEM DAILY.***

see 17/208

## 17-6

17/140 “What could have happened to James, of Malachias's protection, who disappeared with the coins entrusted to him the way the sand that is taken by the wind of storms at the end of the third moon does?”

17/141 “Can it be that James, of Malachias's protection, went away with the coins, never to come back?”

17/142 “I say that this James has gone away with the coins so that we will not have any bread. It does not matter how many moons it takes, if I come across this James, I will not be affable to him. I want all the coins that this James has taken from me!” James Bedee stated; along with Judas Thaddaeus

and Zacchaeus, he was wondering about the whereabouts of the one who was made an apostle in the cave dug by human hands in the vicinity of Jerusalem.

17/143 The trio, in that rainy Sabbath morning, was unflinchingly resting in a small shanty off the road, for they had been walking from Ephraim to the village where Peter had once been a fisherman.

17/144 All of a sudden, a great brightness was seen at the entrance to the shanty, which prompted Judas Thaddaeus to exclaim:

17/145 “The Sun is back. We can now resume our walk.”

17/146 And they immediately heard the pleasant voice of their friend Jesus:

17/147 “I tell you that you are walking slowly, and it will take you many moons to get to Capermaum. In truth, if you continue walking slowly, by the time you arrive in Capermaum, I tell you that I will have already left this abode.”

17/148 The three spreaders, joyful at seeing him again, for, ever since their departure from the hiding place provided by Demetrius, they had not even seen him, were instructed:

17/149 “I tell you not to go after James, of Malachias's protection. It will not take long for him to return to you. In truth I tell you that no apostle will announce our Father's teachings with as much willingness as James, of Malachias's protection.”

17/150 “But this James you are speaking of has vanished and taken our coins with him,” a resentful James Bedee said.

17/151 “I tell you that James, of Malachias's protection, when he returns to all of you, will know what it means to be on two paths and to have to choose only one. **Again I tell you that one cannot have the momentary joys of this abode that distance us from our Father and practice His teachings. In truth I tell you that the path that leads us all to God gives us the peace we are seeking, and the momentary joys of this abode that distance us from Him gives us pain and anguish in the living we are having and commitments with other siblings for livings we will have.**”<sup>[380]</sup>

17/152 “But what happened to James, of Malachias's protection, who was always willing to help all those who sought him? I say that it was enough for James, of Malachias's protection, to know that a sibling was in need, even if

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[380] On that occasion, James Malachias's truth was that it was only Jesus who would continue to exist after the death of the body of flesh.

the sibling just needed a word, for him to help them promptly,” Zacchaeus asked.

17/153 “I tell you that the time has not come for James, of Malachias's protection, to completely abandon the momentary joys of this abode that distance us from the path that leads to God completely. When the time is come, he will be with all of you. In truth I tell you that James, of Malachias's protection, will not be in Capermaum when I talk to the apostles and disciples for the last time.”

17/154 An emphatic good shepherd revealed:

17/155 “In truth I tell you that James, of Malachias's protection, will be with those of you who go announce God's teachings to our siblings from Syria, siblings who do not want to keep in mind the teachings they received in another abode created by our Father when they were in another living.”

17/156 Instructed regarding their fellow spreader who had left with all of the four men's financial resources, Mary Magdalene's cousin, feeling very dissatisfied, stated to the newcomer:

17/157 “I see a multitude of caravans throughout the paths, and those who are in them say that they are going to Capermaum to see your face.”

17/158 “I tell you that there will be people from many nations in Capermaum, because the apostles and disciples, when siblings who are once again getting to know God's teachings in the life of flesh ask to be with them, state that they are walking to Capermaum to see me for the last time. In truth I tell you that the siblings of ours who hear from the apostles and disciples that I will be with you for the last time tell other siblings what they have heard, and everyone is walking to Capermaum.”

17/159 When the explanation was over, a woman who was part of a small group of travelers asked the four men for water. It was Elizabeth, who had been instructed by the redeemer long before, when both were close to the well of a significant village at the time, concerning finding the companion she would marry in the life of flesh in accordance with what had been planned, given that she was present there to show herself to those who sought the precious liquid. However, the one who was eager to get married, for most of the women her age had already done so, did not accept the instruction she had been offered.

