

## Chapter 7

# **ANNOUNCING HIMSELF AT THE SYNAGOGUE OF NAZARETH**



## 7-1

7/1 Jesus and the ones who escorted him were half a day away from his native village when, before the second meal, as he usually did, he went away to talk to the Creator of the universe mentally.<sup>[170]</sup> Since he knew that pillagers, as well as some of the oppressors, took away the provisions of the caravans they came across, even the provisions of merchants who had no commanded ones watching over them, and many times simply to mix sand to them, which decreased the already small quantity of the precious liquid they transported to drink, and that they took away their animals, and the strongest men were made slaves, he said:<sup>[171]</sup>

7/2 “I am thankful to You because we did not come across siblings who would do us harm. We have been in this desert for many days and nights, and You have given us all the protection we need. I ask You to show me what to say when I arrive in Nazareth with all of these siblings of mine who are starving and have no residence.”

7/3 When he was finished, the man from Galilee revealed to him:

7/4 “It is necessary for you to go to the synagogue of Nazareth so that James, the one who came in the same family in the life of flesh as you, will become stronger and, in the days to come, continue what you are sowing. I tell you that James will be the one who, with your apostles and disciples, will make the seeds that you are sowing yield fruit, a lot of fruit.”

7/5 “And what will I say at the synagogue?”

7/6 “You will say that you are the one promised by the prophets and that you are bringing God's teachings; that **our Father's teachings are the path for peace among peoples to be achieved; that the practice of God's teachings is the only path in order to be with Him.**”

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[170] Among Jesus's followers, there were fifteen excluded ones.

[171] In **caravans**, many Hebrews were in search of lands where they could be free from taxes and from having the yield of their work taken away by the Romans and the ones commanded by the Herods. However, at the places they arrived, they would find the oppressors, and that when they were not killed by pillagers as they walked down primitive roads.

## THE MOST BEAUTIFUL LEGACY

7/7 Returning to where the other members of the group were, he had supper with them, thankful to the Architect of this orb for the food they had. Even though it was little, they were satiated.

7/8 At dawn, Mary's firstborn asked Peter to gather his collaborators, and then instructed them:

7/9 "In Nazareth, at the synagogue, I will say that I am the one promised by the prophets, that I have come to bring God's teachings to all the peoples. Since they will not believe my words, we will be expelled under stones and wood. For us not to have to leave Nazareth without what belongs to us, I tell Abihu, Andrew and John to fill the amphorae with water and load the donkeys with wheat, so that we will not be hungry and thirsty, and not to follow us when we go to the synagogue."

7/10 When the instructions were over, they started walking towards Nazareth.

7/11 The desired savior could not have been more explicit; however, some hours later, when Simon, the zealot, was talking to the other two men put in charge of the task, he guaranteed to them with conviction:

7/12 "Jesus will not be expelled under stones and wood, because all those who are his family are in Nazareth. Jesus came to this world in Nazareth, he is Joseph's protectee, a man of respect whom everyone likes, and they will accept Jesus as the one promised to the prophets with great joy, just like those who are his apostles and disciples."

7/13 The manifest savior was well received by the population where he had been born. His mother, when she saw him and the one conceived by Anna, as if not believing it, passed out. When she came to, both her sons, for she loved her uterine brother as much as the redeemer, were by her side.

7/14 "Do not pass out again. I tell you that it is indeed us," joked the inseparable companion of the one previously called little Joseph.

7/15 The astonished widow would not stop looking at the one conceived in her womb, saying to herself how much he had grown, how handsome he was, how peaceful his countenance was. She was so absorbed that she even forgot that they needed to eat. James, her youngest, was the one who drew her attention to it, saying that they had walked for long without feeding themselves physically.

7/16 "This offspring is a prophet. He knows we have not had bread or water for three days," joked the melon grower's last heir.

7/17 The inhabitants of Nazareth quickly crowded the place to see the one whom those of their people assured was the awaited deliverer. They even

noticed that he was different from those who were the same age as him, but they did not ask any questions.

7/18 Jesus, Matthew the Son, Abigail, Simeon Joseph, and Peter lodged in Mary's residence. The hostess was extremely intrigued by the one who was formerly called Julia, a woman among many men; however, she did not ask the boy any questions about her.

7/19 Three days after they had arrived, the one conceived by Sarah gathered Jesse, Adias, Nagai, Andrew Saul, Philip, Abihu, and James Bedee, as well as those who were staying with his aunt, to have a conversation. Bartholomew, John Bedee, and Thomas were away from the village; they were nonetheless informed of what had been decided when they returned.

7/20 The former carpenter of Bethlehem wanted to share his opinion of what was a priority, and wished to hear what the others thought. His first words caused affliction in the others: why would he, along with Caleb's protectee, no longer be a member of the kind group?

7/21 “Will you leave us? What will we do without you? And why take Abigail with you? Do you not believe in Jesus?” asked Andrew Saul.

7/22 Whispers sprang up, which forced the former fisherman to intervene by shouting. He asked them to let Simeon Joseph finish his thoughts; any questions would be answered afterwards, one by one. Only then could the meeting go on:

7/23 “They are talking about Jesus everywhere, and I know that Herod Antipas and those who are Romans do not like it. To my knowledge, it is necessary that a man go before to see if there is any danger, fetch bread, water, and find a place for everyone to stay, and, when there is not a single person asking about Jesus's caravan, come say to all to continue walking. If there is a single danger, the one who went before all the others will not come to say that the walk should continue.”

7/24 With resolution, he confided to them:

7/25 “I was not happy at all when Elihu joined us. If Elihu could do it, I say that others will be able to do it too, and this is why, from now on, Abigail will be the one to come and say if the walk should continue or not, and I will be the one who goes before everyone.”

7/26 Looking at Veronica's companion, he jokingly concluded:

7/27 “I say it will not take me too long to return.”

7/28 And they all laughed at Jesse, who was happily embarrassed. Now satisfied with the providential idea, they fully accepted his proposition.

7/29 During the time he was in Nazareth, Judas Iscariot did not look for

Mary at any moment. Peter, realizing that he avoided the desired savior's eyes when they talked, was even more careful, for what he observed was not a good sign.

7/30 During the stay of the group that escorted the one otherwise called Jeremiah, a merchant arrived at the hot settlement with worrisome news. He affirmed that the oppressors were confiscating even the sheep of those who could not pay taxes; those who only had one became devoid of it, and the children were hungry. The news was received with great sadness, for most of the oppressed ones had only the warm liquid furnished by the sheep to feed their children; goat milk was unthinkable, for they could not afford goats. The stranger reported emphatically:

7/31 “There are offspring leaving their lives for not having milk. Those who are Romans enter the residences and break everything that belongs to those who have nothing, and when they leave they say they will return the following moon, when all will have to pay the taxes that were not paid.”

