

## Chapter 6

**WHEN HE STARTS SEARCHING  
FOR THOSE WHO WOULD  
HELP HIM, HE RETURNS TO  
NAZARETH, REPORTING ABOUT  
GOD AND HIS TEACHINGS**



## 6-1

6/1 After Jesus's speech at the Temple of Jerusalem, every new day the certainty that he was the one promised by the Lord became more intense among many of the oppressed. What had happened years before in Bethlehem when the Morning Star appeared started being commented vehemently. They reaffirmed that he had come from the womb of a pure woman, a conviction that also had its origins in the fact that Joaquin had been a Hebrew man who had intense faith in the Lord; as a consequence, his daughter would have never committed the heresy of not wearing the veil when it was needed. They peremptorily dismissed that, when she was about to be stoned, she was wearing the ornament particular to maidens. This maxim among many increasingly became that of innumerable others.

6/2 Because of what was exhaustively reported, as minutes went by, Mary's firstborn was more and more commented about. Such a huge popularity did not please the priests, the religious leaders who were untainted by contestation. In their meetings, his name was a mandatory issue. Some stated that he bothered them; others furiously affirmed that he said they were fake, adulterers, bad men, and thieves. However, the conclusion was unanimous: those of the people happily followed him, and, as time went by, the number of those who accepted his words to be the absolute truth increased.

6/3 Those instructed by Anas believed that their power would be reduced and their Laws would weaken if those who made them offerings continued to go after him. Among these prideful men, one had a different opinion from the others. Simon defended that the son of Joseph of Nazareth, the artisan, had not addressed any opprobrium towards them, the Herods and their soldiers when he was at the Temple; afterwards, according to what he had been informed of, he only spoke words of wisdom. He did not believe that from his mouth came perversities, for he had respected the Lord, and he helped those of his people. He also recommended to his colleagues that they not condemn him without becoming aware of his words. He did not deem admissible the way they were behaving concerning the prophet. He said to his peers:

6/4 "I want to know more about him before I decide what I will do."

## THE MOST BEAUTIFUL LEGACY

**WE MUST NOT ACCEPT VIRTUES WE HAVE NOT ACHIEVED  
AND MUST NOT EMPHASIZE THE ONES WE HAVE.**

see 6/8

**IF WE DO NOT DO DAMAGE TO ANOTHER CHILD  
OF GOD, WE WILL NOT HAVE TO CORRECT OUR  
INCORRECT ACTION IN FUTURE LIVINGS.**

see 6/10

**BEFORE WE SPREAD WHAT WE HEAR, WE MUST  
VERIFY IF THE MESSENGER IS WORTHY OF CREDIT.**

see 6/15

6/5 Jesus, Matthew, Simeon Joseph, Jesse, Abigail, and Adias, when arriving in Bethany, made a stop, as they used to say, at Lazarus's residence. Simon, Pustule's traveling companion when both walked with little Joseph in Alphaeus's caravan towards Galilee, was at the site; extremely happy to see the boy again, he untiringly stated:

6/6 "Jesus, the one promised by the Lord, is of the protection of Joseph, the carpenter."

6/7 A blabbermouth by nature, Jesse, enthusiastic about being with the awaited savior, would tell anyone what had happened in Jerusalem. He emphasized that the redeemer had only said authentic things, that he had come directly from God and with the same powers as Him, that he was extremely wise, more than the priests, and that the high priest had been unconscious many times when he was with him. When he was again telling his story about what had happened and the fantastic attributes of the boy who was once called little Joseph to an audience of many disabled people, Jesus approached and instructed them:

6/8 "In truth I tell you that we must not accept the glories that we do not have, and not announce the ones we do."

6/9 "But are you not bringing light to all those who are in darkness?"

6/10 "I tell you that light is the teachings of God, teachings which, when they are practiced, are the only path that leads us to Him. In truth I tell you that whoever practices our Father's teachings will no longer harm their sibling, and, if we harm no longer, offend no longer, hurt our siblings no longer, we will have nothing to redeem in a future living."

6/11 He added, prophesying:

6/12 "I tell you that all the peoples will know God's teachings, but, for now, many of our siblings will not accept them. In truth I tell you that they will tread other paths, not the one that leads to our Father."

6/13 Sad with what he thought was a reprimand, the one with the loose tongue, as they used to say, apologized:

6/14 “I ask for forgiveness for everything I said.”

6/15 “I have nothing to forgive you for. You spoke what you knew of me, that I came from the Lord Himself in a ray of light to the womb of a pure woman. **In truth I tell you that before we take to a sibling words that we have heard, we must make sure that the one who announced such words that we have heard yields good fruit.**”

6/16 The seventy-five members of the conference, and eighteen of them were physically mutilated, were surprised with Mary’s firstborn. They unanimously stated:

6/17 “Jesus is an offspring who is few harvests old, but he speaks with wisdom.”

***BY MEANS OF HIS TEACHINGS, GOD INSTRUCTS  
US TO FORGIVE WHO OFFENDS US.***

see 6/25

6/18 The desired savior remained in Bethany for almost two moons, a period during which he was sought out by many people from the village who wished to see and exchange ideas with the boy who had spoken at the Temple of Jerusalem. They asked him for advice concerning various subjects. In one of the mornings, he was asked about how he would act if he were not on speaking terms with his parents and siblings.

6/19 “I will not tell you how I would act because you only want to know it to satisfy your own curiosity. When you want to learn to practice the teachings of God that I am bringing, I will tell all about them, teachings that free us from the ignorance of the existence of our Father.”

6/20 With his arms open, he concluded:

6/21 “Let us want to know the path that leads to God.”

6/22 Among those of the group who had appointed one member to ask the question to the famous outsider, the comments were the same:

6/23 “How did this prophet know that we were curious to know how he would act towards those we want far from us?”

6/24 “And what do these teachings of yours say to me to do concerning those who have offended me?” asked another.

6/25 **“In truth I tell you that God is again showing us in His teachings to forgive everyone who offends us.”**

## THE MOST BEAUTIFUL **LEGACY**

6/26 With the same bodily posture as before, something that became particular to him when he addressed the crowds, he urged the community:

6/27 “Let us want to forgive the offense received, and let us accept a sibling's request for forgiveness.”

6/28 “When I was few harvests old, I already did not speak to the one who came from the same womb as me. Why would I now ask for forgiveness or accept the request for forgiveness from him who came first from the same womb as me?”

6/29 Aware that his interlocutor, despite what he had said, wanted to have a good relationship with his older brother, something that his pride was preventing him from achieving, the no longer little Joseph encouraged him:

6/30 “I tell you to analyze what you are missing out on learning with the one who came first from the same womb as you so that you can decide if you will continue not speaking to him.”

6/31 In the almost two months he stayed in Bethany, Jesus left marks in many by means of God's teachings. Since the time had come, he left for Hiatta.

***OUR FATHER KNOWS WHO WE ARE, WHAT WE  
WANT FROM HIM, AND WHAT WE NEED.***

see 6/37

***IT IS NOT OUR PHYSICAL AGE THAT BRINGS US WISDOM,  
BUT THE MANY COMINGS TO THE LIFE OF FLESH.***

see 6/48

***WHOEVER LEARNS THE TEACHINGS OF OUR FATHER WILL  
NO LONGER LIVE IN THE IGNORANCE OF HIS EXISTENCE,  
AND WILL BE ABLE TO CHOOSE WHICH PATH TO TREAD.***

see 6/50

***WHEN WILL WE SEE THE FACE OF GOD?***

see 6/52

***IF WE DO NOT PRACTICE THE TEACHINGS OF GOD THAT WE  
ARE ANNOUNCING, THEY WILL BE NOTHING BUT WORDS.***

see 6/54

***IN ORDER TO ACHIEVE PEACE, ...***

see 6/57

**TESTIFYING TO A FALSITY, KILLING A SIBLING, AND OTHER UNWORTHY ACTS, DO THEY LEAD US TOWARDS OUR FATHER?**

see 6/60

**WHICH ONE OF HIS CHILDREN DOES GOD LOVE?**

see 6/80

**IN ORDER TO BE CURED OF OUR INFIRMITIES, WE MUST ABSTAIN FROM OUR EVIL-DOINGS AND BAD THOUGHTS.**

see 6/83 and 6/85

6/32 Also in Hiatta the most popular topic of conversation was the promised one and what had happened in Jerusalem. They stated that the Lord had given him wisdom so that he could fight the Herods and his soldiers; that he had come only for those of his people; that he was a strong man; that, in the fight that would take place, there would be no dominator standing. The news, brought by merchants, that he was coming closer caused a great expectation.

6/33 When he arrived, it was a general disappointment for the inhabitants of the village. They asked themselves how he would be able to resist the authority of the despot and the priests, not to mention the Romans. Many of those who were acquainted with the boy Jeremiah affirmed that the Lord would not order a young being to do a man's job, especially him, who had lived among them and had done nothing special. They asked themselves why Joseph of Clopas's heir had not started spreading the teachings of the Lord where he had resided, and instead had done it in Jerusalem. The answer to these questions was actually loud laughter.

6/34 Jesus resolutely went up the lid of the well, making them intrigued by such an unexpected attitude, and told them:

6/35 "You have been asking yourselves if I have indeed come from God. I tell you that I have come from God, the Father of us all, just like you have all come from Him. In truth I tell you that if it had been another who sent us to this abode, it is this other one who would be God."

6/36 "Are you saying that there is another god, and that it is this other god who is the Lord of those who are Hebrews? That the Lord of those who are Hebrews is not the One who is at the Temple of Jerusalem?" asked one of the spectators.

6/37 **"I tell you that there is no other God but our Father, who is looking at us all the time and knows who we are, what we want from Him, and what we need. In truth I tell you that God knows us all, His children, and knows what goes on in our minds."**

6/38 "Does this god of yours know me like I know my protectee?"

## THE MOST BEAUTIFUL LEGACY

6/39 “I tell you that God knows us more than we know ourselves, that our Father knows what we will be when we are harvests older, that He knows everything that goes on in our mind.”

6/40 “Does this god of yours know me?”

6/41 “If you have children, I tell you that you know them because you saw when they arrived in this abode. This is what happens with God, who knows all of us because He is the one who created us.”

6/42 “How does this god of yours know who is harvests older among those who are Hebrews?”

6/43 “If you have children, I tell you that you know which one is older than the other, just like God knows which ones of His children, our siblings, were created first. I tell you that, if you have children, you know that the child who arrived first has a longer period of living than the one who came after.”

6/44 “And what is the difference between the one who came to this world first and is harvests older and the one who was created first by this god of yours?”

6/45 “I tell you that living brings wisdom, knowledge of the Laws of men, how to tend the soil and how to harvest wheat from it; the children of God who were created first, on their part, with the many comings to a body of flesh that they have had, are more experienced than the ones who were created after, and this is what gives them wisdom.”

6/46 Understanding the meaning of what had been said until then, but not accepting it as possible that his interlocutor had so much erudition, the asker stated:

6/47 “You cannot have the wisdom of a man who is many harvests old if you are in a body that is few harvests old.”

6/48 “I tell you that, for us to have wisdom in the life of flesh, we do not need the body of an adult or the body of a child. **In truth I tell you that it is not the period of living that one has had that brings wisdom, but the many livings we have already had.**”

6/49 “For a Hebrew to be wise, is it not enough to be delivered to the priests of the Temple of Jerusalem, but, as you said, is it necessary to have many lives?”

6/50 “**I tell you that, for us to be wise, we will have to have many livings in the life of flesh, livings in which we get it right and make mistakes, which is what brings us wisdom. In truth I tell you that the one who knows God’s teachings will no longer live in the ignorance of His existence and will be able to elect the path**

**one wants, the one that leads to Him, which is the practice of His teachings, or the one of the momentary happinesses that distance us from Him.”**

6/51 “When I become wise after the many lives I will have, as you said, will I see the face of this god of yours?”

**6/52 “I tell you that if we remain practicing our Father’s teachings, we will see His face, like many who already see it.”**

6/53 “In order to become a wise man, I was delivered to the priests of the Temple of Jerusalem when I was still very young. Now that I am a wise man already, will I be able to take these teachings to all the peoples, as you are saying?”

**6/54 “I tell you that, in order to take God’s teachings to a sibling, it is not necessary to be wise in the Laws of men, who get lost in their owns Laws. In truth I tell you that everyone who announces our Father’s teachings to a sibling without practicing them, only common words will be coming out of their mouths.”**

6/55 With the goal of at least having the same level of wisdom as the precocious teacher, the apprentice stated:

6/56 “I say that I remain at the Temple of Jerusalem, where I make Laws so that peace will reign among all those who are Hebrews.”

**6/57 “In truth I tell you that when we practice our Father’s teachings, we will find peace and no longer distance ourselves from the path that leads to Him.”**

6/58 “I see that you are as you said, a spirit of knowledge in the body of a man who is few harvests old,” said the no-longer defying man, who started pondering what he had heard.

6/59 When he finished his exposition, the weedy newcomer affably instructed another member of the audience, Petrutius, a young Roman man who was planning on killing one of his siblings. Without saying his name or pointing at him, but looking at him in the eyes, he said, and was perfectly understood:

**6/60 “I tell you that everyone who does not bear false witness, who does not take the living of a sibling, is building their path towards our Father.”**

6/61 These words left the spectators stupefied. Which school could Jeremiah have been instructed at, and so fast? During the conversation, many had their questions answered without asking them, it even seemed that he was aware of what they were thinking. The collective conclusion was:

## THE MOST BEAUTIFUL LEGACY

6/62 “Jesus is the one promised to the prophets, the one who came from the Lord Himself.”

6/63 The orator hinted at going down, but his attention was requested by a boy who was only seven years old, who then asked:

6/64 “The one who gave me my life is leaving the body that she has, and I have no one else but her. Can you come with me and look at the one who gave me my life? I am only asking you to look at her. I know that, with your look, the one who gave me my life will be saved.”

6/65 That was Malachias’s straightforward request on June 19, 2 AD. Zaphira, his mother, was feverish and unconscious, and there were some wounds on her body. A widow, for her husband had been murdered by Zidec’s soldiers, she had three children, and the requester was the eldest. If she also died, they would have no other fate but slavery.<sup>[139]</sup>

6/66 Doing what had been asked of him, Mary’s firstborn headed for the moribund’s residence, escorted by Matthew and Malachias, and followed by the majority of the inhabitants, as if it were a procession. When he entered it, he came across the gaunt matron lying on the floor, completely helpless. The abundance, solidarity, and union of rabbi Elijah’s times were no longer part of the attitude of those of Hiatta: Zaphira had been completely abandoned. Her two younger children were crying out of hunger and thirst at her side.

6/67 Assessing the situation, the redeemer asked the unconscious woman’s eldest son to go get water, and Matthew to get his mantle for the extremely cold nights, for it was momentarily in the latter's possession. Simeon Joseph, from among the provisions they had, gave food to the deprived ones.

6/68 Matthew, in addition to what had been asked of him, also gave them his own mantle. When he was asked why, he explained:

6/69 “You have given them your mantle and you will be cold. Why will I, who am less than you, need a mantle? I brought mine because if these offspring are cold, and we know how cold it gets at night, I will not be able to sleep for knowing that you and these offspring have no mantle.”

6/70 He sincerely concluded:

6/71 “What I am doing is in order to have peace of mind. I say that I am not like you, who do everything out of love for those excluded from their families, which I will learn to do walking with you.”

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[139] Zaphira had arrived with her family in Hiatta ninety days after little Joseph left in Alphaeus’s caravan and, ever since her arrival, she had been taking care of whoever got ill in the village.

6/72 Smiling, Jesus said:

6/73 “I tell you that you are already on the path that leads to God and, in order not to distance yourself from this path, you practice the teachings I am bringing with all our siblings.”

6/74 They immediately covered the rough floor with one of the mantles and laid Zaphira on it; they padded her with the other one.

6/75 The small crowd that had followed them from the well, when they saw the state the Hebrew woman was in, believed her to be dead. The one promised to the peoples of this orb took some of the essential liquid, lifted the moribund’s head and, pouring some of it in her mouth, encouraged her with the necessary determination:

6/76 “Get up, Zaphira, God is looking at you, just like He is looking at all His other children. Get up, those who came from you need your care. Get up, Zaphira, there is a lot to do in this living of yours.”

6/77 To many’s astonishment, the woman got up and thanked the newcomer, who in turn only instructed her:

6/78 “I tell you to be thankful to God, not to me.”

6/79 “Does this god you are speaking of love only this woman who came back from death?” asked one of the spectators.

6/80 **“I tell you that our Father loves all those who in the life of flesh do not know His teachings, He loves all those who know them but do not want to practice them, and He loves all those who already practice them, because we are all His children.”**

6/81 With the recovery of the ill woman's health, the certainty that the one otherwise called Jeremiah had given life to a lifeless body, as they used to say at the time, became solidified and spread. Since they held this as true, they wondered what he would be able to do with a paralyzed body. More than convinced, they asserted that Joseph of Clopas’s protectee was the Lord Himself.

6/82 With the spread of the event, many diseased ones, and not only diseased in their bodies, came to the Hebrew woman’s residence asking for the prophet, who had stayed in it, given that they wished their ailments to disappear instantly. The Nazarene asked Simeon Joseph to gather the crowd, and then instructed them:

6/83 **“I tell you that God knows about all our suffering and our pains; that, for us to reach the cure of the body of flesh, it is necessary to abandon our vices, which lead us to infirmities. In truth I tell you that in order to have the cure for our infirmities, we must fast ...”** but he was interrupted by one of the spectators, who irascibly asked him what would be of them.

## THE MOST BEAUTIFUL **LEGACY**

6/84 Affirming that they ate frugally, since they had barely anything, the man protested because he did not agree that they should deprive themselves of food. He straightforwardly asked him if he had come to kill them faster.

6/85 **“I am not telling you to fast from bread or water. If we do not eat, we will leave the living that we have. In truth I tell you to fast from bad actions, from the evil that is in our minds.”**

6/86 He meekly went on:

6/87 “How many of us, when a sibling was sick, on the ground, went to help them or offered them a hand for them to get up? How many of us gave them some water or a piece of bread, or stayed with them? How many of us dedicated a little of our time to talk to God apart from making requests to Him? How many of us renounce the momentary pleasures of this abode that distance us from our Father to practice a single one of His teachings? How many of us went after good not only for ourselves? How many of us, when the bodies of flesh we now have were perfect, remembered a sibling who was sick? How many of us did not get sad for giving away bread and did not announce to all what we gave? How many of us did not raise our voices against God or against one of His children, our siblings? How many of us are after our Father or practicing His teachings? How many of us accept God in our livings?”

6/88 As he asked these questions, those who did not act accordingly went away without saying a word. None of the physically unhealthy assumed they were deserving of help.

6/89 And Jesus’s name, day after day, grew bigger and bigger. The pieces of news asserted that he eliminated ulcers from bodies covered in them; that he made the dead rise; that he was always at the side of those who needed help the most. They commented that, when he spoke, his words were exclusively from the Lord. Even those who had never seen him affirmed with resolution that he was a man in boy’s body.

***LET US PRACTICE OUR FATHER’S TEACHINGS AND NOT  
WORRY ABOUT THE ACTIONS OF OUR SIBLINGS.***

see 6/97 and 6/99

***LET US NOT COERCE A SIBLING TO PRACTICE  
WHAT THEY DO NOT WANT TO.***

see 6/102

***LET US ALLOW OUR NEIGHBOR TO TREAD THE PATH  
THEY CHOSE SO THAT WE WILL NOT LAMENT AFTER  
THE DEATH OF THE BODY THAT WE HAVE.***

see 6/104

***WE WILL NOT BE AT PEACE, AND IT WILL NOT REIGN AMONG  
PEOPLES, WITHOUT OUR CULTIVATING GOD'S TEACHINGS.***

see 6/110

***WHO IS GUILTY OF OUR PAINS?***

see 6/113

***WHAT TO DO WHEN WE FEEL OFFENDED  
BY THOSE WHO SURROUND US?***

see 6/113

***WE SHOULD NOT STAY WHERE WE ARE NOT WELCOME, AND WE  
SHOULD NOT FORCE A SIBLING TO SHELTER US.***

see 6/115

6/90 On June 29, 2 AD, Jesse returned from Bethlehem, where he had gone in search of food. He informed the promised one of Zidec's execution, who had been incriminated of Marzius's death, emphasizing that the situation of his followers was not good at all. He also reported that he was no longer being hunted. Simeon Joseph, given this exposition, asked his cousin if they would go to the important city.

6/91 "I tell you that all those from that place do not want us. In truth I tell you that all those from that place are only in search of the treasures of the life of flesh."

6/92 Half a dozen Hebrews, who stood about ten meters away from him, whispering among themselves, wondered how he could be certain of others' will. Since he was sitting on the lid of a cistern, he stood up and instructed them:

6/93 "In truth I tell you that it is not necessary to live with siblings from specific places to know whether or not they want to learn about God and His teachings."

6/94 The six Hebrews understood that those from Bethlehem did not intend to become aware of the teachings of the Lord, that their goal was the same as the Herods'. The desired savior went on without specifying whom the member of the audience who was not paying attention was, for he was insisting with a friend for him to listen to the prophet's words:

6/95 "I tell you that every shepherd who tends another shepherd's sheep will let his own sheep get lost."

6/96 Now that everyone was paying attention, he concluded:

**6/97 "I tell you that for the time that we worry about what does not belong to us, what is ours gets lost; for the time that we**

announce what our sibling should have done or learned, we are taking care of our sibling's living, when we should be taking care of ours. In truth I tell you to practice God's teachings so that we can go towards Him, and let us not worry about what our siblings are doing, because our Father is looking at all of them, the same way He is looking at us."

6/98 "One of those who are my family does not want to do his share of working the soil. Say to him to do his share of working the soil," another member of the audience said.

6/99 "I tell you to do our share of what we are competent at. If we keep observing the work of our siblings, ours will not be done, and when we look at them, we will see that they are reaping the fruit of their work. In truth I tell you that, in order to have abundant harvests in future livings, let us now practice God's teachings."

6/100 "What can I do for the one who is my family to go after what you are bringing from the Lord?" a third spectator asked.

6/101 Aware that the one the spectator had thought needed help wanted nothing but the ephemeral pleasures that distance us from God, Jesus instructed the community:

6/102 "After announcing the teachings of God to our siblings, I tell you to let them follow their path, and let us follow ours. When we let our siblings follow their paths, we are already practicing our Father's teachings. In truth I tell you not to force a sibling to practice what they do not want to yet."

6/103 "Then the one who is my family will not go after what you are bringing from the Lord."

6/104 "When our siblings are tired of their paths, I tell you that they will go after knowing God and His teachings. In truth I tell you to try to know our Father in His teachings and practice them, so that we will not have anything to regret when we are living after the death of the body of flesh and see that we did not let a sibling follow their path, a sibling who will blame us for all their suffering."

6/105 "Will the one who is my family practice the teachings that you are bringing?"

6/106 "I tell you that God knows the time when each one of us, His children, will practice His teachings, and He is not in a hurry for us to practice them. In truth I tell you that we are the ones who should be in a hurry, because we ourselves are the ones who are suffering."

6/107 "I know that the one who is my family, when he is with the Lord,

will be received with great sadness for not having practiced the teachings that you are bringing.”

**6/108 “In truth I tell you that we will only be with our Father when we practice His teachings.”**

6/109 “Show me another path so that I will break free from the torment that is inside me other than the practice of these words you say are teachings,” a different man challenged the redeemer.

**6/110 “I tell you that there is no path for the one who feels tormented to be at peace and that there is no path to go towards God other than the practice of His teachings. In truth I tell you that there will be no peace among peoples without the practice of our Father’s teachings.”**

6/111 Mizaiah, enthusiastic about what he had heard, said out loud:

6/112 “Show which path to follow so that I, who am in pain, have the love you are speaking of towards one of those who are my family!”

**6/113 “I tell you that we ourselves are guilty of our pains, but many times we hide behind them. In order to know what it means to have love for our neighbor, let us practice God’s teachings with all our siblings, and let us not keep looking at ourselves, feeling offended by all those who surround us. In truth I tell you to try to know our Father in the practice of His teachings and keep out of our living hatred, wanting everything for ourselves, which distances us from the path that leads to Him.”**

6/114 “I want to unite myself to a woman who does not accept to be my companion. Say to her to accept me as her companion,” said Jacob.

**6/115 “If God does not force us to want Him, why would we force a sibling to want us, if we are free even in our mistakes? In truth, I tell you not to stay where we are not wanted.”**

6/116 “And what must I do to tread the path that leads to this god of yours and remain on it?” asked Tiburtius.

**6/117 “I tell you that whoever wants to be on the path that leads to our Father, let them practice His teachings.”**

6/118 And for one moon and six days Mary’s firstborn stayed in the village, always at Zaphira’s residence.

