

Chapter 8

PREACHING ABOUT GOD AND HIS TEACHINGS TO INNUMERABLE SIBLINGS

8-1

8/1 The group with whom the one who had previously been named little Joseph was walking arrived in Capermaum after another tiring day of walking on hot sand through stony ways. Peter's wife, who happened to be extremely nervous, when she learned that her husband was approaching, went to meet him, and said without hesitation:

8/2 "The body of the one who brought me to this world is burning like fire, and this is why I know she will lose her life. She must not lose her life for now. What will I do without the one who brought me into this world and you?"^[178]

8/3 The former fisherman looked at the one who, in his understanding, could make his wife happy by getting her mother to stand up again, and said:

8/4 "Deliver the one who carried my companion in her womb from evil. I know you can. My companion will not be able to be without me and the one who gave her her life. I ask you to give some more harvests of life to the woman who carried my companion in her womb."

8/5 Mary's firstborn felt great anguish in the supplicant man that he would not be successful in his persistent goal of continuing to follow him if his mother-in-law died, for he would not be able to leave his wife alone in Capermaum. Entering the residence, Jesus came across Ruth, lying still on her wheat straw mat.^[179] Putting his hand on her forehead, he leaned over her. The agonizing woman, opening her eyes, as if nothing had happened, asked her son-in-law:

8/6 "You have arrived! I did not see you coming."

8/7 Not even remembering that she had been sick, she got up and eagerly started preparing a meal with the assistance of her daughter.

[178] Because of a bladder infection, Ruth's **body was burning like fire**.

[179] Peter's mother-in-law was **still on her wheat straw mat** because she had lost consciousness as a consequence of her epilepsy.

8/8 The inhabitants of Capermaum who had seen her ill were astonished. They spread, as they used to say, that the promised one had given Ruth her life back, despite his denial that he had done so.

8/9 The event itself spread with incredible speed in the neighboring areas, and the comments were the same: Jesus gives back life to a lifeless body, movement to the paralyzed, sight to the blind. Everyone affirmed peremptorily that he was indeed the Lord's promised one, and the Lord was always with him, and they wondered if Jesus was not the Lord Himself.

FORTUNATE ARE THOSE WHO ARE HUNGRY AND THIRSTY FOR JUSTICE, THE MERCIFUL ONES, THOSE WHO PRACTICE GOD'S TEACHINGS, THOSE ...

see 8/24

WHY HAVE WE NOT BEEN GIVEN WHAT WE JUDGE WE NEED AND ASK OUR FATHER FOR?

see 8/26

IF WE ARE DISTANT FROM THE PRACTICE OF GOD'S TEACHINGS, PAIN WILL BE OUR CONSTANT COMPANION.

see 8/33

OUR FATHER'S TEACHINGS EXPLAIN TO US WHY WE ARE FRUSTRATED, THE REASON FOR OUR UNDUE AND UNBEARABLE, IN OUR OPINION, SUFFERING.

see 8/35

8/10 Shortly after, one of the members of Elihu's band arrived in Capermaum bearing the news that some savage soldiers had arrested most of his fellows in Upper Cesarea, fellows who were spreading the ideas that they defended and were recruiting fighters for, and guaranteed that they would be made an example by being killed. The hated despot's intention was to illustrate what would happen to those who dared oppose him. The seditious man, instructed and instigated by Judas Iscariot, taking advantage of Ruth's recovery, started shouting, as usual, at the market place that, if the unmatched prophet wanted to, he could put an end to the oppressors. The rebel affirmed that it was urgent that the redeemer deliver them from the oppressors, and not only extirpate ailments from everyone's bodies so that they could be murdered afterwards. Eliazar was preaching out loud:

8/11 "It is enough for Jesus to say that he needs commanded ones for the Lord to send him all the men he wants. I say that all those who are Hebrews will be on Jesus's side, it is enough for him to order them. Let us go to Peter's residence and speak to Jesus. I know that he will speak to me, and will not

allow those who are our people to continue losing their life at the hands of those who are commanded by Herod Antipas and those who are Romans.”

8/12 Emphasizing his and his band’s certitude that the Nazarene, because of the power he had, would draw a crushing army, he went on:

8/13 “Wherever he goes, Jesus draws men, women, and even offspring to his side. If more of those who are Hebrews are on Jesus’s side, I say that soon we will be free.”

8/14 Making the invitation general, he concluded:

8/15 “Let us say to Jesus that we do not only want some of those who are our people to be cured, let us say to Jesus that we want freedom for all those who are Hebrews.”

8/16 The insurgent gathered about one hundred thirty individuals, who arrived in front of the residence of the former fisherman when darkness fell. They met another crowd that aspired to verify Ruth’s recovery and see the one promised by the ancient prophets. There were almost three hundred men and women asking to see Mary’s firstborn. The latter, when he came out, was approached by the obstinate rebel, whose words were repeated by the others as he said them:

8/17 “We are here so that you will ask the Lord to deliver us from the slavery of Herod Antipas. I want you to take his life now: Herod Antipas does not deserve to live. Since you have the Lord’s power, you bring along all those who are His angels. All those who are Hebrews, even those who are women and those who are offspring who are few harvests old, will fight by your side. I say that we want to see the blood of all those who are Herods and the ones they command, that we want you to take their lives the same way they do to those who are our people. Show your power, which comes from the Lord. I say that we are ready to obey you, all you need to do is order us.”

8/18 The members of the ignorant crowd believed in Eliazar, for they knew that the long-awaited redeemer had made fish appear, brought rabbi Jairo’s daughter and Peter’s mother-in-law from the dead, and given the ability to move to many paralyzed ones. Eager about the possibility of breaking free from the tyrants’ burden, the audience immediately accepted the insurgent’s hateful words. What they did not know was that he was in cahoots with Judas Iscariot.

8/19 The pernicious instigator, who kept himself at distance, followed the scene, convinced that the population would persuade the other descendant of Joseph to resist the usurpers. He concluded to himself:

8/20 “Since Jesus likes these miserable ones, it is better for him to be convinced by them, those who are his own people.”

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8/21 With the one born when the magnificent Star of Bethlehem appeared, after summoning him, the insubordinate man went on:

8/22 “Say what we have to do for the Lord to send more men, so that we can fight those who are Herods and those who are Romans,” and these were words that the crowd rejoiced in repeating.

8/23 The redeemer said nothing. Shielded by Peter, Simon, the zealot, Andrew Saul, Philip, and Jesse, he went towards the crowd. Going up a small elevation, he revealed to the community:

8/24 **“I tell you that fortunate are those who are hungry and thirsty for justice, because they will be satiated; fortunate are those who are merciful, because they will obtain mercy; fortunate are those who practice God’s teachings, because they will see His face; fortunate are those who are meek and peaceful, because they will be called to announce our Father’s teachings to other siblings of His; fortunate are those who are persecuted for practicing God’s teachings, because they are on the path that leads to Him. In truth I tell you that after the death of their body of flesh, the happiness of the fortunate will be very great.”**

8/25 As he spoke, the willingness to go to war on the part of the ignorant oppressed ones subsided. When he finished his words, since a spectator was privately asserting to himself that he had never been heard by the Lord in his pleas, he stated:

8/26 **“In truth I tell you that if our requests to God that our needs be satisfied are not answered, it is because we are not deserving yet.”**

8/27 The man asked him in astonishment what he should say when he prayed to the Lord.

8/28 **“I will tell all how to talk to God. Our Father, who are looking at us, let everything 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 go after our daily bread, and let our offenses be forgiven when we forgive the offenses that we have received. Father, let us not fall into temptation, and deliver us from all the evil we find on our path. I am grateful to you, Father.”**

8/29 The majority of the people who witnessed this transcendent moment were embarrassed. The understanding that prevailed was that, if they intended to be with the Lord and be helped by Him, it would not be by means of revenge, for retribution was a wrong behavior; that they only needed to have good feelings towards their neighbor, for, according to the instruction, they would reach the Lord’s forgiveness when they forgave.

THE MOST BEAUTIFUL LEGACY

8/30 With the outcome of the situation, a disappointed Judas Iscariot entered the residence and, with dissimulation, asked why there were so many Hebrews outside. No one bothered to answer him, for all were aware of his performance and disapproved of it. It was the promised one who addressed him:

8/31 “In truth I tell you that they are some of our siblings who did not know God, but now know about His existence.”

8/32 Looking at his impudent brother, he went on:

8/33 **“I tell you that all those who are ambitious, all those who do not practice God’s teachings, have pain as their companion. In truth, when we practice our Father’s teachings, I tell you that we break free from all the evil that there is in our minds.”**

8/34 Martha’s twin, who held his brother responsible for his being among the destitute, and not the powerful ones, was instructed:

8/35 **“I tell you not to put the blame on a single one of our siblings for our frustrations. In truth I tell you that we will find answers for what afflicts us or what makes us happy in our Father’s teachings.”**

8/36 The erudite man embarrassedly bade farewell, saying that it was late and that he had a lot to do the following morning.

***FOR US TO EXTIRPATE FROM OUR PHYSICAL TEMPLE
THE AILMENTS THAT DISTRESS US, IT IS ENOUGH TO ...***

see 8/41

***LET US SEEK CURE FOR THE SPIRIT THE SAME WAY
WE DO IT CONCERNING OUR BODY OF FLESH.***

see 8/41

***DO WE NOT CONTROL OUR THOUGHTS? LET US CHANGE
THEM AND CULTIVATE GOD’S TEACHINGS, AND WE WILL BE
THE OWNERS OF OUR MINDS AND CHOICES AGAIN.***

see 8/56

8/37 Capermaum was the trade center of fish. The orders of fish dried on the stones, as they used to refer to dried fish, were prepared during many moons. Merchants from many different places arrived in the beautiful village. It was exactly on the date scheduled for many different caravans to come pick their orders that Mary’s firstborn arrived from Nazareth.

8/38 And the day after the event headed by Eliazar was marked by an avalanche of oppressed ones looking for Jesus. From the morning onwards,

he gave many the chance to recover their health. He instructed all those who asked for him. To a group of lepers who did not get cured immediately he said:

8/39 “I tell you that it was not God who left you and does not love you. I ask you all: how can we obtain cure for our bodies, if we do not believe that our Father exists?”

8/40 He continued before a silent audience:

8/41 “In order to obtain cure for the body that we now have, I tell you to believe in God, practice His teachings, break free from all the revolt that there is in our minds so that, when we are deserving, the ones sent by our Father will help us. In truth I tell you to go after cure for the spirit, who was created by God, with the same will that we seek cure for our bodies of flesh.”

8/42 As the lepers were walking away, one insolently said:

8/43 “I see that many have been freed from the ulcers. I say that I want to be freed from the ulcers now.”

8/44 “I tell you that you have been seeking cure for the body of flesh that you now have only in order to practice what you practiced in this living and in past ones. In truth I tell you that it is better for you to remain with the ulcers and seek cure for the spirit in the practice of our Father’s teachings before you distance yourself, for millennia, from the path that leads to Him.”

8/45 The man, aware of what had been revealed, confessed:

8/46 “I believe you have come from the Lord. You said what went inside me. I will be with you until the ulcers go away or I am taken away from this life.”

8/47 Some of the lepers decided to stay a little longer to learn what to do to extirpate their non-acceptance from their minds, how to get to know the Lord, for, as they guaranteed, if many were gladly listening to the much talked-about savior, it was because he practiced what he announced.

8/48 The fact was that many of those who did not have their wishes fulfilled, and not only among the lepers, went away, feeling dissatisfied. Because they possessed many coins, they offered them in exchange for a thorough solution for their ailments and those of members of their families, but they obtained nothing, for the one who had previously been named Jeremiah never took a single coin among the innumerable ones that were offered to him.

8/49 At dusk, a crowd, composed of about five hundred people, ill people who wanted to recover their previous well-being, and also curious ones, gathered in front of Peter’s residence in order to witness what would take place. As the night went by, similarly to what had happened during the

day, the meek Galilean helped many siblings recover their health, and also announced our Father's teachings.

8/50 At dawn, as he was again preaching, a very popular individual in Capermaum stood up from where the crowd was seated, approached, and stated:

8/51 "Have you come to destroy us? I say that you are a demon, and that you are profaning the Lord's word left by Moses."

8/52 He immediately raised his hands to hit Jesus, but Ruth's son-in-law stopped him.

8/53 "I tell you to leave this body, it does not belong to you," said the Nazarene to the one who, from the true life, subjugated the man who had almost hit him.

8/54 And Fareh became lucid. He knelt down and started crying. He was very grateful: for a long time he had not experienced what it meant to have authority over himself.

8/55 The redeemer instructed him and us:

8/56 "I tell you to change our paths still in the living that we now have, to seek to get to know God by means of His teachings and, when we practice them, we will have control over our mind and will. In truth I tell you that it is only when we practice our Father's teachings that our mind will be at peace."

8/57 It was enough for Jesus to grant the besieged man total lucidity for many of the spectators to spread that he eliminated whatever it was that controlled the ones possessed by the forces of evil; as a consequence, Joseph's heir was the Lord, because only the Lord would have such power. Though he asserted many times that he was not God, but His son, and so were the ones who listened to him, no one accepted it.

8/58 And Fareh followed him in order to become aware of the teachings he was explaining; however, in the physical living that he had, he did not practice them.

8-2

8/59 Jesus was getting ready to have lunch and get some rest, given that he had stayed awake all night long, when a Hebrew man sumptuously dressed approached him and threw himself on the ground, begging him without any signs of embarrassment:

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8/60 “I ask you to go to Canaan, where my protectee is leaving his life.”

8/61 Consoling the supplicant, the desired savior said:

8/62 “I tell you that you can go in peace, because your son is living.”

8/63 The man, out of gratitude, started kissing the feet of his benefactor, and assured him:

8/64 “Wherever you go, I will follow you; wherever you go and wherever you are, I will do everything you order me to do.”

8/65 His interlocutor, offering him his hand so that he would get up, said:

8/66 “I tell you that many need cures in order to believe that I am the one who was promised by the prophets. In truth I tell you that this man did not need any proofs in order to believe my words.”

8/67 The unknown man remained with Mary’s firstborn, helping the deprived ones. He did not ask him if he was allowed to, he simply helped. Because of a significant amount of money in his possession, he drew everyone’s attention; however, no questions were asked of him.

8/68 Andrew Saul and Philip deemed the actions of the most recent assistant very weird, for the man the Baptist had instructed them to observe and learn what he announced had only mentioned that his son was living, and from then on he did not abandon him; he did not even seek to make sure if the one he intervened on behalf of was indeed alive, nor did he show interest in the other members of his family.

8/69 Some days later, a former slave arrived in Capermaum, asking for his former owner. He unsuccessfully tried to gather information with many individuals, until he asked James Bedee:

8/70 “Have you not seen my lord, who left Canaan a part of the moon ago?”

8/71 Correcting himself, he went on:

8/72 “I am not very sure how long I have been looking for my lord.”

8/73 Though the apostle did not ask any questions, he narrated his living to him:

8/74 “I say my lord, but I am not his slave, I am a free man. The one who is my lord freed all those who were his slaves, and we remained working for him, because he is a good man. Because I could not stand to see him and his protectee suffering, I said to him where I had heard Jesus was walking to, and my lord came to Capermaum. It has been a while since he came, and I cannot find a single merchant who has heard about the one who is my lord.”

8/75 He indiscreetly concluded:

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8/76 “The one who is my lord, who is a man of respect and possesses many coins, is called Judas Thaddaeus, like the one who was his protector, and he works for those who are Romans. I say that the one who is my lord left in search of cure for his protectee, who was leaving his life, but now is fine. Since he did not return to Canaan, it goes inside me that his life has been taken by pillagers, because he was carrying many coins.”

8/77 A silent James Bedee intended to communicate to him that the man who had vanished was actually with the redeemer; however, the man the former slave was seeking approached. The surprised employee said with extreme happiness:

8/78 “It went inside me that you had left this life.”

8/79 He immediately told the important man that his son had recovered.

8/80 “I know that my protectee is cured.”

8/81 “How do you know, if you have not come back?”

8/82 “I say that it was Jesus who cured my protectee. Now I will go to all the places where he goes announce the Lord’s teachings. Speak to the one who is my companion and to the one who is my protectee about Jesus, say to them to take care of all my lands, and that, when Jesus goes to Canaan, I will go with him, and I will see them all.”

8/83 The former slave, astonished by the crazy behavior of his former owner, tried to encourage him to think reasonably:

8/84 “You are a man of respect and power, and you must not leave everything behind without giving any explanations.”

8/85 With honesty and simplicity, Judas Thaddaeus, convinced of what he wanted for the rest of his days, replied:

8/86 “I heard Jesus announcing the Lord’s teachings, and now I want to learn more with him to do what is right in the future lives that I will have. I say that you must learn the Lord’s teachings with Jesus, because we will not have him with us all the time.”^[180]

8/87 The astonished worker, who now received for his work, returned to Canaan believing that his boss had gone sick in the head.

LET US NOT DESPISE ANY OF OUR FELLOW

[180] Extremely respected by the foreigners for whom he worked, Judas Thaddaeus was referred to as a slave to the Romans by his fellow countrymen.

THE MOST BEAUTIFUL LEGACY

SIBLINGS, WHO ARE ALSO CHILDREN OF GOD.

see 8/94

WE ARE INSTRUCTED BY OUR FATHER THAT THE SIBLINGS WHO DO NOT LOVE US ARE THE ONES WHO NEED TO BE LOVED THE MOST.

see 8/94

8/88 By virtue of the presence of the one born when the shining Morning Star appeared, the Temple of Capermaum was completely empty.^[181] Most inhabitants did not attend it any longer, stating that it was only the teachings that they had received that they would practice. This fact made the local priests worry about losing control over the ones who actually supported the way they lived. They affirmed that it was urgent to watch the Galilean prophet more closely and make use of the authority granted to them by the oppressors. In order to stop his name and popularity from growing even more, they even asked some Pharisees for help. At this moment of desperation, they put them in charge of discrediting him before the inhabitants of Capermaum.

8/89 The intention of the ones commanded by the high priest, who was established in Jerusalem, was not to tolerate Mary's firstborn to be admired even more, for, if he kept obtaining proselytes, soon no one would obey them.

8/90 Feeling that the people would be persecuted because of him, the promised one informed his followers that he would go to Judea. To everyone's astonishment, he said that he would not go around Perea, but instead would take the road that went through Samaria. All were intrigued by the itinerary, which was not commonly followed. Andrew Saul, representing Philip and Jesse, asked him:

8/91 "If not even one person from Samaria likes those who are our people, why will we go through Samaria?"

8/92 "I tell you that if I do not go to Samaria, I will not be practicing God's teachings. In truth, in order for the path that leads to God to be known, I tell you that I will enter all places that men allow me to, and I will announce our Father's teachings."

8/93 The instruction did not satisfy John's former disciple, who asked if the Lord taught to appreciate even Herod Antipas and the Romans.

8/94 "I tell you that our Father is again showing us in His

[181] Capermaum was different from other villages also because the Temple had been built near the synagogue.

teachings to respect, to love all our siblings equally. In truth, I tell you that God is again showing us in His teachings that the one who does not love us is the one who needs love the most.”

8/95 And, as before, the asker went silent.

8/96 It did not take long for the desired savior, followed by forty-one individuals, to leave Capermaum.

8-2.1

8/97 Simeon Joseph, since he no longer walked with his cousin, experienced a feeling of extreme loneliness. He constantly walked ahead of the caravan, so that its members would not be in need of anything. There was no way for him to make friends or to be with the ones he liked, for he was at a different site each new day. He only spoke the necessary, given that he could compromise the safety of not only the one otherwise named Jeremiah by trusting someone who did not deserve his trust. He missed him and all the others.

8/98 “What if Jesus changes his path, how will I know?” he would ask himself during his voluntary isolation.

8/99 Even Abigail was less present than usual, for, according to his own proposition, she was always coming and going, in order to inform the charitable group of people of dangers. When they were in public, they barely talked, because she needed to convey that she was basically a nomad, and if they were observed together, they would draw not only the Pharisees’ attention. Since he had also taken over the activity that Jesse had prepared himself to do, it was only when he returned to the carpenter’s workshop that he could delight in friendly and beneficial conversation.

8/100 Returning from Bethlehem, the city to which he had gone as the promised one arrived in Capermaum coming from Nazareth, he made a stop because he was feeling tired, and, thinking about his dear relative, he surrendered to sleep. When he woke up, he believed he had met with him. He felt that it had not been a dream; however, the memories of it were slippery. He wished to go back to sleep so that perhaps he would be with his relative again.

8/101 Suddenly, he saw the young man he loved a lot in front of him, come from nowhere. Unable to restrain himself, he ran towards him to hug him; however, when he touched his body, his hand went right through it. Overcome with surprise, he wondered what could be happening.

8/102 “I tell you not to let your mind be disturbed. It is really me, but without the body of flesh that I have in this living.”

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8/103 Mary's firstborn meekly continued explaining:

8/104 "I have come to tell you that, from now on, you will be able to see me, that I will answer your questions, that I will keep you company during the cold nights, that I will watch over your sleep, and that I will guide you where to go."

8/105 Despite the unusual aspect of the event, Simeon Joseph did not find it strange; he stated:

8/106 "When I was sleeping I saw you, and you said words I did not understand. Now that you are with me, can you say what I did not understand?"

8/107 "I tell you that we are not going through Perea, but through Samaria, and this is why it is necessary that you change your itinerary."

BEWARE OF THE PATHS MADE BY MAN TO LEAD US TO GOD.

see 8/137

***HOW WE ACTED IN THE PAST, IS IT
IMPORTANT TO OUR FATHER?***

see 8/146

***WHOEVER SOWS GOD'S TEACHINGS GATHERS FRUITS NOT
ONLY FOR THE LIVING ONE HAS, BUT FOR THE LIVES THAT
ONE WILL HAVE AFTER THE DEATH OF ONE'S BODY OF FLESH.***

see 8/158

8-2.2

8/108 It was December 22, 4 AD. It was, as usual, another hot and dry day. The desired deliverer and the ones who followed him were getting close to Sicar, in Samaria. They nonetheless made a stop in a small human settlement in its neighboring area, composed of many rejected ones. Jacob's village had a great treasure: a cistern, from which many merchants and the inhabitants of Sicar took water. The caravan stopped near it. The healthy men were in charge of finding bread and roots, for there were many old people, women, children, and starving ill ones, and they went to Sicar, with the exception of Peter, Simon, the zealot, Judas Thaddaeus, and Matthew the Son, who stayed with Jesus. As they waited for food to arrive, they protected themselves from the burning Sun in the shade provided by some shrubs, which they referred to as trees.

8/109 They were on the surface of the subterranean spring, feeling thirsty,

but unable to have access to the precious liquid. The solution was to wait for someone to come get it.^[182]

8/110 A woman was approaching the well and, given her clothes, she was undoubtedly a native of the area. When she was at the well, the desired savior, distancing himself from the others and only followed by his uncle, asked her:

8/111 “I ask you to give me to drink.”

8/112 “How can you ask me for something to drink, me, who am a Samaritan? Those who are your people do not speak to those who live in this place.”

8/113 Making use of a general custom among those who feared the Lord, which many oppressed ones guaranteed had come from Him, to wit, never to refuse to give to drink to a thirsty person, no matter who this person was, where this person came from etc., the Nazarene replied:

8/114 “Since you know about God, the Father of us all, I tell you that you know that it is He who is asking you to give me and all those who follow me to drink.”

8/115 He concluded with conviction:

8/116 “If you give me water, I tell you that I will give you living water.”

8/117 After a short pause during which she reflected, the Galilean’s interlocutor said:

8/118 “What must I do to have this living water? Say to me where I will find this living water.”^[183]

8/119 Pointing at the well, she proceeded:

8/120 “Here there is no living water. When I throw my amphora in, it comes out with water, and it is not living water. Must I throw my amphora more deeply in order to have this living water?”

8/121 In the Samaritan woman’s understanding, if the stranger gave her what he had announced, she would be superior to the distinguished patriarch of the oppressed ones, for, after ingesting what flowed abundantly from the spring, one was soon thirsty again.

8/122 She added incredulously:

8/123 “Are you greater than our protector Jacob, who has given us this

[182] ... **someone to come get it** ...: for they would bring their own rope made of sheep leather. It was customary for people also to take it with them when they were done getting water.

[183] The woman understood that the **living water** offered to her would make her not need to drink water ever again.

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water that I and whoever comes around drink from? I say that this water has been satiating my thirst, that this water satiated my protector's thirst, and the thirst of my protector's protector."

8/124 Also pointing at the well, the desired deliverer said:

8/125 "I tell you that whoever drinks from this water will be thirsty again, but the one who drinks from the living water that I am bringing to all the peoples of this abode will never be thirsty again. The living water that I am bringing cannot be found in any spring. In truth I tell you that all those who drink from the living water that I am bringing will take it with them to all their lives."

8/126 Because of the way she understood what had been said, the Samaritan woman replied:

8/127 "I ask you to give me this living water that you are speaking of so that I will no longer be thirsty and no longer need to come to this place to get water."

8/128 Aware that, no matter how explicit he was, Zilpa would not understand the meaning of his words, the redeemer tried to find a way to make her know that he was announcing God's teachings. Finding in the daily events of his interlocutor what would help him, happy to inform her of the only practice that leads us towards the Creator of the universe, and completely certain that, by making it possible for her to get to know the teachings again, she would alter her journey on this orb, he encouraged her:

8/129 "I tell you to go to your residence and ask your companion to come to this place."

8/130 "But I do not have a companion."

8/131 "I tell you that you have already had five companions, who were not your companions, but the companions of other women, just like this companion that you now have."

8/132 Perplexed by his assertion, the Samaritan woman said, pointing at a small elevation:

8/133 "I can see that you are a prophet. I say that my protector heard many prophets who spoke on top of that place."

8/134 She added with sincerity:

8/135 "I have heard that the one promised by the Lord is coming from Bethlehem, and this is why I ask you if I must go to Bethlehem to hear him speak."

8/136 Jesus answered not only the Hebrew woman, but also many of those who followed him who were approaching. Pointing at the small elevation

from which many vaticinators that existed then, like many who had come before them, duped the unwatchful ones, he said:

8/137 “I tell you that it is time for God’s teachings to be known by those who are in the life of flesh, and not only in this place, Bethlehem, or Jerusalem. Our Father is pure spirit, and all of us will hear Him when we are pure spirit, not on mounts or in synagogues, contrary to what is in many people’s minds. **In truth I tell you that the only path that leads to God is the practice of His teachings, not the practice of what men develop as the path for us to be with Him, because everything that men do without our Father’s teachings in mind is for their own benefit.**”

8/138 Zilpa, illiterate like the majority of people of her time, did not understand anything of what had been said, similarly to what had happened before, that is, she did not understand what the other men who claimed to be messengers of the Lord had said; the stranger, however, had mentioned her five husbands. She wondered:

8/139 “How does he know everything I have been doing in my life?”

8/140 Realizing that he was aware of her non-right behavior with precision, feeling intrigued, she asked him:

8/141 “You are still few harvests old, and you speak with the wisdom of a prophet. Is it from the Lord that all these words of wisdom come?”

8/142 Wishing to alter her living, as Mary’s firstborn had indeed initially felt, she concluded:

8/143 “What must I do to free myself from all my sins?”

8/144 “I tell you not to make mistakes against any of your siblings any longer.”

8/145 “And what about everything that I have done?”

8/146 **“I tell you that our past, when in the life of flesh we did not know God’s teachings, is not important to Him. In truth, now that we are again getting to know our Father’s teachings, let us practice them.”**

8/147 The Samaritan got water for the travelers. It was only after they had all satiated their thirst, and when part of the men who had left in search of food returned, that she went away, pondering the beneficial dialogue.

8/148 In Sicar, she announced out loud that the awaited savior had arrived, that he was right by Jacob’s legacy, and that all needed to see him.

8/149 As Zilpa spread her understanding, the members of the caravan were getting ready to have supper, except Jesus and Peter. Andrew Saul, convinced that the Nazarene had nourished himself with the delicious baked dough made

with the essential grain that he kept hidden from others and only for himself, harshly asked:

8/150 “Why are you not eating?”

8/151 “I tell you that you do not know my bread. In truth I tell you to feed the spirit first, and be grateful for the bread we receive.”

8/152 Since he did not understand him, he insisted:

8/153 “But did you bring what to eat?”

8/154 “In truth I tell you that the bread that nourishes my spirit is the practice of God’s teachings.”

8/155 Philip, who was standing at Andrew Saul’s side, not understanding it either, guaranteed that it would still take four moons for the wheat to be harvested and bread to be made. Pointing at the crowd, headed by the extremely decided Samaritan woman, which was approaching, about ninety inhabitants of Sicar, Mary’s firstborn stated:^[184]

8/156 “You said it will take four moons for the harvest to come. I tell you to look up, and you will see that the fruit is already ready to be harvested.”

8/157 Given his impolite collaborators’ astonishment, he went on:

8/158 “I tell you that, for the time being, one sows, and the ones who want to harvest are few. **In truth I tell you that all those who in their life of flesh sow the good seed are accumulating fruits not only for the living that they are living, but for all the lives that they will have after the death of the body that they now have, and will meet with those who have already done their harvest, and all will rejoice in practicing God’s teachings, which are the only path that leads to Him.**”^[185]

8/159 Concluding, he was extremely clear in what he said:

8/160 “I tell you that I sent you sowing, and you have not planted the good seed that I gave you yet. That sister of ours will harvest the fruits of the seed that I gave her, and you can take part in her harvest. In truth I tell you to be happy, for she is harvesting fruits for the lives that she will have after the death of her body of flesh.”^[186]

[184] What Jesus said is written in one of the leather rolls that are in Josiah’s residence.

[185] ... **I tell you that, for the time being, one sows, and the ones who want to harvest are few ...**: those who announce God’s teachings by practicing them sow the good seed so that the sibling who listens to them can harvest the fruits. If the ones who listen practice what they heard, they will be on the path that leads to the Creator of the universe.

[186] ... **and you can take part in her harvest ...**: by practicing our Father’s teachings.

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8/161 The pair, finally understanding that the manifest savior was referring to Zilpa, who was bringing along herself almost all the inhabitants of Sicar so that they could all become aware of the Lord's teachings. When she approached her instructor, she pointed at him and addressed her fellows:

8/162 "Here is the one promised by the Lord, the one who said everything I have been doing."

8/163 Wishing the inhabitants of Sicar to be as certain as herself, she reaffirmed:

8/164 "Look at him: I say that he is the one the Lord promised to those who were prophets."

8/165 The crowd gathered around the well. The spokeswoman of the eager students begged to the illustrious newcomer:

8/166 "We want to know the Lord and everything you have to show."

8/167 Climbing up the stone that was used as a lid to the well, Mary's firstborn did not refuse to instruct them, contrary to what Andrew Saul, Philip, and Jesse though he would do, since they were Samaritans.

8/168 They stayed in Sicar for one moon. God's teachings allowed the inhabitants of the village to change their thoughts and actions. The guidance offered to them during those unforgettable days was listened to very attentively. From that moment onwards, they cultivated it. Some followed Jesus until the end of his physical living, when they then joined the apostles and disciples, spreading our Father's teachings. They followed him not because the woman considered a sinner had assured them that her past and present had been reported to her, but because they believed in him and in what he was announcing, without the need to witness a cure.

8/169 When the distinguished prophet left, those who stayed never forgot him and his words, especially those about drinking living water in order not to be thirsty ever again, those about the ones who spread the teachings that he was announcing becoming a source of them, not only for the living that they had, but for the lives to come, a teaching that became lodged in the everyday life of the inhabitants of that area.

8/170 Zilpa joined the caravan, and she took care of old people and children, cleaned the wounds of not only those whom they came across in the primitive roads. She died working on behalf of another child of God.

***WHEN WILL WE LOVE THE SIBLING WHOM WE
NOW SAY IS OUR GREAT ADVERSARY?***

see 8/181

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***IF WE USE ANY WEAPONS AGAINST OUR NEIGHBOR, A
GIVEN WEAPON WILL BE USED AGAINST US, AND ...***

see 8/189

***THE FREEDOM AND THE PEACE WE WANT WILL ONLY BE
REACHED WHEN WE PRACTICE OUR FATHER'S TEACHINGS.***

see 8/191

***BY PERPETRATING A NON-DIGNIFIED ACTION
TOWARDS A SIBLING, WE AUTHORIZE HIM, HER, OR
SOMEONE ELSE TO DO THE SAME ACTION TOWARDS US.***

see 8/193

***THE WISDOM OF A MAN OR A WOMAN CONSISTS IN
FORGIVING WHO OFFENDED HIM OR HER.***

see 8/198

8/171 The group of travelers, composed of sixty individuals, was heading for Bethany, in Judea. After a short period of time, they were reached by a pseudo-rebel, who was not an accomplice of Elihu's, and many of his sympathizers, who also wanted help to free their fellow countrymen. When he was with the redeemer, he revealed to him that Elmatius, one of the members of his band, before being killed by the ones who came from the distant metropolis, had guaranteed he endorsed the words of the Nazarene prophet. It was because of the trust his subordinate conveyed that he had been looking for him. He added insolently:

8/172 "Day after day, those who are Romans become stronger. I say that all those who are Hebrews need to be free from those who came from Rome and from Herod Antipas."

8/173 Convinced that his interlocutor would share the goals that he asserted were his, he went on:

8/174 "Now I know that our revenge is near. I say that all those who are under my command are ready to fight, that some men are sentinels at the Temple of Jerusalem. With you leading us and with the spears that I have, all those who are our people will fight and be free."

8/175 He eloquently concluded:

8/176 "Some rabbis said that we must work for those who are Romans and Herod Antipas, but they did not ask us what we want. Say it, and we will all obey you. What do we have to do? Where must we go? We will do everything you order. With the spears that I have, we will achieve freedom for all those who are our people, who will no longer be slaves to those who came from Rome and to Herod Antipas."

8/177 “I tell you that I do not need spears, but I need you and those who follow you to help me announce God’s teachings to all our siblings,” said the one otherwise named Jeremiah.

8/178 “Take these teachings of this god of yours even to that damn Herod Antipas and the ones he commands? Even to that man, my enemy, who came from a demon?”

8/179 “Again I tell you to leave your spears behind and join this caravan to help me announce the teachings of our Father, who is God, throughout in all the paths.”

8/180 “Herod Antipas is the enemy of all those who are our people, and those who came from Rome are fighting on his side, and you say to me that he is the son of this one whom you call Father?”

8/181 “I tell you that Herod Antipas and all of us are children of the same Father. **In truth, when we practice His teachings, I tell you that we will be loving the sibling whom we now affirm is our enemy.**”

8/182 “I will not love the one who is my enemy, not now, not in the times to come.”

8/183 *“I tell you that one day we will love all those whom we now announce are our enemies, and we will forgive those who persecute us. In truth I tell you that this is how peace among the peoples will come to be.”*

8/184 “Are you asking me to forgive Herod Antipas, to forgive those who come from Rome?”

8/185 **“In truth I tell you to forgive all our siblings, who are the children of the same Father.”**

8/186 Getting enraged, for that was not what he wanted and hoped to hear, the sinister rebel started shouting:

8/187 “Those who are Romans take the lives of offspring who are few harvests old, the lives of those who are many harvests old, and of those who are women, all of them innocent, who beg for forgiveness, and the Romans are not punished. These are lives which are taken mercilessly. I say that we must fight spears with spears.”

8/188 In order to discourage violence among the hardened sojourners of this orb, and not only those of his time, the one born under the shining Star of Bethlehem replied:

8/189 **“I tell you that all those who seek freedom, who seek peace with spears and with spears take the living of a single one of their siblings will not be practicing God’s teachings, and in this or in a future living will find another sibling who will equally be seeking**

freedom, who will be seeking peace with spears, who will take their living. Let all those who seek freedom, who seek peace with spears, bear in mind that many innocent ones will be sacrificed because of their false search for peace, because of their false search for freedom. In truth I tell you that the time will come when all those who sought freedom, who sought peace with spears and with spears took the living of one of their siblings will see the face of each one of those whose living they took collecting the living taken, and they will judge themselves for the livings they took, and their living will be taken with spears.”

8/190 He serenely concluded:

8/191 **“I tell you that, for the time we do not stop seeking peace and freedom with spears, we will not have them. In truth, freedom and peace will only come with the practice of God’s teachings.”**

8/192 “Are you saying to me not to use spears not even against those who are Romans?”

8/193 **“In truth I tell you that when we use spears against a sibling, we authorize this same sibling, in another living, or another one of our siblings to use them against us, even in the same living that we now have.”**

8/194 Wishing to soothe the wrath of his cynical interlocutor, he stated:

8/195 “I tell you that I have not come to this abode to sow discord. In truth I tell you that I am bringing our Father’s teachings to all the peoples.”

8/196 “All those who are my people, must they silence their cry of lament?” insisted the pseudo-rebel.

8/197 Not suffering any inner change, and not even altering his tone of voice, Mary’s firstborn instructed him:

8/198 **“I tell you that a man’s or a woman’s wisdom does not consist of getting revenge for the offense they have received, but of forgiving those who offended them. Let us keep hatred away from our minds, it blinds us to the practice of God’s teachings. In truth, when we forgive the offense we have received, I tell you that we are practicing one of our Father’s teachings, teachings that will flood all the abodes created by Him as certainly as waters come together and form the sea.”**

8/199 “And what will happen when this time comes?”

8/200 “In truth, when all those of this abode practice God’s teachings, I tell you that the lion will walk with the sheep, that there will no longer be death and destruction, and cries of lament will no longer be heard.”

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8/201 The wrathful Hebrew man interrupted his teacher and stated:

8/202 “As we wait for this day to come, all those who are my people will live lamenting.”

8/203 He abruptly got up and left, not allowing the acclaimed prophet to proceed. But when the latter called him, he stopped. Without turning, he heard the encouragement addressed to him:

8/204 “I tell you that, if you want to come with me sow God’s teachings throughout all the ways we go, you will be welcome.”

8/205 Barabbas, still with his back turned to Jesus, refused the offer. The redeemer invited him once more; however, pretending to be deaf, he went away.^[187]

8/206 When he left, the rebel went to see Judas Iscariot. The latter, assuming that his blood brother would be completely aware that the man who would be asking for help was actually a pillager, had instructed him what to say and how. After the seditious man’s report of what had taken place, Judas irritably reprimanded him:

8/207 “You did not say what I ordered you to say. I knew that Jesus would not believe anything you said.”

8/208 The one who deemed himself to be erudite had not given up making the awaited deliverer a man of power. He wished others, members of Elihu’s band or not, would kill Herod Antipas so that he could put his brother, the son of the same father as his, in charge. He believed that, by proclaiming him as king, and with the population at the service of this new sovereign, and consequently at his disposal, the foreigners would return to Rome, and they would be free. In order to achieve his goal, he did not choose who would be his accomplice. The pillager and his proposition were just another attempt that he came up with in order to try to change the will of the one who had been previously named little Joseph.

