

## Chapter 4

**IT IS TIME TO START  
SPREADING GOD'S TEACHINGS  
ON PLANET EARTH**



## 4-1

4/1 In his new residence in Nazareth, the one that had belonged to his uncle, Joseph announced to everyone what he had done after becoming a slave in Antipatris: he had built roads with stones for the Romans in the outskirts of Cerculis.<sup>[98]</sup> He had been very close to his family, and he was completely unaware of it. As for the village, he mentioned how it had changed, that it had become much larger:

4/2 “When we went away, we left behind small offspring who are now respectable men and women who already have their offspring.”

4/3 He made reference to foreign oppressors who, in his opinion, would be arriving in Nazareth shortly. When they arrived, he asserted, they would be the owners even of the Hebrews’ own living. He indignantly wondered when so much suffering would be over. He invited Mary and the others to come closer, and then, extremely thankful to the Lord for what he had obtained, he prayed to Him:

---

[98] Since the oppressed ones relied on one another a lot, it was common for a **residence** to be shared with unknown travelers. Even when, for any reason, its owner was absent, it was never empty, for one of his own people would lodge in it. Both the arrival and the departure of Hebrews to and from a residence was not interpreted as something strange either by a priest or by those who represented the Herods. If the imposed taxes were collected, little did it matter to them who was living in a residence.

The melon grower, when leaving Nazareth in search of Joseph, according to this custom, allowed that others inhabited his shanty. In case he did not returned, he assigned the elder of the village, a distant relative of his – the old man’s mother was his grandmother’s sister – as the one responsible for making sure that his material property be delivered to his heirs, who in this case were very few harvests old.

Matthew, according to what was possible for him to do, left his property to the sons of his nephews who worked the soil and lived there, since Ezechias, then missing for a long time, and his youngest, whose existence a limited number of people in Nazareth were aware of, were deemed to be dead.

A short while after his return, Jacob’s only son reported his uncle’s death to the elder of the village. The latter, with the pretext of renovating the residences, had taken possession of them, and demanded to be paid to return them. Having no other option, the patriarch of the Clopases complied, and became in charge of the residences entrusted by his late uncle to the shameless old man.

Fulfilling the wishes of the one who had been a carpenter before him, Joseph, after paying the usurper, let the properties serve as the residence and livelihood also for those who had been appointed as their legitimate owners, who enjoyed them for the following decades.

## THE MOST BEAUTIFUL LEGACY

4/4 “I am grateful that we are all together again, that I have not gone sick in the head, and that I got my freedom back.”

4/5 He also narrated the revelation of the man in the white tunic and the last words he had addressed to him. He had not understood them then, but, now with his wife, he completely comprehended what he had been told:

4/6 “It happened so fast that it did not even go inside me where that man came from. I am grateful to him for showing me the Lord’s truth.”

4/7 Joaquin’s youngest mentioned to him the help received from, in her conception, the man sent by God, for he always appeared in the whitest tunic, even as he walked in the desert with no provisions, donkeys or camels.

4/8 “It is only an angel of the Lord who does not need bread and water,” she stated, describing the real leader of the caravan since their departure from Antipatris.

4/9 Her description of her benefactor convinced Joseph that it was the same man who had visited him when he was in captivity:

4/10 “I know it was the Lord who helped me. Now I will do what I know, work the wood. I say it is better to make stools than ways for the Herods and the Romans. I am grateful to the Lord for taking away from my heart the fear of losing my life.”

4/11 He had barely finished saying these words when the boy otherwise called Jeremiah stormed in, informing his parents:

4/12 “I saw that man who is a player and he was running away, I just do not know where. I tell you that he is blind.”

4/13 Nazareth, after Alphaeus’s caravan arrived, was comprised of six hundred twenty-five inhabitants, children included; when the one born Jesus had left it, there were approximately three hundred twenty inhabitants there.

4/14 The mother went on being called Mary of Clopas, since it was usual for the oppressed ones to change their names, and this was not a source of surprises, nor did it entail denouncements, given the constant pursuits. Only sixteen women remembered that she was a native of the village.<sup>[99]</sup>

4/15 Nazareth was located one hundred sixty kilometers north of

---

[99] Out of these sixteen women, only three of them still had their tongues. It was common for a father to cut his daughter’s tongue in order to turn her into a more valuable product when she united herself.

As for Joseph, no one recognized him.

Bethlehem, the city where the one promised to the prophets would be born according to the prophecies. Since the population of the hospitable settlement of shanties was considered extremely poor, and also because of the scarcity of the liquid essential to life, not many people decided to settle there. Trading, except among the locals, was practically inexistent, contrary to what happened in Bethlehem, a city with many merchants and an excellent region where to make profit.

4/16 Those of the village had built a reservoir so that the scarce amount of water they had could be reused, and then it would basically be left for the animals. When a small one or a container were washed, or when there was some of it left from the process of weaving wool, it was then poured in the reservoir. In 19 BC, a blessing of the Lord, as they said, a spring appeared in the margins of the reservoir, which they referred to as the lake. It sprang from underneath a rock, and the same way it had appeared, it vanished in 29 AD.

4/17 Surrounded by five higher elevations and many other shorter ones, Nazareth was extremely dry, the reason that, at night, one could barely breathe. They cultivated melons exclusively by divine intervention, as its inhabitants believed, but not on a large scale, and they also harvested wheat for their own consumption and insignificant trade. They also cultivated a kind of grape that they called vindalho, a name that made reference to its red wine color and its sourness. It was the general belief that anyone who ate it or drank its juice would get dizzy and see what was not there; therefore, only men were allowed to ingest it. Since they had been sent by the Lord, as they used to say, only maidens and virgins, because they were free of sin, and only if they were not menstruating, could squash them.

4/18 The routines of Joseph and those of his family went by with no further incidents. The man resumed his carpentry activities under the same name he had used in Hiatta. For the community, he was the companion of Mary of Clopas, the protector of little Joseph, Matthew, John, James, and Veronica.<sup>[100]</sup>

4/19 Nathaniel, who during the journey from Antipatris had helped them a lot, became in charge of clearing up the lands who had belonged to the grower of the sweet and trailing plant, taking care of the crops and then trading what they yielded after the harvest along with those of his family, except for Ishmael, who had united himself to the daughter of a merchant and had left in his father-in-law's caravan.

---

[100] Martha did not draw the attention of the priests or of those who had power and ruled, even though she was Joseph's daughter and had lived in the village before under the care of the latter's uncle, the famous wood artisan. When she returned to Nazareth, she was deemed as an abandoned one who had no family, and thus was of no interest to anyone.

## 4-2

4/20 Since he had arrived at the unimportant settlement, Alphaeus took immense pleasure in narrating the facts that the group he was once in charge of had gone through. He spoke of the threats they had faced, and of how he had deceived ignorant soldiers more than once. Lodged in an inn next to the donkey trader's residence, he had been narrating the same stories for days; however, to win laurels just for himself, he never mentioned the names of the other members of the group, being very general about his actions and the timeframe. With his stories, he drew the attention of many, who offered him food for him to tell them his epic narrative. He never tired of saying it out loud:

4/21 "Who is smarter, me or those commanded by Herod Antipas? What is the use of camels and beautiful horses? So many commanded ones, and I myself deceived more than forty men armed with spears. I say I know all the ways, and I know where to hide in the desert."

4/22 And he would spread his good services to all:

4/23 "Whoever needs a good caravan leader just needs to speak to me, and he will be free from all dangers and will arrive wherever he wants alive."

4/24 He would tell his story to anyone; it was enough for a person to be willing to listen to him. Since he trumpeted them so much, his feats reached the ears of not only the oppressed ones. One day, as he immodestly narrated his peripeteias once again, Zidec, escorted by some of the savage soldiers in disguise and many others who were waiting for him in the area surrounding the village, showed up where he was. As soon as Alphaeus finished his story, he was arrested.

4/25 Ezechias, who helped the royal counselor in this enterprise, did not even come close to his genitor's former residence. He did not care if he was alive or not; what he could not stand was to be recognized by those of his people, whom he considered despicable, though the oppressors' presence in the extremely poor village – poor in their opinion – had a single goal, that of capturing the blabbermouth.

4/26 In Cerculis, the tyrant himself questioned Alphaeus:

4/27 "I know you really like to speak, and this is why I am asking you where that one who is a carpenter and that one who was promised or sent by the god of the Hebrews are."

4/28 He shouted:

4/29 "Where have you taken all those Hebrews?"

4/30 The one who had proclaimed himself as the king kept a distance of

about six meters, and stood on the landing of a staircase, because his fear of approaching one of his fellows, no matter who the subordinate was, and catching the ulcers was overwhelming and uncontrollable. It was the royal counselor's duty to mediate questions and answers. When he was asked the same question again, the caravan leader stated that he had no information about the hunted one. The despot then asked him why he had made such a long journey from Hiatta and why he had hid from his worthy combatants. He completed his thought:

4/31 "So have you deceived me for nothing? I know that it was you who led the caravan in which the one they say is the one sent or promised by the Hebrew god and the one who carried him in her womb were."

4/32 And once again the prisoner denied having any information about what the others were so keen on finding out. Herod Antipas furiously ordered to his subaltern:

4/33 "Get the truth out of him!"

4/34 Put on the wheel of torture, as the instrument they cruelly used to obtain, almost always successfully, information was called, Alphaeus disincarnated. During the ordeal, he did nothing but beg God to forgive him for blabbing. He had regrets and he was asking for help:

4/35 "Now I know the evil I was bringing upon myself. I should not have said a single word; now I will say nothing, I will not denounce the Lord's promised one. If the Lord can forgive me, I ask Him to deliver me from this suffering. I know I do not deserve it: the Lord sent me help, but my pride did not let me see the sign. I know that our truth causes us greater suffering: we can only see what we want, not what is revealed to us. Forgive this man who has learned the truth only now: the wealth of a life is that of knowing the Lord. I ask the Lord to soothe my pain: I am afraid of not enduring it and saying where the Lord's promised one is. Lord, help me not to have more commitments. I am very grateful."

4/36 The caravan leader who had escorted Mary's firstborn for practically a year did not feel pain when his limbs were ripped out of his body, dying with a contagious smile, convinced that he had been forgiven. He left the life of flesh and returned to the life of spirit, which, for lack of knowledge, he feared. He believed he would come across the man everyone thought was from Alexandria, for he had become aware that he was an angel of the Lord, and only those who were with the dead would be able to see him.

4/37 His last words, which, despite the centuries that went by, many still intimately remember, were addressed to his executioners, Ezechias and Zidec, as one of his legs was being ripped from his body, which made his entrails become exposed:

## THE MOST BEAUTIFUL LEGACY

4/38 “You cannot escape the Lord’s truth. It can take the time it takes, I say we will accept it.”

4/39 Still in Cerculis, in the most crowded locations, the same man who took pleasure in games of chance who, after being enfranchised by Quirinus Marunus in Antipatris, had stated he was going to Jerusalem, mentioned the feats of little Joseph. He stated that the boy did not predict the result of the stones of the animals, but told them what result to yield; that nothing stayed the same after his arrival; that he foresaw what would happen.

4/40 He trumpeted without stop the episode he did not deny had happened to him:

4/41 “I was about to lose my life and I asked the offspring from Bethlehem to help me. Suddenly, I heard thunders, but the sky was clear; then, trumpets. It was when thirty white horses covered in fire appeared in the desert, along with a man, who seemed to be sent from the sky, with a huge white beard and with his hands full of coins. The offspring from Bethlehem, looking at the man, turned the coins into gold and traded them for my freedom. I did not lose my life, and here I am, a free man.”

4/42 He would give his descriptions to anyone who offered him something of value, whatever it was. One afternoon, he was blabbering that the boy had transported water on his tunic when Alphaeus’s murderers appeared in disguise. When he finished his fanciful narratives, he was imprisoned. When he was asked about the actor of such feats, he asserted that he did know where he was, adding:

4/43 “This time I say I did nothing that was not right.”

4/44 Zidec indifferently mentioned that the events he reported were hard to believe and asked him if they were indeed true. The addict confirmed them.

4/45 “We will see,” stated the counselor.

4/46 In order to show him that lying would do him no good, he informed him:

4/47 “I know you are called Jerdam and that you came to this world in Bethlehem. You became harvests older in an honorable family, and then you lost yourself in the ways of the stones of the animals. You were imprisoned in Gaza, Asca, and Chorazin. You play and deceive, and you were condemned for fighting and pillaging merchants. Twenty-four moons ago, when you seemed to have changed, a change that lasted very little, you gained the trust of one of the guards, made it inside this palace and stole some of my belongings, which you lost in the stones of the animals. After being sent to prison and breaking out of it, you managed to escape all this time I had been looking for you.”

## THE MOST BEAUTIFUL LEGACY

4/48 “You know more about what I did than me. I say you are a god,” asserted the prodigal man.

4/49 “I am not a god, I am only Herod Antipas’s counselor.”

4/50 Ezechias intervened, adding:

4/51 “The protectee of Herod the Great, the magnificent, the decimator of enemies.”

4/52 After Ezechias was done with his praising adjectives, the prodigal man made himself clear:

4/53 “I say I accept it.”

4/54 “What do you accept? I have not asked anything from you yet!” replied Zidec.

4/55 “When a poor man like me meets a powerful man like you, there is nothing left to do but accept,” answered Jerdam.

4/56 The greedy counselor stated his goal:

4/57 “I am not interested in you. I am looking for that Hebrew who can guess how many animals the stones reveal and do what no other person has been able to do. What is he called?”

4/58 “Little Joseph.”

4/59 “There are many who are called Joseph. Is it true, everything you said about him, or is it your imagination? You know how to find him, do you not?”

4/60 Even though he was afraid of being killed, the pillager was sincere in his reply. His interlocutor, deeming that the negative answer was due to the fact that he was not profiting, offered him a reward:

4/61 “When a man like you meets a powerful man like me, he is not deprived of coins.”

4/62 Material goods, abundance in the presence of the powerful ones, wealth and influence, that was what he had always wanted. Even though he completely ignored the boy’s whereabouts, he committed himself to bringing him to his interlocutor.

4/63 “Herod Antipas is convinced that the preservation of his kingdom depends on a powerful magician, who will exterminate all his enemies. Herod Antipas wants to meet all the magicians of the world,” emphasized the contented counselor.

4/64 Only then did Jerdam understand the position he had put himself in. He shamelessly informed him that the boy made a shepherd by Ishmael was very young.

4/65 “Offspring become harvests older. Go look for him. I will wait for you for two times that the Sun goes and comes,” said Zidec, who, because he believed that the boy was located somewhere that only the pillager knew of, did not extend the period of time he had given him, not even after the latter presented various arguments.

4/66 Being followed without realizing it, the thief was clearly aware that he would hardly be able to comply with what he had agreed to do. Remembering the last occasion that he had been with Mary’s firstborn, when the latter had informed him that his parents were going to Nazareth, he tried to obtain a camel or a donkey, for he refused to walk, to go to the neighboring village. Since he did not possess anything of value, he was unsuccessful. He even asked in his thoughts for the help of the one he was after.

4/67 Certain of the impossibility of running away, for he would infallibly be caught, he suggested to a young boy who was the same size as the hunted one and whose name was also Joseph to enter the monarch’s palace. The young boy joyfully agreed. Before the deadline, he presented himself to the counselor, convinced that they would wait until the boy became older, and most importantly, persuaded that he would receive the payment that had been agreed upon. In his opinion, once he had the money, he would immediately vanish from the village.

4/68 While Jerdam waited under the watch of four soldiers, the marveled changeling, after being bathed and covered in adornments, was led to the self-proclaimed sovereign. The royal counselor ordered that water be put on the poor tourist’s clothes, but not before recommending to him that not a single drop fall off. But the liquid obviously flowed. He ordered him to cast the stones of the animals, and said that the result should be five. Terrified, the young man became paralyzed.

4/69 “Make it be seven, something you are used to doing,” stated Zidec.

4/70 The stones were cast, and the result was not the one that had been asked. The tyrant confessed to Joseph of Cerculis that he could no longer have a tranquil sleep, and said that if he could make his nightmares stop when he rested he would regard him as an unmatched magician and predictor.

4/71 “I do not know how to do anything that you order me to. I have only come to see your palace, and it is very big. I ask you to forgive me,” said the pubescent tourist.

4/72 In another one of his outbursts of fury, the despot expelled him and, addressing his counselor, determined, pointing at the man who had immense pleasure in the games of chance, who had been observing them from afar:

4/73 “I want that man blind! He is lying. I say that all the offspring from

Bethlehem are lifeless in the valley. It was my protector who ordered their deaths because of the prophecy, and I saw their bodies.”

4/74 He arrogantly sentenced:

4/75 “That man will lose his sight for lying to a king.”

4/76 He wrathfully asked Zidec if he had understood him. The counselor, used to Antipas’s temperamental behavior, responded affirmatively and left to carry out the orders.

4/77 “Herod the Great left his life lamenting this prophecy, which forced him to order a massacre. The prophecy announced that an offspring that would arrive in Bethlehem would become a king. Herod the Great had to defend his kingdom, and Herod Antipas will defend his,” the royal counselor explained to the condemned man after the latter dishonestly affirmed that he was not aware of it.

4/78 He forcefully went on:

4/79 “You know you lied to Herod Antipas!”

4/80 With the intent that everyone would exhaustively see what would happen to anyone who invented facts, the pillager was tied to the stone of punishment at the market place with his chin supported by a prominence, so that his head would be upwards. He was kept there for four days and three nights with his eyes covered in salt and a strip of sheep leather wrapped around his head. When he was released, his eyeballs had gone completely white. He remained in Cerculis, wandering and feeding from what others threw to him on the ground. He would search for it with his hands for a long time before he found it. Many of the inhabitants, wanting to have some fun, would throw him rocks and tell him that it was bread. He incessantly told himself that the boy from Bethlehem would give him back the faculty of sight.

4/81 When Jerdam said little Joseph, the name by which he had known Mary’s firstborn, it occasioned Ezechias to reveal to his hirer what he had kept secret concerning his cousin and uncle, an action which he deemed he should be paid for.<sup>[101]</sup> Now in possession of new information, Zidec rethought his own agenda. Now aware of the history of Joseph, the carpenter, and familiar with how the oppressed people made sure that their children would not forget whom they were descended from, he believed that he would not let his origin disappear.

4/82 For the Hebrews, nothing was more important than having an honorable name, which they would bequeath to their future generations. Many

---

[101] Ezechias knew about Jacob because Matthew always spoke of his brother-in-law proudly.

times they did not name their male children so that, when they grew up, they could make a name for themselves, as they used to say. If a father was an honest, thus respected, man, his name would be adopted; if he was not, the son would commonly adopt the name of an ancestor of his who had been virtuous. However, an heir who did not tread the right path had the duty to respect, if his protector was worthy, his decorous name, and would not adopt it.

4/83 The counselor then assumed that the father of the one promised by the prophets of the oppressed people was not named Joseph, but Joseph Ben Jacob, whom, from then on, he would look for.<sup>[102]</sup>

## 4-3

4/84 Around 1 AD, after decades of indiscriminate killings on the part of the oppressors, the oppressed had almost been decimated. Girls, since the beginning of Herod the Great's cruel rule, were captured, enslaved and mutilated as the powerful ones pleased; they were then either murdered or discarded like animals to be killed by those of their own blood. The young men, equally captured, were at the service of the wives of powerful men; however, as a precautionary measure, they were castrated. But from 23 BC on, as a consequence of the Law of the Widows, as it came to be remembered by the oppressed ones, many healthy and free men were murdered, and were then spared from seeing what the hated Mammon would do to the newborns, the children of the miserable, as they used to say, presented at the Temples. Furthermore, the Romans, when they arrived, because they considered the oppressed, and especially the women, as belonging to an inferior race, did nothing but decrease the number of members of the deprived people even more.<sup>[103]</sup>

4/85 When this worrisome situation was finally noticed, for now there was lack of human labor, in a series of actions, under the orders of the Herods, with the intent to convince the thousands of people who were fleeing to return, it started being spread that the region had become a tranquil area, even better than Capermaum and Egypt.<sup>[104]</sup>

---

[102] The ones who helped other ones of their own people would receive the qualifier **Ben**, which they would add to their names. Whoever needed help would certainly get it from them.

[103] For the oppressed, after **the arrival of the Romans**, it was not even possible to dream of peace and freedom any longer. The latter did not allow them to talk about the only God they believed in, for the gods belonged to the outsiders, a superior race.

[104] Two villages stood out among those ruled by the Herods. In Capermaum and Upper Cesarea, the despots did not

4/86 The rumor spread incredibly fast, reaching the most remote locations. However, the slaves of the wives of the Herods and of the other powerful men, when they learned about the plot from the women they assisted when the latter mentioned it to each other, started reporting about the pseudo-harmony of the region. In order to let the exiles know about it, they created a word, a kind of code, simple and intelligible, except for the rulers who, since they ignored its meaning, would not punish anyone.

4/87 Herod's tetrarchy was then referred to as palestine. If an exile learned the name, be it written on a piece of leather, be it orally, they would know that, in Galilee, Samaria, Judea and Perea, the peace the powerful ones were announcing was deceiving propaganda. The exiles and many of the oppressed ones knew the meaning of the word, except for the tyrants and the scoundrels who followed them.<sup>[105]</sup>

4/88 Most Hebrews, redeeming blemishes they had acquired in the past, arrived in this abode under extreme privation, grew older and persisted in living such a dramatic conjuncture, accepting it as if it were the Lord's will. They subsisted in human settlements where water was almost inaccessible; where the heat was scalding; to find fertile soil, they had to dig through approximately one meter of sand; Lower Cesarea, the village where there was no scarcity of water or grains, was too far away. Others, however, did not hold as true that the suffering imposed on them was a consequence of their parents' sins that they had to pay for, as it was taught to them, and the only way out was to escape.<sup>[106]</sup> They fled to Assyria, Greece, and a significant number, to Egypt; however, generation after generation, they still wished to return to the native land of their ancestors.

***GOD'S TEACHINGS ARE A LIGHT THAT CANNOT BE CONCEALED.***

see 4/97

---

exercise their cruelty to its full extent. They allowed the oppressed ones to be a little more tranquil because they needed human labor in the fishing activities, as well as in the wheat, melon and apricot crops. If the oppressed paid their taxes, they would not suffer.

[105] When objects with the word palestine written on them were found, it was believed that the region was effectively called the way we know it nowadays.

[106] Basically no one of the oppressed people from Galilee, Judea, Perea, and Samaria dared oppose the execrated tyrants, kept in their positions by the caesar, for fear of being killed; however, the heirs of Herod the Great were increasingly requesting soldiers to protect their share of the land. Aware that they wanted to defend themselves not from the attack of enemies, but from another Herod, the outsiders decided to rule ostensibly over the tetrarchy. From then on, the power of the Herods was just apparent, for the ones who made decisions were those sent by the imperial metropolis, which took place until 40 AD.

*WE ACQUIRE KNOWLEDGE IN THE MANY  
SOJOURNS WE HAVE IN THE LIFE OF FLESH.*

see 4/115

## 4-4

4/89 Little Joseph was not that little anymore. His parents talked about what Joseph had heard concerning the latest events. The latter affirmed to his wife that the motherland of his own people was in discord, and that the Romans ruled. Since not even the ways through the desert were safe, Nazareth suffered from the absence of an already small number of merchants. He emphasized that it was urgent to buy wood in distant locations, for the merchants were not bringing it any longer, and without it, he could not repair the plows, which were broken in their majority. He emphatically stated that he had no alternative: he would have to go to Lower Cesarea, and he would do it with his wife's firstborn; the ones he had invited to go along nevertheless seemed to be afraid of leaving the village.