17/160 Since Elizabeth's goal was to find a husband, regardless of his identity, she used to attend parties in neighboring cities, any party, to be precise, until a handsome, in the opinion of the nubile and emancipated young woman, but womanizing man felt attracted to her body. The opportunist immediately offered to marry her in a few months from then, which was promptly accepted; however, not even three months after they were living together, the wooer

disappeared, and all that was left for her was her reputation as an adulteress and incommensurable sadness.

17/161 Some moons after this event, as Elizabeth was quenching her thirst in front of the shanty, she noticed the meek Nazarene, who, in her eyes, despite no longer having a physical body, was not distinct from others. It was not difficult for her to remember the conversation they had had by the cistern, an occasion on which she had heard from him:

17/162 “I tell you to go to your residence. In truth I tell you that it will not take long for the one who prepared himself to be your companion to arrive.”

17/163 “Where is he? Why is it taking him so long to arrive? I will soon be many harvests old, and no man will want me as his companion.”

17/164 “I tell you that you will not find your companion if you stay here. No man who looks at you will have in mind that you may be his future companion if you do not alter your conduct. If you keep acting the same way, every man who looks at you will have in mind that you have already been with many men. In truth I tell you that the one who prepared himself to be your companion will seek you with those who are your family,” the prophet replied, and then left.

17/165 On that unusual morning, for it was raining, the one who wanted to marry, looking at her former teacher, wondered:

17/166 “Why did none of those I have met want to unite themselves to me? What wrong have I done in my search for a companion? Why did none of those I met want the same as I do?”

17/167 The explanation came immediately, to the surprise of James Bedee, Judas Thaddaeus, and Zacchaeus, who did not understand why Jesus said the following words:

**17/168 “When we are accepted by the one to whom we wish to unite ourselves, by the one with whom we want to start a family, I tell you that we do not want, nor is it important to us, to make sure whether or not the one who will be our future companion is interested in the momentary joys of this abode that distance us from the path that leads to God, whether or not they have the same beliefs as us. When we are accepted by the one to whom we want to unite ourselves, we only have in mind that we have found our companion. In truth I tell you that, when we are accepted by the one with whom we want to start a family, everything we do is done with the certainty that he or she will be our companion.”**

17/169 He proceeded with meekness:

**17/170 “When we realize that the one we accepted would be our**

companion does not have the same interests as us, the same beliefs as us, that everything they do is done with themselves in mind, that we are not part of their projects, that we are just another person they have been with, I tell you that we want to alter the paths of theirs we judge to be incorrect, and we do everything for them to take the path we have in mind is the correct one. In truth, since the one we accepted would be our companion does not want the path we judge to be the right one, and, since we want them to follow the path we judge to be the right one, they no longer want us by their side, I tell you that they do everything for us to distance ourselves from them more and more.”

17/171 Being carefully listened to by the group, he kept instructing his students:

17/172 “When we no longer have in mind that the one we accepted would be our companion will be our companion, I tell you that we return to the path we were on before, and we are sure that we will never leave it. But the assurance that we will be alone, without a companion, lasts until another sibling approaches us and shows interest in us, in our beliefs. Then we forget everything that has happened to us, and again we are with a woman or a man who only seeks the momentary joys of this abode that distance us from the path that leads to God, and again we leave our path to follow the path of the one we again accept will be our companion. But the one we again accept will be our companion stays with us until they get what they want. After they get what they want, they no longer want to be with us. Then we have in mind again that we will change the paths of those we once again accept will be our companion, but, once again, the one we accept will be our companion does not want the path we judge to be the correct one, and we are once again left by that woman or that man, who does not comply with what he or she promised us when we met. In truth I tell you that, until we leave the life of flesh, we will keep on accepting that the one who has taken an interest in us, in our beliefs, will be our companion.”