8/209 After Judas explained the plan that would make him and his fellows rich, which the Nazarene did not accept, Barabbas was angry at the organizer of the meeting, because the latter, an old acquaintance of his, had deceived him, and besides had also made him waste his time and distracted him from the goal he had set to himself. Judas Iscariot had guaranteed to him that he was the representative of the preeminent young man promised by the prophets of yore, that he was walking ahead of him making decisions, and that his words were always accepted by the one he was replacing.

[187] Only Anna’s last fruit witnessed the conversation.

8/210 Convinced that the Galilean would never be a fighter, that he would not have weapons at hand, the false rebel left. With the intent to draw him back to his cause, the one who also came from Sarah reached him near Bethlehem. With undisguised pride, he explained what he had concocted so that Mary's firstborn would join them, accepting to go up against the oppressors: since the priests guaranteed that many of the ones they controlled no longer went to the Temples because they had in mind that the truth was with the desired savior, he would go to Jerusalem to speak to Rus Zerah, one of the hated, but not on his part, foreigners, whom both men knew in fact determined, to the smallest details, to the high priest and followers what to do and when, and he would suggest to him to summon the accused to speak at the sacred building, for it was only him who would bring the people back. He went on:

8/211 "With Jesus in the Temple and those who are Hebrews on our side, I will have all the power to expel those who are Romans from Jerusalem. I will then do the same at the other Temples."

8/212 Barabbas accepted the proposition, and they both headed for the important city.

8/213 When Judas Iscariot was not with the caravan in which the desired redeemer traveled, his pretext was that he was going to the leather market place, as they used to say, from where he acquired his sustenance and the financial resources to afford the beautiful adornments he wore, a piece of information that only a few doubted.

8-2.3

8/214 Lazarus, overcome with joy, welcomed the redeemer and the members of the caravan. He sadly expressed the feeling that controlled his mind and that he had previously mentioned, that is, that he could not follow him, because of the two women he had to look after. He was very transparent in his explanation:

8/215 "Martha is as stubborn as a donkey and does not want to unite herself to a man. If Martha united herself, she and her companion could take care of the very small Mary. But since Martha scares away all those I go after to be her companion, I will not be able to follow you, I will have to stay and take care of her and the very small Mary."

8/216 Decided on how he would act, despite feeling upset, he asked his interlocutor if he knew what would happen to the women who were left alone. The awaited deliverer answered negatively and, allaying Lazarus's concerns, informed him that he would greatly contribute for God's teachings to be

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spread if he offered a place where the apostles and disciples could stay when they came to the village. Pustule's protectee was very satisfied, for, even if he were far from the one the Baptist had announced, he would receive the ones who walked with him and would become aware of what had been said.

8/217 As they talked, Simeon Joseph entered the residence, delighted to see his dear cousin. Squatting like the others, he narrated his vision, and the dialogue he had had with the young man he felt great affection for.

8/218 "I tell you that you will not be alone, that I will be with you when you need it," confirmed the one who came to the flesh under the shining Star.

8/219 "I knew that you would not leave me in this desert of long and cold nights. I only regret not being with you now that you are announcing God's teachings."

8/220 "In truth I tell you that you have been practicing God's teachings since before your arrival in the body that you now have."

8/221 And darkness fell over Bethany.

TO DETACH OURSELVES FROM THE MISTAKES THAT WE MADE AGAINST SIBLINGS IS ONE OF THE REASONS THAT WE SOJOURN ON PLANET EARTH.

see 8/223

IF WE ONLY LOVE THOSE WHO LOVE US, WHAT WILL WE HARVEST IN THE FUTURE?

see 8/225

BY NOT RECIPROCATING AN AGRESSION, AN AFFRONT ADDRESSED TO US, WE WILL ALLOW THE OFFENDER TO STOP THEIR UNDIGNIFIED ACTION AND DISTANCE THEMSELVES FROM US, AND WE WILL BECOME ROLE MODELS OF HOW TO BEHAVE FOR OTHER SIBLINGS.

see 8/227

OUR OFFENDER WILL ONE DAY FEEL ASHAMED OF THEIR BEHAVIOR, AND WILL BE GRATEFUL TO US FOR NOT RECIPROCATING THE OFFENSE WE RECEIVED.

see 8/229

WHEN WE GIVE A LITTLE BIT OF WHAT WE HAVE TO A NEIGHBOR WHO HAS NOTHING, WE ARE PRACTICING ONE OF GOD'S TEACHINGS.

see 8/233

***IF A SIBLING WHO DOES NOT PRACTICE OUR FATHER'S
TEACHINGS TAKES AWAY ANY OF OUR MATERIAL
POSSESSIONS, LET US NOT GO AFTER THIS PERSON
WHO IS ALSO A CHILD OF GOD TO GET IT BACK.***

see 8/235

***BY PRACTICING OUR FATHER'S TEACHINGS INDISCRIMINATELY,
WE WILL FIND OPEN DOORS WHEN WE ASK FOR HELP, EVEN
THOSE OF SIBLINGS WHO IN THE PAST DID NOT LOVE US.***

see 8/241

8/222 By word of mouth, the auspicious news of the presence of Mary's firstborn is the village spread. At dawn, many Hebrews were in front of the artisan's residence. Some intended to learn from the awaited savior, who made the dead rise, the paralyzed from birth walk, the blind see; others were there to lead him into error. There were about one hundred fifty individuals, who named a spokesperson to ask the illustrious outsider to instruct them how to proceed with those who hated them, who did not treat them kindly, who stole from them, who punched their faces. They wished to learn what the Lord taught about how to behave towards enemies. The one promised by the prophets thus replied:

8/223 ***"I tell you that God is once again showing us in His teachings to do to our siblings whom we now consider our enemies what we want those we love to do to us, He is showing us to forgive those who curse us and persecute us. In truth I tell you that, if in this abode we were only with those we love and who love us, we would not be redeeming mistakes committed against siblings in past livings when we had another body of flesh."***

8/224 "Must I live in a cave in the desert with those I love and who love me?" asked one of the spectators, who did not understand anything that had been said.

8/225 ***"In truth I tell you that if we only love those who love us, we will not have sowed the good seed to harvest its fruits still in this living or in the lives that we will have after the death of our body."***

8/226 "It goes inside me, and I am certain of it, that it is right to take revenge every time I am hit in the face. What does the Lord say to me in the teachings that you are bringing?" another spectator asked.

8/227 ***"I tell you that if someone hits the right side of our face, we should not take revenge by hitting the left side of our sibling's face. In truth, when we do not take revenge for an offense we receive, I tell you that the sibling who offended us will not feel encouraged to offend us again, and they will distance themselves from us."***

8/228 “If I do not take revenge when I am hit in the face, will the one who offended me not feel even more offended? And what about those who are my family, will they not feel ashamed of me for not taking revenge when I was hit in the face?”

8/229 **“When we do not take revenge for an offense we have received, I tell you that we will be a role model for those of our family in the life of flesh so that they will do the same with those who offended them, and we will be remembered by them as the one who brought peace. In truth I tell you that one day the one who offended us will feel ashamed of what they did, and will thank us for not having accepted their invitation not to practice God’s teachings.”**

8/230 A trader who was working for the priests, with the intent to provoke his interlocutor, asked him:

8/231 “What must I do if someone asks me for my only mantle? Must I give it to them and be cold?”

8/232 Since the instigator had more than one of the garments particular to men on his body, the one born under the shining Star stated:

8/233 “If we possess only one mantle, and one of our siblings asks for it because they are cold, I tell you to give them one of our tunics. **In truth I tell you that, when we give a little of what we have to someone who has nothing, we will be practicing one of God’s teachings.”**

8/234 “Those who are pillagers took away all my possessions. Must I go after those who pillaged all my possessions?” asked another.

8/235 **“I tell you that those who take away what belongs to us are not practicing God’s teachings. In truth I tell you that, if we go after those who took possession of our belongings, they may take our living.”**

8/236 Since he did not agree with what was said, the man stripped of his possessions stated:

8/237 “I say that you are a blasphemer, that you are protecting those who are pillagers throughout the paths.”

8/238 Aware that the accuser would not like to be described with the word he had used, Mary’s firstborn said:

8/239 **“In truth I tell you not to do to others what we do not want others to do to us.”**

8/240 “But what are you saying now?”

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8/241 “I tell you not to judge, and we will not be judged; not to condemn, and we will not be condemned; to forgive, and we will be forgiven. In truth I tell you that, if we practice God’s teachings with all of our siblings, when we seek help, all the doors on which we knock will be opened to us, even those of siblings who hated us in the past.”

8/242 Since he felt reprimanded and hurt, the accuser said with sarcasm:

8/243 “Say to this god of yours not to allow those who are pillagers to enter his kingdom.”

8/244 With open arms, a gesture that was customary of him, Jesus announced:

8/245 “Which one of you would refuse your own child? We are all imperfect, but you know what is good for your children. If you know what is good for your children, would God not know what we need?”

8/246 When the lesson was over, touched by the teachings they had heard, some members of the crowd went after those whom, among that very crowd, they considered their enemies in order to reconcile.

***WHAT WE DID IN THE PAST IS
EXCLUSIVELY OUR OWN PROPERTY.***

see 8/293

***WE HAVE BEEN INFORMED OF OUR FATHER’S
TEACHINGS ONCE MORE SO THAT WE WILL
NO LONGER DISTANCE OURSELVES FROM THE
PATH THAT LEADS TO HIM.***

see 8/295

***GOD WILL WAIT, IF NEEDED, FOR MILLENNIA
FOR US TO PRACTICE HIS TEACHINGS.***

see 8/297

***OUR FATHER IS OBSERVING WHAT WE LEARN
AND PRACTICE FROM HIS TEACHINGS.***

see 8/299

***LET US NOT CHOOSE WHICH ONE OF OUR
SIBLINGS DESERVES THAT WE DO THEM GOOD.***

see 8/301

8-3

8/247 The following day, right after lunch, the promised one was in front of the little one's residence, escorted by his apostles, disciples, and many followers, when about forty men of various ages, holding pieces of wood, started assaulting a woman, all ganged up around her.

8/248 Isabel was very hurt; she was taken to the small synagogue. The rabbi was told that she was caught making a mistake, and all demanded that she be punished according to the Law. Since in Bethany there was no reserved place to carry out punishments, they all wanted to stone her at the market place itself.

8/249 The rabbi, not wishing to sentence her to death, tried to dissuade them; he was nonetheless unsuccessful. Three Pharisees from Bethlehem who had relatives in the village approached. One sarcastically suggested that she be presented to the notable vaticinator who was visiting them. They immediately went to see the one turned into a judge who, during the entire event, remained silent and with his eyes closed.

8/250 "I say that this woman has sinned. What should we do to her?" asked the one who had made the suggestion.

8/251 The redeemer was still squatting, silent and not seeing anything physically. However, the outsider, conveying superiority, insisted:

8/252 "I say that this woman was caught committing adultery. What should we do with this sinner?"

8/253 The Nazarene, as if nothing had happened, meekly opened his eyes and scanned the men who were eager for justice to be made. Looking into his asker's eyes, he said:

8/254 "In truth I tell you to let the one among you who has never made a mistake cast the first stone."

8/255 The silence that reigned was felt even more clearly. The Pharisee lowered his head, discreetly dropped the vile object that he was holding, and left. Many others who had been thirsty for the death of the woman they had deemed guilty did the same. It was only when all had left that the awaited deliverer stood up and asked the accused woman:

8/256 "Where are those who condemned you?"

8/257 The Hebrew woman started crying and begged her savior to forgive her, for she was an infractor.

8/258 "I tell you that you have not done anything to me, and this is why I have nothing to forgive. As for the mistakes you say you have made, they belong to your past."

8/259 Encouraging her, he concluded:

8/260 “I tell you that all those who condemned you are gone. In truth I tell you to go in peace and practice the teachings of our Father which you are once again getting to know.”

8/261 Since she did not even have a residence to go to, she pleaded:

8/262 “I have nowhere to go. My protector is already gone, and I have nowhere to return to, except to the life you have said I am forgiven for. I ask you to allow me to go with you to help take care of all those who are excluded. Now that I have found you, I do not want to leave you anymore.”

8/263 She decidedly said:

8/264 “Allow me to go with you. I will be the most faithful woman to your teachings brought from the Lord.”

8/265 “I tell you that you can stay with all of us. There is always a sibling who needs help. In truth I tell you that you are welcome, and all with be happy about your new living.”

8/266 The woman remained with the one promised to the peoples of this orb as far as Chorazin, where she settled in a residence by the road, taking care of the deprived ones. Her dedication to the destitute was so great that she received the honorable qualification of mother Isabel.

8/267 Now that the repented woman had joined the caravan, all were ready to leave the native village of the little one, and their destination was Jericho. When they were ready and the donkeys were loaded and lined up, a Roman, who seemed to be forty years old, holding his helmet under his left arm and not carrying his weapons, which he had given to one of his subordinates, when he saw Jesus, whom he was looking for, approached him full of hope and humbly said:

8/268 “I have come before you so that you can cure my slave. He, who is like a protectee to me, is leaving this life because of the ulcers. I hid this slave of mine so that he would not be taken to the valley of the possessed by the ulcers.”

8/269 He respectfully concluded:

8/270 “Again I ask you to cure the slave who is like a protectee to me.”

8/271 “Do you want me to go with you? I tell you that if you do, I will.”

8/272 The centurion, given Jesus’s clear willingness, said:

8/273 “I am not deserving that you come with me. I know that, if you say a single word, my slave will be cured. I say that I am a man of power, that there are many men under my command, and if I say to one of them ‘go and bring it to me,’ whatever it is, this man will obey me and bring what I ask.”

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8/274 He repeated with resolution:

8/275 “I say that I am not deserving that you come with me. I know that, if you say a single word, my slave will be cured.”

8/276 Clesius did not wish his interlocutor to come with him because he deemed the place where he was stationed with his subordinates to be inappropriate; however, he offered the redeemer the chance to decide whether or not he would follow him when he added:

8/277 “But let your will be done.”

8/278 The members of the caravan who followed Mary’s firstborn, when they saw the outsider at his side, approached and were witnesses of the dialogue. When the man who had authority finished his plea, the Galilean stated:

8/279 “Have you heard this man? I tell you that, among the Hebrews, I have not seen so much faith in God as his.”

8/280 Addressing the centurion, he concluded:

8/281 “I tell you that you can go. In truth, your faith in God has freed our brother, the one you announce is your slave.”

8/282 The one also promised to the oppressors put his hand on the shoulder of the outsider who had a lot of faith, who started crying like a lost child. As he went away, other slaves of his appeared and concomitantly said out loud:

8/283 “Mark is alive, he is cured.”

8/284 These men who worked for the supplicant for no pay were very happy about the recovery of the health of their fellow countryman because they had been afraid of catching the feared disease. Clesius returned to where Jesus was, saying:

8/285 “I knew about your power.”

8/286 The moved centurion was returning from Sichem with the ones he commanded, where he had been to in search of rebels who pillaged caravans. When he arrived in Jerusalem after his task was over, he was informed that a stupendous prophet was in Sicar; however, when he arrived at the place where Zilpa resided, Jesus had already left. Without feeling discouraged, he went after him as far as Bethany.^[188]

8/287 After the centurion left, the former disciples of Zechariah’s only son

[188] And for many years Clesius happily helped Jesus and the members of the shaky caravan financially, and also with the power that he had.

and Jesse, at a distance of about thirty meters from the awaited savior, started talking about what had happened:

8/288 “I did not know that Jesus liked those who are Romans. Now I know why he did not want to help Barabbas. Judas of Iscariot needs to know it,” asserted Andrew Saul.

8/289 When their conversation was over, they approached the one born under the wonderful Star of Bethlehem, who had summoned all the members of the caravan, and he instructed not only the trio:

8/290 **“I tell you that God does not make distinctions among His children. In truth I tell you that, for our Father, we are all equal.”**

8/291 One of the elderly, interrupting the teacher, revealed:

8/292 “In a time that has passed, the Roman Clesius took the life of one of those who were my family. How will he be before God?”

8/293 **“I tell you that the ones who worry about the past, who regret what they did and what they did not do are us ourselves. In truth I tell you that, for God, our past only belongs to us ourselves.”**

8/294 With unmatched clarity, he concluded:

8/295 **“In order for us not to have what to regret in times that are to come, I tell you that God is once again sending His teachings to all His children of this abode. In truth I tell you to practice our Father’s teachings so that we will no longer distance ourselves from the path that leads to Him.”**

8/296 “And what will be of those who do not want the path that you are bringing from the Lord? And those who leave this path that you are speaking of?”

8/297 **“I tell you that it does not matter how much time goes by, God will wait for all those who, for now, do not want to practice His teachings. In truth I tell you that those who go astray from the path that leads to our Father will receive help so that they will return to the only path that leads to Him, which is the practice of His teachings.”**

8/298 “But if the Lord does not look at my past, what is the Lord looking at in me?” another spectator asked.

8/299 **“In truth I tell you that God is looking at what we learn and practice from His teachings.”**

8/300 “And will the Lord show me the one I must do good to?”

8/301 **“I tell you that God is again showing us in His teachings to do only good, and it is not important which one of His children,**

our siblings, we do good to. Let us do as our Father, who does not elect which one of His children He does good to. In truth I tell you to do good without electing which sibling deserves that we do them good.”

8/302 When the lesson was over, the most intransigent of the pair that had originally been with John, the one who was still purifying by the Jordan River, was astonished when he concluded that he had been heard. But how, he wondered, if he had been far, and Philip and Jesse did not have the chance to report his words? However, he forgot what had happened shortly after.

8-4

8/303 Before the customary time for lunch on February 27, 5 AD, Mary’s firstborn arrived in Jericho, a village full of merchants, men commanded by Herod Antipas, and Pharisees, who were easily recognized by the tunics they wore, which were out of the ordinary. Right at the entrance of the village, a man repeated the same words randomly:

8/304 “Give me a piece of bread, I have been blind since I came from the womb, let the Lord give you peace and happiness. I say that I am paying for my protector’s sins. I say that everything you give me, you will receive the double of it. Help me, and the Lord will pay you back.”

8/305 The Nazarene stopped in front of him, who, realizing he had drawn his attention, repeated his lament even more emphatically. The redeemer said nothing, and, escorted by his followers, headed for the residence of one of Lazarus’s acquaintances, who would give them shelter. When he was inside, he asked Peter, Simon, the zealot, and James Bedee to bring the blind man to him.

8/306 It was enough for the three apostles to be with the man who always repeated his speech for him to start shouting, afraid that he would be led away by the despot’s savage soldiers:

8/307 “If you do not want me to be here, I will go somewhere else, but do not kill me. For the Lord’s sake, let me go.”

8/308 He yelled desperately:

8/309 “I beg you not to kill me.”

8/310 He only calmed down when he was brought to the awaited savior, and then he said:

8/311 “My eyes cannot see you, but my heart says that you will not do me any harm.”

8/312 “I tell you that not a single person will do you harm.”

8/313 Still scared for not knowing what was going on, the beggar went silent and started waiting.

8/314 Ruth’s son-in-law watched the promised one as the latter mixed water and some dirt in an amphora. Convinced that the man who was used to darkness would be cured, he became very worried: given the racket he made before and predicting that another one was on the way, many people’s attention would be drawn, especially that of the ones who obeyed the tyrannical ruler; he stated:

8/315 “This man has been blind since he came to this abode, he accepts his life as it is. Why change his way?”

8/316 “I tell you that this man, who lives in darkness, is not getting to know the light that I am bringing to all, God’s teachings. In truth, this man, like all those of this abode, needs to know our Father’s teachings, the light for all the peoples.”

8/317 It did not take Jesus long to daub the excluded man’s eyes with clay.

8/318 The man indeed made a racket, which worried the former fisherman. Since he did not know who was touching him, believing it to be the bestial warriors of the man who took over his cruel genitor’s dominions, he fearfully exclaimed:

8/319 “What are you doing to my eyes? Do not touch them anymore. What have you put in my eyes?”

8/320 When it was over, the Galilean asked Abihu to wash the face of the Hebrew man. The latter, still yelling, was guided to the tank from which the animals drank water, and as his face was being washed, he kept on screaming.

8/321 From the moment that the three apostles went to look for him on, many people had been witnessing the event. Many did not accept that the illustrious outsider would reach his goal, for it was common knowledge that Mishael was blind from birth. Even though the one otherwise named Jeremiah had returned Ananias’s ability to move his hand in that same village less than three years before, many ironically asked the blind man, during the time that he was being washed, if he could see.

8/322 When he was clean, the noisy man started seeing the material world, though blurredly. At the same time, Simon, the zealot, Peter, and James Bedee took Mary’s firstborn away.

8/323 The inhabitants of Jericho had never seen a man who celebrated with so much joy. He delighted in the pleasure of seeing every single one around him, touching them one by one:

8/324 “I am no longer blind, I can see all.”

8/325 Two priests who knew him and were passing by, when they noticed the commotion, approached. When they realized that Mishael could see objects and siblings clearly, informed by the witnesses that it had been the work of the Nazarene who had recently arrived, they asked him what he had to say about Jesus. His answer was more than emphatic:

8/326 “I say that he is a prophet.”

8/327 Becoming indignant, the religious men asserted that he had received his cure from the Lord, not a faulty man. The one born in Jericho, unaware of whom he was talking to, said unhesitatingly:

8/328 “I do not know if he is a sinner or not. What I know is that my eyes had no sight, and now they see.”

8/329 When they noticed how much faith the beggar had, and aware that it was addressed to Jesus, they asked no further questions, and furiously went away. There was a reason for their wrath, and they could not think about anything else:

8/330 “The Temples will become emptier.”

8/331 After expressing his contentment with regard to what had happened to him, Mishael went after his benefactor. He asked randomly:

8/332 “Have you made me see?”

8/333 One of the spectators of the event told him that the agent had been the desired savior, and pointed to him where he had gone. At the site, next to the donkey trader’s, without anyone indicating to him who had helped him, he knelt down before him. He silently remained on his knees.

8/334 “Do you believe in the one promised by the prophets?” asked the redeemer.

8/335 “Where is the promised one, so that I can believe in him?”

8/336 “In truth I tell you that you are seeing and talking to the one promised by the prophets.”

8/337 “I say I believe in you.”

8/338 He immediately started kissing and hugging the feet of the man he deemed was his doctor. Crying a lot, he guaranteed:

8/339 “Even if I lose my life I will not deny you in the presence of those who have power. You have given this man the joy of seeing the Sun, the day, and the night, of seeing what the face of those who are my people is like, which I had never seen before.”

THE MOST BEAUTIFUL **LEGACY**

8/340 Offering him his hand so that he could get up, the desired savior foreboded:

8/341 “I tell you to go in peace. In truth I tell you that still on this day they will try to make you deny that I am the one promised by the prophets.”

8/342 The beggar said incisively:

8/343 “I say that not a single person will be able to make me deny that you are the one promised by the prophets.”

8/344 And he happily went away, narrating what had happened to him to the inhabitants of Jericho; he was found by the same priests who had questioned him some minutes before, now followed by three Pharisees. One of the priests accused him:

8/345 “You are saying blasphemies. I say that you pretended to be blind to receive bread and some coins of trade.”

8/346 “What are you saying? That Jesus opened your eyes, and now you see?” shouted the other one.

8/347 Mishael was not intimidated, though he was aware of the identity of his interlocutors, for he had been reprimanded by one of the spectators of his previous conversation with the same individuals.

8/348 “All I know is that he gave me sight, that he has come to this world to give sight to those who do not have it, the way he gave me sight.”

8/349 Because of his response, the five men conferred and decided to take him to Jerusalem immediately.

***SINCE WE ARE THE CHILDREN OF THE SAME
FATHER, LET US LOVE EACH OTHER AS SIBLINGS.***

see 8/356

***WE WILL NOT BE SUCCESSFUL IN LOVING OUR NEIGHBOR IF
OUR MIND IS IMPREGNATED, AND IT DOES NOT MATTER TO
WHAT DEGREE, WITH GREED, HATRED, CORRUPTION.***

see 8/371

***IN HIS TEACHINGS, GOD INSTRUCTS US ONCE MORE TO
BE FAIR AND HAVE MERCY ON THOSE WHO SUFFER.***

see 8/375

***THE TIME WILL COME WHEN EACH ONE OF US WILL
DECIDE WHAT WE WANT FOR OURSELVES.***

see 8/377

THE MOST BEAUTIFUL LEGACY

BY CULTIVATING OUR FATHER'S TEACHINGS, WE WILL NEVER DEVASTATE THE HOUSE OF THE SPIRIT IN THE LIFE OF FLESH.

see 8/379

THE TIME THAT WILL TAKE FOR US TO BE WITH GOD DEPENDS ON WHAT WE SEEK WHEN WE SOJOURN IN BODIES OF FLESH.

see 8/382

IN ORDER FOR OUR WORDS NOT TO BE TAKEN AWAY BY THE WIND, LET US PRACTICE WHAT WE SAY.

see 8/387

8/350 Among those who joined the caravan, a Pharisee in disguise pretended to be a common Hebrew. As they talked by the fire, eager to discredit the promised one, and taking advantage of the fact that he was surrounded by about thirty people, he approached and said:

8/351 “How can you have given sight to a man who came blind from the womb of the one who gave him life? I say that not a single person has the power to make a blind man see the light.”

8/352 “In truth I tell you that I do not have the power to give sight to a child of God who came blind to the life of flesh, but it is the ones our Father has sent who are with me who have it.”

8/353 “If you say that you do not have the power to give sight to those who are blind, what have you come to do with this people?”

8/354 “In truth I tell you that I am bringing God’s teachings to all the peoples of this abode, so that those who live in darkness because they do not know them in the life of flesh will break free from darkness and come to the light.”

8/355 He added with extreme clarity:

8/356 **“I tell you that God is once again showing us in His teachings that we are all the children of the same Father. In truth I tell you that, since we are the children of the same Father, let us love each other as siblings, which we indeed are.”**

8/357 “I say that we already have Moses’s Laws, and we do not need any other Laws.”

8/358 “In truth I tell you that I have not come to this abode to change what is in the minds of those who practice Moses’s Laws.”

8/359 “But what do you want? To change what Moses left written in stone?”

8/360 “In truth I tell you that God is sending His teachings to this abode so that we will no longer be slaves to the Laws of men.”

THE MOST BEAUTIFUL LEGACY

8/361 “I am blind to these teachings that you are speaking of, but I am just with all those who follow Moses’s Laws.”

8/362 Aware that his interlocutor understood him, but conveyed ignorance in order to instigate discord among those who were listening, the one born under the shining Star asserted:

8/363 “In truth I tell you that you are using Moses’s Laws in order not to see the path that leads to God, the Father of us all.”

8/364 “What are you saying? That I, who am just, do not want to see?”

8/365 “I tell you that if you were blind to the teachings of God, you would not have commitments to redeem. In truth, since you are announcing that you see, your commitments remain.”^[189]

8/366 Addressing the spectators, among whom there were many other members of his caste, the vexed interlocutor shouted:

8/367 “This man is with the forces of evil. I say that he is a false prophet, he is sick in the head!”

8/368 When the agitated man finished his sentence, Mary’s firstborn said with serenity:

8/369 “In truth I tell you that once again you do not want to accept God’s teachings, you do not allow others to seek them.”

8/370 He went on, addressing other instigators, some priests also in disguise who were mingled in the crowd:

8/371 “I tell you that you, the priests, deceive our siblings in what you announce you know about God: you are blind guides announcing what you do not practice. Let us not be like a sepulcher, clean and beautiful on the outside, but full of the bones of the dead on the inside. **In truth I tell you that there is no way to love another sibling if our mind is full of greed, hatred, and corruption.**”

8/372 He addressed the others who were following the conversation:

8/373 “In truth I tell you that you know only Moses’s Laws and the will of the Romans and the priests, but, with what I am bringing to all the peoples, you will once again know about God.”

8/374 He said with enthusiasm:

[189] ... **if you were blind to the teachings of God, you would not have commitments to redeem** ...: when we graduate in the practice of our Father’s teachings, we will be with Him; as a consequence, we will have no flaws, and His teachings will be a constituent part of us. Since our Father’s teachings are a constituent part of us, we will live them naturally, not finding their practice strange. Therefore, we will be blind to them.

8/375 **“I tell you that men make Laws for those who know nothing about Laws, but they do not follow them. In truth I tell you that God is again showing us in His teachings to be just and to have mercy on our siblings who are suffering.”**

8/376 Replying to an unasked question from one of the priests, pointing to a stone on the ground, he concluded:

8/377 **“Do you see these stones? They may be destroyed like the Temples, the synagogues, your residences and the bodies of flesh that we have, but the spirit who inhabits our bodies will not be destroyed, the spirit is immortal. In truth I tell you that the time will come when each one of God’s children will decide what they want for themselves.”**

8/378 Since a besieged man was approaching, Jesus, without naming him, instructed not only those who were listening to him:

8/379 **“In truth I tell you not to turn our houses into a snake pit, and not to allow them to be full of desolation.”**

8/380 The intelligent Pharisee, who understood why Jesus had said those words, pointed to the young man and asked his adversary:

8/381 **“This one possessed by the forces of evil, will he be with this god of yours?”**

8/382 **“I tell you that all of us, God’s children, will be with Him. The time that will take us will depend on what we seek when we are in the life of flesh. In truth I tell you that fortunate are those who, when they learn about our Father’s teachings in the life of flesh, practice them and announce them to their siblings.”**

8/383 When the crowd dispersed, the promised one approached Andrew Saul and Philip, who did not hear any of the words he had said when he was teaching the audience, for they were absent-minded, remembering the good living that they had abandoned: now they were traveling with the desired savior, and it was not rare for them not to eat anything throughout the day, whereas back in their residences, nothing was denied to them.

8/384 With an authority he had not conveyed before, though speaking with his usual gentleness, Jesus instructed them:

8/385 **“I tell you that it is necessary that you elect the path you want. In truth, in order to follow me, you will have to renounce the momentary happinesses of this abode that distance us from God.”**

8/386 He added with simplicity:

8/387 **“I tell you that it is impossible to follow two paths, that we must abandon one. In truth I tell you that, if we want to instruct a**

single sibling, let us practice what we announce, so that our words will not be carried away by the wind.”

8/388 Since both understood him, they lowered their heads. Bringing them back up, the remarkable teacher invited them:

8/389 “Look into my eyes so that you can see and feel what I am telling you: you are sons of God, just like me, but it is not possible for you to stay in between two paths. In truth I tell you that you will have to elect one of the two paths to follow.”

8/390 Both disciples were ashamed. They again became aware that the redeemer knew what they were thinking, for he was mentioning their secret questions.

***IN ORDER TO FREE OURSELVES FROM HATRED,
FROM THE DESIRE FOR REVENGE, IT IS ENOUGH ...***

see 8/407

***WE DO NOT SHOW ANYTHING TO A
SIBLING BY IMPOSING OUR WILL.***

see 8/420

***WHAT THERE IS IN US THAT NEEDS TO BE CHANGED IS
WHAT WE WANT TO CHANGE IN OUR NEIGHBOR.***

see 8/422

8/391 At dusk on February 28, the caravan with Mary’s firstborn resumed its journey. They carried only water because of the confiscation of bread, roots, and wheat by the oppressors’ soldiers, who had abusively pillaged the village. Since they had no food, and there were no means to acquire it in the area, they stayed only two days in Jericho.

8/392 When he left the irrelevant settlement at the time, he headed for the Jordan River. When he arrived, John was preaching heatedly:^[190]

8/393 “It went inside those who are from Galilee that they had seen all kinds of cruelty on the part of Herod Antipas, the most bloodthirsty of them all. Now Herod Antipas is doing even greater evil. I say that Herod Antipas is the most cruel of all those who are Herods. Since he took the life of Philip, the one who came from the same woman, what will he not do to those who

[190] **To preach** meant to make others not forget one’s terms, similarly to when nails traversed the hands and feet of a crucified one, especially if the latter belonged to their family.

are our people? In the company of luxury and with no faith in the Lord, Herod Antipas dares defy Moses's Laws, and he lives in a profane union with the companion of one of those who are his family. I say that it is written that I will testify to this adultery with the companion of one of those who are of his own blood. I must not allow him to remain in sin, I must end this blasphemy against the Lord's Laws."

8/394 He inflexibly went on:

8/395 "Herod Antipas cannot unite himself to the companion of Herod Agrippa, who lives in Turea. If I allow it, all those who are our people will suffer because of the sins that he committed. Moses's Laws show us that he will only be able to unite himself to Herod Agrippa's companion when Agrippa leaves his life, but Herod Agrippa lives, he is in Turea."

8/396 Appointing himself as a vigilante, he concluded:

8/397 "I must make Herod Antipas not commit this sin before all those who are our people suffer because of it."

8/398 Not only in the sermon of that day, but in any of his sermons, the orator emphasized that it was written that he would see the despot's adultery. Finding support in the tradition whose corresponding Law his spectators knew, received by the unsuspected Moses, he made everyone completely believe in what he announced.^[191] Taking advantage of the ignorance that reigned among the oppressed, he spread that he talked to the Lord, or, to put it more precisely, that it was the Lord who talked to him, and he preemptorily asserted that the scribbles on the stone guaranteed that he would testify to the mistake of the tyrannical king and, by divine determination, would make the unfaithful man repent.

[191] When he noticed that most of the women who were forced to marry by their fathers very soon abandoned their companions to unite themselves to another man, Moses, and one of his wives had behaved this way, noticing that this fact was becoming more noticeable among his people, announced one morning that the Lord wanted to speak to him. He went into a cave on his own in order to keep the mandatory appointment. When he came out of it, he brought another one of the Laws he said had been dictated to him by the Lord; however, it was just another one of his truths, which he wanted the community to follow.

This repressive rule came to be known as the Law of the Adulteresses: the woman who left her family or was caught fornicating would be stoned to death, so that she would be made an example.

The will of the chauvinistic legislator, emphasized a lot as if it were one of the Lord's Laws, and which was only applied to women, was written in an attention-drawing stone and left on display for anyone to see. His goal, which was fully reached, was for women to remember what would happen to them in case they left their husbands. According to what he announced, even worse consequences would befall the ones who dared escape their stoning.

Feeling the need to intimidate the extremely ignorant Hebrews, before he finished writing it, the respected prophet wrote down a lot of scribbles, which actually had no meaning whatsoever. Throughout the following centuries, needless to say, no one was able to interpret them. According to what Moses said, it was only him, and those who could talk to the Lord, who would know the authentic meaning of those written words.

THE MOST BEAUTIFUL LEGACY

8/399 Those who were listening to him became altered, and wished to go after the detested sovereign and put an end to him. Isabel's only son, noticing that the promised one had arrived and was coming towards him, asked him to speak too, convinced that he would corroborate his words. Jesus said to the followers of the Laws they considered sacred:

8/400 "I am not telling you that Herod Antipas is right in taking possession of what you sow, in taking the living of your fathers and mothers, in taking all those of your families to turn them into slaves."

8/401 Interrupting him, an indignant John, pointing at the spectators, protested:

8/402 "Are you saying to all these people not to enter the palace of Herod Antipas and not to do the same as he does to all those who are Hebrews?"

8/403 "I ask you all: what will the use of entering the palace of Herod Antipas and taking his living and the living of all those of his family be? To have everything that is his? Or to do to Herod Antipas everything that he has done to your sons and daughters?"

8/404 The one otherwise named Jeremiah firmly went on:

8/405 "Will this action of yours give the ones who are gone their living back? Or give you your lands back? I tell you that it will not."

8/406 He stated emphatically:

8/407 "With Herod Antipas's death, I tell you that Rome will govern these lands. And what will you have accomplished, but more deaths? Enough of this Law of an eye for an eye, a tooth for a tooth. **In truth I tell you to practice God's teachings, and we will free ourselves from the hatred and the vengeance that control our minds, feelings that disseminate destruction.**"

8/408 "But Herod Antipas will unite himself to his brother's companion, and this is adultery," Andrew Saul kept repeating silently.

8/409 The weedy teacher immediately stated :

8/410 "I tell you to let Herod Antipas unite himself to his brother's companion, this will be his commitment, not ours. In truth I tell you that it is Herod Antipas who will have to redeem in future livings all the evil he did to his siblings, not us, unless we acquire commitments by going to his residence and taking his living and everything that is his."

8/411 After a short pause, he added:

8/412 "In truth, if among us there is a single child of God who has never made a single mistake in all their living, I tell you that they can go after Herod Antipas and show him what they are practicing."

8/413 “And what must all these people do? Wait for Herod Antipas to annihilate all of them?” asked Zechariah’s protectee, stupefied.

8/414 “In truth I tell you first to remove the log from our eyes and then to verify if there is a speck of dust in our sibling’s eye,” said the renowned visitor, and he was perfectly understood by the extremely thin Hebrew, who went silent.

8/415 Throughout the day, the Baptist wondered if what the redeemer had said was also addressed to him. At supper, he approached him and asked him where he had been, and his illustrious relative narrated to him what he had done; as for what had happened in Nazareth, he had become aware of it from a merchant, and he was given even the smallest details of the event. However, he could not bring himself to ask him what he really wanted to know. Aware of what his interlocutor wished, the promised one resolutely said:

8/416 “I tell you that you are not ignorant of our Father’s teachings. In truth I tell you that you know why I have come to this abode, and you know what I have come do to.”

8/417 Isabel’s only son agreed. He confirmed that he could see what happened and what would happen; that he knew exactly what was in the minds of those who came close to him, and knew who was being honest with him and who was not. The awaited savior continued instructing him:

8/418 “Since you know what is in our siblings’ minds, why sow revolt among them? In truth I tell you that it will only bring them greater suffering.”

8/419 Being carefully heard, he concluded:

8/420 “I tell you that we have come to this abode to sow peace, to show the path that leads to our Father to all the peoples, so that our siblings will change themselves, that we have not come to sow discord, to incite our siblings to take the living of another child of God, nor to impose changes on the mind of a single one of them. You know that the path that leads to our Father is the practice of His teachings, and you also know that **we show nothing to a sibling by imposing our will**. In truth I tell you that, since we know we have not come to sow hatred among our siblings, nor reveal what is in their minds, let us do what we prepared ourselves to do in the life of flesh.”

8/421 “The truth is on your side. I must watch myself and not let words come out with the revolt that is inside me.”

8/422 **“I tell you that what we have in us to be changed is what we want to change in those who are with us. In truth I tell you to become better first, and then look at what is not correct in our sibling, and then help them.”**

8/423 Since Jesus and the ones who followed him arrived with no provisions,

they made use of Zacchaeus's nephew's, which were beginning to become rare. The apostles and disciples concluded that it was urgent to go after food with Lazarus in Bethany. As they were deciding who was going, they were surprised to hear that Andrew Saul, Philip, and Jesse offered to do it, despite the dangers they would face.