***THE WRATHFUL DO NOT PRACTICE OUR FATHER’S TEACHINGS.***

see 6/125

## THE MOST BEAUTIFUL **LEGACY**

***LET US NOT ALLOW FURY TO SUBJUGATE US,  
EVEN IF WE SHARE THE SAME SPACE WITH  
SIBLINGS WHO HAVE IT INSIDE THEM.***

see 6/127

***LET US HELP THOSE WHO DO NOT LIKE US BY  
DISTANCING OURSELVES FROM THEM, ALLOWING THEM  
TO FOLLOW THEIR GOALS, BUT NOT BEFORE SHOWING  
THEM WHAT THE PATH THAT LEADS TO GOD IS.***

see 6/130 and 6/132

***IF WE COERCE OUR SIBLINGS TO PRACTICE WHAT THEY DO NOT  
WANT, WE WILL HAVE COMMITMENTS FOR FUTURE LIVINGS.***

see 6/130

***DO THE IRATE BECOME KNOWLEDGEABLE  
IN THEIR NEFARIOUS BEHAVIOR?***

see 6/134

***WE ARE SPIRITS WHO ARE TRAINING, PRONE  
TO LEARNING EITHER GOOD OR EVIL, IT  
DEPENDS ON WHAT WE ARE SEARCHING FOR.***

see 6/139

***WHAT RIGHT DO WE HAVE TO IMPOSE OUR WILL ON  
A SIBLING, IF OUR FATHER DOES NOT DO IT?***

see 6/141

***GOD HAS NOT CREATED US SO THAT WE WILL SUFFER.***

see 6/143

6/119 The small caravan with the promised one headed for Jericho. They had been walking for three days when, in the surroundings of a cave used as a residence, he was addressed by a woman who, informed by a merchant that a vigorous predictor was approaching, had been eagerly waiting for him. The young man, the news bearer had asserted, whenever he said any word, the skies were above him, and only words of wisdom were heard.

6/120 Magdalene, who was pregnant again, shared the cave with six individuals from another family, besides her four children and husband, who was permanently annoyed and in a bad mood, and only criticized her, for he held her responsible for his anguish and difficulties, not to mention the poverty he lived in. He asserted that his companion and the others who surrounded them were up against him, that they did not understand him. The

Hebrew woman and her children were the ones who were harmed the most, for he constantly became wrathful.

6/121 Crying and followed by her children, the suffering woman, when she saw the boy, addressed him, for he was certainly Jesus, and she would be helped by him. She then proceeded to narrate her suffering to him:

6/122 “He who is my companion, when he becomes possessed by the forces of evil, wants to take the lives of all. We are always on paths because he does not like anyone around him. He who is my companion says that I am guilty of his suffering, that, if I had not been in his life, he would have achieved everything, but when I say I will leave, he changes, asks me not to leave him alone and is good for some moons. When it goes inside me that he who is my companion is free from the forces of evil, he again wants to take the lives of all. He does not like anything I do, and when I speak of the Lord, he who is my companion says that I am sick in the head.”

6/123 When she, still in the cave, had observed the arrival of the one she had been aspiring to see and those who followed him, she mentioned it to her husband. Because of what the latter had replied, Magdalene added:

6/124 “He who is my companion does not like a single person who follows a prophet. I want to follow your footsteps and what you are saying, but he does not want me to listen to you. Must I stay with him during his moments of wrath? Say how I must help the one who is my companion.”

6/125 “I will go meet your companion and tell him that **wrath goes against God’s teachings. In truth I tell you that all those whose mind is full of wrath cannot practice our Father’s teachings.**”

6/126 “I do not understand what you are saying to me!”

6/127 “**I tell you that we are siblings who are learning and, since we are learning, we will not be able to help those whose mind is full of wrath. In truth I tell you that all those who are with siblings who have wrath in their mind must not let themselves be overpowered by wrath.**”

6/128 Since she did not understand his words again, the afflicted wife insisted:

6/129 “But what must I do so that my companion will not feel offended by my presence?”

6/130 “**I tell you that if the sibling we are with has wrath in their mind and is not happy with our presence; if when we practice God’s teachings we hurt them; if our voice and gestures, even if they are in order to help, are understood as insults; if our presence makes them feel offended, let us distance ourselves from them, but not**

before showing them the path that leads to our Father; afterwards, let us allow them to elect their own path. In truth, in order not to have commitments for trying to help a sibling who does not want to be helped, I tell you not to force them to practice what they do not want to.”

6/131 “I say that my companion does not want to know what you are speaking of.”

6/132 “I tell you that if the siblings who have wrath in their minds do not want to know God’s teachings again, if we are certain that we did everything to show them the path that leads to Him, but they remain wrathful, it is because they do not want to walk towards Him yet. Let us not be sad that these siblings do not want to listen to our Father by means of His teachings again, because they will not be alone: He who created us is looking at these siblings of ours, even if they do not want it, the same way He is looking at all of us. In truth I tell you to let our siblings follow their paths until they want to know the path that leads to God, which is the practice of His teachings.”

6/133 “But if I let him who is my companion follow his path like you are saying, the wrath that is inside my companion will overpower him!”

6/134 “In truth I tell you to let our siblings learn that all the wrath that was inside them only distanced them from our Father and from the path that would bring them peace.”

6/135 The one born under the shining Star went to see the unfortunate woman’s husband. Though he was received with insults, he told him about the Creator of the universe. When he finished, he asked:

6/136 “Do you have any questions to ask me?”

6/137 “Go away from this place, son of a demon, and leave those who are my family alone. I do not accept my companion to go with you anywhere.”

6/138 When Magdalene entered the residence, the angry man grabbed a thin stick of wood to make his usual justice. With one of his hands on the regular assaulter’s forearm, who let go of the wood, Jesus instructed the Hebrew woman:

6/139 “I tell you not to let us contaminate ourselves in an environment where wrath has authority. In truth I tell you to keep in mind that we are spirits who are learning, and we can learn both good and evil, it depends on the search of each one of us.”

6/140 “My companion will not go with you. I say that she is my companion and that she will stay with me. I do not accept my companion to go with you,” stated the insane husband.

6/141 **“I tell you that God imposes nothing on us. If our Father does not impose anything on us at any moment, what right do we have to impose our will on a sibling? In truth I tell you that we have no right to impose our will on a single one of our siblings.”**

6/142 “Go away from this place, you who were sent by a demon, and leave me alone with the suffering I have had since I came from the womb of her who gave me life, which this adulteress has only increased.”

6/143 **“I tell you that God has not created us or our siblings to suffer. In truth I tell you that we are guilty of our own pains ourselves.”**

6/144 The brute husband stated with extreme wrath:

6/145 “Go, adulteress, you and those who came from your womb, until you find yourself in misfortune. I say you are contaminating all places,” and he then left.

6/146 Magdalene and her children joined the group and went to her mother’s residence, located in Jericho, where the comments that the promised one said strong words abounded. Many of them, and also people from other villages, did not like what he was announcing:

6/147 **“Let us not hate our enemies, let us do good to those who do not love us.”**

***WE ARE NOTHING WITHOUT GOD AND  
WE DO NOTHING ON OUR OWN.***

see 6/151

***SHOULD WE PRAY TO OUR FATHER OR TALK TO HIM?***

see 6/158

***LET EACH ONE OF US TALK TO GOD  
ACCORDING TO WHAT ONE KNOWS.***

see 6/162

***IN ORDER TO BE HEARD BY OUR FATHER, DO WE NEED  
TO REPEAT THE SAME WORDS NUMEROUS TIMES?***

see 6/162

***WHICH OF THE INSULTS WE HAVE RECEIVED  
SHOULD WE FORGIVE SO THAT THE ONES WE  
COMMITTED WILL BE EQUALLY FORGIVEN?***

see 6/171

# THE MOST BEAUTIFUL **LEGACY**

## **WHEN WILL WE NO LONGER RESENT A SIBLING?**

see 6/173

## **ALL OF GOD'S CHILDREN WILL BE WITH THE FATHER WITH AN IDENTICAL DEGREE OF WISDOM.**

see 6/175

## **WHOEVER JUDGES A NEIGHBOR WILL BE JUDGED AND CONDEMNED BY THEMSELVES.**

see 6/175

## **IF WE REMEMBER THE FORGIVENESS WE HAVE OFFERED, IT IS BECAUSE WE HAVE NOT FORGIVEN THE SIBLING WE DECIDED HAS HURT US.**

see 6/179

## **CAN WE LOSE WHAT WE DO NOT HAVE?**

see 6/182

6/148 Shortly after the restart of the journey, Mary's firstborn and his followers came across a caravan of Hebrews who were heading for the Jordan River. They stated that they would acquire the spirit of the Lord through the waters, for on the banks of the river a man named John baptized. Jesse then asked Simeon Joseph:

6/149 "Why do we not go to the Jordan River to see this John instead of Jericho? Let us ask him to join us."

6/150 The one conceived by Sarah looked at his cousin, as if consulting him about what to answer, and he was thus helped:

6/151 "I tell you that John has been preparing all to know the teachings of God that I am bringing. **In truth I tell you that we are nothing without God, and that we do nothing on our own, we always need one another.**"

6/152 The one who traveled as a poor man did not understand the basis for the desired redeemer, regardless of the circumstances, to keep himself, something that he deemed was irrefutable, in constant prayer, and he secretly asked himself:

6/153 "But is the Lord not with Jesus?"

6/154 Taking advantage of the situation, he immediately asked him:

6/155 "Is it necessary for you to pray to the Lord? Does the Lord not speak to you without you praying to Him?"

6/156 “I tell you that you do not see me praying, you see me talking to God.”

6/157 “Are you saying that it is not necessary to pray to the Lord so that the Lord will send me help?”

6/158 **“I tell you to talk to God and ask Him to send us siblings who will help us find the best path to follow, siblings who protect us from all the evil from other siblings of ours who do not practice His teachings yet. In truth I tell you that if we ask with confidence and faith in our Father, we will receive help and find which is the best path to follow.”**

6/159 The apprentice in the art of carpentry, who had not understood the words, asked himself:

6/160 “How will I pray to the Lord for those of my family?”

6/161 Astonishing Jesse, for the latter had not said a single word, Mary’s firstborn instructed him and the others:

6/162 **“I tell you that the only one who knows what is necessary to each one of us is our Father, and this is the reason it is beneficial to let our siblings talk to God on their own and with the knowledge that they have. In truth I tell you that it is not necessary to repeat the same words many times to be heard by God, it is enough to say: Father, I need Your help.”**

6/163 Since he did not understand anything again, Jesse asked:

6/164 “But how to pray to the Lord?”

6/165 The man was willing to learn; however, he found it very difficult to understand what he was being taught, an obstacle also for others who were sharing the experience. Aware of the situation, the experienced spirit who instructed Simeon Joseph’s assistant in Bethlehem added:

6/166 **“I will tell you which words to say when we talk to God: Father, You who are looking at all of us, let all that we do be done in Your name, let the peace that comes from You reign among all the peoples, let Your teachings be practiced on Earth and in all the universe. Give us the means to procure our daily bread, and let our offenses be forgiven when we forgive the offenses we have received.”**

6/167 That was how he initially taught those who, then in their physical existence, ignored how to talk to God.

6/168 When the teaching was over, since Magdalene believed that her actions concerning her neighbors had always been correct, for she had never thrown stones at or done something cruel to anyone of her family or any other person, that is, she had never hurt a sibling, she counter-argued:

6/169 “You said ‘let our offenses be forgiven when we forgive the offenses we have received’, but there is not a single person who has offended me, and I have not offended a single person. How will I say this prayer?”

6/170 Aware that his interlocutor was overcome with an extreme aversion for the Romans, the soldiers of the Herods and fortunate Hebrews, that if they addressed her, she would always pretend to be deaf, the one otherwise named Jeremiah stated:

6/171 **“In truth, the offenses I am telling you to be forgiven when we forgive the offenses that we have received are those that we bear in our minds against a sibling: hatred, resentment, and all the feelings we address to a sibling which distance us from the path that leads to God.”**

6/172 “But I have no hatred against a sibling inside me!”

6/173 **“In truth I tell you that we will not bear hatred and resentment in mind against another child of God when we do not refuse to help a sibling every time they look for us asking for help; when we hear the complaints of a sibling without feeling that we suffer more than them; when we do not raise our voice to a sibling; when we do not refuse the help of a sibling out of pride or vanity, asserting to ourselves that we are superior to them.”**

6/174 “Jesus is not saying what I asked him. I have never refused to help, and I have never refused help from a single person who came to speak to me and asked questions of wisdom,” the interlocutor of the one who had been born in Nazareth asserted intimately.

6/175 **“I tell you that not a single one of us will be with God being wiser than any other one of our siblings. Even if we had come to the life of flesh more times than the sibling we are talking to, we would not be wiser than them, because, if we feel wiser than our sibling, we will be judging, and this is not being wise. In truth I tell you that God does not judge a single one of His children, that all those who judge a sibling will be judged by themselves, and will condemn themselves.”**

6/176 Since she understood his words, Magdalene went silent. Right after, one of the matrons in the audience secretly stated to herself:

6/177 “I say that I have already forgiven all those who offended me.”

6/178 The illustrious teacher went on in the same tone of voice, instructing the community:

6/179 **“I tell you that whoever remembers the forgiveness that has been offered has not forgiven. In truth I tell you that all those who do not know they have been offended are already with God.”**

## THE MOST BEAUTIFUL **LEGACY**

6/180 Another spectator also asserted to himself secretly:

6/181 “I have lost my patience with many of those who offended me, but I have already forgiven them.”

6/182 “I tell you that one cannot lose what one does not have. In truth I tell you that one cannot give what one does not have, and one cannot announce what one does not know.”

### ***HOW TO PROCEED WHEN WE MAKE A MISTAKE AGAINST OUR NEIGHBOR?***

see 6/191

***THE REASON THAT WE MUST HAVE WITNESSES OF THE FACT  
THAT WE WENT TO FIX OUR MISTAKE WITH THE ALSO CHILD  
OF GOD WHO DID NOT HEAR US THE FIRST TIME IS ...***

see 6/191 and 6/193

***LET US NOT BE SAD IF THE SIBLING WE HARMED DOES NOT  
ACCEPT OUR SINCERE REQUEST FOR FORGIVENESS.***

see 6/195

***WE WILL LAMENT THE TIME WE WASTED NOT  
PRACTICING OUR FATHER’S TEACHINGS WHEN, BY  
OUR OWN MERITS, WE ENTER THE LIFE OF SPIRIT.***

see 6/202

***WHEN WE ARE INCARNATE AND DO NOT PRACTICE GOD’S  
TEACHINGS, AT THE END OF OUR LIVING WE GO ON DOING  
WHAT WE DID WHEN WE WERE IN OUR PHYSICAL BODY.***

see 6/205

***WE WILL HARVEST, IN THIS OR IN A FUTURE LIVING THAT WE  
WILL HAVE, THE RESULT OF THE ACTIONS THAT WE NOW DO.***

see 6/205 and 6/208

***IN ORDER TO BE ON THE PATH THAT LEADS TO  
OUR FATHER, LET US FORGIVE WHENEVER WE  
ASSUME WE HAVE BEEN OFFENDED.***

see 6/212 and 6/252

***IN ORDER NOT TO BE OFFENDERS AND OFFENDED ONES,  
LET US CULTIVATE OUR FATHER’S TEACHINGS DAILY.***

see 6/216

## THE MOST BEAUTIFUL **LEGACY**

***DO WE RESENT A SIBLING? LET US FORGIVE THEM.  
DO WE REMEMBER WE HAVE BEEN HURT? LET US  
FORGIVE THE ONE WHO CAUSED US HARM.***

see 6/219

***WHEN WE FORGIVE OUR NEIGHBOR, WE HELP  
OURSELVES MORE THAN WE HELP THEM, WHO,  
MANY TIMES, IGNORE THEY HAVE OFFENDED US.***

see 6/223

***NOTHING WILL DISTANCE US FROM THE PATH THAT  
LEADS TO GOD IF WE PRACTICE HIS TEACHINGS DAILY.***

see 6/225

***OUR FATHER HAS BEEN LOOKING AT US AND  
LISTENING TO US SINCE HE CREATED US.***

see 6/227

***WHEREVER GOD'S TEACHINGS ARE PRACTICED, SIBLINGS  
WILL GATHER IN ORDER TO SOW THE GOOD SEED TOGETHER.***

see 6/229

***WE HAVE BEEN CREATED IN THE IMAGE AND LIKENESS OF  
OUR FATHER, WHO KNOWS US LIKE HE KNOWS HIMSELF.***

see 6/232

***WHAT PAY WILL WE HAVE FOR THE GOOD OR THE EVIL WE DO?***

see 6/234 and 6/236

***LET US NOT REVOLT IF WHAT WE  
HAVE LENT IS NOT RETURNED TO US.***

see 6/240

***FOR THE TIME THAT WE DO NOT PRACTICE GOD'S  
TEACHINGS, WE CONDEMN OURSELVES TO PRISON,  
WHICH IN THIS ABODE IS A PHYSICAL BODY.***

see 6/247 and 6/250

6/183 The redeemer restarted the walk towards Jericho continuing to announce the teachings of God. At the entrance of the village, a Hebrew woman, venturing through the crowd that had been waiting for him and now listened to him, almost fifty percent of the population, which corresponded to one hundred fifty individuals, approached him. With her head down, as it was customary, she asked him:

6/184 “I know you are a man of wisdom and I ask for forgiveness for addressing you, but I need your help, because I acted wrongly against him who came from the same womb as me, and the mistake I made will not let me sleep. I want to speak of the mistake I made to him who came from the same womb as me, but he is not patient.”

6/185 Conveying affliction, she went on:

6/186 “I ask you to say to me what to do to be on the path that leads to the Lord and not to have the mistakes I made inside me.”

6/187 When he was asked about any subject, the promised one always knew the real objective of his interlocutors. If he could make the similarly child of God be minimally disposed to put into practice the words he was spreading, he replied to their secret intention, which was not the case with the woman who was asking for guidance, who was aware of having acted equivocally towards her brother also in the life of flesh. The young woman, certain that his equivocal actions against her were even greater, wanted to obtain information with her interlocutor on how to proceed for her brother to change.

6/188 Starting his explanation, Mary’s firstborn caused great marvel in his interlocutor, who was still looking down:

6/189 “Samir ...”

6/190 Astonished, for she had not said her name, the woman looked at the foreigner, who repeated her name. Waiting for the community to recover, he instructed them:

6/191 **“If we make a mistake against one of our siblings, I tell you to go to their presence, announce the mistake we have made against them and against ourselves, and ask them for forgiveness. In truth I tell you that if our sibling refuses to listen to us, let us call two or more people to accompany us, return to our sibling and then ask for forgiveness for the mistake we have made.”**<sup>[140]</sup>

6/192 “But why, in order to ask for forgiveness to the one who is my family, must I have two or more people with me?”

6/193 **“I tell you that if the sibling against whom we have made a mistake does not want, for the second time, to hear us ask for forgiveness and slanders us, announcing to all that we have made a**

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[140] ... **and against ourselves** ...: when we make a mistake against one of our siblings, we also make it against ourselves, because it postpones our arrival towards our Father.

mistake against them and did not ask for forgiveness, so that other siblings will not judge us, let us have with us two or more people so that they will know we went to correct our mistake. In truth I tell you that whoever regrets the mistake made against a sibling and asks them for forgiveness will be on the path that leads to God.”

6/194 He meekly concluded:

6/195 **“If the sibling against whom we made a mistake refuses to listen to us when we announce the mistake we made against them and ourselves and our sincere request for forgiveness, I tell you not to be sad with this sibling. In truth, when their time comes, I tell you they will accept God’s teachings and practice them.”**

6/196 The Hebrew woman, who wished to know how she could make her brother see her as perfect, decided to hold as true what was convenient to her, that is, that she was the target of injustice. Having nothing else to ask, she left certain that she was acting correctly, despite the restlessness she assured caused her much suffering.

6/197 Another one from the crowd, not believing in what was being announced, immediately asked the desired savior:

6/198 “He who came before me, my protector, and the one who carried me in her womb left this life with resentment against me in their hearts. When life leaves my body, will I be received with happiness in the life you are speaking of by those who were my family?”

6/199 The man, who had beaten up his family for coins, causing his father to die, dedicated his minutes to the orator just because he was waiting for a collector, and he wished to learn nothing. Despite what he was saying, his disposition was different, and he asserted to himself:

6/200 “I will not waste my time learning if those who are already gone will receive me with pleasure in the life that this prophet is speaking of.”

6/201 The one born under the shining Star instructed his interlocutor regarding what he had secretly asserted to himself, not what he had said:

6/202 **“I tell you that all the time we waste in the life of flesh not practicing God’s teachings will be a source of regret when we have the merit to be in the life of spirit, where we will no longer need to search for the same happinesses that we now seek that distance us from the path that leads to God. In truth I tell you that the life after the death of the body of flesh in which we seek the same happinesses that we now seek is the true life, where many do not even realize that they no longer have a body of flesh.”**

6/203 The greedy man went silent, and then another spectator asked:

6/204 “If I leave this life without practicing a single one of what you say are teachings, what will I do in this life you say is the true one?”

6/205 **“When in the life of flesh we do not practice God’s teachings, I tell you that after we leave the body that we now have we will continue living in the true life the same way we did when we had a body of flesh. In truth I tell you that all the evil we do against our neighbor, we will have it back in this or in a future living.”**

6/206 The parricide, during the visitor's instruction, was thinking about the money he had and that no one could find, for he was the only one who was aware of its hiding place, including the amount he had taken from his protector. From what was said, an insignificant part entered his mind, for he was only worried about the arrival of the publican,<sup>[141]</sup> which would make him profit a little. He would denounce those of his people who had not paid their taxes to Rome claiming they did not have any coins, wheat, or lamb; however, he would prove that that was a lie, for they were hiding them in order not to give anything to the oppressors.

6/207 Despite his unwillingness, he had understood this last explanation. Now that he had drawn the untimely, at that moment, attention of the crowd, and since he did not ignore that, when the tax collector arrived, he would address him, he was afraid that they would find out he was the informer, for the crowd was composed of many of those he had denounced before. Though he understood that his behavior was not the correct way to proceed, when he heard from the awaited savior that what he did to others would be reverted to him in a future living, he deeply wished to leave, for he had no intention of changing his behavior. In order to do so, he planned to ask the orator about what had happened in the morning to his wife’s newborn; before the outsider’s evident silence, for his action had been secret, he would storm out haughtily; however, before he could start asking his question, he heard the following answer:<sup>[142]</sup>

6/208 **“In truth, I tell you again that there is no evil that we cause to a sibling that we will not receive in return.”**

6/209 The obstinate informant understood it perfectly, accepting that what was said about the respected vaticinator, who knew what went on with everyone secretly, was true. However, showing no signs of remorse, despite having killed also his protector, he intimately asserted to himself that he had been deceived, not only by him.

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[141] **Publicans:** the ones put in charge by the Romans to collect taxes.

[142] He refused to accept the newborn, for it was a girl.

## THE MOST BEAUTIFUL LEGACY

6/210 Now aware that, in order to break free from his ailments, it was imperative to forgive who had affronted him, however not giving up trying to corner him, he asked him:

6/211 “You have spoken of forgiveness, but what does the Lord teach me to do towards the one who offended me?”

6/212 **“I tell you that God is again showing us in His teachings that, in order to be on the path that leads to Him, we must forgive whenever we feel offended.”**

6/213 “And when will I not feel offended?”

6/214 *“I tell you that in this abode it will take millennia for the children of God who are here to practice His teachings that I am now bringing to all. In this abode created by our Father there are many offended ones and many offenders. In truth I tell you that whoever does not realize they were offended is already with our Father and sees His face.”*

6/215 “What will these teachings that you are bringing do to those who offend?”

6/216 **“When we practice God’s teachings, I tell you that we do not say words that offend a single one of our siblings. In truth I tell you that where our Father’s teachings are practiced there are no offenders or offended ones.”**

6/217 The Hebrew man was now certain that the one all guaranteed was the one promised by the Lord was aware of what he was exposing.

6/218 “But I am not like you, I still feel offended by those who offended me. How must I act when I leave this life: must I ask for forgiveness to those who offended me, or to forgive? If it is to forgive, how many times must I forgive?”

6/219 **“In truth I tell you to forgive our siblings all the times we feel resentment towards them, to forgive the one who offended us all the times we remember that we have been offended.”**

6/220 At first unwilling to accept him, now the parricide admitted that his interlocutor was indeed the redeemer, and not just another soothsayer who was after comfort and convenience for himself. He insisted that forgiveness be quantified:

6/221 “Five, six, or seven times must I forgive?”

6/222 Again causing awe to the spectators by calling his interlocutor by his name, even though the latter had not introduced himself, Mary’s firstborn instructed us:

6/223 **“I tell you to forgive seventy times seven. When we are**

counting how many times we have already forgiven the sibling, we will no longer remember that we have been offended. In truth I tell you that by forgiving the one who offended us every time we remember that we have been offended, that by forgiving our siblings every time we feel resentment towards them, we will be helping ourselves more than our sibling, who many times does not even know that they offended us.”

6/224 “When you go somewhere else, how will I know what the path towards the Lord is, if it is you who are showing it to me?” Nagai proceeded.

6/225 “I tell you that whoever practices God’s teachings will be on the path that leads to Him. In truth I tell you that nothing will distance the one who remains practicing our Father’s teachings from the path that leads to Him.”

6/226 “How long has the Lord been listening to me?”

6/227 “In truth I tell you that God has been looking at us and listening to us since He created us.”

6/228 “If I speak of the teachings you are bringing from the Lord to another who is my people, will I be doing good? If this one of my people speaks of the teachings you are bringing from the Lord to another who is my people, what will happen?”