17/173 He kept instructing us uninterruptedly:

17/174 “Then, when we get to the life after the death of our body of flesh, I tell you that it is shown to us that the actions we took to find a companion were contrary to what we prepared ourselves to do for when we got to a new body of flesh. In truth, in order not to feel regret, when we get to the life after the death of the body of flesh, for what we did to find our companion, I tell you not to seek



**with desperation the one who will be our companion, because, when the time is come, the one who will be our companion will find us, and it does not matter where we are.”**

17/175 He added:

**17/176 “I tell you that it is not necessary to behave like adulterers to find the one who will be our companion. In truth, when we behave like adulterers, I tell you that the one who prepared oneself to be our companion in the life of flesh will distance oneself from us, for we have belonged to many women or men.”**

17/177 Fully understanding his words, Elizabeth left silently, which prompted James Bedee to return to the matter that concerned him:

17/178 “When I see the face of James, of Malachias's protection, I will show him what happens to those who take possession of what does not belong to them!”<sup>[381]</sup>

17/179 Understanding the intensity of his words, Jesus revealed to the apostle:

17/180 “In truth, I tell you that doing to James, of Malachias's protection, what you have in mind is not what our Father is once again showing us in His teachings.”

17/181 He gently asked the trio:

17/182 “Which of the children of God who are in this abode created by Him and do not see His face yet have never taken possession of what did not belong to them, even if it were a piece of bread to satisfy their hunger or the hunger of one of their family members?”

17/183 Addressing the sibling who was passing judgment, he proceeded:

17/184 “If this sibling is you, let you cast the first stone at James, of Malachias's protection, when you see him.”

17/185 He concluded with meekness:

**17/186 “Again I tell you that, in this abode created by our Father, there are not any spirits, among those who are not yet with God, who have no debts with a sibling. In truth, when we come across a sibling who has offended, who has hurt us, who has taken possession of what belonged to us, I tell you to keep in mind that, in the living**

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[381] Whoever took possession of someone else's property, except for the Romans and their partisans, their hands were cut off at the wrists, something with which he radically did not agree with; however ...

**we have now or in previous livings, we may have taken possession of what belonged to this sibling.”**

17/187 The student immediately recollected what he had done not long ago to his partner in the spreading of the teachings of the Architect of this orb, the partner of his who had abandoned them. Overcome with shame, he lowered his head and remained silent, which allowed Zacchaeus to express the excruciating topic that afflicted him:

17/188 “I do not know all the teachings of God in order to be able to say to a sibling what they need to hear so that their suffering will be allayed. I say that I am not deserving of announcing God's teachings to all the peoples, because I do not practice everything that you are announcing.”

**17/189 “I tell you that, in order to help a sibling who is suffering, it is not necessary to know all of God's teachings, it is enough to offer help without expecting anything in return, be it from the sibling we are helping, be it from our Father. When we offer help to a sibling in need without expecting anything in return, we are practicing one of God's teachings, which is to offer some of what we have to those who have nothing. In truth, when we offer help to a sibling who is on the ground not because they have fallen, but because they have lost everything for not taking care of the coins they had for when they were hungry in times that there are no wheat fields for them to work the soil, and do not reprimand ourselves for it, I tell you that we are practicing one of God's teachings.”**

17/190 Since the one who had once been a publican understood him, he added:

**17/191 “I tell you that it is not necessary to know all of God's teachings in order to practice them. In truth I tell you that it is enough to do to a sibling what we would want them to do to us if we were in the same situation as they are for us to be practicing our Father's teachings.”**

17/192 “I know that I will not be able to announce God's teachings to a sibling the way you do, but I say that I will offer help to all those who are on the ground and wish to get up,” a satisfied Zacchaeus stated.

17/193 Since Judas Thaddaeus and his two partners wanted to ask nothing more, the good shepherd disappeared. The three travelers immediately left for Capermaum. However, not far from the shanty where they had rested, Elizabeth stopped them and stated with resolution:

17/194 “Where is that other man? I want to know everything he has to say about all those who have deceived me with promises to unite themselves to me, about all those who led me to believe that that they wanted my path!”

