

## Chapter 5

# **PRESENTING HIMSELF TO THE PRIESTS AT THE TEMPLE ON THE MOUNT**



***IS OUR TIME TO PRACTICE OUR FATHER'S  
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***HOW TO ACT IF THE SIBLING WHO IS AT OUR SIDE HAS COME  
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***GOD HAS MANY CHILDREN AND MANY ABODES.***

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## 5-1

5/1 When the twelve Essenes entered Jerusalem on a Saturday, they asked for hospitality for Jesus, the one promised by the Lord. That was enough for the awaited advent to be spread by word of mouth:

5/2 “The one who was promised by the prophets will speak at the Temple, and all will be able to listen, even those who are excluded.”

5/3 In a quarter of an hour, the auspicious episode and Jesus’s name were thoroughly spread throughout the village. The incredulous ones asked themselves which mystery surrounded him. Where had he come from? Some said it was from Nazareth, and that he was the protectee of a carpenter. Could that be admissible?

5/4 The caravan coming from Coram, composed of seventeen men, received shelter and made a stop at Joseph and Mary Adias’s residence, the parents of the child who came to this orb in Bethlehem, in the manger of Magdalene’s shanty, on the day the fulgurous Star of Bethlehem appeared. They did not die in the genocide because, immediately after the boy’s birth, they went to Gaza, a city where they settled for eight years.

5/5 Two of the men of the Lord from Coram went to the Temple seeking permission for the aspired savior to speak there. Due to the respect the population had for them, the priests on duty made the arrangements for the high priest to be informed. The latter nonetheless was already aware of the comments that abounded in the city.

5/6 The high priest, inside the imposing, for those of the time, building, an environment where tranquility reigned since they all knew that the famous outsider was the son of a mere wood worker, met with those of his own caste before doing so with the Essenes. With spite, one of the members of the meeting emphasized:

5/7 “What harm can this Hebrew do to us? He must be another one of these prophets who show up and leave their life on the cross. I know that those who are Hebrews will forget this prophet, the way they forgot all the others who said they were prophets after they left their life on the cross.”

5/8 He cynically concluded:

5/9 “We will then continue doing what we have always done, and nothing will change. I say that this prophet has no knowledge of the writings and that it will not be difficult to put another one on the cross.”

5/10 Another one, feeling a little fearful, affirmed:

5/11 “But this prophet has asked to speak at the Temple, whereas the others did not.”

5/12 The first one to speak then added:

5/13 “That is a sign that he will go to the cross earlier.”

5/14 Before announcing his decision, Anas ordered that one of the men from Coram who was waiting be summoned, and to him he explained his deep worry about what was happening and the predictable consequences that would result. The serious man, the one who saw not only the life of flesh, was categorical when he asserted that they were before the redeemer. The high priest, as a final attempt to discourage him from his firm determination, proposed, as a non-negotiable condition for him to authorize his request, to make it available to Mary’s firstborn as he spoke to them a text with one of Isaiah’s prophecies, but with many violations of the Law added to it. The honorable man, who respectably listened to the presumptuous giver of orders, did not object, for he completely trusted that his warrantee would be able to discern the trap; he nonetheless demanded that the leather roll to be given to him contain words that those of his people believed that the desired savior would announce, and at the Temple on the Mount, at the time when the commitment taken by the Lord was to be accomplished.

5/15 Again congregated with his subalterns, the high priest stated:

5/16 “I will let this Jesus speak. All those of Jerusalem are waiting for him to speak. If I do not let him, those who are Hebrews will not like it. I know that this Jesus will say a blasphemy at this sacred place, and we will condemn him for heresy, just like all the others.”

5/17 It was very influential in the resolution the fact that the one supported by the Essenes, whom the oppressed of the area believed were authentic representatives of the Lord, was with them. If he did not allow it, the building would not be seen as worthy. Furthermore, the fear that the offerings would cease played a role in his consent. He also allowed it because at four p.m., as we now count time, a multitude was in front of the Temple and grew larger minute after minute.