6/229 “I tell you that our Father is again showing us in His teachings that we will have all we do to a sibling in return in this or in future livings. In truth I tell you that wherever one or more children of God practice His teachings, siblings who do not have a body of flesh sent by Him will come where His children are practicing His teachings, and all will be sowing the good seed.”

6/230 Now willing to learn, and even forgetting about the publican, the miser asked more questions:

6/231 “How does the Lord know whether or not I forgave?”

6/232 “In truth I tell you that God, who is looking at us at all times, who created us in His image and likeness, and, since He knows us as well as He knows Himself, He knows everything that goes on in our mind, knows what we did, what we do not do, and what we will do in all the livings that we will have.”

6/233 “What will be my pay for the good or the evil that I did?”

6/234 “I will tell you about the pay for the good or the evil we have done in two parts. If we do good, we will have no pay, what we will have is siblings who are already on the path that leads to God with us, and they will help us remain on the path we have

elected and will make us stronger during the moments that we are weak, so that siblings who do not yet practice God’s teachings will not join us. But if we do evil, the siblings who are already on the path that leads to God will distance themselves, and we will have with us those siblings that we have offended, that we have hurt and harmed in the living that we now have or in past livings, siblings who do not yet practice God’s teachings and who, without their body of flesh, will be charging us for the pain we caused them and will try to do to us the same we did to them. In truth I tell you that if we do evil to our neighbor, those siblings that we have offended, hurt and harmed will seek revenge, either in the living that we now have or in the life after the body of flesh, for what we have done to them.”

6/235 He meekly concluded:

6/236 **“In truth I tell you that our Father is again showing us in His teachings to do good without asking which sibling we are doing good to.”**

6/237 Since lunchtime was approaching, the crowd went away. Jesus, observing Nagai alone and pondering, came close to him and guided him:

6/238 “I will tell you what you wanted to know, what was on your mind, but did not come out of your mouth. In truth, I tell you that you will not have the coins that you are seeking as payment for the good you announce you did to a sibling.”

6/239 To the parricide’s astonishment, he went on:

6/240 **“I tell you that our Father is again showing us in His teachings that, if the one who asked us for a coin when they needed it does not return it, we should not revolt. Our sibling does not practice God’s teachings yet. In truth I tell you that the time will come when the one who asks us for a single coin will return it to us and, if we need it, return the good that we have done.”**

6/241 After the instruction, some of the inhabitants of Jericho, noticing that the outsider had resumed his edifying speech, approached. Elizabeth, who had a small muscle atrophy in her left leg, who naively believed she had displeased her father, despite having been despised by him, moved by what Jesus had announced, really wanted to rescue their affectional bonds. Now decided, given that her father, to her surprise, was listening to the orator carefully, a sign that he had changed, begged the visitor, despite her shyness, as she looked down:

6/242 “Forgive me for addressing you, but I ask you to speak to my protector, who is listening to you, and ask him to forgive me for hurting and

harming him when, hidden from all, I left his residence because I did not want to unite myself to the one he had elected to be my companion. Ask him to forgive me for the shame I brought upon him before all those of this place, because I have already forgiven him.”

6/243 “Go away from this place, sinner, you do not deserve my forgiveness,” shouted the man.

6/244 The redeemer, aware that words would not move Jairo from his firm determination to keep his daughter away, given that, because of the reigning custom, he had been humiliated by her, encouraged the crowd to sit down. Having the community’s attention, he then explained one of the informative passages that he used to make himself understood:

6/245 “In what I will tell you, I will compare God to a king who gave coins to those who wanted to make their own lands yield. After a while, the king wanted to receive the coins that had been given, and talked to his debtors each one at a time. To the first one, seeing that he had taken care of the lands and produced the best seed, that he had not deceived a single person and had not taken anything that did not belong to him, he said: ‘You have no debts with me. Keep on going your way.’ When the next one entered, as he approached the king, he heard from him: ‘Your debt with me is great, very great. You must redeem your debt.’ The great debtor said: ‘I will redeem my debt.’ The king replied: ‘Go look for my minister now and redeem your debt.’ ‘I have no coins, I need more time to have coins,’ replied the great debtor. The king ordered that he be made a slave and that all he had be collected in order for him to redeem his debt. The great debtor implored: ‘Do to me what you wish, ask me what you wish, but my companion and my children, it is not their fault. I cannot stand to see my companion and my children be turned slaves because of me.’ Afraid, the great debtor asserted to the king that he could do whatever he wanted with him if he spared those of his family in the life of flesh from slavery. Moved by compassion because the great debtor had been sincere, the king forgave his debt and did not turn him into a slave. The great debtor immediately went to see a man who owed him an amount smaller than the one the king had forgiven him. The great debtor demanded that the small debtor pay the debt, but the latter asked for some more time until he had the small amount. But the great debtor did not show him any mercy, and sent the small debtor to prison. Those of the family of the small debtor were indignant with the rough action carried out against their blood by the great debtor, and went to report to the king what had happened: ‘That cruel man grabbed the one of our family by the throat and refused to forgive his debt, even to give him a new deadline to redeem his debt. Right now that cruel man is taking the one of our family to prison.’ The king told the ones of the family of the small debtor that he was happy they had told him everything the cruel man had done. When the family of the small debtor left, the king asked that the cruel

man whose debt he had forgiven be brought to him immediately. When the great debtor was taken to the king's presence, he heard from him: 'In front of me you begged for mercy, and you received it. When it was asked of you, you were not merciful with your sibling. You are a cruel man. I forgave your entire debt, but you did not do the same with the man who owed you.' The king concluded: 'Take this cruel man and leave him in prison until his debt is fully redeemed.'"

6/246 Under everyone's great expectation concerning the denouement of the plot, he stated:

6/247 "I tell you that, differently from the king, God, our Father, does not order us to be taken to prison if we do not forgive those who offended and hurt us. **In truth I tell you that until we fully redeem the commitments acquired in past livings or in the one we now have, the one who sends us to prison is our own self when we do not forgive one of our siblings and we still feel offended, when we demand the forgiveness that we are incapable of giving.**"

6/248 Since he did not understand the conclusion of what had been said, Jairo asked the weedy teacher:

6/249 "Are you saying that the Lord will send me to prison if I do not forgive those who have offended me?"

6/250 "**In truth I tell you that for the time that we do not practice God's teachings, we will be in the prison to which we ourselves condemn ourselves to, which in this abode is the body of flesh.**"

6/251 "And when I forgive those who have hurt me, what will happen to me?"

6/252 "**I tell you that if we forgive the offenses that we bear in mind we received from a sibling, we will be practicing one of our Father's teachings. In truth, I tell you that our Father is once again showing us in His teachings that, when we forgive the one who has offended us, hurt us, slandered us, we will have the forgiveness of those we offended, hurt, and slandered.**"

6/253 The now emotional man, understanding what had been said in its entirety, stood up and, to everyone's awe, addressed the young woman:

6/254 "You were more charitable to me than all those I have known in the life I have. I say that even before you had heard Jesus of Nazareth, you already practiced the teachings that come from the Lord. When I put you out of my residence, the only word that came out of your mouth was that you forgave me for what I was doing to you. Since you are the protectee that every protector wants to have, I say I need your forgiveness now, even with all these people around me, and I do not care what they will say about me, that I am a

## THE MOST BEAUTIFUL LEGACY

weak man, who on his knees begged for his protectee's forgiveness, and I do not care if they no longer speak to me."

6/255 With open arms, he immediately said:

6/256 "Come to your protector, who for a long time condemned himself to prison, who now wants your forgiveness. I know that there is not a single sin in you, that there is only sin in me, who wanted to elect a path for you to follow that was not the path that you elected."

6/257 "I have nothing to forgive you for: everything you did was because it went inside you that it was the best for me."

6/258 And the unthinkable for those of the time happened: they embraced.

6/259 Elizabeth was led by a changed Jairo to her former residence; however, she stayed in it for a short period of time, for, with her father's approval, she asked for the then goal of her stay on this orb.

6/260 The morning came to an end with Mary's firstborn instructing the community, who looked at him in admiration, for, when he spoke, the intense care he had for them became greater and greater.

### ***WE ARE FREE TO CHOOSE ON WHAT DAY OF THE WEEK WE WILL REST.***

see 6/276

### ***DO WE WORSHIP GOD, OR DO WE TALK TO HIM?***

see 6/278

### ***OUR FATHER, WHO IS LOOKING AT US UNINTERRUPTEDLY, HEARS US WHEREVER WE ARE.***

see 6/278

6/261 The promised one had his first meal with the crowd. In the afternoon, on various occasions, he went back to the narrative about the king who gave coins. The inhabitants of Jericho guaranteed that the outsider was distinct, even though he was very young, and they wondered what he would be when he became older.

6/262 The feeling was that the illustrious visitor would go to the synagogue, for only in it was it allowed to them to worship the Lord.<sup>[143]</sup> Hebrews from the numerous neighboring human settlements came to meet him who eliminated ulcers and had spoken at the Temple of Jerusalem. They commented that,

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[143] They used to call the meeting they had on Saturdays at 5 p.m. the time of meeting the Lord.

when he was there, he had made the priests go silent, and had caused the high priest to lose his senses. For many, the outsider had great power, which had been given to him by the Lord.

6/263 Outside the respected place, Jesus was still instructing his spectators when rabbi Gideon came to look for him so that he could join the meeting. With deference, he listened to the rabbi read one of the Mosaic Laws; when the latter was done, he rolled the leather and put it away, and then allowed him to respond. Even before he could say a single word, two individuals, who intended to make him break a specific Law, a property of the priests, asked him:

6/264 “You say you are a prophet, and this is why I ask you: is it lawful to cure on the Sabbath?”

6/265 “It is you who say that I am a prophet and that I announced that I am a prophet,” and this answer was enough for everyone else to focus their attention on the two outsiders, who went silent immediately.

6/266 The orator calmly proceeded:

6/267 “Who among you will be the man who, if he has a single sheep, and it falls in a deep pit on the Sabbath, will not save it?”

6/268 The spectators, with no exception, remained quiet, making it evident that the then indispensable animal would be saved.

6/269 “What is worth more: the living of a man or the living of a sheep?” the one born under the shining Star asked.

6/270 “The living of a man,” replied, with conviction, one of the spectators.

6/271 “I tell you that the livings of a man and a sheep are important, because on the sheep depends the continuity of the living of the small ones of our families. If on the Sabbath you would go save the sheep that fell in a deep pit, is it not lawful for me to announce God’s teachings to all, is it not lawful for the ones sent by our Father to cure? In truth I tell you that it is lawful for all to do good on the Sabbath, to announce God’s teachings to all the peoples, and to cure.”

6/272 After the explanation, he kept studying the ones Anas had sent, who had hard feelings, knowing what they wanted. Scanning the spectators, he saw a disabled man and asked him to come forth. When the one who had an atrophy in his right hand was in front of him, he repeated to him:

6/273 “What is worth more: the living of a man or the living of a sheep?” but the Hebrew man, for fear of the observers, did not say a single word, and only stared at him.

6/274 The synagogue was full. There were people who did not believe in God and wanted to find out what the outsider would say, many who believed

that he could work fantastic miracles and announced magnificent teachings, and others who wished to become aware of his actions and words in order to report them to the dominators or one of their followers.

6/275 Aware that Ananias was charitable and kind to those of the village, that he had unshakable faith in the Lord, Mary's firstborn asked him to reach out his atrophied limb. Lacking courage, the man did not move. Before his interlocutor's apathy, Jesus only held the imperfect hand, and the latter rapidly started straightening and went back to normal. The no longer disabled man kneeled down at the feet of the man he judged had been his doctor, who in his turn helped him get up. When the marveled spectators finally went quiet, they were instructed:

6/276 **"In truth I tell you that God has created us free to elect the day on which we will rest."**<sup>[144]</sup>

6/277 "Show me how to worship this god of yours who is freeing those who are shut in in difficulties," said one of the witnesses of the event.

6/278 **"I tell you that there is no need to worship God under any circumstances. Our Father is once again showing us in His teachings that, when we are facing difficulties, let us talk to Him. In truth I tell you that God is looking at and listening to all His children all the time, and it does not matter in which abode that He has created we are."**

6/279 Since the man who regained the use of his hand was very popular, the witnesses firmly stared at the now tacit savior. Many no longer had doubts that the Lord had done what he had promised, and what they trumpeted became unanimous, that is, that he indeed had the power they had been waiting for, that his strength was identical to that of the Creator of the world, and his authority was greater than that of the priests, the scribes, and the Herods and their soldiers.

6/280 Now according to the two followers of the high priest of Jerusalem, who had been watching the one supported by the Essenes from Coram for a long period of time, a fundamental Law had been broken, which did nothing but increase their wrath. Each time Jesus did something for a neighbor's benefit or each time he announced a teaching, the hatred they had for him became greater. They thought that their enemy would make the ignorant people turn against the priests. As a consequence, they started plotting a way to shut him up, for the oppressed ones accepted his words and his actions.

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[144] It was the prophet Marraramed who established the Sabbath so that the god he claimed was the protector of his people would be worshipped.

Hour after hour, what he announced was intensely spread. They incessantly asked themselves:

6/281 “If Jesus cures every day, even on the Sabbath, what will be of us and the priests? If this prophet continues curing, he will be even more known, and he will have the confidence of all those who are Hebrews, and the current Laws will be all broken. This Jesus needs to be shut up, the Laws of the Temple need to be protected.”

6/282 Since he felt what they thought and plotted, when the activities were over, the son of Joseph, the carpenter, mentioned to Simeon Joseph:

6/283 “I tell you that it is necessary that we continue announcing God’s teachings in all places.”

6/284 And the following morning they left Jericho. Nagai followed them and remained in the caravan for the next nine years.

## 6-2

6/285 In Rafah, because of the hearsay concerning the advent of the redeemer, Orontes, who despite being only fourteen, stated that his living was incomplete, when he became aware of such fortunate news, was strongly willing to be in his presence.

6/286 When a merchant arrived in the village trumpeting that the desired redeemer had indeed arrived and that his whereabouts were being exhaustively investigated, that to him people offered the valuable yellow metal, myrrh, and other gifts, the young man could not refrain himself. He became even more impatient when the trader spread with contagious confidence that he was different from the others, that the Lord had taught him what had to be done, and that he had come with His wisdom.

6/287 Decided about what he wanted, the boy informed his genitor of what he had in mind: he would go find the one born under the shining Star, and the latter would change his life. Nothing and no one made him change his mind. He traded his belongings for gold and pearls, which would be given to the preeminent one sent by the Lord.

6/288 Followed by Abigah, a slave of his father’s who had been present at his birth, he left behind luxury and abundance and, with the few pieces of information he had, went to look for the one whom all guaranteed, and he was persuaded of it, was the awaited promised one. After acquiring uncountable false indications of his whereabouts, he left himself be guided by what he felt. He did not understand how, but he knew that he knew him.

6/289 Many had the same attitude; however, when Orontes came across some lepers, he started helping them, for, if he left them helpless, the deliverer of his people would not be happy. If the latter had seen them, they would indubitably not have been devoid of help.

## 6-3

6/290 It was a Law and an imperative custom among the Hebrews that, when ulcers were seen on someone's body, the unfortunate one would have their tunic torn, their mouth stuffed, and they would be expelled from where they lived. From then onwards, they would be considered filthy. In case someone inadvertently approached them, or they approached others, they had the duty to say out loud the adjective that was imposed on them emphatically.

6/291 The pustulent Tobiah learned that the awaited savior cured, talked to the excluded ones, and that he was walking to Jericho. He was also guaranteed that, after preaching in the small village, he would certainly go to Capernaum.

6/292 Since the itinerary seemed legitimate, the man possessed by the then terrible infection concluded that the notable predictor would pass by the main road adjacent to the Mount they called Torment, a site where he inhabited a fetid cave. Hopeful that his health would be restored, he mentioned his desire to be face to face with the promised one; however, as he asserted, his legs no longer obeyed him, and that was the reason of his conviction that he would not be successful in going to meet the one all said cleaned the ones who were in the same condition as he was. As a consequence of such an inauspicious circumstance, he asked his son to go see the illustrious benefactor and beg him for help on his behalf. Josiah, a non-pestilent man, as a token of gratitude, had renounced the place where he resided when it became impossible for his protector to hide his disease, and followed him.

6/293 The caves located on the Mount of Torment were places used as residence by many of the lepers. A group of them, Tobiah included, lived in one of them, in its southern side, right across from the trail that started in the one that led to Capernaum when one came from Jericho, and ended in a settlement called the Golden Valley, about half a day's journey away from the village where Ananias had recovered his health.

6/294 The diligent man, convinced that his father could have his pustules eliminated, placed him right off the path that led to Galilee, for he would avoid that the prophet change his course, and left. During his walk, he wondered how he would be received:

6/295 “Will Jesus speak to me, or will he go away just like everyone else?”

6/296 He had been traveling for more than two hours when he came across three people and asked them if they knew about the caravan in which the redeemer was. He was informed that it was not far, and that with him walked three women, children, and sick ones. Now looking for him with redoubled fervor, as he walked past a detour on the path, as they referred to a junction, that led to the Jordan River, he stumbled upon a crowd stationed near a large rock. Among those of the crowd, he saw a boy, whom he judged was the one he was looking for, because many surrounded him. He asked himself:

6/297 “How will I be able to approach Jesus without him going away from me?”

6/298 Because of an original idea, he came face to face with the one he was looking for: with a piece of his tunic fastened around his face, he started crying that he was a leper. In front of him a corridor that led to the young man appeared. When he was with him, he explained:

6/299 “I heard about you, that you have powers that only the Lord has, that you cure even those who came to this world as cripples. I am Josiah, Tobiah’s protectee, and Tobiah is a man whose body is covered in ulcers, which devour him alive.”

6/300 Kneeling down, he begged:

6/301 “It is for my protector, not for me, and for all of those who are with him whom you can cure that I ask you.”

6/302 Mary’s firstborn, offering him his hand to help him get up, told him:

6/303 “In truth I tell you to go to your father, who is already cured.”

6/304 Feeling that the Hebrew man, for having told a lie in order to approach him, felt remorseful, he concluded:

6/305 “I tell you not to keep in mind that the way you acted to come close to me was wrong: you did it out of love and, for God, the Father of us all, you have not made any mistake.”

6/306 The messenger went away, jumping out of joy, which caused great stupefaction and many doubts in the spectators:

6/307 “How can this man be so happy, if he has not seen his protector cured yet?”

6/308 Though no one had asked him any questions, the awaited savior stated:

6/309 “In truth I tell you that the faith and confidence in God that this sibling of ours has, it will take some of us a long time to have them.”

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6/310 With no exception, those who were listening lowered their heads. Simeon Joseph, for the first and only time throughout his walk alongside the promised one, realizing that they were ashamed because of what had been said, addressed the crowd:

6/311 “I say that Jesus cures all those who have faith and confidence in the Lord and regret the mistake made against one of those who are their people.”

6/312 When those of the caravan restarted their walk towards Capermaum, Josiah joined them, walking fast. About one hundred twenty individuals followed the son of Joseph, the carpenter, almost all of them excluded ones who had joined him in Jericho.

6/313 After the junction towards the Jordan River, the awaited savior told Simeon Joseph that they should stop. Alone, he looked for a solitary place to talk to God:

6/314 “Father, I need You: siblings of mine who do not know You and do not want to know You are pursuing me. Show, Father, the way for Your teachings to be taken to all the peoples without innocent ones leaving their livings because they want to know You. Father, how to take Your teachings without being pursued by siblings who are ignorant of Your existence? What to do with the women, children, old and sick ones? I need You, Father: show me what to do.”

6/315 One of the ones sent by God immediately told him:

6/316 “Go to where John is talking about your coming and you will be able to leave all with him, only do not ask them not to follow you. Those who, even if they cannot, want to, allow them to go wherever you go.”

6/317 The one otherwise named Jeremiah, returning to where the one conceived by Sarah was, informed him:

6/318 “I tell you that they are trying to find me because I am bringing God’s teachings to all the peoples, because I am announcing that He is our Father and that He loves us equally, that we are all siblings.”

6/319 “Are the Pharisees and the priests the ones who are against you?”<sup>[145]</sup>

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[145] **Pharisees:** the ones who only believed what their eyes could see. They served the usurpers, doing whatever was requested of them. What governed them was the certainty in the behavior that would make them reach success with their own effort. For them, Moses was fake, sick in the head. They had more confidence in the Herods than in the gods, because they could see the despots, but not the divinities.

They commented that, if Jesus was the Lord’s promised one, sent by Him to the Earth, he would be different from the innumerable prophets that infested the tetrarchy, who predicted what did not happen. If he had come in fulfillment of one of

## THE MOST BEAUTIFUL LEGACY

6/320 “I tell you that it is not only the Pharisees and the priests who do not want the peoples of this abode to know the path that leads to God. In truth I tell you that the priests are also announcing that my words go against them because they know that, when our siblings practice our Father’s teachings, they will no longer make offerings at the Temple, offerings that the priests announce are to God.”

6/321 He went on instructing him:

6/322 “I tell you that we will go to the Jordan River, where John is baptizing with the water of purification. It is necessary to change our itinerary, not because of me, but because of the women, the children, the old, the paralyzed and the disabled who follow us, who will not be able to escape the pursuit of the Romans and the Herods’ soldiers. In truth I tell you that if we do not change our itinerary, many of our siblings will have their livings taken only because they believe in God’s teachings.”

6/323 Mary’s firstborn concluded:

6/324 “The priests say that I am committing blasphemy against the god of the Temple, but what I am bringing to all those of this abode will yield peace, not discord among men. Let us go to the Mount of Torment, where we will spend the night, and at dawn we will walk back towards John.”

6/325 Some time after those of the caravan restarted their walk, they came across twelve men right off the road. They were Tobiah and the other lepers who lived with him. Josiah’s father, even before the arrival of his son, seeing himself cured right outside the Golden Valley, distanced about one hour and

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the prophecies, they wished to witness the time when the existence of the Lord would be demonstrated.

They were in the villages where the promised one preached to become sure of this proof, or, in case he were another deceiver, to deliver him to the competent authorities. They immediately informed the oppressors of Mary’s firstborn’s teachings and acts. Always wanting to take advantage of the situation, they denounced the cities where he would be or the paths he would use to travel.

Anyone who had material goods could take part in their meetings if they so wished to. They generally got together during great banquets, in which the main discussion topic concerned the superstitions of the masses. They were against the ruling beliefs; they went neither to the Temples nor the synagogues; however, in order to be politically on the side of those who had religious power etc., they offered substantial gifts.

They started many villages in which only those who shared the same beliefs resided, where their Laws applied; these were never against those of the foreigners, though.

The redeemer announced that he had come in the name of God, the Father of us all, in order to bring His teachings to those of this orb, and that he had come so that all could know Him. Since he practiced what he taught, the Pharisees, one after another, from place to place, accepted that God was a reality, and that He had been with Jesus, and they changed their non-belief in Him.

What we nowadays accept was a sect was in fact an assembly of non-believers in what came from God, for, for a long time, the Hebrews had only had rights to suffering and pain. Tired, they understood that it would be better to follow the oppressors, for they saw them, and enjoy the resulting benefits, than being on the side of the Lord.

a half on foot from the nowadays so-called Mount of Torment, a site where many still believe that the ‘devil’ made an effort to seduce the experienced spirit who came to purge his last blemishes in this orb, and according to what the Law prescribed, presented himself to the local priest, the same who had expelled him when he had contracted his disease. Feeling extremely satisfied, he affirmed it had been the promised one who had restored him his health, though he had not even seen him. He spread that a stranger had appeared from nowhere right after he realized he was clean from his ulcers and told him:

6/326 “Jesus is announcing to all about God, our Father, a Father who is just and good, a Father who does not demand a lamb, wheat, or bread from a single one of His children. I tell you that Jesus is announcing that God wants us all to be happy.”

6/327 The former leper returned to the cave with food for his friends. To the unfortunate ones he narrated what had happened, emphasizing that the redeemer, despite his distance, had made him recover his physical health. He asked them about what the prophet from Nazareth would not do to a leper who was in his presence. With conviction he asserted that he would cure them; however, many could not even walk. He started thinking about what to do to put them face to face with him. Restless about the difficulty, he addressed our Father, something he had not done for years:

6/328 “Lord of all those who are Hebrews: I cannot see the Lord, and I only know about the existence of Jesus of Nazareth now, who is among those who are my people, but I ask you to show me how to take all these ones possessed by the ulcers to him. I beg the Lord to show me the way.”

6/329 All of a sudden, as clear as if the fact were taking place before his eyes, he mentally observed a boy who walked with excitement, and he recognized the road. Aware of what needed to be done, he thanked Him for having listened to him and offered such a prompt elucidation.

6/330 After a painful journey, the other ten excluded ones, followed by Tobiah, stood where their friend had guaranteed the awaited savior would pass by. As they waited for him, an elder coming from Samaria approached them, bringing them the baked kneaded dough of the essential grain to the ancient ones, fresh fruit, and milk, an episode that was very unlikely to take place.<sup>[146]</sup> The Samaritan was informed of whom they were waiting for and remained where the eleven men were stationed.