## THE MOST BEAUTIFUL LEGACY

17/195 In order not to scare the stubborn student, the one who had been Mary's firstborn when he was incarnate in this abode came from behind a bush and calmly approached the group. Without the need to be asked the question, he explained:

17/196 **“Every man who makes a sister believe that he wants to unite himself to her and stays with her as if he were her companion, but is not her companion, for he has in mind to use her as though she were a tunic that he exchanges for another when he no longer wants it; every man who makes himself the companion of a woman without being her companion, since he contributed to our sisters' not uniting themselves to those to whom they prepared themselves to unite themselves for when they were in the life of flesh; since he turned many of our sisters into adulteresses, and many of these men leave the fruit of their actions without protection, I tell you that none of these men will fail to return to the life of flesh in a woman's body, and then they will come across another child of God who will do the same as they did in previous livings to one or more of their sisters. In truth I tell you that many of these siblings of ours who are now in a man's body and deceive their sisters with the promise to be their companions without being their companions, who are now in a man's body and are the companions of their sisters without being the companions of their sisters, in other livings after coming to the life of flesh in a woman's body, will return to the life of flesh in a man's body, but with a woman's feelings, will return to the life of flesh in a woman's body, but with a man's feelings.”**

17/197 He did not hesitate to continue:

17/198 **“In truth I tell you that the children of God who, when they are in the life of flesh and in a man's body, deceive their sisters with the promise to be their companions without being their companions, when in the life of flesh and in a man's body they are the companions of their sisters without being their companions, after they return to the life of flesh in a woman's body to redeem their commitments, therefore when they are in a new living in a man's body, but with a woman's feelings, when they are in a new living in a woman's body, but with a man's feelings, if they do not restrain their wish to be a woman, though they are in a man's body, if they do not restrain their wish to be a man, though they are in a woman's body, will repeat the living they are having, and to it another five will be added.”**

17/199 Jesus added to his three stunned collaborators and the woman, to whom his words were a revelation, despite the fact that they had been aware

of the teaching from the moment they entered the human kingdom, which is also valid for us, instructions that were repeated to them, as they were to us, when they were, and when we were, in a different sojourn in the life of flesh:

**17/200 “In truth I tell you that every man who has deceived a woman with the promise to be her companion without being her companion will return to the life of flesh in a woman's body five times for each sister he has deceived; that every man who has made himself the companion of a woman without being her companion will return to the life of flesh in a woman's body five times for each sister of whom he made himself the companion without being her companion; that every man who has made himself the companion of a sibling who was in a man's body, but had a woman's feelings, will return to the life of flesh in a man's body, but with a woman's feelings, five times for each sibling who was in a man's body, but had a woman's feelings, of whom he made himself the companion; that every woman who has had as her companion a sibling who was in a woman's body, but had a man's feelings, will return to the life of flesh in a woman's body, but with a man's feelings, five times for each sibling who was in a woman's body, but had a man's feelings, of whom she made herself the companion.”<sup>[382]</sup>**

17/201 Looking into the Hebrew woman's eyes, he stated:

17/202 “I tell you that the child of God who prepared himself to be your companion for when he came to the life of flesh has not united himself. There is still time for you to meet, there is still time for you to unite yourselves to one another in a great ceremony, with the approval of your protectors. If you wish, go to your residence and wait there for the arrival of this brother, who, when he arrives, will be aware of everything you have done. In truth I tell you that you may be forgiven by the one who prepared himself to be your companion, because he already practices our Father's teachings.”

17/203 “Since the words you say are teachings go inside me, I know that I deserve to be forgiven for everything I have done to the one who will arrive and be my companion,” Elizabeth guaranteed.

17/204 “In truth I tell you that it is not always that many of those who have our Father's teachings in mind practice them, it is not always that they announce them to another sibling so that the latter will have their pain and suffering allayed.”

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[382] Judas Thaddaeus wrote down what he witnessed for posterity; however, the last copy was destroyed in 2 AD.