5/18 In reality, it was impossible not to concede. If he forbade the one promised to Isaiah, and, according to those from Coram, the meek boy was him, the crowd would certainly rise up and destroy the majestic, for the standards of the time, building. The usurped embarrassedly subjected themselves to any situation; however, nothing would shut them up if they heard that the beloved vaticinator of yore was not legitimate. Anas and his followers knew that they would challenge them and that they would succumb because of their faith.

5/19 In the understanding of the deceivers, the one the Essenes supported would utter words that would be insulting to divinity and, for that to happen, they would take the necessary measures. For the high priest, when the orator pronounced them, the men of the Lord would be deprived of the trust of the

ignorant oppressed ones, which would allow those of his class to exercise a greater control over the population in need, who longed for the promised one.

5/20 The latter, when he left Joseph Adias's residence, astonished the human crowd, since he was a boy, and a weedy one. Some asked themselves how he would confront the priests; others irrevocably asserted that the Lord was wonderful for sending them a young man to show the men that it was neither necessary to be an elder nor to come from Rome to be wise. They talked that he was like them, and on top of that, the son of a carpenter, an evidence that the Lord was with the people He had chosen, and it did not matter which side of the palace they were on.

5/21 Abigail partook in the prevalent reasoning. From Coram she had walked in the caravan wearing a discreet tunic and a very common turban. Showing only her eyes, she did not draw anyone's attention, except when one of the men of the Lord from Coram, before they began their walk, started counting the number of travelers. However, supposing she was of the family of the illustrious visitor, he did nothing. As they were about to head for the sumptuous building, as it was referred to by those of that time, Mary's firstborn, aware of the identity of the disguised Hebrew woman, noticing that she had stayed behind because of her fear of entering it, asked her to come with him, because she could get lost. The disguised woman felt confident and encouraged to finish what she had secretly planned on her own.

5/22 Simeon Joseph, since their departure from Coram, was restless about the safety of his cousin and, during the walk towards Jerusalem, became even more scared. One of the Essenes allayed his concerns, assuring that no one would lay their hands on the savior. It was the one conceived by Sarah who headed the group that entered the Temple, followed by the men of the Lord, arranged in two lines of six, protecting Jesus, who walked in between them. Closing up the rear end of the group were Matthew, Jesse, and Abigail.<sup>[131]</sup>

5/23 The priests, in the spaces of honor reserved for them, were surprised to see whom all guaranteed the longed-for redeemer was. Astonished, many of them asked themselves:

5/24 "What has this offspring who is few harvests old showed to those who are from Coram, so that they would come with him to Jerusalem?"

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[131] It was not usual for a Hebrew to walk about inside the Temple on the Mount, even if he were considered a prophet, and on top of that, with a group of miserable ones; however, Jesus was heard not only by the priests, because, as he was entering the building, the unstoppable crowd that had been waiting for him followed him and got inside.

Those of the crowd, who had always been eager for the arrival of the savior, when noticing that the Lord had allowed the men from Coram and His promised one to enter it, did the same thing, certain that His Laws would be shown to them, as well as what they should do to break free from the oppressors.

## THE MOST BEAUTIFUL LEGACY

5/25 The opinions were unanimous: the newcomer was different from those of his age; however, he should be learning, not instructing. Admired, they whispered how it could be that he, who was so tender, had innumerable followers. Some asked themselves:

5/26 “Could it not be the one who was promised by the Lord?”

5/27 However, there was nothing else that could be done. It was now a question of becoming aware of what he had to say.

5/28 As for the young man, none of the priests gave him permission to start his explanation. After few moments, one warned him that they would go fetch the manuscript, and they left to see the high priest, who was until then purposefully absent.

5/29 There were about nine hundred individuals following the event, and at least two hundred were squeezed inside the Temple, passing the information from mouth to mouth to those who could not see what was taking place. They looked at Mary’s firstborn with the assurance that they were face to face with the desired deliverer. They said he was calm, serene, and patient.

5/30 The priests, headed by Anas, returned, and one of them gave the undaunted lecturer a roll of animal leather with markings on it. According to the tradition, when he received it, the orator was allowed to start speaking. The latter, however, did not unroll it.

5/31 What those of the audience did not know was that the text he had been given to read had been altered. Another intention of the fraudulent men was to show the ignorant audience that the boy had no means to teach them, though the Essenes contrarily affirmed that he did. The high priest believed that the daring outsider would announce its content without noticing the heresies marked on it, and then he would be immediately accused and murdered.