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[146] What the lepers received, and from family members when the latter came by, was spoiled bread, which was thrown on the ground. Those of their blood, afraid of catching Hansen’s bacillus, would throw the food and run away.

## THE MOST BEAUTIFUL LEGACY

6/331 It was a beautiful day, and how pleasant the afternoon was! Josiah, who, when he returned, remained at the side of the infected ones, seeing the crowd, had no questions that the miracle worker was approaching. He left the men and went towards the caravan. Since he was next to Mary's firstborn when the latter approached the lepers, they started crying:

6/332 "It is Jesus, it is Jesus," and they went towards him, dragging themselves, being carried, supporting themselves on one another.

6/333 With a lot of effort the ten lepers were now next to the illustrious doctor.

6/334 "Will I be cured?" one of them eagerly asked Tobiah's protectee.

6/335 "I heard that Jesus does not refuse to help a single person, even if this person is a sinner."

6/336 "Cure me," the men asked the awaited savior, almost in unison.

6/337 "Go and tell all that you have been cured," said the young man.

6/338 Instantly, nine of the ten lepers felt that something different was going on in their bodies. The one among the group who did not accept his condition as a leper did not realize anything happening.

6/339 Josiah, still sad about the lie he told when he had made a request on behalf of his genitor, intimately accepted:

6/340 "Jesus has the authority that came from the Lord. Jesus is the promised one that the Lord has sent to help all those who are my people."

6/341 As it had been requested of them, those who had their bodies suddenly cured left, along with Tobiah and his son. Only the one who was still sick remained with the group.

6/342 The thinking head of the future spreaders of this extraordinary event was returning to his native village when, looking at his hands, he stopped walking. To his friends' surprise, he immediately returned towards the one we would consider a boy, followed only by Josiah. Kneeling before him, he expressed himself with unmatched sincerity:

6/343 "I am thankful to you for making me clean. Again I am thankful to you."

6/344 Addressing the others, the one who had been called little Joseph stated:

6/345 "I tell you that where there were ten men who had their bodies covered in ulcers, now there are only nine: this one returned, thankful to God, the Father of us all."

6/346 Now addressing Tobiah, he concluded:

6/347 “I tell you to get up and follow your path.”

6/348 Those who witnessed the meek and loving way which he addressed his neighbor, the cures he mediated, attested to the great love he had for those he affirmed were his siblings; that he was not bound to the reigning traditions among the population to announce, as well as to demonstrate, God’s love for His children; that he was not limited to what was rooted deep inside the Hebrews, that is, to worship God exclusively at the synagogues and only on Saturdays, for, wherever he was, there were elucidations about the Creator of the universe and His teachings, and he always corroborated that who cured infirmities were the ones sent by God, not him.

6/349 At the same site of the cure of the lepers, the members of the caravan dedicated themselves to recovering their physical strength. The following morning, returning to the junction in the road, Mary’s firstborn started walking towards the lands where John baptized. Tobiah, Josiah, the Samaritan elder, and the still diseased man who did not accept that he had been contaminated by the then terrible bacteria followed him.

***IF WE ARE PATIENT, WE WILL WISELY  
DECIDE ON HOW TO PROCEED.***

see 6/360

6/350 It was with his attention fixed on his benefactor that the former leper walked, giving signs that he did not even blink. He had his meals in front of him in order to better observe how to behave; since he ate very little, he gave the impression to those who saw him that he fed on the words of the young man he contemplated. During the moments of mandatory recovery, he observed the lethargy of the mere adolescent. Intrigued with his attitude, Jesse asked him why he acted in that way, which he found to be very odd.

6/351 “Do you not know about Jesus? I say that he is not only a prophet, as everyone is saying, but he is the one who came to show the Lord’s teachings to all. I know that Jesus is the one who was promised to the prophets.”

6/352 Tobiah went on explaining the reason for his behavior:

6/353 “This is not the only thing I see in Jesus: he is the one who came to show God’s teachings and how to live each teaching to all. Jesus lives every word he says, and he leaves no doubts in my heart. I spend sleepless nights in order to learn each gesture he makes. I will learn what I can, because I know I will not be with him for long. I will soon leave this tired body, and I do not want it to go inside me, when I am about to leave, that I did not take advantage of the time I was with Jesus.”

6/354 Not understanding the depth of his feelings, the carpenter’s talkative assistant mentioned that, if he did not rest, he would no longer live.

6/355 “I did not sleep a great lot because of the ulcers, and I have my life. Now that I no longer have the ulcers, I am used to not closing my eyes when the day is over. It seems that only by looking at Jesus’s face I have all the peace I need. Jesus is different from everything I have seen in the miserable life I have had, which now is full of peace. I say that Jesus made me a new man. Now I know that the Lord is the Father, and which Father leaves His son, no matter how bad this son is?”

6/356 Jesse’s eyes filled with tears when he learned how the man who had recently joined the group trusted the awaited deliverer and what he announced.

6/357 On their way to the Jordan River, they came across an empty shanty, by virtue of the fact that in the area the scarcity of the liquid essential to life was brutal. Since the volume they had stored would not be enough to satiate the members of the caravan, the less sick and the healthy went to look for it. The redeemer stayed with those who needed help the most, the ones who could not go after anything, for they needed to be carried. Talking to them and instructing them, he asserted that whoever had resignation would satiate the thirst of those who had stayed before the searchers returned. Josiah’s protector asked himself what those words meant. When he noticed that from between two rocks there were droplets of what they needed, he believed he had understood the meaning of what he had heard: resignation was necessary in order to obtain it.

6/358 With a small container in his hands, he sat in front of the rocks and started getting water. Not only during the cold night did he get it, putting nothing in his mouth. In the morning, before the boy woke up, he satiated the thirst of some of the moribunds. When he offered it to him, he said:

6/359 “I was patient and got water, as you taught me.”

6/360 **“In truth I tell you that whoever is not patient will make decisions unwisely when they face difficulties.”**

6/361 What a surprise to those who returned to the shanty, convinced that the ones who had stayed would be unconscious, when they realized that they had been waiting for them serenely.

6/362 Because of this event, the comments that the one promised to the ancient vaticinators made water appear started, because Tobiah affirmed that he had told him how to get it by means of abnegation. From then on, the comments that, besides water, Mary’s firstborn could make food appear out of nowhere became frequent. By word of mouth they were spread, which solidified the certainty that many had that he, who had so much power, was the Lord come to the Earth in the body of a man.

6/363 The former leper was at the side of the one he considered his

benefactor the entire time. He asked whoever approached the young man what their intention and motivation were, which made Simeon Joseph, when he noticed the unequivocal demonstration of affection, more tranquil to care for the sick ones who were traveling with them.

6/364 Not only did Tobiah provide food for the desired savior, but he also wanted to tend the wounds in his feet, which bled constantly, for he walked barefoot; however, it was never consented to him. Since he even watched over his adoptee when he slept, when asked why he did not fall asleep, he incessantly repeated that, since he ignored how much longer he would be in his company, he would intensely take advantage of each moment.

6/365 In the eyes of the former leper, what Jesus announced was the absolute truth. He would give his own living for his without being asked for it, even if he did not allow it. He became known among the Hebrews as the promised one's slave, so great was his dedication to him, as well as his obedience to God's teachings. He was the only one among those who lived with the desired savior to die in his arms.

6/366 The members of the caravan walked towards the Jordan River slowly, and Eliachim was way behind them. The pustulent man, who did not believe what he could not see, had never accepted that he was a leper, and affirmed that his disease was not contagious. He did not acquiesce to the reason that he had been expelled from his village, and never tired stating that his sons were ungrateful. Similarly to what many of us agree is extremely accurate, since he did not see the Lord, His existence was a mere fable.

6/367 Extremely arrogant, he guaranteed to himself, after his ten unfortunate friends, who just like him were in the process of readjusting themselves, purged their physical ailments, that he would not behave the same way the ones who agreed with what the boy did and announced did; he would nevertheless follow them, for, if he stayed, he would die for being alone throughout the paths. He would be right after the caravan, but he would not mingle with its members, since he understood that they were pestilent in their bodies and minds. For him, no one had the power to eliminate birth defects.

6/368 Each step he took, his fetid wounds became worse. Since they hurt, which made his walk more difficult, he became even more distant from them. Observing them from afar, he wondered about the ones who had shared the same space with him on the Mount of Torment. Tobiah, the one who had been in the worst state, now did not have a single ulcer on his body. He incessantly asked himself why Jesus had not helped him. He arrogantly searched for an answer:

6/369 "Could it be that I am different from all the other ones who were cured?"

## THE MOST BEAUTIFUL LEGACY

6/370 Far from the members of the group who escorted the Nazarene, despaired because he would lose his life in the desert out of hunger and thirst like an animal, he started crying. He still had thoughts of doubt, wondering why Mary's firstborn had not come to his assistance, if he knew what happened not only with him. He constantly asked himself:

6/371 "Why? Why?"

6/372 Burned out, having no strength to continue, staring at the dry and hot ground, and, as usual, lamenting his fate, he saw, when he looked up, the awaited redeemer in front of him, inviting him to join the caravan.<sup>[147]</sup> Happy with the presence of whom he was waiting to assist him, Eliachim said:

6/373 "What do I need to do for the Lord to deliver me from the evil that I have?"

6/374 "I tell you that you need to accept that you are possessed by the ulcers, to accept God in your living so that the ulcers that you have can be cleaned by the ones He has sent. In truth, in order to remain clean, I tell you to practice our Father's teachings with every sibling you come across."

6/375 The leper started crying uncontrollably. He immediately stated:

6/376 "I accept the Lord. I was devoid of sight for not seeing that my pride and my vanity only brought me a lot of pain, and I do not want to suffer any longer. I want the cure for the ulcers that cover all my body from the Lord. I ask you to teach me to like this god of yours whom you are showing to everyone, to like this god of yours, because to like you, who took pity on me, I have already learned."

6/377 "Get up, I tell you that you are a new man" said the one promised to those of this orb, offering him his hand so that he could stand up.

6/378 When the lonely Hebrew was up, the one classified as a prophet let go of him and went away.

6/379 When Eliachim noticed his hands, he saw that the pustules had vanished; after some instants, his forearms also broke free from the disease. For seconds that seemed to him like decades, he wanted to address whom he had denied; however, awed by what was happening to his body, he could not even make a sound. When he was free from the state of paralysis, he went straight after the one who was walking away in order to thank him. From him he heard that he should be thankful to the messengers of God.

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[147] It was because Jesus felt that Eliachim needed only a small gesture of his to start treading the path that leads to God that he approached his brother.

6/380 For four harvests until his death Eliachim happily followed his benefactor, who was announcing God’s teachings.

## 6-3.1

6/381 The village from which Tobiah had been expelled when he could no longer conceal his disease was referred to as Golden Valley, due to the yellow wheat that was abundant in the location.

where lepers lived their last days, for it seemed to be the color of gold when the Sun shone over it. Nowadays it is known

, a village where those we call Palestinians live . It is surrounded by

. Those who live there

. They rely on as a means of survival and, even though two millennia have elapsed, they still observe the customs of the time the meek Nazarene was physically among us.

6/382 At about four hundred meters before one at the , if one observes carefully, one will realize that , even though it is . Having these three as a point of reference if we position ourselves across from them, we realize that they , for were intentionally structured , in order to confuse pillagers and soldiers of Herod the Great. Those from wanted others to believe that the human settlement was smaller than they thought, and that in it there was nothing to be pillaged, that there were no sheep or grains for the tyrannical monarch to demand his share. This strategy kept them safe until 60 AD, when fifteen Romans got lost and came across them.

6/383 The the passing of centuries. Among the that are , the one on the right belonged to Josiah. When one enters it, . A little before reaching what we would nowadays refer to as a stone ceiling, a natural gap was easily identifiable.

6/384 Since Tobiah had left his material life, his heir married a non-leper; however, since his mother-in-law had contracted it, he settled with his family in . After his death, with his protectee, then his grandson, with his great-grandson, his great-great-grandson, his great-great-great-grandson, and at last with the great-grandson of his great-grandson. From generation to generation, those of the lineage of the man qualified as the promise one’s slave lived there.

## THE MOST BEAUTIFUL LEGACY

6/385 Josiah marked down the last years of the living of his father, who had been with the redeemer after he had been cured of leprosy; he also narrated what happened to the eleven filthy ones who, in his understanding, had been only ten, for he did not mention Eliachin. These notes were proudly read to his descendants. He hid some of them in the gap that existed then, and nowadays, in order to see it, one has to observe attentively  
of the residences.

6/386 As years went by, those who came after the author of such an extraordinary treasure, at least for the period that is now beginning, realizing apertures , made use of the marked down animal leather to cover them, where they still remain until the present day. They are the original writings of him who was with Mary's firstborn. Among those that are , one was partially burned, not what was written on it, but just the leather, a fact that resulted from Josiah's sleep, who then woke up and put out the fire. However, , are in perfect condition. Also a coin with Mamon's face on it still awaits to be found.

6/387 Among these writings on animal skin, there are reports about the cured ones, as well as other events when Jesus was in spreading God's teachings and being the mediator in the cure of many diseases.

6/388 In order for incredulity to be forever extirpated from the minds of those who, from now on, have deserved the chance to sojourn in this abode, it is enough to remove what was used for the extremely thin particles not to fall that they will be before authentic testimonies of the one who was physically close to the desired savior.

***WE ARE NOTHING IF WE DO NOT PRACTICE  
OUR FATHER'S TEACHINGS.***

see 6/433

***A LIVING WITHOUT PRACTICING GOD'S TEACHINGS  
CAUSES US PAIN AND AFFLICTION AFTER OUR DEATH.***

see 6/433

***LET US GO AFTER THE FOOD FOR THE LIVING THAT WE  
NOW HAVE, BUT LET US NOT FORGET THE FOOD FOR THE  
SPIRIT IN THE FUTURE LIVINGS THAT WE WILL HAVE.***

see 6/440 and 6/442

***DO OUR FATHER'S TEACHINGS SATIATE THE  
HUNGER OF THE BODY OF FLESH?***

see 6/444

## 6-3.2

6/389 On October 2, 2 AD, the caravan with the one referred to as a prophet arrived at the Jordan River, where the one considered by many Hebrews as a messenger of the Lord to deliver them from their sins baptized with the water from the river.

6/390 John, when he was three, started climbing small mounts and saying things that no one understood, to the marvel of his parents. He lived in his native village until he was nine. When Zechariah died, he got rid of the little he had with the unrestricted support of his family. He did not trade his belongings for others or for the valuable Roman gold objects, which was customary, but donated them. He guaranteed that he would live in the arid territory and that he would feed from whatever it yielded; but no one agreed with his words:

6/391 “But what is there in the desert to eat?” was what all wondered, coming to the conclusion that he had gone crazy.

6/392 The boy was persuaded that nothing would happen to him, because the Lord was with him. When his mother died, six moons after her husband, he headed for his new home, followed by his uncle. The other inhabitants of Veneram held it as true that it would not take them long to return, for they had left with nothing but the garments that covered their bodies. This ingrained thought was so strong that the ones who received the shanty that belonged to him did not move in, for they were convinced that both would return.

6/393 “Zechariah would not like to see the only one who came from Isabel sick in the head,” was the unanimous comment, and they daily expected them to come back.

6/394 After eight moons, they heard the news that John, on the banks of the Jordan River, escorted by Zacchaeus, whom he called protector, offered ablutions to those who wished to change their livings.

6/395 The son of the kind rabbi of Veneram straightforwardly expressed the most secret things that those who came looking for him had in their minds, whether or not they were alone, even if they did not want their most intimate thoughts revealed. Nothing that he saw, not with the eyes of his body of flesh, did he hide. The oppressed ones who went to see him did not ignore that, if they wanted to be helped, they would need to be sincere. Because of his actions, the ones who went after him with the intent to change affirmed that he had undoubtedly been sent by the Lord.

6/396 Having no way to prove to those who wished to abandon their previous behavior that the Lord had forgiven them because they had repented,

Jesus's relative was instructed to bathe them in the Jordan River. Those who looked for him were convinced that their wrongdoings would be washed away by the smooth current, as opposed to when they were purged in the tanks of the Temples, where the ailments of the previously washed were deposited, and then the ones who went in afterwards would come out in possession of them. Since John knew what his admirers concealed when they asked him to wash them, for them it was incontestable that it was the Lord who showed him what was on each one's mind, something that made him acquire extreme confidence from others.

6/397 He stated that he was preparing the understanding of those of his people for the truth of the Lord, which would be brought by the one who had been promised, which would cure the ones who were sad with the pernicious acts committed against a sibling from their imperfections.

6/398 When the redeemer and those who followed him arrived at the Jordan River, Zechariah's heir did not think it unusual, for many came to him on a daily basis. When they left, he never remembered the faces his visitors. On this specific occasion, he was finishing a speech to the crowd:

6/399 "Those among you who are baptized will show that you are purified to all."

6/400 The banks of the Jordan River were full of Hebrews from the most diverse settlements of the tetrarchy, about two hundred of them, not counting the ones who followed the awaited savior. When John invited them to the ritual, they cried:

6/401 "Baptist, baptize me," and they immediately went into the river.

6/402 The fruit of Isabel's womb, as he threw the transparent liquid on top of the forehead of those who were truly disposed, pronounced:

6/403 "I say you are purified, that baptism cleaned you from your commitments. Wherever there is evil, you will fight for the good."

6/404 Saying their first names, he would conclude:

6/405 "I baptize you with the water of repentance."

6/406 Many changed their actions, believing that the Lord had accepted the changes in their behavior.

6/407 As the day went by, numerous people, in John's opinion, members of the caravans that arrived, including people who were with Jesus, who had the clear notion that he would need to take part in the liturgy as a petitioner of the gratuitous benefit, were broken free from their sins.

6/408 When the ones who wished to be baptized were done, Mary's firstborn went to speak with his ally. The latter, when he was called by his

name, looked at him in astonishment, for the one who was also a boy had acted differently from the others, who only said his alias.<sup>[148]</sup>

6/409 “I tell you that you have never seen my face because we have never been together in the life of flesh, but I have known about you for a long time,” explained the outsider.

6/410 Not understanding his words, assured that he had never seen the face of the one who had come to him, the extremely thin man explained:

6/411 “If I saw your face, it was a long time ago, but you speak as if I had been walking with you for a long time. It does not go inside me where I have been with you.”

6/412 Before the unknown man could say a word, he added:

6/413 “I am only a prophet speaking in the desert.”

6/414 The newcomer, smiling, said:

6/415 “I say that your tunic shows that you walked in the desert. In truth I tell you that we have already met in the life of spirit.”

6/416 Even though he had been informed by those who came to the Jordan River that they had seen and heard the awaited promised one, who announced the teachings of the Lord in the area, Zechariah’s only son had to be informed by the brother without a body of flesh who remained at his side about his interlocutor.<sup>[149]</sup> Since Zacchaeus had told him on many occasions about their degree of relatedness and what he had become aware concerning what the stranger, who had now been identified, had prepared himself to do, he said:

6/417 “Now I know that you are Jesus, of the protection of Joseph, the carpenter. I know you, and I know what you have come to do.”<sup>[150]</sup>

6/418 They were both squatting; John wanted to know the reason of his comforting presence, and also asked about his cousin and her husband. He was informed that Mary remained in Nazareth with her other children and that he was going to meet her, and that Jacob’s heir had died in Bethlehem.<sup>[151]</sup> The news bearer went on:

6/419 “I tell you that all those who are with me will subject themselves

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[148] Despite their young age, they whwre both considered grown men.

[149] A **spiritual friend** is the sibling who, from the beginning of our sojourn in this planet, remains with us with not only the goal of suggesting to us the practice of God’s teachings (see 8/1273).

[150] ... **I know you ...**: because he had heard about him a lot.

[151] Joseph died on June 20, 2 AD.

to dangers that will come from siblings who in this living do not know God's teachings, siblings who in the life of flesh do not know about our Father's existence, and that is the reason that I have come this way to ask you to stay with the women, the children, the ones possessed by the ulcers, and the elderly who follow me."

6/420 "And what will you say to those who are with you so that they will let you go without them?"

6/421 "Since the Romans, the Herods, and the ones they command already know that I am bringing God's teachings to all those of this abode, I will tell them that I will have to hide in caves, to be devoid of water and bread many times, which many of them will not be able to do."

6/422 "How did those who are Romans, those who are Herods, and the ones they command learn about you?"

6/423 "I tell you that they learned about me because I am announcing our Father's teachings everywhere. If the ones commanded by the Herods, if the Romans find me, they will take the living of all those who are with me. In truth I tell you that my time to leave the life of flesh has not come, that I have yet not done what I came to do in this abode."

6/424 Presenting no objections, the Baptist offered to stay with as many siblings as necessary. And then they had the second meal of the day.

6/425 The awaited savior, followed by John, before the latter started his activities the following morning, said to the ones who had joined his group:

6/426 "In truth, we have been walking together for many moons, and you already know some of God's teachings, but I tell you that the time has come for you to stay with John so that you will not be in danger."

6/427 Judion, however, who had approached escorted by his body-guards, sarcastically stated:

6/428 "Now that you no longer want these excluded ones as your disciples, will you go meet other ones possessed by the ulcers so that they will take to other excluded ones these words you say are the Lord's teachings? I hope life does not leave the bodies of these ones possessed by the ulcers whom you will meet before they take to all those who are Hebrews these teachings of yours."

6/429 He added disdainfully:

6/430 "Or will it be just you who will take to all those who are Hebrews these teachings you say are the Lord's?"

6/431 "In truth I tell you that other siblings will come with me to announce God's teachings to all the peoples."

6/432 “I do not need these teachings of yours. I say that I am the most powerful man here and I control all those who are Hebrews who live here.”

6/433 **“I tell you that we are nothing without the practice of God’s teachings. We may have power and control many, but one living with power is ephemeral. In truth I tell you that without our Father’s teachings and their practice, one living with power will only bring us sadness and suffering after the death of the body of flesh.”**

6/434 Overcome with wrath, the man stated:

6/435 “I do not want you here, and I do not want you to keep speaking of these teachings, like all the other prophets who came to my lands did. These damn prophets said to those who worked on my lands not to work on them any longer, because they would lead them all to the Lord, where there would be a great quantity of bread and wheat, and many of those who worked on my lands followed those damn prophets. But after a few moons, they were back, asking me to let them all work on my lands again. This is why I say to you, damned prophet, to go away from my lands with these disciples of yours possessed by the ulcers, and take with you these teachings of yours.”

6/436 Jandel, one of the spectators, wishing that what the land owner had said were true, for he no longer wished to work the soil in the sun, asked the one otherwise named Jeremiah:

6/437 “Will you indeed say to me not to work the soil any longer, that the Lord will give me a great quantity of bread and water?”

6/438 “I will not tell you to stop working the soil, to stop tending the sheep, otherwise how will we eat tomorrow? How will we have water if we remain staring at the sky, waiting for our Father to send it to us? In truth I tell you that if we do not work the soil, tend the sheep, fetch water, we will not have what to eat or drink.”

6/439 “But have you not come to tell me that the Lord will send me to a place where there is a great quantity of bread and water?”

6/440 **“In truth I tell you not to look for the food for the body of flesh only, but also to look for the food, besides the one for the body that we now have, for our spirit in all the lives that we will have.”**

6/441 “And what is the food for all the lives that we will have, as you said?”

6/442 **“In truth I tell you that the food for all the lives that we will have is God’s teachings.”**

6/443 “And will this food you say are the Lord’s teachings satiate my hunger?”

6/444 **“I tell you that God’s teachings do not satiate the hunger of the body that we now have. In truth I tell you that our Father’s teachings satiate the hunger of the spirit, which is what we will be when our bodies of flesh no longer live.”**

6/445 Frustrated with the explanation, the ignorant interlocutor went away, stating:

6/446 “This prophet does not know what he is saying.”

6/447 Immediately after, one of those who had started walking with him in Jericho asked:

6/448 “What were you saying to me, who have been following you for many moons?”

6/449 “I tell you to stay with John, where you will have the food for both the body of flesh and the spirit, and you will be free from the pursuits of the Romans and the ones commanded by the Herods.”

6/450 The ones who heard him started yelling, asking him not to leave, for they were afraid that Antipas’s savage soldiers or the hated foreigners would kill him. Jesus meekly explained himself:

6/451 “I tell you that other children of God need to know the food for the spirit in the life of flesh. You already know that the path that leads to our Father is the practice of His teachings. In truth I tell you that there are many other siblings who want to know God’s teachings so that, in the life of flesh, they will break free from their ignorance of His existence.”

6/452 Addressing Judion, he stated:

6/453 “You said you were the owner of all these lands and that you do not want me on them, nor those who follow me, but many of these siblings of ours will not be able to walk with me, and this is why I ask you to let those who wish to stay with John remain on your lands.”

6/454 “You have shown to be different from those prophets who came by my lands. Since you told those who work on my lands that this god of yours will not send bread from the sky, that if any of them want bread to satiate their hunger, they will need to be in my wheat crops when the Sun is present, I authorize all those who arrived in your caravan and wish to stay with John to remain on my lands.”

6/455 Now that the loose ends were tied, the awaited savior, followed by other eleven men, among them a disguised Abigail, not awaiting lunch, went to announce what he was bringing in the neighboring area, returning after two weeks.