7/32 He added concerning the sad moment they were going through:

7/33 “Even when they see that we have nothing and that our offspring are crying out of hunger, those who are Romans and those who are commanded by the Herods want taxes.”

7/34 On the day of Tobiah's death, Pontius Pilate, the one who determined what the fate of the tetrarchy would be, passed a new Law: the synagogues, just like the Temples, became the property of the caesar. Whatever was issued by the Temples would be repeated in the synagogues. The rabbis would talk to one of the priests assigned to the village in order to be informed of what they could preach to the ones they led. In case they acted against what had been issued, their punishment would be death.

7/35 The outsider concluded that those from the great metropolis would soon be their owners as well:

7/36 “We have nowhere to go. Wherever you go, one of those who are Romans is giving us orders and pillaging what is ours. Now they want us to have no faith in the Lord any longer.”

7/37 He stated with resolution:

7/38 “Not even a single person will make us stop having faith in the Lord of all those who are Hebrews.”

7/39 After spreading the news in Nazareth, the weakened man repeated it in the shanty of the widow of Joseph, the carpenter. After listening to it, Jesus lowered his head and left, followed by Mary. Peter, who always guarded him, did not escort them. The young man, dismayed at his siblings' situation, guaranteed to his attentive mother:

7/40 “I tell you that I need to announce our Father's teachings to all the peoples.”

7/41 His interlocutor asked how, if he was very young and could do nothing against the wild soldiers. The redeemer went silent. After very few seconds, he assured her that he would talk to God. The afternoon was coming to an end when he meekly asked his mother to let the former fisherman know that he wanted to be alone for some minutes.

***BESIDES THE FOOD THAT FEEDS OUR BODIES, WE  
NEED OUR FATHER'S TEACHINGS IN ORDER TO ...***

see 7/69

***WHEN WE PRACTICE GOD'S TEACHINGS, OUR  
CREDITORS FROM PAST LIVINGS ABANDON US,  
THUS ALLOWING US TO HAVE BETTER DAYS.***

see 7/80

***DO THE SEARCHES OF OUR CURRENT LIVING GO  
ON AFTER THE DEATH OF OUR BODY OF FLESH?***

see 7/91

7/42 He intentionally headed for the peaceful place where his fellow countrymen gathered in order to pray to the Lord, and he said out loud:

7/43 “Father, I know that You are listening to me, as You listen to all my siblings, and this is why I ask You to reveal to me what to say to all those who need You. I will do and follow what You show me.”

7/44 He was about to conclude his sentence, but was interrupted by Judas Iscariot, who had been observing him with the intention of being alone with him; he asked Jesus:

7/45 “Are you speaking to the Hebrew god? He will not say to you what you must do to help these ones of your people, but I know what you must do.”

7/46 He did not hesitate when he said:

7/47 “I say that you must come with me.”

7/48 He added haughtily:

7/49 “I say that it was this god of yours who brought you to me, and I did not know that Joseph was your protector. Do you know why I am with you?”

7/50 Mary's firstborn calmly replied:

7/51 “I tell you that you are with me in order to try to get me not to do what I have come to do in this abode. In truth I tell you that it was not in order to do what you are doing now that you have come to this abode.”

7/52 The one who came from the same womb as the meek Martha understood the words that had been addressed to him completely; he went on:

7/53 “I am with you in order to show you how powerful men live, for they can do everything, in order to show you what you will be able to do for all these miserable Hebrews. I say that you will be able to change the life of each one of them, but you will have to leave this shield of yours that you are the one promised by the Hebrew prophets. I know you must know what all the men of power know and, with what you will know, take advantage of everything that these Hebrews, in their ignorance, can give you, but you have to renounce being the one promised by the Hebrew prophets. Look at yourself and see that you are still an offspring who is few harvests old, that you are very weak, and that you are alone in what you say you hear from this god of yours. I say that you are the same as all these miserable Hebrews who are seeking the promised land and cannot fight the Herods and the Romans, that you will not have your life much longer if you speak of equality among all, that you cannot be as miserable as those who follow you, that you are a man, and you have great power. I say that you must renounce this god you say is your Father; you must renounce being chaste, and renounce the protection of this one you call Father, because this one you call Father is not protecting you at all. I ask you: what you have been going through, having no water or bread in the desert, is that the protection that this Father of yours gives you? I say to you that what this Father of yours gives you are these miserable Hebrews, and this is why I say to you to come with me, and I will make you a powerful man, and you will be able to satiate the hunger of all those who are your people without being with them. When you are with me, you will get to know all the pleasures that Roman coins can give. Come, and I will make you greater than this god you speak of, I will make you a god to all those who are your people.”

7/54 Since his interlocutor had not said anything during his long reasoning, he asked him:

7/55 “What good can you do to these miserable Hebrews? Look at yourself, for you do not seem to be well. Are you hungry?”

7/56 Judas immediately got two small stones and asked him to turn them into the staple food of the population. The desired savior then said:

7/57 “I tell you that not even a single one of God's children has the power to turn stones into bread. Our Father has created the Earth, the rain, the Sun so that we, His children, will plant and harvest our own food. In truth I tell you that God will not make bread come from the skies if we do not grow wheat.”

7/58 Judas Iscariot said nothing in return. However, insisting on his scope, he unashamedly proposed:

7/59 “Since you do not want to turn stones into bread, come with me perform cures just like the ones you have performed throughout the paths you have been, and men of power will offer us many coins. I know that you have this power. With the cures you will perform, you will be able to offer bread to the starving ones who follow you.”

7/60 “I am one of God's children, just like you, and, again, I tell you that I have no power to turn stones into bread. In truth, the cures you say I perform are performed by the ones God has sent, not by me.”

7/61 Laughing out loud, as if making fun of him, for he had in loco assessed the efficient vaticinator's performance regarding the recovery of health, cleaning the lepers, the greedy erudite man stated:

7/62 “But I know you have the power to cure people.”

7/63 Aware of the authentic intention of his brother also in the life of flesh, who wished to use him in order to achieve wealth and glory, even if that meant exterminating the entirety of the oppressed ones, the redeemer guaranteed:

7/64 “In truth I tell you that if I act the way you want me to act, I will fail concerning what I have come to do in this abode.”

7/65 “And what have you come to do?”

7/66 “I tell you that I have come to this abode to do the same as you, the same as all our other siblings, and to bring God's teachings to all the peoples.”

7/67 Judas Iscariot justified himself, pretending not to have understood him:

7/68 “I am only asking you for bread in order to mitigate the hunger of those starving ones of yours, because what you are saying are teachings do not satiate hunger. I say to you to feed bread to all those of your people who are starving.”