5/32 Jesus then started his revelations at the Temple on the Mount:

5/33 “In truth I tell you that I am God’s son, just like all of you; that I bring to all the peoples of this abode created by our Father His teachings; that I have come to this abode the same way you did; that my body will rot, just like yours; that I need bread, water, and that I feel pain, just like all of you; that I have come from God, just like you have come from Him; that we are all the children of only one Father, the only difference is that some of us practice His teachings, and others do not yet.”

5/34 One of the spectators immediately asked himself:

5/35 “Could it be that the Lord has sent us only this prophet to walk all the ways taking teachings, or could it be that this prophet will have others sent by the Lord with him to take teachings to all those who are my people?”

## THE MOST BEAUTIFUL LEGACY

5/36 “I tell you that other siblings are with me not only to take God’s teachings to all the peoples, but also to be an example of everything they will announce to those siblings of ours who in the life of flesh still do not know the teachings of our Father but wish to learn them to be with Him. **In truth, I tell you that we will all be with God after we practice His teachings.**”

5/37 Continuing his exposition, showing the sheep leather that remained in his hand, he stated:

5/38 “I have not come to this abode to sow discord, but I tell you that the teachings of our Father that I bring will produce the union of all the peoples. Only the union of all children of God will bring justice among peoples. What I will announce to you is by prophet Isaiah and by those who were with him, not by me or by God, our Father. In truth, since it is a Law of the Temple and I must obey it, I tell you that I will announce what is in this writing ...”<sup>[132]</sup>

5/39 Raising his right hand, and his left hand being fully viewed, but not before addressing a beautiful smile to the Essene who had witnessed that he was the awaited promised one, he said:

5/40 “... ‘The Lord sent his Spirit over me and elected me to take His Laws to the Hebrew people. The Lord ordered me to announce freedom to the captives, to give sight to the blind, to free the oppressed, and to bring His Laws’.”

5/41 A priest asked the visitor:

5/42 “How long will I have to know the Laws of this god of yours?”

5/43 **“In truth I tell you that God, the Father of us all, will wait as long as it is necessary for all of us to practice His teachings.”**

5/44 Raising the document, he announced, to the delight of the extremely poor audience:

5/45 “I tell you that on this day this prophecy is being confirmed before you. In truth, I tell you that other prophecies will still be fulfilled.”

5/46 Making those of the audience enthusiastic, and not only them, the one born under the shining Star serenely concluded:

5/47 “Let each one of us know how to recognize the path that leads to God when it is again shown to us in the life of flesh, and let us not want to remain on the path that distances us from our Father.”

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[132] ... **and those who were with him** ...: those who, from the life of spirit, instructed Isaiah.  
... **since it is a Law of the Temple** ...: to read a prophecy when one spoke inside it.

5/48 No one could help noticing that he did not even hint at unrolling the leather.

5/49 Demonstrating firmness, a complete control of the situation and confidence on how to proceed, which, at the moment, was essential to him, given that, if he did not make it evident that he was aware of the trap that had been set and show strength, he would be an easy prey for the adult beasts that were judging him, Jesus returned the roll intact, a behavior that caused joy to the Essenes, his warrantors, and great consternation to the high priest. He energetically addressed the latter:

5/50 “In truth I tell you that I have not interpreted this writing because words were added to it which, if I pronounced them, I would be condemned as a blasphemer.”

5/51 One of the priests, though astonished at his remarkable attitude, aware that the trap had turned out to be unfruitful, pretending to force the boy to rethink his decision, and aiming that his assertion be noticed by the attentive audience, since the boy had not commented on the content of the roll, stated:

5/52 “I say you will be punished by the Lord, like many others have already been, for not having interpreted this sacred writing and for judging yourself wiser than he who put the words which came from the Lord in this writing that you have not interpreted.”<sup>[133]</sup>

5/53 In a tone of voice so that the entirety of the audience could hear his argumentation, the young man stated:

5/54 **“I tell you that God does not punish anyone of us, His children; that it is not our parents’ faults or the faults of other members of our family in the life of flesh that we are paying for; that everything that we are going through are our own commitments. If in past livings we did good, we will receive good; whoever did evil in past livings will receive evil. In truth, I tell you that each one of us has commitments acquired in past livings with siblings, either in good or in evil.”**

5/55 “Are you saying that, if I did evil, those to whom I did evil will come to ask me for payback? That I will be punished for the evil I caused?”