4/90 Always apprehensive about the first fruit of her womb, intending to avoid that the journey take place, Mary reminded her husband of its possible threats, encouraging him to stay in the village. She asserted that, until there was no longer any danger, they could eat melons, and also reminded him that there was some wheat left. The carpenter justified himself:

4/91 "In order to plant, we need to work the soil and, without wood, I will not be able to fix the tracers. I say that if we do not plant soon, we will be eating the seeds, and we will have nothing for the new crops."<sup>[107]</sup>

4/92 He assertively added:

4/93 "And where will we go find help, if we are all the same?"

4/94 After his explanation, Joaquin's youngest did not object anymore. Even though she did not wish her firstborn to follow her husband, she was not successful in stopping them from walking to Lower Cesarea.

4/95 On August 23, 1 AD, with four donkeys, which would be traded for the vital raw material, and three camels, protector and protectee, on little Joseph's first journey without anyone on his track, started their walk. They

---

[107] ... and we will have nothing for the new crops ...: a significant number of Hebrews worked the soil collectively, and the harvest was split in equal parts. The head of each residence had to save a percentage of the harvest so that it could be sown again.

were escorted by Nathaniel, Matthew, and Elijah, who had been named after the rabbi of Hiatta because his parents had received a lot of help from the latter.

4/96 During the walk, the two Josephs talked to one another a great deal. Little Joseph, now eleven years and four months old, deeming the moment to be propitious, announced to the older Joseph:

4/97 “I tell you that soon I will have to leave to spread **God’s teachings, a light that not even the darkest shadow will be able to conceal.**”

4/98 Without Jacob’s heir understanding his words, he predicted:

4/99 *“After the death of my body of flesh, many generations will pass without the teachings of God being known as I now bring them.”*

4/100 Not very concerned about what his son was saying, Joseph replied that it would take long until he was old enough to make decisions, that he should not feel disquieted.

4/101 “I have to start soon. I tell you that I will not have all the time you have in mind.”

4/102 He determinedly went on:

4/103 “The one who carried me in her womb is on my mind. I tell you that she is not as strong as you.”

4/104 Joseph was scared by the words used by the one he still considered a boy. He forcefully said:

4/105 “What you said is not a matter for an offspring who is few harvests old. Is that what the rabbi is teaching you?”

4/106 “For now I tell you that you cannot know it, but you will know that in the body of flesh that is now that of a child inhabits a spirit that acquired knowledge through time.”

4/107 “Are you sick in the head? Are you saying that in your body there is a spirit, and that this spirit has more wisdom than me?”

4/108 “What I am telling you is that I know ways that you will only know in the times that are to come, but that you will have the same knowledge as I do now, because we are brothers, sons of the same Father.”

4/109 The one who had been Sarah’s husband did not understand the deep meaning of what he heard, and considered his son’s explanation an offense:

4/110 “Did you say I have no wisdom and that I do not know the ways, and those who are your family do not know them?”

4/111 Since he was feeling insulted, he immediately added:

4/112 “I say that those who are your family do not know the ways because they have not yet reached the harvests that bring along wisdom, but I have the wisdom that comes with harvests.”

4/113 “I am not telling you about the wisdom that harvests bring along, but about the wisdom and the knowledge that are acquired in the many returns to the life of flesh that we have had.”

4/114 Given Joseph’s countenance, it was clear that he had not understood any of the instructions. Little Joseph restarted explaining:

4/115 “I tell you that you are my father in the livings that we now have, but you are first and foremost my brother, because we are the sons of the same Father. Those who are your children in the life of flesh and all those we come across throughout the ways are our siblings. **I tell you that each one of us has the wisdom and the knowledge that we acquired in the many returns we have made to the life of flesh.**”

4/116 Even though he had not yet fully understood the meaning of those words, Joseph felt relieved: none of his other children were ignorant, because, if any of them were, that would make him very unhappy.

4/117 Satisfied with what his father had understood from his words, the more than desired redeemer told him to talk to Mary and patiently explain to her that he would have to leave Nazareth, and that she would not be able to follow him.

## 4-4.1

4/118 Matthew, who could not remember a single moment when he was not in the presence of his nephew, now aware that he would leave, asked him to take him along, and poured a plethora of questions on him. Predicting the role for which the spirit created by God that inhabited the physical body of the boy who was his uncle had prepared himself to do, who only after twenty centuries would be known by all, the one born Jesus revealed to him:<sup>[108]</sup>

4/119 “You will be with me until the end. I tell you that you will be the first one to testify to my words,” words that made Anna’s youngest intensely joyful, for he understood that he would always be with his interlocutor, that

---

[108] On top of the **twenty centuries**, it will take another five hundred years and one quarter of a century for the material proof to become known in its entirety.

he would not be alone, that he would die along with the one he considered his blood brother.

4/120 Scanning the area and spotting a village, Mary's firstborn resumed the conference:

4/121 "I tell you that we are arriving. What is this place possibly like?"

4/122 "Let us arrive and see," replied his relative, who then started marking on leather some of the events of little Joseph's living.

4/123 Now for a long time Matthew had been observing that his inseparable friend talked to himself, asking and answering questions, as if he were having a dialogue with an invisible being. He was convinced that he was different from the others.

***BY MEANS OF GOD'S TEACHINGS, WE ARE INSTRUCTED TO SHARE SOME OF WHAT WE HAVE WITH A SIBLING WHO NEEDS HELP WITHOUT OUR CHOOSING THE ONE BEING HELPED.***

see 4/130

***OUR FATHER DOES NOT IMPOSE ANYTHING ON US, HE TEACHES US AND, BY MEANS OF HIS TEACHINGS, HE SHOWS US WHAT TO DO.***

see 4/133

4/124 During the night, as they were resting, two men who assured they were merchants joined the small caravan. Jacob's heir, who was mounting guard, promptly realized that they were thieves, since they had a lot of coins, which they displayed and about which they talked incessantly, but no wool, seeds or animals to trade. The wrongdoers told them they would stay with them exclusively during that night, adding that they would leave at dawn. One of the two Hebrews demanded bread, adding:

4/125 "It is because I am hungry."

4/126 The sentinel dryly replied:

4/127 "I have been far from my residence for a long time, and everything I brought to eat is already over."

4/128 Joseph, who had hidden the food and water when he heard noises, a sign that someone was approaching, wrapped the mantle around his body and pretended to fall asleep. With the intent to see if the pillagers would touch his belongings, which did not happen, he remained awake until dawn, when the two men then left.

4/129 Now no longer in the company of the two men who lived throughout the paths, the desired deliverer instructed not only his protector:

## THE MOST BEAUTIFUL LEGACY

4/130 **“I tell you that God shows us in his teachings to share some of what we have without taking notice of which sibling in need we share it with.”**

4/131 Not very willing to listen to the boy, also because he had not gotten enough sleep, the carpenter asked:

4/132 “What are you saying? That I must have no bread? Is that the Lord’s Law? We already have Moses’s Laws and the Laws of the Temple. I do not see why you speak of more of the Lord’s Laws.”<sup>[109]</sup>

4/133 “What I am announcing are not God’s laws, but His teachings. The Laws you know are men’s, not our Father’s. **God does not impose anything on us, He only teaches us, and, in His teachings, He shows us what to do. I tell you that it is only a question of practicing our Father’s teachings that we will reach Him.**”

4/134 Addressing his genitor in particular, he went on:

4/135 “I tell you that with you I will no longer speak of the Lord’s laws, but of God’s teachings. You will only hear me speak of the Lord’s laws to those who have not yet heard me speak of God’s teachings. I tell you that I will speak of the Lord’s laws with them because they yet do not know what you do.”

4/136 Joseph again did not pay much attention to the words of his son, who was too young to instruct anyone.

***WE SHOULD RESPECTFULLY ANNOUNCE GOD’S TEACHINGS  
EVEN TO SIBLINGS WHO, FOR THE TIME BEING, ONLY LOOK  
FOR FOOD FOR THEIR PHYSICAL BODIES.***

see 4/145

***WE WILL PRACTICE OUR FATHER’S TEACHINGS  
WHEN WE REALIZE THAT WHAT WE WISH FOR AND  
EVENTUALLY GET HAS NOT BROUGHT US PEACE.***

see 4/145

***WITH NO EXCEPTION, AT SOME MOMENT OF OUR EXISTENCES  
WE WILL START TREADING THE PATH THAT LEADS TO GOD.***

see 4/147

---

[109] The Mosaic Laws were considered the Lord’s. The priests also guaranteed that those issued by the Temple on the Mount were the Lord’s as well.

***WHAT CAN WE DO TO CHANGE THE FIRM INTENT  
OF A SIBLING WHO INSISTS ON DISREGARDING  
THE TEACHINGS OF OUR FATHER?***

see 4/147

***UNHAPPY IS THE ONE WHO BELIEVES ONE  
DOES NOT NEED ANOTHER SIBLING'S HELP.***

see 4/155

4/137 During the stops they made, little Joseph was the one who reminded everyone to thank God for the protection they were all receiving; before meals, he was the one who reminded everyone to give thanks for the nourishment they were all getting. An intrigued Elijah asked him:

4/138 “Why do you always say to the Lord before your meals that you are thankful for the bread and the water?”

4/139 “I tell you that I am thankful to God not only on my behalf, but on behalf of all of us.”

4/140 “And do you never forget about the Lord?”

4/141 **“I tell you to remember God the same way we remember to have supper, to be hungry to learn His teachings the same way we are hungry for bread, to be thirsty to practice our Father’s teachings the same way we are thirsty for water in the heat of the desert.”**

4/142 “And what about those who are not thirsty to know what you say are teachings, those who are only thirsty for water and hungry for bread?”

4/143 “I tell you that they will keep going to the true life and returning to the life of flesh.”

4/144 “And what if those who keep going to the true life and coming back to the life of flesh, as you said, still do not want the teachings that you are bringing, they only want to look for water and bread?”

4/145 **“I tell you to take God’s teachings to all siblings who are only looking for food for their body of flesh. If our siblings do not want to listen to us, we must not feel disturbed. When they realize that everything they have has not brought them peace, I tell you that they will accept and practice our Father’s teachings.”**

4/146 “And will everyone who listens to you practice these words you say are teachings?”

4/147 **“I tell you that all of God’s children will one day find the path that leads to Him, that His teachings will be practiced by all of our siblings when they are tired of their searches, and that there is nothing we can do to change the paths of our siblings who once**

## THE MOST BEAUTIFUL **LEGACY**

**more do not even want to hear our Father's teachings until they are tired of their searches."**

4/148 Concluding, he said to his inquirer:

4/149 "I tell you that, still in this living, you will go through moments in which you will have neither bread nor water. Do not rebel against God, for it will be because of your unwatchfulness."

4/150 Elijah proudly asserted:

4/151 "You do not know what you are saying. I have enough not to be without water or bread to eat."

4/152 "It will cost you nothing to be watchful," was the recommendation to the young man who, given his intent to remain in ignorance, became silent.

4/153 The promised one, invariably followed by Matthew, faced with his interlocutor's thorough confession to disinterest, walked away.

4/154 When he approached Nathaniel, the latter mentioned that he could see many siblings assisting him, little Joseph. Mary's firstborn was not even twelve when he said:

4/155 **"Unhappy is the sibling who only bears in mind that they can do anything, and on their own, that they do not need anyone. I tell you that we all depend on a sibling's help.** We can have many coins, but if we do not have someone work the soil, our coins are worth nothing: we will die of hunger, because we cannot have our coins for supper."

4/156 Agreeing with his words, the one who had been an explorer asserted:

4/157 "I know we need to help one another."

***OUR FATHER HAS BEEN LOOKING AT US SINCE  
THE MOMENT WE WERE CREATED.***

see 4/171

***GOD IS THE FATHER OF OUR SPIRIT; MAN AND  
WOMAN ARE THE PARENTS OF OUR PHYSICAL BODIES.***

see 4/173

***THE WISDOM THAT WE MAY NOW ENJOY HAS BEEN ACQUIRED  
IN THIS AND IN PAST STAYS IN THE LIFE OF FLESH.***

see 4/175

***IT IS OUR MATERIAL TEMPLE THAT DIES,  
NOT THE SPIRIT THAT INHABITS IT.***

see 4/178

4/158 Because of the current situation, the small caravan headed for Lower Cesarea on empty roads. When, after little Joseph's request, they made a stop so that the animals could recover, twelve men approached them. The head of the group asked the travelers where they were going and what they would do there. The unknown savior said to him, who was very familiar with all the ways of the area:

4/159 "I tell you that I know a path that you do not know yet."

4/160 The rude Hebrew, born and raised in an inhospitable sea of sand, replied with undisguised contempt:

4/161 "How can you know a path that I do not know yet if you are so few harvests old?"

4/162 "I am not telling you about the paths you know, but about God's teachings, which, when we practice them, are the path that leads us to Him. For us to be on the path that leads to our Father, we do not need to know the paths you know, but to know the path that I now bring to all the peoples. I can announce God's teachings to you if you want to learn about another path in which you will not need to take possession of anything that belongs to another sibling."

4/163 "If I follow this path you are speaking of, will I have camels, donkeys, and many coins?"

4/164 "I tell you that the practice of God's teachings will not bring you coins, donkeys, camels, but it will bring you a lot of peace. You will know our Father and His peace when you practice His teachings, and you will no longer see the faces of the siblings whose livings you have taken. I tell you that I can show you, if you want, the path that leads to God."

4/165 The head of the group was stunned by these words. The boy had clearly referred to what made him suffer and prevented him from sleeping, for the cries of one of the people he had murdered, his groans of pain prevented him from finding inner harmony. In a fraction of a second, he thought to himself:

4/166 "Why is this offspring saying that I will find peace if I practice the path that leads to God? God? Could it be that this God is important? More important than Herod Antipas? I say that Herod Antipas commands everything."

4/167 Astonished, he went on:

4/168 "No, it cannot be, because, if this God is like Herod Antipas, I will be even more sleepless, and the peace I do not have, I will have it even less. But this offspring is speaking of this God with so much confidence that he seems to know Him. I have already heard about God, I just do not know when."

4/169 Returning from his thoughts, he noticed that the boy was waiting for his reply. He immediately asked him countless questions:

4/170 “Are you a deceiver or one of those prophets who say they can see the time that is to come? Have you ever seen my face or heard about me? Because you know what goes on with me. I say I have never seen your face. How do you know what goes on with me, if I have never been with you? How do you know what I have been doing throughout the paths? You say words I have never heard before. Are you speaking of a god or of someone called Father? Or is it what your protector is called?”

4/171 “I am telling you about **God, the One who created all of us, the One who created the universe.** Did your protector not take care of you until you became a man? Your protector is your father in the life of flesh, and God is the Father of us all. **I tell you that He is looking at us all the time, He has been looking at us since our creation; that the spirit who inhabits the body of flesh we now have was created by God.**”

4/172 “Are you saying that God is my protector? You do not know what you are saying. I know how my body came to this world, but you are an offspring who is too few harvests old to know how we come to this world.”

4/173 “**The body of flesh comes from man and woman; the spirit, from God. I tell you that God is the Father of the spirit; man and woman are the parents of the body of flesh.**”

4/174 “I say that you are too few harvests old to have wisdom. Does all this wisdom come from this god of yours?”

4/175 “**I tell you that what comes from God are his teachings. Wisdom, we acquire it in our many returns to the life of flesh.**”

4/176 The one who pillaged and murdered, eager to understand what he was listening to, continued asking whom until some instants before he had just regarded as a child who had no knowledge whatsoever:

4/177 “My father, as you are saying, has left his life many moons ago. How can he know that I changed my ways?”

4/178 “Many times those who were our fathers or mothers in the life of flesh do not follow their ways after the death of their bodies, they remain with us because they have in mind that they can protect us. **I tell you that what dies is the body that we now have, not the spirit created by God.**”

4/179 “Why do you say ‘spirit’ and ‘God’ to me? Do you want to change my way?”

4/180 “It was your father who told me that you needed help. He asked me to tell you about God, because he never taught you another path but that of taking possession of what does not belong to you. Now he knows the evil he

has caused you and asks you to forgive him for everything he has done to you. I tell you that from the moment you know God and practice His teachings, you will no longer see those whose livings you have taken, and you will no longer hear the voices that do not leave your mind in peace.”

4/181 These words unveiled the truth to the man who until then spread fear around him. He understood that his genitor, who had always wanted him to become a good Hebrew, was with him. He started crying, and his accomplices did not understand why, for he had been talking to an offspring and then, all of a sudden, he started moaning. They wanted to know what was going on; however, the head of the group could not answer any questions. They looked at him in astonishment, for he had never acted that way. They asked him:

4/182 “What has that offspring who is few harvests old said that a man like you, who has no mercy on anyone, is now crying like a lamb?”

4/183 The pillager gradually recomposed himself and confirmed what had been said. His deceased genitor had grown up in the desert, just like himself, and he perpetrated what his protector had usually done, something that was impossible for the boy to be aware of. Even the ones who had an exact notion of his past among those he commanded had not had the chance to tell the boy about it. He then asserted, with no inner doubt, that he wanted to become acquainted with the path that Mary’s firstborn had announced to him, and invited the members of his group to join him. Three accepted the offer, and the four men joined the caravan.

***BY MEANS OF OUR FATHER’S TEACHINGS WE ARE  
INSTRUCTED TO HARVEST WHAT WE HAVE SOWN, NOT  
TO KILL A BEING THAT STILL BELONGS TO THE ANIMAL  
KINGDOM SO THAT OUR OWN LIVING SUBSISTS.***

see 4/209

***DO WE NEED TO SPREAD THAT WE MUST NOT EAT MEAT?***

see 4/211

***WHY WILL MANY NOT CULTIVATE GOD’S TEACHINGS  
WHEN THEY BECOME ONCE AGAIN AWARE OF THEM?***

see 4/215

***IS IT ACCEPTABLE THAT SOME OF US WILL, WITH NO  
DIFFICULTIES, PRACTICE OUR FATHER’S TEACHINGS DAILY  
WHEN WE ARE INFORMED OF THEM ONCE AGAIN?***

see 4/215

## THE MOST BEAUTIFUL **LEGACY**

***THOSE WHO IN THEIR CURRENT INCARNATION IGNORE  
GOD'S TEACHINGS AND IMMEDIATELY START PRACTICING  
THEM WHEN THEY ARE ONCE AGAIN INFORMED OF THEM  
WILL NOT FEEL ASHAMED OF THE UNWORTHY ACTIONS  
THAT THEY DID IN THEIR CURRENT LIVING.***

see 4/217

***WE SEARCH FOR DEAD ENDS OURSELVES.***

see 4/220

***THOSE WHO KNOW THAT THEY ARE BEING DECEIVED  
AND DO NOT REVOLT, DO NOT PURSUE THEIR DECEIVER,  
PRACTICE ONE OF GOD'S TEACHINGS.***

see 4/227

***WE LONG FOR PROOFS THAT OUR FATHER EXISTS, WHEN  
THEY ARE IN THE VERY EXISTENCE THAT WE HAVE.***

see 4/247

***DOES GOD BARGAIN WITH HIS CHILDREN?***

see 4/261

***WHAT DELIVERS US FROM REDEEMING COMMITMENTS IN  
FUTURE LIVINGS IS NOT ACQUIRING THEM IN OUR CURRENT  
ONE.***

see 4/261

***EVEN IF WE DO GOOD WITH THE INTENTION OF BEING  
REWARDED, WE WILL BE SOWING THE GOOD SEED.***

see 4/267

### 4-4.2

4/184 Lower Cesarea was the entry point of Romans who arrived in the Herods' tetrarchy. Little Joseph had never seen such a fabulous amount of water: he delighted only in looking at the work of the unmatched Architect. Matthew and he explored the place. Sitting on the steps of the Temple, whose construction was completed by Herod the Great in 40 BC, they observed the dapper priests choosing who could enter it and who could not.

4/185 Since they had unshakable faith in the Lord and believed that exclusively inside the sacred buildings their prayers would reach Him, many

Hebrews took a share of their own sustenance and that of their children to satisfy the demand of the priests, whom they judged came from the Lord, that is, they presented a docile and healthy bovid as their offering.

4/186 And the women? Oh, the women! Access to the Temple was forbidden to them; they could not even remain in its neighboring area; they could only pass by it. The disabled and paralytic were not allowed to enter it either, not even on its steps could they remain; they nevertheless returned to it constantly after being expelled.

4/187 Elijah, as time went by, conveyed a growing wonder at the village, and stated to himself that he would never leave it.

4/188 Nathaniel and Joseph made their trades while the boys wandered about Lower Cesarea. The experienced carpenter, after trading the donkeys for the wood he needed, looked for them, but could not find them. He wanted his son to fetch him a lamb, the best that the money that was left after the trade could buy, to offer to the Lord. He was aware that the wood could not remain unwatched, otherwise it would be stolen. He wondered where the boys could be; when he had already given up his intent, the last fruit of Anna's womb and his inseparable friend appeared, and the latter said to his father:

4/189 "I tell you that you have been waiting for me. Where do you want me to go?"

4/190 Looking at him in astonishment, he asked him:

4/191 "How do you know that I have been waiting for you?"

4/192 "I heard you ask: 'Where could those offspring be?' and I told Matthew you needed us, and here we are," words that made the amazed father forget the lecture he was about to give them for disappearing.

4/193 The promised one went on:

4/194 "Do you want to go to that Temple that was built to pay homage to emperor Augustus? An emperor, because he had many possessions. It used to be said that he had an empire of wealth, and he was called emperor Augustus. Is that the Temple you want to go to?"

4/195 Answering the question affirmatively, Jacob's heir told him to go find the most beautiful and docile irrational being.

4/196 And the two boys went away, and it did not take little Joseph too long to come across one that corresponded to his expectations. It was black and white, gradually turning into grey, and it was four months old. His uncle, noticing the buyer's enthusiasm, reminded him:

4/197 "You are trading coins for the lamb, and the lamb is not for you, it is for Joseph to take to the Temple and make God an offering. It goes inside me that you will not get to keep the lamb."

4/198 Certain of what he was doing, his nephew replied:

4/199 “I will take this lamb to Nazareth and give it to James, who has always wanted one of this color, which is difficult to find. Soon James will have many like this one.”

4/200 Tired from walking all day and supposing that his brother-in-law would not be pleased with little Joseph’s choice, the last son of the melon grower emphasized:

4/201 “Joseph asked you to make the trade because he will offer this lamb to God. How will you say to Joseph that this lamb is for James?”

4/202 “I will tell Joseph that God is not in any of the Temples receiving the offerings made to Him, that all the offerings made at the Temples remain with Herod Antipas, the Romans, and the priests. Joseph will simply not see what goes on in the Temples if he does not want to.”

4/203 After the transaction was made, they went towards the patriarch of the Clopases, who was still watching over the wood. When they arrived, his son announced to him:

4/204 “This is the best lamb I have found to take to James.”

4/205 “I did not ask you to make the trade to give it to James. It was to take it to the Temple and make an offering to the Lord as a sacrifice, so that the Lord will protect us on our way back to Nazareth,” asserted the carpenter, leaving Matthew anxious to see how his relative would wiggle himself out of such a tight situation.