8/424 The three Hebrews, when they arrived at the residence of Martha and the minuscule Mary, since they had taken with them not long ago bread, roots, and wheat from it, they obtained nothing. Without feeling discouraged, they headed for Simeon Joseph's carpenter's workshop, and there Jacob provided for them. Mary's firstborn remained by the Jordan River until they returned, and then the caravan, composed of forty individuals, headed for the not very welcoming Machaerus.

8-4.1

8/425 The journey would be difficult, for the path went across the desert. Whatever direction they looked at, they could only see rocks and sand. It seemed to those of the caravan that the deserted terrain would never end. With their water and victuals coming to an end, it became even larger and hotter. When they were close to Machaerus, they had nothing left. The roots that they eventually found off the path were voraciously uprooted.

8/426 Peter had long realized that his adoptee did not consume his rations. The young man otherwise named Jeremiah shared them with any of the excluded ones. Noticing that this behavior had become usual, at supper after another exhausting day, the former fisherman got his small amount of food and a little bit of the liquid essential to life, a quantity that was not even enough to moisten one's lips, and sat by the young boy, who also had his share of the meal with him. He did not eat it, awaiting the actions of the one he was observing. One of the members of the charitable caravan approached both men; Jesus immediately gave him all his food. His direct collaborator, who had said nothing, offered half of his food to his protectee, who refused it with simplicity:

8/427 "I tell you that I am not hungry, and this is why it is not necessary for you to give me part of your supper."

8/428 Ruth's son-in-law replied with conviction:

8/429 "I always see you giving or sharing your part of the meal, and I will do the same. When you give away your share of the meal, I will give away mine; when you share it, I will share mine. If you keep giving away your share of the meal, your body will be weak, and my body will be like yours. Since I

know you truly like me, you will not not eat for long. You will not want to have the death of a brother on you, a son of the same Father, who is God. I will be with you and, when you share your part, I will share my part of the meal; if you give it all away, I will do the same.”

8/430 According to what he had said, for the days that his boy remained on this orb, Peter was at his side during meals and did what he had said he would do. Even if he were starving, if Jesus ate, he would do the same, and if he did not, neither did he. This practice made the redeemer eat his entire share many times, because, if he did not, his sentinel, who constantly walked while carrying a disabled person or someone consumed by the ulcers who could not walk on their own, would not either. He did not ignore that, even if he had no energy, his stubborn apostle would transport a banished one until he could no longer endure it. When he was not hungry, he shared his victuals, but he no longer stopped eating.

IT DOES NOT MATTER TO US IF WE ARE DESERVING, WHAT WE UNINTERRUPTEDLY EXPECT IS THAT OTHERS DO US GOOD.

see 8/460

IS IT WE, OR IS IT OUR NEIGHBOR, WHO MUST CHANGE OUR POSITIONS?

see 8/460

IS IT PLAUSIBLE THAT WE ARE THE ONES RESPONSIBLE FOR OUR MISTAKES?

see 8/460

THE HELP WE LONG FOR, WE WILL GET IT BY PRACTICING OUR FATHER'S TEACHINGS.

see 8/460

SHOULD WE DEDICATE OURSELVES FIRST TO THE CURE OF THE BODY OR THE CURE OF THE SPIRIT?

see 8/462

LET US EXTIRPATE FROM OURSELVES THE DISEASES THAT TURN US INTO LEPERS ON THE INSIDE: HATRED, GREED, ...

see 8/467

WHEN WE OBSERVE OUR SIBLINGS' MISTAKES, WE DO NOT BECOME AWARE OF OUR OWN.

see 8/469

THE MOST BEAUTIFUL **LEGACY**

*THE ONES WE BELIEVE KNOW LESS
THAN US MAY KNOW MUCH MORE.*

see 8/475

*THE CAUSES OF INFIRMITIES ARE THE BAD
THOUGHTS THAT CONTROL US.*

see 8/482

*HOW CAN WE, WHO HAVE IMPERFECT BODIES
BECAUSE WE HAVE PREVIOUSLY USED THEM IN NON-
DIGNIFIED WAYS, SHOW TO THE SIBLING WE DID
HARM TO THAT WE WANT TO REDEEM OURSELVES?*

see 8/486

*WITH RESIGNATION AND WITHOUT INNER
REVOLT, WE WILL DESERVE THAT SIBLINGS SENT
BY GOD HELP OUR DAYS TO BE BETTER.*

see 8/490

*IS IT POSSIBLE TO REANIMATE A DEFORMED
ORGAN OF THE TEMPLE THAT WE NOW HAVE?*

see 8/492

*WHEN WE ARE TOTALLY DEVOID OF RESENTMENT,
WHICH IS THE GREATEST EVIL THAT WE CARRY, THE
ONES WHO TAKE CARE OF US WILL GIVE US AFFECTION.*

see 8/494

*WHEN WE ARE IMPREGNATED WITH FAITH IN
OUR FATHER AND PRACTICE HIS TEACHINGS, WE
WILL ACHIEVE WHAT WE SEEK.*

see 8/499

DOES GOD LISTEN TO US?

see 8/501

*LET US PRACTICE OUR FATHER'S TEACHINGS,
AND WE WILL BE THE DOCTORS OF OUR SPIRIT.*

see 8/503

*THE KNOWLEDGE OF GOD'S TEACHINGS
WITHOUT THEIR PRACTICE IS NO USE TO US.*

see 8/505

8-4.2

8/431 The inhabitants of Machareus, who did not appreciate outsiders, were not interested in hearing any words about God’s teachings. Ready to leave, Mary’s firstborn was mentally asked:

8/432 “What are you doing here? I say that in this place not a single person wants you. Go to Nazareth.”

8/433 The one invisible to those who were incarnate who subjugated the Hebrew man who was sixteen years old, who had never said a single word, after exhaustively announcing to the ones who were in the true life the name of the undesirable Galilean, started breaking whatever was in front of him, crying like a sheep, neighing like a donkey. Ten inhabitants tried to hold him, but it was useless, for his vigor was great.

8/434 The awaited redeemer was only observing, when a man who seemed to be sixty, but who had been born thirty-eight years before, knelt down in front of him and begged for mercy:

8/435 “I know that my duty was to have thrown my protectee in the fire or in the water when I saw that he was possessed by the forces of evil, but I could not do it. How could I have taken his life? My life is full of shame for having let my protectee live, and this is why not even one person in this place accepts me. I can get some pieces of bread, which is enough to me, but my protectee is an offspring who is few harvests old, and this is why I ask you to help the one who is my protectee.”

8/436 Distraught for seeing that his legatee could not be held down, the desperate father grabbed the legs of the illustrious outsider and begged:

8/437 “Have mercy on my protectee: I know that you can help him.”

8/438 Aware that the supplicant indeed loved his son, that he had respected his living by not killing him, the one considered a prophet took a few steps towards where they were trying to restrain the possessed one.

8/439 “I tell you to leave this body,” he said when he came closer.

8/440 The possessed one immediately fell on the ground and started thrashing around. Foaming at the mouth abundantly, he started making unknown sounds. Those who had been trying to restrain him walked away.

8/441 “I tell you to leave this body that does not belong to you,” Jesus said once more.

8/442 And after the one who had been professing God’s teachings for a long time said these words, the besieged man calmed down. The strange noises subsided, and the foam disappeared. All the spectators were sure that

the young man had died; however, he suddenly opened his eyes and with clarity he addressed the one who had interceded in his favor:

8/443 “I know you are the one who protects me.”

8/444 Overcome with emotion, the happy father hugged him and asked him to repeat those sweet words. He consented, and both men embraced.

8/445 It was an extraordinary event in the opinion of the inhabitants of Machareus. They knew that the young man who had formerly been besieged had never said anything but unintelligible babble. The man who seemed to be very old, still holding his son, said to Mary’s firstborn:

8/446 “I am grateful to you for having cured my protectee. Let the Lord protect you forever.”

8/447 “I tell you that the ones sent by God cleaned your son’s house, not me. **In truth I tell you that our Father is looking at us all the time.**”

8/448 The community’s interest in finding out what the outsider had done to the otherwise furious man was great. This unusual fact spread all over the area. Many excluded ones, as well as others who had infirmities, looked for him, expecting to recover their health.

8/449 As the promised one was once again announcing about God and His teachings, many disabled ones from birth approached and asked him to give them the body parts that they had never had. Making use of the opportunity, some old people asked for their youth back. Many went to ask for the possible and the impossible, and there was a great disorder. The ones who followed the meek Galilean were not successful in making the crowd understand that he could not give limbs to those who came to this world without them, that he could not give them back the moons that had gone by. Peter believed he had found the best way to deal with the problem. He climbed on the roof of one residence and shouted:

8/450 “Be quiet, all of you. How can you hear Jesus, if you do not let him speak?”

8/451 However, no one paid attention to his shouts. Since the Hebrews were terrified of the savage soldiers, the former fisherman daringly found a solution for the difficulty of the moment they were going through. He shouted with energy:

8/452 “I say that those who are Romans and those who are commanded by Herod Antipas are arriving!”

8/453 A sepulchral silence reigned among the one hundred sixty spectators. They quickly started going towards the way that led to Machareus. Ruth’s son-in-law rapidly explained:

8/454 “I ask you to forgive me, but there was no other way for me to draw your attention but to say a non-truth. I hope that you will offer me your forgiveness, that you will not cast stones at me, and that you will not expel me from this place.”

8/455 To his surprise, they all started laughing. A member of the crowd guaranteed to him:

8/456 “You are a man of wisdom. You made everyone here listen to you.”

8/457 Asking them to forgive him once more, the apostle announced that the awaited savior would speak to them.

8/458 The goal of almost all the spectators was one and the same: to break free from their infirmities, or to obtain the correction for their own physical deformities or those of a member of their family.

8/459 “I have already heard you speak, and I want you to deliver me from all the evil that there is in me. Will you cure me, or will you say that I am paying for my own sins?” a member of the audience asked as the one otherwise named Jeremiah was ready to start his lesson.

8/460 **“I tell you that we are always waiting for a sibling to do us good without wanting to know whether or not we deserve it; that we always want a sibling to change their will for our benefit, even their faith in God; that we are always seeking someone who is guilty of our faults; that we are always seeking help where it is not. Many times we seek help from siblings who are like us, without faith in our Father and without the practice of His teachings. In truth I tell you that a sick person cannot get help from another sick person, that all the help we need is in the practice of God’s teachings.”**

8/461 Given everyone’s astonishment, he went on:

8/462 **“I tell you that we are always seeking cure for the body that we now have, only the cure of our bodies of flesh. And when will we seek cure for our spirit? In truth I tell you to try to cure ourselves from the inside to the outside, not from the outside to the inside, first to seek cure for the spirit; then, cure for the body of flesh.”**

8/463 He concluded with conviction:

8/464 “I tell you that many of you are wondering: ‘How will I cure my spirit, if there is nothing to be cured? It is arms, legs that I do not have, I am blind.’ Others say: ‘I have legs, but they do not obey me.’”

8/465 Interrupting the orator, a man who had a bad disposition asserted:

8/466 “But my body is perfect, I have no ulcers, and I have no diseases. What have you got to tell me?”

8/467 **“In truth I tell you that we are sick, not with the ulcers, but with a disease that is even worse, which makes us take the living of a sibling, it makes us want what does not belong to us: hatred, greed, the absence of charity towards our siblings.”**

8/468 “Many of those who are here exchange their bread for coins and hide them underneath rocks. I say that they are all sinners. As for myself, I do not exchange bread for coins, and I do not possess a single coin underneath a rock. Among those who are here, am I the most perfect one?” the man who did not deem himself to be deprived went on.

8/469 **“In truth, when we observe others’ flaws, I tell you that we miss the chance to get to know our own.”**

8/470 A priest, escorted by two very old Hebrew men, who had disdainfully been listening to the outsider, said out loud:

8/471 “What this false prophet is saying are all deceptions! He is not enough harvests old to have wisdom.”

8/472 The old men added haughtily:

8/473 “Let us go away from this place. This false prophet is not knowledgeable to be speaking to all.”

8/474 The one born under the shining Star then said:

8/475 **“I tell you to keep in mind that those we believe know less because they are younger may know much more than we do. In truth I tell you that those we believe know less than us may have the wisdom one only acquires in the many comings to the life of flesh.”**

8/476 “Say to me how to acquire knowledge in these many comings you spoke of,” demanded the priest.

8/477 “Since you have in mind that I am a false prophet, and since you want discord among the siblings of ours who are here, everything I tell you will be forgotten.”

8/478 However, not refusing to instruct the trio, he concluded:

8/479 “I tell you that the teachings of God that I am bringing to all the peoples of this abode will yield peace among men, not discord. In truth, since you once again want to ignore our Father’s teachings, I tell you to seek to know about the lives we will have after the death of the body of flesh that we now have before passing judgment.”

8/480 The three individuals, who understood the words addressed to them, left. The meek teacher was immediately asked by another child of God who had not understood the instruction:

8/481 “How will I get rid of the ulcers that there are on my body?”

8/482 **“I tell you to break free from the evil we have in our minds, which are the causers of all diseases, and practice God’s teachings, the only path that leads to Him, and we will have the cure of the spirit after we leave the body that we now have. In truth I tell you that if we no longer do evil to a single one of our siblings and practice our Father’s teachings, still in this living, or in a future one, we will obtain cure for our body of flesh.”**

8/483 “Why do you not bring me my legs, if it is to my knowledge that you made bodies that were already in the sepulcher rise, that you gave sight to many blind ones?” asked an impatient spectator.

8/484 “I tell you that it was not I who gave or gave back sight to blind ones, but the ones God has sent, who are with me. Those you say rose from the dead, they were not dead, they were only asleep, and the ones sent by our Father woke them up. In truth I tell you that not even God Himself will be able to give back or give legs or arms we have come without to the body of flesh, let alone one of His children.”

8/485 “But there is no evil in me, and I have no legs. What have you got to say?”

8/486 **“I tell you that if we do not have legs, arms, if we are blind, it is because we made bad use of our eyes, our arms, our legs in past livings. When we tire of making the same mistakes we made in previous livings to our siblings, we ask to be allowed to return to the body of flesh with no legs, arms, blind. In truth I tell you that it is when we start obtaining the forgiveness of those we hurt, because they will feel we recognize the mistakes we made.”**

8/487 He concluded with clarity:

8/488 “In truth I tell you that, for now, we will not remember what we did in past livings, but the day when we will know it will come.”

8/489 “How must I act until life leaves my body?”

8/490 **“I tell you to clean our minds of every type of revolt, to have resignation, faith in God, and practice His teachings. In truth, when we are acting the way our Father is once again showing us in His teachings, I tell you that He will send siblings who will deliver us from the evil that we now have, and our living will be better.”**

8/491 “I have legs and arms, but they do not obey me, they are paralyzed. Was it I who asked them not to obey me?” asked a paralyzed man.

8/492 **“I tell you that if we have paralyzed arms or legs, if we are blind, let us watch our minds so that we will break free from what**

is in them now which distances us from the path that leads to God. In truth I tell you that those who act the way our Father is once again showing us in His teachings, still in the living they have, may be able to redeem all the evil they did in past livings and, in a future living, will have eyes that see, arms and legs that obey them.”

8/493 As a young woman carelessly tried to get the stubborn and impolite paralyzed man up, he reciprocated the violence, which prompted the one born under the fulgurant Star to instruct not only him:

8/494 **“I tell you to break free from all the resentment, all the brutality that there is in our minds, let us seek to get to know God in His teachings at all moments of all our lives, with all our understanding. In truth, when we break free from the resentment that controls us, which is the greatest evil that we carry in our minds, I tell you that those who take care of us will be civil to us.”**

8/495 The Hebrew woman, who perfectly understood the teacher’s instruction, asked:

8/496 “Even when I sleep must I seek to get to know this god you are speaking of?”

8/497 **“In truth I tell you to seek to get to know God in His teachings at all moments of our lives.”**

8/498 Aware that his interlocutor was willing to practice what he had come to announce, for she wished to break free from the many voices which she uninterruptedly heard, he went on:

8/499 **“I tell you not to be ashamed of announcing that we want to practice God’s teachings. In truth, when we have faith and confidence in our Father and practice His teachings, I tell you that we will achieve what we are seeking.”**

8/500 “But is this god you are speaking of not too far from me? How will he listen to me?”

8/501 **“I tell you that the Father of us all is never far from a single one of His children. In truth I tell you that there is not a single place where we are in the entire universe where our Father cannot hear or is not looking at each one of us.”**

8/502 “Say to this god of yours to deliver me from what I am going through, because not until now did I get close to you,” asked the young woman sincerely.

8/503 **“I tell you to be our own healers ourselves, that it is not**

important how long it has been since we got to know and accepted God’s teachings. In truth, when we practice our Father’s teachings, I tell you that siblings who are in the true life will no longer persecute us.”

8/504 “I have been with you since Capermaum, I know these teachings you are speaking of, and I have not broken free from the ones whom I do not see and who persecute me,” said Galeo.

8/505 “I tell you that it is not enough just to know God’s teachings. In truth, I tell you that knowing the teachings of our Father without practicing them is no use to us.”

8/506 When the lesson was over, many disabled ones requested more information, for they wished to understand their physical deformities better.

***THERE IS NO NEED TO DESTINE ANYTHING TO OUR FATHER,
WHO DOES NOT MAKE BARGAINS, SO THAT WE CAN HAVE WHAT
WE ASK OF HIM FULFILLED; WHAT WE NEED TO DO IS TO BE
DESERVING OF BEING HELPED BY THE ONES HE SENDS.***

see 8/516, 8/518 and 8/531

***IN WHAT MAY THE LAST BE THE
FIRST, AND THE FIRST, THE LAST?***

see 8/533

IN ORDER TO PRACTICE GOD’S TEACHINGS, WE DEPEND ON ...

see 8/535

8/507 Later, as Jesus was again instructing many interested people, a Hebrew man of possessions did not agree with what he was announcing. He inconsequently stormed past the others in order to ask the orator:

8/508 “Never in my life did I go up against the Laws that the Lord spoke of to Moses, I go to the Temple of Jerusalem, I fast and offer one of my lambs every Sabbath, but the Lord does not answer my requests. I say that I have been asking the Lord to deliver my protector and the woman who came after me from the evil that there is in their bodies, and they have not been delivered.”

8/509 Pointing at Elishael, the father of the formerly possessed one, he continued:

8/510 “Why has the Lord delivered the one who is this man’s protectee from the forces of evil, and does not deliver those who are my family from the evil that there is in their bodies, if I have been following Moses’s Laws before this man, who makes no offerings to the Lord? Why does the Lord

not free those who are my family, if I got to know Moses's Laws first, and I offer the best lambs that I have? I say that this man would be the last one to have the Lord's permission to enter the Temple of Jerusalem. I know that this man does not have any lambs to offer to the Lord, but he has obtained his protectee's cure, contrary to me, who make offerings every Sabbath, but have obtained nothing from the Lord."

8/511 Nain indignantly concluded:

8/512 "Say to me why the Lord has not freed those who are my family. Why have I not obtained cure for the one who is my protector and the one who came after me?"

8/513 "In truth I tell you that many of the first will be the last, and many of the last will be the first."

8/514 "Why have you spoken of those who will be the last and those who will be the first, if that was not what I asked you?"

8/515 Surrounded by disabled people, Mary's firstborn calmly asked the furious man to come closer and answered him straightforwardly:

8/516 "I tell you that it is not because you got to know Moses's Laws first, it is not because you have arrived at this place first to hear God's teachings, it is not because of the offerings you have made to the Temples that you will deliver those of your family from the evil that they have. **In truth I tell you that all those who are deserving will be helped by the ones sent by our Father.**"

8/517 "I tell you to order those ones sent by your god to go to my residence and, if they cure those who are my family, I will make a great offering to the Lord."

8/518 **"I tell you that we will not be answered by the ones sent by God by having made offerings or by offering whatever it is to our Father. In truth I tell you that for as long as resentment is in our minds, we will not be answered by the ones sent by God."**

8/519 Aware that his rebel student's non-manifest lack of understanding with regard to what he had said was in fact shared by many other spectators, he kept instructing them without feeling discouraged:

8/520 "In truth I tell you that it is not because we know Moses's Laws, which show us that God must be feared, which show us that God resents us, His children, and not because we go to the synagogues that we will be answered by the ones sent by our Father."

8/521 "I say that I do not believe in this god of yours. If you order these ones sent by Him to cure those who are my family, I will make a great offering to the Lord," insisted Nain, shouting.

8/522 “If we do not believe in God and in His existence, why make offerings to Him and ask Him to cure those of our family in the life of flesh?”

8/523 “It is not for fearing the Lord, and it is not because all say that it is the right thing to do that I must follow Moses’s Laws. I know that I was right in seeking the one promised by the prophets, and I know I must remain listening to what he has to teach me,” the father of the formerly besieged one stated to himself.

8/524 Pointing at him, Jesus added:

8/525 “In truth I tell you that this man knew the Laws that Moses announced were God’s, but he had faith in the existence of our Father and that he would find cure for his son.”

8/526 The joyful Hebrew man immediately knelt down at the orator’s feet and said:

8/527 “Once more I am thankful to the Lord and to you for having delivered my protectee from the forces of evil.”

8/528 “I tell you that it was neither God nor I the ones who cleaned your son’s house. In truth I tell you that the ones sent by our Father cleaned your son’s house, because he was deserving of it.”

8/529 Resuming the conversation because of which he was there, Nain confirmed his non-understanding:

8/530 “I have known Moses’s Laws since before this man has, and none of my requests have been answered. Why?”

8/531 “You say you have known Moses’s Laws since before Elishael has, and that your requests have not been answered: I tell you that they were not answered because you only believed in Moses’s Laws, and not in the existence of our Father, that you have been seeking cure for those of your family in the life of flesh with bargains. **In truth I tell you that God does not bargain with a single one of us, His children, that we do not need to offer anything to be answered by Him or for the ones sent by Him to be with us.**”

8/532 He happily went on, even though his questioner did not seem to be interested in understanding the instruction that he was revealing:

8/533 “You said you asked for your father’s and your sister’s cure before Elishael, but your request was not answered; that Elishael has never made an offering to God; that Elishael got to know Moses’s Laws after you, but was blessed with his son’s cure; that it is not fair for the one who arrived afterwards to be answered first: **I tell you that the last ones to get to know God’s teachings may be the first to practice them, and the first to know our Father’s teachings may be the last to practice them.**”

8/534 He meekly concluded:

8/535 **“I tell you that practicing God’s teachings with all those we come across in our journey in this abode depends exclusively on our will and our faith in our Father. In truth I tell you that we will always be the last ones on the path that leads to God until we practice His teachings.”**

8/536 His savage interlocutor did not wait for the illustrious teacher to finish; he left, clearly irate.

***IS IT POSSIBLE TO EXTIRPATE FROM MY HOUSE
THE DISEASES THAT TORTURE ME, TO CORRECT
THE DEFORMITIES THAT IT HAS?***

see 8/540

8/537 During the ten days that the caravan stopped in Machareus, the one born under the shining Star of Bethlehem instructed many of the physically disabled in conversations that were almost one-on-one. His words, at the beginning of this millennium, are valid:

8/538 **“I tell you that we have been only seeking cure for our body of flesh without breaking free from the evil we have in our minds. In truth I tell you to practice God’s teachings and no longer look at our siblings who have obtained the cure for their ailments and announce to all that they do not have the merit that we do.”**

8/539 And he would conclude with extreme clarity:

8/540 **“I tell you that many of us who still seek cure for the body that we now have and we have not obtained it yet, we may not obtain it in this living, because we are redeeming the evil that we caused to siblings in past livings, but if we practice God’s teachings, we will obtain cure for the body of flesh that we will have in future livings. In truth I tell you that the cure that we will obtain now if we practice our Father’s teachings is for our spirit.”**

8/541 He was sought by a group of lepers, twelve men and four women, who wanted to ask questions about the same subject; one of them said:

8/542 **“Show us how we can break free from the ailment that we have!”**

8/543 **“To all of us who want to break free from the ulcers or from another ailment that there is in our bodies, I tell you to break our minds free from evil, from the resentment that there is in them, to have faith in the existence of God, to practice His teachings, and, if we are deserving, we will be able to still in the living that we now have. If we do not break free from the ulcers or from another ailment that there is in our bodies of flesh, but if we act according**

to what our Father is once again showing us in His teachings, we will have broken free from the evil that we now have. In truth I tell you that our spirits will be cured when we break our minds free from the resentment, the evil that there is in them.”

8/544 “But Jacob’s protectee is clean from the ulcers,” the same Ananias from Jerusalem, one of the sixteen lepers, said to himself.

8/545 “I tell you not to envy those who have obtained cure for their bodies of flesh. We do not know how long our siblings, who may have been redeeming for many livings the evil that they did in the past, had been carrying the ailment in their bodies for not cleaning their minds from all evil, all resentment, for not practicing God’s teachings. In truth I tell you not to envy those who have obtained cure for their bodies of flesh, but to seek our own cures by correcting the actions that keep us away from the path that leads to our Father.”

*WHAT GOD DOES, WE, HIS CHILDREN,
WILL ALSO DO IT, IF HE ALLOWS IT.*

see 8/582

8/546 When it left Machareus, the caravan headed for Agedom, but before made a stop where John, the one who baptized, was still preaching. This was the last time that the two relatives saw each other in the life of flesh.

8/547 The village to which the caravan was going was inhabited by approximately six hundred individuals. Similarly to many settlements, a pool was built in it, a site where those who came in contact with blood went to in order to purify themselves. However, that of Agedom was visibly different. From time to time, the water bubbled, as if it were boiling, an unequivocal sign that the Lord was letting the diseased ones know that they should go inside. The first two ones, and only if they had been chosen, would have their ailments eliminated. If one of them was not cured, it was said they had not been chosen to be granted forgiveness.

8/548 Jesus arrived in Agedom with those who followed him at around dinnertime. By the reservoir he observed the despair of almost forty paralyzed ones, who were waiting for the water to bubble. One of them, who had been left there by his son many days before, and was lying on his mat at about four meters from the pool, drew his attention. Followed by Peter and Abihu, he approached the excluded one, squatted by his side, and asked:

8/549 “Do you want cure?”

8/550 “I do, but I can only move one of my arms, and there is no one to put me inside the tank. I tell you that there is no way I can get to the water when it is moving.”

8/551 The promised one knew that he had never walked in his thirty-six years of living. He only said:

8/552 “I tell you to get up, grab your mat, and go to your residence.”

8/553 The excluded one slowly started moving, until he was up. It took him a while to take the first step; however, he stood erect and started rolling his weaved wheat straw mat. Overcome with wonder, he said:

8/554 “I say that you are the Lord Himself, because it is only the Lord who could have given movement to my legs,” and he started kissing the charitable outsider’s hands as a sign of gratitude.

8/555 When he was finished, he said:

8/556 “I will say to everyone that I have met the Lord.”

8/557 He immediately left, not hearing the one formerly named little Joseph communicating to him that he was not God.

8/558 It was a Saturday.

8/559 The members of the caravan went to the really small synagogue of Agedom, for they would stay at the residence of the rabbi, Ebiasaph.

8/560 Eliezer, the excluded one who had received the ability to move his body, joyful that he had been remembered by the Lord, went to his shanty. On the way there, he came across some of Herod Antipas’s commanded ones, who were escorting two priests. One of them, seeing him, surprised him:

8/561 “I tell you that it is not licit for you to carry your mat on the Sabbath.”

8/562 “The one who cured me said to me to grab my mat and walk,” the formerly disabled man said fearfully, for he was aware of the consequence of disobeying this fundamental precept.

8/563 The priest furiously ordered him to say the name of the one responsible for the infraction of the rule in vigor. Feeling afraid, not having the courage to testify to what he had told himself he would do, Eliezer lacked rectitude:

8/564 “Since it did not go inside me what the one who cured me was called, I returned to the tank, but he was no longer there.”

8/565 His interlocutor ordered:

8/566 “Drop your mat and go to the synagogue so that you will clean yourself from your sins for carrying this mat on the Sabbath.”

8/567 The Hebrew quickly went to his shanty. Leaving his mat where he slept, he headed for the respected building. When he arrived, he came across Mary’s firstborn. Feeling truly grateful, he put himself in front of him in

order to kiss him again. When he was touched, the awaited redeemer became aware of what the man was thinking:

8/568 “I know that I will be punished for having carried my mat.”

8/569 He was immediately instructed by the Galilean:

8/570 “I tell you not to be afraid. In truth I tell you that nothing bad will happen to you.”

8/571 His concerns allayed, the no longer disabled man started walking away. However, the same priest who had ordered him to go purify himself approached and asked, pointing to the outsider:

8/572 “Was that the man who said to you to get your mat and who cured you?”

8/573 “It was him,” stuttered Eliezer.

8/574 Overcome with intense fury, the avenger started walking towards Jesus, for the latter had made the sacred rule be broken. Face to face with the instigator, he ordered him to explain his action.

8/575 “If God works on the Sabbath, I tell you that his children can work,” but it was not possible for the awaited savior to finish, so great was the agitation of his questioner, who nevertheless understood his words very well.

8/576 “Heresy,” shouted the priest.

8/577 Now that he had everyone’s attention, he added:

8/578 “I say that this man has compared himself to the Lord, he called the Lord his protector, and he made himself equal to the Lord.”

8/579 The synagogue was filled with murmurings. Not only the one commanded by those of the Temple of Jerusalem was irate. Aware of what was on their minds, the desired savior said:

8/580 “It is you who say that I compared myself to God, it is you who say that I am calling God my protector, it is you who say that all I do is similar to what God does. In truth, what I say at all places, on all mounts, in all synagogues is that God is the Father of us all, that we are all His children.”

8/581 “Are you saying that you have the Lord’s permission to do all you do?”

8/582 “I tell you that I can do nothing without the help of the ones sent by our Father. **In truth I tell you that everything that God does, we, His children, will equally do, if we have His permission.**”

8/583 Since they did not desire to understand what had been offered to them, the priests and some curious Pharisees left angrily, for the one whom

the Hebrews guaranteed was promised to the prophets had made Eliezer violate such an important rule.^[192]

8/584 The priests concluded that the inconvenient outsider would have to be punished for what had happened; however, since his apostles and disciples defended him, it was decided that they would punish the formerly disabled man, but they did not do it with their own hands. They cowardly incited the crowd to carry out the punishment. They spread that, because of Eliezer's behavior, the inhabitants of the area would be punished by the Lord with a greater loss of their crops, that their lambs would perish etc. They asserted that, if they did not punish the infractor for his action, they would be deprived of what they had, they would have to make more offerings to the Lord.

8/585 The ignorant crowd went after the condemned man. When they found him, they started beating him. When the redeemer was informed of what was going on, he went towards him, escorted by Peter, Abihu, James Bedee, Andrew Saul, and Philip. He said nothing, and only his presence was enough for the punishers to leave, one by one.

8/586 If Eliezer had already been grateful to Jesus for his cure, after what happened, as he saw his benefactor, he knelt down at his feet as a sign of gratitude; Jesus nevertheless invariably helped him get up. The members of the caravan asserted that the man's action was an excuse to touch the Galilean.

8/587 For a short period of time, the man cured by the reservoir of Agedom was a constant member of the group with which the awaited deliverer traveled. When he left it, and until his death, he announced about the living he had had with him.

8/588 On the following days, Mary's firstborn remained instructing the siblings who went looking for him.

***IS IT POSSIBLE TO CHANGE THE SCHEDULED
DATE OF OUR DISINCARNATION?***

see 8/591

***IT IS BY PRACTICING GOD'S TEACHINGS
THAT WE WILL BE WITH HIM.***

see 8/595

[192] Since Jesus, for a considerable amount of time, had been going up against the customs of the Hebrews, such as breaking the Law of the Sabbath, not purifying himself when he came in contact with blood etc., the **Pharisees** were afraid of losing control over their workers.

THE MOST BEAUTIFUL LEGACY

8/589 Jesus needed to continue his journey, for he had announced God's teachings in Agedom; however, they had no provisions. In the surrounding area, there were abundant wheat crops, and they were almost ready to be harvested. The custom at the time dictated that those who needed it, as long as they had permission, could harvest it so that they would have enough to provide for their basic needs.

8/590 At dawn on the following Saturday, the Baptist's former students, aware that some of those of their people also took Sundays to do nothing, as they saw all getting ready to harvest, suggested to the one promised to the peoples of this orb that they wait for Monday to do it.^[193] The Nazarene told them, and was heard by the others:

8/591 "I tell you that I have come to this abode to announce teachings to all those who are tired of a living without the knowledge of God's existence, teachings which will bring relief to those who suffer from the weight of the ignorance of the non-knowledge that we have a Father who is looking at us at all times, teachings which will bring relief to those who suffer from the weight of the ignorance of the fact that we can count on God when we need Him, and this is why I announce to you that I need to continue announcing our Father's teachings to all the peoples. I cannot wait for days to go by, I cannot follow the Law of the Sabbath and the will of men, because, for the time that we follow the Law of the Sabbath and the will of men, we waste two days in each place, which will add up to many moons. **In truth, when the day for us to leave the body we have and go to the life that we deserve comes, I tell you that not a single extra day will be given to us.**"^[194]

8/592 With resolution, he insisted on the instruction he was offering:

8/593 "I tell you not to let our minds be disturbed by the Laws created by men who do not practice God's teachings, teachings that show us, not only in the living that we now have, but in all the other lives that we will have, the path to follow to be with Him. **In truth I tell you that it is enough to seek to know our Father that we will find Him in His teachings.**"

8/594 Concluding, he invited his siblings, as well as us:

8/595 "**I tell you to seek the path that leads to God in the practice of His teachings. In truth I tell you that it is only the practice of our Father's teachings that will make us be with Him.**"

[193] Those who had possessions, similarly to Andrew Saul's and Philip's families, **also took Sundays to do nothing.**

[194] ... **and the will of men** ...: Andrew Saul's and Philip's.

***WE LIVE IN THE GREATEST TEMPLE DESIGNED BY GOD,
WHERE WE JUDGE OURSELVES AND CONDEMN OURSELVES.***

see 8/608

8/596 On the seventh day after the desired savior's arrival in Agedom, the members of the caravan who were physically able went to harvest the precious grain. As they were about it, the two priests who had imposed punishment on Eliezer, followed by a great retinue, showed up.

8/597 The irate and vengeful priests, informed that their enemy and his followers were again breaking the fundamental Law, saw the opportunity to catch him in the act and arrest him. They assumed that the ones who protected him would be making the same mistake, and would therefore be unable to stop them from arresting him, for they would also be made prisoners. The inflexible men, when they arrived at the yellow field, asked the undesired Jesus, who was also working:

8/598 "Is it lawful for you and your apostles and disciples to harvest on the Sabbath?"

8/599 Jesus immediately asked them:

8/600 "Do you not know what David did when he was hungry, and those who were with him? How he entered God's residence and ate from the bread that was not lawful for him to eat, and not lawful for those who were with him, only for the priests?"

8/601 He emphatically stated:

8/602 "Do you not know that, at the Temples, the priests profane the Sabbath, and are not punished?"

8/603 If a man who was starving had nothing to eat, he was allowed to take another's food and make a meal for himself, and even to eat from what was offered to the Lord. On both occasions, he would be forgiven by Him. This procedure had been left to them by the unforgettable king, for whom the Hebrews had great respect. Since this behavior was considered correct, the priests and the Pharisees, who had joined their forces in their hunt for the one promised to the prophets, could not disagree with what he and his followers were doing. Moreover, the priests, and not only the ones from Jerusalem, during the time they spread was sacred, counted how much they had raised with the offerings, something that the two men from the village thought to themselves was true.

8/604 Noticing that Mary's firstborn knew what happened behind closed doors, the surprised interlocutors looked at him, unable to react, wondering how it was possible for him to be aware of how they proceeded, for the people were not. Before they left, they furiously stated:

8/605 “We will inform what you are doing to those of the Temple on the Mount, where you will be judged and condemned, along with all these followers of yours.”

8/606 “In truth I tell you that the Sabbath was made by man for man, and not man for the Sabbath, and this is why you cannot condemn a single child of God for breaking the Law of the Sabbath.”

8/607 He added with resolution:

8/608 **“In truth I tell you that we live in the greatest temple created by God, where we ourselves judge ourselves, where we ourselves condemn ourselves for the deeds we do and for what we have in our minds, where we condemn innocent ones when we demand sacrifices from them for our own benefit.”**

8/609 With the intention of scaring the spectators, one of the priests stated:

8/610 “I say that all these people lack and will lack God’s protection on the Sabbaths.”

8/611 “I tell you that, even on the Sabbaths, God is the Father of us all.”

8/612 Disregarding these words, the priest said to the spectators:

8/613 “All of you, fast and go to the stairs of the Temple on the Mount so that you will be delivered from the blasphemy committed against the Lord. I will lead you to the Temple on the Mount.”

8/614 “How will you be able to lead these siblings of ours if you do not know what pity means? In truth I tell you not to demand sacrifices from these innocent ones.”

8/615 The priests and the Pharisees left, and they were even thirstier for retaliation, because the plan they had devised to arrest the outsider had failed. They felt humiliated, for they stated that they had been reprimanded by him, and they felt even more motivated to lead the abject and petulant Nazarene into error.

8/616 Because of what happened in Agedom, the priests, Scribes, and Pharisees were effectively willing to persecute the awaited redeemer with the firm scope of exterminating him. It was also accurate that many other Hebrews, taking advantage of their fellow countrymen’s ignorance, wanted him to die, and cooperated in this goal. Their reason for wanting to kill him was that, as they announced, he had called the Lord Father, making himself similar to Him; however, their real motive was that he had broken the Law of the Sabbath on many occasions. Since Jesus was not punished by the Lord, as they guaranteed would happen to those who broke this essential rule, many

stopped attending the Temples, and as a result the offerings that the oppressed made started to become scarce.

8/617 At dusk, the redeemer left towards Otopolis, followed by thirty-eight individuals.

8/618 Throughout the journey he made during the time he was among us physically, the heir of Joseph, the carpenter, announced, with undisguised joy, including in the human settlements he came across, about God and His teachings. The inhabitants of these human settlements were almost entirely the old, the paralyzed, the disabled, lepers, women expelled from their shanties, in other words, those who were in some way excluded from society because they had physical deformities or diseases, because they were many moons old, as they used to say, etc., and could no longer be productive. It was especially among these deprived ones that his name became more known. It was very rare for those who recovered their health not to join the harmless group, followed by family members. Many of those who witnessed the cures also joined the caravan. They affirmed with resolution that he performed them because the Lord was with him; that, since he was not old enough to be an elder and speak with extreme wisdom, he had been sent directly by Him.