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[133] What was said, ... **you will be punished by the Lord, like many others ...**, was due to the long-established custom according to which the ones classified as prophets by the people were summoned by the owners of religious power to express their truths on the stairway of the Temple.

Those who ventured perished, accused of blasphemy or, if they were spared, had an arm of a leg chopped off, or were even blinded, but they unexceptionally had their tongues cut out so that they would report nothing of what had happened to them. Their executioners, the respected priests, spread the version that the maiming was the Lord’s punishment for their acting against His might.

5/56 **“I tell you that not all the siblings to whom we did evil will come to ask for payback. In truth, I tell you that we are the ones who punish ourselves for the evil we did to each sibling of ours.”**

5/57 Since only those of his own blood concerned him, the asker went on:

5/58 **“It does not go inside me that I did evil to a single one of those who are my family.”**

5/59 **“I tell you that many times in the body of flesh that we now have we forget the evil that we have done. When we suffer, let us not keep in mind that it is God punishing us, but that we are harvesting our own sowing. Our Father gives us his teachings so that we will do good; evil, we are the ones who go after it. In truth, I tell you that God, who is only kindness, does not punish us, that everything we are going through, it is not Him who is punishing us, that we are harvesting what we sowed.”**

5/60 He was interrupted by one of the intruders of the audience who audaciously asked, for he felt despised and disrespected by his own:

5/61 **“I am to the liking of everyone from this place. Why am I not to the liking of those who are my family?”**

5/62 The miser, who exchanged for coins almost a hundred percent of the wheat he harvested, and thus there was very little for his family to eat, was the father of four and did not accept that his behavior was unworthy.

5/63 **“I tell you to take care of the children of God, our siblings, who are with us, that if we do evil to anyone of them, it will take us longer to be with the Father. It does not matter how great the evil we do is, we cannot measure evil. In truth, I tell you that if we do evil to a single one of our siblings, we will acquire commitments that we will have to redeem in livings that are to come, commitments that will be even greater if we do evil to one of our future siblings who are part of the animal kingdom.”**

5/64 Aware that his interlocutor’s companion complained about nothing, that she could not defend herself from the cruelties addressed to her, he emphatically repeated what he had revealed:

5/65 **“In truth, when a sibling does not know how to defend themselves from the evil addressed to them, I tell you that our commitments will be even greater.”<sup>[134]</sup>**

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[134] The answer offered to the miser, when the writing is eventually found, will be translated as follows:

## THE MOST BEAUTIFUL LEGACY

5/66 Since he fully understood what had been secretly instructed to him, the sordid Hebrew, also emphatic, stated shamelessly, drawing all the others' attention:

5/67 "There is no one among those who are my family who does not know how to defend themselves from the evil addressed to them, as you are saying."

5/68 One of the priests, who lived in Coram in disguise to keep those of his class informed about the activities of the Essenes, and who had walked to Jerusalem as soon as the men of the Lord and the promised one left the village, equally turned himself into a questioner:

5/69 "You said at other times that all will return in other bodies to redeem the commitments they acquired in past livings. How will I know that the one who did evil to me is with me?"

5/70 "In truth I tell you that there is no way to know it."

5/71 So that our siblings who at the time sojourned on this orb, and us nowadays, would no longer distance themselves from God, he instructed us:

5/72 **"In truth, since we do not know if the siblings who are with us are the same as those who did us evil in past livings, or if it was we who did them evil, and now we are together to redeem the mistakes made, I tell you not to do evil to a single one of these children of God, so that we will not acquire commitments with a single one of them."**

5/73 Because of the wisdom in what he was hearing from the visitor, Anas asserted to himself:

5/74 "I know that this Jesus will cause me great harm."

5/75 Mary's firstborn immediate said:

5/76 **"In truth I tell you that we always have in mind that who does us evil is someone else, never ourselves."**

5/77 "Have you come from the Lord Himself, or are you a soothsayer?"