7/69 “I tell you that the siblings of ours who follow me and are hungry for bread to feed their bodies do not know it, but their spirits are hungry for God's teachings. When they get to know them in their life of flesh, they will know that we do not only have the life that we are living; when they practice them, they will be able to go after their own bread without having to beg for a single slice. **In truth I tell you that we do not live only on bread, that we need our Father's teachings in order to know why we have the ulcers, why we have no legs to support our body, no hands to take water to our mouth when we are thirsty.**”

7/70 The ambitious man understood the meaning of these words; however, despising the instruction, he resumed trying to achieve his goal:

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7/71 “You have the power to put an end to the misery of all these Hebrews and to give bread to all those who are losing their lives for not having what to eat. I say that you can give them a lot of bread.”

7/72 “Again I tell you that I am bringing God's teachings to all the peoples, teachings that satiate the hunger of the spirit, not the hunger of the body of flesh.”

7/73 The firstborn of the respectable Joseph again pretended not to understand, for he was obsessed with obtaining material wealth; making use of those oppressed by the Herods and the Romans as a shield for his real intentions, he went on:

7/74 “I say that all these miserable Hebrews are hungry for bread, and they are losing their lives because they have no bread to eat.”

7/75 “In truth I tell you that our siblings leave the livings that they now have because of men of power, who have only themselves in their minds, and not because God wants so.”

7/76 Intelligent as he was, Judas realized that he would get nothing if he persisted in his argumentation; he then changed the focus of the conversation in order to attract his interlocutor:

7/77 “I know that you know that you can change the suffering of all these miserable Hebrews. Does it go inside you that men of power will listen to you, that they will believe a man who came from Nazareth from a carpenter's protection? It is only you who know you have the truth of the Hebrew god. What certainty do those who follow you have that you are the one promised by the Hebrew prophets, if it is only you who have the truth sent by this god of yours?”

7/78 “I tell you that the siblings sent by God who are with me, with myself as a mediator, will get paralyzed ones to rise, cure ulcers, and give sight to the blind, which will make all the peoples believe my words. In truth I tell you that these siblings who are with me, with myself as a mediator, will show all the peoples of this abode about the existence of our Father and His teachings.”

7/79 “Is it only these excluded ones who follow you who will get to rise, who will be cured from the ulcers, who will have sight? Is it only those who follow you who will have a better life?”

7/80 **“I tell you that it is not only those who follow me, but all those who practice God's teachings are the ones who will have better days in their livings, because the siblings who are in the true life with them seeking revenge will distance themselves. In truth I tell you that our siblings who are in the true life seeking revenge will be with those who do not practice our Father's teachings.”**

7/81 “Is it only you, your apostles and disciples who will be able to announce the teachings of the Hebrew god to all the peoples, as you are saying?”

7/82 “I tell you that not only myself, my apostles and disciples will announce God's teachings to all the peoples, but everyone who practices them will be announcing them to another sibling.”

7/83 The erudite man went on:

7/84 “And men of power, as time goes by, will destroy all these disciples and apostles of yours, as well as those who practice these words you say are teachings.”

7/85 “You said that men of power will destroy all disciples, apostles, and those who practice God's teachings, but I tell you that they will not destroy the teachings that are sowed in the minds of our siblings, who are the children of the same Father, who is God.”

7/86 “If men of power do not listen to you, how will they listen to your disciples and apostles, who are less than you?”

7/87 *“I tell you that my disciples and apostles and their disciples will be heard when they announce God's teachings, and there will be a time when all our siblings of this abode will practice them. If it were not for my disciples and apostles and their disciples to be heard in the days to come, they would not have come to this abode. **In truth I tell you that we are neither greater nor less than another child of God, that for Him we are all equal.**”*

7/88 “How are you sure that these words that you say are teachings will stand time and not end?”

7/89 *“I tell you that the teachings of God that I am bringing to all the peoples will not be destroyed, because they are not mine, but God's, and God is the one who created this abode, the Sun, and everything that there is in the universe. No matter how much our siblings change the teachings of our Father in the times to come in order to benefit from them, they will not destroy them. In truth I tell you that God's teachings will keep existing throughout time, just like this abode will keep existing throughout time.”*

7/90 “Why do you say that the teachings of this god of yours will keep existing throughout the times that are to come, if the lives of all will one day leave their bodies?”

7/91 **“I tell you that the spirit who inhabits a body of flesh does not die with the death of their house, and that the teachings of God will keep on existing throughout the times that are to come, because we do not have only one living in the life of flesh. In truth I tell you to examine what we want for the living that we now have,**

**because everything we seek in the life of flesh, we take it to the lives after the death of the house that we now have.”<sup>[172]</sup>**

7/92 “Why, instead of saying these teachings of yours to the miserable ones, something that does not result in coins, do you not cure men of power?”

7/93 *“In truth I tell you that God's teachings will be changed because of the greed for coins on the part of many of our siblings who will have power, but the time will come when another one of the children of God will bring His teachings as I am announcing them now, so that they will be known and practiced by all the peoples.”*

7/94 “If these teachings you say are of this god of yours will be changed because of the greed for coins, if these teachings will be said again, why do you want to change how these miserable Hebrews are living?”

7/95 “It is you who are saying that I want to change the living of the Hebrews. *In truth I tell you that God will not let not even one of His children who are in and who will come to the life of flesh remain in the ignorance of His teachings, and this is the reason that He is making all the peoples know that, in order to be with Him, there is no way other than practicing them.”*

7/96 “You will be taken to the priests and silenced if you keep going up against the Laws of the Temple. I say that if you do not join the priests, these teachings that you are saying are the Hebrew god's will be lost when you lose your life.”

7/97 *“Again I tell you that God, who knows everything, will not let His children of this abode remain in the ignorance of the existence of His teachings, teachings which will be changed because of the greed for coins on the part of many of our siblings.”*

7/98 “How will you announce these teachings, if not even a single person believes in you? How will you do it? I will help you, and I say that there is no other way to make all listen to you: go on top on the highest mount that you find and let your body fall towards the ground. This Father of yours will send his angels to save you, and all will believe in you. There is no other way to convince all that you are the one promised by the Hebrew prophets. When you are saved, all will believe in you. Show to all that the Hebrew god is with you, and you will be heard.”

7/99 “How do you know they will listen to me?” asked Mary's firstborn, for he wished to hear from his brother what he had been feeling for long, to wit, that Judas did not believe in the guidance Jesus was spreading, let alone

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[172] When Jesus used the word residence, he meant the material space that incarnate spirits have as a place of dwelling; the word **house**, he used it to refer to the residence of the spirit in the life of flesh, our physical body.

that the latter was the deliverer of his people, not from oppression, but from the collective ignorance of God's teachings.

7/100 “I know they will hear a man who jumps from the highest mount and does not lose his life.”