***OUR DAYS, REGARDLESS OF WHAT THEY
ARE LIKE, ENABLE US TO DO GOOD.***

see 8/629

***WE, GOD'S CHILDREN, WERE NOT ALL
CREATED AT THE SAME MOMENT.***

see 8/631

***LET US NOT MAKE REQUESTS OUT OF
DEFIANCE OF OUR FATHER.***

see 8/658

***GOD DOES NOT ASK US OR ORDER US, UNDER ANY
CIRCUMSTANCES, TO DO WHATEVER IT IS.***

see 8/665

8/619 The oppressed were controlled by customs that were as rigid as Laws. Among these customs, when a rabbi, someone who was advantageously old, a vaticinator, or even a priest was in a village, he would speak to the community at the most respectable building.

8/620 When the promised one arrived in Otopolis, in the morning of May 25, 5 AD, a Saturday, the news that the caravan in which he was traveling was approaching had been spread by word of mouth for at least two days.

Because of the eagerness that resulted from the certainty that a prodigious orator would preach, the able Hebrews of the area, with rare exceptions, left their residences and gathered in the synagogue. The fame that preceded the Galilean was great: he brought the dead back to life, he made the paralyzed ones move, and the blind, see. The comments were that he spread words of erudition whose meaning not even the learned could understand, that his knowledge was superior to that of the other predictors. They affirmed that he despised the Laws of the Temple only to annoy the priests, who remained attentive, hoping to catch him acting blasphemously, or relapsing into an infraction of the rules in vigor.

8/621 In the small city, the ritual of the Sabbath was practiced, according to which those who partook in it would wait outside the synagogue and, only when authorized, would enter, and then remain silent. After some minutes, the rabbi grabbed a leather roll that contained one of Isaiah's prophecies from a chest said to be sacred and interpreted it. At the end of the exegesis, what had been said became the object of study. It was only then that Moses's Laws were read.

8/622 Mary's firstborn was allowed to speak after the liturgy. One of the spectators approached and addressed him with irony, to the frenzy of some others who were listening, who laughed as he said:

8/623 "Are you a prophet or a rabbi? I say that you are not enough harvests old to be a prophet or a rabbi, or do harvests not go by for you? Are you speaking to the Lord Himself, who protects you from time? I would like harvests not to go by, just like yours do not go by, but they still bring you wisdom."

8/624 He went on:

8/625 "Is it lawful to perform cures on the Sabbath?"

8/626 He concluded with sarcasm:

8/627 "I am waiting for your answer."

8/628 Jesus, who was standing as he quietly listened to his interlocutor, instructed him:

8/629 "I tell you that it was the men of power who elected the Sabbath as the day to pillage bread from the mouths of their siblings to take it to theirs. **In truth I tell you that God created many days, including the Sabbath, and all days created by Him are for us to do good.**"

8/630 He concluded meekly:

8/631 "You said that I am not enough harvests old to be a prophet because you ignore that the spirit who inhabits the body that you see acquired

knowledge throughout time in the many livings he has had in the life of flesh. **In truth I tell you that God did not create all of His children on a single day.**”

8/632 “What are you saying?” asked the man who was ignorant in the matters concerning the death of the house that we make use of.

8/633 “In truth I tell you that the spirit who inhabits a body of flesh that is not many harvests old may have a lot of wisdom, wisdom that was acquired in the many livings they have had in the life of flesh.”

8/634 “Why are you saying what I cannot understand?”

8/635 “Are you not younger than your parents? Or younger than your parents’ parents? I tell you that you are younger than your parents because they came to their bodies of flesh before you. In truth I tell you that there are spirits who were created by God before others.”

8/636 “And what happens to these ones you are calling spirits who were created first, as you are saying?”

8/637 “I tell you that the spirits who were created by God first have more wisdom than the ones who were created after, because they have come to the life of flesh more times. In truth I tell you that it is what happens to those who are in a body of flesh: the older, because they are harvests older, have more wisdom than the younger, who are few harvests old.”

8/638 “Are you saying that the spirit who inhabits your body is older than me?”

8/639 Jafah mockingly stated:

8/640 “This is why you say you are bringing the teachings of this god of yours.”

8/641 “It is not because I have or I do not have more wisdom than another one of our siblings that I am bringing God’s teachings to this abode. In truth I tell you that it is more knowledge of our Father’s teachings that I have in this living.”

8/642 “Wise prophet,” said the Hebrew man in a deprecating tone.

8/643 “I tell you that it is God who is wise. In truth I tell you that, like all of you, there are siblings guiding me, but there is a difference: I can see and hear them; you, not yet.”

8/644 “You are only speaking of the teachings of this god of yours. Why do you not speak of how to fight those who are Romans?” protested one of the accomplices of the instigator.

8/645 “I am telling you what I know about our Father’s teachings. In truth I tell you to do the same when you once again get to know God’s teachings.”

8/646 “Is it lawful for you to announce what you say are teachings on the Sabbath?”

8/647 The one born when the fulgurant Star of Bethlehem appeared immediately asked:

8/648 “Is it lawful to do good, or to do evil? Which one of you, if a sheep falls into a deep pit, will not save it, even on the Sabbath?”

8/649 The community was astonished, and remained looking at him. Before anyone could reply, Jafah stood up and had one of the most famous residents of the village approach on a primitive stretcher; the latter had already received part of his pay for the farce in which he was to take part, pretending to have an atrophied body, though he was physically perfect. Provoking the desired savior, Jafah said:

8/650 “Make this man get up. I say he has been paralyzed since he came to this world. Are you not a prophet from the Lord? I want to see him cured, and all will believe in this god you speak of and in you.”^[195]

8/651 “For now I tell you that this man will not leave his mat. In truth I tell you that there is no faith in God in him, there is only greed for the coins he will receive for helping you make our siblings not believe in our Father’s teachings.”

8/652 To pseudo-paralyzed, who was not successful when he tried to move, he was clear:

8/653 “I tell you that you have already had your pay for this day.”

8/654 And for three weeks, the one who had pretended to be paralyzed was stiff, similarly to when he had showed himself at the synagogue, to the general astonishment of the inhabitants of Otopolis.^[196] When he was able to move again, he went after the Galilean and, until his death, he was a member of his helping team.

8/655 Jafah, by virtue of the failure of his plan, went away silently.

8/656 As soon as the conference was over, a man carried by two blood relatives arrived. He had become paralyzed in the first years of his material existence. One of the transporters asserted to himself:

[195] Since the crowd did not ignore that the man on the primitive stretcher was not paralyzed, if Jesus had announced that he would eliminate the flaw of the false disabled man’s house, he would be discredited, and this was the goal of the protagonist of the staging.

[196] At the synagogue, Mary’s firstborn was told by the ones our Father sent that the **man who had pretended to be paralyzed** would suffer from temporary muscular paralysis due to a neurological problem, and how long he would be in that state.

8/657 “If this prophet gets the one who is my family to rise, I will know that he has indeed come from the Lord.”

8/658 **“In truth I tell you not to make requests in defiance of God,”** revealed the one otherwise named Jeremiah.

8/659 Since he understood the essence of what had been said, an astonished Isaac said to the orator:

8/660 “I say that there is another prophet who makes the paralyzed rise. I want to see if this god of yours is better than the god of the prophet I am speaking of.”

8/661 **“In truth I tell you that our Father does not take part in competitions.”**

8/662 “How many coins does this god of yours ask of me to get the one who is my family to rise?”

8/663 **“In truth I tell you that God does not need payment to help us, His children.”**

8/664 “What does this god of yours order me to do so that He will make the one who is my family rise?”

8/665 **“I tell you that our Father asks nothing of us, orders us to do nothing at any single moment of our lives. In truth I tell you that it is enough to practice God’s teachings, to have faith in Him and trust Him and His support that, if we are deserving, we will obtain cure for our body of flesh, we will obtain what we are seeking.”**

8/666 Feeling disappointed, Isaac, his helper, and his relative went away.

8/667 To the disappointment of some, these important hours came to an end without the Nazarene’s breaking the Law of the Sabbath or saying a blasphemy.

8/668 On Sunday morning, along with those who followed him, one hundred fifty-five individuals, he left for Gadara. Since there were a lot to feed, their provisions became scarce. Andrew Saul, Philip, and Jesse were in charge of finding more. With Roman money, they headed south, as if they were going towards Jerusalem. After three days, they returned with no bread, wheat, or roots, saying that the Samaritans refused to trade with them.^[197]

[197] Many **Samaritans**, though they were also Hebrews, did not accept themselves as such, and asserted they were only Samaritans.

THE MOST BEAUTIFUL LEGACY

8/669 One of the members of the caravan who had joined it in Otopolis, when informed of their explanation, shouted to the redeemer:

8/670 “I say to you to summon the fire from the sky to destroy these Samaritans.”

8/671 “I tell you that I have not come to this abode to destroy livings. In truth I tell you that the teachings that I am bringing to all the peoples will make many of our siblings make good use of the living they now have and never leave the path that leads to God.”

THE SON WHO SAYS YES IS NOT THE ONE WHO OBEYS.^[198]

see 8/687

***OUR FATHER INSTRUCTS US TO SHARE A LITTLE OF
WHAT WE HAVE WITH THOSE WHO HAVE NOTHING,
NOT TO GIVE AWAY EVERYTHING THAT WE HAVE.***

see 8/699

8/672 As they were approaching Gadara, many of its inhabitants, when they saw them, came to where they were. A man, who because of his appearance seemed to be older than sixty, was heading the crowd. Rubion mentioned to his fellow countrymen:

8/673 “I say that it is Jesus who is coming. It is the same one I saw in Machareus curing the paralyzed and the blind.”

8/674 When they were near the caravan, he guaranteed:

8/675 “It is Jesus and those who are his disciples. Do you see the one who is on Jesus’s right? It is Peter.”

8/676 One of those who had heard the awaited deliverer in Capermaum and Machareus asked the elder of the community if the young man who was approaching would teach them, as he always did.

8/677 “Everywhere he goes, Jesus performs cures and speaks of the teachings he is bringing from the Lord. He speaks of these teachings as if they would change everyone.”

8/678 Another one, who had been sent by the rabbi, said:

8/679 “Jesus has arrived, and he will help all to know the Lord’s teachings, which will bring salvation,” and, when he was in front of the outsider, he passed along the invitation for him to speak at the synagogue.

[198] In the writings of the last fruit of Anna’s womb, The Passage about Obedience

THE MOST BEAUTIFUL LEGACY

8/680 The promised one conferred with the ones who had come see him and instructed them, until it was time for the eagerly-awaited weekly opportunity, when those of the area congregated to pray to the Lord. Since the synagogue was very small, many had to stay outside.

8/681 He was talking about God and His teachings when three women, daring transgressors of the morals in vogue, and two insolent Publicans were noticed among the spectators. Because of them, who were outside the synagogue, the rest of the audience was not paying attention, for the impure ones needed to be expelled. The rustling of voices spread. They said to each other that someone would have to go towards the five of them and make them go away, for they were not virtuous to be where they were.^[199]

8/682 The elder put himself in charge of expelling them; however, Mary's firstborn, who was still before the inhabitants of Gadara, meekly said:

8/683 "After I tell you about God's teachings, you can go and talk to the ones who are outside if you want."

8/684 The expectations concerning what he would say were almost harrowing. Many understood that the one otherwise named little Joseph would go where the sinners were, and, if he did as they believed he would do, they would be punished by the Lord, because it was not allowed for them to stay at the same place as the undesirable ones. Afraid of His wrath, they wished to leave. The Galilean then said to them:

8/685 "In truth I tell the ones among you who have not made a single mistake to go towards our siblings and ask them to leave this residence of prayer for not being deserving of being in it."

8/686 The audience went quiet, and there were no exceptions. Now that they had calmed down, Jesus said:

8/687 "I will tell you about a man who had two sons. Every day this man would go see his elder son and ask him to work the soil. The elder son would reply to his father that he would not go, because he did not like to be in the Sun all day, nor did he like to work the soil, but he would repent, work the soil all day, and return at night to his residence, as his father had asked him to do. After talking to his elder son, the man who had two sons would go see his younger son and do the same. The younger son would reply to his father that he would go and work the soil until night fell, but he never went to the crops, and did nothing of what his father had asked him to."

[199] Adulteresses and tax collectors were considered impure. There was no place in the synagogue for them, for they would be profaning it.

8/688 Addressing Rubion, he asked him:

8/689 “Which one of these two sons did as their father wished?”

8/690 The elder promptly responded that it was the older son.

8/691 “I tell you that many of the tax collectors and many of the adulteresses who have already heard me, who are hearing me now, and who will still hear me will practice God’s teachings before some of you who now hear me and who have already been with John, who announced to all not to do injustices, but some of those who have been with John and now hear me did not believe in what was announced. Our brothers who are collectors, our sisters who are adulteresses who now hear me have been with John, heard what was announced, believed in John’s words and repented of everything they did in their past. In truth I tell you that the siblings of ours that you now condemn may be with our Father before you.”

8/692 The goal of the one born when the shining Star appeared was reached, for part of the spectators understood the comparison he had drawn. They comprehended that the ones whose behavior they considered reproachable, similarly to the first heir, after they heard the Baptist, and in the passage the genitor, lamented the actions they had previously done and changed their deeds, contrary to the youngest son who, like them, feeling virtuous, guaranteed he would obey his protector, and in their case God, but these were words he did not intend to comply with.

8/693 Rubion, however, wondered how the orator knew about what had been happening in his residence. Despite being inside the respected building, he revealed the event in which he was the protagonist and, to the inhabitants of Gadara he affirmed with conviction that the prophet had come straight from the Lord, for he did not ignore what he, Rubion, had never had the courage to announce. Since the young man was not old enough to be so wise, the Lord had made him so.

8/694 As a consequence, some were afraid of coming close to the promised one, for fear that their most private secrets would be revealed.

8/695 During the days he stayed in the village, Jesus instructed its inhabitants that only becoming aware of God and His teachings was not enough, they had to cultivate what they learned, not only towards those who were agreeable to them, those they loved or belonged to the same religion, but also towards everyone else who was around them, regardless of the past or the present of each one of them. They were to love them as siblings, the children of the same Father that we are.

8/696 Out of gratitude for Mary’s firstborn, the inhabitants of the village shared the task of providing the caravan with grains and roots. Sheep and goats were also made available so that the old and the sick who followed him could have dignified meals.

THE MOST BEAUTIFUL LEGACY

8/697 An old man brought all the provisions that he had. He gave them to Jesse and, as he was leaving, the illustrious Nazarene, aware that there was nothing left for this brother, not even for his minimal subsistence level, that until the next harvest he would live on whatever help he received, asked Lazarus's sister's companion to return to him what he had given them. The donor did not understand his behavior:

8/698 "Why are you returning the seeds that I have brought you?"

8/699 **"I tell you that if we give everything we have, we will be another one asking a sibling for bread. In truth I tell you that God is once again showing us in His teachings to share a little of what we have with those who have nothing, not to give away everything that we have."**

8/700 He meekly concluded:

8/701 "I tell you to take your wheat with you, because if you give it all away, you will have nothing to eat until the next harvest comes."

8/702 The old man knelt down. Crying, he asserted that his interlocutor was indeed the awaited redeemer, because he had seen that he had brought everything he had. Wishing to contribute and provide for the group, he asked him how much he could offer.

8/703 "Two portions."

8/704 That was the amount he contributed, and he was very happy that his cooperation was accepted.

8/705 As the redeemer was bidding farewell, Rubion, on his own behalf and elected as the spokesman of the inhabitants of Gadara, testified:

8/706 "No matter how much time elapses, I say we will never forgive what you have taught us."

8/707 Sad with the departure of their Galilean friend, but fortunate for having been visited by him, they observed the caravan leave for Caperlum.

***GOD LOVES ALL HIS CHILDREN EQUALLY, AND
UNDER NO CIRCUMSTANCES HAS HE PUNISHED,
DOES HE PUNISH, OR WILL HE PUNISH US.***

see 8/724

***OUR PHYSICAL IMPERFECTIONS OR
THOSE OF OUR DESCENDANTS ...***

see 8/726

DO WE KNOW OUR FATHER YET?

see 8/729

LET US BE PATIENT WITH THOSE WHO ARE LESS WISE THAN US.

see 8/820

*OUR LITTLE FAITH GROWS WHEN WE
ARE INDEED WILLING TO CHANGE.*

see 8/825

8-5

8/708 Levi's place of birth was not different from the small or large cities in the tetrarchy, since its inhabitants were also oppressed by those who came from the distant metropolis, by Herod Antipas and the ones he commanded. As if this were not enough, they also suffered from the activities of the execrated tax collectors, who in many settlements were Hebrews, men who secured the collection of taxes for the Romans. No one could refuse to pay them, otherwise they would be severely punished.

8/709 The publicans, as the collectors of these exorbitant taxes were called, drew hatred upon themselves, for they were extremely disloyal. Besides representing the oppressors, they were, with rare exceptions, dishonest. They owned large fertile pieces of land, which they lent, as they used to announce, for cultivation in exchange for great pay. They added a substantial figure to the already heavy taxes, and this figure remained with them. They only intended to make their wealth grow more and more, never worrying about the situation of extreme poverty that reigned among the destitute.

8/710 Levi's behavior did not differ from that of the other collectors. He had remarried and had three beautiful daughters with his first wife, who had died twelve years before. He turned thirty-nine when the protectee of Joseph, the carpenter, returned to Caperlum. Ever since the banquet in Capermaum, he had decided to adopt Matthew as his name definitely, and though he did not succeed immediately, he wished not to be found in case the famous predictor looked for him, for the feeling that he would be invited to join him had lodged in his mind, which caused him great fear.

8/711 Jesus arrived in Caperlum on July 27, 5 AD, a Friday, as we nowadays count time, right after lunch.

8/712 An uncontrollable euphoria seized the inhabitants of the village. Merchants who were at work put away their merchandise in order to hear the distinguished prophet, who was not only speaking at the synagogue, but anywhere and anytime someone was interested in once again getting to know about God and His teachings. As it had happened in many other places, he

spent nights talking about our Father to those who sought him in Caperlum.

8/713 The great news spread by word of mouth in the area. At the main square, Ananias, the genitor of Oziah and Tares, when he was asked by a friend, who was not aware of the auspicious moment and, when seeing the commotion, wished to know if taxes had gone up as usual, announced the return of the desired deliverer. He added that he had been informed of his many deeds ever since he had last seen him in person.

8/714 The abominable publican, who did not ignore that the Nazarene he did not wish to see had returned to the village, went to his uncle Abdias's residence to gather more details. He came across the no-longer disabled man, who turned out to be an excellent shepherd, shutting in the animals. Dissimulating, he asked him:

8/715 "If the Sun is still up, why are you shutting in the sheep?"

8/716 "It is only for one day."

8/717 "Why only for one day?"

8/718 "It is because Jesus has returned, and I want to hear his teachings."

8/719 "What are you saying? It seems you speak in riddles."

8/720 "Jesus has returned, Jesus, the one who was promised by the Lord, the one who gave movement to my legs and to my entire body."

8/721 Despite living along the living proof, for more than two years now, that the outsider was the one promised to the venerable vaticinators of yore, the sly collector replied:

8/722 "I saw Jesus in Capermaum, and I have been hearing a lot about him. I say that I will check out myself if he performs cures."

8/723 After dusk, and contrary to what he had said, he was not present in front of the synagogue, when many of the inhabitants of Caperlum were instructed. He only went there the following day, and remained outside the primitive building. He frequently looked over the shoulders of the spectators who were crowding the only entrance there was to see the eagerly-awaited savior. He again marveled at how he spoke regarding the Lord of the Hebrews and what he assured came from Him, and this was extremely different from what the priests said. What he was incapable of understanding was that the illustrious teacher was responding to the private thoughts and questions of his students:

8/724 "I tell you not to keep in mind that God is the one who punishes a single one of His children who does not wish to know and practice His teachings. In truth I tell you that our Father never punishes us, that He loves us all, His children, equally."

8/725 **“I tell you that the disabled children that we have are not God’s punishment or the faults of our parents that we are redeeming. In truth I tell you that we are not punished by our parents’ faults, nor are we punished by means of our children.”**

8/726 **“I tell you that our children’s flaws are for them not to make the same mistakes they made in previous livings. In order to help them, it is allowed to them to come disabled, not to punish us. In truth I tell you that our children’s flaws are their commitments, not ours.”**

8/727 “I tell you that God does not ask us for half of our seeds, of our sheep. In truth I tell you not to have in mind that it is our Father who, when we do not practice His teachings, sends insects, rays of fire to destroy our crops.”

8/728 “I tell you that God does not send insects to destroy our crops, nor does He punish us for not giving Him His part of the harvest. Insects are part of nature, and they are hungry, just like us. In truth, when insects are hungry, I tell you that they go after food.”

8/729 **“In truth I tell you that we all know God and His teachings at the beginning of our walk in the human kingdom.”**^[200]

8/730 When the lesson was over, Matthew noticed that joy was more than visible on his fellow people’s faces. He thought to himself:

8/731 “Jesus has showed that he has not only come to cure the paralyzed, the disabled, and those possessed by the ulcers, but also to bring relief to all those who are suffering because of their ignorance of the Lord’s truth. Jesus has showed that those who suffer for not knowing the Lord and His truths will obtain His forgiveness.”

8/732 As he walked to his shanty, he wondered:

8/733 “Can it be that Jesus is offering salvation to all? He said to the one who is my relative that his sins would be forgiven, and he asked him no questions. It seemed that Jesus knew what went inside Abdias. Could Jesus look at me with no respect because I am a tax collector?”

8/734 Remembering events he had lived through, he concluded:

8/735 “I say that being a tax collector has caused great misfortune to me, to those who are of my family, and to those who are my people.”

[200] No one asked questions about this matter.

8/736 Since he was not welcome where the oppressed prayed to the Lord because he was a publican, when he arrived at his residence, he removed the turban he had worn in order not to be recognized.

8/737 When we impregnate ourselves with what we want to be true, or when we make use of this truth, no matter what it is, our understanding is closed to another one, no matter how crystal-clear and logical it may be: the following day, the greedy man was at the collections office, receiving taxes for himself and for Rome.

8/738 On many occasions, until he left Caperlum, Mary's firstborn approached the place where taxes were collected; however, the subordinate of the oppressors always lowered his head in order to avoid him, for he was still afraid of being invited to follow him, as had happened to Peter, as he came to know.

8/739 The promised one needed to resume his journey so that his other siblings would once again become aware of our Father's teachings. Three days after he spoke at the synagogue and was heard by Matthew, he started his walk towards Capermaum, followed by sixty-three individuals.

8/740 As it was expected, the hated collector was impassively present in his pleasurable post. When he noticed that the charitable group was approaching, he did as he had done before, and waited for them to go away. He had been told that the vaticinator all asserted was the desired deliverer invariably walked ahead of it. When he realized the group had passed by him, assuming he was out of danger, he looked up. What a surprise it was to notice who was in front of his stand: Jesus, whom he had been running away from for two years and five months.

8/741 When they left, the Nazarene, exceptionally and on purpose, was one of the last ones in the group, escorted by Peter and Simon, the zealot, who stood at a distance, ready for anything that could come up.

8/742 When the collector's eyes met the redeemer's, he could not look away. He felt bound to the meek young man who, before leaving, said:

8/743 "I tell you that, if you want, you can follow me."

8/744 The publican remained at his stand and said nothing as he watched him leave. As if there were a scale in his mind on which he pondered the pros and cons of accepting the offer, he remained still. Living with his second wife had become unbearable; despite having considerable possessions, he was extremely hated; he had a lucrative activity; however, it only brought him misfortune.

8/745 As he walked away, the one promised by the prophets looked back at his invitee, who was still at his stand. At about seventy meters away, he

stopped and looked at him for the fourth time. As if waking up from a long sleep, Matthew had no doubts left. Propelled by an intimate force he ignored, he accepted the calling. He asked one of Herod Antipas's commanded ones to replace him, and he immediately joined the caravan. He did not even return to the village to let his wife know about his decision.

8/746 For a long period of time, the only matter of discussion in Capernum was what had happened. The unanimous conclusion was that the collector had gone mad.

8/747 As days went by, great joy overcame him, which he found odd, for he had feared the situation. Mary's firstborn addressed him and others the same feeling. Never had anyone spoken to him so affectionately, without showing any aversion towards him. When he was asked if he had gone ill, he replied with conviction:

8/748 "I have been living the greatest time of my life. Ever since I started following Jesus, never again did my eyes remain open after sunset. I have found peace, and I will not lose it for coins. I am getting to know God in the teachings that Jesus is bringing," and he encouraged and recommended to his interlocutors to do as he did.

8/749 If a fact changed the living of a Hebrew and, in his understanding, it brought him progress, he would throw a party, to which his relatives and friends came to witness the change. There were many reasons for it, such as a union, a son being delivered to the priest of any Temple to be educated there, an abundant harvest etc.

8/750 Regardless of his place in the society of the time, this practice had become general. These were called the ceremonies of the rebirth to a new life.

8/751 During the party, only those who were acquainted with the host and those who gave orders, such as the Pharisees and priests who eventually took part in it to watch over it, were allowed in his residence. Inside, even the destitute made food available to the ones excluded from the banquet, who waited outside. However, there was a basic difference between the ceremonies of the simple ones and those of the ones who had momentary authority: the former offered what were not leftovers, whereas the men of power, whose ceremonies could also be attended by those who owned properties or abundant money, threw only leftovers to those who were materially destitute, as if they were pigs.

8/752 The publican was emanating joy. The members of the caravan, including Peter, did not treat him differently. He was no longer disdained. Wishing to announce to other members of his occupation the contentment that enveloped him and the change in the way he was received, to show them

how good it was to be respected by the population, and also wishing them to feel the same satisfaction he felt, that of being able to go out without people's turning their back to you or throwing feces at you, he mentioned to the promised one his desire to have a celebration, and he heard from him that he would take part in it happily. It lasted two days, and it took place in his residence in Capermaum, where, as it happened in Caperlum, he had possessions.

8/753 At the time scheduled for the celebration, when many collectors and their apprentices, those who were learning to become collectors themselves, and some prostitutes especially summoned by Matthew arrived, he heard from one of his colleagues:

8/754 "I cannot understand what you are doing. Have you left your post as a collections officer behind, have you left those who are your family behind in order to follow this Jesus, who came from Nazareth, the one all say is the one promised to the Hebrew prophets? I say that you are harvests older than he is. To me, this Jesus is sick in the head. I say that you have lost your mind, like all those who follow this new prophet."

8/755 Unrestrained as usual, he went on:

8/756 "Do you want to make me believe that this Jesus of Nazareth is indeed the one who was promised to the Hebrew prophets, and this is why you have asked me to have supper with him and his followers? Do you want me to leave behind everything that I have and follow this one who is sick in the head, as you are doing?"

8/757 Another one stood up and articulated a pseudo-defense of his fellow:

8/758 "We must not doubt the one who receives us in his residence, who is an important tax collector."

8/759 Yet another one, despising the incipient faith of the one being paid homage to, said out loud:

8/760 "Will this one of yours promised to the prophets protect us from the hatred of all those who are Hebrews?" and he laughed out loud.

8/761 "Jesus can deliver us from all our sins," the one also called Levi said with great conviction.

8/762 One of the invitees who deemed himself to be perfect stated:

8/763 "I have no sins, besides my lands and coins. Do you really believe that Jesus will come here and dine with all of us?"

8/764 "I do not believe it. Only a tax collector has supper with another tax collector," asserted the one who had despised the owner of the shanty.

8/765 "I say that Jesus will come," said Matthew with absolute conviction.

8/766 The same publican added with resolution:

8/767 “If Jesus comes, I know that his followers will not. We have been collecting taxes from all of them. Does it go inside you that they will like to have supper with tax collectors?”

8/768 The one hosting the celebration expressed his certainty that Jesus and his followers would be present:

8/769 “Jesus has forgiven my sins, and I will follow him wherever he goes, like other people are doing. I know that all those who are Jesus’s followers will be here. When you see Jesus teach, you will accept him.”

8/770 His interlocutor, not cheerful at all, replied:

8/771 “We have accepted to have supper in your company, but do not make us want what goes inside you. If Jesus comes have supper with us, we will be very honored; but, as tax collectors, we have our opinions about taxes.”

8/772 “I know that when Jesus speaks to all, you will like everything he will teach,” asserted Matthew.

8/773 He had barely finished his sentence when the redeemer arrived. All the guests were astonished, for the one all announced had been sent by God, and that if he were not God Himself, and gained the confidence of the oppressed was very young. The more they talked to him, the more they admired his wisdom.

8/774 The residence of the publican of Caperlum was very comfortable, but not large enough to welcome the ones who were following Jesus. So it was only the collectors, their apprentices, the adulteresses, many Pharisees and priests who had gone there to fill their stomachs, as well the apostles and disciples of the Galilean, who could stay inside.^[201] Counting the ones who stayed outside, ninety-five individuals took part in the supper, which marked the beginning of the ritual.

8/775 Taking advantage of the situation, one of the priests approached the desired savior. Since he had assumed he would never be with those vile infractors, he sarcastically and loudly asked him:

[201] When the time set by the Creator of the entirety of the universe for the ones who will be sojourning in this abode, then ardently desirous to tread the only path that leads to Him, the practice of His teachings, to find out more material proofs of Jesus’s presence among the incarnate comes, they will find out that, in one of the writings concerning the living of the promised one and the teachings of God that he brought, the last fruit of Anna’s womb, or MAM – Matthew, Anna, Matthew; father, mother, and son, as it is registered in the leather – qualified the Pharisees as damned ones at the time of the Publican’s ceremony, a word which left him sorrowful for a long period of time.

8/776 “Jesus of Nazareth, the one promised by the Lord, in the company of tax collectors and sinful women! Why, Jesus of Nazareth?”

8/777 “I tell you that those who are well need neither infusions nor cataplasms, it is those who are ill who need them. In truth I tell you that God, in His teachings, is not calling out the just to repent, but those who made mistakes.”

8/778 There was a rich trader with the priest, and he observed that everyone was eating at will, but the protectee of Joseph, the carpenter, and the ones who followed him were not. He asked him why, for even Andrew Saul and Philip, the students of John, the one who baptized on the banks of the Jordan River, were filling their stomachs.

8/779 “Can the ones who are waiting for the ceremony to be over have supper in the middle of it? Until the ceremony is over, I tell you that they cannot have supper. In truth I tell you that the days will come when there will no longer be ceremonies, and all of God’s children will have supper together.”

8/780 Since the guests who were outside would only be able to eat when the ones who were inside had filled their stomachs, the Pharisee, a prestigious grape juice trader, realized that his teacher would wait for the guests who were inside to be full to eat, and that with the ones who had stayed outside. He understood what had been predicted: the day would come when the ones who have properties and power and those who do not will all eat together.

8/781 Though he was disappointed, he remained near the remarkable outsider, not giving up setting up traps so that he would make a mistake.

8/782 During the conversation, other six members of his caste and two priests approached. Still with a goal in mind, he again provoked his interlocutor:

8/783 “Why do you not show to all that you are the one promised to the Hebrew prophets? Make those who are now eating give bread to those miserable ones of yours who are outside, waiting for leftovers. Make all give their bread before they are done eating what is best in this ceremony.”

8/784 He challenged him:

8/785 “Why do you not show them the truth of this god of yours? I say to you to make all of them change.”

8/786 “I tell you that one does not sow new wool on an old tunic. In truth I tell you that if we sow new wool on an old tunic, the old tunic will tear, and we will have to cut another piece of wool and sow it over the tear, and the wool on the old tunic will not meet the new wool.”

8/787 Addressing his questioner, the one once named Jeremiah concluded:

8/788 “I tell you that one does not place the new fruit of the grape to rest with the old fruit of the grape. In truth I tell you that if we put the new fruit of the grape to rest with the old fruit of the grape, the new fruit and the old fruit will be ruined.”

8/789 As it had happened before, the merchant of the delicious juice understood him: many of those who were celebrating did not intend to abandon their old habits to follow the path that was being offered to them; however, not yet satisfied, he slyly went on:

8/790 “Are you the one who was promised to the Hebrew prophets? Or are you the Lord Himself, the Lord of all those who are Hebrews? Are you of the family of David, the Lord of all those who are Hebrews and miserable?”

8/791 “Do you have in mind that I am of David’s family in the life of flesh?”

8/792 The Pharisee did not reply, and Jesus instructed him:

8/793 “How can David be the Lord? David used to say that he wanted to be on the Lord’s right, and asked the Lord to help him conquer his enemies. If David were the Lord, how could he call himself the Lord? In truth I tell you that the one who asks for help is the son, not God Himself, that we are the ones who need help, His children.”

8/794 It was yet another disappointment for the merchant. He wished Mary’s firstborn to blaspheme by confirming that David was the Lord and that there was no other one, as many of the oppressed believed; as a result, they would end up dead.

8/795 The Pharisee’s frustration turned into irritation, into fury, as he noticed the immense confidence that the Galilean, who was aware of his real intention, had in the teachings that he insisted on announcing were from the one he called Father. So that the impertinent young man would sentence himself by confirming a lie regarding the orders issued by the usurpers, he stated:

8/796 “These teachings you say you are bringing from this god of yours will soon be forgotten, as it happens with the Laws from Rome, which all know of, but not a single person follows.”

8/797 “In truth I tell you that all those who, from now on, come to this abode will know about the existence of our Father and His teachings.”

8/798 “Are you saying to me that these teachings of yours will go to those who will come after me?”

8/799 *“I tell you that God’s teachings will go to all the generations that, from now on, will come to the life of flesh, but not as I am announcing them. In truth I tell you that some of our siblings will change the teachings that I am bringing in order to lead the peoples to the Temples of stone, where they will exploit our siblings’ faith in the Lord in order to acquire wealth.”*

8/800 With uncommon disdain in his words and gestures, the arrogant merchant, who understood the meaning of the prophecy, said haughtily:

8/801 “Will you not need many harvests to take these teachings of yours everywhere?”

8/802 *“In truth I tell you that no matter how much time passes, the teachings of God as I am announcing them now will be known by all the peoples of this abode.”*

8/803 “And what will happen when all the peoples know what you say are teachings?”

8/804 *“In truth, when the children of God of this abode know the teachings that I am bringing and practice them, I tell you that there will be no more hatred among siblings.”*

8/805 “Are you saying that these teachings of yours will put an end to hatred among peoples?”

8/806 *“In truth I tell you that only love will reign in all the abodes created by God when we practice his teachings.”*

8/807 This assertion made the wealthy interlocutor even more hardened in what he held as legitimate and even more obstinate in his scope: to lead the damn prophet into error.

8/808 Emanating happiness because of his rebirth, the publican did not notice that the juice merchant was questioning Jesus, not in order to learn, as he himself wished, but to lead him into error, no matter how small it could be. When he became aware of what was going on, he approached him, who was being shielded by the apostles Peter, Abihu, and James Bedee, as well as his inseparable Matthew the Son. Not minding the powerful men who surrounded the illustrious teacher, he asked him:

8/809 “Do you want me to order this Pharisee to leave? I do not like a single Pharisee. I say that I have the authority to remove Pharisees and priests from my residence. I give the priests many coins and a great part of my harvest for them to bring me incense from Egypt, when I know very well that it is made by those of their families.”

8/810 He concluded with resolution:

8/811 “I know that these priests keep the coins for themselves and say it is for God, but now I know that God does not want my lands or coins, that my salvation is not in the Temples, and that I cannot exchange my salvation for coins or lands, that I have to seek it in the teachings that you are bringing from Him. Ask me, and I will send this Pharisee out of my residence.”

8/812 “In truth I tell you that if I ask you to remove a single one of our siblings from this residence because you have in mind that they are bothering me, I will not be acting towards them as siblings that we all are.”

THE MOST BEAUTIFUL LEGACY

8/813 Making the collector even happier, but not getting him to forget the merchant's actions, the one who came to this orb under the shining Star concluded:

8/814 "I tell you that I will call you Matthew. In truth I tell you that, if you want to, you will be able to be one of my disciples."

8/815 After some minutes, the redeemer gathered the ones who had offered to help him spread the teachings of our Father that he was bringing and specifically addressed the most recent collaborator:

8/816 "In truth I tell you that if you expel a single Pharisee, a single priest from your residence, you will make the teachings of God impure, just like everything else that will come out of your mouth, because you will not be practicing what you announce."

8/817 Now addressing everyone else, he stated:

8/818 "I tell you that all those who announce God's teachings are like the salt that salts fish. When the salt becomes impure, how can it salt fish? The salt will have no use, and it will be thrown away. In truth I tell you that it is what will happen when we announce God's teachings and do not practice them: what we announce will be thrown away."

8/819 He meekly concluded:

8/820 **"I tell you to be patient with those who know less than us. In truth, if we have no patience with those who know less than us, how can we announce God's teachings to the siblings we come across?"**

8/821 Despite this clear instruction, the publican was still indignant concerning the merchant. He was so irate that he understood nothing of what was said, for he was focused on expelling him from his residence. Mary's firstborn, aware of his very engaged collaborator's conviction, made it clear to him that:

8/822 "I tell you that I made you my disciple so that you will announce God's teachings to all the peoples. Allow this Pharisee to stay in this residence and take part in your ceremony. In truth I tell you that if you do it, you will be sowing the first seed of your change."

8/823 Still furious, Matthew replied:

8/824 "I am not like you, who, when you speak to all, you do it with love. I do not have the knowledge that you do. My faith in God is as big as a grain of mustard."

8/825 "Even if the mustard is the smallest of all seeds, when it grows, I tell you that, in the garden, it is the one that yields most seeds. In truth I tell you

that the mustard turns into a bush, and birds make their nests on it, and on its leaves they find shelter.”^[202]

8/826 The tax collector understood the instruction: his faith in the existence of God was small; however, if well tended, it could yield fruit like a tree cultivated in fertile soil.

8/827 With the exception of the apostles and disciples, who, when they accepted to follow him, implicitly had the responsibility of spreading God’s teachings by practicing what they announced, the awaited redeemer did not address a sibling to instruct them unless he was asked a question. Since the host had not asked him what the best way to behave towards the provoking merchant was, Jesus took advantage of the situation and invited him to be a disciple. Since the publican agreed, he could then be instructed. If he had not accepted it and were addressed words, he would not agree with them.

8/828 In the understanding of those who lived at the time, Matthew was superior, a man with unquestionable authority, and the young man from Galilee had nothing; as a result, he was in no condition to teach him.^[203]

8/829 From the celebration onwards, the collector was overcome with the desire to change his thoughts, actions, and behavior. Committed to this, he went to see the inciting Pharisee. Making an effort to minimize his peculiar roughness, he said:

8/830 “I am starting a new life, all of it dedicated to Jesus and to everything he will teach me. I say that I will live and practice everything that Jesus shows me. I may not be able to do it, because I have habits that I received from my protector, and my protector, from his protector. As you can see, it will not be easy to change, but, since I will be with Jesus, I will learn everything I can with him. Now that I am one of his disciples, I will start with you: I am not a humble man, I am as rude as a donkey, and ignorant of all the teachings that Jesus is bringing from God to all; I do not know how to ask for forgiveness the way Jesus is teaching me, but I would like you to forgive the words I said to you, but you must stop wanting to catch Jesus making a mistake or saying a contradiction, because I know you will not be successful.”