4/206 “I tell you that you are the father of the body of flesh that I now have and that I must obey you, but you are experienced enough to know what is right and what is not right. I know that you know the difference, because, if you did not, you would not be the man you are. I will tell you what I know, and you will be deceived if you want to: it is not to God that you will be giving this lamb, but to the priests of the Temples. Do you believe that God comes to drink the blood of the lamb, or eat its meat?” said Mary’s firstborn.

4/207 Joseph understood, though tenuously, that he had relied on equivocal, albeit traditional and ancient, concepts during his physical existence. Believing that these concepts had not been understood by his son, something that would be humiliating, for he was allowing himself to be guided by a young boy, and also intending to hide his ignorance from his teacher, a child who had only some moons before stopped wearing garments and started wearing tunics, he replied untruthfully:

4/208 “Since the priests of the Temples do not work the soil and do not shepherd sheep and lambs, I know that all of them, in order to keep their living, have the meat of the lambs offered to the Lord as their supper.”

4/209 **“I tell you that God, in His teachings, shows us to sow and harvest the fruit of our sowing, not to take livings so that ours will subsist.”**

4/210 “But those who are our people will not believe me if I say to them not to take the life of sheep and lambs to have them for supper!”

4/211 **“It is not necessary to tell our siblings not to take the living of an animal any longer to have it for supper, it is enough that we no longer eat meat, and all will follow us in time.”**

4/212 “If I say to those of my people not to take the life of a sheep or a lamb to have it for supper, not even one of them will give me work. I know that they will say that I am sick in the head.”

4/213 “I tell you that you will not stop having work just because you do not have an animal for supper: everyone respects you and trusts the way you work the wood; otherwise how would they give you donkeys to trade for wood?”

4/214 Under Joseph’s and his uncle’s attention, he went on:

4/215 **“I tell you that everyone who does not recognize the path that leads to God when they are in the life of flesh when it is shown to them once again, it is because they do not want to see another path but the one they have in mind, a path that pleases them a lot, but everyone who is still on the path that distances us from our Father, a path that does not please them, and, since in a previous life of flesh they have already learned about the path that leads to God, when His teachings are once again shown to them, they will recognize the right path.”**

4/216 Since Joseph was thinking to himself that, despite his old age, he had been mistaken, and that the boy in front of him was revealing it to him, the one born Jesus concluded:

4/217 **“I tell you that everyone who in their current living does not know the path that leads to God, but practices the path that leads to Him when His teachings are once again shown to them, will no longer feel ashamed of the paths they have followed without practicing our Father’s teachings in their current living.”**

4/218 Feeling the contagious enthusiasm, Joseph asserted:

4/219 “I will follow the many paths you are speaking of, paths that lead to the Lord. I just hope not to come across a dead end when I am searching for these paths you say lead to the Lord.”

4/220 **“I tell you that the path that leads to God is only one. Whoever wants it for themselves, they must practice our Father’s teachings. I tell you that we are the ones who search for dead ends.”**

## THE MOST BEAUTIFUL LEGACY

4/221 Now no longer very determined in his resolution, Jacob's heir wanted to take a step back:

4/222 "I am too many harvests old to learn and practice these words you are saying to me. I am as rude as a donkey, and I do not know if I will be able to practice these words that you say are teachings."

4/223 **"Again I tell you that whoever wants to change their paths in the life of flesh will recognize the path that leads to God when it is shown to them. I tell you that, if they no longer take pleasure in the paths that distance us from our Father, they will practice His teachings."**

4/224 When the beneficial dialogue was over, Sarah's widower started wondering, for he had been deceived in the trade he had made; according to his calculations, it did not correspond to what those of Nazareth had entrusted him with when they hired his services. However, he stated to himself that, despite the terrible quality of the products, what had been ordered would be delivered in perfect shape. Mary's firstborn, aware of the situation, allayed the carpenter's concerns:

4/225 "I tell you that you know that you have been deceived in the trade you made: you traded the donkeys for good wood, and now you are bringing back the wood that not a single person wants. Even though you know you have been deceived, you did not revolt. I tell you that whoever knows that they are being deceived and do not revolt is already practicing one of God's teachings."

4/226 "But which teaching am I practicing?"

4/227 "I tell you that you did not revolt against the brother who deceived you. **I tell you that in order to practice what God is once more showing to us in His teachings, we need to be understanding with the sibling who in the life of flesh does not know our Father and His teachings, we need not revolt, not pursue the sibling who has deceived us.**"

4/228 "Can it be that this god you speak of is looking at me the way he looks at you?"

4/229 "I tell you that God is looking at you the same way He is looking at all His children."

4/230 After much pondering what the desired redeemer had revealed to him, Joseph, like some of us, who cling onto what we have long deemed legitimate and keep on wallowing in stupidity, judging himself indispensable in the activities that his teacher would engage in, asked him:

4/231 "I know that you will need me to be with you for many harvests, and I need the Lord's protection not to lose my life, and this is why I ask you what

will happen to me if the Lord is offended since I did not offer Him the blood of the lamb at the Temple.”

4/232 Pointing to the ocean, the boy asserted:

4/233 “I tell you that not even one of us will be in this abode forever, not even if we offer God a sea of blood. I guarantee that you will not be offending our Father if you take this lamb to James, this lamb that will give its milk to those who are hungry, and the lamb will not be part of the priests’ banquets. I tell you that God is looking at all of us without our making offerings to Him.”

4/234 “I say that I will no longer be able to pray to the Lord, because it is only those who offer lambs at the Temples who can do it,” lamented the man who was still tied to his ancestors’ traditions.

4/235 “I tell you that you can talk to God wherever you are, and He will listen to you, outside or inside the Temples, which are locations of pain and power.”

4/236 “And what if the Lord becomes full of wrath and destroys Nazareth because when it was my turn I did not offer Him a lamb?”

4/237 “I tell you that God is not like men, who destroy everything and everyone who opposes them.”

4/238 At the end of his explanation, little Joseph heard from his student that his words were incontestable.

4/239 “This lamb will bring joy to James, who always says that he saw a herd that was of this color, he only does not know where. I say that James is too few harvests old to have seen a herd in which all the lambs are the same color,” added the apprentice.

4/240 “James can see the time that will come, as well as the time that has passed. I tell you that James will know everything that he will have to do to spread God’s teachings after the death of the body of flesh that I now have.”

4/241 Jacob’s legatee indeed believed that his wife’s firstborn was the much awaited redeemer. Mary’s son, not his, for he never accepted that the boy was descended from him; however, since he ignored about the participation of his youngest child in what his interlocutor would do, he asked him:

4/242 “What will James do after you leave this life?”

4/243 “I tell you that James prepared himself to come to the life of flesh to redeem his commitments from past livings, just like everyone of us, and to be an example of how to practice our Father’s teachings, teachings that will need to be repeated many times for them to be practiced.”

4/244 “Are you saying to me that James, after you leave this life, will practice everything you say are the Lord’s teachings?”

## THE MOST BEAUTIFUL LEGACY

4/245 “I tell you that the children of God who are now in this abode need siblings who act as examples of how to practice our Father’s teachings, and James will practice them.”

4/246 “Why will James need to practice these words that you say are teachings after you leave this life?”

**4/247 “I tell you that many of our siblings do not trust our Father yet, and always want proof of His existence, when His existence is in the very living that we have.”**

4/248 Since he could not understand what his wife’s last child had prepared himself to do in the life of flesh, Joseph focused the dialogue again on the lamb, asking the precocious instructor how he knew what the Lord did not want, and concluded:

4/249 “Even before my protector, those who are Hebrews deliver a lamb at the Temple so that they can be purified from their sins.”

4/250 “If a woman is impure when she is losing blood, will the blood of the lamb purify us? If we make mistakes, does the blood shed by the lamb purify us? Are we not contradicting ourselves?”

4/251 Since the experienced man said nothing, little Joseph went on:

4/252 “If a man comes into contact with the blood of a lamb, I tell you that he will have to bathe. So why would our Father purify us with impurities?”

4/253 Like many people, who are fixated on what they heard in the first years of their physical sojourn, Sarah’s widower justified himself:

4/254 “The priests say at the Temples that the impurities of the blood of the lamb do not reach the Lord, who is pure, that the blood of the lamb is for the Lord like water is for all those who are my people.”

4/255 “The priests say that the blood of the lambs is for God to purify those who make the offerings, but I tell you that what the priests want to reach with their words is always to have lamb meat in their ceremonies without having to tend the lambs.”

4/256 With a discreet smile, he added:

4/257 “I believe you will agree with me: the priests would not like to tend sheep and clean all their filth.”

4/258 Joseph went mute; he nevertheless asserted to himself:

4/259 “The Lord will not be happy with me for no longer offering Him lambs.”

4/260 The promised one, aware of his father’s thoughts, said:

4/261 “I tell you that God, in His teachings, is not showing us to take

livings in order to make Him happy, He does not show His children to remove from the mouths of their small ones the milk that the lamb will be able to provide. **I tell you that God is not unfair not even with a single one of us, His children, and He does not bargain, for what delivers us from redeeming commitments in future livings is not to do wrong against a sibling now.**”

4/262 The apprentice, looking at his interlocutor, shamefully went on lamenting in his thoughts, not realizing that he had obtained an answer without having to say a single word:

4/263 “Since I will walk along with little Joseph, I will not be able to go against what he is saying. Now my prayers will no longer reach God because I will not be able to go to the Temple to offer a lamb and say my prayers without little Joseph knowing about it.”

4/264 “Again, I tell you that it is not offering a lamb at the Temples that will make prayers reach God, but the purity of feelings towards all of our siblings when we talk to Him. Again, I tell you that the ones who are eating the flesh of lambs are the priests, not God.”

4/265 Understanding the essence of the dialogue, but within his intellectual conditions in the body of flesh and the environment he lived in, Jacob’s heir moved on to another topic, for he had taken notice of the lack of affection he would be met with by James when the one otherwise named Jeremiah and his inseparable relative gave him the present:

4/266 “But you will be the one to make James happy, not me.”

4/267 **“I tell you that we must do good and expect nothing in return, but if we do good and have what we will receive in return in mind, we will already be sowing the good seed for our future comings to the body of flesh.”**

4/268 After such an informative conversation, Joseph opted to return to Nazareth immediately. Since he was ready, he asked the boys to go look for Nathaniel and Elijah and tell them about his decision. After the boys did as they were told, the three Hebrews waited for the duo to arrive as they watched over the products that had been acquired.

### 4-4.3

4/269 As he waited for them, the one born Jesus thought about the wealth in Lower Cesarea, and the iniquities he had observed. Noticing his silence, the carpenter wondered why. With no certain return, he concluded that his wife

had been right: she had not wanted the boy to go with him. He was intimately convinced that:

4/270 “All this luxury has not been good for him. Even Matthew is quiet. Maybe it is because he spoke too much these past days and now he is resting.”

4/271 He was brought back to reality when he observed the former explorer bringing quality wood along with him. Sarah’s widower said that his fellow traveler had been competent and lucky in his trades. Since he was intrigued, he asked:

4/272 “Have you not come after seeds? How come do you show up with wood?”

4/273 Nathaniel explained:

4/274 “That man little Joseph spoke to about the path that leads to the Father of all saw that the merchants pillaged you when they said they did not have any good wood. That man knew that, if you had said those merchants were pillaging you, they would deliver you to the Romans. That man saw it all happen. When he saw that you left without saying a word, he went to speak to the merchants and said that, if they did not give you the good wood, he would go to one of the Romans and say that they were keeping Herod Antipas’s share.”

4/275 He still narrated that the former pillager had asserted that, in case he summoned the foreigners, they would find out who was defrauding. The witness, happy with the outcome of events, concluded:

4/276 “That man who was speaking was obeyed, and the merchants gave me the good wood to give it to you.”

4/277 Mary’s husband pondered what his son had said, that the merchants had thought they had deceived him, but the deceived ended up being them. He asked himself:

4/278 “How did little Joseph know? He said the Lord is looking at me, and He is indeed: I am taking good wood. It is better to return to Nazareth before the ones commanded by Herod Antipas come take his share.”

4/279 As the one who came to this orb when the fulgorant Morning Star appeared had predicted, Elijah did not return with them. Since they were all set, they started walking.

***IN ORDER TO SPREAD GOD’S TEACHINGS, IT IS  
IMPERATIVE THAT WE PRACTICE THEM, OTHERWISE ...***

see 4/290

***WHEN WE PRACTICE OUR FATHER’S TEACHINGS,***

***WE BECOME ROLE MODELS OF WHAT KIND OF  
BEHAVIOR MUST BE FOLLOWED.***

see 4/292

***SINCE WE ARE SOJOURNING ON PLANET EARTH<sup>[110]</sup>, WE HAVE  
STAINS THAT WE MUST EXTIRPATE FROM OUR SPIRITS.***

see 4/314

***WHO IS MY NEIGHBOR?***

see 4/319

4/280 On the road to Nazareth, the desired redeemer remained silent. Not seeing joy in his face, his genitor came close to him and asked what was going on, if he had fallen ill, or if the words he, Joseph, had said in Lower Cesarea had not pleased him, adding:

4/281 “It was because you and Matthew did not say to me that you would leave until the Sun disappeared, and I lost my patience.”

4/282 “I tell you that you did not lose your patience, you were only worried about Matthew and me. It is just that it is on my mind what I will have to do to announce God’s teachings to all my siblings of this abode. I tell you that it is time for me to start sowing our Father’s teachings and to search for those who, along with me, will take them to all the peoples.”

4/283 Dumbfounded, the almost elderly man, at that time, of course, for nowadays he would be too young to be thus qualified, asked:

4/284 “Why did you say you will sow? So now will you work the soil? Will you no longer announce to all the peoples those words you say are the Lord’s?”

4/285 “What I told you is that I will announce the path to anyone who wants to go towards God, which is the practice of His teachings.”

4/286 After one of the suppers they had, due to his momentary certainty about which was the best way to proceed concerning Mary’s firstborn, to wit, that he would defend the weedy messenger wherever the latter went, but also because of a piercing question that disturbed him, Joseph asked the precocious teacher:

---

[110] The orb where we live, in this second millennium, will no longer serve as an environment for the provisional sojourn of spirits who promise to practice God’s teachings, of which they were entirely informed and, when in the life of flesh, refuse to comply with what they prepared themselves to do.

## THE MOST BEAUTIFUL LEGACY

4/287 “The one who will take the words that you are bringing from the Lord to all the peoples with you, will he practice what he will announce?”

4/288 “I tell you that if those who will help me take God’s teachings to all the peoples and I do not practice them, what we will be announcing will be empty words that will soon be forgotten, and not even a sibling will follow the path that we will show.”

4/289 “And what if those who will go with you take the works you are bringing do not practice what they announce?”

4/290 “Everyone who takes to a sibling the teachings of our Father and does not practice them, they will be like the priests, who announce it is a fault to keep a sibling’s lamb, but they do it; who announce it is a fault to tell someone something false, but they do it. **I tell you that if we do not practice our Father’s teachings and announce them to a sibling, we will be leading this sibling astray from the path that leads to God and will have commitments in many other livings that we will have.**”

4/291 “And what will happen to those who take the words you are bringing from the Lord and practice what they are announcing?”

4/292 **“When we announce to a sibling the words that we practice, I tell you that we are the role model of what we announce. When we practice what we announce, I tell you that many will listen to us and will do the same.”**

4/293 “With these words you are bringing from the Lord, how can I be a role model for my protectees?”

4/294 **“I tell you that every good example we can provide lies in practicing God’s teachings and not the Laws of men, who take possession of what does not belong to them with the pretext of helping many other siblings.”**

4/295 He went on with conviction:

4/296 “When we arrive in Nazareth, I will start talking about God and His teachings. The peoples of this abode need that a path other than the ones they know be showed to them.”

4/297 “And what paths do you know but this one that leads to Nazareth, or those I had to tread in our flights from the Herods and all those who obey this cruel man?”

4/298 “It is not these paths that I am talking about. I am announcing the path that leads us to our Father. I know that you know how to work the wood, sow, harvest, so we can have bread, but what does the man Joseph know about God? Which one of his teachings do you practice in your living? What do you

## THE MOST BEAUTIFUL LEGACY

know about after we leave our body of flesh? What happens to our spirit? Will we have other livings, or will this one continue? If it continues, as you now have in mind, where will we go after the death of the body of flesh that we now have? What will we do after the death of our body of flesh?"

4/299 The astonished carpenter immediately said to him:

4/300 "You are asking the questions that are going inside me and you are answering all of them. How do you do it?"

4/301 "I tell you that I listen to you."

4/302 "I do not know what the Lord has in store for you, but I understand that your mission in this world is not small."

4/303 "I tell you that I prepared myself to come to this abode to redeem commitments of past livings and to reveal God's teachings to all the peoples. I tell you that after the death of the body of flesh that I now have, I if am victorious in what I prepared myself to do in the life of flesh, I will go to the life of pure spirit and then to our Father, a path that all His children, our siblings, will tread."

4/304 Sarah's widower asked in astonishment:

4/305 "How do you know where you will go after you leave your body?"

4/306 "The ones sent by God told me."

4/307 "The ones sent by God? I would like to see all of those who speak with you."

4/308 "For now, I tell you that you do not see them, but the time will come when not only you will see them, but also everyone who loves their neighbor the way our Father shows us in His teachings."

4/309 "Even Herod Antipas, cruel and bloodthirsty, will he see the ones sent by the Lord?"

4/310 "I tell you that Herod Antipas, in the living that he now has, will not see the ones sent by our Father, and neither will you in the living you now have."

4/311 Mary's husband thought to himself:

4/312 "Is little Joseph saying that I am like Herod Antipas?"

4/313 The unknown redeemer, without his interlocutor's having to utter a single word, explained:

4/314 "I am not telling you that you are like Herod Antipas, what I am telling you is that **all of us who are in this abode have flaws that need to be corrected. One of these flaws is not to love our neighbors the way it would please us to be loved by them. I tell you that for as**

**long as we do not love our neighbors the way it would please us to be loved by them, it is because we feel superior to our siblings.”**

4/315 Staring his genitor in the eyes, he concluded:

4/316 *“But the time will come when we will not only see those sent by God, but we will also be with them.”*

4/317 Relieved by these words and happy that he was not like the detested monarch, Jacob’s heir asked:

4/318 “How will I know where the one you say is my neighbor is?”

4/319 **“I tell you that everyone who has already been with us and everyone whose face we have never seen is our neighbor. I tell you that all of God’s children, our siblings, are our neighbors, even if they are in another abode created by our Father.”**

4/320 Given the predictions that he did not understand, and also because of the words he listened to as they walked, Joseph gave up his incipient certainty regarding the best way to proceed concerning the one who was born Jesus; with his wife,<sup>[111]</sup> who insisted that they find someone wiser to guide him, he finally ended up agreeing.

4/321 He himself did not have a single clue of what the boy, who was so few harvests old, was speaking of on various occasions, and his sentences indeed conveyed his incomparable wisdom.

4/322 During the remainder of the walk, the boy remained silent. Whenever he spoke, it was only to announce what he had come to do. The afflicted protector, forgetting about the content of his dialogues with the one promised by the prophets, would not cease wondering what it was that he had seen in Lower Cesarea.

4/323 Nathaniel likewise noticed that the desired deliverer’s behavior was different from the one he had on their way to Lower Cesarea: he seemed to have had undergone a transmutation from a boy into an adult overnight.

---

[111] Ever since she was pregnant with her firstborn, Mary was aware of her husband’s truth with regard to the boy. As harvests went by, she noticed that Joseph did not seem to be happy to elucidate the questions of the one born Jesus. She was certain that, if her husband did not teach the boy, the latter would go through a lot of suffering, like the ones who had no guidance whatsoever because they were paternal orphans; these were children who, when they grew up, became slaves to the Herods or the Romans, something she did not wish for Jeremiah.

Since she could see no alternative, though her decision caused her much suffering, she had recently been insisting with Joseph that little Joseph be educated by an erudite and powerful man.

With the goal that her boy not become devoid of free will, she even suggested, though she completely ignored its consequences, the priests at the Temple of Jerusalem, where she believed that God dwelled in. If He was in the Temple, He could take care of her son, His promised one.

## 4-4.4

4/324 They came across no obstacles on their way back to Nazareth. Joaquin's youngest, now living with her son again, noticed that his behavior was different and mentioned it to her husband:

4/325 "Little Joseph is not the same as when he left. He does not play with the other offspring anymore, now he just teaches everyone who comes close to him."

4/326 The experienced man deemed it the right moment to tell her what he had deliberated:

4/327 "Do you remember the conversation we had before I went to Lower Cesarea?"

4/328 She said she did, and he went on:

4/329 "I do not have the means to help little Joseph. I will take him to Jerusalem, to the priest Aga, who will know how to help. I do not know how to answer the questions he asks me and I do not understand what he says."

4/330 The mother had the same opinion regarding her son; however, when her own previous suggestion was accepted, she took a step back and changed her mind, for she could not bear being away from him. With the intent to stop the journey to the distant city, she listed to her husband innumerable obstacles which they would come across, some of them insurmountable, if they carried on with the plan. The conversation came to an end when he guaranteed he would find a safe way to get there.

4/331 Jacob's heir came up with various hypotheses to put his resolution into practice; all of them nevertheless ended up being fruitless. When he judged that it would be enough to have someone he trusted with them when they left, he remembered the twelve men of Nazareth who, at the end of every harvest, pilgrimaged to Jerusalem. They believed, the rabbi Araham included, that the village was the piece of land promised by the Lord to the Hebrews, and that one day it would belong to them. In order to see if it was no longer occupied, they headed towards it, singing and shaking stems of wheat. For Joseph, to go along with the insane was the solution he decided on.

4/332 After getting the permission of the rabbi, who believed he had converted him, the carpenter started making the arrangements for the upcoming exhausting journey. When he expressed to Mary what he was planning to do, he had to convince her to abandon her resolution of following him with the other children. Using the latter as his argument, he emphasized:

4/333 "It is a long walk, and it is full of dangers. We will be with pilgrims, and the Herods consider them all sick in the head. No one will suspect little Joseph and me, because they always take small offspring with them."

4/334 His reasoning did not weaken his determined wife's intention. She, also because she was worried about her interlocutor, who was frequently feverish, and besides talked out loud with his mother during the night as he slept, wanted the entire family to walk to the famous city. Any obstacle he proposed she dismissed with counter-arguments. She was met by questions:

4/335 "What is happening to Joseph, who wants to take little Joseph to Jerusalem before the season of the hot Sun is over? Why not wait? Just some more moons, and the Sun will not be hot, and then they can go. Joseph knows more than what he says."

4/336 Feeling intrigued, she asked why there was such a hurry to leave, and she obtained a very frank reply:

4/337 "It has to be now, otherwise I will not be able to go on this journey."

4/338 "Why do you not ask someone you trust to take little Joseph? I will go with him, and you will stay with the other offspring."

4/339 She again came up with a solution to be with her son which would allow her spouse to recover from what she judged were remnants of the injuries he suffered in Hiatta, which had not yet healed.

4/340 Though he understood his spouse's restlessness concerning his health, Sarah's widower played dumb in order to put a stop to the conversation. He then told her why he had made up his mind about what he would do:

4/341 "I will speak with Aga, the priest, whom we both trust, and ask him to take care of little Joseph. I need to take this offspring to Jerusalem and you cannot accompany me, because there are no women in this pilgrimage, only men. I say that those who are your offspring who will stay here will need you more than they will need me."

4/342 He sincerely justified himself:

4/343 "I do not know how much longer I will stand on my feet: I feel that my legs want to leave me. When I sleep, I see green fields like I have never seen before, and there is a lot of clean water, so clean you can even see the fish swimming at the bottom. When I am about to put my feet on the green grass, I wake up, and I am burning. Then it goes away and I do everything that I have to do."