7/101 Recognizing that, at that time they were living through, there was nothing he could do or say so that Sarah's son would change his particular way of understanding what he was announcing, he informed him:

7/102 “I tell you that I have not come to this abode to test nature's force.”

7/103 In order to make his behavior understood, he was extremely clear:

7/104 “In truth I tell you that I will not follow you in the search of coins and the momentary happinesses that distance us from God.”

7/105 The ambitious erudite man wrathfully said:

7/106 “Jesus of Nazareth, Jesus of Bethlehem, Jesus of Egypt, Jesus of Jerusalem. Where else have you been, after all?”

7/107 “I tell you that I have been throughout the paths announcing God's teachings to our siblings so that all will know Him and have other paths to follow, not only those of the life of flesh. Like you, everyone who gets to know our Father's teachings will be able to elect their paths not only in the life of flesh. In truth I tell you that the One who is everywhere, in everything that there is, is God, because He is in all His creation.”

7/108 Encouraging him, he concluded:

7/109 “I tell you not to miss the opportunity to, in this living, know our Father in His teachings.”

7/110 Completely enraged, on the verge of physically assaulting his interlocutor, Judas Iscariot shouted:

7/111 “You do not know what you are saying. You speak of a god that not a single person can see, of a reward in another life.”

7/112 When he calmed down, he insisted:

7/113 “I am speaking of power, Jesus, power. You have never felt the power I am speaking of. But I have. You will be the only one among those who are Hebrews to have this power. Do you know what it means to have power? Men even take lives because of it, and there is nothing more precious than it. It depends on you, only on you. You will have all at your feet, and all will bow to you.”

7/114 “I tell you that it is not necessary to proceed. I have not come to this abode to bring food to the body of flesh, but I am bringing to all the food for the spirit, which are God's teachings. In truth I tell you that our Father's

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teachings will set free all the peoples who are slaves to the men who govern Temples of stone.”

7/115 Since he did not ignore what his interlocutor obstinately sought to obtain, the manifest savior went one:

7/116 “I tell you that I will not bow before men's kingdom and distance myself from the path that leads to God in order to become the most powerful man in this abode. In truth I tell you to practice our Father's teachings so that we will be with Him sooner.”

7/117 Realizing that the conference was coming to an end, Martha's twin inferred that it was best for him to leave. He put a stop to it by stating:

7/118 “I say that what goes inside you is what goes inside every miserable Hebrew. I know that you will not live long.”

7/119 The desired savior, now alone in the synagogue, feeling exhausted, lied on the ground and addressed God:

7/120 “I am grateful to You for having sent siblings who helped me to know what to say to Judas.”

### ***NONE OF THE CHILDREN OF GOD WILL BE PERPETUALLY DISTANT FROM HIM.***

see 7/126

### ***HOW MANY CENTURIES, HOW MANY MILLENNIA DO WE HAVE IN ORDER TO EXERCISE OUR FATHER'S TEACHINGS?***

see 7/132

### ***THOSE WHO NEEDED URGENCY IN CULTIVATING GOD'S TEACHING ARE ...***

see 7/134

7/121 Returning to the residence that had also been his, Jesus came across Bartholomew, John Bedee, and Thomas, who were euphoric given the remarkable amount of wheat and roots that they had brought. They affirmed that they would have what to eat for a long period of time. Before letting them know that he was going to his mother's residence, he instructed them to give thanks for the food. Mary and Peter nevertheless noticed frailty in his face. The former fisherman, since he had never seen him prostrated after talking to our Father, asked him:

7/122 “Were you speaking to God? I know that it was not to God, because you would not be that tired. Say what happened, and I will let you sleep.”

7/123 “I tell you that I was at the synagogue with Judas.”

7/124 His bodyguard, who was frank and natural, did not beat around the bush when he offered his opinion concerning the outcome of the conversation:

7/125 “You lost your time. Judas will not go towards God, Judas will not practice the teachings that you are bringing to all.”

7/126 **“I tell you that it does not matter which detours on the path that leads to our Father we take, all of us will one day be with Him. In truth I tell you that not a single one of God's children will be forever distant from the path that leads to Him.”**

7/127 “I do not like Judas, but if you want, I will say to him to follow with the caravan, and I will do it for you.”

7/128 “I tell you to let Judas follow the path that he has elected. In truth I tell you that our brother is seeking paths other than the only one that leads to God.”

7/129 “It is so sad to come in the family of the one promised to the prophets and only seek momentary happinesses.”

7/130 “I tell you not to be sad when a sibling does not want to be on the path that leads to God. The time for Judas to stop seeking, in the life of flesh, the momentary happinesses that distance us from our Father and resume his walk towards Him has not come yet. In truth I tell you that it is enough to wait for our sibling to see that their searches in the life of flesh have only brought them sadness and suffering that they will return to the path that leads to God, which is the practice of His teachings, just like all of us will practice them when we are tired of seeking the momentary happinesses that distance us from our Father.”

7/131 He incisively revealed to us:

7/132 **“I tell you that God is not in a hurry for us to be with Him. In truth I tell you that our Father will wait for as long as it is necessary for each one of us to decide on being on the path that leads to Him, which is the practice of His teachings.”**

7/133 He meekly went on:

7/134 **“In truth I tell you that those who should be in a hurry to practice God’s teachings are us, who are suffering.”**

7/135 Exhausted, he concluded:

7/136 “I tell you that the spirit who in the flesh is Judas will not not walk towards God. In truth I tell you that our brother, just like all those who in the life of flesh are still seeking the momentary happinesses that distance us from the path that leads to our Father, will be with Him.”

7/137 These words were perfectly understood by Ruth’s son-in-law, who was sure that we have the chance to make mistakes, learn, and get interested in the path that will lead us to Him whom created the universe.

7/138 After this class and a frugal meal, the one born under the shining Star went to sleep, and the apostle, since they were in a safe place, rested without any worries, but not before making sure that his boy was not in danger, and this is why he was not immediately aware that Elihu and his followers, the fanatical Hebrews, except for the brother of the meek Martha, left Nazareth in the middle of the night. However, the following morning, his worry about the health of the frail boy, who got up later than usual, was again manifest. When asked why, Jesus explained:

7/139 “I tell you that I slept a little bit more.”

7/140 Peter, who did not like Joseph’s firstborn at all, saw his feeling of antipathy become even stronger, for he interpreted that Mary’s firstborn’s conspicuous exhaustion had been caused by the dismal newcomer.

7/141 After breakfast, noticing that his mother was feeling discouraged, the one otherwise called Jeremiah asked her what was going on, since her children were with her.

7/142 “But is it not what you wanted? Is it not what you have been waiting for for many moons?” he concluded.

7/143 Replying affirmatively, the widow explained:

7/144 “It is just that I am very afraid of the men who are always after you. It goes inside me what they would do if they knew you were here. I know they will come after you as if you were an animal. I am so afraid that I have been spending many sleepless nights.”