6/456 The morning after his return, instructing those who came to see

him, he intuited that some of the few ones who truly believed that the Lord talked to the only one conceived by Isabel were commenting that, even if he were the one who had been promised, he had come from a woman; therefore, he had been contaminated by sin. As a consequence, he would need to be purified in order to announce about the Lord.

6/457 As it had happened in the previous days, he had not had time to nourish himself, by virtue of being obstinately asked to speak.

6/458 Zacchaeus, informed by the one who came come from the same womb as he did that his nephew was preparing everything for the advent of the savior, accepted, without the shadow of a doubt, the other's assertion. Even though there was no logic for such a portentous conviction, he intimately stated to himself that he would be in charge of protecting his relative in this task. No one had revealed anything to him, but the certainty that he would replace his brother in the duty of supporting the boy was unbreakable. When John got rid of his belongings, he did the same with his, aware that he was doing the right thing.

6/459 When Mary's firstborn returned to the banks of the quiet river, Zacchaeus was again moved and spellbound. At that magic moment, the redeemer was before his eyes, something he had never dreamed of. Steeped in great happiness, he let his thoughts go loose:

6/460 "What a blessing to my eyes to see Jesus when I am still alive, the one the Lord has sent to show His truth to all those who are my people, the truth that will lead all those who are Hebrews to have the same wisdom that Jesus does. How much wisdom to show the path that leads to the Lord!"

6/461 He introspectively went on:

6/462 "It is my understanding that Zechariah is living these moments with me."

6/463 He ecstatically addressed God:

6/464 "I am grateful, Lord, for the love that the Lord has for all those who are Hebrews, a true love whose size I cannot imagine, I only know that it is true love, because the Lord has sent one of His wisest prophets to show His truth to all those who are my people, who need the Lord so much. I am grateful, Lord, for having sent His promised one, who is Jesus."

6/465 Extremely involved in the magnificent opportunity, he did not notice that the one he admired had approached him. What he said reflected on the rest of his sojourn in the life of flesh:

6/466 "I tell you that you are a good man, and a man of shame. In truth I tell you that one day everyone in this orb will have the faith in God that you now do."

6/467 And he was immediately embraced.

## THE MOST BEAUTIFUL LEGACY

6/468 The old man, eaten away by the years, became even more moved, for he had been hugged by the young man, an action that he would never forget, even after his death.

6/469 Since there were others who wanted the solace of the one who had spoken at the Temple on the Mount, the latter went away. After some delightful seconds, Zacchaeus noticed that he no longer felt the pain that consumed him. His last days were of great peace, the best ones of his beneficent life.

6/470 During the time that he was by the Jordan River, the celebrated deliverer talked to many individuals who came to seek the baptism with the water of repentance. Among those, a woman observed all of his gestures. Even though she did not approach him, she followed him with her eyes. She was a beautiful Hebrew woman, dressed in good clothes, different from the other ones who passed by there. She did not wear a veil covering her beautiful and wavy black hair. She had arrived alone, and not even to Zechariah's protectee had she come close.

6/471 As a group of lepers arrived, shouting so that all would know they were filthy, many ran in the opposite direction; however, the enthralling spectator went to help one of them who had fallen out of physical weakness. The moribund was immediately astonished by what was taking place: the beautiful woman was offering him her hand to help him get up. He said in great awe:

6/472 "What are you doing at my side? Stay away. You do not have the ulcers, and you can contract the ulcers. Again I say to you to stay away from me."

6/473 Opening her garments a little, she showed him the particular bandages that lepers used to cover their wounds.

6/474 "Do you see why I came to meet you? I am one of you."

6/475 Putting him in the shade, the helper gave him to drink and cleaned his pustules, which were covered in sand. That was when Jesus approached. When she saw him, the one who supposed herself to be infected said:

6/476 "Forgive me for speaking, but I ask you to help this man, if he deserves it."

6/477 To her surprise, the no longer unknown savior held her hands and meekly comforted her:

6/478 "I tell you to go to your residence."

6/479 "I cannot, I have the ulcers."

6/480 "Look at where you say you have the ulcers."

6/481 The Hebrew woman, who had not observed her wounds for some days, removed the bandage and, to her surprise, realized she was clean. Not feeling worthy of it, she said:

6/482 “I asked you to cure this man, not me.”

6/483 “I tell you that now you will be able to elect your path, if it will be the one that leads to God, or if it is the one you are on.”

6/484 The gracious woman went away, looking down and wondering:

6/485 “That prophet spoke as if he knew what I do.”

6/486 Mary, the daughter of John of Bedee, the niece of Joseph of Bedee,<sup>[152]</sup> informed that the illustrious announcer would soon leave the area, remained listening to him, and decided to leave only after his departure. When she returned to her residence, she went back to her old habits.

6/487 In one of the sunny mornings, the commander of some men who had the same purpose asked the desired savior:

6/488 “Why are you speaking of the Lord’s teachings if Moses has already brought the Lord’s Laws and Commandments?”

6/489 Irritated, he stated peremptorily:

6/490 “I say that the Lord’s Commandments are written in stone.”

6/491 “I tell you that what I am bringing to all the peoples is not to be written in stone, but to be in the minds of the men and women of this abode and be practiced. In truth I tell you that what I bring to all the peoples are the teachings of God, the Father of us all.”

6/492 The angry questioner stood up. Since he had not understood the words, he said even more wrathfully:

6/493 “The Lord’s Commandments are not to be written in stone? What are you saying?”

6/494 Waiting until the murmuring stopped, the precocious teacher explained:

6/495 “The stones where what you say are commandments were written have no living. In truth, I tell you that God’s teachings are to be kept in the minds of the men and women of this abode, who have living and will change their actions with the knowledge and the practice of what I am bringing to all the peoples.”

6/496 Concluding, he said:

6/497 “I tell you that you do not keep in mind what is written in stone, nor do you practice it, because you do not believe in what is written.”

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[152] **Joseph of Bedee** paid homage to his brother John of Bedee by giving one of his children the virtuous name John.

## THE MOST BEAUTIFUL LEGACY

6/498 He was interrupted by other members of the group who, shouting, had been instigated by the same man who was asking questions, who had been insulted by the dissimulated disclosure of his activity, unknown by many. Those of the crowd stated that he could not change the Laws of their respectable ancestor, that they were eternal, that they had been following them for centuries.

6/499 Patiently, without letting himself be shaken, Jesus waited for them to finish. When they were less restless, he said:

6/500 “The stones in which are written what you say are commandments will remain the same, *but the women and men of this abode, who are made of flesh and blood, will change their paths with the knowledge and the practice of God’s teachings.* In truth I tell you that I am bringing to all the peoples the teachings of our Father, so that all of you will have a path to follow other than the practice of what is written in the stones.”

6/501 The thug who headed the group, who was still standing, replied:

6/502 “Are the Laws alive, just like man? Is this the new path that leads to the Lord that you are bringing?”

6/503 When those who intended to argue calmed down, the one born under the shining Star resumed addressing the issue:

6/504 “I tell you that it is only the practice of the path that I am bringing that leads all of us towards God and delivers us from captivity, which are the commandments that are written in the stones,” and these were words that made the racket restart, for they did not understand what he had said.

6/505 He went on when their tempers were again appeased:

6/506 “I tell you that captivity is over for those who practice the path that I am bringing to all the peoples.”

6/507 “But I am free, I have never been a slave,” shouted one of the spectators.

6/508 “I tell you that in this abode the captivity of the ignorance of the existence of God is over, of the existence of His teachings, of the existence of better days in abodes without darkness. In truth I tell you that the practice of our Father’s teachings, the path that I am bringing to all the peoples, is what leads us towards Him.”<sup>[153]</sup>

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[153] ... **abodes without darkness** ...: if on one of the uncountable orbs that function to us as schools those who sojourn do not practice God’s teachings, darkness reigns. Not that they lack light, on the contrary, but the darkness that reigns is that of the ignorance of the existence of our Father and His teachings.

6/509 “I say that I do not want this new path of yours to go towards the Lord,” stated his ignorant interlocutor.

6/510 “I tell you that God’s teachings will be announced to all His children who are in the life of flesh, even to those who do not want them yet. In truth, I tell you that after learning about our Father’s teachings, we will be able to decide which path we want to follow: the path of pain and suffering, when we are distant from the practice of His teachings, or the path that leads to Him, which is when we practice them.”

6/511 Encouraging them, he concluded:

6/512 “I tell you not to close our ears to God’s teachings.”

6/513 Regaining the reins of the conversation, the savage general, who had a body which was much larger than those of the repressed population, who, to cover up his illicit activities, conveyed zeal for the sacred Laws that the honorable ancestor of those of his people had bequeathed to them, asked why, if the teachings of the Lord were being announced, as he had guaranteed, and if John prepared the community to become aware of them, he had not been baptized. Did it mean he was superior to Zechariah’s heir?

6/514 “I will be baptized, like all of you, so that the will of men will be fulfilled.”

6/515 The one being questioned went to get what was offered at any moment, it was enough to be willing to receive it. The extremely thin preacher, seeing him in line, walked towards him in astonishment. The awaited savior did the same thing, until they were face to face.

6/516 “It is me who needs to be baptized by you, and you come to me?” asked a still stunned John.

6/517 “I tell you that it is necessary that each one of us does their share.”

6/518 Asking no further questions, but still amazed at the situation, Isabel’s only son threw an abundant quantity of liquid on Mary’s firstborn’s head. Since the identity of his relative had been validated to him, he said:

6/519 “Lord, I hear the Lord’s voice saying to me that this is the Lord’s adored promised one, the one who came to show to all the path that leads to the Lord, the one that the Lord has sent to show the Lord’s truth and to be the example of the Lord’s love for all.” These were words that made many kneel down, even those who were in the river.

6/520 It was not God who confirmed to him what innumerable individuals asserted about the weedy young man, but his spiritual friend, who had been helping him in his sojourn on this planet called Earth, with whom he constantly talked; however, he purposefully made them believe that the Lord had confided it to him.

6/521 After the ritual, the redeemer went away as John stared at him. Not understanding Jesus's odd behavior, in his opinion, he stopped paying attention to what he was doing. Though aware of the comments that explained his incomprehensible action, the doubt as to whether or not the distinct outsider was indeed the awaited savior lodged in his mind, again despite the confirmation he had been given. When his activities were over, he immediately went to see him in order to eliminate it:

6/522 "I started baptizing those who are Hebrews with water because many did not feel worthy of the Lord's forgiveness for being impure. If you know that what I do is nothing but bathe those who need to feel that the Lord has forgiven all the evil they have done in their lives, why have you asked me to baptize you with water, if you do not need purification?"

6/523 "If I had not received your baptism with water, I tell you that some of the Hebrews who believe in the purification that you are offering would not accept what I am bringing to all the peoples. In truth, some of these siblings of ours who believe in the purification that you are offering were already saying that I was not worthy of bringing God's teachings for not having received your baptism of purification."

6/524 Unsatisfied with the answer, the asker suggested an unlikely justification:

6/525 "Since you are not impure and you know what I am doing, did you want me to baptize you with water because you do not know the meaning of purification for those who are Hebrews?"

6/526 "I tell you that the Hebrews purify themselves because the priests created the custom of purification in order to receive pay. In truth I tell you that the Hebrews believe that you are offering the baptism of purification for free because it was God who ordered you to do it, and, if it was our Father who ordered it, I would need to receive your baptism of purification in order to be able to announce His teachings."

6/527 Skeptical about what he had heard, the nephew of a still ecstatic Zacchaeus straightforwardly asked:

6/528 "But have you not been baptized because those men opposed you?"

6/529 Making fun of the occasion, the one otherwise named Jeremiah was evasive:

6/530 "I tell you that I was going to ask for your baptism once I was ready to leave, because then, until my tunic dried, I would not suffer the heat on the way."

6/531 What he said made his interlocutor laugh out loud; however, the latter remained suspicious.

6/532 In fact, Mary's firstborn did not elucidate the reason of his action, whose main scope was to awaken another one of those who had prepared themselves with him to spread God's teachings, because the one born in Veneram was not very discreet, especially in his words.

6/533 The following morning, the desired deliverer resumed his walk followed by Matthew, Simeon Joseph, Abigail, Jesse, Adias, Nagai, Tobiah, and two other men who, despite being physically disabled, decided to join him. They were Samuel, who had had one of his legs amputated, and Mishael, who had a limp. The pair guaranteed that, just by being with the peaceful Nazarene, if they died, they would obtain the Lord's kingdom, for he was the light that had come to the world.<sup>[154]</sup>

6/534 The ten travelers were not very far away when John, who was observing them, called Andrew, Saul's son, and Philip, both his proselytes, and shared with them what the brother who helped him had told him:

6/535 "Go with Jesus. It is with him that you must go, it is him you must follow. It is Jesus who must be known, and no longer me. I say that it is Jesus whom you must follow. Go, he will teach you and everyone else the path that leads to the Lord. If you walk with Jesus, you will learn a lot."

6/536 Both asked no questions, for they really trusted the announcer. They went to get their amphorae and then joined the small group.

## 6-4

6/537 During the five months it took the promised one to walk from the Jordan River to Caperlum, a village located near Capermaum, they were not disturbed. It was not the case that the Romans, the Herods, and their soldiers were not looking for him, but that the group did not go to large settlements. To the ones he came across, he announced our Father's love for all His children.

6/538 During this time, many joined the caravan, especially women who had been abandoned along the ways to die.<sup>[155]</sup> In Caperlum, at lunchtime on March 23, 3 AD, there were twelve of them with him.

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[154] The kingdom that the oppressed ones knew was that of the Herods. In order to be better understood and for everyone to remember his words better, Mary's firstborn employed the expression **the kingdom of God** so that both kingdoms could be compared.

For those who listened to him, if they achieved that of the Lord, they would be with Him.

[155] In the majority of cases, these were women who had been violently beaten and then expelled for disobeying their genitors, for not accepting the marriages they had arranged etc.

## THE MOST BEAUTIFUL LEGACY

6/539 Isabel's only son's disciples still wanted to ask his permission to join him, not that they needed it, but, since they were very prideful, they thought it was essential.

6/540 Informed by traders that Jesus, a magnificent prophet, was approaching, those from Caperlum, feeling eager and interested, were waiting for him. They commented that his power was great, for he gave life back to the dead. The information was that he was the same one who had awed the priests from Jerusalem with the wisdom he had. In order to become aware of his message when he spoke in front of the synagogue, many put away their merchandise, and others postponed working the soil.

6/541 At the entrance of Caperlum there was a tax collector who was extremely hated, not only because of his activity, but also because he was a Hebrew who collected for the Romans. It was said that he stole the little that those of his people made, and that he had a liking for it. Levi, noticing the unusual agitation, asked one of his assistants what it was. He was informed of the one who had arrived, and that they wanted to see him. Narrating what he had witnessed, the assistant left his efficient superior wondering if the deeds he had listed were indeed authentic.

6/542 The hated publican wished to see the vaticinator restoring others' health, but how would he go to him, if he would then need to be among his fellow people? He was aware of the aversion they had for him, and also of the fact that he was considered a traitor by those from the village where he had been born. No one spoke to him but his uncles and his two cousins, and that happened sporadically, and only when no one else was present. If the others saw them together, they would no longer speak to his relatives. No matter where he was, be it his residence, the adjacent tax collector's office, or in the streets, many of the boys threw stones at him, and on many occasions, animal feces.

6/543 On the first day of the awaited savior's stay, he did not go listen to him; however, on the following day, taking advantage of the inhabitants' euphoria, he covered his face with a turban, only leaving his eyes exposed, and went to the synagogue to see what the illustrious visitor had to say. He could not see whom all guaranteed was the Lord's promised one, he could only hear a voice; he nevertheless knew it was his, for an uncommon silence reigned as he spoke.

6/544 Mary's firstborn, at dusk on that delightful Saturday, taught that God is a good and just Father, and that He loves His children unconditionally. The qualifying words that were being announced made the feared publican based in Caperlum happy, and he thought to himself:<sup>[156]</sup>

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[156] When the oppressed ones referred to a publican, they almost invariably employed the adjective "damned".

6/545 “This god this prophet is speaking of is neither wrathful nor vengeful, contrary to what those who are priests say the god of those who are Hebrews is.”

6/546 Wondering if his words indeed concerned the Lord of the oppressed ones, he asked himself:

6/547 “Could it be that there is a god other than the one who is at the Temple of Jerusalem, as those who are priests say?”

6/548 Because of the orator’s words, he realized that he was different. He spoke of the one he called Father with contagious confidence, as if he knew him. Intrigued about the legitimacy of what was said about the outsider, he wondered:

6/549 “But how can this prophet speak with so much certainty, if he is still an offspring who is few harvests old?”

6/550 However, given what he had heard, he concluded that the newcomer was different from the other predictors. He was called back to the moment he was living when the silence was broken by a shout in unison:

6/551 “It was the Lord who cured him!”

6/552 He was overcome with curiosity, for he had not seen the incredible event, as all affirmed. A challenging inspiration came to him: to bring his uncle, who had been born with a disability, to have his ailment equally removed. He would suggest to his cousins to bring him to the respectable, in their opinion, building.<sup>[157]</sup> If the god of those whom he collected taxes from were indeed with the redeemer, the excluded one would be cured. If that happened, he would know if Jesus was indeed the one everyone asserted he was; otherwise he would only be another one of the innumerable vaticinators who had come to Caperlum to become rich.

6/553 He immediately went after the pair. When he found them, they made plans about how they would proceed when they arrived at the synagogue, since it was extremely crowded. He then told the paralyzed man:

6/554 “A new prophet is in Caperlum. They say he cures all those who accept the god that he is showing or who have confidence in his god, whom he calls Father.”

6/555 Having absolute trust in the awaited deliverer, the man who was an invalid since his return to this orb replied:

6/556 “I know that Jesus will get me to rise from this stretcher.”

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[157] Levi’s father had three siblings: the excluded one, the father of his cousins, and a sister.

## THE MOST BEAUTIFUL LEGACY

6/557 Because of the publican's smile of distrust, he went on:

6/558 "Do you not believe it? You must not blaspheme against the faith in the Lord that all those who are Hebrews have."

6/559 He resolutely concluded:

6/560 "I say that I want to go towards Jesus."

6/561 And Abdias was taken by his nephews Ozhiah and Tares on the stretcher he had been on since the beginning of his childhood.

6/562 The place where the Lord was worshipped was full, and they could not get inside, even after asking people to clear the way. Levi had an original idea, and it was promptly put into practice: they climbed to the rough roof of the building, made a hole in it, and through it they lowered the stretcher of the paralyzed man, hung by three leather braids, held by the three men.

6/563 Those who were inside the temple, witnessing such an unusual event, got scared. Mary's firstborn, in order to calm them down, instructed them:

6/564 "Do not let your minds be disturbed. In truth I tell you that those who are bringing a brother who is on his stretcher are children of God who want one of those who are of their family to be cured."

6/565 When asked how he had been aware of it, given that no one had come to him and asked for it, he stated:

6/566 "In truth I tell you that it was one of the spirits sent by God, who is with me, who told me."

6/567 He went on, satisfied:

6/568 "I tell you that the brother who is coming towards me held by other brothers of ours has a lot of faith in God. In truth I tell you that one of our brothers who are bringing the one who has a lot of faith in God, when he learns about the teachings that I am bringing to all the peoples, will change what he has in his mind."

6/569 He had barely finished his explanation when those who were listening to him saw themselves forced to clear the way so that the stretcher could land on the ground. When he was with the young man, the man who had been born with a disability addressed him:

6/570 "I have been in this state since I came to this world. Two of the offspring who came from the same womb as I did are already gone, and I am in the same state. It is only now that I know why I have been in this state since I came to this world: you would come to deliver me from this stretcher so that I can feel the earth underneath my feet, so that my eyes can see the face of the one the Lord has sent to all those who are my people to show His truth. I say that you are the one the Lord has promised."

## THE MOST BEAUTIFUL LEGACY

6/571 He added with conviction:

6/572 “I know you will get me up. I trust you and everything you have come to do: deliver all those who are my people from pain and suffering. How wonderful the Lord is!”

6/573 “In truth I tell you that you have faith in God, and that your faults belong to your past,” the one otherwise named Jeremiah informed him.

6/574 Two of the witnesses were not happy. They simultaneously asked him who he was to forgive his sins, for that was the Lord's right only.

6/575 “I tell you to extirpate the resentment that is in your minds. I did not announce to you that I am forgiving the faults of a single sibling, but that the faults of this brother of ours belong to his past, which was confided to me by the ones sent by God. In truth I tell you that the teachings that I bring to all the peoples are not mine, but of the One who sent us to this abode, God, the Father of us all.”

6/576 Since he understood that his interlocutor had asserted that he was representing the Lord, one of the men insisted that he had insulted Him.

6/577 “What is correct to say: you are cured, your faults belong to your past, or get up and walk?” Jesus asked him.

6/578 The Hebrew man, just like all the others, said nothing. Before the generalized silence, the promised one stretched his hand to Abdias, who shakingly stood up and started walking for the first time in his living. The pair who had opposed him went away silently.

6/579 Levi, who witnessed the event from the roof of the building, noticed that the one classified as a prophet was observing him. It was as if he were asking him if he had obtained an answer for what he was looking for, something that really intrigued him, for it was as though the newcomer knew about his behavior.

6/580 He returned to the tax collector's office when his relative left the synagogue walking on his own. To the proud subordinate of the Romans, the redeemer had made such a trumpeting miracle because he, Levi, had challenged him.

***FOR GOD, WE, HIS CHILDREN, ARE ALL ABSOLUTELY EQUAL.***

see 6/611

***OUR FATHER NEITHER JUDGES NOR CONDEMNS US.***

see 6/617

***HAVE ANY OF THE SPIRITS CREATED BY GOD NEVER***

***COMMITTED, OR WILL HE OR SHE NEVER COMMIT, AT  
LEAST ONE MISTAKE AGAINST ANOTHER SIBLING?***

see 6/619

## 6-5

6/581 As the crowd was leaving and Mary's firstborn, who sometimes did not eat, but not without mentally talking to the Architect of the entirety of the universe, calmly scanned the area and spotted a calm spot, he was addressed by a woman who stated she had never seen anything like that. She went on:

6/582 "I know you have not only come to cure those who are sick or to forgive those who are sinners, but you have also come to bring relief to all those who are suffering because of their own sins. You said that Abdias's sins have been forgiven, and you did not ask a single question, as if you knew what he needed and what he had in his heart. I saw the joy in Abdias's face and heard when you said that whoever repents their sins will have them forgiven by the Lord."

6/583 Full of hope, she asked:

6/584 "Are you offering salvation to all men, or only to those who are paralyzed? I say that I want the Lord's forgiveness, not for me, but for him who is my companion and for one of those who are my family. Would you save the one who is my companion and the one who is my family, who are saying to all, wherever you go, not to abandon Moses's Laws; that you will lead all to perdition; that you are an offspring who is few harvests old, and that you should be under the protection of her who brought you to this world? He who is my companion and the one who is my own family are taking discord wherever you go. Now they are walking to this place to expel you, the same way they say they did at the Jordan River. They are accompanied by many men, all followers of Moses's Law, and this is why I am telling you to leave this place. He who is my companion and those who are with him will destroy everything you have done so far," but she stopped speaking, for a crowd appeared, whose members were completely disturbed.

6/585 The Hebrew woman's husband, who was also the thinking head of the disturbed group, was shouting, including to those who did not intend to listen to him:

6/586 "I know that you are a demon, and I know why you are here. I say you have come to destroy us. You wanted to destroy Moses's Laws, and you are here deceiving, hiding who you are, but I know that you are a demon."

## THE MOST BEAUTIFUL LEGACY

6/587 Those who noticed the pack, composed of seventeen men, realizing that the accused denied nothing, joined its head, who restlessly went on:

6/588 “I say that you are a sinner, just like all the ones one say you have forgiven their sins. Why did you not get baptized as soon as you arrived at the Jordan River?”

6/589 Addressing the others, he announced:

6/590 “This man is not the one who was promised to the prophets; if he were, he would have gotten baptized.”

6/591 Staring at the young man, pointing at him with his index finger, he stated:

6/592 “If you have come from a woman and not the Lord, you are a sinner.”

6/593 With irony in his words and gestures, the man then considered a giant offered his understanding for what had happened by the Jordan River:

6/594 “This man only got baptized because I said it to him. If I had not said it, this man would be speaking of the Lord without being purified. Since I came from the womb of the one who brought me to this world, I have not committed a single sin, and this is why you must stay with me, because I practice the Laws and the Commandments of the Lord.”

6/595 Now out of control, he concluded:

6/596 “I have not seen this man do anything that the other prophets did not do, the reason that I say that he is not the one promised by the Lord. How can Abdias say that he could not walk, if he never tried to get up?”

6/597 Pointing at the one who had been cured of his blindness the day before, he asked:

6/598 “And this man, was he really devoid of sight? He would come and go! And the ulcers of this man called Tobiah? We never saw them! I say that Moses's Laws have been along those who are our people for a long time, and we can see them written in stone.”<sup>[158]</sup>

6/599 Pointing at the awaited savior with his index finger, he stated:

6/600 “And your cures? Where is the certainty that you are the one promised to the prophets? Why do you say to us to like God, whom you say is the Father of all, if we already like the Lord, and you should know it? Are you the one who came from a demon?”