17/205 He concluded with meekness:

17/206 *“In truth I tell you that many of the children of God who know His teachings and are in this abode, many of the children of God who know His teachings and, for a long time, will be coming to this abode, use them and will use them to exploit their siblings.”*

17/207 “I say that I am deserving of the forgiveness of the one who will be my companion, because I have always been exploited by men.”

**17/208 “I tell you to practice the teachings of God that we have in mind before revealing to any of our siblings that we know the teachings. In truth I tell you that even our Father's teachings, when they are uttered by those who do not practice them, become empty words that the wind takes away.”**

17/209 Deeply engaged in her quest, the nubile woman did not notice that the good shepherd, throughout the conversation, had been many centimeters above the ground; since she fully understood the meaning of his words, but feeling dissatisfied, she left silently. Some instants later, the frank teacher disappeared, and then the three spreaders resumed their journey.

## 17-7

17/210 Thomas had long been put in charge of managing the possessions of the members of the caravan who reserved part of their revenue for the sustenance of the community. Both his honesty and competence were great, which contributed to his reputation among God-fearing Hebrews. Simeon Joseph would then be in charge of buying food etc. with the coins that had been gathered.

17/211 Partially informed of what had taken place when the spirit who, in his last sojourn in brute matter, had been named Jesus reappeared in the hiding place dug by human hands at the bottom of Mount Gethsemane, the former slave was returning from Capermaum, a place to which he had walked immediately after the promised one was removed from the infamous wood, since Peter's prosperous business demanded his attention. His return was postponed by virtue of the nefarious events, and he was being briefed, along with Jacob, about the situation of Sarah's firstborn carpenter's workshop. A man who was on the premises, who happened to be very interested in the matter in question, mentioned his admiration for the head of the business, who in his turn immediately responded:

17/212 “I do what I have been trusted to do, as though the carpenter's

workshop were mine, so that the apostles and disciples will have the means to announce God's teachings to all the peoples.”

17/213 The curious man kept asking questions of a financial nature until Thomas, supposing he knew his interlocutor's intentions, despite not wanting to believe any of the evidences, stated:

17/214 “Why are you not with those who are apostles and disciples now that Jesus came back from the dead?”

17/215 The young man, as we would classify him nowadays, prevaricated, not explaining what he had been asked. However, he trumpeted:

17/216 “I say that I saw Jesus's face after he came back from the dead when I was with those who are apostles and disciples, and that Jesus said that he will once again speak to all those who are in Capermaum about God's teachings.”

17/217 Looking into Thomas's eyes, James Malachias concluded:

17/218 “Will you not walk to Capermaum to witness that Jesus has come back from the dead and to believe in everything Jesus said throughout all the paths?”

17/219 “I say that I cannot walk to Capermaum. There is a sibling with me who is many harvests old and needs my help.”

17/220 “If you have not yet seen Jesus's face after he came back from the dead, and if you are not walking to Capermaum, how will you believe that Jesus came back from the dead? When you are announcing God's teachings, if you are asked if there is life after the life you have now, how will you testify, if you have not seen his face after his death on the cross?”

17/221 He was impolite when he emphasized:

17/222 “Or are you not even deserving of being a disciple?”

17/223 “I do not know what I did in other livings I had to be able to answer whether or not I am deserving of being an apostle or disciple and announcing God's teachings to all the peoples, but the strongest thing inside me is that I do not need to see Jesus's face after he returned from the dead to believe that there are lives after the death of the body that I have now. I say that I believe in the existence of God, the One who created everyone from all the peoples in His image and likeness, and that I cannot not believe in the teachings of God that Jesus sowed throughout all the paths.”

17/224 Because of what James Malachias was emanating, because of confirmed statements he had heard concerning the places he had been to in the city, because of the luxurious tunics he displayed, he added:

17/225 “I believe in every word Jesus sowed throughout all the paths alongside those who were in his caravan, I believe that Jesus came back from

the dead, as he said he would after the death of his body, and now I know that, among those who are apostles and disciples, there is one who has seen his face after he came back from the dead, but is still after the momentary joys of this world that distance all those who enjoy the broad path from the path that leads to God.”