7/145 She dismally concluded:

7/146 “You will soon have to leave, and I do not want to change your ways. I know you do not belong to me, as all the others who came from me do not, but I am very afraid.”

7/147 Aware that she feared for his future, the desired redeemer respectfully said:

7/148 “I tell you not to let your mind be disturbed because of me. In truth, before coming to the life of flesh, I tell you that I prepared myself with those who are with me to sow God’s teachings through all the paths we are on.”

7/149 Mary restated, not ignoring that her first son had also come to this planet with a task to do, though since she loved him so much she sometimes did not accept it:

7/150 “I do not want to change what goes inside you at all. Do as what goes inside you says to you to do,” and she went where she kept her things, returning with a small box, which she gave to her son.

7/151 The urn had two amphorae, one with a little bit of myrrh, and the

other one with incense, two products that were worth a lot at the time. Joaquin's youngest explained:

7/152 "It was Zechariah who asked it be given to your protector, so that he could use it to protect us. Since I do not need to hide any longer, I give it to you so that you can use it when it is necessary."

7/153 Jesus accepted the products, which were traded for food at the appropriate time.

7/154 After Joseph left Veneram with his wife and the two children, Isabel's husband assumed that he had settled in Bethlehem. When he realized that his living was coming to an end, informed by Simeon Joseph as time went by that his father-in-law was still running away from the ones the Herods commanded, aware that any fugitive needed coins, and a lot of them, he had Zacchaeus make his greatest material possession get to him, and that would result in financial resources so that they could continue their escape. When this material treasure came to Mary's possession, she kept it, since her husband had left for Jerusalem with the pilgrims, and she and her children no longer needed to escape.

7/155 The desired savior noticed a beautiful tunic made by his mother lying on top of her straw mat, what we would call a mattress nowadays. Holding her hands, he asked her whom it was for.

7/156 "I will take it to little Benjamin, who will unite himself to a woman from this place. We will all go to his residence for the ceremony."

7/157 Those who saw the clothing supposed that it would be a gift from her to one of her absent sons, as a result of a tradition that, when a son was absent, his mother would give him a new one when he returned. The redeemer and the last heir of the melon grower were not disappointed at all, but in fact happy for the ones who would get married, as well as extremely excited to go to the wedding.

7/158 As the custom dictated, the members of the caravan also went to the celebration.<sup>[173]</sup> During the festivity, Andrew Saul and Philip talked about what the Baptist had guaranteed to them concerning the Galilean prophet. Andrew Saul stated that Isabel's son's persuasion was not enough, for Mary's firstborn was having fun, while those who were members of his people were oppressed by Antipas and by those from the distant metropolis.

7/159 "I am here doing nothing. If only I were at sea in Capermaum!"

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[173] Those who did not dwell in the village where a wedding **celebration** took place were as welcome as those who did.

## THE MOST BEAUTIFUL LEGACY

7/160 He went on unhappily:

7/161 “Is it by having fun that Jesus will deliver all those who are Hebrews from slavery?”

7/162 Joseph’s widow, who was listening to the two men’s conversation from a distance, asked them why they were helping her son, if they did not believe in him. The indignant man stated:

7/163 “All those who are our people are slaves to the Romans and the Herods, and John said that Jesus was the one who would set all those who are Hebrews free. I want to be free, I want to sow, harvest, and eat the bread made from the wheat that I will sow, and I do not want everything to go to those who do not work the soil.”

7/164 Pointing at the one promised to the peoples of this orb, he dryly asked:

7/165 “Is this the way that he is going to set us free?”

7/166 Mary said that she did not know what her son would do, but, faithful as she was in the name of God, she concluded:

7/167 “Jesus is only an offspring who is few harvests old!”

7/168 Andrew Saul added:

7/169 “And nothing more.”

7/170 And he said to Philip:

7/171 “We must go where John is.”

7/172 The man who had also been a disciple of Zechariah’s only son, who until then had remained silent, asked him to be calm, reasoning:

7/173 “We are in search of answers. John has said that the answers to everything are with Jesus. Let us wait, we do not have to earn coins, we just need a little patience. What have we got to lose? I hold it as true that life is more than sowing, harvesting, and having coins.”

7/174 “Will you follow Jesus?” asked Mary, who was still listening to the conversation.

7/175 “Why should we? Give me a single reason,” Saul’s protectee impolitely replied, making his friend embarrassed by his attitude.

7/176 The redeemer, who was coming close to the trio, asked the two men why they were not having fun like the others. The rude man aggressively stated:

7/177 “I will only go when all those who are my people are free, and the men, shameful.”

7/178 With his habitual good sense of humor, the one otherwise named Jeremiah predicted:

7/179 “I tell you that it will be a very slow ball, but you will see it.”

7/180 Far from having calmness as one of his virtues, Andrew Saul replied:

7/181 “Well, for sure not even one of those who are my people will be free if we wait for you. When I met John, it went inside me that he was right in saying that the promised one would bring the truth to all, and all you do is dance and drink the fruit of the grape.”

7/182 Aware that nothing would soothe the anger that controlled his interlocutor, the affable young man said:

7/183 “I ask you to forgive me for not telling you what you expected to hear from me,” and he went away.

7/184 Walking about the shanty, the one born when the shining Star appeared noticed some amphorae that contained the juice of grapes after they were squashed where food was stocked.<sup>[174]</sup> In three of them, he noticed that it had crystallized, which, in the understanding of the people of that time, meant it was spoilt.<sup>[175]</sup>

7/185 He was pondering the behavior of the two ones who had joined the caravan when they left the Jordan River when the guests started shouting and banging their fists on the tables, as we would word it nowadays, for they wanted more juice. He went close to them and saw that the father of the recently married man was very sad, not knowing what to do. Mary quickly approached him and confided to him:

7/186 “It is better for you to find Matthew so that we can go from this residence. A discord will take place. The fruit of the grape is over, and you know that, when you have a celebration, the fruit of the grape and the bread cannot be over. It is not Benjamin’s fault, the greatest part of the fruit of the grape is fermented.”

7/187 Many Nazarene women and children were taking part in the festivity. Jesus, feeling that the upcoming fight would hurt many, said they should fill six empty amphorae by half with water. The host promptly ordered that what Jesus said be done, and asked him why.

7/188 “I tell you that the ceremony cannot turn into discord just because the fruit of the grape is over.”

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[174] Not only in little Benjamin’s residence, the pantry was a hole dug in a hillside.

[175] It then only served to moisten the wheat straw that was fed to animals.