5/78 "Again I tell you that I have come to this abode the same way as you did. **In truth I tell you that we are all God's children, and, since we are His children, the day will come when we will practice His teachings."**

5/79 Even though the orator had offered abundant proofs that he was

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"In truth, when we meet a sibling who does not know how to defend themselves from the evils of this abode, I tell you that our sibling will already be practicing God's teachings."

whom the men of the Lord from Coram guaranteed he was, the high priest, not wanting to accept them, insisted on trying to make the boy say some heresy. Not achieving his goal, he irately asked:

5/80 “Where is the one who is your protector? And the one who gave you life?”

5/81 With his upper limbs pointing at the crowd, the no longer unknown redeemer said:

5/82 “I tell you that all are my fathers, and all are my mothers. In truth, I tell you that we are all a great same family.”

5/83 Believing that he had not been understood, the beastly man wrathfully stated:

5/84 “I mean those who are of your own blood, not those who are your people.”

5/85 **“I tell you that not only those who came in the same family in the life of flesh as us are our siblings, but all of God’s children from all the abodes created by Him. In truth, I tell you that we must love one another as our Father is again showing to us in His teachings, so that there will no longer be siblings taking the living of siblings.”**

5/86 The instruction was not accepted by Anas, for he believed he would have to share his material goods. Changing the topic of the conversation, he asked another question, that is, why he had chosen that village to start his activities.

5/87 “I tell you that I have come to Jerusalem because the prophets announced that to this place God would send the one who would bring His teachings, which are light for all the peoples: ‘The promised one will bring the peace of the Lord to all the Earth.’ In truth, I tell you that I have come to Jerusalem not for myself, but so that the prophecy will be fulfilled, and so that everyone believes in the teachings of our Father, which, once again, they are learning in the life of flesh.”

5/88 After a short pause, he went on:

5/89 “Prophet Nichias announced: ‘The promised one will turn swords into tracers, spears into seeds. A nation will no longer raise its swords or its spear against another, and peace will reign’.”

5/90 After the prophecy was revealed, the high priest turned pale and lost consciousness, for Jesus had textually said what had been boiling in his mind. The followers of the unconscious priest, in sheer surprise, left, taking him away, and an unusual disorder took place among them, who then ordered that

the audience leave. The orator remained in the same location where he was answering questions, as well as those who escorted him.

5/91 After forty minutes, the high priest returned, still pale and shaking, and had another document delivered to the orator, ordering him to say what was in it. With clarity, the one who came to this planet under the shining Star confirmed the prophecy that he had recently announced and posited himself: since he had already interpreted, and twice, what the roll was about, it was Anas who should read it, when then those who were present would certify that his words indeed expressed what this particular predictor had privately communicated.<sup>[135]</sup> However, his arrogant interlocutor refused to do it, since the audacious young man had showed himself to be aware of what was written in it, even though he had not unrolled the leather; he immediately passed out again.<sup>[136]</sup> What was left for Mary's firstborn to do was to return to another priest the writing that had been given to him.

5/92 The high priest equally refused to read the writing in its entirety; however, despite the commotion, he stated that Nichias's prophecy could be found in it. Feeling embarrassed, he guaranteed that the prediction was known by only a few priests, and that it had never been read by anyone alien to the Temple.<sup>[137]</sup> But a worrisome question echoed: how could the one supported by the men of the Lord have information about the extremely secret words?

5/93 The long-awaited savior was dismissed. When he left the building, the crowd was eagerly waiting for him, wishing to touch him to see whether or not the one they were sure was the one promised by the Lord was different.

5/94 After his departure, the priests did not know what to do, for the erudition of the Galilean challenger was incompatible with his age. When the high priest recovered, he confided to the others:

5/95 "This Jesus will bring us much trouble. He is not just another prophet, he speaks knowledgeably. It is not good for all those who live in this Temple and depend on it."

5/96 Showing that nothing of what had happened had changed his little truth, he concluded:

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[135] Who vaticinated also concerning the birth of the sons of those of the Temple was **Nichias**, a man whom the high priest trusted. He predicted the best period for their wives to get pregnant. Since they did not want them to conceive girls, they stayed away from them until the Hebrew man stated the day on which a male would be conceived, and a wise one.