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[158] ... we can see them written in stone ...: for the oppressed ones, the respected prophet had left nothing marked on leather, but in stone, and two of the latter were at the Temple on the Mount.

## THE MOST BEAUTIFUL LEGACY

6/601 With resolution, he came to a conclusion himself:

6/602 “I know you have come from a demon,” and, accompanied by those he was commanding, he went towards the redeemer in order to shut him up for good.

6/603 Mary's firstborn, who was alone, was not shaken at all. He remained in the same place, in the same position. Because of the group that approached, he only raised his right hand: he nevertheless remained with his eyes fixed on those of the large man, who was furiously approaching.

6/604 The bulky man, accustomed to expelling those he believed were opposing the unbreakable Laws, found the behavior of the one who had been sentenced to death very odd. He wondered:

6/605 “Where does this confidence that I will not take his life come from? Why does he not run away like all the others? Is there a force protecting him which is beyond my understanding?”

6/606 The Hebrew man, much taller than the average height of the population, stopped walking. Opening his arms, he did not allow the others to approach his target. Even though he had not said his name at any moment, the desired deliverer said it, inviting him to reflection:

6/607 “Abihu, I know you are harvests older than everyone who is here, that you have seen siblings deceiving siblings, the same way you have been deceiving many, and this is why you announce that I have come from deception. If you do not want to know the teachings that I am bringing, you do not need to be with me. In truth, if you do not want to practice God's teachings, I tell you to go your way, and I will keep announcing them to all those who want them and need them.”<sup>[159]</sup>

6/608 He serenely stated:

6/609 “I tell you that it is better that the sibling who now does not want to know God's teachings not do what they prepared themselves to do in this living than stopping another sibling who prepared themselves to know the path that leads to our Father in the life of flesh and now want to know it. In truth I tell you that, in the future, when the sibling who now wants to let all their living go to waste is thirsty and hungry for the teachings that I am bringing to all peoples, they will look for them, and, after practicing them, will be with God.”

6/610 With resolution, he informed us:

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[159] ... **this is why you announce that I have come from deception** ...: besides being an intransigent defender of the sacred Laws, Abihu had a secret activity, and this was the reason that he truly believed that Jesus was also phony.

6/611 **“I tell you that God is not in a hurry for us to be with Him. In truth I tell you that His child who now does not want to know His teachings, just like the one who wants to, receives from Him the same love, because, for our Father, we are all equal.”**

6/612 He went on instructing the man who had prepared himself, in the life of spirit, to help him when they were both sojourning in the life of flesh:

6/613 “I tell you that I did not get baptized as soon as I was with John because I was waiting for you, for I knew that you would not believe in what I am doing and in what I am bringing to all the peoples.”

6/614 He then revealed to his astonished interlocutor:

6/615 “I tell you that there is great resentment in your mind because you have never met your father and your mother; that every night it is on your mind to take your own living and those of the members of your family because you are breaking one of Moses's Laws; that you are not the son of an adulteress, you are the son of a woman who did all she could for you to be a man of shame.”<sup>[160]</sup>

6/616 The Hebrew man, who was listening to him as though spellbound, was instructed:

6/617 **“I tell you not to judge her or condemn her. In truth I tell you that God does not judge or condemn a single one of us, His children.”**

6/618 Concluding his words, he was crystal clear in what he said:

6/619 “I tell you not to want to destroy all those who in your mind are more perfect than you. **In truth I tell you that there is not a single child of God who has not made at least one mistake in one of their livings.**”

6/620 The thug, as if awakening, immediately got down on his knees. He was emphatic in what he said, and these were words that were also heard by the spectators:

6/621 “I tell you that you could not know everything that I do and what goes inside me. I came from Rafah when I was few harvests old, and I have never said to a single person about my protector,” and then he begged him to forgive him.

6/622 “I tell you that you have not offended me, and this is why I have nothing to forgive you for. In truth I tell you that your faults belong to your past.”

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[160] ... because you are breaking one of Moses's Laws ...: the man was a pillager.

6/623 With a reputation of being a faithful follower of the sacred Laws, Abihu was famous for only doing good. He used to trumpet that the Laws of the Herods were to be obeyed, that they should not suffer because of them; that erudite men made the Laws, and that the ignorant should do nothing but subject themselves to them. As for the Lord's Laws, they should be followed likewise, for whoever broke them would be punished, or a member of their family would suffer the Lord's punishment, which consisted of the amputation of a part of their body.

6/624 With his sixteen followers, from Caperlum onwards he joined Mary's firstborn, diligently taking part in the daily activities. They helped carrying the sick who came to see the young man, and especially protected him, for Antipas's savage warriors did not dare approach the caravan when they noticed that the seventeen men were part of it.

6/625 Just like those of his accomplices, his body was different from those of the other oppressed ones. Measuring one meter seventy centimeters, and having a remarkable physical disposition, he imposed respect on not only those of his people. He was never defeated in the spear competitions on a donkey's back, nor in the contests that measured one's strenght, arm-wrestling as we know it. When one asked him to explain what had happened for him to change his opinion radically and follow the promised one, he always offered the same words:

6/626 "If one truth greater than yours is offered to you, only a donkey would not change."

6/627 Whenever he came across an acquaintance, even if that happened sporadically, he always encouraged them to join the group, assuring them, and he was always emphatic, that the living words of the redeemer were the Lord's. Living with him daily, he who had the explanations for everything, as Abihu vehemently stated, he growingly and intensely believed in what Jesus was doing and announcing. In order to learn, it was enough to be with him. No one dared try changing Abihu's mind, but even if they had, they would not have been successful.

6/628 When the awaited savior left Caperlum, his stay there and the events that resulted from it were deeply marked in innumerable sibilings who lived in the village, which made Jesus's name grow even more among the oppressed ones.

6/629 The ruling despot and the new defender of Rome's interests, day after day, worried more and more about the reach that the prophet from Nazareth had acquired. Whatever area they went to, they heard about him, and a lot.

6/630 The soldiers of Herod the Great's heir, afraid of confronting Abihu

and his men, started spreading that the daring Galilean was protected by uncountable armed warriors, who were very strong and greatly trained, even more than the soldiers from the distant metropolis, and that they were protected by the gods. They stated that the sovereign should have the troops multiplied by six and have the Romans train then so that he could be hunted. For this reason, the travelers did not have any soldiers representing those who had power follow them for months.

6/631 The next village where the caravan with the one born under the shining Star made a stop was Gadara.

6/632 At dawn in a pleasant afternoon, as soon as supper was over, Abihu noticed that Mary's firstborn was alone, something that was not very common, and that only Tobiah was watching over him, which was an obstacle to overcome, for this sentinel cared for him like a beast guarding its offspring. Believing that the young man was resting as he leaned over a rock, he approached, even though he feared being deemed an intruder. When he realized he was indeed resting, he gave up his intention and turned around to go away.

6/633 "Do you want to talk to me?" asked him the one otherwise named Jeremiah.

6/634 Stuttering a lot, the thug answered affirmatively, and was encouraged to approach. Now face to face with his desired interlocutor, overcome with embarrassment, Abihu did not say a single word.

6/635 The former leper, who had done nothing, as if being instructed, went away three meters, but still remained watchful.

6/636 "Do not be afraid to tell me what is on your mind, because, if you heard from me words that you did not understand, it is necessary that you understand them so that you can be sure of what you want," said the promised one.

6/637 Apprehensive about not finding another opportunity, the bulky Hebrew man expressed the particular idea he was convinced of that the meek adolescent had not made any mistakes when he was by the Jordan River, that he had let himself not be baptized only to save him, Abihu, and his accomplices. He went on with conviction, and was not interrupted:

6/638 "I say that you do not have a single sin, that you see everything before it happens, and that you try to help all, even those who are ignorant like me. I know that you did not commit the sin of not getting yourself baptized; that you knew about me and all those who followed me; that you knew about my ignorance of the teachings that you are bringing from the Lord to all those who are my people, but it was what I knew, Moses's Laws, which was the purest thing in this world. It is only now that I know what is the purest thing: what comes from you, because it comes from the Lord. I know you saw in my

heart the search to be the most perfect man and a follower of Moses's Laws; that those who accompanied me and I could not have a single flaw. Then I saw you by the Jordan River with John. Until that day you had not been baptized, this is what all those who did not believe in the existence of the Lord said, not those who were looking for you. Those who were possessed by the ulcers, those who were crippled, all said you were the most perfect man that the Lord had sent to this world. I waited for your arrival to show all that you were not what they were saying. When you spoke of Moses's Laws, I saw that the time to show all who you were had come, and I spoke to you about baptism, but I did not know that you had not gotten yourself baptized because you had been waiting for me. I say that that night, all those who kept me company and I were going to take the lives of three women. Since you had not gotten yourself baptized, you made me not pass by that residence carved into a mount, and you delivered us all from taking the lives of those women and living in sin. The day you were at the synagogue, when I went to take your life, I know that you knew that that night I would take my own life, the life of my companion, and the life of two of those who were of my own blood because I heard a voice that claimed to be Moses that said that I had come from an adulteress twice, because I had come from the womb of one and was taken care of by another; that if I took the lives of all those who are of my blood, the life of my companion, and my own, I would be a perfect man. After you said that you were not perfect, that only the Lord is perfect, the voice said to me: 'What he wants is to be who you are and do what you do.' I understood that that voice was leading me to destruction: how could you, who are an offspring who is still few harvests old, want to be who I was and do as I did, if I was suffering from the shame of knowing that she who saw me become harvests older was an adulteress, and that the other one, I did not even know what she was called? At that moment I saw that you had done everything to show me the Lord's truth.”

6/639 Jesus, happy that his interlocutor had been making efforts, since he had joined the caravan, to practice what he announced, assured him:

6/640 “I tell you that God, in His teachings, is showing us the path that leads to Him, and you have accepted it.”

6/641 He added, saying something that Abihu will not forget soon:

6/642 “In truth I tell you to follow me as one of my apostles announcing our Father's teachings to all the peoples.”

6/643 The no longer devoted defender of the Lord's Laws then followed him as one of his direct collaborators, being the first one to be invited. When he found out that his genitor had been one of the zealots, he adopted his name, becoming known as Simon, the Zealot. When he became aware of him, he became even happier, given the fact that he had devoted himself for the coming of the much awaited savior.

***LET US HELP OUR SIBLINGS WITH PART OF WHAT WE HAVE, BUT LET US NOT JOIN THEM IN THEIR POVERTY.***

see 6/647

6/644 Not only the Herods were bothered by the presence of Mary's firstborn; the priests and Pharisees felt their good living was at stake. The bothered ones held it as incontestable that he was inciting the usurped ones to go against the Laws in vigor, but not against the Lord's teachings that he was bringing. Some were furious; others curiously started asking themselves how the Galilean could persuade many only with words.

6/645 The main Pharisees were aware of the footsteps of the one they felt disaffection for by means of information gathered by emissaries they paid for such enterprise and by those of their class from many different cities, who observed him wherever he was. Still in Gadara, one of the informants, supported by two others, when the one they were watching spoke of sharing a part of what each one of us has, asked him in a provoking tone of voice:

6/646 “If you are the one who was promised to the Hebrew prophets, and you are speaking of the teachings of the god of those of your people, what are you doing in the company of sinners? Or are you a sinner throughout the paths, asking all to give all they have to these miserable ones? I say I will not give what belongs to me to these starving miserable ones, and then be throughout the paths looking for someone who will give me a piece of bread, in tatters like those who follow you. I say to you that I will not make this sacrifice just because you are saying that all those who are miserable are my siblings. Do not ask me to make sacrifices just because they say you are the one promised by the god of those who are your people.”

6/647 “I tell you that it is not those who are well who need cure, but the sick ones, the tired ones. **In truth I tell you that God is again showing us in His teachings to share a little of what we have with those who have nothing, not to make sacrifices and end up in the same conditions as those whom we are helping.**”

6/648 Since it was unequivocal among the Pharisees that he intended to turn them into indigents by encouraging them to renounce material goods in order to reach the Lord's kingdom, he concluded, for they would understand him, since they were erudite:

6/649 “I tell you to keep in mind what I ask of all: mercy towards all the children of God, not sacrifices.”

6/650 Having nothing to say, the three arguers left.

6/651 After Jesus departed from the village, the insistent comments that remained were that he had conveyed confidence and conviction concerning what he taught, and that his words came from the Lord.

## 6-6

6/652 The caravan abundantly regained sick, disabled, and old ones, as well as children and women deemed as sinners.

6/653 In the opinion of the Pharisees, since Mary's firstborn was with the scum, he was defying the Romans and Antipas. He was another one who opposed the way the oppressors proceeded. It was enough to silence him for the population to start obeying the Laws passed by the despot. However, in order to silence him, it was imperative to increase the number of commanded ones. Since many of the oppressed ones no longer consented to be employees of his or the priests', the blame was put on the daring predictor, who announced a new and kind god named Father, who forgave mistakes and offered salvation, as if the powerful sovereign needed it.

6/654 In Gadara, a delighted Hebrew man had joined the group. He was one of Joseph Bedee's children, who had been amazed at what and how the redeemer announced, for he showed that he knew the Lord. He affirmed to himself:

6/655 “Jesus offers his hand to all and speaks to women, to those who are many harvests old, and to offspring. He speaks to all the same way we speak to those who are our family. Those who are with Jesus speak to all, not a single person is forbidden from speaking to women or punished for being with the sick.”

6/656 Six years older than the desired deliverer, James Bedee liked to talk a lot and was always up to date with regard to all the events. He disagreed with the Laws in vigor and was classified by his genitor as a rebel. He scrutinized the tetrarchy in search of people who would fight the Herods, for he did not agree with how the usurped ones were oppressed. When he found them, he invariably did not agree with how they acted, and always returned. In one of these journeys back, this time from Abilinia, he came across the promised one and remained with the travelers. His enthusiasm grew day after day. Convinced that his own living was to be with him, he was eager to ask him permission to accompany him officially, even though he did not need it. But how could he do it, if Jesus was defended by many lions, men who would not let him and many others approach him?<sup>[161]</sup> He believed that a conversation would only be possible if it were allowed by his sentinels, or if the prophet came towards him.

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[161] The bodyguards were Abihu and those who were part of his group.

The concern to protect Jesus started with Tobiah and was incremented by Simon, the Zealot, because they feared that one of Herod Antipas's soldiers, in disguise, would approach the young man and take his living.

6/657 When he became aware that the Galilean would call anyone to talk, he did not leave his sight for a single second, watching him very attentively, for he believed that, whenever he was summoned, if he were not fast, he would miss his opportunity.

6/658 After two moons, when they all started having supper on June 6, 3 AD, Jesus asked him to approach. Unable to believe it, James Bedee pointed at himself and looked to his sides, as though making sure it was indeed him whom he wanted to talk to. He quickly walked over towards whom he wanted to be with, and squatted like all the others. After the frugal meal, having said nothing, he heard from the meek Galilean:

6/659 “I tell you that I know that you are not happy seeing the way the Hebrews are taken care of by other siblings of ours; that you announce to those of your family that even those who do not accept God in their livings are loved by Him; that you do not make distinctions between two of our siblings, even if they do not have the same beliefs as you. Since you are a man who wants equality among all of our siblings, you are practicing one of our Father's teachings. In truth I tell you to come with me as one of my apostles to sow God's teachings among all the peoples.”

6/660 Feeling elated for understanding that his future actions would benefit those of his people, a very satisfied James Bedee said:

6/661 “The words you said, it is what goes inside me and what I say to all those who are my people. Even if you had not given me any signals, I say that I would follow you to all places.”

6/662 He went on, feeling extremely happy:

6/663 “I did not know anything about you, only that you had spoken at the Temple; after that, nothing else: where you were coming from or where you were going, I only knew that I had to find you. Ever since I heard about you, I was certain that I already knew you and that you had the Lord's truth, that I must go meet you, but, since I did not know where you were, I went after you in all caravans in the desert. Since I could not find you, I would go back to Capermaum, the place where I became a man.”

6/664 Overcome with emotion, he concluded:

6/665 “Now that I have found you, I say that I will go wherever you go, that I will do whatever you ask, that I will be wherever you are until my life leaves my body,” but he could barely finish his words, which made the bond that united them even stronger, for tears persisted in rolling down his face.

6/666 Aware of the truths of his invitee, who believed he was going to die first, Mary's firstborn stated with clarity to his astonished interlocutor:

6/667 “I tell you that my days in this abode will end before yours. In truth

I tell you that if I do what I have come to do in this living, and I want to do it, I will go to the life of pure spirit and then I will be with God.”

6/668 The new collaborator ecstatically remained at the young man's side during the time the latter glossed over our Father's teachings around the fire.

6/669 As he guaranteed he would do, James Bedee cultivated in his actions, until his last days on this orb, what the promised one announced.

## 6-7

6/670 The group that followed the desired savior was composed of about forty individuals when it entered Hipos. Its inhabitants were lepers in their majority; those who had not been infected had birth defects. It was a village of suffering and extreme poverty. The rest of the Hebrews wished to forget that it existed. Many took a detour when they traveled in order to avoid setting foot in its neighboring areas.

6/671 When one of those who were redeeming their blemishes noticed that many of the members of the caravan were robust, he immediately told them to go away. He nevertheless stated:

6/672 “But if you want to stay, you will be welcome.”

6/673 The ones who were arriving were very sad with the abandonment of those who lived in Hipos. Many perished in their beds and remained there until they were consumed by vermin, because the strength to bury them on the part of those who shared in the same fortune was inexistent. As soon as they made a stop, the women cleaned the extremely poor shanties; the healthy men buried the scattered bones; Simon, the Zealot, and those of his group gave them food and fixed their residences; James Bedee, Simeon Joseph, Jesse, and Matthew tended the wounds being devoured by parasites of those who were still living. However, Andrew Saul and Philip kept themselves at distance from the unfortunate dwellers, afraid that they would catch the repugnant disease.

6/674 Walking among the lepers and the disabled, the young prophet came across a man who was twenty-two years old, whose body had been completely taken by purulent ulcers, including his mouth, and asked him:

6/675 “Do you believe that those sent by God, if you deserve it, will be able to cure you and get you to rise from this straw mat where you are lying?”

6/676 The moribund immediately replied:

6/677 “The Lord is merciful, and I know He has this power, I just do not

feel I deserve to be helped. I say that I am a sinner and that I am suffering because of my sins.”

6/678 He went on without embarrassment:

6/679 “I know you are Jesus, the one who was promised, and that you know everything that I did in this life, just like I know that you can see what goes inside me and know that I regret everything I have done. Even if my body were free from the ulcers, I would not commit the same sins that I did. I say that if my body were free from the ulcers, I would not leave a single one of those who have the ulcers throughout the paths, even if it were one of those commanded by Herod Antipas, who always hunt those who are my people like wild animals, because I know what one possessed by the ulcers suffers, not only because of the ulcers, but also by seeing that they have been left in the desert like an animal by those whom they like.”

6/680 Almost whispering, as if he were saying it to himself, he concluded:

6/681 “Even if my body were free from the ulcers, I know that I would not leave a single person along the way.”

6/682 Mary's firstborn, his eyes fixed on the leprosy-affected Bartholomew, said:

6/683 “I tell you to get up from this straw mat: you will be one of my apostles, and you will come with me sowing the good seed, which are God's teachings, all over the Earth, so that one day all those of this abode will love their neighbors the way it would please them to be loved by them.”

6/684 The leper stood up. As he saw the pustules on his hands and forearms vanish, with joy he kneeled down before the outsider and thanked him for what had happened.

6/685 “In truth I tell you to be thankful to those sent by God who cured you, not me.”

6/686 Still on his knees, the one who had just been invited to spread the new instructions thanked the Lord for giving him his life back. From then onwards, he followed the one promised to all the peoples of this orb without worrying that he was approaching sick ones, whether or not they were affected by the terrible disease. When he was asked if he was not afraid of being infected, he replied with conviction:

6/687 “The Lord knows what goes inside me.”

6/688 He was stoned to death for not denying him and what he did in His name. As he was being killed, he said out loud:

6/689 “Jesus is with me, and our Father is supporting me. There is nothing to be afraid of,” and these were words that made many of his executioners give up killing him.

## THE MOST BEAUTIFUL **LEGACY**

6/690 Many of the men who obeyed Abihu, as well as innumerable women who had arrived in the caravan, decided to settle in the village, where, for three moons, the desired deliverer recovered. He left the no longer extremely miserable place at the beginning of September, 3 AD, heading for Capermaum.

***LET US NOT GO AFTER THE GLORIES AND UNDIGNIFIED  
MOMENTARY PLEASURES THAT AROUND ON THIS PLANET IF  
WE WISH TO PRACTICE OUR FATHER'S TEACHINGS.***

see 6/694

***IS WHAT WE SAY INDEED WHAT WE  
HOLD AS LEGITIMATE IN OUR MINDS?***

see 6/700

***LET US NOT HIDE OURSELVES FROM OURSELVES, LET US BE ...***

see 6/700

***WHAT WE OMIT FROM A SIBLING WHO SOJOURNS  
IN THE LIFE OF FLESH, WE ARE NOT SUCCESSFUL  
DOING IT CONCERNING A SIBLING WHO REMAINS  
WITH US WITHOUT THEIR PHYSICAL COVER.***

see 6/702

***LET US NOT WAIT FOR SUFFERING AND  
TEARS TO PRACTICE GOD'S TEACHINGS.***

see 6/708

## 6-8

6/691 The two disciples of the Baptist who, almost a year before, had joined the group, whose shared goal was still to be encouraged by the prophet to follow him, not that they needed it, but because they wanted him to make it official, remained even closer to him; however, they lacked the courage to bring up the topic. Not far from Capermaum, as they were having supper, Mary's firstborn called them, asking them if they wished to talk to him. Andrew Saul, now also speaking on behalf of Philip, replied that they did, adding:

6/692 "I have been with you for many moons and you have not spoken to me. I was sent by John, the one who is purifying in the Jordan River, who told me to follow you, that I would learn a lot with you, but you have not spoken

to me. You have already spoken to Abihu and James, who came after me, and this is why I ask you if you do not want me to follow you.”

6/693 The Galilean, aware that they would understand the words that they needed to hear, instructed them and us:

6/694 **“When we want to practice God's teachings, I tell you that we will have to abandon our search for glory, we will have to renounce the momentary happinesses that distance us from the path that leads to Him. In truth I tell you that all those who practice our Father's teachings will be on the path that leads to Him.”**

6/695 Concluding, he asked them:

6/696 “Are you ready to renounce the momentary happinesses that distance us from God?”

6/697 The pair simply went silent. For the promised one there was nothing left to do but wait for them to reply.

6/698 After two parts of a moon, as they used to refer to what we nowadays call two weeks, the pair had an answer, but what they asserted were only false words. Andrew Saul was in charge of saying them:

6/699 “I am ready to renounce the happinesses of this abode. I want to follow you in search of the Lord's truth. I say that it is what I want.”

6/700 **“I tell you that not all that comes out of our mouth is what is the most authentic thing there is in our minds. We can keep a secret for some time, but not for all the time and from everyone, there will always be a time when we ourselves will reveal it, because we will be pretending to be who we are not. In truth I tell you not to hide ourselves from ourselves, to reveal our authentic feelings, to be on the outside what we are in our minds.”**

6/701 Though they understood the instruction that was being offered to them, both pretended otherwise, asking him what he was telling them about.

6/702 **“I tell you that we are watched all the time by those who no longer have a body of flesh and are with us. In truth I tell you that what we want and do not announce is not hidden where it cannot be known.”**

6/703 Those who had previously been with Isabel's only son realized that there would be no use continuing concealing their true intentions. Not knowing what to say, they were helped by the meek teacher:

6/704 “I tell you that I will make you my disciples, so that you will take God's teachings wherever you go.”

6/705 And again they were instructed:

6/706 “I tell you that the sibling who wants to follow me will have no glory in the life of flesh, no luxury or abundance, will not enter palaces.”

6/707 He added with clarity:

**6/708 “I tell you that all those who are seeking glory, luxury, abundance, entering palaces, do not want the path that leads to God yet, but in times that are to come, they will again seek to know our Father's teachings and will practice them. In truth I tell you that all those who for now do not even want to listen to God's teachings will want to know them all when they are in pain, when they are crying, when they are suffering because of the evil that they caused, and they will practice them.”**

6/709 Philip followed the promised one, spreading the words that also in the life of flesh he was aware of.

***ARE THOSE WHO NOW ACCEPT GOD AS THE FATHER  
LOVED BY HIM THAN THOSE WHO NOW DENY HIM?***

see 6/723

***WE WILL REPAIR ALL THE EVIL WE HAVE DONE  
TO A SIBLING IN THIS OR IN A FUTURE LIVING.***

see 6/789

## 6-9

6/710 At the pleasant beginning of another day in early October, 3 AD, the protectee of Joseph, the carpenter, arrived in Capermaum, a city inhabited by about seven hundred individuals, located by the Sea of Galilee. Simeon Joseph pondered how to lodge the members of the caravan, what he would do so that they could eat and sleep. There was no one in the city who could help him, nor did he have any coins, despite the fact that he was expecting the upcoming return of Jesse, who had left for Bethlehem some moons before in order to obtain financial resources from Jacob.