4/344 He immediately went on:

4/345 "I feel I am coming to the end of my life and I want you to teach Veronica to be free of shame, which I know you will do. I say that what we have here will be enough for our three offspring to have bread and for those who will come from them."

4/346 He resolutely concluded:

4/347 “It is like little Joseph said, it is just a question of having faith in God that we will be saved, and I have faith in the Lord. I know that little Joseph is the one promised to the prophets, and I will take him to Jerusalem.”

4/348 Believing that his words were only to dissuade her from going along with her son, Joaquin’s youngest counter-argued:

4/349 “Are you saying you will not come back? What you have are not the ulcers that take lives; those are from the fire, and soon you will be free.”

4/350 Despite her straightforward and suggestive proposals, she was unable to dissuade her husband from going alone to Jerusalem with the one born Jesus.

4/351 As Joseph was getting two camels ready for the journey, Matthew approached him and stated:

4/352 “I am already getting the donkeys ready to go. Do not worry, I will fill the amphorae and take the mantles.”

4/353 He joyfully asked when they would start walking. The carpenter, stopping what he was doing, looked at the audacious boy and asked:

4/354 “How do you know that you will go?”

4/355 “I will go on this journey, will I not?”

4/356 “This time you are staying. I cannot take you. I can barely take care of little Joseph, and two offspring is too much for me. I did not speak to the rabbi about you. How can I do it now?” the patriarch said incisively.

4/357 The boy had never even considered the possibility of being away from his nephew. It was unimaginable to be away from him: he called him brother and asserted they were so. He could not remember a single day when they had been apart. How could that be, that they would no longer walk together? That was impossible. He tried to change his interlocutor’s mind in various ways.

4/358 “Do not stay close to me. I say you will not be part of this pilgrimage,” Jacob’s heir dryly put an end to the debate.

4/359 “I know that little Joseph will need me,” said the protectee of the melon grower, his eyes filled with tears.

4/360 “He will need you? For what? I say you are so small and thin that not even the wind would notice you. It would pass by you and not carry you along,” was Joseph’s ironic reply.

4/361 Matthew realized that nothing would change his brother-in-law’s mind. He had nonetheless made up his mind himself. A crystal-clear solution came to his mind, and he went away in a hurry. The severe man, immediately judging that he knew what the fugitive’s intention was, summoned him back. The latter, who was very often respectful, returned to hear him speak:

4/362 “I say to you not to go cry to Mary, because a lot of other worries go inside her.”

4/363 With superiority, he added:

4/364 “I have already said to you that you will not be part of the pilgrimage.”

4/365 The last fruit of Anna’s womb guaranteed to the decider that he would not go see the latter’s wife, and again he left in a hurry. A surprised Joseph asked him to return once more.

4/366 “What I need to do is important,” shouted Matthew.

4/367 When Joseph asked him whom it was important to, the answer, almost inaudible, was very clear:

4/368 “To me.”

4/369 When he was about to start the journey, Sarah’s widower found it odd that his relative was not present to bid farewell. Remembering the dialogue they had had, he regretted being forceful, for it was the first occasion that the two boys would be apart. Despite finding that the attitude of the young man, as we would currently classify him, was normal, Joseph thought to himself:

4/370 “It seems that he will not come speak to me.”

## 4-5

4/371 On September 28, 1 AD, twenty-two inhabitants of Nazareth, thirteen men and nine of their children, left towards the territory which, according to what they announced, had been promised to them by the Lord: Jerusalem.

4/372 Far from where they lived, Saul, one of the pilgrims, noticed that his protectee kept his face covered, showing only his eyes. Asked if it was because of the heat, Andrew nodded. The boy tried to gesticulate instead of speaking whenever he was asked a question. His genitor deemed that the rebellious behavior resulted from his lack of wish to be part of the pilgrimage. He thought to himself:

4/373 “Before we get there, he will be speaking.”

4/374 They kept walking, the Sunrays heavily tanning their skins. Saul judged that his son did not mix with the other travelers, always keeping himself at distance, even from him, but he was not worried about it, for he knew his son was there against his own will.

4/375 Joseph, paying attention to every move, noticed that Andrew had

neither eaten nor drunk anything, and had not removed his headscarf since they left Nazareth; he also deemed the boy to be restless, but, since he was not in charge of the caravan, he kept to himself.

4/376 Still concealed, the boy who behaved oddly came close to Mary's firstborn, who, smiling, said:

4/377 "I tell you that you are my brother ..." but he did not finish his sentence, for Andrew hastily ran away without uttering a single word.

4/378 Observing the scene, Jacob's heir asked the desired savior why he was suddenly so happy.

4/379 "I tell you that you will know what it means to be a sibling and what it means to love another sibling the way you would be pleased to be loved. You will meet a child of God who would give his living for mine if he were asked to."

4/380 Not understanding a single word his son had said, and also making it clear he was not interested in the subject, the carpenter directed the dialogue to other topics.

4/381 Little Joseph did not remain alone for a long time, for Andrew returned and walked by his side quietly. When the mute one would notice his colleague staring at him, he would walk some meters away; however, he no longer ran away. Since he was having a hard time walking in the journey, the one born Jesus offered him the space he had been occupying on the donkey, an offer that was promptly accepted.

4/382 It took them two days and a half and two nights to arrive in Betesham. The rabbi of the village welcomed them enthusiastically:

4/383 "Ever since the times of those who were our protectors everyone in this place salutes those who are pilgrims from Nazareth who have as their destination the promised land," and the newcomers greeted him in the name of the Lord.

4/384 Sarah's widower immediately went towards the well, where one of the members of the odyssey delighted himself with the precious liquid like someone who had not drunk it for weeks. Given the person's tunic, Joseph concluded it was Saul's son who distractedly did not realize who was approaching. When Joseph came close to the boy, he had a surprise, and a great one: the thirsty boy was not Andrew, but Matthew.<sup>[112]</sup> He couldn't believe his eyes; furious at being disobeyed, he yelled:

---

[112] Even though little Joseph had offered him bread, and many times, water, when they arrived in Betesham, Matthew was extremely thirsty.

## THE MOST BEAUTIFUL **LEGACY**

4/385 “You have deceived all when you pretended to be a pilgrim. I say you will go back to Nazareth in the first caravan of merchants that I find.”

4/386 Now that he had quenched his thirst, aware of his words and of what he would do, the alien pilgrim answered:

4/387 “I know you will not forgive me for what I have done, but I know that you were going to separate me from the one I have lived with since I came to this world. I did not know the woman who gave me my life, and Matthew, I only met him some days before he left his life. I only knew Mary, little Joseph, and then you. I say to you not to say to them to send me back, because I will not go.”

4/388 He determinedly added:

4/389 “I know I have to stay with little Joseph.”

4/390 His feelings no longer as hard as they had been, and given the determination his brother-in-law had shown, the proud man consented that the young man remain in the group; he nevertheless made his conditions explicit: he would have to inform Saul of what he had done. The last fruit of Anna’s womb joyfully accepted them. Now in front of Saul, he explained himself:

4/391 “I did not mean to offend you, and I ask you not to feel hurt by your protectee, who did not want to come. Since I did, we made a trade.”

4/392 Not feeling confronted by Matthew’s attitude, Andrew’s father asked:

4/393 “What did you trade with my protectee?”

4/394 “Since I will no longer be in Nazareth, I traded the lamb Joseph had told me to raise. It is a good lamb, you will see it when you come back. I say your protectee was not deceived. I know that little Joseph would not like it if I deceived your protectee.”

4/395 Jacob’s heir, not happy with the outcome, insisted on what he deemed to be true:

4/396 “You deceived everyone when they asked you if you were covering your face because of the Sun, and you said yes.”

4/397 The accused reminded them of what had happened:

4/398 “You all said I was covering my face because of the Sun, and I nodded.”

4/399 Joseph and Saul ended up agreeing with the boy. To make the situation less uncomfortable, Saul joked:

4/400 “He who is my protectee did not want to come, but he made a

good trade. He is already trading,” and he went away, putting an end to the conversation.

4/401 Still unsatisfied, the carpenter asked Matthew:

4/402 “Since you made all the arrangements, what did you say to Mary?”

4/403 “I asked Andrew to tell her that I came with little Joseph.”

4/404 Saul, according to a proposition by Joseph, asked and obtained permission from the rabbis of Betesham and Nazareth to gather the pilgrims to debate the mandatory custom that their sons had to accompany them, just like the one Saul had imposed on his child. The youngest of the woman murdered by Zephir, elated at being able to follow the desired savior, was in charge of letting the pilgrims know about the conference. His nephew, who observed the development of the events as well as helped his uncle, asked:

4/405 “Did you have in mind that you deceived me?”

4/406 “From the moment you looked at me, I was sure you knew it was me, not Andrew.”

4/407 Feeling curious, he asked him how he had been identified. As a reply, he received from his dear relative an incontestable, unmistakable and unforgettable proof of love:

4/408 “I say that, except for Mary, no other sibling would look at me with so much joy as you do.”

4/409 Now that the pilgrims of Nazareth were congregated, Saul suggested to those who had brought along their sons that they consult with them concerning their wish to continue walking. To everyone’s amazement, only one boy said he wanted to keep walking towards Jerusalem, with the exception of the one born Jesus and Matthew. With the consent of David, the rabbi of Betesham, it was decided that the young ones would remain in the village until their genitors returned, and then they would go back to Nazareth with them. Many of the walkers, for the first time in their livings, did not make use of the power without borders they had over their children.

4/410 The King Star was about to bid farewell, and the children were running about, not minding the time. Veronica, David’s wife, summoned Simon, one of her children, but no one told her of his whereabouts. His father shouted his name, but there was no reply. The desperate mother fainted. The rabbi assumed that the missing child had been abducted by slave traders, but he kept this to himself.

4/411 No one noticed when Mary’s firstborn walked away. He walked for twenty minutes before he arrived where the missing boy was, plopped among boulders, very hurt indeed, with an enormous cut on his right temple.

Approaching one of his hands to the boy's wound, but without touching it, he called him:

4/412 "Simon, Simon, come, Simon."

4/413 Thus summoned, the unconscious boy started to move. His bleeding stopped, and the healing was instantaneous. Now that he had come to, he said:

4/414 "Did you call me?"

4/415 "I tell you to go to your residence, because your protector is looking for you."

4/416 The young man gave an account of what had happened:

4/417 "I wanted to fly like a bird to pick a fruit, but I got scared."

4/418 Not remembering his fall, he asked his interlocutor:

4/419 "What happened when I went to pick the fruit?"

4/420 The promised one told him that he could not grab hold of the branch, and that it was urgent that he go back to his family. When he was with them, Simon told them what had happened; they nevertheless did not believe it. They assured him that he had fallen asleep and dreamed it all. If he had fallen on the ground, as he asserted he had, he would have died; and besides he did not have a single wound. It had all been fantasy, concluded Veronica's husband.

4/421 Though he was only six, the boy asked them to confirm the story with little Joseph. All the men from the village followed David in order to hear an unlikely confirmation. The anxious father from Betesham asked Jacob's heir what had happened, and the latter forwarded the question to his son:

4/422 "Simon is saying that it was you who found him in the valley of death. Is it true?"

4/423 Since the boy, who was eating bread dipped in milk always out of respect, confirmed it, the rabbi asked Joseph:

4/424 "My protectee said he fell off the mount."

4/425 The one born Jesus, who never avoided the questions directed at him, said he had not witnessed the accident, which was enough for everyone to leave, except the rabbi. All of a sudden, the one who was considered demented by the community approached and guaranteed:

4/426 "I saw the offspring fly like a bird. He fell and was lifeless, and there was nothing I could do, but an angel of the Lord brought him back to life. I say that this angel of the Lord is among you."

4/427 He persevered:

4/428 “I witnessed it all, I know what I am saying.”

4/429 “I do not know what happened, nor what your protectee did. I have never heard this man say a non-truth. He may be sick in the head, but he does not say what his eyes have not seen,” Elijah affirmed in astonishment and, given the carpenter’s silence, left.

4/430 Now in front of the awaited savior, who was finishing his meal with Matthew, suspicious that indeed a different fact had happened, Sarah’s widower asked him:

4/431 “What did you do in the valley?”

4/432 “I tell you I helped Simon get up.”

4/433 Afraid to proceed and confront something he would not understand, Joseph put a stop to his verbal investigation; however, noticing that his son had changed his tunic, and was now wearing the one reserved for the festivities, he asked him why.

4/434 “Because the other one was dirty,” was his explanation.

4/435 The scintillant night was captivating. The two boys fell asleep, and Mary’s husband, admiring the stars in the celestial dome, remembered those who were still in Nazareth. He felt he would no longer return to the village. Suddenly, the man everyone deemed to be insane appeared. He said with conviction:

4/436 “I saw that there were many lights with your protectee when he gave Simon his life back. I say that the entire Sun was only in the valley itself. When your protectee touched Simon, all the blood that was on Simon’s body went to the tunic of your protectee, who is an angel of the Lord.”

4/437 Joseph said nothing, he only stared at the Hebrew man who did not even have a name, whom the inhabitants of the human settlement knew depended on them, for he had no family and could not work. Joseph walked away and went to get some rest, for they would resume their journey the following morning. Noticing his son’s bundle already ready for departure, he opened it and saw that on the tunic he had been wearing before changing there were red stains, but not as many as the man in need from Betesham had asserted, though Joseph did not pay attention to this detail. The evidence was indelible. Shocked and afflicted, the only idea that came to his mind was to pray:

4/438 “What is happening, Lord? I cannot deal with everything that is happening. I know that I will not see anything that little Joseph, who is the Lord’s promised one, will do, but I beg the Lord to put someone I can leave little Joseph with in my way. I ask the Lord to help me, and I am grateful that the Lord listens to me.”

## THE MOST BEAUTIFUL LEGACY

4/439 Before dawn, the thirteen men left Betesham heading for Jerusalem, followed only by the unknown redeemer and Matthew, who, though he spoke a lot to make up for the never-ending hours of voluntary silence, would not allow Joseph to forget what he had decided, but had not put into practice, after talking to Mary few moments before the walk to Lower Cesarea.

4/440 Mary, insisting that her firstborn needed someone very knowledgeable to guide him, inadvertently ended up having her husband consider the possibility of, after trading his goods for wood, going to the Temple on the Mount and delivering the boy there, and only then would he return to Nazareth. However, this solution did not please Joaquin's youngest, who, at the very last moment before they left, vigorously disagreed with him; the latter, in order not to go up against her, gave up the idea. But now he regretted not having proceeded as he had deemed right. Since time was now available for him to think freely, he wondered:

4/441 "I am walking towards Jerusalem and I know I will not return: I have been seeing Jacob, and he is happy with the one who gave me my life. I feel that I will soon be with them."

4/442 "My wounds do not hurt: it goes inside me that I am beginning to get used to them."

4/443 "We have just come across a merchant who said that there are those commanded by Herod Antipas and Romans along the way, but I know we will pass by them, and they will not see me. I say that all those who are Romans and those who are commanded by Herod Antipas will not worry about men who live throughout the paths and say that Jerusalem has been promised to them"

4/444 "I know that many of those commanded by Herod Antipas and many Romans are saying that all those who are Hebrews believed in the promised land, but it is not true. I say that among those of my people, only those who walk to Jerusalem at least once every twelve moons believe the land was promised to them."

4/445 "Have you ever been to Jerusalem?" his brother-in-law, who was sitting on a donkey's back, interrupted his thoughts.

4/446 Given an affirmative answer, the one born Jesus said:

4/447 "I tell you that, just like you, I have been to Jerusalem."

4/448 The boy innocently informed him that he had even seen the Herods' residence. The carpenter, who was pulling the donkey, found this piece of information very strange. He asked him when it had been, for he was sure that the boy had never been to Jerusalem.

4/449 "I was in Jerusalem last night to see what the place we are walking to looks like."

4/450 Though he had taken part in many events that he was unable to explain, the man stated that what the boy had said was impracticable.

4/451 “I know that for you, for the time being, it is impossible that I was in Jerusalem, but I tell you that you will very soon know that it is possible, and you will do it, just like it will happen to all of God’s children.”

4/452 Since he once more did not understand his heir, something that had indeed become customary, Mary’s husband pleaded for help with the Lord.

4/453 Even though the rays of the king star were very hot, the pilgrims of Nazareth rapidly overcame each and every desert way. Saul, after what happened with Simon, paid a lot of attention to little Joseph. As the one he observed took turns with his uncle sitting on the donkey’s back, he came close to him and asked:

4/454 “Are you going to Jerusalem because you believe in the promised land?”

4/455 “I tell you that I am walking to Jerusalem not because that place is the promised land, but because it is in Jerusalem that what the prophets said about the coming of the promised one will be fulfilled.”

4/456 The boy who was eagerly awaited by the oppressed, with the intent to make it perfectly clear to Andrew’s genitor, as he answered another question, guaranteed that the promised one had not been conceived by God Himself, like many stated, but by a man. Saul, embarrassed by such words, asked him:

4/457 “Are you not few harvests old to be saying what you are saying? Was it your protector who taught you?” and he went away, unwilling to hear the boy’s explanation.

4/458 The thirteen individuals, now exhausted, decided to make a stop. Joaquin’s grandson mentioned to his father that, when he was close to the fire, he had seen his mother.

4/459 “I tell you that I saw Mary in Nazareth in times that are yet to come.”

4/460 Joseph, not realizing that his son was seeing the future, assured him:

4/461 “It just went inside you that you saw Mary.”

4/462 “I tell you that it was Mary that I saw. She was talking about me and she was very scared.”

4/463 “Scared of what?”

4/464 The boy said she was scared of what could happen to him in Jerusalem. Joseph, playing the interpreter, said he missed her. His interlocutor said nothing; he only hugged him affectionately.

4/465 “It is the first time you hug me,” said the Hebrew man crippled by the roughness of his living.

## 4-5.1

4/466 Despite the massacre of those born under the Star of Bethlehem carried out by Herod the Great, Zidec never believed that the carpenter’s son had died. Despite the unsuccessful attempts to locate him, he was still in search of him. Along with Ezechias, he was heading for Hiatta, also escorted by an old man who, for coins, would point out the hiding place where the precious parchments containing revelations apropos of the desired redeemer of the oppressed people remained concealed.

4/467 The denouncer, some days before, was trumpeting at Bethlehem’s main square:

4/468 “I know everything about the coming of the one promised by the Lord. I know where the writings that announce what he will do are.”

4/469 The man, led to the everlasting royal counselor, stated that he had become aware of the exact location where the manuscripts that prophesied the coming of the desired savior were. It was only a question of crossing the ruins of the passageway of purification, take thirty steps, and dig.<sup>[113]</sup> Since he had nothing to lose, for, if it were a lie, he would kill him, and if he were right, he, Zidec, would become enriched, the latter negotiated with him a substantial reward, and they left immediately.

4/470 About a hundred meters from the synagogue of the progressive village of yore, the loose-tongue, as the oppressed referred to denouncers, after pointing to the site where they would find the parchments, narrated to his buyer why the ancestors of his people had hidden writings which contained their customs and hopeful predictions:

4/471 “After Pompey, the Roman, conquered the lands of those who are Hebrews, those who were my people hid the writings so that those who came after them would know what is on the leathers. It always went inside those

---

[113] The **Passageway of purification**: around 120 BC a custom among the oppressed ones started, one that lasted for decades. They believed that, in order to speak to the Lord, it was necessary to cleanse themselves. One who crossed an arch under which and on its sides there were plenty of thorns and embers unharmed would be considered cleansed. The Lord would undoubtedly listen to the one who could do it; the privileged one, for twelve moons, would advise and instruct the community. After this period, the tenure would need to be renewed.

When Herod the Great rose to the position of supreme ruler, he no longer allowed them to perform this ritual.

who were my people that all of those who are Hebrews would disperse, that they would no longer be together, just like what happened to those who are Assyrians and those who are Babylonians, who turned into enemies and destroyed themselves and one another, and those who are my people hid what the Hebrew prophets said and also the Lord's word, because they were afraid that everything would be lost forever."

4/472 "I have come to this place to learn about the prophecy concerning the promised one, the one all say will be the king of all of Judea. This is what I want, and this is why you are here," said Zidec, not interested in the story.

4/473 "If you don't believe in the Lord, why are you looking for His promised one?" asked the greedy denouncer.

4/474 His interlocutor did not reply, for one of his soldiers started trumpeting out loud that he had found two amphorae, aged by time, buried in the adjacencies of a huge rock. When the first one was broken, it contained two pieces of leather on which it was written the order of the appearance of the stars at the moment of the coming of the desired savior; the old man guaranteed to himself, as though trying to justify his actions to himself:

4/475 "If they found them, it is because the time for the one promised by the Lord to be revealed has come."

4/476 The royal counselor ordered the rapacious old man to break the second vase; the latter, however, stated that he had come to provide information, not to be sacrilegious. Zidec then wrathfully stomped on it. It had other two scrolls of animal skin that concerned the coming of the long-awaited redeemer of the oppressed:<sup>[114]</sup>

4/477 "The one who was promised will say in Jerusalem: 'The one sent by the Lord made himself man and came to bring His truth to all.' The one who was promised by the Lord will know pain and will suffer for our sins. You are blessed, Bethlehem of Judah, because from you will come the one who was promised."

4/478 In the other one it was written:

4/479 "The one who was promised by the Lord will be taken to Egypt, and a voice will be heard in the Hrranna regions. Tears and laments all will

---

[114] These were the prophecies of Isaiah, who had lived about one thousand nine hundred years before Jesus, and in which no changes had been made.

cry over the land, but they will not be consoled because those who existed no longer exist.”<sup>[115]</sup>

4/480 After they were translated into Aramaic, the counselor, not proficient in the Hebrew language, affirmed to himself:

4/481 “For a man to have knowledge so long before about the one promised by the Hebrew god, this promised one can only be a king.”

4/482 Much more ambitious than the common lot, he stated:

4/483 “I need to find this promised one. When I find this promised one, I will have all the power and I will know everything that will happen.” From then on, and now more diligently, he restarted the search for the one born under the shining star.

4/484 When the royal counselor left from the otherwise ritual site along with his nefarious warriors he did not allow the seller to return with him. With the oppressors gone, the inhabitants of Hiatta headed for the ruins. The old man, fearing to be killed for having delivered such precious secrets, stated that, at the bottom of one of the containers now made useless there were directions to a site where there were copies of what Zidec had obtained. They found other two copies of each one of the writings on leather, which are in a safe location, far from the greed of those who do not practice God’s teachings yet, whose only goal is to enjoy material wealth.<sup>[116]</sup> They will be discovered when the sojourning learners of this abode created by our Father are practicing His teachings, the only path that leads to Him.

4/485 Furthermore, the last prophecy was not understood by the counselor in its primitive meaning. We explain it today how it was understood in the distant past: ‘The promised one will be taken to Egypt, and a voice will be heard all around the region of Bethlehem. Tears and profound laments by Rachel will be heard, she will cry for those who came from her, but she will not be able to be consoled, for they will no longer exist.’ However, when the

---

[115] The rocks around the Sea of Galilee were full of caves reached with great difficulty, places where many hid from the wrath of the Herods. The oppressed ones rose to these oases of peace by a type of rope made with braided leather pulled by the strongest, who hardly left his hiding place.