7/189 And he went into the pantry, mixed the juice that had crystallized that was in the three amphorae in the water that had been poured inside the other six ones, and the result in the aforementioned six amphorae was sweet juice, whose taste was more pleasant than the pure one. Filling a container, he offered it to his impolite disciple, the one who had formerly been the Baptist's, not before encouraging the ones who had been turned into waiters to give it to the other guests.

7/190 The mixture obtained great success, and, as an outcome, many commented that the announced savior had transformed the liquid essential to life into a more appetizing juice than the one that had been served at the beginning of the celebration.

7/191 Joseph's widow, who was helping the father of the man who would soon be married serve the guests, not noticing that her son had offered the new juice to a prideful Andrew Saul, gave some to the latter in a small container, stating:

7/192 "Follow Jesus. He will show you the truth that you have been looking for."

7/193 In the opinion of the man who had benefited twice from the delightful refreshment, Mary's firstborn's action had as its sole goal for him, Andrew Saul, to become aware that he was indeed the awaited deliverer. It became incontestable to him that he was irreplaceable, and for that sole reason the Galilean young man had revealed his identity by means of his prodigy.

7/194 Because of what happened, it became lodged in his mind, though for a short period of time, that the promised one had given him a thorough proof of his powers.

## 7-2

7/195 The Hebrew who went up against the imperative way of living or did not partake in the ideas in vigor, if he had the means to do so, would start a settlement, which was something good for the Herods and the Romans, for there would be a new place where they could collect taxes. In the area around Nazareth, there were many of these settlements and, for almost two moons, the redeemer took our Father's teachings to them.

7/196 On September 25, 4 AD, a day of sacred rest for the oppressed ones, the caravan was resting, for they would resume their journey shortly. In the morning, the desired savior looked for Peter and asked him to encourage the group to congregate at the synagogue at the customary time.

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7/197 The three people in charge of filling the amphorae with water and getting the donkeys ready did not pay attention to what had been asked of them, despite the clarity of the words.

7/198 Jesus had been waiting for many hours for the right time to announce to his mother that he would leave and never return to Nazareth. Since she was very happy, he did not wish to disturb her with the information. It was only minutes before going to the place where the oppressed ones prayed to the Lord that he went to talk to her. He knew that, like other mothers, what she liked was to have her children right by her.

7/199 After lunch, the one born when the shining Star of Bethlehem appeared walked to the synagogue. Right until the time that had been set, he talked to those who came to look for him. When he was inside, escorted by his followers, he remained in the area reserved for the non-inhabitants of Nazareth.

7/200 At the synagogues of that time, on each Saturday a text by one of the respectful predictors of yore was read. Since Isaiah was very revered among the population, and one of his texts would be commented on, many were eager for the reading to begin.

7/201 When all were ready, the rabbi, with the leather roll in his hands, did not proceed in the customary way, for he wished the illustrious young man to read it. Looking at the one he had chosen, he asked him to analyze it, and gave him the roll. When he received it, Mary's firstborn did not unroll it, he only held it.

7/202 The invitation was disapproved by many of those who crowded the primitive building, especially the elder. Though they were aware of what was guaranteed about the one considered an outsider, they did not accept that he was indeed the one announced by the ancient and trustworthy vaticinators. They whispered:

7/203 "It is the protectee of Joseph, the carpenter, the one whom all say is back in Nazareth. Why has Gideon elected him, if we have more knowledge of Moses's Laws? What can this offspring who is few harvests old say to us, grown men, about the writings?"

7/204 The orator waited for the side conversation to subside and, going against the expectations, read nothing. In this venerated site he revealed himself to those from Nazareth:

7/205 "I tell you that I am the one who was promised by the prophets, and I am bringing God's teachings to all the peoples. In truth I tell you that our Father's teachings will bring relief to all those who no longer want to suffer."

7/206 Almost all those who were in the synagogue, with the exception of those who followed the one otherwise named Jeremiah, indignantly shouted:

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7/207 “What are you saying? How dare you say that you are the one promised by the Lord?”

7/208 One of the most undeterred ones stated:

7/209 “I say that Isaiah’s prophecy will only come true when the one promised by the Lord arrives.”

7/210 It was because the ones sent by God were in their positions that Jesus announced himself exactly as planned. When the commotion came to an end, he instructed his fellow Nazarenes:

7/211 “I tell you that the salvation for all the peoples will not come the way the Hebrews expect it. Bear in mind that the path that leads to God is already among all of you. **In truth I tell you that all those who practice our Father’s teachings will be on the path that leads to Him.**”

7/212 His words annoyed the reluctant and obdurate audience even more, and they all started cursing at him. They demanded that the document be taken from the impure hands of the sinning outsider quickly. They shouted that what he was saying was a blasphemy and a heresy.

7/213 “How can you say that you are the one who was promised by the Lord? We know that you are of a carpenter’s protection, and that you have come from Mary, Joaquin’s protectee,” one of the most vexed ones said to the orator.

7/214 Insisting on his deep opposition, he said to the rabbi:

7/215 “I say that this man is sick in the head. Do not allow him to keep touching the writings. I know that the one who was promised by the Lord has not come yet.”

7/216 Gideon approached the redeemer, took the ancient writing from his hands, and sincerely apologized:

7/217 “I have heard about you.”

7/218 With peculiar serenity, Jesus said:

7/219 “Fortunate is the one who is not ashamed of what I say.”

7/220 Under protests addressed to him demanding that he never return, as well as stones and sticks, he was expelled, not only from the synagogue, but from Nazareth, along with the members of the caravan in which he traveled.

7/221 To Abihu, Andrew Saul, and John Bedee, his request before they arrived in the village became more than evident.

7/222 The preoccupation of Peter, James Bedee and his brother, Thomas, Simeon Joseph, Bartholomew, and Simon, the zealot, was to defend the young man who had just been expelled, though they suffered the physical

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consequences of this action, whereas the others took care of Matthew the Son and Adias.<sup>[176]</sup>

7/223 With Abigail by her side, Joseph's widow witnessed what went on inside the synagogue through apertures in its walls. Crying a lot, she said:

7/224 "Let the Lord forgive all for not accepting His promised one. The prophecy is being fulfilled."<sup>[177]</sup>

7/225 When they were back in the Clopases' safe residence, the woman formerly named Julia, noticing the mother's agony, asked her to calm down, for she would go meet the one who had been expelled and would return to report to her, and she was sure of this, that he was safe.

7/226 Mary, whose only reason not to join the caravan that followed her son was that she was afraid of leaving her other children alone, said:

7/227 "With me here, not even one of these Hebrews who are sick in the head will do harm to one of those who came from me and are in this residence."

### ***LET US NOT BE ANXIOUS ABOUT TOMORROW.***

see 7/243

7/228 For about half an hour, the indignant Nazarene pursued the desired savior; for another thirty minutes, he and his followers walked away from the village very fast, until they made a stop next to a large rock.