6/711 The outsiders, stationed by the road at about fifty meters from the village, were waiting for the decision concerning what they would do, and therefore drew the attention of many, who approached in order to find out what the scope of the group that did good was. It did not take long for the redeemer to be recognized, for many who lived in Capermaum had been at the Temple on the Mount on April 20 of the previous year.

6/712 The news spread very quickly. A small crowd, about a hundred of those who were oppressed not only by the Herods, gathered around Mary's firstborn, calling him the son of the only Lord of the Hebrews. They affirmed with conviction that His light was with him. They wished to touch him in order to have a little bit of it, for they remained in darkness. They enthusiastically started saying out loud that he was the Lord himself. The one being acclaimed climbed a small elevation, asked them to calm down, and instructed them:

6/713 "You said that you were in darkness, and that now you see a great light. What I tell all those who are living in the darkness of the ignorance of the existence of God is that the light has come, and that all those who are in this abode are again getting to know this light, which is our Father's teachings."

6/714 A man who was unhappy with the actions of his wife, who was listening to the newcomer with his three children, abruptly stated to her:

6/715 "Go to my residence now."

6/716 "I ask you to allow me and those who came from me to stay with this prophet and listen to what he is bringing from the Lord," begged Talida, with courage that she had never shown before.

6/717 "I do not want those who are my family to listen to this deceiving prophet. I say that I do not need the light that this prophet is bringing."

6/718 With the particular authority of the men of that time, Joaquin determined:

6/719 "Go to my residence now."

6/720 The one born under the fulgorant Morning Star said meekly, albeit firmly:

6/721 "I tell the one who does not want the light that I am bringing to allow their sibling to know what God is once again sending to His children of this abode."

6/722 "Could it be that the Lord will accept my companion in His kingdom? I know that my companion does not accept the Lord," wondered the oppressing man's wife.

6/723 **"In truth I tell you that all those who for now do not accept God as the Father are loved by Him, just like His other children who now accept Him as the Father are loved,"** and these were words that alleviated the sexist husband's prohibition.

6/724 He was instructing his audience when one of the inhabitants, seeing him again, undeterredly asked the crowd to clear the way for him. The one conceived by Sarah, assuming that a member of the people was approaching

the young man he had adopted, stood in his way. His fellow countryman, whose face was wrinkled by time, assured him that they had done business in the past, and that he had been with the young teacher; however, he was not identified.<sup>[162]</sup> Since he believed that, if he provided an irrefutable explanation, he would be recognized, he stated:

6/725 “I am the one who met Little Joseph and Matthew when they were walking to Nazareth.”

6/726 Given his interlocutor's countenance, he inferred that his words had not been accepted, and this is why he announced:

6/727 “I am Simon, and I say that I met Little Joseph and Matthew when they were heading towards Nazareth in Alphaeus's caravan.”

6/728 Only then did the carpenter of Bethlehem remember what the last fruit of Anna's womb had narrated to him concerning the journey they had taken. The one who had walked with Pustule went on:

6/729 “I will not let you and those who are your family stay in another residence but mine. Those who are coming with you can stay in the residence of Simon Peter, who always offers shelter to all those who are our people who pass by this place.”

6/730 He emphatically added that the worthy worker, considered a leader by many, who had a third name, Barjulas, would not deny shelter to anyone, it was enough to contact his wife.<sup>[163]</sup>

6/731 Thankful to God that they had been helped, Simeon Joseph found the words he heard odd, for this was not a custom among the Hebrews:

6/732 “What do you mean, talk to Simon Peter's wife? Why not talk to him?”

6/733 Simon explained once more:

6/734 “Simon Peter is at sea. He leaves every time the Sun disappears and returns when the Sun reappears, but since he must be fishing a lot, he has not returned yet.”

6/735 The one born Azaham offered his opinion that it was not advisable to stay with a woman when her husband was absent; however, the former traveler replied:

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[162] The eager inhabitant of Capermaum had also been with Simeon Joseph in Bethany at Lazarus's residence.

[163] **Simon Peter Barjulas** went by any of these three names, for they were all the names of people whom he was descended from, and they were all honorable.

6/736 “Simon Peter and his companion are different from all those who are our people. I say that another man can address Simon Peter's companion, and he even laughs when he is told that one day he will be without her. Simon Peter even says that they can take his companion away, provided that they do not leave the one who brought her into this world behind, and then all will be fine. Simon Peter says that he will find a new companion who is fewer harvests old shortly after, and the two women keep smiling.”

6/737 He concluded with simplicity:

6/738 “I will go with you to Simon Peter's residence so that you can talk to his companion, and then we will go see if Simon Peter is already shouting to everyone that they should be careful with the nets before they go to their residences.”

6/739 Now that the members of the caravan were lodged, Simon, Simeon Joseph, Jesus, and Matthew, at around ten in the morning, went towards the beach. They saw, at about twenty-five meters away from them, Jairo, Simon's brother, and Simon Peter, who was shouting to those who were starting their arduous work at the lake of Galilee to return. Since he was not obeyed, he yelled:

6/740 “Return, you donkeys! I say that there is no fish in these waters.”

6/741 Simon, who was standing at the side of the one conceived by Sarah, defended his friend, affirming that he was an honorable man, but that he became angry when the outcome of the work was not the expected one. He asked him out loud:

6/742 “Was the fishing good?”

6/743 “It was bad, and there are many taxes. All these days, and no fish. During the time that we are sweating and hurting our hands in the nets, these damn taxes take more than half of what we fish to the damn Romans. Let us all say to that damn two-faced tax collector that if he wants more coins, he will have to put fish in the sea,” he shouted.

6/744 When he got out of the rough boat to drag it to the land, at about six meters from the outsider, Simon introduced him:

6/745 “This is Jesus, the one everyone is speaking of. It is little Joseph, the one I spoke to you about.”

6/746 The respected worker went about his business without looking at the newcomer. He purposefully said out loud, so that he would hear him:

6/747 “Another promised man? Another one of those who ask for patience and promise that everything will get better! Why does it not get better now? Say to this promised one of yours to put fish in our nets, and I will listen to him.”

## THE MOST BEAUTIFUL LEGACY

6/748 Pointing at his fellow workers, he concluded:

6/749 “All these men will not have bread to eat if there are no fish in the sea. Why all this talk, if we are starving? Find a man who was promised by the Lord who puts an end to this damn tax, and I will listen to him.”<sup>[164]</sup>

6/750 Mary's firstborn, who remained with refrained contentment, encouraged him:

6/751 “I ask you to put the boats in the water again.”

6/752 Turning to the prophet, the rude man asserted in his customary tone of voice:

6/753 “I said there are no fish in this sea, and not a single person knows this sea better than I do.”

6/754 He peremptorily stated:

6/755 “I will not return to the water.”

6/756 He deliberated to the ones he supervised:

6/757 “Bring the nets from the boats.”

6/758 The announced redeemer approached Simon Peter, who was now on land, and communicated to him:

6/759 “I tell you that, if you put the boats in the water again, I will go fishing with you.”

6/760 The other workers, who had quickly become aware that he was the awaited deliverer, believed that they would now get fish to their satiety. However, the thinking head of the group insisted:

6/761 “I have already said to you that there are no fish in this sea.”

6/762 Andrew, Jonah's son, who had equally been waiting for the return of the other boats, asked him to do as they were told, for they had nothing to lose. Not accepting it, the experienced worker replied even more vigorously:

6/763 “Why do you always listen to these men? They never find a solution for anything. Not a single person knows the sea better than I do.”

6/764 His interlocutor again said that they had nothing to lose if they did as they had been told. He competently convinced his stubborn friend to agree to do it.

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[164] ... **Why all this talk, if we are starving?** ...: those who were working alongside him.

6/765 Grunting, Simon Peter repositioned his boat and ordered the others to return to the sea as well. Simon and Jesus went with him.

6/766 They had been at sea for more than three hours, and the stubborn captain was getting more irritable by the minute, for the boy had said nothing about where they would be able to find the sea vertebrates. All out of a sudden, Jesus told him to cast the primitive instrument of daily work and warn his colleagues to proceed the same way. After they were cast, the men waited for the sign to pull them. When the teacher told them to do so, the nets, which were heavy already because they were made of braided sheep leather, were even heavier, given the abundance of fish they were carrying. Since the astonished captain could not pull his, the now evident savior helped him. Jesus, feeling elated, but not because of the quantity of fish, revealed to him:

6/767 “I tell you that they call you Simon Peter. In truth, I tell you that I will call you Peter, because we will have a Simon.”

6/768 He mischievously added:

6/769 “I tell you that Peter becomes you.”

6/770 The fisherman did not pay attention to what he was told, for he was interested in the abundance before his eyes. He could do nothing but wonder:

6/771 “If I, who have been at sea for so long, did not know where the fish were, how could this offspring who is few harvests old know it? I will have some words with him.”

6/772 After the copious outcome of fish acquired from the majestic sea, the comments among the inhabitants of Capermaum were unmatched: the outsider was indisputably the Lord, for only the Lord could make food appear in abundance out of nowhere.

6/773 On many occasions the desired savior guaranteed that he had only informed them where the rustic traps should be cast. He explained that there were phases of the moon when the irrational ones changed their location in search of food; his spectators nevertheless kept their certainty, which was passed from generation to generation, and nowadays it is said that he made a miracle, when actually, but not with the eyes of his body of flesh, he saw where the school of fish was.

6/774 When the outcome of the collective work was shared, they all went to Simon's residence. That was when James Bedee introduced his brother, John Bedee, to the promised one; John told him he liked the way he explained the teachings of the Lord: they were completely intelligible, unlike when the leather rolls were read at the synagogues. As a conclusion, he offered his opinion that he was indeed a prophet who was different from the other ones who had been in Capermaum.

6/775 “I tell you to join us in the sowing of the teachings of God, our Father, to all the peoples,” Jesus encouraged him.

6/776 When the caravan left, John Bedee was another one of those who were helping the meek Galilean.

6/777 When supper was over, as many of those who supported their family with the arduous work at the pleasant lake were gathered, Mary's firstborn was asked by the one who had just been invited, who had observed a joy that was not common among those who surrounded him:

6/778 “Will all those who hear these words you say are teachings of the Lord practice them all, announce them all to other peoples?”

6/779 “I tell you all about two of our siblings: the first one, a great land owner, who found a great treasure in them; the second one, a merchant who found a precious pearl. The one who found the great treasure in his field was happy with what he found and made it multiply. The merchant, in his turn, when he found the precious pearl, kept it only to himself, and did not make what he found multiply. Contrary to the one who found the treasure hidden in his lands and made it multiply, the merchant hid the pearl so well that, some time after, not even he could find it himself. In truth I tell you that each one of these two siblings elected a path to follow when they heard God's teachings: the land owner was happy, practiced them and announced them to many other siblings, unlike the merchant, who, since he did not find what he heard of importance, kept them to himself and did not practice them.”

6/780 Given everyone's great expectation, he added:

6/781 “I tell you that our Father's teachings are compared to a net, a great net cast into the sea, that gets full, very full indeed, until we have to call other siblings in other boats to help pull it from the sea. With the great abundance of fish, all continue to work together, and all are happy. *In truth I tell you that in this abode, when all those who once again get to know God's teachings practice and announce them to another sibling, there will be a great abundance, where all will work together, and all will be happy.*”

6/782 One of the hardened witnesses vehemently stated:

6/783 “I will not practice these teachings of yours. Those who are Romans and those who are commanded by the Herods have already taken away everything I bring from the sea, and if I practice what you are saying, they will take away not only what I bring from the sea, but even my tunic.”

6/784 “I tell you that the current time is not that of happiness. There are siblings among us for whom it will take long to practice God's teachings, and this is why they keep a lot of what you fish. *In truth I tell you that the time when all those of this abode will be grateful to our Father for the teachings that He is once again sending to all the peoples will have to come.*”

6/785 “I say that not a single person will listen to what you are saying. You are a man who still smells like the milk of the one who gave you life. I know that not a single person will listen to you and practice what you are saying are teachings of this one you call Father.”

6/786 “I tell you that many will listen to God's teachings, will practice them and take them to other places, where siblings will listen to them, practice them and announce them to many other siblings. In truth I tell you that these siblings who listen to our Father's teachings first, who practice them first and announce them to other siblings first, are compared to the great land owner who found a great treasure in them; other siblings, those who are compared to the merchant who kept the precious pearl only to himself, will still listen to God's teachings, but, as soon as they are finished listening to them, they will not even remember what they have gotten to know once more.”

6/787 A different spectator asked:

6/788 “And what will happen to those who keep what I bring from the sea?”

6/789 **“In truth I tell you that all those who do evil to a sibling, in this living or in future livings will redeem all the evil that they are doing.”**

***WE OURSELVES PUNISH OURSELVES FOR THE  
MISTAKES WE MAKE AGAINST A SIBLING, NOT GOD.***

see 6/800

6/790 When he finished what Matthew called The Passage of the Fishermen of Capernaum, accurately understood by the attentive audience, the reason that they had absolutely no questions, a paralyzed man arrived, tied to a mat so he would not get hurt, brought by those of his family. Afraid, the spectators cleared the way so that he could approach the prophet. Those who remained still and serene, besides Jesus, were Anna's youngest, Simeon Joseph, Abigail, Tobiah, Abihu, James Bedee and Bartholomew. When the excluded one was put in front of the promised one, the latter approached him ever more. The disabled man asked Jesus to make him able, and added:

6/791 “It is because I have been lying on this weaved mat for long, and I know it was a plague from the Lord, a punishment for my sins and the sins of those who are my family, but now that you have arrived, I say that you can make me walk.”

6/792 “I tell you to stand up, that your faults belong to your past,” the desired deliverer asserted, words that caused many to be indignant.

6/793 “You must not say blasphemies. It is only the Lord who can forgive sins,” stated a member of the audience, in a tone of censorship and fear.

## THE MOST BEAUTIFUL LEGACY

6/794 Silence reigned. The young man had said insulting words, and he would be punished by the priests. As for the others, only because they had paid attention to the outsider, they believed they would receive punishment from the Lord. The silence was broken by Mary's firstborn's voice, who encouraged the one whose body was now perfect to go to his shanty. Thankful to the Lord and speaking out loud, the man stood up from the mat and, feeling grateful, went away.

6/795 Forgetting that a few moments before they had reproached the orator, the spectators kneeled down and equally showed themselves to be grateful. The no longer unknown savior, in order to make them understand that he was not God, also got down on his knees, and so did the members of the caravan with which he walked who witnessed the cure. When they were done, he stated to them:

6/796 “You have heard what that man said, that he had been lying on his weaved mat because our Father had punished him for his faults and for his parents' faults. I ask you: can God, who loves all of His children, in order to punish one of them, leave them without an arm or a leg?”

6/797 After a short pause, he went on:

6/798 “In truth I tell you that, if it is one of us, we can even cut off an arm or a leg of one sibling as revenge or to follow the Laws of men, but would our Father, the Creator of the universe and of everything that there is in it, who loves us as we are, leave one of His children without an arm or a leg as punishment?”

6/799 Given the intense expectation, he revealed:

6/800 “**In truth I tell you that God does not punish us, that it is we ourselves who punish ourselves when we cause evil to a sibling, because we will have all the evil we have caused to a sibling in return.**”

### ***WHAT IS THE AWARD OF THE SPREADERS OF OUR FATHER'S TEACHINGS?***

see 6/802

### ***IF, BY PRACTICING GOD'S TEACHINGS, WE DIE BECAUSE OF OTHER PEOPLE'S INTOLERANCE, WE WILL BE ON THE PATH THAT LEADS TO HIM.***

see 6/808

6/801 Jesus stayed in Capermaum for almost seven moons. He purposefully said what the award was for those who spread the teachings of the Architect of this planet on various occasions:

6/802 “Some of you are wondering what you will have if you leave behind everything that belongs to you in order to become my followers: **in truth I tell you that all those who leave their residence, their father, mother, companion, children, and lands in order to announce God's teachings to other siblings, in the lives after the body of flesh that they have, will harvest the fruit of the good seed they planted a hundred times as much, and will be on the path that leads to our Father.**”

6/803 He deliberately emphasized the explanation because the idea that they had given up the comfort of their residence, family etc., in order to help him had lodged in the minds of three of those who had been openly invited to do so. This trio wished for worldly glories, and it was because of them that they followed him.

6/804 Taking advantage of the occasions when he instructed large and small audiences, he also guided these siblings not to pursue only material wealth, not to pursue the dismal enjoyments that this orb still makes available, because they would waste the livings they had and would acquire commitments for many future existences. On one of these occasions, one of the spectators, openly challenging him, guaranteed:

6/805 “I will not waste my entire life practicing what you say are teachings. What do you say to me?”

6/806 Another one added:

6/807 “If I practice what you say are teachings of the Lord, will those who are Romans not pursue me and take my life?”

6/808 **“I tell you that all those who want to save their living by means of the non-practice of God's teachings will distance themselves from the path that leads to Him, but those who are pursued for practicing our Father's teachings and lose their living will save not only the living that they have, but also the other ones that will come. In truth I tell you that those who are pursued for practicing God's teachings and lose their living will be on the path that leads to Him.”**

*WHEN WE TALK TO A SIBLING, WE MUST BE  
ABSOLUTELY CERTAIN OF WHAT WE SAY.*

see 6/821

**6-10**

6/809 For as long as he was in Capermaum, the desired savior crossed the Sea of Galilee on many occasions, in order to inform other siblings of what he was bringing. In Heptacegom, as he finished repeating what the award of the spreaders of the teachings was, having the same goal in mind, he was approached by the rabbi of the village. Jairo, piously believing in what he had heard and had come to his awareness, asked him for help:

6/810 “My protectee is losing her life. She is everything I have. I beg you to put your hands over my protectee so that she will be cured and live.”

6/811 The audience eagerly waited to see how the young teacher would proceed; the latter immediately got up and followed the asker. The twenty-three individuals who witnessed the scene, including disciples and apostles, went after them. No one said a word during their approximate ten-minute walk, when they finally arrived at the rabbi's shanty. One of his slaves came to meet him, announcing that the girl had perished. Jairo's great despair was allayed by the meek outsider:

6/812 “I tell you that your daughter is not dead, she is only sleeping.”

6/813 This assertion was not understood by the Hebrew slave, who replied impolitely:

6/814 “Are you a prophet? I saw that life left her body, and you were not here to say the opposite of what I said!”

6/815 These words were said very forcefully, for the man felt he was being confronted. He had barely finished saying them when he went towards the foreigner to expel him from his lord's property; Jairo nevertheless stood in his way and stopped him from putting his plan into action. When this trivial problem was over, the redeemer was able to enter the residence alone, and the others remained outside. With the girl, who was lying in her bed, he offered her help to get up, saying to her:

6/816 “I tell you that it is time for you to get up.”

6/817 The sick girl immediately stood up. Calling her genitor, she was delivered to him, and he was told that he should give her water first, and that food were given to her slowly and moderately. The thanks to the Lord were effusive, for the newcomer had vanquished the eight-year-old girl's ailment.

6/818 In a short period of time, the event spread throughout Heptacegom, which resulted in the collective understanding that Mary's firstborn had brought Alitacome back from the dead.

6/819 The rabbi organized a great ceremony. During the feast, the slave

who had been aggressive towards the awaited savior went to confer with him, justifying himself:

6/820 “I did not know that you were Jesus. You are still an offspring who is few harvests old, and you went up against a man's words. I tell you that it went inside me that she was lifeless.”

6/821 **“In truth, when we talk to a sibling, I tell you to be certain of what we are announcing.”**

6/822 With his eyes fixed on his interlocutor, the slave, though he agreed with what he heard, asserted:

6/823 “It still goes inside me that the one who is few harvests old was lifeless,” and he went away pensively.

6/824 The party went on, and the participants were very happy; however, Jairo's joy was more visible than the others'.

6/825 As the promised one was making the arrangements for his return to Capermaum, he asked the delighted father:

6/826 “Would you allow one of your slaves to be my apostle?”

6/827 “I tell you that I will happily give you the one who is no longer my slave to follow you as one of your apostles, and I will be glad for him.”

6/828 With the consent of the one who was both the elder and the rabbi of Heptacegom, the desired savior, when he was with the one who wanted to expel him from the residence, said:

6/829 “Peter Thomas, I tell you to come with me.”

6/830 “How can I follow you? I must not, I am a slave, and slaves have no power over themselves.”

6/831 Amazed at what he had heard, but with resignation, he concluded:

6/832 “I cannot follow you. I say that I am a slave, that I have no will.”

6/833 “I tell you that I asked Jairo, and he allowed you to come with me. In truth I tell you that you will be one of my apostles.”

6/834 The now freed slave was instantly ready to go. He left without even taking a bundle with himself. He was immediately asked by the qualified prophet about the possibility of adopting his second name as the main one, and he did not object.

6/835 When he returned to Capermaum, Jesus left Simon's home and lodged in Peter's.

***IF WE REGRET OUR FAULTS AGAINST A SIBLING AND***

***START PRACTICING GOD'S TEACHINGS, WE MAY BE ABLE  
TO BE ON THE PATH THAT LEADS TO HIM BEFORE THOSE  
WHO DEEM THEMSELVES TO BE VIRTUOUS.***

see 6/868

## 6-10.1

6/836 Levi, the most efficient publican in Galilee, was also responsible for collecting taxes in Abilinia, Bethsaida, Capermaum, Dion, Gadara, Gedara, Hipos, And Otopolis. Except for Caperlum and Capermaum, cities where he collected them himself, he had representatives in the listed villages. Informed of the exuberant result of the work of his payers in Capermaum, he headed for the delightful area with the intention of receiving the taxes related to the event, as well as late ones. He met Peter, who had just arrived from Heptacegom, where he had gone with the Nazarene young man, not that it had been insisted on him, but he had done it at his discretion; however, he had been apart from him and Matthew, Simeon Joseph, Abigail, Adias, Nagai, Tobiah, Andrew Saul, Philip, Simon, the Zealot, and five other men, besides James Bedee, Bartholomew, and John Bedee, the ones who escorted the redeemer.

6/837 It was the afternoon of April 26, 4 AD, when the very competent spoliator looked for a rude Barjulas in the latter's shanty. Many were outside, talking about Alitacome's cure. Not very far, Mary's firstborn was talking to our Father. The reigning harmony was dissipated, for the one who had been approached yelled at the hated subordinate of the Romans, and his words were repeated by the others:

6/838 “Go away from my residence, you damn tax collector! What are you doing in this place? Go away, in my residence there is no place for you. Go, filthy animal. You are profaning this residence, two-faced collector!”

6/839 Levi unshakably ignored the gestures and statements addressed to him, and only replied:

6/840 “I have heard you had a good fishing. We will speak soon, when you are calmer,” and he turned away and started going his way.

6/841 The promised one, who was approaching, immediately said to the one who had been expelled:

6/842 “From what I can see, I tell you that your presence is not a source of happiness for those of this residence.”

6/843 With the intent to be noticed by the execrated Hebrew man, he added:

6/844 “I do not know what you are called, but I tell you I know what you do.”

6/845 Turning to the young man he had met in Caperlum, the publican announced:

6/846 “I am Levi, or Matthew, as you wish to call me.”<sup>[165]</sup>

6/847 Peter, meddling in the dialogue, asserted:

6/848 “I tell you that you are called other ways,” and the spectators all laughed.

6/849 The tax collector guaranteed to Jesus that he would be pleased to talk to him in any place where he was welcome. His interlocutor then asked him where he lived in the village. Given such a strange question, he asked him why.

6/850 “I tell you that I will go eat in your residence.”

6/851 The despicable publican left without uttering a word. He did not believe these words and interpreted them as another insult.

6/852 Peter, who had listened to them, went away unhappily, followed by Simon and Andrew. He started shouting, telling them to stop bothering him. Both men, however, remained with him. Since he was very angry, he shouted to Jonah's son:

6/853 “I told Jesus that Levi is my greatest enemy, but what he does is go eat at this damn tax collector's residence. I am not like you, a follower of prophets, I am a fisherman, and I have a family. You, who went to listen to John, go and follow this prophet.”

6/854 Andrew argued that the Galilean was different, including from John, the one who baptized, but his reasoning was discarded. The one who had been a walker alongside Pustule tactlessly, but trying to calm down his stubborn friend, said that the boy could help him be less rude and more patient.

6/855 “Why did you bring this prophet to my residence? I tell you to leave me alone,” replied the one who did not want the aforementioned help, always out loud.

6/856 Pointing at the sea of fresh water and the boats, he concluded:

6/857 “This is what I have been taught. I do not know how to do anything other than fishing.”

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[165] The youngest of Matthew, the carpenter, and Anna will be called Matthew the Son in order to be told apart from Matthew, the Publican.

6/858 Given the well-known and persistent stubbornness on the part of the man who was extremely respected by those of Capermaum, those who had the same occupation gave up trying to change his attitude, and returned to where the desired deliverer was. They found him ready to leave for the publican's palace, for the standards of the time, and, in order to witness the facts that would result from this visit, like many others they accompanied him in the short walk.

6/859 There were more than one hundred individuals with the first fruit of Mary's womb when the latter arrived at Levi's residence. The audience, squeezed in the two openings used as passageways, observed even the smallest details of this uncommon supper, which took place inside the ample building.