In the previous centuries, these caves were used by unfortunate Hebrews who fought against invaders of their lands. One of these Hebrews, whose name was Isaiah and who dwelled in these caves, started indicating to those who surrounded him the roads to take where they would not come across enemies, even whom they should look for when they were out of the refuge to obtain help, food, and water. Nothing that he announced was untruthful.

He constantly asserted that the Lord would send them a messiah, a savior in Hebrew, who would show a different path that would not only free their fellow Hebrews, but also all the peoples, from the suffering in which they lived.

With the passing of time, the news brought by the respected vaticinator became crystallized in the minds of his fellow Hebrews to the point that they ended up becoming absolute truths.

[116] They are with the writings of Anna’s youngest.

time determined by God for us to come across tangible proofs of Jesus's stay with us comes, what the respected predictor of yore said will be understood in its original meaning: 'The promised one will be taken to Egypt because they want to kill him. The order to kill him will be heard all around the region, and many innocent ones will die because of his arrival.'

4/486 Hrranna, for Isaiah, meant that the message of the promised one, departing from Bethlehem, would spread to the most remote places, just like the branch of a tree that grows in various directions.<sup>[117]</sup>

4/487 Zidec, accompanied by his gang, returning to Bethlehem from Hiatta, noticed that the one in charge of guarding the entrance to the royal palace seemed to be worried because innumerable pilgrims were heading for Jerusalem. Wishing to find out the reason for such an unused, in his opinion, action, the guard asked him why. The counselor guaranteed there was nothing unusual in it, adding:

4/488 "These ones who are sick in the head come by here, there are some deaths, and that is it. We will not show fear."

4/489 The flatterer said how great it was to be by his side. The immodest captain put an end to the conversation:

4/490 "As it always is."

4/491 When he was with his wife, he saw her studying the writings that announced the coming of the deliverer of the oppressed. Now with what he had brought from the passageway of purification in his hands, he came close to her and stated:

4/492 "Here is the prophecy about the one born under the Morning Star. When I find the carpenter's protectee, I will have the one promised by the Hebrew god and will become the most powerful man in all Rome."

4/493 Noticing that Julia found it odd that he affirmed that he would soon find whom he had been looking for for so long, he confided to her that one of his followers had told him about the boy's whereabouts.

4/494 "How do you know that the carpenter's protectee is the one promised to the prophets, the offspring who came to the world under the Morning Star? How do you know it is not a deception on the part of those that you command?" asked his crestfallen wife.

---

[117] Despite the fact that nowadays the prophecies are attributed to Jeremiah, they were originally announced by Isaiah. The reincarnation of the spirit who, when sojourning in brute matter, was named Isaiah, the also prophet Jeremiah only repeated them.

## THE MOST BEAUTIFUL LEGACY

4/495 “There are many prophecies and signs that make up a single truth for me,” Zidec arrogantly started replying, but ceased mid-explanation.

4/496 After few seconds, he went on:

4/497 “You should understand me: you spend moons interpreting these writings.”

4/498 Since he deemed himself to be indisputable, he concluded:

4/499 “I am sure that this is the time of the arrival of the one promised by the Hebrew god.”

4/500 For his submissive interlocutor, familiar with her husband’s prideful disposition, there was nothing left to do but to corroborate what she had heard:

4/501 “For many harvests those who are Hebrews have been waiting for his coming. Many times they said he was the one chosen by the Lord.”

4/502 “What is important is that these miserable Hebrews believe that the offspring that I will find is the one that was promised and that a powerful person will have the courage to announce: here is the one who was promised.”

4/503 “And which powerful man will announce to all that he is the one who was promised?”

4/504 “I know that the man who gives the one promised by the Hebrew god glory and spears will be able to announce to all: here is the one who was promised.”

4/505 When Julia mentioned that the hunted boy was young, he explained his plan in detail:

4/506 “I will make the one promised by the Hebrew god become harvests older with wisdom. You will take care of him the way the one who carried him in her womb did, and you will be the most important woman in all Judea.”

4/507 He haughtily added:

4/508 “I will make him a great king.”

4/509 Enthusiastic with the opportunity to take care of a child, for she had never had any, the ever-unhappy companion accepted, now with joy, to play the role of the desired savior’s mother, not because she would be admired, but because it would allay her profound eagerness to be a mother.

4/510 Forgetting for a moment any other problem, but restless by the possibility of not being able to keep the child, she asked him what he would report to the despot when he had the one born under the shining Star. Her husband’s sincerity was unparalleled:

4/511 “Herod Antipas holds everything I say as true. It will be even easier to speak to him about this promised one.”

4/512 After the death of the sovereign so-called Mammon, Zidec, in addition to remaining an active decision-maker, became even more influential. He was the only counselor of the successive tyrant, given that the other members of the court had to report to him only.

4/513 He had also been given the task of finding the boy born in the resplendent night by the tyrant who had proclaimed himself the heir of the tetrarchy. Before the latter, not long after his return from Hiatta, he informed him of the outcome of his search:

4/514 “I went everywhere and did not hear about any promised one. I know about the one who was the promised one, the one who came on the day of the Shining Star, because it was under my command that the killings were carried out after Herod the Great ordered them.”

4/515 He repeated the difficulties they came across at the time:

4/516 “We only knew that he had come on the day of the Morning Star and that he was the one who had been promised by the Hebrew god.”

4/517 He astutely suggested what the man who had appointed himself as the monarch wanted to be substantial, though he, Zidec, did not accept such likelihood himself: the boy had perished. He lied with the intent to put a definitive stop to the subject:

4/518 “You ordered me to find out where the one they say was promised is, the one they say will be the future king of Judea, who is a threat to your rule.”

4/519 Emanating confidence, he went on:

4/520 “I found the answer in the sands of the desert. Your dynasty is safe.” <sup>[118]</sup>

4/521 He then reaffirmed that at the Valley of Souls he had unburied, along with Marzius, who by the way witnessed the conversation with a certain degree of boredom, the bodies of the deceased boys. He shamelessly concluded:

4/522 “They were exactly as I had left them.”

4/523 Herod Antipas accepted the falsities and asked the most powerful of the delegates of the dominators to communicate to those of the metropolis what he had just heard.

---

[118] It was because he had taken the living of forty-nine boys and because Marzius had attested to the buried bodies that Zidec said that the promised one was in the **sands of the desert**.

4/524 “What a different understanding of Rome you have! Does it go inside you that Rome cares about your fanciful stories, though they are fascinating? You are philosophizing. Rome is an immense belly in which you occupy a minute part in the last one, the intestines,” stated the delegate of the emperor of the region.

4/525 Not happy with the man’s insolence, Philip’s killer shouted:

4/526 “It is my dynasty that guarantees order here.”

4/527 “It would be better to say that it guarantees that taxes are collected, with which I am then in accord.”

4/528 The homosexual twin wrathfully stated that he governed the most turbulent part of the Roman dominions. Marzius sarcastically asked:

4/529 “Are you speaking of yourself or of your protector? Herod the Great was a good king, who did not believe in a single person, only in himself and in power. You, on the contrary, are full of superstitions and fears and let yourself be contaminated by the belief of these Hebrews. I have to accept that your protector made a wise decision when he took the lives of the offspring that had signs that they could be the one promised by the Hebrew god: we had fewer promised ones and insurgent prophets to crucify. Speaking of your protector, is it true that, to defend his kingdom, he killed his companion and ordered her to be covered in honey to keep her sweet?”

4/530 Overcome with anger, Antipas went silent and left, which made the procurator rejoice, his face radiating satisfaction. Zidec deemed the foreigner, his enemy of long, a liability in the accomplishment of the plan he had plotted to obtain power. Therefore he started mulling over a manner to get rid of him when he returned from Lower Cesarea.

## 4-5.2

4/531 Leading the camels, lost in his thoughts, Joseph did not pay attention to his son, who was no longer walking by his side. When he noticed his absence, he looked around, but did not see him. He apprehensively redid his path. He found him not very far, untying the two donkeys.<sup>[119]</sup> Intrigued by the episode, he asked him what had happened, if they were hurt or ill. Little Joseph said that he was only untying them. Not understanding the reason for such an unusual procedure, the carpenter asserted that they would escape.

---

[119] When they were in a caravan, the Hebrews tied the animals by their feet with a braided leather rope so that they would not get lost. The donkeys were tied to donkeys, and camels, to camels.

4/532 “Do they not feel good with those of our people?” asked the young man.

4/533 The man said that he believed they appreciated the way they were treated, but he could not guarantee it; however, he was convinced of the outcome of little Joseph’s action. Even though he disagreed with his heir, he transferred the load to the beasts that he was leading and warned him and Matthew that, if the quadrupeds escaped, the two of them would be the ones to transport what was allotted to the animals.<sup>[120]</sup> Unworried about having to carry their provisions, Mary’s firstborn asked if, in case what Joseph predicted occurred, the animals would return to Nazareth, and Joseph confirmed its likelihood.

4/534 The freed animals peacefully followed them. Talking to his genitor, the desired redeemer asserted that it was necessary that the donkeys remain untied, because they would deliver them from the dangers that awaited them.

4/535 “How do you know?”

4/536 “It was one of those sent by God who told me,” explained the one born Jesus.

4/537 Given the many events he had witnessed, which he was still trying to understand, Sarah’s widower went quiet. The silence was harrowing, and he pondered what he intended to do with regard to his interlocutor. In his thoughts the certainty that, when he delivered him to the priest Aga, he would no longer be his son, but the Temple’s, as the Law said, was burdensome; he did not want to be deprived of his rights as a father, even though he refused to accept that the boy was legitimately his. All of a sudden, he became aware that he had not informed the interested party of his intentions. He came to the conclusion that this was not a dignified way to act, for, after all, he was the one who was losing his life. And again not understanding what was going on, he heard the following from little Joseph, who was trying to allay his concerns:

4/538 “I tell you that one of those sent by God will provide answers to your prayers.”

4/539 The travelers from Nazareth had been walking for twenty-two days since they left Betesham when they came across two men under Zidec’s command, Secur and Zacchaeus, who found it odd that only two boys were among them, because they had been informed that there were many children. The Rabbi Aaron immediately asked them about their informant’s identity.

---

[120] The animals took turns transporting loads. When the donkeys were loaded, the other beasts did not carry any loads, and vice-versa.

## THE MOST BEAUTIFUL LEGACY

4/540 “Do not go astray from the way, you may get lost,” one of the soldiers limited himself to explain.

4/541 Not much longer after the two warriors had left, the donkeys darted away at full gallop. Mary’s firstborn called them, asking them to stay; however, they did not grant him his wish. Joseph was on the verge of going after them, but noticing the rapid approach of a sandstorm, he gave up, in order to shelter the two boys and himself. When the storm, which lasted the entire night, reached the travelers, they walked backwards. The Clopases split from those who were equally heading for the famous village. Finding no shelter, Jacob’s heir put his mantle on his back, leaned over the two boys and remained protecting them with his body.

4/542 When the storm was over, the one formerly called Jeremiah, rising from the sand that had covered them, stated:

4/543 “We all have our living.”

4/544 “But where should I go? The storm made all the trails disappear. How will I go to Jerusalem?” asked the experienced carpenter.

4/545 “I tell you that we know where Jerusalem is.”

4/546 Once again, the patriarch understood nothing. If he, familiar with the desert, was incapable of at least knowing where they were, how could someone who was so young know the inhospitable ways?

4/547 “Do we?” he replied.

4/548 “I tell you that I see beyond the life of flesh, and those who are with me will lead us to Jerusalem.”

4/549 Sleepy, feeling pain all over his body also because he had sheltered the two boys, not understanding the assertion, Joseph was willing to give up his scope and return to Galilee; in the meantime, he asked himself:

4/550 “But how? The storm took away the signs that show the way.”

4/551 Mary’s firstborn, aware of what was going on with his father in the flesh, immediately mentioned:

4/552 “I thought it was important that you go to Jerusalem!”

4/553 “I know it is still necessary,” replied the former rebel, discouraged by the adverse circumstances.

4/554 “I tell you that I need to be in Jerusalem,” announced the desired savior.

4/555 It was just because of his son’s assertiveness, not paying attention to the imperative in his words, that the man who was first married to Sarah agreed, and they restarted walking. They found eleven of the twelve members

of the long journey, along with the donkeys that had fled. Joseph noticed Nathan's absence and asked Aaron about him. He was informed that, even before the storm, when he had been asked to go before them all, he had not returned. The rabbi added:

4/556 "I say that David, who has just arrived, was sent to see what happened."

***BEING A SPREADER OF GOD'S TEACHINGS REQUIRES ...***

see 4/581

### 4-5.3

4/557 The one who went to investigate the vanishing of the explorer, as he waited while the two eldest ones talked, sat on a stone. Little Joseph approached and asked him, but not because he ignored it, what it meant to be a zealot.

4/558 Born in Capermaum and adopted by Isaac, who was considered a prophet by the inhabitants of the village, David saw his father murdered by the savage dominators; from his mother, Joanna, immediately enslaved by them because of her great beauty, he was separated right after his genitor's death. He had been living in Nazareth for a decade, where he had gone from Capermaum at the age of twelve. Lord-fearing and keen on the savior's presence, it was the second time he went on a pilgrimage to Jerusalem.

4/559 "A zealot is everyone who dedicates himself to the coming of the Lord's promised one," he explained.

4/560 "If the zealots devote themselves to the coming of the promised one, and I tell you that you are a zealot, why do you carry spears?"

4/561 Very studious of the history of his people, he promptly replied that the great monarch David and Joshua's guardians carried warlike materials. The boy went on:

4/562 "Even the promised one, will he carry a spear?"

4/563 The man asserted with conviction what most Hebrews believed in:

4/564 "I say that the one promised by the Lord will carry a fire sword."

4/565 "Do you believe that the promised one will carry spears or swords?"

4/566 Given Nathan's affirmative reply, the weedy Galilean boy guaranteed:

4/567 "I tell you that the promised one will not come with a fire sword or with spears, that he will not need weapons, and he will not need his siblings to use them."

## THE MOST BEAUTIFUL LEGACY

4/568 David eagerly awaited the redeemer, and the subject was of great interest to him. With the intent to find out what the boy could know about the desired redeemer, he asked him:

4/569 “When the one promised by the Lord arrives, will he rule everywhere?”

4/570 He nonetheless asserted to himself in his thoughts:

4/571 “I know that the one promised by the Lord will cover the ways where the blood of those of my people was shed with the blood of the Herods.”

4/572 The one otherwise named Jeremiah explained to the orphan:

4/573 “I tell you that the promised one will come neither to conquer kingdoms in this abode nor to shed the blood of his siblings, but he will come so that all those in this abode will know the path that leads to God.”

4/574 The pilgrim, now astonished and suspicious, stated:

4/575 “I will walk alongside the one promised by the Lord spreading these paths you say lead to the Lord.”

4/576 In the meantime, he thought to himself on purpose:

4/577 “I will walk alongside the one promised by the Lord and I will pillage all of the treasures of the Herods that have been pillaged from those of my people.”

4/578 The one come to this world under the shining Morning Star immediately guided his interlocutor:

4/579 “I tell you that for the time that we are seeking revenge on a single one of our siblings, we will not be able to hear the teachings of God that are showed to us and, until we are free from this search, we will not practice them.”

4/580 “What will go inside the one who goes alongside the one promised by the Lord spreading these teachings that you are speaking of?”

4/581 **“I tell you that everyone who announces God’s teachings to a sibling will need to have one’s mind clear of every kind of greed, of every search for revenge.”**

4/582 “Where will the one who was promised by the Lord arrive? Where should I wait for the one who was promised by the Lord?”

4/583 “I tell you to wait for the promised one, whom many say has already arrived, in your residence.”

4/584 Since he understood the dialogue in its entirety, the man who shared a name with the famous sovereign of yore categorically stated:

4/585 “I know that you are the one who was promised by the Lord. Only the one who was promised by the Lord could know what goes inside me. I say that not a single word about taking revenge on the Herods and possession of their treasures, which were pillaged from those who are my people, came out of my mouth.”

4/586 “You are the one saying that I am the promised one.”

4/587 The traveler, then marveled, forgot to present his conclusions concerning the missing man, but went to inform his colleagues of what he had just found out. The ten men, to Joseph’s surprise, promptly accepted his deduction without the shadow of a doubt. Now enthusiastic, they all agreed that they would look after him, even with their livings.

4/588 When the conversation was over, Nathan showed up. Stating that the storm had stopped him from returning, he conveyed great curiosity about when they would depart. His behavior caused suspicion, especially because he was wearing new garments and had many of the desired gold objects that the usurpers had introduced in the tetrarchy. The evidence was extremely clear: he had traded something. They demanded that he say what he had offered, especially David, who, still in Nazareth, had realized that he was too concerned about what the Clopases did. He said that the accused had mentioned to him that whoever informed the tyrant of the whereabouts of the carpenter of Bethlehem would become a rich man. The situation became clear when the one adopted by Isaac asked the presumed denouncer:

4/589 “Was it us that you traded for those coins? So that we will be slaves to Herod Antipas? Say what you gave. Where did you get this tunic? What you did is not what one of our people does.”

4/590 Under pressure, the explorer admitted that he had told one of Zidec’s subordinates that the wanted Joseph had moved to Nazareth and was walking with them. He added that he had been ordered to dissimulate, for at dawn soldiers would arrive at that location. A deep sorrow invaded those who heard his confession, especially David, who said:

4/591 “We have been waiting for the one promised by the Lord, and you deliver him? What will be of those who are our people? For some coins and a tunic you have delivered our savior.”

4/592 Joseph, despite the distance he was keeping, followed the conversation silently. The zealot and Aaron immediately recommended to him that he urgently go in any direction. They would do whatever they could to mislead the lethal troop. Two hours later, Jacob’s heir and the two boys left the site.

4/593 Since Nathan’s arrival, little Joseph and Matthew started loading the animals. Anna’s youngest, even from afar, followed the outcome of events, terrified at what could happen.

**4-5.4**

4/594 The twelve men remained waiting for the adepts of the one who had proclaimed himself as king; however, in the morning that their presence was expected, no one showed up. They decided to continue their pilgrimage, as David remained attentive to the perfidious informant. Their day went by without their being bothered. When the darkness of the night fell, tired and anguished, one of the pilgrims suggested to the rabbi that they sleep inside a cave off the road.

4/595 As the afflicting minutes went by, Isaac's adoptee noticed that the loose-tongue, as they used to say it, became more tranquil each step they took. He knew that he had not revealed everything he had done. Leaving the denouncer inside the cave, he gathered the other ten children of God, Andrew of Arimathea, Aaron, Absalom, Benjamin, Elijah, Philip, John of Betesham, Joshua, Salomon and James, and told them:

4/596 "We must prepare ourselves for death because among us there is a traitor. Nathan disappeared because he was with those commanded by Herod Antipas. I say that Nathan delivered Joseph of Clopas, those who are his family, and all the others who are part of this walk as followers of the one promised by the Lord."

4/597 After deliberating how they would proceed, they returned to the cave, and David addressed the greedy informer:

4/598 "You are damned because you delivered the one promised by the Lord, and you are blessed for giving us the opportunity to give our lives for him."

4/599 Intrigued, the traitor asked:

4/600 "What do you mean, to give our lives for him?"

4/601 The expositor concluded:

4/602 "You will not be imprisoned because you gave them proof that you are on their side, nor will you be a slave, because you have already been paid. I say that we, who have little courage, will neither bear to be slaves to the ones who took the lives of our protectors and our protectees, nor the pain of the punishment we will suffer to say where Joseph of Clopas and his protectees are, or the way they took, contrary to you."

4/603 With conviction, he declared:

4/604 "We have decided to leave our lives so that Herod Antipas and those who are commanded by him will not know where Joseph of Clopas and those who are his protectees went, nor why we take our lives. I say it will go inside them that we are sick in the head, and little Joseph will be able to escape. We

know that what we will do is against the Lord's Laws, but we are sure that the Lord will forgive us."

4/605 The spokesman determinedly concluded his thought:

4/606 "We know that there is no other way, that we are damned by our weaknesses in the face of suffering. When face to face with those commanded by Herod, we have agreed that not only one of us will be able to hide which way Joseph of Clopas went with his protectees. We have all agreed that death is the best way. Let the Lord take pity on us."

4/607 Now receiving his sentence, which he had not foreseen, the informer justified himself:

4/608 "I say I was very afraid. Those who are Romans and those who are commanded by Herod Antipas are throughout all the paths and occupy all the water wells. I did what I did to be able to escape. I say to you to take my life only and go on."

4/609 "What will be the use of taking your life, if we will all have the same end? We do not want to end up in the hands of the Romans," emphasized David.

## 4-5.5

4/610 In Bethlehem, in the palace built by the so-called Mammon, a great festivity was taking place due to Antipas's farewell; he had affirmed that he would go to Cerculis and would never return.

4/611 Zidec was elated because he believed that he would have the luxurious building only for himself. After the celebration, he and those whom he trusted intensely would escort Marzius and his retinue up to part of the road that led to Lower Cesarea. The always ambitious counselor, submissive to the despot when it was convenient for him, had made a decision and ordered one of his men to murder those who had come from the faraway metropolis after his departure, for he did not ignore the fact that the delegate did not have any trust in him, which could ruin his plans to be even more powerful. When he was about to leave, he went to inform Julia, who was weaving a beautiful ornament for the boy whose mother she would become, that he would be absent. When she saw him, she asked him if it would fit the small one who would be coming.

4/612 "He who was promised by the Hebrew god?"

4/613 "The offspring that I will see become harvests older with wisdom," the beautiful woman replied.

## THE MOST BEAUTIFUL LEGACY

4/614 The feelings that his wife conveyed, feelings of contagious happiness mixed with extreme impatience, were incomprehensible to the cruel counselor, who could not understand why. Since he was brute, even if it were revealed to him that her behavior was because she would have a son to care for, whom she would consider legitimate, he would not accept it as true. For Julia, he was the savior of the oppressed ones, but he could be any other boy, he would be treated the same way by her.

4/615 Zidec informed her that he found odd that the future king of Judea would come to him. It was as if the god of the oppressed would guide him towards him.

4/616 “The truth is that you speak of harvests that will come because you are afraid of meeting the offspring that is protected by the Lord,” said his interlocutor, persuaded that her husband was worried about his own future.

4/617 Since he deemed himself to be superior to others, the royal counselor, feeling preeminent, even more than a divinity, affirmed:

4/618 “I say that the Hebrew god approaches men because he is sending one of his only to approach me and give me more power.”

4/619 Since his wife knew that he possessed information concerning the whereabouts of Joseph, the carpenter, and his heir, he asked her for her opinion about the convenience of his galloping towards them. Before her silence, he stated:

4/620 “I will go towards the one promised by the Hebrew god, but before I have to escort Marzius.”

4/621 With a respectful retinue, he escorted the Roman as far as Hiatta, when, with some of his warriors, along with almost all of the foreign military force, he headed for where he had been told that the one he was hunting would be. When he entered the cave, the twelve pilgrims were dead. Unable to restrain himself, he shouted:

4/622 “These fanatic imbeciles took their own lives!”

4/623 Displeased, he concluded:

4/624 “It is the solemnity of death in silence.”<sup>[121]</sup>

4/625 One of the soldiers warned him that the bodies of the young ones

---

[121] ... **solemnity of death in silence** ...: when many people killed themselves so that they would not confess under torture.

had not been found.<sup>[122]</sup> Homer, a centurion, demanded to see them dead. Zidec feigningly stated:

4/626 “It will not be two offspring who are few harvests old who will put Rome in danger.”