[136] The reason for the constant faints of the high priest was that his blood pressure was extremely low.

[137] The prophecy had been requested by Anas when the Morning Star appeared, for, at the time, everyone was only talking about the desired deliverer.

5/97 “I have already heard many of those who are Hebrews say that he is the one promised by the Lord.”

5/98 Mary’s firstborn, his followers, and the Essenes headed for Joseph Adias’s residence, where they stayed for three days, except the men of the Lord, who returned still on Saturday. One of the twelve asked the experienced orator, instants after they had arrived at the providential residence:

5/99 “Do you want us to follow you? Do you need us with you?”

5/100 “I tell you that you have already done your part and, if you want, you can return to Coram. In truth, if any of you wants to keep us company, I tell you that they will know a lot about God and His teachings.”

5/101 In the very short period of time that the desired savior stayed in the famous city after his revealing speech, he untiringly repeated to his ecstatic spectators that they were also God’s children, that our Father loves us as if we were His only child; however, they did not believe him. He instructed them many times, for they asserted that, since he had no sins, he did not accept as valid what they said:

5/102 **“In truth I tell you that God has many children and many abodes; that we are all His children;** that I bring to all the peoples the teachings of our Father, so that in the life of flesh all will know the path that leads to Him; that in this abode I am one of the children who was created by God a longer time ago; that what I now know, I did not learn it in one single living.”

5/103 Some assumed that they had understood what had been said; others, since they did not accept the hypothesis of lives after their physical existence, since they did not admit that we have numerous livings in many bodies of flesh, understood nothing. Many of these ones commented that, in order to understand him, they would have needed to visit other cities and countries. With conviction they affirmed that that was the reason that he repeated the same words, adding that Jerusalem was the village where he was starting his preaching.

5/104 The days before April 20, 2 AD, were of unrestrained euphoria for the oppressed ones who lived in Jerusalem and the neighboring area. They were certain that the Lord was indeed with Jesus, that He guided him, that only he knew what they ignored. They had no doubts that the Nazarene was indeed the one foreseen by the respectable Isaiah, that God’s only son had been sent to deliver them from their suffering. Since He was with the boy, no man would achieve the power that he had, he was indeed the Lord’s protectee, if not, as many were convinced, the Lord Himself.

5/105 What seemed to be true gained proportions and spread with remarkable speed. Many merchants left exclusively to report the pleasant news in the most remote places:

5/106 “The one who was promised has arrived, and he is called Jesus. He went to the Temple of Jerusalem to present himself to all, and now he is teaching how not to suffer anymore and how to go towards the Lord.”

5/107 As the redeemer was leaving the village, sitting on Simeon Joseph’s shoulders to be better seen, he encouraged the audience to take part in his journey:

5/108 “I tell you that everyone who is willing will listen, understand, and will leave and help me sow God’s teachings. In truth, I tell you that everything that I announce and do is for the glory of our Father, not for mine.”

5/109 He left slowly; however, he emphasized:

5/110 “I tell you that there are other siblings of ours who in the life of flesh need to know God’s teachings. In truth I tell you that I will return to this place after announcing to everyone the teachings of our Father.”

## 5-2

5/111 Starting from Jerusalem, the caravan was joined by another member: Mary Adias’s son, who could not explain his sudden desire. Despite the efforts of his parents to change his mind, he was determined. There were many arguments in his favor: he was the same age as the speaker in the Temple; besides, there was Matthew. With regard to the decided Adias, Anna’s youngest was the determinant factor for his father’s consent, since he was older than him, and the latter traveled with Jesus. Unable to make him change his mind, Joseph Adias consulted Simeon Joseph to see if his protectee could follow them. The one who was first called Azaham not only consented, but also encouraged him to do the same. As if predicting days to come, the host said:

5/112 “I say you will need me here, so that, when you return, you will have a place to stay. You and the others will stay in my residence.”

5/113 The former carpenter accepted the prediction. He gave his interlocutor Roman coins and asked him to gather some camels, for he would be living in the roads with his cousin, helping spread God’s teachings.