17/226 “But what are you saying? Which one of those who are apostles or disciples is after the momentary joys of this world?”

17/227 “The worst blind ones are those who have perfect eyes, but remain blind to everything that is shown to them. I say that the evil that there is inside these siblings is greater than their wish to change their paths.”

17/228 “And does the wish to change your path go inside you?” the good shepherd's collaborator, who was temporarily stony-hearted, asked.

17/229 “I want to change everything that goes inside me that is not what God is showing me in the teachings that Jesus brought to all the peoples, but I am no longer after the momentary joys of this world that distance me from the path that leads to God, no matter how narrow this path is.”

17/230 Thomas, convinced that his interlocutor, despite the words he had said, would propose to him that they should deceive Simeon Joseph concerning the number of coins yielded by the carpenter's workshop, concluded:

17/231 “I say that I do not want the same path as the one you are after, for I know that, in this or in a future living, I will have to fix the mistakes I am now making.”

17/232 James Malachias lowered his head and left; Thomas did not see him again for the period of time that he stayed in the village.

## 17-7.1

17/233 Geruel, despite having been born with none of his limbs, was extremely wealthy; however, in order to subsist, he had to beg for a piece of bread in the streets of Bethlehem, and it was mandatory that the food be put inside his mouth. The man, considered, at the time, an exception among exceptions on account of his physical condition and age, had been the only heir of his maternal grandfather, who in his turn had been an impressive agriculturist who possessed money and land; however, his son-in-law was murdered by Romans, and, a month later, his only daughter died in childbirth. His grandson came disabled to the life of flesh. The latter grew up with a lot of support, and, because of a significant dowry, he married a Hebrew woman who loved him very much indeed; their union bore four sons. Until

the deaths of his grandfather and his wife, his existence had been normal, obviously within its limitations, which did not prevent him, however, from making the fortune he had inherited even larger. This abundance prompted his greedy sons to expel him from his residence immediately after their mother's decease; their goal was that he would perish.

17/234 Some days after he was literally thrown in the street, he was informed of the attributes of the manumitted cooperator of the promised one by one of the inhabitants of the progressive city, for this inhabitant had taken pity on his agony. The news bearer, who had once asked Sarah's firstborn where his financial resources came from, was told that the business he had started supported him, his family<sup>[383]</sup>, Jacob and his family, and the other employees, and there were still funds to honor part of the expenses with the crowd that followed his beloved cousin.<sup>[384]</sup> The news bearer, who had good intentions, was friends with the manager of the carpenter's workshop, and was aware of the real identity of the head of the profitable business that belonged to Simeon Joseph. He immediately said to Thomas when the latter, arriving from Capermaum, was on the premises:

17/235 "I ask you to manage everything that belongs to me."

17/236 This surprised the charitable apostle, who thought to himself:

17/237 "I cannot refuse to help this old man who must have nothing. I know that I will be able to find a residence in this place for this old man to stay."

17/238 After pondering, he stated:

17/239 "I say that I accept to manage everything that belongs to you."

17/240 It was only then that the old man narrated his living:

17/241 "I have many coins and lands, but those who are my protectees do not give me any bread. When I am hungry and thirsty, I have to beg for bread and water in the ways. Those who are my protectees want me to leave my life, so that they can get everything that belongs to me, but I will not leave any of my coins to those who are my protectees."

17/242 Noticing his interlocutor's difficulty to speak, for both his thorax and abdomen touched the ground<sup>[385]</sup>, the former slave asked:

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[383] ... **his family** ...: Mary and her children, as he used to say.

[384] Simeon Joseph was unaware of Thomas's activities with Jacob, for Thomas was responsible for buying good wood, for calculating how much profit the acquired product would yield etc.. He always believed that the actions of the competent manager were limited to transporting him the revenue.

[385] The man, when he was not being carried, was able to move by thrusting his body back and forth, like an inverted seesaw. In order for him not to get hurt, a braided leather piece protected his chest and stomach.