***WE ARE THE CHILDREN OF THE SAME  
FATHER, WHO LOVES US EQUALLY.***

see 4/640

***SELFISHNESS REIGNS AMONG US BECAUSE ...***

see 4/642

## 4-5.6

4/627 When they left the pilgrims, Joseph, Mary’s firstborn and Matthew walked towards Jerusalem. Nothing stopped them, until, at dusk on the third day, they arrived in Bethany. Anna’s youngest was thirsty and needed water; however, there was not even a single drop left in their amphorae. The one born Jesus distanced himself from his genitor and, followed by his uncle, approached a young man from the village who made hampers for the transport of various good on donkeys, saluting him:<sup>[123]</sup>

4/628 “Let God’s peace be with you.”

4/629 “You too,” reciprocated the young man.

4/630 Little Joseph introduced himself and asked if he could give them some of the indispensable liquid. The worker, who said his name was Lazarus, summoned one of his sisters, Martha, and asked her to give it to them. To make the conversation more welcoming, something he always did with whoever approached him, the man mentioned that, in Bethany, what they were asking for was a true wealth, just like the stones from Egypt.

4/631 The desired redeemer said with no embarrassment:

4/632 “I tell you that there are treasures that are greater than water, treasures that quench our thirst, not that of the body of flesh, but that of the

---

[122] Zidec had been informed that only another boy was walking with the one promised by the god of the oppressed ones, and he ignored, for it was absolutely unimportant, how many adults were with them.

[123] **Hampers** were made with wheat stems, after the nodes were removed, which were opened as if they were bamboo. To avoid that they broke when they were being weaved, they were covered in sheep fat to become flexible.

spirit, and make us be with God, the Father of us all. I tell you that these treasures will be announced to all the peoples of this abode, and you are invited to make other siblings find these treasures.”

4/633 The artisan, feeling frightened, looked at his interlocutor, who seemed to be younger than him. Since he had not understood him, he asked:

4/634 “What are you speaking of? Which treasures? I have never left this place and I do not seek any treasures. I say that I cannot leave this place because there are women I need to look after. I only want to weave baskets and stay with the women of my family, so that they will not be made slaves to the Herods and those who are commanded by them.”

4/635 “The treasures I am telling you about are not men’s, but the Father’s, His teachings. **I tell you that practicing our Father’s teachings is the only way to be with Him.**”

4/636 Then understanding what had been said, Lazarus did not accept what he had heard:

4/637 “Are you saying that I will help take the Lord’s truth? I say that I do not even know the letters.”

4/638 He went on, shaking and almost voiceless:

4/639 “Is it you who will bring the Lord’s truth? Are you the one who was promised to the prophets, the one who came to deliver all those who are Hebrews from the slavery of the Temple of Jerusalem, of the evil of the Herods, of the evil of those who are commanded by them, of the evil of those who are tax collectors, who keep everything that those who are our people harvest from the soil? Now, even our lambs and donkeys those who are tax collectors are taking when they do not find wheat.”

4/640 “I tell you that God’s teachings will not deliver only the Hebrews from the ignorance of the existence of our Father, but all the peoples of this abode. **I tell you that we are all children of God and that He loves us equally.**”

4/641 Since the frightened artisan had asked if even the Romans, Antipas and his cruel combatants had been created by the Lord, the foreigner went on:

4/642 “**Again I tell you that we are all children of God. I tell you that some of our siblings, because they do not know in the life of flesh that we have other lives besides the one we are living, still do not want to do good to another child of God, they still want everything only for themselves.**”

4/643 “How will I know that the time has come for me to help take the teachings you say you are bringing to all the peoples?”

## THE MOST BEAUTIFUL LEGACY

4/644 “I tell you that I will be with you again soon.”

4/645 Lazarus asked nothing further to the boy about the future activity he would undertake; he only asked him if they were alone. Little Joseph said they were traveling with his protector, who was searching for food.

4/646 “If you want, we have bread and some dried fruit,” offered the young man.

4/647 Martha, at the same time, arrived with a small crock with water. However, Veronica, the eldest of the sisters, took it from her hands.

4/648 “Let me give it to them,” she stated.

4/649 “I was the one who went to fetch it,” shouted an enraged Martha.

4/650 “It does not matter who went to fetch it,” replied the eldest one, also shouting.

4/651 “You always want to take credit for everything I do,” complained the one who had been deprived, who had a strong personality.

4/652 The man of the family ordered them to enter the shanty and mentioned to the no longer stranger that both women were always at each other’s throats.

4/653 Since the arrival of the visitor, the youngest one of the residence, who was only nine months old, had not made a single sound, which was not customary. When the artisan wondered why, the one born Jesus said:

4/654 “Is this Mary, the one who came after you?”

4/655 “How do you know that this is Mary?”

4/656 “When I was arriving, I heard you say ‘take the very small Mary.’”

4/657 Lazarus remembered that some minutes before he had talked to Martha about the girl, and agreed with her whom he had understood was the desired savior. That was when Joseph approached and stated that they needed to continue their journey. After the farewells, they slowly headed for the now not so distant Jerusalem.

4/658 Observing them go away, the artisan asserted to himself:

4/659 “This offspring who is few harvests old is indeed the one promised to the prophets. He speaks with the wisdom of a man who is many harvests old, a wisdom that I know has come from the Lord.”

***THOSE OF US WHO DO NOT PRACTICE OUR  
FATHER’S TEACHING WILL GO TO THE TRUE LIFE  
WHEN WE LEAVE OUR BODY OF FLESH.***

see 4/690

**WHAT HAPPENS WITH THOSE WHO GO TO THE TRUE LIFE?**

see 4/692

**WHEN WE DECIDE TO BREAK FREE COMPLETELY  
FROM THE PAINS, ANGUISHES, AND SUFFERING THAT  
AFFLICT US, WE WILL PRACTICE GOD'S TEACHINGS.**

see 4/694

**WITHOUT OUR WANTING TO CHANGE OURSELVES,  
OUR FATHER'S TEACHINGS WILL NOT CHANGE THE  
PATHS IN WHICH WE FIND DELIGHT.**

see 4/696

## 4-5.7

4/660 The latest days had been tiring for Sarah's widower. He had walked a lot, including part of the night. No longer bearing his exhaustion, his non-healed ulcers pouring blood, he told the boys that he needed to rest. Finding a shanty where he deemed they would be sheltered, they made a stop. The two boys were in charge of keeping the fire lit, but they fell asleep. All of a sudden, the carpenter woke up in a fright, for someone he could not see was instructing him:

4/661 "I tell you to go to Bethlehem, not to Jerusalem. I tell you that in Bethlehem you will find answers to your questions."

4/662 "But many questions go inside me. For which question will I obtain an answer?"

4/663 "The one about there not being a single person you trust to take care of little Joseph."

4/664 Not at all satisfied, still incredulous that he would be instructed concerning what to do with his wife's firstborn, neglecting the odd fact, he commented with acute sarcasm:

4/665 "If in Nazareth, where I know everyone, there is not a single person whom I trust, how will there be one in Bethlehem, where many harvests ago I stayed shortly because I was hiding? I say that you are not right, that I will not find answers in Bethlehem, where I have only Simeon Joseph."

4/666 When he pronounced the name of the man who considered him his legitimate father, the situation became clear:

4/667 "Now I know that he whom I trust will take care of little Joseph and

Matthew. The voice of wisdom made it go inside me that only Simeon Joseph will be able to protect little Joseph. With him, they will be safe, and I will be able to leave this life in peace.”

4/668 Absorbed in his thoughts, he did not notice that the sibling invisible to his eyes said nothing further. He also did not realize that the voice was the same as the one who had helped him on other occasions: when in Veneram he announced that his son was the awaited redeemer, and when he was instructed not to enter Jope and look for Adah’s residence, nor did he associate it to the one who comforted him when he was working as a slave.

4/669 At dawn they restarted their journey. Anna’s youngest commented with he whom he called father about the village that they were heading for:

4/670 “How do you know that we are walking towards Bethlehem?”

4/671 “I saw and heard the man that was speaking to you.”

4/672 Joseph confirmed that it had been revealed to him to go to Bethlehem; however, he ignored the identity of the news-bearer.

4/673 “It was the same man who was in Antipatris,” stated Matthew.

4/674 Only then did Jacob’s heir remember who had come to his assistance when he was building roads for the oppressors, as well as helped Mary.

4/675 Because of the support he had received, and also because it had been five days since he had left his unfortunate colleagues without coming across the appalling Romans or the Herods’ soldiers, Joseph sincerely thanked the Lord. When his prayer was over, thinking of the pilgrims, he wondered:

4/676 “What can have happened to all of them? Last night, I saw David and all the others, except Nathan. Little Joseph has already told me that they are all at peace, that the Lord is helping them all, the same way He is helping us.”

4/677 Now less indisposed, he said to himself:

4/678 “I say that little Joseph always has a word that gives us peace.”

4/679 It was December 18, 1 AD. Wounded and exhausted, followed by the two whom he still considered children, the debilitated man walked slowly. If by any chance they had to escape, he would barely be able to walk two meters. Encouraging himself, he secretly said:

4/680 “Have faith, and you will make it.”

4/681 As they were approaching Bethlehem, because of his conviction that Simeon Joseph would do for his wife’s son what he himself would do, he felt relieved. Inebriated with this source of happiness, he let his thoughts go adrift:

4/682 “Little Joseph will be protected in the safest hands of all Judea.

Simeon Joseph is a good man. Despite being far, he has always tried to help me when he knew where I was. Mary's offspring could not be more protected. I say that this man from Alexandria knows what he is doing."

4/683 The many episodes that had marked his existence returned to him with unmatched clarity: the usurpation of his lands by the savage soldiers of Herod the Great; his first wife; his fight alongside Judah; the shouts on the afflicting day of Mary's trial; the massacre of the innocent ones and of the Josephs. As each minute went by, the more persuaded he became that his living was about to come to an end. He experienced the delightful sensation of having accomplished part of his share. Happy because of this emotion, he prayed:

4/684 "I am grateful for the feeling I have now, Lord. I know that this feeling comes from the Lord, that I do not deserve it, nor do I deserve the Lord's listening to me. I say I was never sure that the Lord's promised one was one of those of my family."

4/685 He determinedly added:

4/686 "I know it is not necessary to ask, but I ask, because I cannot hear the Lord to know if the Lord is answering, and I know that the Lord will understand what I am asking: do not allow Herod Antipas or the Romans to imprison little Joseph. Do not allow it, Father of us all, as little Joseph says."

4/687 He was eager to see Sarah's firstborn again; however, he was aware that his sister-in-law did not appreciate strangers in her residence. He said to himself:

4/688 "I say that Rebecca cannot know that I am arriving. I know that if Rebecca knows it, she will say to all that Joseph, the carpenter, is in Bethlehem, and soon Zidec and the ones he commands will know about little Joseph."

4/689 Because of his distraction, he did not realize that his son had approached him and meekly instructed him:

4/690 "I tell you that we will go to Simeon Joseph's residence only when the night falls, because at the entrance of Bethlehem there are Romans asking what every pilgrim that walks by is called. So that we will not have to announce to be those who we are not, we will enter at night, when the sentinel will be sleeping. I tell you to sleep in peace, for Matthew and I will watch over your sleep, and that Simeon Joseph's companion is no longer in the life of flesh, now she belongs to **the true life, where everyone who does not practice God's teachings in the life of flesh will go.**"

4/691 "And what happens to those who go to the true life?"

4/692 "**When those who in the life of flesh did not practice our Father's teachings, who harmed a single one of our siblings, when**

they go to the true life, I tell you that some will recognize it and want to remain in it, because they seek revenge and they are happy with their new life; others, for a long time, will not even know that they no longer belong to the life of flesh, because they still have in mind the same searches as they did when they had a body of flesh. I tell you that all of these children of God, our siblings, will return in other bodies to the life of flesh with the same behavior they had in past livings.”

4/693 With the intent to encourage his interlocutor, who had become sad because of some intimate conclusions he had come to, he added:

4/694 **“I tell you that all of God’s children have already known His teachings, but they will only practice them when they want to break free from their pains and suffering. When they hear them again, they will know that, after the death of their body, it is possible not to continue the search for what they always wanted when they were in a body of flesh and, if they choose the path shown to them, they will start their walk towards our Father.”**

4/695 “God, this one you say is the Father of us all, will He change my path with the teachings you are bringing?”

4/696 **“I tell you that God does not force us to change a single one of our steps, but He shows us in His teachings how to walk towards Him. I tell you that we will only start our walk towards our Father when we want to.”**

4/697 Joseph immediately confessed:

4/698 “I want to accept God in my life, the way you accept Him.”

4/699 “What you are saying, I have known it since before I was your son in the life of flesh.”

4/700 Now more tranquil, about to fall asleep, Jacob’s legatee was involved in thoughts that calmed him down. He felt sheltered by someone who knew what he said. The first fruit of Mary’s womb was a great man in a minute body.

## 4-5.8

4/701 When he woke up late in the morning, he was surprised at being in the residence of his first wife’s firstborn.

4/702 “How did I get here?” he asked.

4/703 “It was Simeon Joseph who carried you, and you did not even wake up. Little Joseph said it was because you were tired,” answered Anna’s youngest.

4/704 Not long after his host came to see him. For Joseph, he emanated confidence, respect, he seemed to know what he wanted. Joseph then explained to his stepson the scope of his walk: there was no one he trusted except him to take care of the boys.

4/705 “I was waiting for you. I wanted to go to Nazareth, but that man from Alexandria was here and said you were about to come, that I should only wait for you, otherwise I would not find you, and I waited for your arrival,” casually explained Sarah’s firstborn.<sup>[124]</sup>

4/706 Finally, after the many occasions when he had received help from the siblings invisible to those of the physical layer, Joseph was not amazed at what he heard at all. Not intending to convey that he knew about Rebecca’s death, he asked about her, if they had heirs.

4/707 “I say that she who was my companion left this life many moons ago.”

4/708 Noticing consternation in the carpenter of Bethlehem, Joseph said nothing further; however, his interlocutor proceeded to report what had happened:

4/709 “When we meet a woman and turn her into our companion, it does not go inside us the harvests that will come, it only goes inside us the moment we are living. I say we do not see that this woman has her own wishes, wishes which many times are not the wishes that we have, that we do not see that the Lord is protecting her the way He is protecting us. The one I chose to be my companion used to say to me that the life she had was not to her liking, and she always complained to one of the women of this place. She complained about everything, which the women who are of our people do not do. It used to go inside me that, when I said to her about the one promised by the Lord and about what I would have to do, she would follow me on every path, but the one I chose to be my companion said to me that it had never been her wish to be united to me, that she had another path for her life. I say that, when I prayed, she seemed to be with the forces of evil. She wanted me to be far from you and little Joseph. I tried to show to the one whom I elected as my wife the path of truth, but what authority do I have to force a single person to know the truth, if this person does not want to? I did not want to sin for

---

[124] After a short period of time, Simeon Joseph found out that the man supposed to be from Alexandria was part of the dead. In his presence, he had believed that he whom he considered his genitor had sent him.

not letting the one I elected to be my companion go her own way. Since the path I want was not the path she wanted, I let her follow her own path, and the one I elected to be my companion let me follow the way that I want. The one who was no longer my companion asked me to give her part of what her protector had given me when I united myself to her so that she could return to her protector's residence. Even though this is not what those of our people do, I gave her everything she had asked. I say I only wanted her to be happy, which, with me, she had not been. I was certain that the one who was no longer my companion would be happy alone, and if I had had the opportunity to help her, I would have done it, and the Lord knows what I am saying, but, some moons ago, the one who was no longer my companion left this life."

4/710 He wisely added:

4/711 "I say we must always know what we want, that there is no way to follow two paths when you are only one."

4/712 Now saddened, he proceeded:

4/713 "The one I elected to be my companion did not like you, she did not even want to hear about little Joseph or the Lord, and I could not not learn the paths that little Joseph will show, paths that not a single man knows. I say I left behind the paths of men to enter the path of the Lord, and I know that whoever learns about the Lord's truth will not get lost in other paths. I say that the opportunity to be with the one who came to bring the Lord's truth to this world is a single one, an opportunity that I do not want to miss."

4/714 Simeon Joseph concluded:

4/715 "I say that the carpenter's workshop gives me bread, that I have a man who works for coins called Jacob, who likes what he does, and I can trust him, the way you can trust me. I have already said to Jacob what I will have to do, and he will help me. You can be at peace, I will defend little Joseph and Matthew with my own life if necessary."

***WE BECOME AWARE IF WE ARE GOING TOWARDS  
GOD OR NOT BY WAY OF THE TEMPORARY  
ENJOYMENTS OF THIS ORB THAT WE CHOOSE.***

see 4/724

4/716 Joseph, who had listened to his stepson attentively, since he was very weak, fell asleep again when the conversation was over. Simeon Joseph was leaving when the one born Jesus arrived. He returned and straightforwardly asked the young man:

4/717 "Is it of you that all those of our people are speaking?"

4/718 Not waiting for his relative to reply, he stated:

## THE MOST BEAUTIFUL LEGACY

4/719 “I know that you are the one the Lord promised to the prophets, the one that the Lord said would come to this world to deliver all those who are Hebrews from the ignorance of His Laws and His truth, because, since you arrived, I felt I should be with you.”

4/720 Determined on how he would proceed, he guaranteed:

4/721 “I say that nothing will distance me from you.”

4/722 “I tell you that I am the one who was promised by the prophets to bring God’s teachings, teachings that will deliver not only the Hebrew people from the ignorance of the existence of our Father, but everyone who wants to know Him. I tell you that what I bring to all the peoples is the path that leads to God, which is the practice of His teachings.”

4/723 “Since you are few harvests old, do you believe that those who are our people will listen to you?” asked the wood artisan of Bethlehem; however, he did not mention that the audience he was referring to were the men who found enjoyment in material delights.

4/724 **“Everyone who elects for oneself the momentary happinesses of this abode that distance us from the path that leads to God will not hear a single one of His teachings, but everyone who accepts them will close their eyes and ears to the momentary happinesses of this abode that distance us from our Father and will practice His teachings.”**

4/725 After a short pause, he concluded:

4/726 “I tell you that you are the second one to recognize me.”

4/727 “What are you saying? What am I the second of?” asked the cousin-brother of the desired redeemer, who did not know the one adopted by Isaac.

4/728 “I tell you that you are the second one to recognize me as the one promised by the prophets. David knew he was talking to the one promised by the prophets only by what I told him,” explained Mary’s firstborn, who then reported what had happened.

4/729 As the conversation went on, the host mentioned to the boy the scope of his father’s walk to Jerusalem.

4/730 “I know what Joseph wanted, but I tell you that I do not need to go to Jerusalem to learn about the Laws of men. For what I have come to do in this abode, I tell you that I do not need the Laws of men.”

4/731 Simeon Joseph was about to ask another question, but little Joseph anticipated the answer:

4/732 “I tell you that I know Aramaic.”

4/733 Inferring that his relative had learned to mark letters, and not needing to become aware of anything else, he was persuaded that his interlocutor, now almost considered an adult, would go to Jerusalem to speak at the Temple.

4/734 “It is where I will start telling men about **God, He who created us all equally, He who does not make any distinctions among His children,**” once again the longed-for savior replied to Simeon Joseph’s thoughts, leaving him astonished.

4/735 Now recomposed, the carpenter resumed the conversation. Forgetting about what had just happened, he wondered about when he would be like the young man in front of him, and if he would do the same as him.

4/736 “I tell you that you will do everything I do, but not for now.”

***WHEN WE BELIEVE AND HAVE FAITH IN GOD,  
THERE IS NO ONE WHO WILL BE ABLE TO DISTANCE  
US FROM THE PATH THAT LEADS TO HIM.***

see 4/743

***WE ARE CONTROLLED IF WE TOLERATE AND TAKE  
PLEASURE IN THE SITUATION, OR IF IN PREVIOUS  
LIVINGS WE SUBJUGATED A SIBLING.***

see 4/745

4/737 Matthew and his nephew never tired of wandering around the places they were allowed to go, since the oppressed ones did not have the right to walk freely around the village, and they observed the constructions and the inhabitants of Bethlehem.<sup>[125]</sup> They both realized that the usurping despot was much talked about. Anna’s youngest expressed his conviction:

4/738 “How much power Herod Antipas has! He controls everything, there does not seem to be another who gives orders but him. How is it that Herod Antipas controls all those who are Hebrews?”

4/739 “I tell you that the Hebrews do what they want, not what Herod Antipas orders. If the ones Herod Antipas commands are not watching all the time, he has no power. I tell you that he who governs by fear does not have the respect of those who fear him, they only fear him when they are with him.”

4/740 “Is it not because those who are Hebrews are too weak that Herod Antipas controls them all?”

---

[125] ... **the oppressed ones did not have the right to walk freely ...**: besides, in case one of the oppressed addressed a Roman or even one of the Herods’ soldiers without their consent, one would certainly be killed.

## THE MOST BEAUTIFUL LEGACY

4/741 “I tell you that the Hebrews are stronger than Herod Antipas: they give him what they have in the life of flesh, but the most valuable thing they possess, they protect inside them, which is their faith in God.”

4/742 “But Herod Antipas forbids all those who are Hebrews from speaking about God!”

4/743 “Even though Herod Antipas forbids the Hebrews from talking about our Father, they do it with their eyes, which Herod Antipas cannot forbid. If the Hebrews did not have the faith in God they have, they would not bear the loss of their parents’ parents, then their parents, and now their children and wives. The Hebrews still believe in our Father and in he who will come to show them the path that will lead them all to Him. **When we believe and have faith in God, I tell you that not a single person will be able to make us distance ourselves from the path that leads to Him.**”

4/744 “You are saying that the Hebrews are stronger than Herod Antipas, but I say that it is Herod Antipas who has power, that it is Herod Antipas who controls all those who are Hebrews, and all the time.”

4/745 **“I tell you that we must keep in mind that there is no greater power than our Father’s, that not even one of our siblings has power over us and controls us. Those who are now controlled are those who in past livings controlled another child of God or those who are happy with their controllers and with them feel complete. I tell you that our Father has not created us so that another one of His children controls us, except if one of us lets oneself be controlled.”**

4/746 “But will those who are Hebrews always be slaves?”

4/747 “I tell you that our Father’s teachings will deliver all the peoples that are slaves to what they possess in the life of flesh from the ignorance of His existence, not only the Hebrews. I tell you that everyone who believes in the teachings that I am bringing will be free from the ignorance of the existence of lives after the death of the body of flesh that we now have.”

4/748 Matthew, who marked down on leather many of the happenings he witnessed, fully understanding what he had heard, enthusiastically asserted:

4/749 “I will put on the leather everything that you are saying so that your words will not be lost.”

4/750 Since he was aware that his inseparable uncle had prepared himself to do the task which he was assigning to himself, the one born Jesus instructed him, explaining it to us:

4/751 “Tell what you witness from me. When they distort everything that I am now announcing, God’s teachings will once again come to all the peoples of this abode so that they no longer lose faith in Him.”

4/752 Now with redoubled determination and diligence, the melon grower's heir wrote down the teachings announced so that those who will be sojourning on this orb, at the time practicing the only path towards God, which are His teachings, when they find material proofs of his stay among us, will change their actions even more.

## 4-5.9

4/753 Joseph, now rested from the journey, and his wounds tended to by Joanna, Jacob's wife, worked with Simeon Joseph. Matthew persisted in wandering about Bethlehem, escorted by his nephew. The latter, during one of the walks, aware that for four days now they were being hunted by one of Zidec's soldiers, suddenly told his uncle to start running. Despite not understanding why, that is what Mary's uterine brother did. When Secur approached, he only detained one boy. The prisoner, led to the royal palace, given the counselor's absence, was delivered to Julia.