5/114 Because of his extreme worries, only when they were about to leave did the one conceived by Sarah notice Abigail’s absence. Informed of the actions of the one formerly called Julia, he found her in the same tunic that she was wearing at the Temple, but not the turban; however, she still had the married woman’s veil on her head. She told him the reason for her action. The man deemed prudent that Zidec’s former wife should keep on dressing as a man, for soldiers would never look for her in a group of men.

5/115 “I say that, if you walk as a woman, there is also the danger of us being pillaged,” he concluded.

5/116 The sextet then headed for Bethany.<sup>[138]</sup>

***OUR FATHER’S TEACHINGS GIVE US THE  
OPPORTUNITY TO CHOOSE WHICH PATH TO FOLLOW.***

see 5/121

***DOES GOD, WHO IS JUST AND GOOD,  
PUNISH ONE OF HIS CHILDREN?***

see 5/121

## 5-2.1

5/117 Simeon Joseph, right at the beginning of the now evident savior’s instructions that he had prepared himself to give, asked him:

5/118 “Why do you speak of God’s teachings, and not the Lord’s Laws?”

5/119 “I tell you that what I bring to all the peoples are the teachings of our Father, not His laws. The Hebrews believe that the Lord’s Laws exist to be obeyed and that those who do not follow them are punished by Him, but the Laws that the Hebrews believe are our Father’s are Moses’s. In truth, I tell you that it was Moses who created a god so that the Hebrews would fear God, not give in to temptation, and not make mistakes against the Laws he created.”

5/120 He went on, being listened to attentively:

5/121 **“I tell you that our Father, who is just and good, is showing**

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[138] Mary’s firstborn said words that no one had ever heard before, and, from Jerusalem onwards, he said them even more. Among those who heard them for the first time, some doubted their meaning, but because they were uncertain, they refrained from asking questions, for, if the promised one received the teachings of the Lord, what he said was right. Others understood absolutely nothing.

Matthew was the one who noticed what was going on. With those who followed Jesus for a longer period of time, and then later with the apostles and disciples, he explained the meaning of the unknown words said by Jesus to those who became acquainted with God and His teachings. His intention was that they would neither be scared nor keep in mind that they were purposefully not for them to understand them.

It was repeatedly reiterated that God’s teachings are for the entirety of His children, that each one would understand them according to what one intimately believed. They insisted that, when non-popular words were said, it was enough to ask that they would be completely clarified.

In a short period of time, the meaning of father, mother, brother, sibling etc. became part of the routine of many of the oppressed ones, for the merchants and those who left the caravan in which the awaited savior walked spread them.

**us His teachings so that we can choose the path we want: that of happiness, when we practice them, or that of pain. In truth I tell you that not even when we choose the path of pain, that of the momentary happinesses that distance us from God, are we punished by Him.”**

5/122 Encouraging not only his student to think, he asked:

5/123 “Who suffers if the path we choose is not the best path, us or our Father?”

5/124 “We do,” the former carpenter of Bethlehem immediately replied.

5/125 The latter, now that he understood the difference, asked another question:

5/126 “Have you said to those who are Hebrews that you have come to bring other Laws of the Lord?”

5/127 “I tell you that the Hebrews, who have in mind that Moses talked to God, who learned to fear Him and who have much faith in Him, who believe that a god punishes them, would not believe that God, the Father of us all, is just and good, that he would let us free to choose the path that we want to follow. In truth, I tell you that the Hebrews have believed for so long that God only sends them His Laws, the way those of the Temple and the Herods do, that if I had announced God’s teachings, they would have in mind that I have come to this abode to destroy Moses’s Laws, not to show the just and good Father that God is, who loves all of His children.”

5/128 He determinedly concluded:

5/129 “In truth, I tell you that soon all will know our Father by means of His teachings.”

5/130 By virtue of the ignorance that reigned among his audience, informed only of the Lord’s Laws issued directly by Him and of the Laws of the Temple, the only ones they accepted, Jesus indeed said before April 20, 2 AD, as he had asserted to his father, that he was brings God’s Laws. He was aware that, if he said teachings, since it would not be the appropriate moment, he would have little chance of being helpful.

**Chapter 5**

5-1 *Spreading* God's teachings at the Temple on the Mount;

5-2 Adias, the one who was born in a manger:

5-2.1 *Bringing* teachings, not laws.