6/860 The collector was dining with other members of his class, with robbers and prostitutes, who danced inside a circle composed by the men.<sup>[166]</sup> Since Jesus was one of those he took money from, he did not accept that he would come to his residence, and he only noticed him when he entered it. He was, and he did not ignore this, hated by his own people, who never greeted him amicably.

6/861 Astonished by such an unattended visit, and especially because he had brought along him many of those who did not like him, he did nothing for a couple of seconds. When he put his ideas in order, he got up and guided the one who had invited himself to where everyone would abundantly enjoy the delicacies. All places had been taken, except for one beside a woman whose reputation was that of a sinner. So that he would not be at her side, Levi aggressively ordered her to move.

6/862 “I tell you that I will stay with her. In truth I tell you that we are all siblings, the children of the same Father,” said the meek young man.

6/863 Putting his hand on the Hebrew woman's shoulder, he added:

6/864 “I tell you to be at peace: your faults belong to your past,” and this action and words stunned the spectators, for, besides being at an impenitent man's, he had sat at the side of a vulgar woman.

6/865 Philip took three steps in his direction and, with a reproaching tone, contested him:

6/866 “It is a scandal that you are having supper with these people. They are all pillagers, heretics, adulteresses, they are people who do evil against those who are our people, and you are having supper with them, who live in

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[166] Levi sheltered some **robbers** for a considerable pay. These were men with financial power who invariably acted with their faces covered by turbans.

perversion? All those who are our people fear the Lord and make sacrifices in order to follow Moses's Laws, but these people do not," and he was supported by many others.

6/867 When all stopped whispering, the awaited savior announced to his disciple that the latter felt himself to be valuable for practicing the Laws that the majority accepted as being sent by the Lord and those of the priests, and made himself be heard by the collectivity:

6/868 **"I tell you that God's teachings do not call virtuous ones to repent, but all those who still commit faults against a sibling. In truth I tell you that all those who commit faults against a sibling may be on the path that leads to our Father before many of those who consider themselves virtuous."**

6/869 Many of those who followed him and had the same understanding as the man who had censored him felt ashamed and left. The Baptist's former follower, who understood the instruction offered to him, remained silent for the rest of the night.

6/870 Levi asked the illustrious visitor if he would rather say what had brought him there first, or if he would rather eat; however, his colleagues asked the young man to start his exposition. The host asked those of his caste to let the Nazarene decide. The latter scanned the room and spotted a fearful Simon Peter, who was hiding behind one of the woods that supported the building. With a mischievous smile, the young man narrated a passage:

6/871 "I will tell you about a certain man who had two sons. One day, the youngest told his father: 'Give me my share of the land,' and the man divided his wealth. Some days later, the youngest son went to a faraway place, where he lost everything in a licentious living. After a short period of time, he had nothing to eat. Since he had nothing to eat, he started feeling hungry, very hungry, and he started tending a land owner's pigs. He was so hungry that the peels that fed the pigs seemed tasty to him, and he ate them, because not a single person gave him to eat. When he recovered his common sense, he told himself: 'In my father's residence even the slaves have what to eat, they even have what to keep, and I will lose my living for not having what to eat? I will go to my father's residence to be his slave, there I will have what to eat.' And he headed for his former residence. As he was arriving, his father saw him and ran to meet him. The youngest son said to his father: 'I have sinned against God, and I have made mistakes against you: I do not deserve to be called your son.' The father called all those whom he paid for their work and told them: 'Fetch my best tunic and put it on him, and put sandals on his feet, and prepare the best sheep. I need to have a big ceremony: my son, who was distant from the good path, has returned, and he has been born again to a new living.' The

eldest son, who had observed everything, was not happy, and refused to go inside his father's residence; the latter went to talk to him, but was not heard. Then the eldest son said to his father: 'I have been working the soil for you all the time, I have never disobeyed you, and you have not given me even an old goat to have a ceremony for all those who want my well-being. My brother, on the other hand, who lost everything you gave him with adulteresses, has returned, and you are preparing the best sheep.' The father told his eldest son: "You are always with me, all I have is yours, but it is right to have a ceremony for the return of your brother, who has found the good path."

6/872 It is evident that God spread His teachings symmetrically to the entirety of His children. In what was narrated by Mary's firstborn, the youngest son disdained what he heard and went after the pleasures of this orb. The eldest, despite being aware of the same instructions, did not cultivate them by means of his deeds, and yet he did not act against them, and he believed that was enough to satisfy his protector so that a feast would be offered on his behalf as well. He did not understand the reason for his father's delight when his brother, tired and suffering, returned, for he, who had come from the same womb before, had always been present, and safeguarded what he had learned.

6/873 Us as well, just like the eldest son, we do not understand what God expects from the son who is aware of His teachings, but does not act towards them with opposition, though his actions do not correspond to what he knows: let us practice them. For anyone who is well-versed, in the life of flesh, in our Father's teachings to wallow no longer in the ephemeral joys that this globe makes possible, He waits for us to practice them. Moreover, we do not understand that God, by means of His agents, is invariably with the ones who feel remorse.

6/874 Drawing a parallel between us and the eldest son, who supposed that, by storing in his mind the instructions he had obtained and not going against them, he would receive recognition, we infer that our Father forces Himself to receive us with uncontainable joy, but not our siblings, who are full of flaws. We do not realize that, even if we keep God's teachings in our intellects but do not practice them, we are after, just like the non-prodigal one, what comes from Him concomitantly with what is originates from this abode, whereas our siblings, when they repent, wish exclusively for His teachings, and no longer take pleasure in mundane matters.

6/875 Let us accept that the genitor's celebration was a result of his son's antagonist behavior towards his past actions, something that the eldest son did not do, and only by opposing it, he did not profess the guidance illustrated to him.

6/876 Anna's last fruit wrote down Jesus's explanation, right after the meal

was over, of the passage he had just announced. He was the only one to ask for it, for the others' interest, with rare exceptions, was the abundant food. Peter, in the meantime, more than an applied student, understood it in its essence. He boiled inside because of the conclusion he had come to:

6/877 “The one who came first, when he saw the flaws of the other one of his family, showed that he was not practicing the Laws received by Moses yet. I go to the synagogue, but I say that only going to the synagogue is not enough. There is more value in the one who, when he goes to the synagogue, closes his eyes to others' flaws, there is more value in the one who, when he meets one of those of his people who repented, receives him with open arms and does not ask any questions, because the one who repented was forgiven by the Lord.”

6/878 He went on in his reflections:

6/879 “I, who go the synagogue and am with the Lord all the time, must be happy to receive one of those who are my people who is returning. I know that the Lord will be happy to see one of those who were on the non-correct path return to His protection.”

6/880 He felt like the eldest son. He realized that he had always deemed himself to be the most truthful of men. Yes, he was indeed honest, he was a role model of what it meant to have honor, he did not go against the Lord's Laws, but he had been wrong in rejecting Levi's friendship.

6/881 With what he had just become aware of, he found out that it was not enough to have a clear notion of the Lord's Laws and not infract them, it was imperative to practice them towards his neighbor, regardless if he was his great enemy. He immediately went inside the rough building and addressed the one promised not only to the Hebrews:

6/882 “Forgive me. I am a man who is ignorant of the truth you have come to bring to all. I say that I want to follow you, get to know the Lord and everything that comes from you.”

6/883 He got an affectionate hug from the desired deliverer, who said:

6/884 “In truth I tell you that you are a good man.”

6/885 The fisherman approached the publican, an unimaginable act until some minutes before in the opinion of any inhabitant of Capermaum. To everyone's astonishment, he hugged him, and both men forgot their differences for some instants.

6/886 The one born in Nazareth and those who followed him only left the collector's residence at dawn.

6/887 The following morning, Peter, talking to Simon, who was like a

brother to him, told him that he, along with his brother Jairo, should be in charge of his six boats and also of his wife and his mother-in-law Ruth.<sup>[167]</sup> When the material question was settled, he went to see Mary's firstborn, who was talking about God and His teachings, and asked him if they could talk. The latter asked him to approach. Peter then could, before the community, express his most sincere feelings:

6/888 “I am a rude man who does not know the letters, who only knows the sea, where I have lived most of my life. Now I am less ignorant of the Lord's truth because you have showed me the path that leads to the Lord. I ask you to allow me to follow you wherever you go. I tell you that your life will be my life.”

6/889 “I tell you that you are welcome. In truth I tell you that you will be one of my apostles,” the redeemer announced to him, not seeming surprised at all by his act.

***WHY HAVE THE SINGLE GOAL OF GATHERING  
WEALTH, IF IN THIS ABODE ...***

see 6/894

***WE WILL NOT BE SUCCESSFUL IN CULTIVATING OUR FATHER'S  
TEACHINGS IF WE DO NOT CHANGE OUR HABITS.***

see 6/894

6/890 The two followers of Zechariah's protectee, who had listened to the conversation, not accepting the fact that the ignorant man had been named an apostle, whereas they were disciples, went to demand an explanation from the acclaimed prophet some hours later. Philip instigated Andrew to ask him why. In the two men's opinion, and this was a point of view also shared by John Bedee and others, the apostles would be given powers, and that would not happen to disciples.<sup>[168]</sup> Saul's legatee impolitely questioned the promised one:

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[167] Whoever had a single boat was considered rich, a man of possessions, as they used to say.

[168] It became lodged in the minds of those who lived with the redeemer that an apostle would spread the teachings with the most absolute purity, the same way he had received them. If a single word were altered, he would interfere in the goal of making the knowledge about God available to His other children.

An apostle would take the teachings without reflecting on distance he would have to walk; would never criticize a sibling who did not practice them; would be patient with those who were not or those who disagreed with his beliefs; would take the lead and overcome the barriers of the life of flesh; would be responsible for what he said, that is, he would diligently train what he was announcing; would instruct those who came to see him, regardless of their being rich or not. For them, the greatest proof of the existence of God was the coming of His promised one, who was as wise as men had never seen, and had authority to cure anyone impregnated with faith in God.

“They will be the ones who will come after me to announce God's teachings to all the peoples of this abode,” was Jesus's answer to Peter when he was asked what it meant to be an apostle.

6/891 “I have been with you longer than Peter, who was the last one to arrive, and you are already making him your apostle?”

6/892 “I tell you that Peter left behind everything he had to seek the path that leads to God, and he did it because he believes in Him. In truth I tell you that many of the last ones to hear our Father's teachings will be the first ones to practice them, and many of the first ones who heard them will be the last ones to practice them.”

6/893 Since their interlocutors' attention was drawn to a fellow Hebrew who was displaying some coins, he went on:

**6/894 “I tell you not to have the only goal of possessing treasures in this abode, where there are worms and rust, where pillagers will break everything in order to take what does not belong to them. In truth I tell you that we will not be able to practice God's teachings if we do not change.”**

6/895 The former collaborators of the Baptist, the one who continued purifying with water, understood the teaching. Philip stated to himself very clearly:

6/896 “Peter was the last one to become aware of the Lord's teachings, and he is already practicing them all. As for me, who have been with Jesus longer, I do not practice what was taught yet. Jesus did not make me an apostle because I am still looking for the treasures and happinesses of this abode.”

## 6-10.2

6/897 The same day he talked to the esteemed Barjulas, since he had reached his goal in Capermaum, the awaited savior and those who escorted him left the village with Nazareth as their destination. The members of the caravan were Matthew the Son, Simeon Joseph, Abigail, Adias, Nagai, Tobiah, Andrew Saul, Philip, Abihu and six men of his former group, James Bedee, Bartholomew, John Bedee, Thomas, and the new collaborator, and other thirty six people classified as excluded.<sup>[169]</sup>

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Also in the understanding of those who traveled with Mary's firstborn, a disciple would know about the teachings, but would not practice them in their entirety. He would learn with an apostle to incorporate them into his living with the goal of becoming one, and would replace one if needed.

Those named apostles, when they became aware of the teachings once more, changed their behavior and started practicing them, and those referred to as disciples only spread them.

[169] From Caperlum onwards, when Abihu became a member of the group that escorted the desired savior, the ones who followed him came and went; however, as far as Hipos all these men were with the thinking head of the band.

## THE MOST BEAUTIFUL LEGACY

6/898 Past Heptacegom, they realized that an individual insisted on following them; he nonetheless kept himself at distance. Whenever they stopped, the man did it as well; if they walked, the enigmatic figure imitated them. Careful about the safety of the desired redeemer, the former fisherman expressed his wish to go talk to the one who was behaving anomalously; he was nonetheless asked to wait patiently for the unfolding of events. For five days, to the collective restlessness, the stranger followed the group. Finally, at dawn on the sixth day, as they stopped, feeling tired, to recover from the journey, he approached.

6/899 Those who physically defended the promised one, especially Tobiah, Abihu, and Peter, when they realized that the one who was more than a prophet was acting as if he were expecting that encounter, did not present any obstacles for the outsider to come close to him.

6/900 In front of Mary's firstborn, who was squatting, the stranger, wearing a beautiful tunic embroidered with gold threads, remained on his feet and told him he needed to address him some words. Feeling he had been granted permission, he introduced himself:

6/901 "I am an erudite man whom the Romans think is useful. I speak and write Aramaic and Greek, and I speak the words of the Romans. I have always wanted to be erudite, and I know I will be useful to you. I say you need a man like me with you."

6/902 Jesus, who looked down as he was listening to him and with his eyes closed, lifted his head and whispered:

6/903 "I tell you that a good tree is identified by its fruit, and in every good tree there is fruit it takes long to become ripe."

6/904 The newcomer did not understand him and asked what he meant.

6/905 "I tell you we are of the same family in the life of flesh, of the family of Joseph, the carpenter, which you hide from all. I am your brother not only in the life of flesh, and we are sons of the same Father, who is God. In truth I tell you that you are Judas, from Iscariot, who left Hiatta in search of the glory and wealth of this abode."

6/906 When he was touched by his blood brother, who was ardently desirous of the prestige, power, and fortune that a sojourn on Earth still makes available, he clearly became aware that Judas would fail what he had committed himself to doing when in a material body.

6/907 When the tense dialogue was over, the one otherwise named Jeremiah announced to his interlocutor:

6/908 "I tell you that you will be accepted among us."

6/909 After the conversation, the one whose presence was accepted at

with the other members of the caravan. At night, when all were sleeping, he surreptitiously left to report what had happened to his accomplices, who were following him discreetly.

6/910 Judas Iscariot was a member of Elihu's band, composed of the notorious fanatic Hebrews. Their goal was to put an end to the rule of the Herods, for, in the various places where one of their people was, one of the tyrants invariably dominated and killed. It did not matter to them whom they were fighting, Antipas, Archelaus, because they were all made from the same mold. Their goal was to exterminate them; however, they would first have to bring down the number of the damned Romans. The intolerant rebels were trying to find a way to obtain the support of those of their own people. They knew they could not confront the oppressors if their fellow Hebrews were not with them; however, the oppressed were terrified of resisting the usurpers.

6/911 Joseph's firstborn was the one who suggested recruiting Mary's firstborn to join the band, since the respected predictor said words that convinced anyone, as he had been informed, and his name grew day after day among the population. The idea was enthusiastically approved, and its artificer was left in charge of contacting him. When he was found, the decided erudite man was escorted from a distance by the head of the band and other ones of the seditious men.

6/912 Furtively abandoning those who had sheltered him, the one born in the same delivery as the sweet Martha, when he arrived where his accomplices were, saw the head of the band talking to his subordinates. When he confirmed that he had been admitted by the vacinator and that the latter was indeed whom they needed to make the people embrace their cause, for he had a great power over the multitude, the leader was decidedly pleased. He reported more facts: that he had become aware that, wherever the inflaming orator went, many started to follow him immediately. Elihu, with extreme satisfaction, asked:

6/913 “When will we go speak to Jesus? What do we have to do to bring this prophet to us? Why do we not go talk to this Jesus now?”

6/914 “It is just a question of you giving me time, and you will be able to speak with the prophet. Jesus is one of those of my family, he is the protectee of Joseph, the carpenter, and Mary, who came after the woman who gave me my life. I found out that Jesus is one of those of my family when I went to speak with him. It goes inside Jesus that he is the one promised to the Hebrew prophets, and that he is bringing to all the teachings he says come from the Hebrew god, whom he calls Father. Jesus says that this one called Father forgives all sinners, as long as they repent and no longer feel tempted, and they will be saved.”

6/915 The rebellious man sarcastically added:

6/916 “Let these sinners who were forgiven be with one of the Herods so they will see how they will go towards this one called Father without knowing Him,” and they all laughed.

6/917 When all were recomposed, Judas went on:

6/918 “You must wait for me to speak to Jesus, who is still an offspring who is few harvests old, who does not know what he is doing. What is important is that those who are Hebrews follow him. It does not matter if Jesus is sick in the head and if it goes inside him that he is the one promised to the Hebrew prophets. I only want the Hebrews on our side, and for us to have them on our side, I must bring Jesus.”

6/919 He concluded emphatically:

6/920 “Let me speak with Jesus. I am the one of his family who came first, a sinner who needs to be forgiven by the god he is speaking of. I say that Jesus will offer me forgiveness. I will speak with him, but not now, because Jesus has only seen me once, and I need to assure him that I am regretful. I will be with Jesus and will walk with him until I feel I can speak with him. Then we will enter Herod Antipas's palaces, not as excluded ones, but as possessors of everything that belongs to the Herods. I will enter as a prince, because the king will be Jesus. Otherwise how will we have those who are Hebrews on our side?”

6/921 He concluded with no hesitation:

6/922 “I say that I will be a man of power and I will take care of everything that belongs to Jesus.”

6/923 Since Elihu agreed with his behavior, the erudite orator returned to where the caravan was before dawn.

6/924 Ever since Peter had seen the desired deliverer's brother, he did not sympathize with him; however, the meek boy invariably asked him to let go, for he needed to help him. During the permanence of the one also called Jeremiah in his body of flesh on this orb, Martha's twin was a constant preoccupation for the former fisherman, who stated to himself that it was unacceptable for Jesus and him to remain alone for a single second.

6/925 On a different occasion he sincerely said to the redeemer:

6/926 “I do not like Judas, who is not a good man. Every time he disappears and then reappears, he is always wearing a new tunic. In order to obtain these tunics, he must have many coins, and where does he get them, if not when he disappears?”

6/927 Jesus looked down, a gesture that Ruth's son-in-law understood as a confession that his interlocutor knew about the ambitious man's deeds.

6/928 “How kind Jesus is. He will never say what he knows about the one who is one of his family. I say that I am not as kind as Jesus, but I am Peter, and Jesus is the one who was promised to the prophets,” he secretly said to himself.

6/929 Aware of the apostle's thoughts, Mary's firstborn commented, with a beautiful smile on his face:

6/930 “I tell you that you indeed do not change.”

## 6-10.3

6/931 For days Tobiah was experiencing extreme fatigue. Aware of his pathological state, he reported to the one who had been made a collaborator in pleasant Capernaum that he was too old to keep walking. The former leper did not ignore that another sojourn in the life of flesh was coming to an end. He happily asserted to his fellow traveler that he would become aware of the other lives the current savior announced, and he jokingly said he only wished good individuals to be waiting for him. By virtue of his fragile health, now for a part of the moon, as they used to say, the caravan had not been moving.

6/932 Josiah's genitor had been noticing his living coming to an end for more than a month; however, he had stated to himself that he would only abandon his teacher when he found a substitute whom he had credit in. Since it was inadmissible that the boy would be deprived of the company of an older man after his death, he happily delivered him to the care of the respected Barjulas:

6/933 “I say that Jesus does not eat when there are sick people who need him, and now it is you who will take care of Jesus. I ask you not to leave Jesus with no food or water for too long, to make him sleep a little, because Jesus does not go as long as there is someone who wants to speak with him, and I ask you not to let a single person do him harm. I know that all will listen to you the way they listen to me now. Be careful about Judas, who is full of wanting power to himself, who says he wants to protect Jesus, but I know he is nothing short of a beast. I say to you to keep Judas away from Jesus, for what he wants is coins and power.”

6/934 Tobiah was going to conclude his recommendations; however, he went silent when Mary's firstborn arrived, asking him how he felt. The former leper insightfully guaranteed it was his time to go, explaining:

6/935 “I can already see that we live after death, as you say. I can see the one who conceived me in her womb, my protector, and all those whom I really liked in this life.”

## THE MOST BEAUTIFUL LEGACY

6/936 The awaited savior sat beside the moribund man, leaned on a rock, and placed the agonizing fortunate man's head on his lap, and the latter confided to him:

6/937 "I know that you can see what I am seeing. I leave this abode happily because you have given me the opportunity to get to know a Father who is merciful towards us all, who are sinners, and not a Father who punishes."

6/938 He gratefully addressed God:

6/939 "I am thankful for giving all the same chance to do what is right and what is not right."

6/940 He confirmed his crystal clear conviction to the son he had adopted:

6/941 "Let all those who get to know God's teachings know what they are receiving from you."

6/942 Looking at the former fisherman, he warned him affectionately:

6/943 "Let it not go inside you that you will be free from me. If you do not take care of Jesus, I will cut your beard, and I know you will not like it."

6/944 "How do you know that I do not like to cut my beard, if I have not said it to anyone?"

6/945 "I see what goes inside you and you do not say to a single person."

6/946 Now addressing the redeemer, he concluded:

6/947 "I must not wait any longer. My time among you is over."

6/948 He closed his eyes of flesh to open them no longer on July 2, 4 AD. He was buried in a shallow grave, and the travelers resumed their journey.

6/949 Those who wanted to harm the promised one, believing that, after Tobiah's death, it would be easier to achieve their goal, were deeply mistaken. Peter was at his side, watching over him concerning everything, from his sleep to his daily material bread; however, he was not as patient and peaceful as his predecessor. When he told the ones who were looking for the illustrious young man that he was sleeping, he was clear and assertive. The ones who were not in need and just wanted to be with the awaited deliverer and those who came close to him for the most diverse reasons had to present themselves to him and convince him; otherwise they would not reach their goal. Many, bothered by such an unpleasant behavior, tried to hit him, or threw stones at him. He was classified by many of his people as Jesus's servant; but they were nevertheless unable to do harm to the meek prophet.

6/950 The erudite Hebrew, no matter how badly he wished to be alone with Mary's firstborn, and despite the fact that he was his relative, was never successful, a fact that caused him great discontent.

6/951 Apostles, disciples, and the others who traveled in the caravan, since they did not ignore that its destination was Nazareth, were curious to meet the desired savior's mother and siblings.

6/952 When Jesse finally returned from Bethlehem, he announced that he had married Veronica, Lazarus's sister, thus revealing why it had taken him so long to come back.

6/953 Ever since the former leper's death, Simeon Joseph, instructed by a disincarnate sibling engaged in the journey, no longer remained with his cousin full-time. His main preoccupations were the safety of his fellow travelers, if there were soldiers or non-soldiers looking for them in the roads or in their destinations. He would walk ahead of them for half the day; during the second half he would return. In one of these returns, followed by the newly wed, he saw eight individuals who were approaching the group he was protecting, and he wondered about their identities:

6/954 "I hope they are not ones commanded by Antipas or the Romans."

6/955 They started walking faster. The one conceived by Sarah, who was then thirty-four years old, was breathless as he found out that they were his uterine brother's accomplices. The seditious men informed him that they would join the caravan as far as Nazareth.

6/956 When he became aware of the presence of the partners of the man whom he had no trust in, Peter was not happy. What soothed his restlessness was the fact that Simeon Joseph guaranteed that, if there had been an adversity, the one otherwise called little Joseph would have warned them. He also said that he would not put himself and the other members of the caravan in a position of threat.

6/957 Despite this assertion, the former fisherman, in a state of anxiety, did not sleep for a single night; whenever he fell asleep under the sun, Abihu was in charge of watching the nine insurgents with redoubled attention. He mentioned to the new explorer concerning the nine new members:

6/958 "I say they are not trustworthy, and I do not believe they are in the caravan for nothing. It does not go inside me that they are in the caravan to get protection, as they said they are, if the greatest dangers of the way have passed! And Judas, who does nothing but speak to the one who seems to be the head of all. I say I will keep watching this Elihu."

6/959 For twenty-two days, until they reached Nazareth, the insurgents were constantly with them. They talked only amongst themselves and to Joseph's firstborn.

**Chapter 6**

6-1 The repercussion of what *he* reported at the Temple on the Mount:

- The passage about the king who gave away coins;

6-2 Orontes, the one who went looking for *him*;

6-3 Tobiah:

- The removal of ulcers in eleven men;

6-3.1 O ;

6-3.2 John, the one who purified by the Jordan River;

- Zacchaeus, Zechariah's brother;

- The recovery of Mary Bedee's health;

- *His* ablution;

- Two of the Baptist's disciples are encouraged to follow *him*;

6-4 Levi, the publican:

- The cure of Abdias, the one lowered through a hole in the roof of the synagogue;

6-5 Abihu;

6-6 James Bedee;

6-7 Bartholomew;

6-8 Philip and Andrew Saul;

6-9 Peter:

- John Bedee;

- The passage about the fisherman;

6-10 Thomas:

6-10.1 Peter discovers what path to follow;

- The passage about the return of the repented son;

6-10.2 The return of Joseph's firstborn;

6-10.3 Tobias's death, and the transference of the responsibility over the one whom he had carefully looked after to his friend.