## THE MOST BEAUTIFUL LEGACY

17/243 “How do you eat the bread and drink the water you are offered by those who take pity on you?”

17/244 “I receive bread and water from some Hebrews from Bethlehem as though I were an offspring that has just come out of a woman's womb. I know the faces of each one of them, and I want to repay all those who have offered me bread and water.”

17/245 He added with resolution:

17/246 “Now that you are my manager, I ask you to accept to keep everything that belongs to me after life leaves my body. I need you to do everything I will ask you before my body no longer has its life. Since I will not leave any coins to those who are my protectees, you must accept to keep everything that belongs to me after life leaves my body, because, if you do not, those who are Herods and those who are Romans will take possession of everything that belongs to me.”

17/247 Since Jacob confirmed that Geruel had a lot of material possessions, Thomas stated:

17/248 “I cannot accept to keep everything that belongs to you after the death of the body you have now, but, if you wish to leave everything that belongs to you to others who are not members of your family, I ask you to leave it to those who are apostles and disciples of Jesus, so that they will all have bread and water without needing to work the soil to have coins and trade them for wheat, and they will be able to eat, and also to feed all those who will be with them announcing God's teachings to all the peoples.”

17/249 He continued with resolution:

17/250 “It goes inside me that it is impossible to go after bread and sow God's teachings at once. I know one of God's teachings that says that it is impossible to be on two paths at once, and this is why I believe that it is not possible to sow God's teachings when it is necessary to work the soil to obtain bread for one's supper. Unlike what many Hebrews are saying, God, the Father of us all, will not send bread from the skies to any of His children. If God does not send bread to any of us, it is necessary to work the soil for one to be able to eat, and, if the apostles and disciples work the soil, they will not be able to sow God's teachings. Everything I am saying to you comes from me, it is not one of God's teachings, nor did I hear it from Jesus, because, during the time that I go after coins not only in Bethlehem to feed the apostles, disciples, and all those who are in Jesus's caravan, I am unable to announce the teachings of God that I know.”

17/251 He concluded:

17/252 “I say that you still have time to leave your coins to those who are your protectees, coins they will need during the times that are to come!”

17/253 The old man immediately replied:

17/254 “I have given the greatest treasure to all those who are my protectees, which no pillager in the ways will be able to pillage, not even those who are Herods or those who are Romans. I say that I sent all those who are my protectees to be with the wisest priests, who taught them the writings, who transmitted all the knowledge they had to them. As for me, I have showed how to be a good man to all those who are my protectees.”

17/255 Conveying wisdom, he concluded:

17/256 “I say that the time has come for me to let all those who are my protectees go after their own bread, so that they will learn that no one is to be left throughout the paths as though they were an animal one no longer wants. It goes inside me that not even a donkey that can no longer carry baskets should be left throughout the paths, let alone one's protector. I know that the only path for those who are my protectees not to have their protectees do to them what they have done to me is to let them go after their own bread with none of my coins, and this is why I accept to leave everything I have to the apostles and disciples of Jesus after life leaves my body.”

17/257 “I say that, if all those protectors who are left throughout the paths did the same as you, many other protectors would no longer be left, nor would their livings be taken by those protectees who only want to get the coins and lands that are not theirs,” the manumitted man stated.

17/258 Since Geruel insisted that he accept the terms of his donation, Thomas said:

17/259 “I accept to do what you are asking me, but before I want to speak with each one of those who are your protectees, so that I will not be accused of pillaging everything that belongs to you.”

17/260 “I say that you cannot go with me alone to where those who are my protectees are. Those who are my protectees will take my life and yours to prevent me from doing as I wish.”

17/261 “I will not go with you alone to speak to those who are my protectees, I will take six Hebrews with me for them to witness that I will do everything you are asking me.”

17/262 After the conversation came to an end, the elderly man was taken in by one of Simeon Joseph's employees; the day after James Malachias left the carpenter's workshop, the one who had been a slave to Jairo, the rabbi, carrying the disabled man and followed by Andrew, Jacomiah, Irideus, Jacob, Jacobi, and Sadoch, headed for the residence of the parricides. However, the cruel quartet had heard from inhabitants about the unbelievable, in their opinion, event; they sent the visitors away, refusing to listen to them.