8/831 Making his certainty evident, he concluded:

[202] At the beginning of our era, a **garden** was a fenced area where some types of food were cultivated – roots, oranges, apricots, grapes, mustard etc. Since they were precious, they were watched over day and night.

The oppressed ones considered any **bush** a tree, and this is the word Matthew the Son used when he wrote down this sentence.

[203] This was the custom at the time: the smaller only had authority over the greater if the one who had power or was older allowed it.

8/832 “I say that everything that Jesus teaches comes from God, that Jesus is the one who was promised by the prophets.”

8/833 The merchant was astonished, for the publican never asked, he only ordered. He tried to find an explanation for such a contradictory behavior:

8/834 “Can it be that Jesus of Nazareth is indeed the one who was promised to the Hebrew prophets? For Levi to change, it can only be if he is indeed this promised one. But what can it be that Jesus said to Levi so that he changed? What made Levi believe in a God that one cannot see or hear? I will follow this Jesus of Nazareth more closely in order to hear what he is saying and see what he is doing so that many of those who are Hebrews are following him. Those who are miserable, I can understand it, but Levi, a man of power, following Jesus, an offspring who is few harvests old?”

8/835 The ceremony went on, and the Pharisees were not happy with Mary’s firstborn’s answers. Besides not being able to obtain a single proof that he was a false envoy, they could not lead him into error. Outside the residence, they confabulated, conveying their dissatisfaction:

8/836 “This Jesus of Nazareth does not only speak at the synagogues, but also throughout all the paths, and every day, and he is performing a lot of cures. We can see joy on the faces of those who are Hebrews, who go after this Jesus of Nazareth with a great wish to learn the path that leads all to the god he speaks of, and they all marvel at the way he teaches, which is different from that of the priests. This Jesus of Nazareth is breaking all the customs and all the Laws of the Temple, and he does not like the way the priests act towards those who are Hebrews, the same way animals are cared for. He is saying to all to know the god he speaks of as Father.”

8/837 Misinformed of what he announced, they decided to go to Jerusalem in search of allies in the hunt for the Galilean they would start, and their goal was to silence him. They summoned three of the priests who were taking part in the ritual to follow them, and the latter promptly accepted it, for they asserted that the pseudo-redeemer was insulting their god, and that needed to end. As a way to make him lose his growing credibility, they suggested drawing one of the apostles or disciples to their side.

8/838 From then onwards, the ones whose material interests had been affected by the instructions that the awaited savior was bringing started referring to him as a blasphemer, and he would soon receive his well deserved punishment.

8/839 When the food was over at dusk on the second day, the exuberant celebration of Matthew’s rebirth came to an end, and the promised one stressed that, when the Sun rose, those who would follow him needed to be ready, for it was not advisable to remain in Capermaum.

8/840 Peter, Abihu, and James Bedee understood why: the priests and the Pharisees had left the celebration in a state of dissatisfaction.

8/841 The former fisherman warned the other members of the group that they would be leaving, and left with them to get wheat, water, roots, and some other donkeys, for he considered that they would be needing provisions for a longer period of time. It was not convenient to display the grain in the villages they passed by. As they were making arrangements, the desired deliverer was under the care of the man recently made a collaborator who, squatting by his side, and no matter why, did not go away.

***NO MATTER WHAT CHANGES, NO MATTER HOW MUCH TIMES
PASSES, GOD'S TEACHINGS WILL BE CULTIVATED BY US.***

see 8/847

***OF ALL OF OUR FATHER'S TEACHINGS,
THE MOST IMPORTANT ONE IS ...***

see 8/865

8-5.1

8/842 Though the ceremony had come to an end, one hundred twenty individuals, many of them excluded ones, were outside the publican's residence listening to Mary's firstborn.

8/843 "What will happen to all this land if I follow you in the sowing of these words you say are teachings?" asked a Pharisee in disguise.

8/844 However, he did not say what was in fact bothering him:

8/845 "What will be of all the lands that are mine after the coming of these words?"

8/846 The orator revealed to his audience:

8/847 *"In truth I tell you that this land will undergo changes, that many will walk over it, but God's teachings, in days that are to come, will be practiced by all of His children on this and on other lands."*

8/848 Feeling worried, one of the collaborators of the orator said:

8/849 "If the teachings that you are bringing from the Lord will only be practiced in the days to come, what will happen to all these people who are now listening to you?"

8/850 "In truth I tell you that many of those who have heard me and who will hear me have not accepted and will not accept God's teachings, that they

have continued and will continue to make offerings at the Temples, but others who have already heard me are practicing, and many others who will hear me will practice what our Father is once again showing in His teachings, and on the path that leads to him they are or will be.”

8/851 “What about those who have heard you say the Lord’s teachings and believe in them, will they not be pursued by those who govern the Temples?”

8/852 *“I tell you that long days will come when many of those who have heard and will hear me, their fathers, mothers, and children will suffer persecutions because they will be practicing God’s teachings. In truth I tell you that after these long days that will come, some of our siblings will not allow the teachings of our Father to be announced in a single place the way I am now bringing them, so that they will not be known in this abode by all the peoples.”*

8/853 “Why do many of those who hear you not believe in the teachings that you are bringing from the Lord, but believe in what the priests say?”

8/854 “I tell you that many of our siblings who now do not accept God’s teachings are hiding behind falsities and, for some time, they will be able to, but the day will come when some among the peoples, lamenting not having a path that leads them to our Father, will cry out for His teachings. *In truth I tell you that a millennium will pass without the children of God of this abode knowing his teachings as I am bringing them now, but the day will come when all the peoples of this abode will know, accept, and practice them.*”

8/855 “I say that I will neither be pursued nor silenced, and that I will follow you everywhere,” said one of the ill ones.

8/856 “I tell you that not all among you will be able to follow me, and this is why I ask those who cannot defend themselves from the Romans and the ones commanded by the Herods to stay in Matthew’s residence, for he is offering it to all those who want to stay in it. In truth I tell you that I will be pursued because I am bringing God’s teachings to all the peoples of this abode.”

8/857 The disabled begged him almost concomitantly to remain with them, for it could happen that they would not see him again. Others only asked him to return. He guaranteed to them, pointing at a small tree:

8/858 “I tell you to look at that fig tree, whose leaves are falling, and new leaves will come. When its trunk yields, you will know that I will be back. In truth, the time I am telling you about will not pass before I am among you again.”

8/859 When he asserted that he would return, he allayed their concerns. After he left in the caravan, the excluded ones who had no family and the ones abandoned by their own families stayed in the residence of the tax collector of Capermaum.

8/860 A priest who had been absent from the celebration and also had a strong wish to put the one all said was a prophet to the test approached with the intention of catching him being ignorant of the unbreakable Laws, for, in his understanding, he was nothing but a boy, and had not had the chance to learn them. Since Jesus was among many, his intention was to leave him unable to answer his question, especially in front of Matthew, the extremely competent publican, the one who collected the greatest taxes in Galilee, as a last attempt to make him give up joining the young vaticinator's group:

8/861 "What is the great Commandment in Moses's Laws?" he asked.

8/862 Aware that, once he answered the question, a second one about which the most substantial Law on this orb was, for his questioner was really keen on putting his wisdom to the test, the meek promised one said:

8/863 "As far as the Laws of men go, I tell you that I do not know, and Moses's Law is not the greatest teaching."

8/864 With unmatched clarity, he added:

8/865 "I tell you that the greatest teaching I know comes from God: let us love our neighbor the way we would be pleased to be loved by them, let us not do to a sibling what we do not want done to us. The practice of all other teachings depends on the practice of this one. In truth I tell you that if we are not able to love our siblings the way we would be pleased to be loved by them, if we are not able to do to our neighbor what we would want them to do to us, we will not be able to practice the other teachings of our Father."

8/866 Given what was said, the priest did not say a single word, he only lowered his head and left. What he did not realize, nor did many other Hebrews, not only the ones from Capermaum, rooted in what they understood of the sacred Laws, was that the illustrious teacher had said teachings, not commandments.

8/867 And Mary's firstborn kept on talking to those who wished to learn more about the Creator of the universe.

8/868 What united the ones who intended to gather material treasures, the Pharisees, and the priests in the hunt for the awaited savior was the fact that they were seeing their goals, which happened to be the same, contested by the teachings he brought, which asserted that God was a Father who does not punish His children, who loves us equally, whom we need not be afraid of, for He is only kindness and equality. What is more, that God has not created man to be the slave of man, and that we are all siblings, no matter if we have resources or not, and these words made a great part of the population look for better places to live. Some were demanding more seeds as payment for their

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work, even coins of trade, and, when they were not heard, they left, followed by their descendants.

8/869 As for the controlling elite, in all its spheres, for they needed employees and slaves, their feeling was the same: if the Galilean were not silenced, they would soon have no one to plow their lands. The priests, who also possessed them, now opposed in another one of their interests, associated more firmly with the Pharisees in their common scope of getting rid of the meddlesome young man.

***GOD'S TEACHINGS ARE ADDRESSED TO THE
ENTIRETY OF THE PEOPLES OF PLANET EARTH.***

see 8/887

***OUR FATHER, BESIDES NOT FORCING US TO
DO ANYTHING, LEAVES US FREE TO TREAD
THE PATH THAT WE CHOOSE.***

see 8/890, 8/904 and 8/911

***WHAT WE ARE TODAY, EITHER IN GOOD OR IN
EVIL, IS OUR OWN ACHIEVEMENT ONLY.***

see 8/897

***IF BY DEFENDING A MEMBER OF OUR FAMILY IN THE LIFE
OF FLESH WE DO EVIL TO ANOTHER CHILD OF GOD, ...***

see 8/899 and 8/902

***WHOEVER OPTS TO LIVE THE MOMENTARY
HAPPINESSES OF THIS ORB THAT DISTANCE US
FROM OUR FATHER INSTEAD OF PRACTICING
HIS TEACHINGS, PAIN AND SUFFERING WILL BE
THEIR COMPANIONS, NOT SOMEONE ELSE'S.***

see 8/907

***OUR FATHER WAITS FOR WHATEVER
TIME WE NEED TO BE WITH HIM.***

see 8/909 and 8/911

***WHICH ONES OF GOD'S TEACHINGS
MUST BE CULTIVATED?***

see 8/915

8-6

8/870 It was the beginning of November 24, 5 AD, when Jesus, his apostles, his disciples, and other twenty-five healthy individuals, among whom were five women and Judas Iscariot, left for Bethsaida.

8/871 During the time that he remained in Capermaum, none of the human settlements around Peter's native village, no matter how small they were, were deprived of his visit, and he announced about God and His teachings in all of them.

8/872 Since he had entered the settlement he had been heading for, the redeemer was being followed at a distance by one of its inhabitants. Wherever he went, this inhabitant watched him. When, after dusk, he entered the rabbi's residence, who also happened to be the elder, the young man kept himself in front of it and did not budge an inch. The ones who tried to dissuade him from reaching his goal were unsuccessful.

8/873 Wherever he was asked a question, the promised one instructed; however, he habitually announced about God and His teachings after supper. He would spend hours speaking around the fire. In many villages, as another day would begin, he would still instruct, despite his fatigue. The first day after his arrival in Bethsaida was not different, for many people wished to hear him. After eating, as he went out to instruct his siblings, the one who had been following him stood up, which caused some suspicion in Peter, who had noticed the behavior of this unknown man.

8/874 Justifying himself to his boy, the former fisherman told him that he would investigate what the stranger wanted, since he could be one of Herod Antipas's soldiers:

8/875 "This man is different from those who are our people. His tunic is not made of the wool that the Hebrews make, the wool of his tunic comes from Egypt, and was obtained through the suffering of those who are our people."

8/876 The worries of the man who never neglected taking precautions in order to guarantee the safety and convenience of Mary's firstborn were allayed by the latter:

8/877 "I tell you that that brother does not pose any dangers, he only wants to talk. In truth I tell you to let him come to me."

8/878 Despite this clear assertion, the rough collaborator did not give up monitoring the man who had been observing Jesus, and the latter pleasantly spoke throughout the night.

8/879 The elegant young man, paying great attention to every word Jesus

said, remained standing, contrary to all the others, who were squatting. It was only when the Sun appeared that he asked:

8/880 “What good must I do to achieve the goal of being with the Lord and living without suffering?”

8/881 Like many, he believed that that there was only the life of flesh, that, after death, some would go towards the Lord, where contentment reigned, whereas others would go to a place of affliction. Whatever the situation was, it would be forever. The asker, informed that the special Galilean brought with him the way for those of his people to save themselves from perennial suffering, as he noticed he was present, was more than eager to meet him.

8/882 **“In truth I tell you that, if we want to be with God, let us practice His teachings.”**

8/883 The young man barely waited for the response to his question to say:

8/884 “I do not know what teachings you are speaking of. I only know the commandments given by the Lord to Moses, and this is why I ask you to say what your teachings are.”

8/885 “In truth I tell you that the teachings that I am bringing to all the peoples are not mine, they are God’s, and He is the Father of us all.”

8/886 “When I learn the teachings of the Lord, I say that I will keep them all to myself.”

8/887 **“In truth I tell you that God’s teachings are for all the peoples, not for a single person.”**

8/888 Bethuel started participating in the conversation:

8/889 “Was it the Lord who ordered you to bring these teachings to all the peoples, as you are saying?”

8/890 **“I tell you that God does not force us to do what we do not want to. In truth I tell you that our Father, by means of His teachings, is once again showing us the path that leads to Him.”**

8/891 The first interlocutor, going back to the subject he was addressing, asked:

8/892 “And what are the teachings of the Lord given to you?”

8/893 “I tell you that God’s teachings were not given to me, but I am bringing them so that all the peoples of this abode will know them. In truth I tell you that all those who want to sow the good seed so that the fruit of the good seed will be harvested by our siblings and once again sowed, let them come with me, and they will know a lot about our Father’s teachings.”

8/894 Since he judged that the one otherwise named Jeremiah was only

paying attention to the extremely interested young man, Bethuel became irritated, and again interrupted them:

8/895 “This man does not want the path that leads to the Lord. He does not need these teachings of yours because his family has a lot of lands and coins. The one who needs relief is me, who am suffering with those who came from the same womb as me. If you have been sent by the Lord, offer me a path better than this one that I have. I know that I am a good man, and I do not deserve what I am going through.”

8/896 Also pointing at the fortunate man, the one born under the fulgurant Star instructed them:

8/897 “Before talking about this man and what goes inside those of your family, try to know yourself, and then make judgments. **What we are now, either for good or for evil, these are achievements of ours from this or previous livings. In truth I tell you that all the good we do to a sibling returns to us, the same way that all the evil we do to another child of God does.**”

8/898 “Is what I am going through now what I did to one of those you say are my siblings?”

8/899 **“I tell you that we are all the children of the same Father, who is God. In truth I tell you that if we do evil to a single one of His children, our siblings, for having in mind that we are protecting one of our family in the life of flesh, we will be deceiving ourselves and acquiring commitments that we will have to redeem in future livings.”**

8/900 The intelligent man, understanding what was said, but not accepting it, mocked him:

8/901 “And what is the path so that all will no longer do evil to one of those you say are siblings? And to be with this god of yours, is it enough to go to the Temple of Jerusalem?”

8/902 **“In truth, when we practice the teachings that God is once again sending to all His children of this abode, I tell you that we will no longer cause evil to a single one of our siblings, and we will be on the path that leads us to Him.”**

8/903 “If this god of yours does not order me to do what I do not want to, will I have to practice these words you say are teachings to leave the path of evil on which you say I am?” the incredulous student sarcastically asked.

8/904 **“I tell you that our Father does not force us to practice a single one of His teachings. In truth I tell you that God leaves us free to follow the path that we want.”**

8/905 Now revealing his goal, the former leper stated:

8/906 “What I want is many coins to live happily, not the path you say leads to this god of yours.”

8/907 **“I tell you that the consequences of the path we choose are all ours. When we elect the momentary happinesses of this abode that distance us from God, all the pain and suffering for being far from the practice of His teachings is our achievement. There is no one else to blame but ourselves. In truth I tell you that God gives us the path to be with Him and waits for us for as long as necessary.”**

8/908 “Will this god of yours wait for you?”

8/909 **“In truth I tell you that God waits for each one of us, His children, for as long as it is necessary for us to be with Him.”**

8/910 “I will not do what this one you say is the Lord is ordering.”

8/911 **“Again I tell you that God does not force us to do what we do not want to, that in His teachings he is once again showing us the path that leads to Him, and that He will wait for us to be with Him for as long as necessary.”**

8/912 “I say that you are a damn prophet who knows nothing about what goes inside me,” said Bethuel, who left because of his dissatisfaction.

8/913 “In truth I tell you that the worst among the blind is the one who has perfect sight, but their mind does not allow them to see what is being showed to them,” commented the illustrious teacher.

8/914 Resolute about what he was after in his living, the rich and applied young man, a native of Bethsaida, asked the visitor which teachings of the Lord he should practice, and they were listed:

8/915 **“In truth I tell you to practice all the teachings that God is once again showing us.”**

8/916 “I practice Moses’s commandments which say to us not to kill, not to steal, not to commit adultery, to honor father and mother, not to give false witness. What is still necessary for me to be with the Lord?” said the one who would nowadays be classified as an adolescent.

8/917 The promised one announced to all:

8/918 “I will tell you all about a man who sowed his field with good wheat seeds and, feeling tired, went to sleep; his adversary came and sowed darnel among the good seeds. When the wheat grew and fructified, the darnel also appeared. The good man went to see the one who had given him the good seed and said: ‘You did not give me good wheat to sow: my field is full of darnel.’ The one who had given him the good seed said that he had supplied him good

wheat to be sowed, that he should go and uproot all the darnel that had grown in his field. The good man, when he returned, said to himself that, when he pulled out the darnel, he would also be pulling the wheat out. The good man decided: ‘I will let the wheat and the darnel grow together until the time of harvest comes. Then I will first harvest the darnel, stack it all together, and throw it in the fire. The wheat, I will harvest it and store it in a safe place, so that I will not lose the new seeds.’”

8/919 Not waiting for clarifications, the young man, because of the difficulties he was going through, believed he had understood the instruction:

8/920 “Are you saying that I have been receiving two kinds of teachings: the good seed, which is the wheat, and the darnel, the bad seed, which is useless to me? That I have to learn what is right and what is not right to be able to be with the Lord?”

8/921 Saying the name of his asker, though no one had said it before, Jesus made it explicit:

8/922 **“In truth I tell you that, in order to be with God, it is necessary to follow a single path, which is the practice of His teachings.”**

8/923 He meekly proceeded:

8/924 “I tell you that not a single child of God will be able to practice the teachings that I am bringing to all the peoples and follow Moses’s Laws.”

8/925 He specifically said to the young man:

8/926 “Cast away from your mind all the evil that there is in it, let only what is good stay in it, because, for the time that you do not break free from what you have learned at the Temples of stone, you will not be able to practice our Father’s teachings. Like the man who grew wheat, make a stack with what is not good and cast it into the fire, as he did with the darnel, so that there will not be good and evil together in your mind. In truth I tell you that, if you are able to do it, you will no longer be stationary on the path that leads to God.”

8/927 Without hesitating, James, the son of the greatest trader of grains in Bethsaida, Alphaeus, mesmerized by the newcomer, asked him his authorization to join the caravan when it left the village. Both were almost the same age, and resembled each other physically. The enthusiastic man concluded:

8/928 “It is because, when you speak, the teachings that you are bringing become alive. I need to be with you, who live everything you teach.”

8/929 Mary’s firstborn, looking into his interlocutor’s eyes, feeling he would practice the instruction he had been offered in its entirety, that he would leave his days of abundance behind without regretting it, that he would perfect what he had obtained in previous livings with the excluded ones, said to him:

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8/930 “I tell you to come with me announcing God’s teachings to all the peoples that are suffering for not knowing Him and His teachings. I will make you one of my apostles. In truth I tell you that you will continue announcing our Father’s teachings after me.”

8/931 The invitation made the new collaborator immensely joyful. He said out loud in every direction:

8/932 “I say that Jesus has made me one of his apostles, that I now am one of Jesus’s apostles.”

8/933 James Alphaeus, as he came to be known, was the youngest of all the ones who were summoned. After the promised one’s death, he went to India to announce the teachings upon which he based his existence, where, in 42 AD, in a state of extreme poverty, he died among the miserable ones he was helping. In the opinion of those of that time, he died as a beggar; however, when he arrived in the life of spirit, he felt he was the richest of all of God’s children.

8/934 He no longer needed to return to a body of flesh on this or on another orb.

***WE GATHER IN FAMILIES IN THE LIFE OF FLESH
IN ORDER TO INSTRUCT OURSELVES, NOT TO
KEEP ON MAKING OUR PAST MISTAKES.***

see 8/941

WE HAVE ALREADY HAD COMPLETE BODIES, BUT ...

see 8/944

***WHY DO WE NOT GET RID OF THE MISTAKES WE
MADE IN OUR CURRENT LIVING IN IT ITSELF?***

see 8/946

***SELFISHNESS, WHICH DISTANCES US FROM THE
PATH THAT LEADS TO GOD, BRINGS US SUFFERING
AND DOES NOT ALLOW US TO INFER THAT IT IS OUR
ACTIONS THAT BRING US PAIN AND ANGUISH.***

see 8/948

***OUR FATHER, WHO IS NOT IN A HURRY FOR US TO BE
INTERESTED IN HIS TEACHINGS, KNOWS THAT, WHEN
WE ARE TIRED OF SUFFERING FOR NOT CULTIVATING
THEM, WE WILL TREAD THE PATH THAT ENDS IN HIM.***

see 8/950

8/935 The one born under the shining Star slept for a good part of the day, for he had lied down after the king Star had already been present for a long time. At supper, about two hundred individuals were waiting for him. Only a few of them wanted to hear him speak of God and His teachings: what most of them wanted was for their bodies to be cured. They did not pay attention to a single word he said, for their wishes and attitude were the same as before. They only sought the recovery of the health of their bodies, nothing else; many only wished to leave the place walking or seeing.

8/936 **“In truth I tell you that many of us, in the living that we now have, have commitments acquired in past livings ...”** guaranteed the awaited redeemer in the conversation he started with those who did not know the reason that they were physically imperfect at the moment; with those who, in that sojourn in the life of flesh, ignored the existence of other lives; with those who believed their suffering had been caused by their parents or by other members of their family who in the past had blasphemed the Lord, deeming that, since they were not the sinners, they deserved to have the ailments that controlled them extirpated, as well as break free from those that caused them agony.

8/937 He was interrupted by one of the rebel students:

8/938 “Why are there disabled and paralyzed ones who came in my family, in my protector’s family, and in my protector’s protector’s family?”

8/939 “In truth, when there are many disabled and paralyzed ones in the same family in the life of flesh, I tell you that these siblings of ours did the same evil together in past livings.”

8/940 “If those who are my family did the same evil together, as you are saying, why have they come together in the same family, when I know they do not like one another?”

8/941 **“I tell you that we come in the same family in the body of flesh to learn with one another, not to continue making the same mistakes we made in past livings. In truth I tell you that if we are the first ones in our family in the life of flesh to practice God’s teachings, we will be the one who will start redeeming the mistakes made in past livings.”**

8/942 Joshuel, who barely understood these words, taking part in the dialogue, asked:

8/943 “The reason for many comings in the life of flesh, as you are saying, as disabled and paralyzed ones, as blind?”

8/944 “I tell you that many of those who are now blind, paralyzed, disabled, have already been in the life of flesh with complete bodies but, when they were in complete bodies, intelligent and stronger than other siblings of ours, they

forced our weaker siblings to be their slaves. When it took our siblings who were weaker in the life of flesh than the ones who are now disabled, paralyzed, blind, to do what the stronger ones ordered, and that because they were tired, because they could not, they were mistreated, wounded, mutilated, many times those who are now paralyzed, disabled, blind stopped them from ever seeing the Sun again. **In truth, since all of us, God’s children, will not have a single commitment with a single one of our siblings when we are with Him, I tell you that all those who do evil against a single one of our siblings, after they leave the body that they have, will return to the life of flesh blind, disabled, paralyzed.**”

8/945 “Before one of those who mutilated another returns to another life and with another body, but now disabled, blind, or paralyzed, as you saying it happens, why did they not redeem all the evil they did in the same life they were living?”

8/946 **“In truth I tell you that many of us want to learn nothing in the living that we have, that many of us for now do not want to believe in lives after the death of the body of flesh, that many of us do not even want to hear about our Father or commitments with a sibling, we only want the momentary happinesses that distance us from the path that leads to God, and this is the reason that we leave to livings that are to come the commitments acquired in this and in past livings.”**

8/947 “I am not here because of those who do not want to learn or to hear about these siblings of yours who have commitments. I have come here for you to cure me,” the irritated Hebrew said.

8/948 **“I tell you that we always want everything for ourselves, that we only have ourselves and what belongs to us in mind. In truth I tell you that only having ourselves in mind, this is a feeling that distances us from the path that leads to God.”**

8/949 “How come you want me to walk towards this god of yours, if my legs hurt? What I am suffering, this is not because I sought it: I say that they came to my residence and caused me what I am going through.”

8/950 **“I tell you that we suffer because we do not want to see that our suffering is caused to us by ourselves. All those who, for now, once again do not want to know God and His teachings, let them keep in mind that He is not in a hurry for us to practice them. In truth I tell you that our Father knows that we will seek the path that leads to Him when we are tired of suffering.”**

8/951 “How much time does this god of yours give me to practice what you say are teachings?”

8/952 **“I tell you that it is not important for our Father how much time it will take us to practice His teachings. God knows that all of us, His children, will go towards Him. In truth I tell you that those who need to be in a hurry to practice our Father’s teachings are us, who, for not practicing them, are suffering, and will take this suffering along to the life after the death of the body that we have and to future livings.”**

8/953 Joshuel stated sarcastically:

8/954 **“If you were sent by the Lord, you have the Lord’s power, then what are you doing among those who have the ulcers, those who are disabled and paralyzed, among the adulteresses?”**

8/955 **“I tell you that I have been sent by God like all of us, and I have come to this abode with the same purpose as all of you. In truth I tell you that our Father is once again showing us that the path that leads to Him is the practice of His teachings.”**

8/956 When the lesson was over, the members of the audience, realizing that they had been instructed, went away silently, and did not wish anything else from the meek Nazarene, for they had understood his words.

IS THE SEPARATION BETWEEN HUSBAND AND WIFE ALLOWED?

see 8/961, 8/963 and 8/965

***THE DEBTS THAT WE WILL NOT NEED TO SETTLE
ARE THE ONES WE HAVE NOT ACQUIRED.***

see 8/967

8/957 When Jesus was teaching again, a man in despair came towards him abruptly. Throwing himself at his feet, he asked:

8/958 **“Is it lawful for a man to repudiate his companion for any reason?”**

8/959 To repudiate meant to return one’s wife to the one legally in charge of her along with the dowry. Since God’s teachings are forever truthful, nowadays it means to divorce etc. As for the couple’s children, when the repudiation become effective, the boys stayed with their father, and the girls, with their mother. The father in the flesh would no longer have any responsibilities over his daughters, let alone his ex-wife.

8/960 Mary’s firstborn announced:

8/961 **“In truth, when a man and a woman are united, if the woman is not happy by knowing that her opinions, her desires are not the same as her companion’s, if the man is not happy by knowing that his opinions, his desires are not the same as his companion’s, I tell**

you that it is lawful for the woman to repudiate her companion, and for the man to repudiate his companion, before they acquire even more commitments for future livings.”

8/962 “But will the woman, who is inferior to and weaker than the man, be able to repudiate her companion?”

8/963 “I tell you that in the life of flesh we are man and woman so that one can complement the other, not so that we will make ourselves superior to a sibling. There will be a time when a woman will leave her mother, and the man, his father, they will unite themselves to one another, and they will be a single person in the life of flesh. In truth I tell you that our Father has created us to be happy, not to live in suffering.”

8/964 With extreme clarity, he went on:

8/965 “When it is not possible for woman and man to be a single person in the life of flesh, I say that it is better that they distance themselves from one another before they acquire more commitments for future livings or that one or the other acquires commitments with that spirit who came only to help him or her to walk in this abode. In truth I tell you that if the spirit who is receiving help does not want it, let the spirit who came to help their sibling let their brother or sister follow the path that he or she deems to be the best one.”

8/966 Since Zael had considered killing his companion in order to break free from the agony that controlled him, the one born under the fulgurant Star of Bethlehem instructed him:

8/967 “**In truth I tell you that commitments that we have not acquired do not need to be redeemed.**”

8/968 Addressing his interlocutor, who was standing, he went on:

8/969 “I tell you to keep in mind that your companion is your sister, the daughter of the same Father.”

8/970 And he said to all the spectators:

8/971 “**In truth, what I am telling you applies to both men and women, because, for God, we are all equal.**”

8/972 The awaited deliverer instructed them and us that, when a man and a woman get married, they come together and turn into one in the life of flesh with the scope of always being together in their search for the same goals, and that the objectives and wishes of one are also the other’s.

8/973 What he said, because it did not distinguish the proud men from the

submissive women, made the brute and ignorant listeners very angry. They stated that his words went against the Laws of the Temple. More than half of the spectators left, feeling indignant.

8/974 When another night during which the spread of God's teachings reigned came to an end, the Nazarene and his followers went to rest, for, as soon as the Sun rose, they would leave Bethsaida and go to Upper Cesarea.

***GOD'S LITTLE ONES SEE HIS FACE, NO
MATTER WHAT ORB THEY ARE ON.***

see 8/993

8-6.1

8/975 They had been traveling for almost thirty days when two blind men, who were playing right off the way, heard auspicious cries:

8/976 "It is Jesus the one who is arriving!"

8/977 They immediately got up and went towards the caravan, guiding themselves with the loud noises coming from the inhabitants of the small settlement:

8/978 "It is really him, it is the one promised by the Lord. Jesus has come to speak to all about the Lord, as he is doing everywhere he goes."

8/979 With no one to lead them, they walked straight to where the redeemer was, as though they could see him. The ones who knew them were astonished by their unusual behavior, for they did not stumble, nor did they trip over any obstacles. They thought they were in fact not blind; however, they abandoned such an illogical conclusion, for they were absolutely certain that they had been so since they arrived in this abode.

8/980 When the twins were close to Mary's firstborn, though they were not face to face, they begged him:

8/981 "I know you are the promised one. Have mercy. Allow me to see your face."

8/982 Ever since they were children, something was particular to them: what one said, the other repeated it exactly the same way, an unequivocal sign that they agreed with one another.

8/983 Some of those who were following the one classified as a prophet, despite their humble words, asked the apostles and disciples to tell them to be quiet, to take them away. But the twins, unaware of what the others were saying, once again made the same request.

8/984 One of those who had joined the caravan in Bethsaida and who generally made use of that primitive road, intending to warn the Galilean about what he held as true, said:

8/985 “You must not touch these men. They are excluded from their families, they do not have the intelligence that men do, but only that of offspring who are few harvests old. They speak and act like two offspring who came to this world not long ago.”

8/986 The Baptist’s former students stopped the excluded ones from getting closer. As they were taking them away, the awaited redeemer stated:

8/987 “In truth I tell you not to prevent our Father’s little ones from coming towards me.”^[204]

8/988 Andrew Saul, not agreeing with what had been said, ironically asked which one of the pair was superior with regard to the Lord. Didactically making use of the fact that there were children playing around, and also that, in the group, there was one who knew how much coins were worth, and that was the reason that he had stolen many of them, something that was not announced, Jesus asked his disciple to invite him to come closer. Though he did not understand why, he complied. With one of his hands on the head of the no longer child, Mary’s firstborn instructed his interlocutor, referring to Joseph and Jeremiah, the twins:

8/989 “I tell you that in this child there is not the innocence that there is in those two little ones of God. In truth I tell you that all those who are as innocent as those two blind ones in the life of flesh are already with our Father.”

8/990 He went on, to everyone’s astonishment:

8/991 “I tell you that among God’s little ones there is not a single one who is greater or smaller, they are all equal. In truth I tell you that, until we are as innocent as our Father’s little ones, we will not be with him in any way.”

8/992 Still pointing at the twins who could not see the terrestrial zone with rough material organs and coming close to them, he concluded:

8/993 “I tell you that all the good we do to one of God’s little ones, our siblings, we will be doing it to ourselves in this or in future livings. The one who hurts or does not take care of one of our Father’s little ones will harvest this deed. In truth I tell you that all of God’s little ones see His face.”

[204] ... **our Father’s little ones** ...: we will be our Father’s little ones when we are with Him.

THE MOST BEAUTIFUL **LEGACY**

8/994 He asked the blind twin brothers:

8/995 “What do you want to be done for you?”

8/996 “I want sight to see and touch your face. I have heard you are the promised one, and since you are the promised one, you must be as good as God is,” both replied.

8/997 The Nazarene only grazed the eyes of the young men, who would soon be fourteen, and they immediately started seeing. Showing no surprise, when they observed the face of the one considered a prophet, they said:

8/998 “I say you are as beautiful as the Father.”

8/999 Joseph and Jeremiah followed the redeemer, and died shortly after the latter left his physical existence.

8/1000 And the desired savior continued his journey, announcing about God and His teachings to everyone he came across.

***CHILDREN, WHAT DOES IT MEAN TO HONOR YOUR
FATHER AND MOTHER? MOTHERS AND FATHERS,
WHAT DOES IT MEAN TO HONOR YOUR CHILDREN?***

see 8/1004

***FATHERS AND MOTHERS AND THOSE WHO
ARE DESCENDED FROM THEM WILL NEED ONE
ANOTHER AT DIFFERENT MOMENTS.***

see 8/1006

***HOW TO ACT TOWARDS OUR PARENTS IF WE
HAVE BEEN ABANDONED BY THEM?***

see 8/1008, 8/1015 and 8/1029

***WHY IS A CHILD OF GOD WHO CANNOT WALK ON
THEIR OWN REJECTED BY THEIR PARENTS?***

see 8/1010

***SINCE WE ARE NOT SELF-SUFFICIENT, WE
WILL ONE DAY ASK A SIBLING FOR HELP.***

see 8/1017

***WHEN WE DO GOOD TO THOSE WHO ADDRESSED US EVIL, WE
ARE THE ONES WHO BENEFIT FROM IT.***

see 8/1019

THE MOST BEAUTIFUL **LEGACY**

WE ARE COMMITTING ADULTERY WHEN ...

see 8/1035, 8/1037 and 8/1041

DO WE GET MARRIED SO THAT WE WILL TREAD THE PATH THAT LEADS TO GOD TOGETHER?

see 8/1041

LET US LOVE OUR NEIGHBOR THE WAY WE WOULD LIKE THEM TO LOVE US.

see 8/1044

IF WE ONLY LOVE THOSE OF OUR OWN BLOOD AND THOSE WHO LOVE US, WILL WE BE SOWING THE GOOD SEED?

see 8/1049

8/1001 Two days away from Upper Cesarea, as everyone rested, a man who had joined the caravan in Bethsaida came close to the meek Galilean and asked:

8/1002 “I was with you when you spoke to James, and I did not understand what it means to honor your father and mother, and for mothers and fathers to honor their children. How will a son be able to honor his father when he was treated with violence only, and then abandoned by him? How must this son proceed?”^[205]

8/1003 Many became interested in the answer he would give. Jesus knew that the Hebrew in front of him had suffered under his father’s control, which had pushed him to abandon the comfort of his residence and follow them:

8/1004 **“I tell you that fathers and mothers honor their children when they love the children of God who were trusted to them the way they would like to be loved by them, that children honor their fathers and mothers when they love them the way they would like to be loved by them. Fathers and mothers who love the children of God trusted to them will be carrying out the commitments they made before coming to their bodies of flesh; the children who honor their fathers and mothers dignify those spirits who have received them in the life of flesh. In truth, when fathers, mothers, and children proceed the way God is once again showing us in His teachings, I tell you that there will no longer be discord among them.”**

[205] The asker had indeed heard the explanation offered to James Alphaeus when the latter was talking to the remarkable prophet away from a great part of the crowd.

THE MOST BEAUTIFUL LEGACY

8/1005 He went on, being carefully listened to:

8/1006 **“What I am saying applies to all those who are now fathers, mothers, and children, because children will be fathers and mothers. In truth I tell you that at different moments, children and fathers and mothers will need one another: children, when their living in a body of flesh starts; fathers and mothers, when the time for them to leave their bodies of flesh approaches.”**

8/1007 The teacher, who had been standing, took three steps and sat on a small rock. It was enough for many to assume that he had forgotten about the second question. However, after drinking some water offered to him by Peter, he started speaking again. The ones who had stood up squatted again. It was only the apostles, the disciples, and five women who were members of the caravan who had not moved, waiting for him to conclude:

8/1008 **“I tell you that fathers and mothers who leave their children without protection do not practice God’s teachings yet. In truth I tell all those who have been left unprotected by their parents not to resent them, not to feel hurt by them, but to forgive them for what they have done.”**

8/1009 He meekly concluded:

8/1010 **“In truth I tell you that all those who, in this living, have been left unprotected by their parents, in previous livings left unprotected a child of God whom they should have taken care of until they were enough harvests old to continue their walk towards our Father on their own.”**

8/1011 “I say that all those who are left along the way always find one of those who are Hebrews to protect them,” a spectator who had adopted two girls guaranteed; however, he omitted the fact that he had in fact enslaved them.

8/1012 “In truth I tell you that it is not always that those who have been left unprotected by their parents find a sibling who will protect them the way that God is once again showing us in His teachings.”

8/1013 Another man protested:

8/1014 “I was left along the way when I was a very small offspring, and you are saying to me to forgive the woman who gave me my life? I found that woman on the staircase of the Temple of Jerusalem begging for a piece of bread. Since she deserved it, I left her where she was, and I know I am right.”

8/1015 **“In truth I tell you that all those who have been left unprotected by their father or mother, let them wait for the moment their parents will need help, and let them help them.”**

8/1016 “I will not help that woman. I say that I do not need her.”

8/1017 **“I tell you that not a single one of us, God’s children, will be right if we announce that we will not need a sibling’s help. In truth, even if we do not want it, I tell you that in this or in a future living we will have to ask a sibling for help.”**

8/1018 “I will not help the one who has done me so much harm,” cried Joshua.