7/229 Abigail, who, on top of a donkey, had been witnessing the events from afar, arrived where they were, and was very happy when she made sure that they were all fine. When she mentioned the reason for her presence, she announced that she would return to Nazareth in order to reassure Joaquin's youngest. James Bedee offered to go with her and return with weaved mats and protection for the night, for they would be freezing. The fugitives did not object to the proposition, but no one offered to help him, except Abihu,

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[176] After speaking at the Temple in Jerusalem, as they all walked to Nazareth, Jesus came across three merchants. One of them immediately recognized him and, overcome with joy, went towards him, but Peter stopped him from getting close. When the merchant was finally with the meek Galilean, he said to him:

"Does my face go inside you? I am one of the slaves who were freed with the one who played the stones a lot in the caravan of Marunus, the Roman."

The merchant followed the group to Nazareth. When the young man he had met as little Joseph announced himself in the synagogue, he was present. He indignantly said out loud:

"Jesus is the one promised by the Lord, and you expel him like one possessed by the ulcers, who is useless?"

When he finished his defense, he was clubbed and then stoned, and disincarnated that very Saturday.

[177] ... **The prophecy is being fulfilled** ...: that God would send one of His children to bring His truth to the Hebrews.

the one in charge, along with John Bedee and Andrew Saul, of having made arrangements for them to have not only provisions. The zealot, disappointed with the other two men who had been assigned to the task, energetically urged them to come with them, and this was the reason that they agreed. Because of the two men's conspicuous fear of the enterprise, the brave apostle concede that:

7/230 "It is better if you stay. We do not know if a man will come from these mounts. There are always those commanded by one of the Herods or by those who are Romans hiding on them."

7/231 Close to Nazareth, the trio that was returning could still notice many individuals walking around. Since there was some sunlight left, the men suggested that the one otherwise called Julia wait for them with Mary until it was dark.

7/232 "Do not bring anything from the residence because you may be hurt, which will not be good at all. What is some more minutes of waiting, if time is what one has the most?" James Bedee instructed her.

7/233 When she arrived at the primitive building, she assuaged Jesus's mother's worries, guaranteeing to her that nothing had happened to her beloved boy.

7/234 Since Mary had stocked bread that would be enough for three days, she gave it to Abigail so that it could be taken to her little Joseph and those who escorted him. Aware that the family of this mother who had suffered so much would have nothing to eat for their following meals, Abigail, assisted by Martha and Veronica, helped make more of these delicious victuals so that they could be baked on stones the following morning.

7/235 Where the ones who had been expelled from Nazareth made their stop, the two former disciples of Isabel's only son and Jesse were whispering:

7/236 "I say that James will not return. I saw hatred in those men's eyes, and those men are like animals. Because of them we will have no bread, despite all the wheat we traded for, and we will be cold, when we actually have mantles," asserted Andrew Saul.

7/237 Since, in his opinion, it was taking too long for James Bedee and Simon, the zealot, to return, Philip wondered why. He bemoaned:

7/238 "Can it be that their lives have been taken? If they are now lifeless, we will leave our lives with no bread, with no water, and we will be cold."

7/239 "Losing our lives far from our residences is very sad," the now married apprentice carpenter agreed.

7/240 Mary's firstborn, some eight meters away from them, heard them

lamenting. He stood up and walked towards them, and was followed by the other ones who had been expelled. When all were together, he asked them:

7/241 “How many of us will be able to add a single day to our livings if we worry? Or grow taller, no matter how little this growth is?”

7/242 He guided us with simplicity:

7/243 **“I tell you not to worry about what we will drink or eat, what we will wear on our bodies in the days to come. God knows what we need. In truth I tell you not to be anxious about the day that will come, let the difficulties of the day we are living be enough.”**

7/244 The trio, as well as many others, was very embarrassed, for they had been afraid. They immediately prepared themselves for their indispensable sleep. After a short nap, they saw James Bedee and Abihu return with four donkeys and the mats. Peter woke up Matthew the Son, who always slept very heavily, so that he could eat, for they would resume their walk the following morning.

7/245 “I say that there is a lot of revolt in Nazareth, and this is why those men may still come after us,” the pair announced, affirming that they had qualified the savior with unpublishable words in the no longer venerable building.

7/246 They suggested that they all leave immediately. However, the return to the village to load donkeys with the rest of the provisions and the liquid essential to life was urgent. James Bedee, addressing the former fisherman, asked about Abigail, if she would stay with Mary.

7/247 “I say to you to ask her, for she will decide what her path will be,” Peter replied.

7/248 Back in Nazareth, Joseph of Bedee’s heir could not resist it and went to the synagogue, where those who did not believe in the redeemer were still gathered. Through the apertures in its walls he saw one of the inhabitants assuring that the one they had rejected had insulted divinity; Gideon, however, started defending the prophet. He energetically stated:

7/249 “How can you say that Jesus was saying blasphemies? Have you ever spoken to the Lord? Do you know what goes inside the Lord? Jesus said that the Lord’s hands were over him. What blasphemy is there in these words? I say that the Lord has His hands over all of us.”

7/250 Now addressing all the others, he added:

7/251 “What do you know about the Lord and His will? How can you say that His promised one has not come yet? Were you with the Lord when He sent the one He has promised to help and free all those who are our people

from all these Herods and the ones they command? Or will you be with the Lord when He sends His promised one? What do you know about His Laws, or teachings, as Jesus said?”

7/252 All went enraged and started shouting again, and the rabbi was now the target of their wrath. The same individual who had gotten mad at the desired savior accused him:

7/253 “I say that you are sick in the head, it is better for you to go with him. Go away from Nazareth, because you do not deserve to teach in this place any longer.”

7/254 Given what was said, James Bedee could not restrain himself. In order to protect the rabbi, who had been physically threatened by the wrathful dweller, he entered the synagogue. Now in front of the infuriated men, he went up a wood bench and said out loud and clearly:

7/255 “Jesus was teaching what he received from God, and you expelled him. You did not respect the only man in this place who can show you the truth. I say that you deserve to remain in the ignorance of the teachings that Jesus is bringing from God.”

7/256 Headed by the irate man, the crowd went towards the intruding advocate; however, the defendant did not allow them to carry out the assault they were planning. With the authority that he possessed, also because he was the eldest man in the village, he said, shielding the daring apostle with his small body:

7/257 “When you take the life of one of those who are our people, do you mean to respect Moses’s Laws? Look at me and answer it, since I am a man who is many harvests old: will you throw stones at this man?”

7/258 The ignorant Hebrews gave up their intent; however, their instigator replied categorically:

7/259 “We will not throw stones at this one who is sick in the head, but he will have to leave Nazareth now.”

7/260 He emphatically added to the outsider:

7/261 “And never set foot in this place again.”