4/754 "What does your protector call you?" asked the beautiful woman.

4/755 "Little Joseph."

4/756 "I say that you will be the offspring who came from me. You will no longer be the one who works the soil. I say you will be raised according to the Laws of the Temple and you will have everything you want, you just need to ask. I am the companion of Herod Antipas's counselor," and she introduced herself.

4/757 Pointing at a woman who had been deprived of her free will, she went on, before both women left:

4/758 "This woman will dedicate herself to you. You will receive from her your duties."

4/759 The carpenter of Nazareth, whose panting brother-in-law informed him of the arrest, abandoned what he was doing and went to his son's rescue. When he saw Simeon Joseph, he told him what had happened and desperately asserted that the imprisonment was his own fault, for he had made a mistake in walking to Bethlehem. He insisted on his complaints:

4/760 "It went inside me to deliver the protectee the Lord trusted to me to someone else. I know I did not respect the Lord when I abandoned my responsibility of taking care of little Joseph."

4/761 "You did everything you could. I know that renouncing to seeing little Joseph grow harvests older caused you much pain."

4/762 Taking responsibility for the situation, Joseph confessed:

## THE MOST BEAUTIFUL LEGACY

4/763 “I know what goes inside me and what went inside me. I have been trying to understand what is fair: if leaving little Joseph with you is good for him or for me. I say that leaving little Joseph with you would be tossing a great burden far away from me.”

4/764 “I say to you that it will not be hard for me to see your protectee grow harvests older.”

4/765 “Not little Joseph, who is not like other protectees. He knows words that men of wisdom have never pronounced. I say that Zidec will not be the first one to want to have little Joseph in his power in order to go after glories. I know that little Joseph will go up against the interests of all those who control those who are our people, who do not want to hear about the Lord and do not allow us to speak about Him. Those who are powerful will try to take little Joseph to themselves, and little Joseph will suffer a lot. I say that the men who have power will not understand what little Joseph came to do in this world.”

4/766 Understanding the feelings of the man he considered his genitor, Sarah’s firstborn comforted him:

4/767 “We do not know what the Lord has in store for little Joseph. I must trust the Lord, who has sent us little Joseph, and if He sent us little Joseph, it is because the time has come. Whoever wants to will understand what little Joseph came to do. This is what I believe in. Let us trust the Lord, and nothing will happen to little Joseph.”

4/768 Persuaded, he concluded:

4/769 “I say that it will not take long for little Joseph to be with us.”

4/770 Despite the persuasion his stepson was emanating concerning the boy’s return, the afflicted Hebrew left, followed only by Matthew. Both went to the royal palace with the intent to speak to the counselor.

4/771 The second day after the abduction of the one promised by the prophets was coming to an end, and the dismayed father remained outside the palace, when he noticed an uncommon agitation. Many individuals unsteadily shouted about the death of two of the men who had come from the faraway metropolis. Marcus, who, escorted by his men, was getting ready to leave in search of the killers, was asked by Zidec, who had just returned from around Jericho, what was going on.

4/772 “You need to inform Herod Antipas that they took the lives of Marzius and his counselor as they slept. It was after Hiatta, and three men were seen escaping,” stated the foreigner.

4/773 “Why bother Herod Antipas with our difficulties? It is better to leave Herod Antipas where he is. If we do not solve our difficulties, Herod Antipas will say that we are incapable.”

4/774 Realizing that his interlocutor agreed with him, Alphaeus's murderer guaranteed that he would capture the delegate's killer:

4/775 "Not a single person takes Roman lives and remains unpunished."

4/776 Under Zidec's clear orders, Ezechias, the most loyal of his soldiers, aided by two other accomplices, was the murderer. When he gave the order, he privately plotted the trio's destiny.

4/777 Pretending not to know anything, the perfidious royal counselor secretly told Bethsaul to bring them back alive, but without their tongues and ears. Six days later, the killers of the usurpers were announced. Before killing them, Zidec confided to the melon grower's eldest son:

4/778 "It was either you or me. I prefer it to be you."

4/779 When he disentangled himself from Marcus, he was informed by Secur that the carpenter's heir was in the dungeon. He joyfully went towards him; however, since the night had fallen, he only attested to what he had been informed. When they were returning, Julia, who was escorting him, dared offer her opinion that the captive was too young and that she deemed it unacceptable to separate him from his mother. Her husband, as arrogant as few were, even stopped walking. Finding what she said odd, which she had expressed in terms she had never used before, he asked her:

4/780 "Did you not want an offspring? Now that you have one, you lament it?"

4/781 "I wanted an offspring who did not have a woman to take care of it, or a protector, one of the offspring whom you and Herod Antipas left without their family and their residence, not this offspring, who has a family and the Lord's protection. It is not that the other offspring do not have the Lord's protection, it is just that, for now, every offspring that is Hebrew cannot just expect the Lord's protection. For as long as those who are Hebrews are enslaved by men of power like Herod Antipas and you ..." but she was interrupted by her dismayed husband.

4/782 Threatening her, he stated, raising his voice:

4/783 "It is better for you to stop speaking, otherwise I will turn you into a slave, and you will no longer be my companion."

4/784 Aware of her husband's character, Julia went silent, not because she considered herself superior to the slaves, but because she knew how they were treated.<sup>[126]</sup>

---

[126] The women who were less than servants belonged not only to the Romans and had no right to become pregnant. Their duty was to know how to avoid it, otherwise they were murdered, just like the adulteresses.

## THE MOST BEAUTIFUL LEGACY

4/785 At dawn the following day, the counselor exultantly ordered that the prisoner be brought to him. When he saw him enter the room, he stated:

4/786 “The one who was promised by the Hebrew god!”

4/787 “Are you afraid of me?” he proceeded.

4/788 Given the boy’s negative answer, he went on:

4/789 “It went inside me that I would no longer find you.”

4/790 “I tell you that I am here.”

4/791 “I cannot believe that you are in front of me,” continued Zidec, who, since he deemed himself to be extremely powerful, incontestably believed that the boy had always belonged to him and that this was his interlocutor’s truth as well.

4/792 Not understanding why the boy had escaped him for so long, he stated:

4/793 “If our paths split apart and we found each other once again,” but he stopped speaking for some seconds.

4/794 “I would rather believe that you have given up escaping and accepted to be under my protection,” he concluded.

4/795 Little Joseph then purposefully commented that he was not alone. Ignoring the reason of such a sudden assertion, the greedy oppressor asked:

4/796 “Are you speaking of your protector? Are you worried about him? I can give your protector many coins.”

4/797 Now suspicious, he added:

4/798 “If you are not speaking of your protector, I do not understand what you said to me.”

4/799 Mary’s firstborn said nothing and started walking back to the dark and humid dungeon. Not believing that he was leaving, the royal counselor asked him where he was going.

4/800 “I tell you I am going to prison.”

4/801 When an oppressed one did not do as Zidec wished or audaciously turned one’s back to him, one would never survive. The weedy young man had gone silent and, on top of that, had put an end to the conversation. Overcome with wrath, trying to restrain himself and not take a drastic measure, the counselor asked in a loud tone of voice the reason that he had informed him that he was not alone.

4/802 “I tell you that I am not with armed men, and that the Hebrews will not enter your palace, as you fear. I have not come to this abode created by

God so that our siblings shed blood because of me, but what I bring to all the peoples, our Father's teachings, will make all of my siblings, just like you, find the path that leads to Him. I tell you that in this palace there is a woman who will find this path just because of my presence."

4/803 With these last words he emphasized:

4/804 "When I announced that I am not alone, it is because God is with me by means of the ones He sent, who will help me announce His teachings to all the peoples."

4/805 Suddenly, interrupting the conversation, one of the counselor's followers entered the room and, secretly saying something to him, made him leave; Mary's firstborn was left alone, but Zidec ordered that more guards be present. He left to see Joseph, who remained in the staircase and inferred he would stay there until he was received.

4/806 The audacious and determined carpenter immediately asked him about his son's whereabouts. Dismissing what he had said, the prestigious royal counselor tossed a package at the man's feet and made himself clear.

4/807 "You can take his tunic and those coins. This is your pay. I know you have never had so many coins in your life."

4/808 Wishing only to have little Joseph back, Jacob's heir insensibly replied:

4/809 "I say that what I want is my protectee, not coins," and he immediately ran towards Zidec, aiming to strangle him.

4/810 Hours later, Joseph, extremely wounded, was thrown out, now without his son's tunic and the coins.

4/811 Because of the authority he had and the cruelty that was so peculiar to him, the counselor could have ordered Mary's husband's execution immediately; however, he did not do it. He reasoned that, if he killed him, the one promised to the oppressed ones would give him nothing of what he expected to reach.

4/812 The one born Jesus was left alone during the absence of the thug, who, as he returned, asked him if he could interpret the letters. Given his affirmative reply, he made a piece of leather marked with words available to him and demanded that he read it.

4/813 "By order of king Herod the Great, the magnificent, all those who are Hebrews who came to this world on the day of the shining Morning Star are condemned to die," obeyed little Joseph.

4/814 Antipas's royal counselor wanted to know if the parents of his trophy had informed him of such a nefarious order. Since his interlocutor shook his head, he concluded:

## THE MOST BEAUTIFUL LEGACY

4/815 “There was a prophecy which no one remembered anymore that affirmed that it would be here in Bethlehem, where David, the one who was a Hebrew king, lived that the king of Judea would arrive, the one who would deliver the Hebrew people from all their enemies. On the day that you came to this world, the Morning Star appeared in the sky, which indicated that the time had come. King Herod felt threatened, he was afraid, and, to defend himself, he ordered that the lives of many offspring who lived in Bethlehem be taken. I know you will need to know everything that was done and spoken concerning you: the lives of forty-nine offspring were taken, and you have been saved. This day came to be known among those who are Hebrews as the day when innocent lives were taken.”

4/816 Purposefully expressing himself with gravity, he went on:

4/817 “What king Herod ordered still applies. Do you know what it means that what king Herod ordered still applies?”

4/818 Since the boy said nothing, he added:

4/819 “It means that your condemnation was only postponed, that it can be carried out now or at another moment.”

4/820 Staring into the peaceful eyes of Mary’s firstborn, he expected a decision that would be in accordance with his interests. He had provoked this situation to scare him, for he was persuaded that he, after being informed of the resolution, would do whatever was imperative to avoid the consummation of the so-called Mammon’s wish. However, he could not believe what his prisoner said:

4/821 “I tell you for the Law of men to be carried out.”

4/822 Since he had made plans, the ambitious oppressor determined:

4/823 “Your death was avoided by me, but you will have to live under my power. You will be instructed concerning your future duties until the day that you are proclaimed the king of all Judea, as the one who was promised to the Hebrew people,” and he left, not even allowing the boy to say a single word.

4/824 However, he did not realize that the conference had been witnessed in its entirety by his wife.

***WE ARE ABSOLUTELY FREE TO CHOOSE  
THE PATH THAT WE WILL WALK.***

see 4/844

***OUR FATHER, BY MEANS OF HIS TEACHINGS, SHOWS US  
THAT ANY EVIL DONE AGAINST ONE OF HIS CHILDREN,  
WHETHER OR NOT THIS SIBLING IS AWARE OF IT, THE***

# THE MOST BEAUTIFUL **LEGACY**

**ONE WHO IS HARMED IS THE AGENT HIMSELF.**

see 4/844

**WHATEVER ILL-DOING WE PERPETRATE IN OUR  
LIVING IS EXCLUSIVELY OUR OBLIGATION TO REDEEM.**

see 4/849

**IF WE DO NOT WANT TO HAVE COMMITMENTS TO BE  
REDEEMED IN THE FUTURE, WHEN WE INSTRUCT A SIBLING  
CONCERNING GOD'S TEACHINGS, BUT WE ARE NOT HEARD ...**

see 4/851

**IF WE KNOW THAT SIBLINGS OF OURS ARE FACING  
DIFFICULTIES, NO MATTER WHAT THEY ARE, AND  
THEIR AFFLICTIONS ARE NOT THE SAME AS OURS,  
WE MUST BE AWARE THAT ...**

see 4/853

**SINCE WE ARE THE OWNERS OF OUR DESTINY, WE SHOULD  
PAY ATTENTION TO OUR FATHER'S INVITATION.**

see 4/855

**HOW NOT TO IGNORE THAT WE DISTANCE  
OURSELVES FROM GOD?**

see 4/857

**WE ARE CLEARLY AWARE THAT WE DISTANCE OURSELVES  
FROM OUR FATHER, BUT, SINCE WE FIND PLEASURE IN THE  
PATH WE CHOOSE, WE CONTINUE TREADING IT.**

see 4/859

**WHEN WILL WE PRACTICE GOD'S TEACHINGS?**

see 4/859

4/825 Now that her husband was away, with the intent to make sure that he would not return, Julia waited a few seconds to leave her hiding place. Convinced of the fact, she addressed the prisoner, who was talking to God, and announced to him:

4/826 "I say you are free, and do not ask me why I am freeing you, I myself do not know why."

4/827 She secretly asserted to herself:

4/828 "What I know is that I will no longer be able to stay in this place after releasing the one who was promised."

4/829 She knew that her action would sooner or later come to light and that she would perish, given the fact that she was also responsible for the invaluable prize.

4/830 Holding little Joseph by the hand, she guided him through a tunnel that led outside of the palace built in case a hypothetical popular uprising took place.<sup>[127]</sup> The place they were walking through was the one which Zidec would use to lead the oppressed people into the palace when he proclaimed the desired redeemer as the king of Judea. The counselor would encourage them to rise up against Herod Antipas and kill the despot. When they saw sunlight at the end of the tunnel, Julia emotionally asked the boy not to forget about her, concluding:

4/831 “I say you will be inside me.”

4/832 Feeling transported from the current conjuncture she was going through to another one of ineffable beauty and peace, the woman bent down to kiss his face. Little Joseph’s voice, then, as light as the flight of a bird, resounded in her ears, which caused her the indescribable sensation that her feet were not touching the ground:

4/833 “I tell you that you can kiss my face, but I hope it will not be a kiss of separation, because, if you want, you can come with me.”

4/834 He went on, being as clear as possible:

4/835 “I tell you that you are not Julia. Julia is what Zidec calls you. You are Abigail, of Caleb’s protection. You are a Hebrew woman.”

4/836 And with contagious conviction he added:

4/837 “You will not lose the living you have if you come with me. I tell you that there is a lot for you to do before you leave your body of flesh.”

4/838 Feeling ecstatic, the counselor’s wife did not assimilate what was said about her past. She was worried about the boy, who had eyes as clear and meek as she had ever seen before. Since she believed that, when she returned, they would not immediately notice the prisoner’s absence, which would give him more leeway to escape successfully, she asserted:

4/839 “If I stay, Zidec will not leave to go after you, and you will be far. Zidec and the ones he commands are not seeing what I am doing.”

4/840 Aware of what he was saying, the one born Jesus broadened his student’s understanding so that she could decide which way to follow:

---

[127] It was unlikely in Herod the Great’s opinion, but he ordered its construction at any rate. For him, the ones he controlled were not intelligent enough; it would nonetheless be prudent to have a way out.

## THE MOST BEAUTIFUL LEGACY

4/841 “I tell you that they do not see what you are doing, but they will know it and you will not be able to deny what you did. If you come with me, Simeon Joseph will protect you, and you will help not only an offspring, but many of God’s children. When Zidec no longer finds me, I tell you that he will look for me and will not care about you: you will be just another companion that went by in his living.”

4/842 The one called Julia, who had never heard any words being pronounced with such a degree of persuasion, elated by the unforgettable moment, said:

4/843 “I say that I will go wherever you want, that I will do whatever you order.”

4/844 “I will not give orders to you or to another sibling. **I tell you that we are free to do whatever we want, that we are free to follow the path we elect. God, the Father of us all, does not order us to do anything. I tell you that He has created us to be free and He shows us His teachings so that we will know that all the evil we do to our neighbor, we will be harming our own selves.**”

4/845 With clarity, he concluded:

4/846 “**I tell you that God shows us His teachings so that we will walk towards Him.**”

4/847 But because of the centurial customs that kept her chained to what has always been comfortable for the children of God who in this orb sojourn in masculine bodies, she asked:

4/848 “But if I follow you, I will leave Zidec alone with the voices that much disturb his sleep!”

4/849 “The voices that disturb Zidec’s sleep will not leave him just because you are with him. **I tell you that everything we do in our livings is our own commitments: if we make mistakes, it is because we want to; if we act correctly, it is because we practice God’s teachings.** If following me is what you want, I will be happy with your presence.”

4/850 “But a priest of the Temple of Jerusalem said that the Lord ordered me to stay with Zidec!”

4/851 “If you have instructed Zidec so much about our Father’s existence, and not for a single moment did he want to listen to you, why not allow Zidec to follow the path he has chosen, and you follow the path that you want? **I tell you that God shows us in His teachings that if we instruct a brother or a sister about the path that leads to Him, but they insist on not listening to us, remaining with them means acquiring commitments that will have to be redeemed in future livings.**”

## THE MOST BEAUTIFUL LEGACY

4/852 He resolutely went on:

4/853 **“I tell you that God does not order us to do anything; that we, His children, are free to follow the path that we elect; that each one of us is redeeming each one’s commitments of past livings; that if we are with one of our siblings who is facing difficulties, and their difficulties are not the same as ours, let us keep in mind that this sibling’s commitments is not part of our commitments, that we are with them to help them overcome their difficulties, to help them walk towards our Father, because they were already part of our family in the life of flesh in one of our past livings.”**

4/854 “I know that I made many mistakes because it went inside me that it was the Lord who was ordering me what to do.”

4/855 **“I tell you that every day we are invited by our Father, by means of His teachings, to follow the path that leads to Him.”**

4/856 “How do I know that I am not on the path that leads to the Lord?”

4/857 **“I tell you that we are not on the path that leads to God when we do evil against our neighbor, instead of practicing our Father’s teachings.”**

4/858 “And how will I know that I am on the path that leads to the Lord, which you say is the practice of the teachings you are bringing?”

4/859 **“When we are not on the path that leads to God, I tell you that in our minds we know that the path we are on is not the right one, but, since we are happy with it, we insist on following the path that does not lead to God. Our Father shows us His teachings, but we will only practice them when we are suffering, tired of the paths we have elected. Again I tell you that we elect our paths ourselves: the one that leads to God, the practice of His teachings, or those on which we remain wasting many livings in search of the momentary happinesses of this abode that distance us from Him.”**

4/860 At the end of the conversation, Abigail could barely remember that she was the companion of the nefarious royal counselor. She followed her instructor, who had brought her a type of peace she had never experienced before.

***THE KIND AND THE JUST PRACTICE GOD’S TEACHINGS AND ON THE PATH THAT LEADS TO HIM THEY WILL REMAIN.***

see 4/878

## 4-5.10

4/861 Joseph, even after being brutally beaten, remained on the stairway of Zidec's palace, with the intent to demand Mary's son again. He affirmed to himself:

4/862 "I will only leave this place without life or if they give me little Joseph."

4/863 He was drowning in an unspeakable feeling of guilt: if he had not brought him to be raised by those of the Temple of Jerusalem, nothing would have happened. His moral pain was incommensurable and stopped him from holding back his tears. Matthew remained silent at his side. Suddenly, a smile shone on the boy's face:

4/864 "Little Joseph is free. I say that we go round the palace because he is on the other side."

4/865 "How do you know little Joseph is free?"

4/866 "A voice spoke inside me. I say it was the voice of that man from Alexandria."

4/867 When he heard the name of the man who had saved him and who persisted in helping him, Joseph's heir agreed:

4/868 "If it is of that man that you are speaking, we must go, because he never said anything that was not true."

4/869 Both surreptitiously headed for the opposite side of the building. The absence of the prostrate man was a source of relief for the soldiers, for he would no longer persist in retaking the counselor's prisoner. When the pair reached the site from which one could only see the stony desert, they found him, escorted by Abigail, waiting for them.

4/870 Now free, the one born Jesus did not return to Simeon Joseph's residence; he hid in one of the many caves that exist in the surrounding area, nowadays referred to as the cave of the Hebrews.

4/871 Joseph enthusiastically informed his son that they would return to Nazareth; however, the boy, decided about what he would do, spoke:

4/872 "I tell you that my time is come and I will walk to Jerusalem. I am ready to sow God's teachings, so that all the peoples know and practice them, so that all know about the many livings that they will have for their learning and what to do to be with our Father."

4/873 "Since you are few harvests old, few of those who are my people will believe in your words, and not even one will follow you."

4/874 "I tell you that those who believe in the teachings of God that I bring

to all will no longer be slaves to the Laws of the Temple, Laws that force all to live through deceits, and those who come with me, it will be because they believed in our Father's teachings."

4/875 "I know that those who are my people will not believe in you: they believe that the Laws of the Temple were made by the Lord."

4/876 "I tell you that the Laws of the Temple are the truth of men who exploit our siblings' faith in God, truths that need to be changed from time to time so that these men of power can continue exploiting their siblings."

4/877 "What you are bringing to all the peoples, will it not be like the Laws of the Temple, which many of those who are my people start practicing and then distance themselves from them, Laws that the priests say are the only path towards the Lord?"

4/878 "Contrary to the Laws of the Temple, which are made so that a sibling can exploit another, **I tell you that God, in His teachings, shows us to be kind and just towards our neighbor, and this is the reason that everyone who practices them will be on the path that leads to our Father, and from this path they will never distance themselves.**"

4/879 For the first time the boy was addressing his father emanating authority, which was promptly noticed. The man understood that his son no longer needed, regardless of the situation, his protection.

4/880 The desired redeemer resumed his clarification, convinced that his words would be understood by his father and would free him from what was on his mind:

4/881 "I tell you that I know you wanted me to be a carpenter like you, but it is not to be a carpenter that I have come to this abode, nor to unite myself to a woman, which other children of God will do. I tell you that I have come to bring our Father's teachings and to redeem commitments of past livings, like everyone in this abode."

4/882 What Mary's husband heard brought him peace. Indeed, he felt released from the burden of providing him with whatever it was. He understood and accepted that his interlocutor would be able to continue his journey without his presence, for he knew what he had come to do and had intense faith in the Lord.

4/883 When the conversation was over, the released boy asked his protector to report what had happened to Sarah's firstborn.

4/884 When Joseph entered his stepson's residence, he oddly found him making arrangements for the journey that would be taken. Feeling scared, he asked him how it could be, who had warned him, and he was informed:

4/885 “It was Matthew who told me to wait for you, because little Joseph has to leave.”

4/886 His dismayed stepfather said nothing, since he understood nothing of what had happened. He had not witnessed little Joseph speak to the last fruit of Anna, nor had he noticed when the latter had left them.

4/887 “When did little Joseph say it to you, if I did not see you together?” an intrigued Joseph asked his brother-in-law.

4/888 “I hear little Joseph without his speaking to me,” Matthew informed him, which left him even more confused.

4/889 The one promised by the prophets remained in the cave with Abigail as he waited for Simeon Joseph who, together with the helpful Joanna, his employee’s wife, made the last arrangements for the walk to Jerusalem, as he believed it would happen.