8/1019 **“I tell you to do good to those who have done us evil, and we will be helping ourselves. When we help those who did us evil, it is because there is no resentment left in our minds. In truth I tell you that we will only be able to help each other when there is no resentment left in our minds.”**

8/1020 “But the one who gave me my life should have taken care of me,” insisted the resentful man.

8/1021 “In truth I tell you that you were left unprotected because she who gave you your life had no means to feed you.”

8/1022 Addressing the community, the one born under the fulgurant Star of Bethlehem instructed them:

8/1023 **“In truth I tell you not to forget that those who are now our fathers and our mothers are our siblings, the children of the same Father, who is God.”**

8/1024 “How can she who gave me life be my sister, as you are saying, if she is many harvests older than me?” another oppressed one asked.

8/1025 “In truth I tell you that how long we have had our living in the flesh is not important, we are all siblings.”

8/1026 In order to be noticed, Isabel, who also wanted to ask the orator questions, timidly raised her hand. Escorted by Peter towards Jesus, she asked:

8/1027 “What will happen to me when I help the one who left me along the way? And if I forgive the one who offended me? And the one who does not even remember being offended, what will happen to him?”

8/1028 The orator, smiling because of the question, stated:

8/1029 **“All those who help the brother or the sister who left them unprotected, all those who forgive the offense they have received, I tell you that they will be on the path that leads to God. In truth I tell you that all those who do not even remember being offended are already with our Father.”**

8/1030 “I did not like being left along the way. If I see the one who gave me my life again, I say that I will go another way, so that I will not have to see her face,” Joshua said, and then left.

8/1031 The stone-hearted student, then with his back to the one otherwise named Jeremiah, heard from the latter:

8/1032 **“Again I tell you not to do to our siblings what we do not want done to us. In truth I tell you that the one who accepts God’s existence and His teachings does not leave a sibling unprotected.”**

8/1033 He had barely finished his sentence when another spectator got up and asked:

8/1034 **“I have no companion, I am committed to no woman from the place where I live or from another place, and my protector has no commitments towards me, and this is why I ask you if it is lawful for me to be among adulteresses.”**

8/1035 **“I tell you not to forget that we are not animals, and neither are our sisters. In truth, when we look at one of our sisters and we have undignified practices in mind, I tell you that we will be committing adultery.”**

8/1036 **“And what if the adulteress is the one whom I repudiated, is it lawful for me to be with her?”**

8/1037 **“When we repudiate our companions, I tell you that this sister of ours will no longer be our companion. If we stay with her, we will be committing adultery the same way. In truth I tell you that the woman we repudiate will no longer be our companion, but our sister, the daughter of the same Father.”**

8/1038 **“And what if the woman I repudiated wants to be an adulteress just to me?”** Mishael went on.

8/1039 **“In truth I tell you to respect our sisters, who are the daughters of the same Father as ours.”**

8/1040 **“But will I be able to unite myself to the one who was my companion without committing adultery?”**

8/1041 **“I tell you that we will be able to unite ourselves again to the one who was our companion if we are certain that she will tread the same path as us, and together we will be a single person in the life of flesh, but, if we have different paths, and we unite ourselves again, we will be committing adultery. In truth I tell you that most unions in this abode, until God’s teachings are practiced, are happening and will happen with man and woman having in mind the pleasures of the flesh, not to follow the path that will lead them to our Father.”**

8/1042 The one born in the same village as James Alphaeus intended to ask another question: the reason that his interlocutor did not spread one of the

most substantial norms that the respected prophet of yore had obtained from the Lord, the one concerning revenge. However, since the second meal was long overdue and everyone was tired, he remained silent.

8/1043 When the modest supper was over, even though he had not been asked any questions, the redeemer instructed his spectators:

8/1044 “In this living, you only know the Laws that have been left by Moses, that of an eye for an eye, a tooth for a tooth. **I tell you that many of the children of God of this abode do not accept not to return the offense they have received yet, which He is once again not showing us in His teachings. In truth, since we are all the children of the same Father, I tell you to love our siblings the way we would be pleased to be loved by them.**”

8/1045 “What you are saying are teachings, are they for all those who are my people as well as for the Romans and that damn Herod Antipas?” asked an astonished Mishael.

8/1046 “I tell you that God made the Sun, the Earth, and everything that lives on it; He makes the Sun shine over the evil and the good; He sends the rain for the just and the unjust ...”

8/1047 Interrupting the illustrious orator, the indignant man, revealing the true feeling that overpowered him, stated:

8/1048 “This god of yours is unfair, because he sends good to those who are evil. I say that I will not love this Herod Antipas and those damn Romans, whom you say are my family.”

8/1049 “**I tell you that if we only love those who love us, we will not have sowed the good seed in order to harvest its fruits after the death of the body that we now have. When we salute only our siblings in the life of flesh, what is the good that we are doing? In truth I tell you to behave like siblings, the children of the same Father that we are.**”

8/1050 After the explanation, the members of the caravan, because of the late hour, went to sleep, for they would soon resume their walk towards Upper Cesarea.^[206]

[206] Matthew the Son, in order to tell the two existent Cesareas apart, the Lower and the Upper one, having the goal of making it clear to which one he was referring, changed the spelling of one of them. The Lower one, which was by the sea, he kept it the usual way then, Cesarea. The Upper one, he immortalized it as Caesarea, which, from 14 AD on, started being known as Caesarea Philippi, for almost all of the lands there belonged to Herod Agrippa I. Even though the tetrarch's name was originally Philippo, the oppressed referred to him as Philip.

***LET US NOT WISH TO BE NOTICED FOR DOING WHAT
SOME OF OUR SIBLINGS THINK IS CORRECT.***

see 8/1067

***LET US HELP OUR NEIGHBOR IN SECRET SO THAT, AFTER
THE DEATH OF THE BODY THAT WE NOW HAVE, WE WILL
OBTAIN THE REWARD THAT WILL MAKE US HAPPY.***

see 8/1069

8/1051 The remarkable outsider arrived at his destination on February 26, 6 AD, right before lunchtime, a Thursday in the Gregorian calendar.

8/1052 At the entrance of the city, many inhabitants were waiting for him, for three merchants had spread the news, which they had obtained in Bethsaida from Andrew Saul, that Jesus was heading for Caesarea. These primitive reporters had been in Capernaum when Matthew held his celebration, and one of them had even taken part in it as a privileged observer.

8/1053 The trader also loudly reported on the behavior of the priests and Pharisees on that occasion, as well as how the Nazarene had instructed them. As he narrated what had happened, he emphasized the powerful men's rejection of the words addressed to them. Besides not reporting what had happened accurately, he added words to the ones Jesus had said, thus completely disfiguring his sentences.

8/1054 Though he provided details, he did not mention that Mary's firstborn had only spoken of God and His teachings where he had been. What he testified to is that he had challenged and broken the Laws of the Temple and of the Herods. When he concluded, he asserted that the outcome would not be positive for those who took the side of the one few guaranteed was the awaited deliverer.

8/1055 Still being carefully listened to, the reporter described how the daring Galilean had argued with the priests. He was even more emphatic when he stated that Jesus had been saying that the sacred Laws were not the Lord's, but Moses's; that some of the prophets of yore had not honestly spoken about the Lord; that he, Jesus, was His legitimate protectee, and that he had come to bring salvation to the Hebrews, only to the Hebrews, a people that, since they feared the Lord the most, had been chosen to live what was true to Him.

8/1056 Before the dangerous outsider entered the village, part of its inhabitants, due to the pieces of information that concerned what he did, afraid of the oppressors' retaliation, questioned him. They wished to know if he had come to put an end to the Laws of the Temple and of the Herods; and if they no longer lived under the Laws in vogue, which ones would they

live under? What would he do to annihilate the current Laws? The promised one waited for them to be done with their questions, and then he instructed them.^[207]

8/1057 “I tell you not to keep in mind that I have come to destroy the Laws, the prophets, or their words. In truth I tell you that what I want the most is for the teachings of God, the Father of us all, to be known in this abode.”

8/1058 “You said everywhere that what you are bringing will be known by all the peoples. How will all the peoples know what you are bringing, if you are only one person? It will take a long time for all the peoples to know what you are bringing to us,” said Josiah.

8/1059 “No matter how much time goes by, I tell you that all our siblings who are in and will come to this abode called the Earth will know God’s teachings, which will be practiced by all of His children.”

8/1060 “You say what you are bringing will be known everywhere, but I say it will pass, just like the Laws that come from Rome. What do you have to say to me?”

8/1061 “I tell you that the Laws of men will pass, and others will come, but God’s teachings will never pass. Men will change our Father’s teachings, they will hide them, but they will not be able to do so forever. Again I tell you that God’s teachings will be known by all the peoples of this abode, no matter how much time goes by.”

8/1062 “And what will happen to those who announce what you are bringing differently?” the skeptical man went on.

8/1063 “In truth I tell you that all those who alter a single one of God’s teachings, no matter how small this change is, and announce it to their siblings, their path to be with our Father will be long.”

8/1064 “And the ones who practice what you are bringing, what will happen to them?”

8/1065 **“In truth I tell you that all those who practice God’s teachings will be on the path that leads to Him.”**

8/1066 Since he did not ignore that the goal of the members of the retinue that had come to receive him was to expel him and the ones who followed him so that the savage oppressors would hear about it, he went on:

[207] When, in the first half of the 26th century, the texts by Matthew the Son are revealed to us, what Jesus said at the entrance of Caesarea will be found in the eighteenth roll. Due to extreme fatigue, Anna and Matthew’s youngest dozed and did not write it down, but left an explanation for it and a blank space. However, the instruction was complemented in the twenty-fifth.

THE MOST BEAUTIFUL **LEGACY**

8/1067 **“I tell you not to commit acts according to the justice of men in order to be noticed by them. In truth I tell you that if we do it, we will not be on the path that leads to God.”**

8/1068 After these words, Daniel, one of the inhabitants of the city, made himself be noticed conspicuously and immodestly announced that the six baskets of food he was carrying were for the caravan of excluded ones, which prompted the one born under the fulgurant star of Bethlehem to instruct them as well as us:

8/1069 **“When we help a sibling, I tell you not to make everyone know about the help we have offered so that they will know that we are good. If we make everyone know that we have helped a sibling, we will not have sowed the good seed in order to harvest its fruits after the death of the body that we now have. In truth I tell you that if we make everyone know that we have helped a sibling, we will already have had our reward before men.”**

8/1070 As a result of his words, many went away, feeling embarrassed; others preferred to assume that the words had not been addressed to them; however, almost all of the spectators remained waiting for supplemental instructions. On that salutary Thursday, it was only when the then welcome outsider, his apostles, disciples and the ones who belonged to his charitable group lodged in the rabbi’s shanty, which was adjacent to the synagogue, where they stayed until they left Caesarea, that they dispersed.

LET US NOT RETURN OR REACT TO THE CRUELTY AIMED AT US.

see 8/1075

***WHEN WE SOW HATRED, WE WILL BE
COMMITTED TO HARVESTING IT.***

see 8/1079

***UNTIL GOD’S TEACHINGS ARE PRACTICED ON THIS ORB,
MURDERERS WILL BE JUDGED BY MEN, NEVER BY OUR
FATHER, AND IN TIME THEY WILL EXPERIENCE MOMENTS
ANALOGOUS TO THOSE THEY CAUSED TO A SIBLING.***

see 8/1081

***WHEN WE ARE OVERCOME WITH WRATH, WE DO
ACTIONS WHICH WE WILL REGRET, AND WE ARE
THE ONES WHO WILL JUDGE OURSELVES.***

see 8/1084

**LET US RECONCILE WITH OUR NEIGHBOR
SO THAT WE WILL HAVE PEACE OF MIND.**

see 8/1089

8/1071 The following day, about three hundred fifty students were listening to Mary's firstborn. When he finished, fewer than two hundred returned to their residences; more than a hundred, men, women, children, and old people, remained with him. After a short absence, he returned to where they were. Many asked him questions: if there were others who had come from the same womb as him; who had instructed him; if, since he was the one promised to the prophets, he was identical to them. He was telling them that he was not different from them, not even his childhood had been different, when this conversation between an older brother and his younger siblings was interrupted by an individual wearing an expensive and clean tunic, who asked him:

8/1072 "I ask you to teach me to pray to the Lord, because I have great resentment in my heart. I say that everything that was mine was pillaged, and they bore false witness against me, and I have the wish to take the lives of those who did me so much harm."

8/1073 Emom, following the principles of that time, concluded:

8/1074 "How will you judge all of them? Or is it me who will make Moses's Law apply, that of an eye for an eye, a tooth for a tooth?"

8/1075 **"I tell you not to reciprocate the harm we have received. When they hit one side of our face, let us not reciprocate by hitting our attacker in the face. When a sibling wants to take possession of our tunic, I tell you, if it is necessary so that our existence will not be cut short, to give them our mantle as well. In truth, if the sibling feels that they have little of what belonged to us and forces us to walk an entire day and a night with them, I tell you to walk two days and two nights, in order to avoid that the living we are in will not be cut short."**

8/1076 "If they want to keep my tunic, I know that it is not fair to have to deliver my mantle and walk along those who are pillagers, as if I were a lamb," cried Andrew Saul, and he was applauded by many.

8/1077 "In truth I tell you that it is better to walk like lambs along those who force us to than to have our spirit roam throughout the paths in search of our tunic or mantle until a sibling announces to us that we have fought bravely, and this is the reason that we are no longer in the life of flesh."

8/1078 "Why do you not say to everyone to act like lambs when those who are Romans come pillage their residences?"

8/1079 **“I tell you not to sow the hatred that there is in our mind. In truth, if we sow hatred, I tell you that it is we ourselves who will harvest it, in this or in future livings.”**

8/1080 “If I take the life of the one who wants to pillage me, I will not need to deliver my tunic or to walk with him,” another spectator stated.

8/1081 **“I tell you not to take the living of a single sibling. In truth, I tell you that those who take the living of a single sibling will be subject to being judged by their own, and one day their living will be equally taken,”** the one otherwise named Jeremiah stated with unheard-of serenity.

8/1082 Oseiah kept on confronting the orator indignantly and irately:

8/1083 “I will not follow what you are saying.”

8/1084 **“In truth I tell you that all those who are overcome with wrath will do actions which they will regret, and will be subject to their own judgment.”**

8/1085 “I want to see if wrath will not be inside you when you come across a pillager who takes your tunic, your mantle, and leaves you alone in the desert.”

8/1086 **“In truth I tell you that all those who wish evil to their sibling will not be on the path that leads to God.”**

8/1087 The man, who had become an enemy of one who had come from the same womb as him, sarcastically stated:

8/1088 “In times that are to come, I will speak to this god of yours in order to be on the path that leads to him.”

8/1089 **“In truth, when we are talking to God, I tell you to remember the undignified feelings addressed to some of our siblings and reconcile with them, so that we will have peace of mind.”**

8/1090 When Oseiah went away, Emom, who had remained silent, transformed by the teachings he had heard, thanked Jesus for showing him how much he would acquire commitments if he practiced the Law he had always considered sacred. Wishing to make himself useful, he offered his help:

8/1091 “I am a man of great power. I will place all my possessions and the ones I command under your command every time you come by here.”

8/1092 The awaited savior continued instructing him. Pointing at part of the excluded ones, he stated:

8/1093 “In truth I tell you that all the help you want to offer me, let it be offered to the siblings you feel are in need.”

8/1094 The owner of great lands and a lot of coins, then seeing his truths changed, assured him that he would help them, as well as any other ones who showed up in Caesarea.

***LET US HELP OUR SIBLINGS IN WHAT THEY
NEED, NOT WHAT THEY ASK US FOR.***

see 8/1096

LET US NOT HIDE FROM THOSE WHO ASK US FOR HELP.

see 8/1098

8/1095 A little later, one of the children of God who had been listening to His teachings, since he had given his genitor the most valuable thing he possessed, and the latter had spent it all on the ephemeral happinesses that this globe makes possible and that distance us from our Father and insistently asked for more resources, was pondering how to ask about the best way to make more money, which would be destined to his father. Without asking his question, he was instructed, as we are being now, by the one promised to the peoples of this orb:

8/1096 **“In truth I tell you to help all those who ask for it in what they need, not what they ask us for.”**

8/1097 Samuel, who understood these words, when he left, purposefully avoided two beggars who usually asked for help, which prompted the one otherwise named Jeremiah to announce:

8/1098 **“I tell you not to avoid those who ask us for help. In truth, since we do not know what the time to come will be like, I tell you that we may be the one who will be needing help, and we will have to ask the siblings to whom we now deny help to help us.”**

8-7

8/1099 A new day began, a Saturday, the day when the oppressed habitually gathered in the synagogues; however, the one in Caesarea was small. Its capacity was equivalent to a little more than seventy standing spectators. Because of an irrefutable lack of space, the redeemer could not announce about God and His teachings inside it.

8/1100 Right after lunch, which for us would correspond to around eleven a.m., six hundred individuals were being instructed by the Galilean, who was still surrounded by his diligent collaborators. Minute after minute, another one of the mesmerized witnesses wished to come closer to him. The market

place, where the building was located, was overcrowded; as a result, it was even harder to approach him, for the people who were closer to him would not budge an inch.

8/1101 The minute settlements in the region were the only ones among the tetrarchy not to be visited physically by the awaited deliverer or his apostles and disciples, for their inhabitants came to see him during the incredible week that he remained in the village. On the first three days, more than one thousand two-hundred children of God became aware of His teachings once again.

8/1102 In the crowd there was a woman who supported herself on a stick. What she ardently desired was to come close to the circle inside of which the orator was. She slowly forced her way towards him. She resolutely asserted to herself:

8/1103 “Jesus does not need to say anything to me. I only need to touch his tunic or the mantle he has with him, and I will be cured.”^[208]

8/1104 Supper was approaching, for us at around five p.m., and she was unsuccessfully trying to come close to him. No matter what itinerary she chose, she came across many siblings, many of them disabled, and who also wished to touch him, asserting that they needed him.

8/1105 The sun had set long before. Peter and Matthew were still worried about Mary’s firstborn, who had remained standing, talking to the crowd, and who had not had anything to eat. The former fisherman asked the other members of the group to help remove his boy from the location. Afraid that the crowd would not let them leave, for they would have to cross it, he concluded that he would have to tell them that the desired teacher would return after taking a nap. James Alphaeus was in charge of letting them know that they would only let him rest and that, when the king star returned, the orator would also do so, that no one would be deprived of the chance to talk to him or touch his hands.

8/1106 The promised one left, shielded by his direct collaborators, who were holding one another’s arms, making a perfect circle. Inside it, a super attentive Ruth’s son-in-law, Abihu, and Thomas guarded his front, whereas Philip and Andrew Saul protected his back.

8/1107 As the members of the retinue ventured through the crowd, many tried to reach out to the awaited savior, including the fragile woman who, stretching one of her short and thin arms, with the tip of one of her fingers

[208] Like many Hebrews, Jesus carried a mantle which he used to cover himself during cold nights folded on his forearm.

touched the protected man's tunic. She immediately realized that the bleeding that she had been suffering from had stopped.

8/1108 "I tell you that a sibling has just touched my tunic," said the Nazarene to Peter.

8/1109 "There are so many who are touching you! How can you feel the touch of a single one?"

8/1110 "I tell you that the sister who has touched me has a lot of faith in God and believes that it is Him who has sent me to this abode. She had been suffering for long, and she has obtained her cure. In truth, when our sister comes looking for me, let her come to me."

8/1111 At the rabbi's residence, the one considered a prophet ate and slept soundly.

8/1112 On Sunday morning, the former fisherman explained to the apostles and disciples the reason for his action. He affirmed that, if they allowed him, the one born under the shining Star of Bethlehem would be without physical sustenance, even thirsty, because he ignored how to say no to anyone who came looking for him. He continued explaining:

8/1113 "These Hebrews have only their own pains inside them. They expect Jesus to help everyone, they do not worry if Jesus has had no bread or water, if he has slept or not, but I am here to protect Jesus, who is just a small offspring, and like a small offspring he will be protected."

8/1114 Under everyone's diligent attention, he concluded:

8/1115 "If they ask Jesus for his meal, he will give it to them, but I do not let it happen."

8/1116 After this clarification, he asked them who would help him when it was of utmost importance to separate Mary's firstborn from the crowd, and assistance was not denied to him. All agreed that the orator could not be deprived of his physical strength.

8/1117 It was Ruth's son-in-law who informed Jesus of the consensus. During his report, he stated that there was no use in disagreeing, for he would make it clear to the crowd that there would be a time set for the lesson to start, and another one for it to end. An experienced man who knew the great lake of Galilee very well, Peter explained his reasoning:

8/1118 "When I go to sea, I cannot fish day and night. The sea says to me when it is time to return. If I have learned with the sea, which does not speak, when it is time to return, these Hebrews can learn when it is time for you to stop speaking about the teachings, because you need bread and water."

8/1119 Aware that his interlocutor would not stray from a single comma

of what had been decided, and convinced that he was right, for Jesus indeed had a body of flesh, something that he not rarely forgot about, the awaited redeemer looked at the man who watched over him as a father and smiled. It was enough for Peter to understand that his conclusion had been accepted. From then on, he no longer allowed his boy not to eat or rest as he announced about our Father and His teachings to those who came to see him. Even if the Nazarene stated that he was not tired or hungry, he made sure that he would remain healthy.

8/1120 As months went by with the former fisherman's acting the same way, those who were instructed by the incomparable teacher, no matter where he was, got used to this procedure, for the way the apostle behaved spread. Most of the times that the orator needed to regain his energies, it was James Alphaeus who announced it to the crowd:

8/1121 “As soon as Jesus is done eating and sleeping, he will return and teach all of you. Like you, Jesus needs to eat and sleep. If Jesus does not eat and sleep, we will no longer have his presence with us.”

8/1122 It was enough for the one who physically resembled the orator to show up for the spectators to have the exact notion that he would leave. Since the announcer always made use of the same words, they barely paid attention to him, for they were aware of what was going to take place.

8/1123 Also during what we nowadays call a Sunday, the one formerly known as little Joseph instructed the ones who were very interested in hearing him. The following morning, since a significant part of the audience had gone to their residences, few were around him at the same market place as he talked about God and His teachings, an occasion on which the fragile woman who had touched his tunic and instantly recovered her health said in tears:

8/1124 “I know that you have come from the Lord, that you are the one who was promised to the prophets. You have cured my body, which was beyond cure. I saw many moons pass, and nothing in my body was cured, and you have cured it. I say that no prophet is capable of curing a body almost as lifeless as mine was. I know that you are the promised one, the one the prophets said would come from the sky to show the Lord’s truth to all those who are my people.”

8/1125 She said, feeling very thankful:

8/1126 “What must I do so that you will know how grateful I am to you and to the Lord? I have no coins, I have no lands, and if I did, they would no longer be mine, but yours. Must I be your slave, your apostles’ and disciples’ slave? You have cured my body, which had been losing a lot of blood for many moons, every single day. Ask me, and I will do what you ask.”

8/1127 Mary’s firstborn reached out his hand to the woman who was

kneeling at his feet, who, as she spoke, had bent down in order not to look at him, and that only because she was a woman. Touching her chin, thus making her look up, he said to her:

8/1128 “In truth I tell you that you have not broken free from slavery only to see yourself become a slave again.”

8/1129 “But it was the Lord, through you, who delivered me from that loss of blood. It was you who cured me.”

8/1130 “I tell you that it was neither God nor I who cured you, it was your faith in our Father. In truth I tell you to go and show your faith in God to everyone, so that others will follow you.”

8/1131 Elizabeth was touched for being treated like the others, for, when she was considered sick, those of her people, afraid of catching her disease, did not speak to her. She resolutely assured him that she would follow him wherever he went.

8/1132 Since he was aware that his interlocutor would be more useful in Caesarea, the promised one asked her to remain in the village and take care of other children of God, those who had no one to look after them in their material living. Since the Architect of this orb would not wash them, take food to their mouths, it would be she who would do it for Him. The Hebrew woman joyously accepted his proposition and remained there, watching over the disabled, the paralyzed, the blind, the old, as well as children.

8/1133 Matthew, James Alphaeus, Andrew Saul, Peter, and Abihu chipped in and acquired a property, where the one who had suffered from the impurity that constantly oozed out of her body remained working for the good of others.

8/1134 Elizabeth died at the age of forty-six, after twenty-eight years of work in one of the primitive residences on the path, helping the children of God who were in the process of readjustment.

8-8

8/1135 When the fifth day after the arrival of the charitable group in Caesarea began, the daily lives of its inhabitants had basically gone back to normal, and the meek Nazarene, now not being approached by them so much, could walk about freely. However, he was insistently followed by a young man, who conveyed growing emotions, and did not mind whether or not he was being noticed by the outsiders. During the lessons of the illustrious teacher, as he became aware of God’s teachings, he was moved to tears.

8/1136 The one who at the time was considered an adult, who, under his father's supervision, had started learning to be a trader, spent most of his Tuesday observing the one classified as a prophet, apostles, and disciples, thus abandoning his duties, which did not please his angry father, who in turn addressed his wrath to the walking vaticinator. However, the apprentice trader's behavior did not alter at all before the desired deliverer's departure, which took place on Thursday morning.

8/1137 As the caravan was leaving Caesarea, as if mesmerized, the prospective trader simply stopped what he was doing and, carrying no water, provisions, or even his mantle, started following the group at around thirty meters away from the last one of its members. When his father became aware of it, he, along with many of the ones he commanded, went after his son. When he caught up with him in the middle of the afternoon, he stated:

8/1138 "I say that you must not go in this caravan. They are all sick in the head, all lepers. You will soon be like them. There are only miserable ones in this caravan, and this Jesus is sick in the head, just like all those who follow him."

8/1139 The arrogant trader, noticing that his heir was not taking any interest in his arguments, or to be accurate, that he was not even listening to them, was certain that it was the power of the pernicious predictor that was influencing his son. He stated to himself that he would not allow his only son to be controlled. Abandoning the power of dialogue in favor of physical violence, he tied him like an angry beast and took him back.

8/1140 "I will not leave Jesus. I have to follow Jesus and learn what he is bringing: God's teachings, as he said. It is everything I want and need, and I will not abandon the path that I have chosen. I have to follow my heart's will. I know that it is with Jesus that salvation is, that God is with him. Like my protector, I must hear what Jesus says. Everything he is saying are God's teachings," the prisoner, who was absolutely sure of what he intended, despite the fact that he was only seventeen, tried to explain to the usurper of his will.

8/1141 When they got back to the village, the prisoner's physical state caused his mother great despair, which became even greater when she realized that he had been tied in order to be prevented from escaping. For two days, a period during which he ate nothing, he was locked away, but he stated that no matter how long they kept him tied like a donkey, he would go after the promised one when freed.

8/1142 The unhappy mother had an idea that she deemed brilliant, and she explained it to her husband: if he allowed their offspring to be free, and the latter acted as he had promised he would, it would not take him long to return, for, in the group of excluded ones in which he would walk, there were only unfortunate ones. She believed that he would not bear the state those who deserved compassion were in. She narrated to her husband what

she had learned, that they barely had any bread to eat, and their feet were not protected as they walked, they were all barefoot. Since their son was used to comfort, she assumed he would not stand this new way of living. Her husband, for the first time ever, agreed with her.

8/1143 The father punished his son violently, informing him that it was because he had confronted him, and then released him. After whipping him, full of authority, he admonished him:

8/1144 “I do not want you to go in that caravan. If you do, you will no longer be part of my family. I have already said to you that this Jesus is sick in the head. If you go, you will not even be able to take the tunic that is covering your body with you, and you will no longer enter this residence, even if I have to take your life.”

8/1145 The one born in Caesarea, who remained in complying silence, asked his father for permission to leave for a few moments, the time that was necessary for him to make a trade. Because of how fast he returned, his prideful father did not have the chance to answer his most private questions:

8/1146 “Where could it be that the one who is of my blood has gone? What is he doing?”

8/1147 The young man returned in the company of three men who were at the shanty where Elizabeth had settled with a tunic made by those of his people on his forearm. Huffing and puffing, he informed his father:

8/1148 “You are my protector, I have a lot of respect for you, and I owe you obedience, but you have left me no other path to follow. I say that I am following Jesus wherever he goes, that I will dedicate all my days to God and Jesus. As you said, you are no longer my protector, but I have great respect for you and for the one who carried me in her womb.”

8/1149 He resolutely went on:

8/1150 “Do not let it go inside you that I do not have a protector, because I have a Protector who is much greater than you, who is your Protector. It is God, as Jesus said, the Father of us all. I ask you to forgive me if I am not the protectee you had expected.”

8/1151 He immediately stated:

8/1152 “I have to go meet Jesus, it is with him that God’s teachings are.”

8/1153 He changed, taking off the embroidered tunic that he had been wearing, and putting on the wrinkled one he had brought with him, and returned the former to his father; he then left and, as he had affirmed, went after the one announced by the ancient prophets. Those were his last words to the astonished merchant, who understood that he would only be able to stop him if he kept him tied forever, or if he killed him.

THE MOST BEAUTIFUL LEGACY

8/1154 The decided young man left with only a small amphora with water and a worn-out mantle, a gift that the woman who no longer had the impurity that had constantly oozed from her body had given to him along with the old tunic.

8/1155 The unfortunate ones among the oppressed people had hopes of one day acquiring the kingdom of the Lord, and Mary's firstborn, who was bringing the path that leads to Him, the practice of His teachings, was spreading them. If they needed material support, the apostles who had possessions, to wit, Peter, Matthew, James Alphaeus, and Abihu provided for all the others.

8/1156 By virtue of the many stops that the illustrious Galilean made, the disinherited man, after a little more than two weeks, caught up with the caravan he was looking for. He started, without asking how he could be useful, cleaning the ulcers of the lepers who were walking a little behind the other members of the group. Noticing that they would not be able to defend themselves from insects and sand, he used pieces of his mantle to cover the most serious wounds.

8/1157 His behavior awed many of the members of the caravan, for, besides helping the lepers with easiness, he had not said a single word, not even to tell the ones we consider irrational to go away. They concluded that he was mute.

8/1158 The first night he spent with the members of the charitable group was the coldest of his living. Having nothing to cover himself with, he lied among the donkeys, where he was able to keep warm, and, because of the heat that emanated from them, who seemed to be aware that the intruder did not pose any danger, he fell asleep. As he slept, the donkeys did not even move. One could easily say that they knew he needed to be warmed. The symbiosis was so remarkable that he seemed to be one of them.

8/1159 Since he had used a lot of fabric tending the wounds of the lepers, parts of his body were unprotected, for he had used his entire mantle in the aforementioned activity the day he arrived. James Alphaeus, Abihu, Peter, James Bedee, Thomas, and Matthew, noticing his remarkable wish to take care of any excluded one who came across him, offered him parts of theirs, in case he needed more wool. The former fisherman, making himself the representative of the donors, jokingly said to him not to use any other part of his clothes to tend the lepers' wounds, otherwise he would be naked, which would not be nice, and that made the new collaborator, whom many had grown affectionate to, smile beautifully.

8/1160 As the promised one was announcing about God and His teachings, the collective interest was focused on the new collaborator who, despite Peter's request, was becoming more uncovered by the minute; his eyes, however, were almost popping out of his face, so interested he was in Jesus's words.

8/1161 On the fourth day after his arrival, as all were making arrangements for supper, an old man whose body was covered in ulcers approached. His nauseating smell could be smelled from the distance. He smelled of death, as they used to say. Aware of his own condition, the old man stayed away, even from the ones who were redeeming their past mistakes the same way.

8/1162 The feeling that most members of the caravan had, as they waited for the food, was the following: they would stay away from him, and would not talk to him. However, with the same spontaneity that he conveyed when treating the other excluded ones, the semi-naked Hebrew went towards the old man in order to tend his wounds. The old man, perplexed at his behavior, asked him if he was not afraid of catching the disease; after all, he was only there to get some bread. His benefactor shook his head.

8/1163 When the one who had come from Caesarea was burying the man's infected bandages, the Baptist's former students approached. Andrew Saul stated:

8/1164 "This man is many harvests old, and he is almost lifeless, and this is why I am saying to you that you are wasting your time taking care of him. I know that this one possessed by the ulcers will only have life in his body for some other moons. I say that if you stay too close to this man, you will catch the ulcers for nothing."

8/1165 To both men's surprise, the disinherited spoke for the first time:

8/1166 "I know that this man is losing his life, but when he loses his life, let him know that a brother took care of him. It goes inside me that we must leave this life as men, not as animals. I say that we do not know what the Lord has in store for this man or for anyone of us."

8/1167 Speaking like an experienced man, he concluded:

8/1168 "I would not like to leave this life like an old donkey, whose last breath a man makes use of, and then leaves it in the desert, and vultures eat it alive, just because it is no longer useful to carry his loads. If I had the ulcers, I would like to have a sibling who would wash them, and this is why I am now washing this man's ulcers."

8/1169 Not regretting their attitude, both men left without saying a word; however, they were aware that that son of God was practicing what he had just learned: to do to a sibling what we would like them to do to us, not what we do not want done to us. When the young man finished cleaning the wounds, he went after his meal, which he shared with the leper.

8/1170 The young man's behavior, that of immediate and thorough obedience to the promised one's instruction, made many members of the caravan feel ashamed.

THE MOST BEAUTIFUL LEGACY

8/1171 After eating, the no longer mute man went to sleep with the donkeys. Feeling tired, he kept on resting even after the Sun rose. When he woke up, he was surprised to see who was in front of him. The welcoming and gentle Galilean said:

8/1172 “I tell you that you heard my calling without my coming look for you. You will be one of my apostles, the first one who will practice everything you will announce. In truth I tell you that many will not even hear what comes out of your mouth, but will follow your example, which is the strongest thing you have in you.”

8/1173 The invitee said nothing. His lower limbs started shaking, and he said no words. He wondered what he had done to deserve such an incommensurable joy. Mary’s firstborn said, though he had not been asked the question:

8/1174 “In truth I tell you that, though you do not know God’s teachings in this living, you take care of others as siblings, which they in fact are.”

8/1175 “I will follow you not only sowing the teachings that you are bringing to all the peoples, as you say, but also helping those who need me.”

8/1176 “In truth I tell you that there is much to do in this abode, and few are those who work in favor of their siblings.”

8/1177 Simon of Caesarea, the one who only had half of his tunic, as the oppressed referred to him, was more than a collaborator. Just like anyone of us who incarnates in this abode created by God, Jesus could have not complied with what he had prepared himself to do. If he had failed, he would have been replaced by Simon of Caesarea.

***AS LONG AS SIBLINGS ARE IN DISCORD, THERE
WILL BE SOMEONE WHO IS SEEKING REVENGE.***

see 8/1193

WHEN IS IT THAT WE WILL BE INCONTESTABLY FREE?

see 8/1220

8-8.1

8/1178 When he left Caesarea, the awaited savior headed for Chorazin, a place where about three hundred forty individuals resided, which was not visited a lot by merchants, for its population was extremely poor. It was not common for Hebrews to walk to that contemptible city, except for those who had family there.

8/1179 The sandy soil of the location did not yield what they sowed. Even Herod Antipas's soldiers did not show up there as usually as they did in other villages. Its inhabitants were experienced in working with sheep and in the wanting wheat crops, nothing more. Whoever weaved baskets or wool, a profession that gave them status, was considered wise.

8/1180 There was a celebration going on in Chorazin. Most of its inhabitants had been working a lot lately because the prophet would be arriving soon. They were making arrangements for the making of bread, and also where he and those who followed him would stay. However, some, those who only believed in coins, did not share this joy.

8/1181 Unlike the other villages that the son of Joseph, the carpenter, had visited, when the news of his imminent arrival was spread by merchants who had come across him or by someone who had joined the caravan and left before, the inhabitants of Chorazin were informed that the famous redeemer would be with them by the rabbi, who, as it was usual, had been contacted by Simeon Joseph, and the latter had not asked him to be discreet.

8/1182 Since he was faithful to the task he had embraced, Sarah's oldest son had been to the minuscule settlement in order to assess, as usual, its dangers, and also to find food and lodging for the caravan.

8/1183 The joyful piece of information reached one of the twenty-three of Barabbas's accomplices who had gone to the well of the settlement in search of water, given that the insurgent's band had made a stop not so far from it in order to keep on, after resting, spreading the violence that was particular to them. The robust men were cruel not only to the usurpers, but also – and equally – to their own people.

8/1184 Now aware of the upcoming event and of the fact that the women were making an enormous amount of food, the pseudo-rebel had a macabre idea, which was indeed coherent with his disposition. He sarcastically stated to his fellows:

8/1185 “I will take all the bread that is being made for Jesus of Nazareth and those who are with him.”

8/1186 When he obtained from one of his subordinates the answer to one of his questions, that is, that the promised one had not arrived yet, he said with redoubled irony:

8/1187 “I want to see if Jesus of Nazareth, when he finds nothing to eat because I, who am hungry, have taken it all with me, will continue saying that I am part of his family. Is it not what he says, that we are all the same family? I want to see, when Jesus of Nazareth learns that one of those he says are his family has taken all the bread, if he will keep wanting to say that I am his family.”

8/1188 Repeating his words wrathfully, he concluded:

8/1189 “When hunger comes and there is no bread, I want to see if Jesus of Nazareth will say that we are all part of the same family!”

8/1190 The twenty-four pillagers headed for the impoverished village. When they entered it, at around 2 p.m., they came across women and children making arrangements for Mary’s firstborn and his followers’ sustenance. The abundance of the essential baked dough made of that grain of utmost importance in the menus of that time was unusual. Barabbas demanded some units of bread for himself, and they were given to him. Not yet satisfied, he ordered them to give other units to the members of his band, and his request was complied with. Unable to curb himself, he told them to give him a lot of it, so that he would take them away with himself, and again he was obeyed. The insurgent and his brute accomplices usurped almost the entirety of the appetizing food. What was left, which was resting on top of a wood plank, what we nowadays call a table, Barabbas ordered his followers to mix it with sand, so that no one would be able to eat it. As the members of his band were carrying out his order, the desired redeemer and those who walked with him entered Chorazin, right behind many of its inhabitants, who had abandoned the crops in order to see him.

8/1191 The Galilean was purposefully walking in front of the caravan, which was not customary, and suddenly one of the inhabitants started yelling, warning him that the rebel and his band were in the village, that he had better leave. It did not take long for shouts and cries to be heard, for those who were right before the retinue, assessing the situation, started fighting with Barabbas’s band. Because of their disadvantage with regard to physical strength and weapons, they were defeated.

8/1192 The redeemer, who was still in front of the caravan, started running. Now before the rebel, he begged him to stop. He announced to the savage man:

8/1193 “I tell you that for the time that a child of God is shedding the blood of one of their siblings, there will not be peace. In truth, until a child of God no longer takes the living of another child of God, I tell you that there will always be a sibling in search of revenge.”