7/262 Gideon’s defender fearlessly asked them if they would hurt the man he had just assisted.

7/263 “We are not sick in the head, contrary to you, to hit a man who is many harvests old, even if he is possessed by the ulcers, but we will look for another rabbi. We do not want this one anymore,” the leader of the group announced his decision.

7/264 James Bedee left without worrying too much about the rabbi, who

## THE MOST BEAUTIFUL **LEGACY**

was too old to follow him. However, he kept saying adjectives about the inhabitants of Nazareth involved in the event:

7/265 “Hypocrites! False men!”

***WHOEVER CULTIVATES GOD’S TEACHINGS WILL ACQUIRE A TREASURE AND WILL KEEP IT IN THEIR UPCOMING LIVES.***

see 7/269

***IS IT DOABLE TO WALK ON THE PATH THAT LEADS TO OUR FATHER IF WE HAVE MATERIAL WEALTH?***

see 7/281

***IF WE KILL A CHILD OF GOD LIKE US, WE WILL HAVE A COMMITMENT WITH THIS CHILD OR WITH ANOTHER SIBLING IN UPCOMING LIVINGS.***

see 7/285

***IS IT POSSIBLE THAT A WORD SAID WHEN WE ARE ENRAGED CAN MAKE US WASTE AN ENTIRE SOJOURN IN THE LIFE OF FLESH?***

see 7/288

***WHAT DOES US GREATER HARM, WHAT WE SAY, OR WHAT WE EAT?***

see 7/290

7/266 The one promised to the ancient and respected vaticinators and those who escorted him, including Abigail, who did not have a single doubt about what she wanted for herself, were headed for Capernaum. Andrew, Saul and Philip walked side by side. The former mentioned to the latter:

7/267 “Will the same happen at all places where Jesus speaks? If it does, I will never be able to return to where those of my family are.”

7/268 When they stopped for the night, after supper and before the two disciples expressed their discontentment to the others, Mary’s firstborn, standing by the fire, surrounded by all those who were escorting him, stated:

7/269 “I have not come to the life of flesh in search of men’s glories, and this is the reason that I am telling you that all those who follow me will not have the glory of this abode, but will be on the path that leads to God. The living that we now have in a body of flesh is momentary, just like other ones that we will have, until we are with our Father. **In truth I tell you that all those who practice God’s teachings will acquire a treasure for all their lives, a treasure that will not be pillaged from them, a**

**treasure that they will take with them to all the other livings and lives that they will have.”**

7/270 He was instructing them when he drew the attention of the owner of a luxurious caravan that had stopped very close to them, for its members were also heading for Capermaum. Extremely interested in the subject matter of lives in which one did not die, the wealthy man approached and asked:

7/271 “What must I do to live the lives you spoke of happily?”

7/272 Though his words were very straightforward, what he really wanted to know was how to have a never-ending living, so that he could better enjoy the fortune he had gathered.

7/273 “I tell you to give everything that you have to those who live in poverty and come with me sow God’s teachings,” the awaited deliverer instructed him.

7/274 Staring at him, the astonished Hebrew man replied:

7/275 “Give away everything that my protector has left me and be in poverty?”

7/276 Choosing the mundane pleasures that derive from financial abundance, he sealed his own destiny:

7/277 “I do not want the lives you are speaking of. I will certainly have this life for many harvests. When I am a man who is many harvests old, I will speak to you again,” and he left.

7/278 The one born under the shining Star took advantage of the situation to alert the ones who had more than reasonable material possessions and had been invited by him to assist him that, similarly to the owner of the sumptuous caravan, who again in the life of flesh had opted to ignore God’s teachings, they would also have, as a consequence of their actions, to decide what they would harvest in the time to come. It would be impracticable to continue wishing for the unstoppable enjoyments of physical life and concomitantly practice the teachings that he was spreading, the only path that makes it possible to be with our Father. Making use of what happened with the wealthy man who was leaving, Jesus said:

7/279 “In truth I tell you that it is easier for words to come out of a camel’s mouth than for a man to abandon his wealth and the momentary happinesses of this abode which distance us from God in order to practice His teachings.”

7/280 The well-disposed collaborators understood what had been illustrated: that it is practicable to have a great patrimony in the life of flesh and at the same time tread the path that leads to our Father; however, if one’s will is to enjoy the delights that this orb offers to those who have abundant financial resources, one would not be able to start treading it or stay on it.

The words of the young man otherwise named Jeremiah were still echoing in their minds:

7/281 **“I tell you that it is not the material possessions we have that distance us from the path that leads to God, but how we use them, and the feelings that we have for having them. In truth I tell you that it is the non-practice of our Father’s teachings that distance us from Him.”**

7/282 Among the followers, similarly to the behavior of the successful trader, some chose not to enter the announced path. The search for the delights that the Earth makes possible was frequent in their livings.

7/283 The following morning, they started walking silently, a silence which was only broken when James Bedee said what had happened in the synagogue. When he realized that the one promised not only to the Hebrews was listening to him, believing in the rectitude of his own actions, he affirmed to him:

7/284 **“Did you hear how I stood by your side? I will fight with you and the ones you command. I say to you that it is enough for you to order me.”**

7/285 **“I tell you that I do not need ones to command with me, but apostles and disciples so that we can announce our Father’s teachings to all the peoples. I have not come to this abode to sow hatred among our siblings, but what I am bringing to all is showing us not to take the living of a single child of God. In truth I tell you that, if we take the living of a single sibling, we will have commitments with this or another sibling in future livings.”**

7/286 Gideon’s intrepid defender felt that he had acted equivocally. Truly aspiring to be one of Jesus’s followers, he asked him:

7/287 **“I called everyone in Nazareth hypocrite and false. How must I act to be one of your apostles?”**

7/288 **“I tell you to watch the words that come out of our mouths during moments of wrath. Many times, with only one word, we hurt, we offend a sibling a lot. In truth I tell you that, because of our non-right way of acting, we make our entire living go to waste.”**

7/289 **“Must we watch everything that goes in and comes out of our mouth?”**

7/290 **“In truth I tell you that what comes out of our mouths is what causes greater harm, not what goes inside it.”**

7/291 This moment of learning made James Bedee feel indescribably happy. He had been instructed on what to do when he was infuriated; however, he stated to himself that he would never again behave in the same manner, otherwise he would not have understood the guidance that had just been offered to him.

**Chapter 7**

7-1 The reason that *he revealed himself* in Nazareth:

- *His safety*, and that of the members of the caravan, is guaranteed by Simeon Joseph;
- *Tested* by a brother, and the conviction that God's teachings would be known by all of His children;
- The discontent of one of the former disciples of John, the one who baptized;
- *Transforming* water into grape juice;

7-2 *Expelled* from his native village, *he resumes his* journey.