## 4-5.11

4/890 The man who had fought alongside Judah against the oppression of his people was much healthier due to the wounds inflicted upon him during his suffering in the royal palace. Lying on a net, he observed the actions of the one otherwise named Azaham. When the latter, for some instants, slowed down in his feverish activities, Joseph asked him to come close. Expressing his feelings, he begged him to dedicate himself to the boy. The then zealous father went on:

4/891 “I know that many men will want to be with little Joseph: some because they will like him; others, because of what he will be able to do. I say that many men will want to take little Joseph’s life because he will show the Lord’s truth to all, but when those who will want to take little Joseph’s life learn what he came to do, they will no longer be slaves of those who have power and will no longer depend on another person for whatever it is. I know that little Joseph will know how to lead all to the Lord.”

4/892 Simeon Joseph, despite being aware that he would be responsible for Mary’s firstborn, with the intent to solidify the choice of the gravely injured man, guaranteed to him:

4/893 “I will protect little Joseph as if he were of my own protection.”

4/894 Making his plans explicit, he continued:

4/895 “When the night falls, I will leave, but Joanna will take care of you until you are better; afterwards, you will pretend to be a merchant and will

take food and coins to where we will be. I say that Jesse and Joanna are with me.”<sup>[128]</sup>

4/896 Later, the moribund requested that his stepson approach him again, and confided to him:

4/897 “I say that you are my protectee in my heart, that my only sadness is that you are not of my blood. I know that I am sick because of these ulcers that do not want to leave me, which are stopping me from following you in the journey you will take with little Joseph. I say that if I went with you, I would only make everyone’s walk harder.”

4/898 He decidedly announced:

4/899 “It is time for little Joseph to be called as the Lord said to me. I will say to you what the Lord confided to me, now that little Joseph is going to Jerusalem to speak at the Temple, as he said to me, and I know that he will not stop speaking about the Lord’s Laws. To be protected, right after little Joseph arrived from Mary’s womb, I changed what he was called to Jeremiah, then to little Joseph. Now I say to you to call him Jesus, as the Lord confided to me. I know that Jesus will take the Lord’s Laws to all those who are our people, that all the angels of the Lord are protecting him and whoever is with him.”

4/900 He added to the respectable man:

4/901 “Do not do anything in your life that, when you feel you are leaving this world, will make you ask the Lord for forgiveness for the mistakes you made, the way I am doing now. I am here waiting for the time to go where I will have to go.”

4/902 The very attentive interlocutor inferred that the man he loved as his legitimate genitor was being sincere and he regretted what he had done that was not good.

4/903 When the conversation with the man he considered his legitimate son was over, Joseph went quiet. Joanna, seeing him rest, mentioned to her boss:

4/904 “Every time this man’s body is burning, he falls asleep. It seems that the Lord is allaying his suffering.”

4/905 When the arrangements had been made, Simeon Joseph said to Jacob as a farewell:

4/906 “It is only a question of starting our walk towards the Lord’s truth.

---

[128] Joanna took care of Jacob’s heir until his disincarnation. She did nothing of what she had guaranteed she would do in the near future.

Let the moons that we will be with Jesus be advantageous for all and that we practice everything that he will show us without it going inside us that it is impossible. If the Lord will show us His truth, it is because we have the means to understand it. Let everyone do one's part in this journey with the one who was promised."

4/907 Protected by the reigning darkness, Sarah's firstborn, escorted by Jesse, entered the cave where the one born under the shining Star, Abigail and Anna's youngest had been waiting. When he narrated to his cousin what had been confided to him, he heard from him:

4/908 "I knew that Joseph would tell you everything he knew about me."

4/909 Aware of his relative's restlessness concerning his stepfather's health, he went on:

4/910 "I tell you that Joseph is not feeling pain, he is very happy with this moment of his living. Like all of us, he is being helped by the ones sent by God. When Joseph leaves the body of flesh he now has, I tell you that he will keep us company."

4/911 Since he believed a lot in the no longer little Joseph, Simeon Joseph asked no further questions.

4/912 Matthew, from then onwards, gathered his writings in chronological order, marking on them M A M. He titled his first stack of leathers The Life of Jesus and Our Happiness to be with Him. The writings about some previous events and teachings, he grouped them in separate rolls.

4/913 When he learned about his prisoner's absence, Zidec stated that he could not have escaped without assistance. Informed that Julia had also disappeared, he gathered the evidence and looked for them throughout Bethlehem, but did not get any information. The oppressed ones made use of Herod Antipas's resolution that they should not address him, the ones he commanded, and the Romans. They were not punished, for they were obeying the decree of the man who had proclaimed himself as king. This happening made Secur, daring because he was familiar with his immediate superior's weaknesses, comment:

4/914 "You have been caught up by your own Laws. What was punishment for those who are Hebrews has freed them from you," and these were words that enraged the counselor; however, he did not reply, he only ordered him to replace the sentinel at Simeon Joseph's workshop.

4/915 The watch where the former recluse could reappear was continuous. However, they noticed nothing out of the ordinary, no one had gone in or come out, only Matthew walked expeditiously. Because of his frantic behavior, they assumed he was also looking for the fugitive. It was only when Secur fell asleep that the one conceived by Sarah and his secretary left.

## 4-6

4/916 Jesse, who was sixteen, was one of Jacob's helpers. As he planned his upcoming activities with the desired savior, Simeon Joseph encouraged him to join the work he would do. His task was primordially to provide them with food and financial resources that resulted from the activities in the carpenter's workshop in the villages where they would be. He would walk as a man deprived of money who had no one to care about him; what he had, it was on the donkeys.

4/917 The young man was unhappy with the Herods due to what the tyrants perpetrated on a daily basis. Ever since he was a child, he used to assert that he would not mind being sentenced to die on the cross for defending his people, what he could not do was to do nothing while many of them were murdered. The wish for the arrival of the one the prophets had predicted had always been inside him. He announced his wish to cooperate to the well-being of his neighbors; however, never with resentment against the oppressors or obstinate for revenge, for he exclusively longed for the Lord's justice, which the savior would bring.

4/918 Inferring he was being invited, he felt elated. He stated that God really existed, for he had insistently begged Him to put him near the redeemer. Since it had been allowed to him, he thanked Him emotionally. At the same instant of the calling and right in front of his inviter, he addressed the Architect of the universe:

4/919 "How good the Lord is towards all those who are my people. I know that the Lord would not ask me to give my life to His promised one, but I will if it is necessary."

4/920 Euphoric for being among the chosen ones, he added:

4/921 "I say that you are among the ones elected by the Lord to take care of His promised one."

4/922 Given the man's manifestation of immense faith, for he was unaware of the great confidence in the Lord that his zealous employee had, Sarah's firstborn was at peace.

## 4-6.1

4/923 The small caravan whose members were Jesus, Matthew, Jesse, Abigail and Simeon Joseph, who had inferred that its destination was Jerusalem, left the village where the Morning Star had made itself more visible, protected by the black veil of the night.

## THE MOST BEAUTIFUL **LEGACY**

4/924 During the journey, the physical guide said very little, he only gave some instructions.

4/925 They traveled with three loaded donkeys, which was not enough, but they could not have left Bethlehem with others, not to say camels, for it would raise suspicion. The quadrupeds were the same that the last fruit of Anna's womb had used in the innumerable deliveries he had made after mentioning the unexpected release to his maternal nephew. Simon Joseph, aware that he was being watched, came up with the strategy; in the meantime, he did not leave the workshop, keeping himself constantly at the sentinel's sight. When the day was over, as Secur barely took interest in the improvised and agile deliverer, he loaded the animals with the provisions for the journey and instructed him to go to the cave where the pair who had fled the royal palace was hiding and not return. When again Zidec's follower saw the boy leaving, he judged that he would return.

### ***DOES GOD NEED MATERIAL OFFERINGS?***

see 4/929

### ***WHEN WE ARE WITH OUR FATHER, WILL WE BE QUESTIONED ABOUT WHO WE WERE OR WHAT WE DEDICATED TO HIM?***

see 4/935

### ***LET US PRACTICE GOD'S TEACHINGS WITH THE SIBLINGS WE COME ACROSS, EVEN IF THEY DO NOT ACCEPT THEM.***

see 4/939

### ***DOES STATING THAT WE PRACTICE GOD'S TEACHINGS LEAD US TO HIM?***

see 4/942

### ***WHEN WE CULTIVATE WHAT WE SAY, OUR WORDS WILL REMAIN IN THE INTELLECT OF THE SIBLING WHO HAS LISTENED TO US.***

see 4/946

4/926 Before the sunrays started shining, coming close to a junction, a detour on the path, as they used to say, to Bethany, the awaited deliverer gathered his followers and asserted:

4/927 "I say that for the moment we will not go to the Temple of Jerusalem."

4/928 Noticing the awe of the carpenter of Bethlehem, as if he were asking him why, he went on, during that night of a fading moon:

4/929 "I tell you that for the eyes of those of this abode we are two children,

a woman, and two men, and in Jerusalem we will find siblings who use the Temple to enslave the Hebrews. The men of power who are at the Temple of Jerusalem make all believe that God is in that place, and the Hebrews believe that our Father is beyond that mantle, receiving the blood that is taken to Him. **I tell you** that the time has come for all the peoples to know that God does not need blood to protect us; **that our Father is pure spirit, and pure spirit does not need us to offer anything that is material.**”

4/930 Explaining it to his audience and to us, he concluded:

4/931 “I tell you that the spirits who seek material help from those who are in the life of flesh are those who insist on remaining in the true life.”

4/932 “But if the Lord does not keep the offerings that are taken to the Temples, those who are keeping them are the Romans,” said Jesse.

4/933 “I tell you that those who keep the matter that is offered at the Temples are the priests.”

4/934 “If the Lord does not keep the offerings, how will He know who I am, how will He know how much I offered to him?”

4/935 **“I tell you that God will receive each one of us, His children, after we arrive in the life of pure spirit, without asking us who we were or what we offered to Him when we were in a body of flesh.”**

4/936 “What should I do to arrive in this life of pure spirit you spoke of?”

4/937 **“I tell you that in order to arrive in the life of pure spirit, we must practice our Father’s teachings, first towards ourselves, then towards all of our siblings.”**

4/938 “And what if those who are my family do not accept that I practice the teachings that you are bringing from the Lord?”

4/939 **“Even if our siblings do not accept God’s teachings, I tell you to practice them with everyone we come across.”**

4/940 “I know that I am coming close to the Lord because I practice all the Laws of the Temple of Jerusalem,” stated the questioner to himself.

4/941 Instructing not only his dumbfounded apprentice, the weedy teacher said:

4/942 “In order to be with God, I tell you to practice His teachings, not the Laws of the Temple. **Only saying that we practice our Father’s teachings does not lead us to Him. I tell you that there is no other way to go towards God but the practice of His teachings.**”

4/943 Returning to the initial subject, he added:

4/944 “For now we will not go to Jerusalem. We are few, and I will be

silenced before I start announcing God’s teachings to all the peoples. I tell you that I have not come to this abode created by our Father to be silenced before starting to do what I came to do. We are going to Bethany, to Lazarus’s residence, who will shelter us and, in the morning, we will continue towards Coram, with the Essenes, who are men of knowledge, respected by all, and who know everything that goes on at the Temple of Jerusalem. I tell you that in a caravan with the Essenes we will enter the Temple of Jerusalem without discord or confrontation with the Romans. We will then be among a greater number of men and we will be ready to start announcing the teachings of our Father to all the peoples.”

4/945 “Those who are Essenes, who are men of wisdom, will they believe in the teachings that you are bringing?” asked a surprised Matthew.

4/946 “If they see that we practice what I am bringing to all the peoples, they will believe in God’s teachings. **When we practice what we announce, I tell you that what we announce will forever remain in the mind of whoever listens to us.**”

4/947 “Will those who are Essenes follow us throughout all the ways?”

4/948 “If the Essenes want to, I tell you that they will be able to follow us and announce God’s teachings to many other of our siblings.”

4/949 They arrived in Bethany near lunchtime. The basket artisan, seeing the one who had invited him to be a spreader of, according to him, the truths of the Lord, asked him joyfully:

4/950 “Have you come get me, like you said you would?”

4/951 “I tell you that your time to help announce God’s teachings is not yet come.”

4/952 Simeon Joseph told the host what they needed and confided to him where they were heading for. Pustule’s son did not ask anything, and gave them everything that had been asked. From this occasion on, he happily provided protection to all those who came in the name of the promised one.

4/953 The quintet remained the rest of the day in the village and, at dawn, headed for Coram.

## 4-6.2

4/954 Some Hebrews, in 45 BC, when the construction of the Temple on the Mount started, headed by Essene, the rabbi of Bethany, gave origin to the sect of the Essenes, as the group came to be classified.

4/955 The valuable leader was born perfect but, when he was twenty-three, in the exercise of his noble craft, he had an accident in which one of his thighs was crushed by a rock. He bravely amputated it himself. Though he survived, he was no longer allowed to enter the Lord's residence; he could not even remain in the staircase, because he was disabled. He became a reject; however, his lambs and coins of trade were received as offerings.<sup>[129]</sup> From this fact came his suspicion that the Lord was not in the building, for He would be aware of the real reason of his not having one of his lower limbs.

4/956 The rabbi had immense faith in God. He isolated himself to make his prayers, did not eat meat for love of the irrational ones, and held the Lord as the supreme being of the universe, not men, who were full of flaws. Since many of his fellowmen conveyed the same feelings, they formed a small human settlement, Coram, located thirty kilometers from the banks of the Dead Sea, initially designed for the ones who had been denied access to the Temple and their families. He never tired of saying:

4/957 "They can be excluded ones, but the Lord likes them all."

4/958 As years went by, the goals with which he had initially formed the harmonious site were incorporated by other ones of his people who were also dissatisfied, for at the Temple of Jerusalem, the center of authority of the priests, there was no faith in the Lord, it was only a place of trade, which would result in the destruction of their people.

4/959 The primitive Essenes did not understand it as right to raise white lambs to be offered to the Lord. They held it as true that He was kind, that He knew them, and, since He was fair, He would know that they had nothing; as a result, under no circumstances would He punished them for not making Him offerings.

4/960 Since the number of priests only increased, little was left to the oppressed ones. The deceivers, extremely greedy for material resources, demanded more and more gifts to stop the Lord's wrath, as they spread it. Not content to trumpet such disparate assertion, they started an era of pungent suffering for the already exhaustively repressed ones, always claiming that they were obeying the Lord's own orders: in case they did not make the indeclinable offerings, their sons and daughters were turned into slaves to compensate Him.

---

[129] When the goods that were ready to be delivered ran out, the traders received for those that in their next stay they would bring, and offered whoever bought them a warranty that they would have them. This document was called **coin of trade**, for they were coined in iron, had irregular sizes and were the most desired offerings on the part of the priests. Each trader had his own warranty and was responsible solely for this one of his.

4/961 The priests stated that the incense used at the Temple on the Mount came from Egypt and cost many coins; however, many found out that members of the priests' families made it, that whatever they gathered was destined solely to them, and that the docile animals ended up in their hefty meals, whereas the deprived oppressed ones had nothing to eat.

4/962 The Essenes did not sacrifice animals, nor did they eat meat. Coitus was exclusively destined for procreation. The men of the Lord, as the ones responsible for the community were referred to, abstained from it. To reach Him, they kept their distance from blood. They refrained from speaking to a woman who was menstruating.

4/963 In the insignificant, for those of the time, settlements started by them, there were at least ten men of the Lord, in charge of up to fifty couples, who would allow them to raise two of the masculine sex among their children, in case they had them, when they reached the age of twelve, an age that they called the time of impurity.

4/964 An inhabitant who conveyed the wish to leave was allowed to do it, even if it were one of the boys delivered to be instructed; they would, however, never be accepted again. The Hebrews who wished to live with them according to the precepts that guided them, or take their sons to them, would have their requests granted.

4/965 The chaste men were in constant prayer, either on behalf of their people, either for the coming of the desired savior, even for the boys who lived in the settlements not to be contaminated by the priests' abundance.

4/966 With the consolidation of Herod Antipas's power in the tetrarchy and with the arrival of a significant number of Romans, the Essenes became more trustworthy among their countrymen who, day after day, possessed less and less, destitute of their harvests, animals, and children. The despot and his counselors, as well as those who came from the great metropolis, became rich with the little that the population could produce, and for the oppressed ones there was nothing left but the confidence in the coming of the one announced by the respectable vaticinators of yore. Just like the Essenes, many said:

4/967 "The Lord would not punish me for not making offerings. The Lord knows that I have nothing."

4/968 Since he had no relatives or acquaintances in Jerusalem, Mary's firstborn was instructed to go to Coram. Besides, in order to enter the Temples, he would have to act according to the Law: only those who had reached the age of twelve were allowed inside.

4/969 It had been solidified in the minds of those from Coram that God is justice, peace and compassion, which they all sought; that they would not find Him in violence, for what it would bring was suffering; that they should

return to the ideals of their parents' parents, of a Jerusalem free of hatred and greed.

4/970 Since they still did not agree with what happened at the main pit of the priests, the men of the Lord were making the arrangements to once again go to the village and show them the indignation that the community felt. They would confirm their disagreement concerning the treatment given to those they were allegedly in charge of instructing, the wealth that they conveyed while the ones they guided were extremely poor. They rejected as appropriate the procedure according to which the ignorant population was forced to offer a completely white lamb to the Lord at the Temples at least once every new harvest. In case they did not do it, according to the priests, they would be punished by Him by means of what they considered a substantial investment in their posterity: their sons, who would be turned into slaves. Since the Hebrews saw in their male heirs the guarantee of a hunger-free future, the Essenes did not accept what the priests asserted. They were the only ones to protest against the then current situation.

4/971 The caravan with the aspired redeemer arrived in Coram when the men of the Lord were starting their walk towards Jerusalem. Jacob's meek grandson was received by the twelve men alone, and then he revealed:

4/972 "I tell you that I am the one who was promised by the prophets to show to all the peoples the teachings of God, the Father of us all."

4/973 He was immediately asked:

4/974 "If you are only one man, how can you be among all the peoples?"

4/975 "I will not be alone, I tell you that many other of our siblings will come with and sow God's teachings."

4/976 He then informed them the reason of his presence:

4/977 "I ask you to wait for me to be ready for you to enter the Temple of Jerusalem with me. I tell you that I will need you all in Jerusalem, the same way you will need me to arrive in Jerusalem."

4/978 "Why will you need us in Jerusalem?"

4/979 "I tell you that it is because I do not have the living in the life of flesh that your bodies do. For men, I am not harvests old enough so that they will believe me and, since you are men of respect in all Jerusalem, you will be witnesses that I am the one promised by the prophets, that the teachings that I bring are from God."

4/980 With conviction, he concluded:

4/981 "I tell you that you will need me during your walk to Jerusalem. With the help of those sent by God, we will escape dangers."

4/982 One of the men, who heard and saw not only the life of flesh, during the explanation, paid attention to those who were following the boy, as well as to the serenity with which he answered the questions addressed to him. When the exposition was over, he peremptorily spoke on behalf of all:

4/983 “I say that you are the one promised by the Lord and that we will be with you.”

4/984 In the short period of time that remained before Jesus turned twelve, he stayed in Coram, instructing those of the settlement, accompanied by Matthew, Simeon Joseph, Abigail and Jesse; the latter was absent on one exclusive occasion.

4/985 It was April 20, 2 AD, when the men of the Lord from Coram entered the famous city, escorting the desired savior, so that he could speak at the Temple.

### 4-6.3

4/986 When the prisoner not eliminated during the execution of Herod the Great’s ill-fated decree disappeared, the powerful counselor, after searches in Bethlehem, did not try to find him diligently. He judged that among the extremely poor population an emancipation movement would rise in which the boy would be proclaimed as monarch. Since the oppressed ones believed in the Lord, His messenger would obviously make use of the faith that they had in Him. Persuaded that little Joseph would resist the Romans so that those of his people could return to their origins, to the dream of their ancestors of living on the land that had been assured to them, he waited for the future sovereign of Judea to attack first. As days went by, he became frustrated, for nothing that he had deemed to be true was in fact taking place. He constantly asked himself:

4/987 “But where could that offspring be?”

4/988 Joseph, who was very sick and had conveniently, for him and for those who surrounded him, been forgotten by the savage soldiers since he had left the staircase of the palace, and by Zidec, who did not care about the despicable carpenter’s destiny, since his objective was only the desired, on the part of the oppressed, savior, was contacted by a merchant who had been in Nazareth and had brought him news about his family. Though he wanted to return, he was unable to do it, for, after Jesus’s departure, he could no longer walk. According to him, his legs had left him. He was informed of Mary’s firstborn’s whereabouts by Jesse, when the latter stayed in Bethlehem for two days.

4/989 The one who traveled as a man destitute of money, when he returned to Coram, gave his opinion that they should not worry about the royal counselor, for he had more important worries than going after his wife and the son of the Hebrew god. He also informed Simeon Joseph, according to Jacob's report, that the demand for service was abundant.

4/990 "The Lord knows what we need," his interlocutor replied incisively.

4/991 Aware that the new delegate had arrived in Lower Cesarea on January 19, 2 AD, Jesse was convinced that Zidec would not be a source of worries.<sup>[130]</sup>

4/992 Pontius Pilate, informed of what had happened to his predecessor and of the identity of the murderers, did not accept that Ezechias had dared take the living of a Roman without the clear order of his immediate superior. Since he deemed to know the way the influential counselor acted towards his subalterns, he believed that the latter were loyal to him by fear, which Zidec always made a point of making clear.

4/993 Since he had informants in various places, even with Herod Antipas, Julia's former companion learned that the haughty foreigner, who was very interested in what had happened and did not accept the version that was presented as likely, was asking questions and making accusatory comments about the ambush. He also became aware of what the new delegate had been saying to his flatterers:

4/994 "Zidec is guilty of Marzius's death."

4/995 What the counselor had never imagined was that Pontius Pilate was simply the brother of the enemy whose murder he had ordered.

---

[130] Marzius had not been aware that he would be replaced.

**Chapter 4**

- 4-1 Joseph's routine, and data about Nazareth;
- 4-2 Alphaeus's death:
  - The gambler in Cerculis;
- 4-3 Palestine;
- 4-4 *Announcing* to his genitor what *he* came to do:
  - 4-4.1 The one who witnessed everything;
    - *Leading* pillagers towards the good path;
  - 4-4.2 The future of James, Mary's youngest;
  - 4-4.3 The certainty of what *he* wanted becoming manifest;
  - 4-4.4 *His* posterity allegedly being decided by Joseph;
    - Matthew defines his future himself;
- 4-5 From Nazareth towards Jerusalem:
  - *Curing* Simon;
    - 4-5.1 The passageway of purification;
      - The prophecies of Isaiah, the most respected Hebrew vaticinator;
    - 4-5.2 Joseph's persistent doubt;
      - In the desert, in the middle of a sandstorm;
    - 4-5.3 *Recognized* by David;
    - 4-5.4 The sacrifice of the eleven pilgrims;
    - 4-5.5 Julia's happiness;
    - 4-5.6 With Lazarus *for the first time*;
    - 4-5.7 Joseph convinced that he would be helped;
    - 4-5.8 *Safe* with Simeon Joseph in Bethlehem;
    - 4-5.9 *Making himself prisoner* for the sake of Abigail;
    - 4-5.10 *His* last conversation with Joseph;
    - 4-5.11 *As Jesus*;
    - Matthew's notes;
- 4-6 Jesse:
  - 4-6.1 Jerusalem is not yet the destination;
  - 4-6.2 *With the Essenes* in Coram;
  - 4-6.3 What happened after *he* left Bethlehem.