8/1194 Not stopping what he was doing, Barabbas took a step towards his interlocutor. He fearlessly said:

8/1195 “Jesus of Nazareth, the newest prophet, the one promised to the prophets, or the one the Lord has sent to save all those who are Hebrews! Am I forgetting any of your qualities? If I have not been fair with you, I ask you to correct me.”

THE MOST BEAUTIFUL LEGACY

8/1196 He mockingly added:

8/1197 “Will you save your people, promised one? Or must I say the one sent by God?”

8/1198 The seditious man, as he was trying to provoke Jesus, was holding the head of one of the inhabitants of Chorazin under his right arm. The awaited redeemer came closer to him and said:

8/1199 “I tell you that a lot of blood has been shed over this land, and by taking this man’s living you will change nothing. If you do it, it will take you a long time to clean yourself of the blood of this brother of ours. In truth I tell you that the Hebrews suffer a lot because of the Herods and the Romans, that they do not need to suffer because of those of their own people.”

8/1200 “It is better for these Hebrews to lose their lives in my hands than in the hands of those who are Romans and those who are commanded by the Herods.”

8/1201 He ironically went on:

8/1202 “You know that if I do not take the bread, those who are Romans and those who are Herods will come and take it. Since those who are your people will be pillaged and their lives will be taken, I say that I am only doing it before those who are Romans and those who are commanded by the Herods do it.”

8/1203 Challenging him, he concluded:

8/1204 “I say that those who are your people are helping me and all those who are with me to put an end to all those who are Romans. I take three Roman lives for each one of those of your people who lose theirs.”

8/1205 He had barely finished his nefarious words when he twisted the neck of the brother he had restrained. Many people’s eyes were full of tears as they witnessed the coldness he had conveyed. Letting go of his victim’s body, he stated to the Galilean:

8/1206 “You know I am Barabbas, but you do not know what is necessary to you.”

8/1207 He added:

8/1208 “I say you need a little bit of blood,” and he immediately slapped him violently in the face.

8/1209 The protectee of Joseph, the carpenter, only did not fall because he was held by Peter and Matthew, who were standing right behind him. Both men could not help themselves, and got ready to retaliate; however,

the assaulted one stopped them, asking them to do nothing.^[209] He begged them to allow their brother, who at that stage of his life of flesh did not know God's teachings, to leave. Feeling embarrassed, they again positioned themselves behind Jesus.

8/1210 Not worrying about his safety, for he deemed himself to be protected by his brutal accomplices, the rebel slapped his defenseless interlocutor once again. In a challenging tone, he asked him:

8/1211 "Do you still like me? What will you do to me?"

8/1212 As before, the apostle and the disciple had to be stopped by Jesus, who spread his upper limbs, thus preventing them from approaching his attacker. The latter, pointing at the body of the man he had murdered, went on:

8/1213 "This is what those who are Romans do to those who are your people on a daily basis."

8/1214 The one promised to those of this orb announced to him meekly:

8/1215 "I tell you that you can hit me in the face until you are tired. In truth, I tell you that I will not revenge a single gesture of yours, and I will keep loving you as the brother of mine that you are, even if I do not agree with your actions."

8/1216 "When I am tired, there will be many others to hit you. I say that one of those who are your people will deliver you to death, and it will be one of those who follow you."

8/1217 "In truth, when all of God's children practice His teachings, I tell you that evil will no longer be."

8/1218 "Evil will only be over when we are free from the power of all those who are Herods."

8/1219 The redeemer instructed him and us:

8/1220 **"I tell you that everyone from every people will only be free when they love one another as they would be pleased to be loved. In truth I tell you that we will only be free when we practice God's teachings."**

8/1221 "These are words that cannot help anyone. Do not say empty prophecies to those who are Hebrews, because it is I who will free all of them by means of my spear."

[209] Jesus sustained an internal cut caused by his teeth, for he was speaking the moment he was attacked.

THE MOST BEAUTIFUL LEGACY

8/1222 As they were talking, six combatants from the imperial metropolis inadvertently entered the village in order to fetch water. When all the others remarked their presence, the rebel said to the meek Nazarene:

8/1223 “Do you want to see how I can deliver all those who are your people from those who are Romans?”

8/1224 Accustomed to getting water at will from the well in Chorazin when they walked from Jope to Caesarea and vice-versa, the soldiers were not in possession of their weapons, for they knew that the inhabitants of the village did not pose any threat to them, that they were peaceful. The latter had never even complained when they collected the abusive taxes.

8/1225 Before the awaited redeemer could say anything, Barabbas, escorted by his followers, went towards the soldiers and cowardly killed them.

8/1226 Feeling he was on top of the situation, the head of the rebels, after murdering the oppressors, returned to where the prophet was standing. Staring at him, he said:

8/1227 “Did I not say to you that I would take the lives of three Romans for each Hebrew who lost theirs? Those who are your people have been avenged. Six Romans for two Hebrews. This is how those who are your people will be free,” and he walked away, shielded by his men, with an ironic smile on his face, as if he were possessed by occult forces.

8/1228 Feeling for the foreigners, Mary’s firstborn approached them and sadly bent over one of the bodies. Judas Iscariot approached him and furiously asked:

8/1229 “Are you sad that Roman blood has been shed?”

8/1230 Jesus started speaking, but he was interrupted. His interlocutor stated that the six murdered men were not human. Staring into his eyes, his brother instructed him:

8/1231 “In truth I tell you that your hatred is only bringing you evil.”

8/1232 “Hatred, when well employed, is like a sword.”

8/1233 Getting up and positioning himself across from his brother also in the life of flesh, Jesus instructed him with affection:

8/1234 “I tell you that it is not with hatred that one can be free. Are the Hebrews free, now that these Romans, our brothers, had their livings taken?”

8/1235 Judas went silent and started walking away. His brother once again invited him:

8/1236 “I tell you to follow me. You made plans to be with me. In truth I tell you that, if you follow me, you will once again know that, in order to be free, we do not need to take a sibling’s living.”

8/1237 The erudite man went away without saying a word. However, he asked the former fisherman, who had made himself responsible for the safety of his boy:

8/1238 “Why is Jesus asking me to follow him, if I am already following him? Follow him where?”

8/1239 “Follow Jesus, and you will know.”

8/1240 Joseph’s firstborn started wondering:

8/1241 “Follow Jesus? What will he do to free those who are Hebrews?”

8/1242 The peaceful inhabitants of Chorazin, despite being indignant with Barabbas because of what he had done to their fellows and to the illustrious visitor, could do nothing to alleviate the circumstances.

8/1243 Though they had been unauthorized, Peter, James Alphaeus, and Simon of Caesarea shielded the one born under the luminous Star of Bethlehem as they could, for the rebel and his followers seemed to be willing to attack him once more.

8/1244 At about forty meters away, Matthew was still inconsolable. He felt guilty for what had happened because he had been long aware that the aggressor disagreed with the Galilean’s disapproval of his fight against the oppressors. Barabbas always spread that what Jesus was announcing would not put an end to the suffering of the Hebrews.

8/1245 The publican wanted to take revenge. Decided to impose his justice, not reflecting about the consequences that could result from his unreasonable action, he walked towards the rebel.

8/1246 Simon, the zealot, Judas Thaddaeus, and Thomas, in order to prevent him from doing something he would regret, followed him.

8/1247 Now close to the rebel, who was still in the village and shielded by many members of his band, before he could say anything, he was finally recognized:

8/1248 “You are those who are Romans’ tax collector. What are you doing among these followers of Jesus of Nazareth?”

8/1249 “I say that now I am a follower of Jesus.”

8/1250 These words that were said rudely, besides the fact that the rebel had noticed Abihu’s presence, made him defend himself, though mockingly:

8/1251 “Have you come to avenge your prophet? What will you do to me? Will you take my life? If you take my life, I say that not a single person will believe this Jesus of Nazareth when they hear that his disciples avenged the one who says he has come from the Lord, the one who always says everywhere

he goes that we are all part of the same family, the one who teaches everyone how to like their neighbor.”

8/1252 Taking two steps back, he concluded:

8/1253 “Matthew, I am this neighbor of yours. How will you be before those who are your people when they learn that those who are the followers of the one promised to the Hebrew prophets have avenged him, the one who teaches all to practice everything he has received from the Lord Himself?”

8/1254 “I am not afraid of you or those you command. I am a follower of Jesus, which does not stop me from seizing you. You will not like having me as your shadow, and the shadow of you all. I say that I will miss the opportunity to be with Jesus and learn everything that he is bringing from God, but I will seize you and all those you command. I say to you not to make me give up following Jesus, you will not like having me as your shadow. You know I am a man of power, that I can have as many men I command as I want. You know what I am saying.”

8/1255 He fearlessly added:

8/1256 “I say to you not to walk on the same path as Jesus, because I will be with him, unless you and the ones you command want to change and follow the path that Jesus is teaching to all, which is the one that leads to God. If you want the path Jesus is bringing, you can look for him, but if you do not, do not cross Jesus’s path again, because I will be with him, and I will show you that I know how to break necks as well as you do.”

8/1257 Barabbas listened to the intimidation, paying attention to his interlocutor’s body language, the gestures he was making, and the resolution in his voice.

8/1258 The leader of the pseudo-rebels went away, followed by his men, persuaded that the publican and Simon, the zealot, were in fact with the members of their groups. He did not ignore the latter’s fame, that is, that he did not talk a lot and did not show any mercy, and that he had more than twenty loyal followers under his command. He wondered where his men were; he would nevertheless not take the risk. As for the oppressors’ subordinate, he was aware of his behavior: he always seemed to be alone; however, his well-paid bodyguards protected him from the distance. If he had solely expressed his intention to address him, he would have been killed or punished at the market place.

8/1259 It was this solid opinion that made the rebel leave Chorazin without perpetrating any other atrocity.

8/1260 “There are more than twenty men with me. Matthew spoke of challenging me because he has better-trained men, and these men must have

been trained by Rome to take lives. Matthew said that he knows how to break necks, and he was making signs that they should wait all the time. I would not attack only to find out how many men Matthew has under his command,” he concluded.

8/1261 In the seditious man’s opinion, there were more than fifty hidden men who followed the contenders’ orders who had been waiting for a sign to attack him and his band, otherwise the collector would have behaved differently.

8/1262 At night, as it was customary, they all gathered around the fire. They were talking about the braveness of the one who had received his invitation to be a disciple in Capermaum, what could have happened if Barabbas had become aware of the truth, how he had addressed him, and what happens when one acts without thinking.

8/1263 “Matthew was wise when he made signs for the ones he commands to wait,” affirmed Abihu.

8/1264 Supported by the other two collaborators of the savior, as the Hebrews affirmed, that had confronted the undisciplined man, he went on, addressing the one who worked for the oppressors in Caperlum:

8/1265 “When you decide to act like someone who is sick in the head, let us know, so that we will not follow you. We are not brave and we do not know where you got all this courage to want to fight Barabbas and the ones he commands with only us behind you.”

8/1266 “I know that God helped me.”

8/1267 “By your face, I say that Barabbas saw that you were not having fun,” Peter tried to make the conversation lighter.

8/1268 When the Sun rose, it was possible to assess the situation Chorazin was left in after the false rebel and his accomplices went away. They destroyed the bread that had been made; pillaged a great part of the grains that had been stored. Barabbas had decided to set fire to the remainder, or mix sand in it. On top of the killings they perpetrated and the wheat they ruined, they also destroyed many residences.

8/1269 Thomas, Bartholomew, Abihu, Matthew, and Jesse went away in search of seeds, because there was a shortage of food. The other disciples and apostles, Jesus, and those who were physically apt worked to rebuild the residences. Ten days after, there were no signs of the previous stay of the rebels in Chorazin. Another ten days later, the quintet returned with an abundance of food. They brought enough for the inhabitants of the village to have what to eat until the next harvest, to sow, and also to supply the caravan.

***WHEN WE COME TO THE LIFE OF FLESH FOR ANOTHER
LIVING OF LEARNING, A SIBLING ASSISTS US, BUT WE
ARE THE ONES WHO CHOOSE HOW TO ACT.***

see 8/1273

8/1270 The ones who had been following the promised one in Chorazin started commenting that he usually talked to himself, and lately that had been happening even more often. They could hear him ask questions, but could not hear the answers. Many incontestably stated that he had lost his mind. Only a few did not find this odd. When asked whom he talked to, he replied that it was to the man from Galilee, who instructed him which paths to take, where they could sleep without any risks of danger. His explanation did not satisfy them, and they started wondering who this character was.

8/1271 Simon of Caesarea was never intrigued by his behavior, for he had equally accomplished the qualities to be able to see, including the instructor of the one classified as a prophet.

8/1272 On June 12, 6 AD, when not only his collaborators were with him, Mary's firstborn revealed to us:

8/1273 **"From the moment we arrive in our body of flesh on, I tell you that a sibling remains with us, willing to help us. Many of us cannot see him or her, but this sibling is always with us until we leave the life of flesh. In truth, when we act according to what God is once again showing us in His teachings, and in our minds solutions to many of our difficulties appear, in our minds new ideas appear, and we believe them to be ours, I tell you that many times it is the sibling who is with us who is helping us."**

8/1274 "What about when what goes inside me is not good, when it is evil? Is it the one who is always with me saying to me what to do?" asked Jonah, a spectator.

8/1275 **"In truth I tell you that we are the ones who choose the path that we will follow."**

8/1276 "Even though you have been sent by the Lord, is it this one who is with you that you speak to all the time?"

8/1277 "Like all the children of God who are in the life of flesh, I tell you that there is a sibling instructing me when I need it. In fact, I tell you that I see and hear this brother all the time, something that many of those who are in the life of flesh cannot do yet."

8/1278 They finally understood that there was someone instructing him about the best path to follow, the threats that would befall him, even where he could find water.

THE MOST BEAUTIFUL LEGACY

8/1279 Andrew Saul and Philip discussed why it could be that he had named the one who helped him the man from Galilee. Anna's youngest explained, addressing this question that was not only theirs:

8/1280 "Jesus calls the one none of you can see the man from Galilee because, when he was an offspring who was few harvests old, he used to see him appear, then disappear. When Jesus asked him where he was coming from, he heard it was from Galilee. Jesus started calling the one who is with him the man from Galilee."

***WHEN WE RESPECT THE PLANS WE MADE BEFORE RETURNING
TO THE LIFE OF FLESH, WE ACCEPT TO END OUR SOJOURN
ON THIS ORB FAR FROM THE BROTHER OR THE SISTER WHO
WELCOMED US AS THEIR SPOUSE.***

see 8/1289

***WITH REGARD TO A COUPLE'S CHILDREN,
WHAT IS THE GOAL OF MARRIAGE?***

see 8/1291

***IF WE DIVORCE OUR HUSBAND OR OUR WIFE, LET US BE
ALONE, THE SAME WAY WE HAVE COME TO THIS ABODE.***

see 8/1294

***WHY DO WE REMAIN SINGLE, IF WE
DESPERATELY WISH FOR AND SEEK MARRIAGE?***

see 8/1297

***ARE ALL THOSE WHO ARE SINGLE
REDEEMING FLAWS ACQUIRED IN PREVIOUS
LIVINGS WHEN IT COMES TO MARRIAGE?***

see 8/1299

***I AM A MAN, AND I HAVE COPULATED WITH MANY WOMEN;
I AM A WOMAN, AND I HAVE COPULATED WITH MANY MEN:
WHAT SHOULD I EXPECT IN A FUTURE LIVING?***

see 8/1301

***WHEN WE GET MARRIED IN ORDER TO FULFILL THE
DESIRES OF THE FLESH, WE COMMIT ADULTERY.***

see 8/1307

IS IT PRUDENT TO PRESERVE OURSELVES

THE MOST BEAUTIFUL **LEGACY**

SEXUALLY UNTIL WE GET MARRIED?

see 8/1309

DO WE LOVE A BROTHER OR A SISTER THE WAY THAT GOD IS ONCE AGAIN SHOWING US IN HIS TEACHINGS, OR IS WHAT WE FEEL FOR HIM OR HER THE EAGERNESS TO COPULATE?

see 8/1312

IS MARITAL UNION ALSO FOR THOSE OF THE SAME SEX?

see 8/1314

IT IS NOT LOVE THE WAY OUR FATHER IS ONCE AGAIN SHOWING US IN HIS TEACHINGS WHAT IS ANNOUNCED TO EXIST BETWEEN WOMEN, WHAT IS ANNOUNCED TO EXIST BETWEEN MEN WHO LIVE AND WANT TO LIVE AS HUSBAND AND WIFE.

see 8/1317

WHEN CHILDREN OF GOD WHO IN THE PAST FOUND AFFINITY AMONG THEMSELVES COME TO THE LIFE OF FLESH FOR A COMMON LIFE, WHETHER OR NOT THEY ARE MARRIED, THE LOVE THAT THERE IS BETWEEN THEM, AS IT IS BEING SHOWED TO US, INCREASES AS TIME PASSES.

see 8/1319

WHEN A MAN AND A WOMAN MARRY AND BECOME A SINGLE PERSON, THE LOVE THAT THERE IS BETWEEN THEM, AS WE ARE ONCE AGAIN BECOMING AWARE OF, BECOMES GREATER AS YEARS GO BY.

see 8/1322

LOVE AMONG SIBLINS, THE WAY GOD IS ONCE AGAIN MAKING PATENT IN HIS TEACHINGS, DOES NOT DEPEND UPON SEXUAL PLEASURE, AND IT NEVER ENDS.

see 8/1325

8-9

8/1281 Now that what the pillager had destroyed had been fixed and that abundance reigned, about one hundred fifty individuals were listening to Jesus as he spoke about God and His teachings around the fire. Not very far,

Lashael, talking to two friends of his, expressed his certainty in a very low tone of voice:

8/1282 “I say that the teachings that Jesus is bringing will not go to all the peoples because those who are Romans, those who are Herods, and those they command are against them.”

8/1283 The gentle Nazarene, making good use of this opportunity, instructed his audience:

8/1284 *“I tell you that it is not only the Herods, the ones they command, and the Romans who will be against God’s teachings. In times that are to come, siblings of ours, since they are against what our Father is once again showing us in His teachings, will hide everything that I am now bringing to all the peoples of this abode from other siblings of theirs. In truth, since it does not please them to announce that God does not punish a single one of His children who do not offer Him animals or part of their harvest; since it does not please them to announce the non-necessity of offering coins at the Temples of stone; since it does not please them to announce that it is enough to practice our Father’s teachings to go towards Him; since it does not please them to announce that there is no need to acquire a place with Him by means of many coins, I tell you that many of our siblings, in times to come, will change what I am bringing to all and will announce what pleases them, and, for more than one millennium, they will hide our Father’s teachings from everyone.”*

8/1285 “Have you just said that other peoples will not believe in the Lord of all those who are Hebrews?” exclaimed the man, frightened to see his opinion confirmed, even though he had not expressed it audibly.

8/1286 *“In times that are to come, I tell you that in the same family in the life of flesh there will be many beliefs in God and other gods, and with these many beliefs that there will be, there will be discord between parents and their children, between children and their parents. In the many Temples of stone of these many beliefs that there will be, the teachings that I am bringing to all the peoples will not be announced, but the teachings that will have been changed by those siblings who will not be pleased by what our Father is once again showing in His teachings. In truth I tell you that, for the time that man uses God’s teachings in man’s search for possessing the wealth of this abode, man will not practice them.”*

8/1287 A member of the caravan from Caesarea onwards, Matthias, who was eighteen years old and had been visiting John, the one who baptized by the Jordan River, when the desired redeemer was in Bethsaida, shaken by his father’s imposition, stood up and asked a question about another subject:

8/1288 “My protector says that you taught him that it is lawful to repudiate the woman elected to be our companion before we acquire even more commitments for our future life. My protector already has a promised one for me, but I do not want to unite myself to this woman. May I do as my protector

wants, then repudiate her and unite myself to another woman? Is it lawful for me to have another companion, since I will have repudiated the first one?"

8/1289 **"I tell you that, before coming to this abode, if we still need to unite ourselves, we make plans for a union to a single spirit. In truth, I tell you that all those who made plans for a union when they would be in a body of flesh were aware that they may not finish the days of their living that they would have with the spirit they would unite themselves to, and accepted it."**

8/1290 Being listened to attentively, he added:

8/1291 **"When a man and a women unite themselves to one another, I tell you that both have the opportunity to redeem commitments acquired in previous livings with siblings who will come as their children. In truth I tell you that they will also be able to shelter siblings who will not be their children, but who will come to help them both, siblings with whom either both have, or only one of them has commitments from previous livings."**

8/1292 The young man asked:

8/1293 "And what if I am repudiated by my companion?"

8/1294 **"I tell you that, if we are the ones who are repudiated, let us be alone, so that we will not fail what we planned before coming to this abode. In truth I tell you to be alone so that we will not acquire, on top of the commitments that we already have, other commitments with another sibling for future livings."**

8/1295 Judah, another student, immediately stated:

8/1296 "You say that I made plans to have a companion, but I have been alone since I came from the womb of the one who gave me my life. Where is the woman who is supposed to be my companion? Every time my protector went looking for a companion for me, they repudiated me. My protector is gone, and I am still alone. Is there no companion for me?"

8/1297 **"I tell you that some of the children of God who are in this abode will not unite themselves, because in previous livings they united themselves more than once. In truth I tell you that all those who unite themselves more than once will acquire commitments for future livings."**

8/1298 "What about you, will you unite yourself?"

8/1299 "I tell you that I will not unite myself, because I have already redeemed all the commitments regarding unions that I acquired in past livings. **In truth I tell you that not all of the children of God who come to**

this abode have commitments regarding unions with a brother or a sister, but they may unite themselves out of affinity.”

8/1300 “There is in my family one who does not want to unite himself to a single woman, but he has been living with his fourth woman. What have you got to say to me?”

8/1301 **“I tell you that this child of God will come, in future livings, as a woman, and will feel what he has caused to our sisters. In truth I tell you that the woman who has many men will come sterile to the life of flesh in future livings, like a tree that does not yield fruit.”**

8/1302 His interlocutor, who was almost an elder, and who perfectly understood what had been said, sat down in order to hear Matthias, the heir of the one who in Bethsaida had asked as he cried if it was possible to divorce under any circumstances, return to the topic that caused him affliction:

8/1303 “What must I do not to acquire commitments with the woman my protector has chosen to be my companion?”

8/1304 Looking into his asker, and addressing him also with his hands, but instructing all the others as well, Mary’s firstborn said:

8/1305 “Go after your father and tell him that the woman promised to you as a companion is not the woman whom you want to unite yourself to.”

8/1306 He proceeded with clarity:

8/1307 **“I tell you that if we unite ourselves without love, we will be committing adultery. In truth I tell you that if we commit adultery, we will be going against what God is once again showing us in His teachings.”**

8/1308 Stretching out his hand as if comprehending not only his spectators, he added:

8/1309 **“I tell you to wait for the man or the woman whom, before coming to the life of flesh, we made plans would be our companion. If we do not wait for him or her whom before coming to the life of flesh we made plans to be our companion, we will acquire commitments for future livings. In truth I tell you that every single commitment we acquire will have to be redeemed.”**

8/1310 The Hebrew man, who had been listening to him with redoubled attention, for he strongly wished to learn the path that leads to God, went on:

8/1311 “How will I know that what I feel for a woman is love, and not just the desire of the flesh?”

8/1312 **“I tell you that the love that our Father is once again**

showing us in His teachings is not the love that many for now dedicate to another sibling, let alone the love that many who for a long time will come to the life of flesh will dedicate to another child of God. In truth, what many siblings practice and many will practice in times that are to come, which is called love by some, and the desire of the flesh by others, I tell you that it is an evidence of what we still possess from the animal kingdom, which we made plans to overcome when we would be in another body of flesh.”

8/1313 Aware that his words would help a specific audience member who happened to be homosexual, he went on:

8/1314 *“I tell you that the time will come when a man will unite himself to another man, when a woman will unite herself to another woman, and one will call the other companion. In truth I tell you that unions must be between a man and a woman, not between men, not between women.”*

8/1315 Jafeh, who understood these words, stated to himself:

8/1316 “But I feel love for Abimael.”

8/1317 **“I tell you that it is not love what exists between two men, it is not love what exists between two women, all of them our siblings, who seek to live in union. In truth, I tell you that what there is between two men, what there is between two women who seek to live in union is an evidence of what they still possess from the animal kingdom.”**

8/1318 He concluded:

8/1319 **“In truth I tell you that the desire of the flesh goes away, ends, but when a man and a woman who have affinities come to a living together in this abode, be they united or not, the love between them, as God is once again showing us in His teachings, only increases.”**

8/1320 Interrupting the orator, Nathaniel said:

8/1321 “What will happen to the love that I now have for the woman I will unite myself to?”

8/1322 **“In truth, when a man and a woman unite themselves to one another and form a single person in the life of flesh, I tell you that the love between them, as God is once again showing us in His teachings, only increases as time goes by.”**

8/1323 “I know that what I have heard is true, because he who is my protector only knew the one who gave me my life four moons after he united himself to her, and I know there is love between them,” the young man stated to himself.

8/1324 The one born under the shining Star of Bethlehem said:

8/1325 **“The love that there is between a woman and a man who unite themselves to one another in the life of flesh, I tell you that most times it is not the love the way God is once again showing us in His teachings, because, if it were, it would not be over. When there is love as our Father is once again showing us in His teachings between the man and the woman who are companions in the life of flesh, it is because it already existed in previous livings. In truth I tell you that if the love that there is in the life of flesh between a man and a woman, be they united or not, is like God is once again showing us in His teachings, the love that already existed in previous livings will only become stronger in this one.”**

8/1326 “What have you got to say to me about those who are united by the love that you are speaking of and are not companions? Two of those who came from the same womb as me love each other very much, as you are saying, and they are not companions,” insisted Nathaniel.

8/1327 “In truth I tell you that spirits who come to this abode united by love as God is once again showing us in His teachings are siblings who come to perform a task for the good of their neighbors.”

8/1328 “I say that they help everyone, but not everyone likes them. What have you got to say?”

8/1329 “I tell you that those who come to the life of flesh united by love as our Father is once again showing us in His teachings do not find too many people who are pleased by them. In truth, still for a long time, I tell you that in this abode it is few of God’s children who will have love for one of their siblings the way our Father is once again showing us in His teachings.”

8/1330 “So why has the Lord allowed these two to come to this world?”

8/1331 “In truth I tell you that God allows siblings united by the love that He is showing us in His teachings to come together, or meet one another, so that one will not be alone in this abode in the task one planned to do.”

8/1332 Matthias, who was extremely attentive to the words of the illustrious orator, announced:

8/1333 “I will go see my protector and I will do as you have said; then I will walk with you.”

8/1334 Still around the fire, the redeemer addressed his interlocutor:

8/1335 “In truth I tell you that you will be one of my apostles.”

8/1336 The new collaborator was extremely happy, for Jesus had explained to him what insisted on not leaving his mind, and, crowning the moment, had

invited him to follow him. After such a memorable conversation, he came to terms with his father, who in his turn broke the engagement.

8/1337 But breaking an engagement was considered a great affront to the fiancée's father. In order for it to be broken, only a good reason was accepted, otherwise the fiancée would be stoned in the market place, accused by her own father.^[210]

8/1338 The reason that was given, that is, that the fiancé, having physical problems, would not be able to be a father, was considered appropriate, despite its falsity. Since it was accepted, her father's function was to find her another suitor. He transferred the engagement to his eldest son, who was a widower and had been interested in the Hebrew woman, who corresponded his feelings.

8/1339 When the matter was resolved, the decided collaborator never even looked at another woman, fearful that he would not recognize in her a planned union. If he got married, and if that was a debt of his, he would suffer a lot. Before others' laughter given his dread of getting married, he asserted that, in case he had indeed planned a union, he would leave it for a future living.

8/1340 Matthias announced the instructions he incorporated into his routine until he disincarnated, when he was thirty-eight. When Mary's firstborn died, he happily redid the latter's itinerary in the tetrarchy, thus solidifying, in his siblings' actions, the teachings they had previously heard.

8/1341 As the members of the caravan were making arrangements to continue walking, almost all of the inhabitants of Chorazin, saddened by the imminent absence of the savior, wished him to stay with them, but they accepted that he had come to take God's teachings also to those of their people who were in other places, and the latter needed his presence; if it were otherwise, how would they become aware of the Creator of the universe and the path that leads to Him?

8/1342 In the morning of July 26, 6 AD, the Nazarene left towards Heptacegom, whose inhabitants were extremely busy. Despite Jesus's stay in the village some two years before, Jairo was not welcoming to him at all, for

[210] A man had the right to refuse to carry out the agreement if his prospective wife did not know how to keep a residence, could not have children, talked too much, had addressed another man, had taken off the veil that indicated that she was betrothed in front of someone else, or had delivered herself to her fiancé before the union, which many times actually happened because of his insistence, who happened to be interested in another woman. Their logic was: if a betrothed woman does not respect herself, how could she have consideration for her husband?

When the engagement was broken off, it was rare for the woman not to die. When she was spared, she was forced to wear a stripe signaling that she had been rejected on top of her blue veil.

he had allied himself with the priests and Pharisees in their fight against the teachings that were being offered.

***WE WILL NOT BE ABLE TO CULTIVATE GOD'S TEACHINGS
WHEN WE IMPRUDENTLY SEEK MATERIAL ABUNDANCE.***

see 8/1346

***WHEN AND WHERE SHOULD WE PRACTICE
OUR FATHER'S TEACHINGS?***

see 8/1350

LET US NOT JUDGE, SO THAT WE WILL NOT BE JUDGED.

see 8/1353

***IF WE AIM AT CORRECTING A SIBLING'S ACTIONS, LET
US EXTIRPATE THEM FROM OUR BEHAVIOR BEFORE.***

see 8/1363

***LET US PRACTICE GOD'S TEACHINGS DAY AFTER DAY,
AND THEN LET US SPREAD THEM, AND LET US NOT
FORCE OUR NEIGHBOR TO BELIEVE IN THEM.***

see 8/1365 and 8/1367

***WE WANT A LOT DONE FOR US WITHOUT
CHANGING OURSELVES, AND THAT IS SELFISHNESS.***

see 8/1369

8/1343 Some of the inhabitants of Heptacegom, despite expressing their wish to listen to him, only worried about their crops, the seeds that would be traded, enclosing the animals, and milking sheep and goats.

8/1344 "How can I listen to Jesus, if I have to work the soil in order to have coins of trade?" one of the inhabitants wondered.

8/1345 At the market place, the illustrious visitor was asked to speak as they traded. He accepted the invitation and announced:

8/1346 "I tell you that not a single child of God can be useful to two of their siblings at the same time: they love one too much and forget the other, they are devoted to one and do not value the other. In truth I tell you that one of the two children of God will not be respected by the sibling who wants to be useful to both at the same time."

8/1347 "Are you saying that if I do not stop to listen to you, I will not be respecting the teachings that you are bringing from the Lord?" asked Samuel.

8/1348 “In truth I tell you that all those who want to know God’s teachings and at the same time seek only the wealth of the life of flesh will not be practicing His teachings.”

8/1349 “When and where must I practice the teachings that you are bringing?”

8/1350 **“In truth I tell you to practice God’s teachings at all times during the living that we now have and the livings that we will have, and at all times in all the lives that we will be in.”**

8/1351 One of the spectators shouted:

8/1352 “Barabbas was in this place and affirmed that you are saying you are the one promised to the prophets only to let those who are Romans know who all those who are my people who do not pay taxes are; that you are not a prophet of the Lord, that you are a prophet of those who are Herods and those who are Romans; that you are deceiving those who are my people and that the teachings that you are bringing are not the Lord’s. Barabbas said that the Lord is in the Temple of Jerusalem and not everywhere, as you are saying. What have you got to say to all?”

8/1353 **“I tell you not to judge, and we will not be judged, that with the same measure we measure others we will be measured. In truth I tell you that all those who believe in the teachings of God and practice them will be on the path that leads to him.”**

8/1354 “Are these teachings you say are the Lord’s only for those who are Hebrews? And those who are Romans, will the Lord doom them all?” Joel asked.

8/1355 “I tell you that not only the Herods, not only the Romans, but all of God’s children, our siblings, will in the life of the flesh once again know His teachings and will practice them. **In truth I tell you that the teachings of our Father are not for one single people, they are for all the peoples of this abode.**”

8/1356 “Those who are Romans and those who are Herods do not want what you are bringing. Will you speak to them about these teachings? Will you eat from the same bread as them?”

8/1357 “In truth I tell you that I will enter the residence of all those who want to hear me announce the path that leads to God, the Father of us all, and with them I will eat from the same bread.”

8/1358 He had barely said this when a woman, at that time considered old, said:

8/1359 “I have heard that you are the one promised by the Lord, that you make the blind see and the paralyzed walk. I am suffering at the hands of the

one who came from me and her companion, who do not give me any bread and water. The one who is the companion of the one who came from me is a bad man, and so is the one who came from me.”

8/1360 With a bitter countenance, she concluded:

8/1361 “Take away those two who are of my family, make them no longer punish me, take these two far away from me.”

8/1362 Aware that the woman who was in front of him had distorted the facts, since it was her who acted cruelly towards her daughter and her son-in-law, Mary's firstborn asked the others to wait for some moments, for he needed to speak to the old woman in private. He gently instructed his student:

8/1363 “I tell you that we notice the flaws of our siblings and not ours, which may be even greater than theirs, that we are always observing the speck of dust that is in the eye of our sibling, and do not perceive the log that is in ours. How can we remove the speck of dust from our sibling’s eye when we have a log in our own? In truth I tell you to remove the log that is in our eye in order to see clearly, and only then announce the speck of dust that is in our sibling’s eye.”

8/1364 “Are you saying that I do not see the evil that there is in me, but I want to correct the one who came from me and her companion?”

8/1365 “In truth I tell you first to practice the teachings of God, and only then take them to other siblings.”

8/1366 “I know you are saying to me to practice these teachings you are bringing, but I know that the one who came from me and her companion will not believe in these words that you are bringing.”

8/1367 “In truth I tell you to practice the teachings of God, and not force a single one of our siblings to believe in our words.”

8/1368 “Then say to the one who came from me and her companion to practice these teachings that you are bringing, so that I will be on the path that leads to the god you are bringing to all.”

8/1369 “In truth I tell you that we always want our siblings to do everything for us without our making an effort to change ourselves, and this is not loving our neighbor the way we would be pleased to be loved by them, it is wanting everything for ourselves, and wanting everything for ourselves, God is not showing us this in His teachings.”

8/1370 “The path that leads to this God that you are speaking of, is it going to the Temples? Say to me how to get to this god of yours.”

8/1371 **“In truth I tell you that the path that leads to God, the Father of us all, is in the practice of his teachings, and there is no other path.”**

8/1372 Analyzing bygone facts, the Hebrew woman understood that her daughter and her son-in-law were not cruel, she was the one who was leading them into acquiring commitments before the Lord, and the good they did to her was never enough. From this striking moment onwards, she adopted, for the rest of her sojourn in the life of flesh, a behavior contrary to the one she had had until then.

8/1373 In the course of the dialogue, the one born under the bright Star made use of straightforward words, he did not beat around the bush, for he was convinced that this was the only way to be understood. For this reason, he taught her privately. If he had not, the woman would have held as genuine that he had agreed with her.

8/1374 He stayed some more days in Heptacegom, invariably preaching and cultivating the teachings that he was announcing.

WHOEVER WISHES TO START TREADING THE PATH THAT LEADS TO GOD, LET THEM CLOSE THEIR EYES TO THE MOMENTARY HAPPINESSES THAT DISTANCE US FROM HIM.

see 8/1383

MANY TIMES THE GOOD THAT WE EVENTUALLY DO TO A SIBLING IS NOT EVEN REGISTERED BY THEM; HOWEVER, IF WE HARM THEM, HURT THEM, WE WILL BE PURSUED BY THEM FOR MANY LIVINGS.

see 8/1385

WHY SHOULD WE WATCH OUR CONDUCT WITH UNRESTRAINED ATTENTION?

see 8/1388

8/1375 With the spread of his actions throughout the tetrarchy, wherever he went, the crowds aspired to see him. If the building where the oppressed prayed to the Lord was tiny, he preached outside. Despite the behavior of the rabbi Jairo and Barabbas’s words, it was not different in Heptacegom. In order to listen to the desired deliverer, its inhabitants gathered in front of the small synagogue, not respecting old people and children. Many ended up getting hurt in the disorder.

8/1376 On that Saturday that was coming to an end, Jesus had not had a single free moment. He had ingested nothing, for those who believed in him and in the teachings that he was bringing had not left him. He was with the

apostles and disciples around the fire, not only to talk, as they usually did, but also to have dinner; he informed them that, given what had happened, from the next village onwards, the time to broaden the dissemination of the teachings of God had come. He commented that he had come to spread the teachings so that all would have the cure of the spirit, not so that one would hurt the other.

8/1377 He was concluding his explanation, and still standing, when four men approached. Peter, the one who watched over him the most, was not pleased at all, because his boy had been available all day, and they had not sought him then. Why had they waited for dusk, and especially when they were getting ready to eat? He expressed his intention to stop them from coming closer, for they could be seen the following morning.

8/1378 “I tell you that I am bringing God’s teachings to all of His children who are in the life of flesh, and this is why I ask you to let these brothers come to me,” the one promised to all the peoples of this orb said.

8/1379 Ruth’s son-in-law accepted his request, and the quartet approached. One of them, representing the others, said with extreme sincerity:

8/1380 “I have been hearing about the teachings that you are bringing from this god you say is our Father, teachings I say are difficult to practice and follow. I have all the lands in this place and I was taught by my protector only to harvest the fruit of the land, and do it abundantly. All I know is to have more and more. When I see that I will lose coins, I do not rejoice, I always want much more than what I already have. Even the lives of those who wanted to pillage me I have taken because of coins. Even though everything you have said goes inside me, I cannot follow the path you have showed, I always follow paths that are contrary to the teachings you are bringing. I say that the paths of ceremonies are great, they last up to six nights, and they are not difficult to follow. The ceremonies come to an end, but the time that you are living with adulteresses is good.”

8/1381 Hesitant about extirpating from his existence the worldly pleasures that stop our progress towards God, he stated:

8/1382 “I say that the ceremonies are very joyous, very luxurious, with many adulteresses, they are everything that I like, contrary to the path that you are bringing, which is very difficult to follow. Is there an easier path to follow rather than this one that you are showing to everyone, one on which I will not have to be deprived of ceremonies?”

8/1383 “I tell you that we will all go towards God through the narrow door, which is the practice of His teachings, not through the wide and spacious door, which is the path that leads away from Him. Many are those who seek and find the wide and spacious door, and

few who want to find the narrow door. In truth I tell you that all those who want to be on the path that leads to our Father, let them close their eyes and ears to the momentary happinesses of this abode that distance us from Him, and they will have a lot of happiness in the life after the death of their bodies and in future livings.”