17/263 Thomas, in the piece of writing that would legitimize Geruel's wishes, unlike what he had stated, recorded that the properties were to be bequeathed to the old man's grandchildren, in case he were to have any in the future, since none of the disinherited men were fathers at the time, which made the man who had come to this world without arms or legs very joyful. He made a point of having it be part of the document that all of the money he had gathered, as well as the revenue that his possessions would yielded until they were bequeathed to his heirs, was to be used solely for the sustenance of those who spread God's teachings and those who would be with them.<sup>[386]</sup>

17/264 Not even a moon after the eight men had been expelled under stones and sticks from the residence of the old man, the latter became its owner again, and it started sheltering excluded ones and slaves who were running away from the rule of the oppressors, who in their turn did not dare enter it, for they were afraid of catching leprosy.

17/265 When he was about to leave Bethlehem for Caesarea, a journey that ended up being free of obstacles, the devoted cooperater of the awaited savior asked a messenger to let Geruel's disinherited sons know that, in case they changed their goals and needed a place to stay, the shanty would be at their disposal.

17/266 At the entrance to the city whose lands, almost in their entirety, belonged to Herod Agrippa I, the tyrant, a native, whose only scope was to be admired for his actions, asked Thomas:

17/267 “I know that you are a good man, and this is why I ask you why no one likes me, who help everyone, the way they like you.”

17/268 “Those who are from this place do not like you very much because you are overcome with vanity when you offer help to a child of God. I say that all those who say to everyone that the sibling they have helped was in need, that, if it had not been for them, the sibling they have helped would not have eaten, are humiliating the child of God they have helped. Jesus, the one who was promised by the prophets, in all the places he went to, announced the teaching of God that says that, when we help a sibling, when we offer a sibling a piece of bread, our left hand does not need to know what our right hand has done.”

17/269 Supported by the one our Father had sent, who instructed him what to say, the former slave, given that his interlocutor had not understood that the words he had said were addressed to him, actually given that he was waiting to be commended for the actions of his that were indeed humanitarian, Thomas proceeded:

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[386] From that event onwards, the apostle's actions were even more talked about among the Hebrews, which forced him to put together an unblemished group of men to also manage other properties received under the same conditions.

## THE MOST BEAUTIFUL LEGACY

17/270 “I say that, when you help a sibling, not only do you make your left hand know about the good your right hand has done, but you also make everyone around you know which sibling you are helping.”

17/271 Not fearing that he would be silenced, he added:

17/272 “I say that you do everything for the child of God who has received help from you to remain poor. If your sibling remains poor, you will be able to continue offering them help, and then you can continue showing everyone how good you are. I say that, after helping the sibling in need, let us show them the path for them to obtain their own bread, let us not make the child of God whom we have helped always depend on our hand to have a piece of bread.”

17/273 The dissatisfied Hebrew went away silently, and did not alter his conduct. Thomas, when his commitments in the village were over, headed for Caperlum, where he would inspect the properties of the one who had once been called Levi; it was only after leaving Caperlum that he would go see the other direct collaborators of the good shepherd.

### Chapter 17

17-1 *With* Matthew, James Isaac, and James Cosah;

17-2 *With* Peter, Abihu, and Andrew Simon;

17-3 *With* Bartolomew, James Alphaeus, and Loh;

17-4 *With* Matthias and Andrew Simon, the one who had the same name as the disciple;

17-5 *On* top of Mount Gethsemane;

17-6 *With* James Bedee, Judas Thaddaeus, and Zacchaeus;

17-7 Thomas, who accepted the existence of lives after the death of one's body of flesh without needing to assess that Jesus had not ceased to exist, despite the latter's having been killed on the cross; 17-7.1 the former slave who became a competent manager of the financial resources that paid for expenses, first the caravan's, then those of the spreaders of the teachings of God after the promised one.