8/1384 “But in order to practice these teachings you are speaking of, I will lose all my life,” Josiah said.

8/1385 “I tell you that it is all those who do not practice the teachings of God that lose all the living that they have. **In truth I tell you that if we do good to a sibling, that sibling will not even notice the good we have done to them, but if we do evil to a sibling, and it may even be the same sibling we have done good to before, this sibling will seek payment, for many livings, for the evil we have done to them.**”

8/1386 “But when I return to another life, as you are saying, I will be another, I will not be this one you are speaking of, and what I have done in this life will be forgotten.”

8/1387 With the usual gesture of his upper limbs, Mary’s firstborn addressed the spectators:

8/1388 **“I tell you that all the evil we do against a sibling or ourselves will bring us consequences still in this living or in future livings that we will have. Let us watch ourselves so that we will not feel regret when we are in another life. In truth I tell you to watch ourselves all the time, because we do not return to the life of flesh only one time.”**

8/1389 The four men went away, aware of what they would need to do in order not to go astray from the right path. It was the last night that the charitable group stayed in Heptacegom.

LET US NOT BE IN DISCORD WITH ANOTHER SIBLING, NOT EVEN BECAUSE OF GOD’S TEACHINGS, WHICH WILL NEVER CEASE TO EXIST, THAT ARE AS CRYSTALLINE AS WATER FROM THE SPRING.

see 8/1434 and 8/1439

8-9.1

8/1390 The meek Nazarene, now headed for Tyro, returned to Chorazin, where the satisfaction caused by his presence was copious; however, he stayed there only for a short period of time, for it was urgent to keep spreading God’s teachings.

8/1391 In the village, as well as in the one he had recently been to, ample places, at least according to the standards of that time, had been built, with the financial resources belonging to the ones who had been invited to help him spread God's teachings to the peoples of this orb, all destined to sheltering those who suffered and those who had been rejected. Still in Heptacegom, the promised one revealed to the women of the caravan the difficulties that would come up in the journey they were about to start and asked them to stay in the village, taking care of the great number of ill people. Only Isabel followed him as he returned to Chorazin.

8/1392 Four days after leaving the city destroyed by Barabbas, the redeemer asked the former fisherman to tell the apostles and disciples that he would like to speak to all of them together at dawn.

8/1393 As everyone, including those who walked ahead of the caravan, became aware of his request, great anxiety prevailed among them. What had prompted this meeting?, they wondered. Andrew Saul, joking with the announcer of the gathering, provoked him:

8/1394 "Be patient, Simon."

8/1395 It was not a secret that Tobiah's substitute in protecting the awaited redeemer became angry when addressed by his first name. He always replied with irritation:

8/1396 "I am called Peter. Jesus has called me Peter, and you must call me Peter."

8/1397 And the two previous disciples of the one who baptized by the Jordan River laughed out loud.

8/1398 Ruth's son-in-law was also overcome with great anxiety. His boy had told him that all the cooperators must be together, but he had not given him a reason for that. At dawn, for the first time apart from the other members of the charitable group, they were informed:

8/1399 "The time has come for me to ask you to start helping me to announce God's teachings to all the peoples, so that our siblings will have a new path to follow, so that our siblings will have faith in our Father, so that they will not lose hope in better days. I need men who will not lose their faith in God when they come across siblings who do not want the path that leads to Him, I need apostles and disciples who believe in and practice our Father's teachings, so that our siblings will believe in what these apostles and disciples will announce and know that there are other lives after the death of their body of flesh. In truth I tell you that this is why I have invited each one of you to follow me."

8/1400 And designating them:

8/1401 “Peter, Simon of Caesarea, Abihu, James, of Alphaeus’s protection, Bartholomew, Thomas, Judas Thaddaeus, Matthias, Matthew, Philip, Andrew, of Saul’s protection, John and James, of Joseph of Bedee’s protection ...”

8/1402 He asked:

8/1403 “... which one of you would be pleased in announcing God’s teachings to all the peoples?”

8/1404 The thirteen Hebrew men conveyed great contentment with this task; however, they all remained silent, as if asserting that the question did not need an answer, for they had great will.^[211] But since the promised one was waiting for a reply, the publican from Caperlum, making himself the men’s spokesperson, stated:

8/1405 “I say we will do it with great joy. Among all men, we have been elected by you.”

8/1406 “I tell you that it was not I who elected you among all men, but yourselves. In truth I tell you that you made plans before coming to this abode for this moment that has come.”

8/1407 He went on, with unmatched clarity:

8/1408 “I tell you that each one of you brings along knowledge from the life of spirit to talk to those who have already left their bodies of flesh and do not even want to hear about God yet, who are in bodies that are not theirs, causing torment; that you will have siblings by your side who will cure ulcers, will give sight to the blind, will make the paralyzed walk. You will go towards our siblings who are far from the path that leads to our Father, and you will announce that His teachings are for all, so that they will once again know the path that leads to Him. In truth I tell you to announce without receiving pay what you have received without paying, that is, the teachings of God.”

8/1409 Being attentively heard, he continued instructing his collaborators.

8/1410 “I tell you not to take gold, silver, or copper under your tunics, not even take two tunics; not to walk with sandals on your feet so that all will see that not even the dust of the places where you will announce our Father’s teachings you will be taking from them; not to ask for or accept offerings to announce God’s teachings, so that all will believe in what comes out of your mouths. I am sending you like sheep among wolves, and this is why I ask you to be as prudent as serpents and as simple as doves. In truth I tell you

[211] Matthew the Son, Jesse, and Adias were not asked any questions, and in fact no questions were needed regarding them; Simon Joseph was not asked any questions either.

to be careful with those who will try to give you coins for the cure they will receive, because this will not be a simple offering, but a subterfuge to deliver you to the courts.”^[212]

8/1411 He warned them:

8/1412 *“I tell you that in times that are to come, because you were with me, some of you will be whipped in the synagogues and taken to the presence of governors and kings, so that you will feel offended and deny God’s teachings. In truth, when you are taken to the presence of governors and kings, do not worry about what you will announce, because it will not be you who will announce it, but it will be a spirit sent by our Father who will announce it on your behalf.”*

8/1413 To the sadness of many who understood his words, he concluded:

8/1414 “In truth, do as I am saying now, so that you will not have with you siblings who will accept coins in your names and deliver you to be judged, as one child of God will do to me.”

8/1415 Apprehensive about his boy, Ruth’s son-in-law asked:

8/1416 “Why will you be delivered to be judged?”

8/1417 “I tell you that a brother will deliver me to be judged because I did not accept to be with men of power, as this child of God wanted me to. In truth I tell you that if I had accepted to be among men of power, I would not have complied with what I planned to do when I came the life of flesh, which would have distanced me from the path that leads to our Father.”

8/1418 “In order for you not to be judged, why do you not accept to be among men of power?” an anguished Peter asked, without pondering the meaning of his words, only wishing to spare his interlocutor from suffering.

8/1419 “I tell you that it is better to be judged and condemned for bringing God’s teachings to all the peoples than judging and condemning myself for accepting coins in the name of our Father.”

8/1420 “Will it be one of those who are with you who will deliver you to be judged and condemned?”

8/1421 *“In truth I tell you that I will be delivered by a brother and sentenced to death by the same children of God who have been long asking to be freed from the slavery of the Temples of stone.”*

[212] ... **not to take gold, silver, or copper** ...: it was a custom to transport the metal tied to one’s waist under one’s tunic, in a small leather basket, as the oppressed used to refer to it, made especially for this purpose.

... **not even two tunics** ...: whoever had the material means wore two garments over their body.

8/1422 Simon of Caesarea, who did not ignore what the upcoming events would be like, similarly to the orator, did not say a single word about them. Abihu and Judas Thaddaeus believed to have identified the actor of the ignominious predicted event, contrary to the former fisherman, who asserted indignantly:

8/1423 “How can a brother deliver another to death? I say that you have done nothing to be delivered to death by a brother.”

8/1424 “In truth I tell you that I will be delivered to men of power by a brother because of this brother’s ambition for coins.”

8/1425 “Are you saying that for this brother who will deliver you to death, coins are worth more than the teachings you are bringing?”

8/1426 The orator instructed us again:

8/1427 *“Because of man’s ambition for coins, I tell you that father and son have gone up, go up and will go up against one another, governors have taken, take, and will take livings, and all this because of their non-acceptance, in the life of flesh, of our Father’s teachings and their practice, teachings that will be altered due to man’s ambition for coins. But do not worry. In truth I tell you that a time will come when man’s atrocities in this abode will come to an end, a time when all the children of God of this abode will once again know His teachings, accept them, and practice them.”*

8/1428 “And what about those who stick to the teachings that you are bringing from now on?”

8/1429 **“In truth I tell you that all those who practice God’s teachings will be on the path that leads to Him.”**

8/1430 “But if you are sentenced to die, we will be pursued. What will we do?” asked Matthew.

8/1431 “In truth, before you are pursued in one place, I tell you to go to another place.”^[213]

8/1432 “I will expel from the place where I will be all those who do not accept God’s teachings,” the publican stated to himself.

8/1433 Aware of what his cooperator had privately guaranteed to himself that he would do, Jesus instructed him and us:

[213] In some of the villages where the apostles and disciples arrived to spread the teachings that all were becoming aware of once again, since their inhabitants did not want to listen to them, it was common for them to be received under shouts, prevented from fetching water from the wells, and were even thrown animal feces so that they would leave. If, even before so many obstacles, they were able to express themselves, the spectators would stomp their feet on the ground, thus making a lot of noise, which stopped them from continuing speaking. They were expelled and assaulted many times.

THE MOST BEAUTIFUL LEGACY

8/1434 *“I tell you that in times that are to come, all of God’s children who will be in this abode will practice His teachings. **In truth I tell you not to be in discord with a sibling, not even because of our Father’s teachings.**”*

8/1435 Not at all surprised, the collector who was originally from Bethlehem asked:

8/1436 “What will happen to those who announce to other peoples the teachings that you are bringing differently from the way you are saying them now?”

8/1437 “I tell you that all those who alter a single one of our Father’s teachings and announce it to a single sibling will acquire commitments with this child of God if the latter practices what they hear and becomes distant from the path that leads to our Father. In truth I tell you that the commitment to bring back to the path that leads to God all those who practice the teachings of His which have been altered will belong to the sibling who has altered them.”

8/1438 “I will not allow a single sibling who is in my presence to say the teachings differently from the way you are bringing them to all.”

8/1439 **“Again I tell you not to be in discord with a sibling, not even because of God’s teachings, teachings which have never changed, will never change, and will never pass, teachings that are as crystalline as water from the spring.”**

8/1440 “Will all those who announce to other peoples the teachings of God the way you are bringing them go towards Him?”

8/1441 **“I tell you that all those who practice God’s teachings will be with Him. In truth I tell you that there is no other path that leads to our Father but the practice of His teachings.”**

8/1442 Before the new phase began, wishing his recommendations to become solidified in their minds, he insisted:

8/1443 “When you announce God’s teachings, again I tell you to take nothing. What you will need is that those who look for you believe in what comes out of your mouths. In truth I tell you not to take any coins, not even two tunics in your walk, take only bread and water, because everything else that you will need will be given to you by those who seek the same path as you.”

8/1444 “And what will I say to all that I am of you?” asked Saul’s protectee.

8/1445 “In truth I tell you to announce that you are my apostles and my disciples, and that what you are announcing to all those of this abode is the path that leads to God.”

8/1446 Certain that what he held as legitimate in his mind would be confirmed, to wit, just because he was a direct collaborator of the awaited redeemer, his journey towards the Creator of the universe had already started, Matthew asked:

8/1447 “When will I be on the path that leads to God?”

8/1448 **“In truth I tell you that it is only when we practice God’s teachings that we will be on the path that leads to Him.”**

8/1449 “Are all the apostles and disciples walking towards God from this life onwards?”

8/1450 “In truth I tell you that some of those who made plans to help me announce God’s teachings to all the peoples will postpone ending their walks in this abode to another living.”^[214]

8/1451 “Must I learn to speak like you to announce the teachings that you are bringing in other places?” the descendant of the honorable Barjulas asked.

8/1452 “I tell each one of you to elect the best way to announce God’s teachings to all the peoples. In truth I tell you to take care of the elderly, children, and women; to clean ulcers; those of you who see the lives after the death of the body of flesh, let you instruct the siblings who have already left their physical bodies and do not want to listen to our Father’s teachings yet.”

8/1453 Because of Andrew Saul’s, Philip’s, and Matthew’s secret intent not to follow his instructions, he emphasized:

8/1454 “In truth, when you announce God’s teachings, again I tell you not to take coins, and no more than one tunic, only bread, water and a walking stick, so that you can support yourselves when you are tired.”

8/1455 After being instructed, the enthusiastic collaborators left in order to spread the teachings in the area. They organized themselves in three groups of four. From then on, announcing God’s teachings became a routine among them. Whenever they went away with the same goal, they associated fortuitously to do the task they had planned to carry out.

8/1456 By virtue of a decision by the former fisherman from Capermaum, Matthias did not go with them on that occasion. The one invited to be an apostle, Matthew the Son, Adias, and Jesse remained with his boy, as well as with the elderly, the disabled, and the paralyzed who, from Chorazin onwards, had been joining the caravan.

[214] ... **some of those who made plans to help me announce God’s teachings to all the peoples will postpone ending their walks in this abode to another living ...**: the one who had once been called Jeremiah and little Joseph never named the brothers who would not comply with what they had planned to do in the life of flesh.

THE MOST BEAUTIFUL LEGACY

8/1457 Despite the absence of the twelve collaborators, Jesus was deprived of the presence of someone who happened to be older, with regard to their bodies of flesh, only for a short period of time, for it did not take long for Simeon Joseph to arrive, stating that, near Sarepta, a man had told him to go see his beloved cousin, and also informed him of where he would be able to find him.

8/1458 “It is what I have done, and now I am here,” he added.

8/1459 Sarah’s firstborn remained with Mary’s firstborn until the first of the now spreaders returned, and then he was able to continue his journey, which comprised of being ahead of his relative all the time. He did not need to come back, for Peter, Abihu, and Matthias never left Jesus alone again.

8/1460 When the last of the twelve men returned, six days after their departure, they started talking happily about what they had done. The disciple John Bedee confided that, even though he did not know how to say prayers, he had expressed himself with the same authority as Ruth’s son-in-law had. Andrew Saul mentioned to the awaited savior:

8/1461 “There is a lot of joy because of your arrival where I have been to.”^[215]

8/1462 The meek Galilean, who had been standing, asked them who the ones who had heard them thought he was. Saul’s protectee said that some affirmed he was John, the one who baptized by the Jordan River, who was in many places.

8/1463 “I heard them say you are Elijah come out of his sepulcher,” Bartholomew, the former leper, said.

8/1464 Matthew added:

8/1465 “They say you are either Jeremiah and Ezekiel.”

8/1466 Since no one said anything else, the redeemer asked the incipient spreaders of the good path who they deemed he was. Silence reigned. Waiting for answers for his question, he looked at the twelve men one by one. When he stared at the former fisherman from Capermaum, the latter told him:

8/1467 “I said you are the one who was promised by the prophets, the one who has come among the Hebrews to announce the teachings of God, the Father of us all, to all the peoples.”

8/1468 Since Peter, besides the one born under the shining Star of

[215] ... because of your arrival ...: because of the desired savior’s coming to this abode.

Bethlehem, was the only one standing, unlike the others, inexperienced spreaders, who were squatting, he walked towards him. Face to face with his boy, he confessed:

8/1469 “I said to them all that we are all siblings, the children of the same Father, who is God, who is looking at us at all times.”

8/1470 “Simon Peter Barjulas, you have shown that you are the happiest of all men. I tell you that it was not flesh and blood that revealed to you what to announce to our siblings, but one of the spirits that God has placed with you. *In truth I tell you that our Father’s teachings, which you will keep announcing to all the peoples when I go to the life of pure spirit, will be entrusted to you.*”^[216]

8/1471 “But I do not know the letters to be able to speak of the teachings that you are bringing to all!”

8/1472 “I tell you that you will announce our Father’s teachings with the same simplicity with which you are receiving them, that from your mouth not a single word that is not worthy of being pronounced by a child of God will come out. In truth I tell you that you will be respected by the apostles, the disciples, and by all those who will listen to you.”

8/1473 “If many of those who are Hebrews do not even want to listen to you, will they listen to me speaking of the Lord’s teachings?”

8/1474 “Do not worry about those who for now do not even want to hear about God’s teachings. *In truth I tell you that many will follow you and practice the teachings of our Father that I am bringing to all the peoples.*”

8/1475 Ruth’s son-in-law, now on his knees and crying a lot, said:

8/1476 “You do not know what I did in the days of this life that have passed. I say that I am like a donkey, I am not as good and patient as you, I do not deserve this trust.”

[216] ... **the happiest of all men** ...: because the former fisherman from Capermaum was the only one among his direct collaborators who had clearly understood the message of the spirits sent by God who had been with each one of them.

Simon of Caesarea, who saw our Father’s face, instructed by the siblings who, without their physical envelope, escorted Jesus, said nothing.

... **will be entrusted to you** ...: never did Jesus explain a teaching of God to one apostle or disciple in particular. When he spoke to one of them about what he was announcing, he always did it in front of another. However, it was in Ruth’s son-in-law that they developed deep roots.

The brute, but affectionate, helper of the Nazarene did not forget absolutely any of them at any moment of his days in that living of his. He knew them textually, and he sought to practice them. When one of the future spreaders did not remember what they had been instructed, they went to him. He was put in charge of them because Simon of Caesarea, who had a different plan, and who had graduated long before coming to this planet practicing the teachings that were being spread, therefore blind to His teachings, would not have been accepted by the more than conservative collaborators.

THE MOST BEAUTIFUL LEGACY

8/1477 Mary's firstborn, offering him his hand so that he could stand up, guaranteed to him:

8/1478 "What you did in this living, I tell you that it belongs to your past. In truth I tell you that it is now that God's teachings are arriving in this abode."

8/1479 He asked the others when the delighted man stood up:

8/1480 "I ask all of you to listen to me: what Peter announced to our siblings contains no falsity. I tell you all not to reveal to the men of power what Peter announced, because my time has not yet come. In truth I tell you that the time that has come is that of sowing the good seed in this abode, the good seed that our Father's teachings are, which, in future generations, will bear fruit abundantly."^[217]

8/1481 Joseph's firstborn, who returned two days after the now spreaders of God's teachings had left, as usual not analyzing what had been said, stated:

8/1482 "All the kingdom of the Herods must see you and recognize your power. You must go to Jerusalem, because all those from that place are waiting for you. I say that all the powerful men from Rome will be in Jerusalem."^[218]

8/1483 Ever since he had joined the caravan, about two years before, Judas Iscariot would usually go away for short periods of time. Whenever they made a stop in a village, he would wander about. It was not rare for him to walk ahead of it, since he did not ignore where they were going. When he was away for a longer period of time, he would make use of an admirer, one of Jesus's followers, to provide him with news about the ways where Mary's firstborn would be, and of caravan leaders, in order to be aware of all the facts. Through the latter he also sent messages to those he trusted. When he returned the last time, for he had parted with the group when it left Heptacegom, knowledgeable of why most of the direct collaborators of his blood brother were absent, he did not wish to take part in spreading God's teachings, which was still a choice that he could have made. He never felt comfortable with any of the members of the traveling group. He did not partake in their daily activities, he only observed, from a distance, the movements of the one all classified as a prophet.

8/1484 With intentional clarity, the one who had once been called Jeremiah said to his brother:

[217] ... **what Peter announced to our siblings** ...: "I said you are the one who was promised by the prophets, the one who has come among the Hebrews to announce the teachings of God, the Father of us all, to all the peoples."

[218] After some time going to and returning from the capital of the empire, Pontius Pilate had definitely settled in the Herods' tetrarchy. According to Judas Iscariot, the extremely important foreigner and his retinue would be in Jerusalem.

8/1485 “I tell you that I will be refused in Jerusalem by the powerful ones and by the priests of the Temple. In truth I tell you that in Jerusalem I will be condemned and delivered to the skeptics, who will mock me, whip me, and take my living.”

8/1486 Ruth’s son-in-law, Thomas, Bartholomew, Abihu, James Alphaeus, Matthew, and Judas Thaddaeus, overcome with great affliction, simultaneously tried to speak.

8/1487 “I tell you not to worry about what I have just announced. In truth I tell you that three days after my death I will be back,” the one born under the shining Star went on; the men, now calmer, asked no more questions.

8/1488 The apostles and disciples who had been formally invited until then, except for Simon of Caesarea, were, for the standards of the time they lived in, extremely experienced in the reality of being oppressed. They knew that, if the affable Galilean announced the instructions he had been offering in Jerusalem, he would be immediately killed. Since he had affirmed that he would be rejected by the powerful men in the famous city, and he was not old enough to have the knowledge that they had about this matter, they had no doubts that he was indeed the one promised to the peoples of this orb.

8/1489 Unhappy with the fact that his suggestion was not welcomed, the erudite man, without letting anyone know, left the charitable group, but not without information about its itinerary. His sudden departure was not considered odd, for he invariably disappeared when his ideas were not followed.

8-9.2

8/1490 The awaited redeemer remained in Tyro for only two days, and then he left for Sarepta, a village comprised of about one hundred seventy inhabitants, including children, women, old, paralyzed, and disabled people, where Simon Joseph had already been and told the rabbi that Jesus would be arriving with his collaborators and those who followed him. This joyful news made the community very happy, and they were confident that he would visit each and every one of their residences. They immediately started making a large amount of the essential baked dough prepared with wheat and dried fish.

8/1491 On the way to their destination, an unforeseen number of Hebrews joined the caravan. They were the ones to whom the apostles and disciples had first preached about God’s teachings, as well as many others who became aware of the whereabouts of the one they had been waiting for for centuries. Entire families sought him. Many aspired to be introduced to the one who had

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made Matthew, the tax collector, change from an enemy of the people to a follower of him whose coming had been predicted by the respected prophets of yore, an undeniable friend of his; they wanted to know why Abihu turned from a pillager into an angel of the Lord. Many of the oppressed, in order to be with him, exchanged their remaining seeds for nothing but a donkey.

8/1492 As the group approached Sarepta, it was composed of five hundred twenty-five members, all of them tired and starving, and almost all of them extremely poor, a state that became more conspicuous day after day by virtue of the Herods' and the Romans' greed.

8/1493 "What will you do with all these starving ones? You cannot stay with them. You need to order them all to go away. You have to order them to go to their residences. Not even all the bread from this place will be enough to feed them all. When you say to them to go to their residences, I say that they will."^[219]

8/1494 Jesus did not open his eyes as he replied:

8/1495 "I tell you that it will not be necessary to tell a single child of God to leave us. In truth I tell you that we will have both bread and fish to feed everyone."

8/1496 Not understanding how the crowd's hunger would be satiated, the aggressive asker stated:

8/1497 "But you have nothing to give to all these Hebrews."

8/1498 His fellow offensively added:

8/1499 "How will you give bread to everyone? I say that there is no way for you to give bread to all these Hebrews. There are only ten loaves of bread and six fish. I know there will be discord."

8/1500 Pointing at the empty baskets that were away from him, in the hands of Philip and Jesse, he concluded:

8/1501 "I know that you cannot feed everyone. Again I say that there is not enough bread for you to feed all these Hebrews."

8/1502 Aware of the situation, the promised one said nothing, he only asked him to call Simon of Caesarea. He then asked the apostle to organize the multitude, remembering to protect the disabled, the children, and the pregnant women from the always scalding Sun. Jesus immediately told him that he would go to Sarepta, for he was awaited there. Before leaving, he

[219] ... **Not even all the bread from this place will be enough to feed them all** ...: it was extremely common for Jesus and the members of the caravan to be given bread by the inhabitants of the cities where they went to.

instructed John Bedee, Andrew Saul, and Jesse where they should place the straw baskets, guaranteeing that they would soon have what to feed to the starving crowd.

8/1503 The disciples, though they did not understand how that would be, did as they were told, contrary, however, to Veronica's husband. Jesus, after instructing his other collaborators how they would act, went towards the village, escorted by Peter, Abihu, and Simeon Joseph's stubborn former assistant.

8/1504 Along the way to Sarepta, as one came from Tyro, there were two small rocks of about one meter sixty centimeters tall on the right. In between them, there was a gap of about seventy centimeters wide filled with thick foliage which, since it was a little lower than the rocks, prevented one from seeing the other side. These rocks were also preceded by dense shrubs that bordered the primitive road, which constituted a hedgerow of about eighteen meters long. And in front of this shield, the exact place where the multitude had come to a stop, there was a type of depression, whose diameter was fifty meters and whose height, in its deepest portion, was about fifty centimeters. The eight baskets were placed right by the wayside, leaning against the two rocks, completely visible to the starving people who anxiously awaited instructions from the apostles or disciples.

8/1505 Some time after the redeemer left, young people and women started coming from Sarepta with a great deal of food. They would necessarily have to go through the crowd in order to put it in the pre-established location; feeling fearful, they went behind the natural wall and started throwing it through the gap, over the vegetation. To the spectators, who could only see the wall, the impression was that the food was coming from the adjacent rocks.

8/1506 John Bedee, noticing that the food was not landing into the containers, placed them in front of the shrubs, and made sure they became full. Realizing what the members of the crowd were mentioning to one another, that is, that Mary's firstborn had made so much food appear, that he had indeed come from the Lord, for only He could have done such a deed, he told the inhabitants of Sarepta to keep throwing it, but in fact from a lower position. When he returned to the baskets, he rearranged them and placed himself in front of them, thus partially obstructing the crowd's view of what was actually taking place. His goal was that they would not notice the food being thrown and that they would keep thinking that it was coming out of nowhere, for he held as true that Jesus's name and the teachings that he was bringing would reach even more individuals in case the population fathomed that he had that much authority. In case that happened, all the Hebrews would have the exact notion of whom the Nazarene was, and, as a result, of whom his collaborators were. He became feverish with contentment: he would no

longer need to cross the desert, for those of his people would come to them, as they did with John, the one who baptized by the Jordan River.

8/1507 When the baskets became full, Andrew Saul and Philip delivered them to the other collaborators of Joseph's son with Joaquin's youngest, who were in charge of distributing the food. The more wheat straw baskets returned empty, the more bread emerged from over the foliage.

8/1508 The crowd, then no longer desperate for the meal, started shouting that the finally-come deliverer did what no man could have ever supposed could be done. The fact that, when the caravan members were indeed full, no more bread arose from the rocks did nothing but contribute even more to make them absolutely certain of what they had been wondering.

8/1509 When the meal was over, there were two baskets full of bread left, which were then collected.

8/1510 The one promised by the Lord to the ancient vaticinators, as they used to refer to him, aware that the crowd that had been following him was extremely large, that they were very hungry, not to mention their fatigue, and also that there was not enough food for all of them, pleaded as they stopped close to Sarepta:

8/1511 "Father, creator of the universe, You, who know all the ways, show me how to feed these siblings of mine who are following me. How will I speak of You, who are the Father of us all, who love us, who are kind, when there is no bread to satiate us? How will I ask them to feed their spirit with what I am bringing, when it is the body of flesh that is hungry? How can I tell them that You are kind, that You wish us well, when they are suffering, when they are hungry? They will not listen to me, and they will not believe in a Father who loves them, but instead lets His small ones starve to death. I ask You to show me how to announce Your teachings to my siblings, who in this abode have not heard anything about You. Father, show me the path to follow."

8/1512 The answer to his question was immediate. He heard from one of those sent by God:

8/1513 "Our siblings from this place are waiting for you with a great quantity of bread and fish. Go to each residence and ask them to feed the entire caravan. Tell everyone that, when they feed their siblings in need, the good that they will be doing will be harvested by them in future livings; that, by giving a little of what they have to those who have nothing, they will be practicing one of our Father's teachings; that their crops will not be attacked by even a single plague; that they will have the greatest harvest of their entire livings; that they will not be persecuted by the children of God, our siblings, who in this living do not know our Father's teachings, but who will know them and practice them. Go to them and tell them what you have just heard,

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and you will have so much bread and so many fish that there will be even some left. Ask the apostles and the disciples to see that nothing that is left is lost and that not a single sibling gets hurt when they receive bread and fish.”

8/1514 It was when Andrew Saul interrupted him.

8/1515 Now that the group was well-fed, they started getting closer to the village, and made a stop on its outskirts in order to get some rest after the difficult days they had been through.

8/1516 The arrival of the illustrious prophet marked the occasion of a great celebration in Sarepta. They commemorated the fact that he had been to their residences, no exceptions made, and that he had guaranteed that they were God’s children. What they said was unanimous, that is, that what had been said before was insufficient to qualify him, that he was even more powerful, for he could cure ulcers only by looking at them; he could make the blind, even if they had been born in that condition, see after a simple touch of his fingers; he could make the paralyzed, and once more it did not matter if they had been born that way, move with only words. The hosts were convinced that he was the Lord Himself, for he had the same authority as He who created the world.

8/1517 As they celebrated, when Mary’s firstborn was in the synagogue with the rabbi, twenty-five foreign combatants arrived, whom the oppressed dared not look at, for that was regarded as an offense. Getting down from their horses, feeling prestigious, untouchable and unaccountable for, they walked towards the bonfire. When they noticed the baskets full of food, they took possession of some. Smelling it, one of them sarcastically said:

8/1518 “Bread and fish that belong to these Hebrews?”

8/1519 “It is better than nothing,” another soldier replied.

8/1520 As they took it, the strongest among them, who could speak the language of the oppressed, stated:

8/1521 “You must know that the Romans are not pillagers.”

8/1522 And they immediately dumped the bread they had not usurped on the ground. Not yet satisfied, they captured many women. One of the inhabitants desperately shouted:

8/1523 “Let the Lord’s wrath befall you.”

8/1524 Kneeling down, he went on:

8/1525 “Lord, how much longer will we have to wait for You to help us?”

8/1526 The soldier from the distant metropolis, annoyed by the man’s request to the Lord, walked towards him, his sword in his hand. As he was about to cut off his head, Jesus came out of the small building. Raising his upper limbs, he pleaded before many witnesses:

8/1527 “Father, help these children of Yours who are so much in need of You. Let Your will be done at this moment. Father, help us all during this moment.”

8/1528 To everyone’s surprise, the twenty-five giants, at least to the standards of the oppressed, started going away silently, but not before releasing the women they had captured and returning what they had stolen, and they did not come back.

8/1529 A miracle? Divine intervention?

8/1530 As the soldier who walked ahead of the others, the explorer, was getting to the small settlement, women, children, and the elderly, inferring that the wild warriors were around and about to arrive, took refuge on top of the mounts that surrounded Sarepta. The Romans, when the desired savior came out of the synagogue and raised his arms, looked up and saw the fugitives. Believing that they had been ambushed by hundreds of armed rebels, they released the Hebrew women, docilely returned the food, and went away for good.

8/1531 After they dispersed, the redeemer, as he customarily did, stepped aside to talk to God mentally.

8/1532 This event left deep marks on the minds of its witnesses. A conviction became lodged not only in the intellects of the inhabitants of Sarepta: he was extremely powerful. He had made food appear, and, with nothing but words, he had expelled the feared foreigners, who ended up taking absolutely nothing, not to mention that they had allowed the women to stay with their families.

***PARENTS, WITH NO EXCEPTIONS, WILL HAVE TO
JUSTIFY WHAT THEY DID TO THE CHILDREN OF GOD
WHO WERE TRUSTED TO THEM IN THE LIFE OF FLESH.***

see 8/1535

***IF WE DO NOT HELP THE SIBLINGS WHO ARE UNDER
OUR PROTECTION, IN FUTURE LIVINGS WE WILL COME
TO THE LIFE OF FLESH WITHOUT HAVING ANYONE TO
TAKE CARE OF OR ANYONE WHO WILL TAKE CARE OF US.***

see 8/1540

8/1533 Practically the entirety of those who joined the group after it stopped in Chorazin, as well as the inhabitants of Sarepta who also became members of it, expressed the solid goal of following the remarkable prophet, regardless of what his itinerary was. They were certain that they would be safe from threats and would not be hungry if they stayed with him.

8/1534 The affable Nazarene, aware that the majority of the inhabitants of the village would follow him, no matter where he was headed for, started making the arrangements, along with his apostles and disciples, for the journey to Sidon, after an almost two-week stay in Sarepta. Even though he had exhaustively instructed the multitude that he was not God, he knew that they held it as true that he could make food appear out of nowhere abundantly. Followed by their wives, many of them pregnant, and their children, the men ignored how dangerous the ways the caravan would venture through were, and it was not rare that both water and bread were not available. Since he knew his siblings, as they were all gathered to listen to him, he sat on a small elevation and instructed them:

8/1535 **“I tell you that it is those who are parents in the life of flesh who are in charge of taking care of their children. In truth I tell you that one day those who are parents in the life of flesh will have to justify what they did to the children of God, their siblings, who were trusted to them.”**

8/1536 One of the men who had filled his stomach with the bread that had appeared out of nowhere, as he believed was the explanation for the event, asked him:

8/1537 “How will I have to, and when will I justify what I did to this one that I am protecting?”

8/1538 “I will tell you about a passage in which God, the Father of us all, is compared to a great land owner who went to a faraway place. Since he could not take care of his lands, he entrusted them to those who managed his lands, according to each one’s request. To the first one he gave five parts; to the second, two, and to the third, a part of his lands. After the great land owner left, the one who received five parts of the lands worked them and made them yield a lot of fruit, and he increased what he had received. The one who had received two parts of the lands did the same. The one who received a part of the lands, since he did not work it, it did not yield any fruit. A long time later, the land owner returned. He asked the first administrator: “What have you done with the lands that I entrusted you with?” The administrator replied: “You entrusted me with five parts of your lands. I had a lot of seeds and fruit produced, which I traded for other five parts of even better lands than the ones you delivered to me.” The land owner said: “My good and loyal administrator: you were faithful towards the little that I entrusted you with, the five parts of my lands. Now I will entrust you with much: ten parts of my lands.” When the second administrator arrived, the one who had received two parts, he told the land owner: “You delivered two parts of your lands to me. With the fruit of what I harvested from them, I traded it for other two parts.” The land owner said once more: “My good and loyal administrator: you were faithful towards the little that I entrusted you with, two parts of my land. Now I will entrust you with much: four parts of my

lands.” When the third administrator arrived, he told the land owner: “Since the Sun was too hot, and the soil too hard and dry, I could not work your land. It did not bear a single fruit, and this is why I traded it all for coins. Since it took you long to arrive, I traded the coins for what to eat.” The great land owner replied: “Imprudent administrator: you should not have asked for what you could not take care of yet. Everything that would belong to you in the future will be given to the one who already has, who will have abundantly.”

8/1539 “But what are you saying?” asked Toran.

8/1540 **“I tell you to take care of the children that we have received in the life of flesh the way it would please us to be taken care of, children who, before being our children in the life of flesh, are God’s children, our siblings. In truth I tell you that if we do not take care of God’s children whom we have received in the life of flesh the way it would please us to be taken care of, when we return to the life of flesh, we will live alone, without a sibling for us to take care of or to take care of us.”**

8/1541 “You have only spoken of those who are small and whom I am protecting. What about the teachings that you are bringing, how must I proceed?”

8/1542 “I tell you to practice God’s teachings and announce them to our siblings so that those who practice them will multiply. In truth I tell you to make our Father’s teachings be the relief for those who once again get to know them.”

8/1543 “I say to you that I will take care of these small ones whom I asked the Lord for, that I will practice everything that you have said to me today. All those who are my protectees and the one who is my companion are witnesses that I will practice the teachings that you are bringing.”

8/1544 Feeling contented, the young man otherwise named Jeremiah, with an unrestrained smile, and looking at Toran, urged the community:

8/1545 “In truth I tell you not to do as the imprudent administrator, who did not take care of the lands he had asked for.”

8/1546 Jesus explained his own words to many spectators until the day broke. When he finally left, there were only twenty-five people in the caravan, including the apostles and disciples.

8/1547 Among the members of the crowd, some returned to their shanties; others settled in Sarepta, for the unbeatable teacher had asserted that they would find support in the village, that the grains placed in the soil would yield plentifully, that the ones the Herods commanded and the Romans would not be present there for a long period of time. They saw in it the opportunity to reap the fruit of their work in the crops.

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IN ORDER TO TALK TO OUR FATHER, WHETHER OR NOT WE ARE ERUDITE, LET US SEEK HIM WITH OUR MIND AND SINCERELY REPORT TO HIM WHAT IS HAPPENING TO US.

see 8/1551 and 8/1553

IN ORDER FOR US TO SUFFER LESS UNTIL WE GET TO WHERE GOD IS, LET US NOT BECOME RESTLESS IF OTHERS SPREAD OUR LACK OF AWARENESS, BUT LET US WATCH OUR ACTIONS AND THOUGHTS DIRECTED TOWARDS OUR NEIGHBOR.

see 8/1553

WILL THOSE WHO HAVE ACQUIRED WISDOM GET TO OUR FATHER WITHOUT HAVING PRACTICED HIS TEACHINGS?

see 8/1555

IS OUR BODY OF FLESH MORE IMPORTANT THAN OUR SPIRIT?

see 8/1563 and 8/1565

LET US NOURISH OUR PHYSICAL BODIES WITHOUT FORGETTING TO FEED OUR SPIRITS.

see 8/1565

THE CHILD OF WHO GOD PRACTICES HIS TEACHINGS, THE ONLY PATH TOWARDS HIM, WILL NO LONGER HAVE SIBLINGS WHO HAVE ALREADY LEFT THE LIVE OF FLESH PURSUING THEM.

see 8/1567

IF ON OUR LANDS, IN OUR BUSINESSES, IN OUR ... WE HARVEST ABUNDANTLY, LET US OFFER A LITTLE OF OUR WEALTH TO A SIBLING WHOM WE KNOW IS DEPRIVED.

see 8/1569

IF WE WORRY ABOUT WHAT WE WILL EAT, DRINK, OR WEAR, HOW MANY HOURS WILL WE ADD TO OUR EXISTENCE?

see 8/1574 and 8/1576

LET US CULTIVATE WHAT OUR FATHER INSTRUCTS US TO SO THAT WE WILL NOT SUCCUMB WHEN FACED WITH THE TRIBULATIONS THAT WE WILL COME ACROSS DURING OUR SOJOURN ON THIS ORB.

see 8/1580

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8/1548 The promised one left Sarepta and headed for Sidon.

8/1549 Two days before arriving at their destination, the members of the caravan, which was now composed of about two hundred individuals, who had been joining it from place to place, made a stop in order to eat and rest.

8/1550 As they were around the fire, there were many requests to Mary's firstborn to announce the prayer that they had previously heard, Our Father. The qualified prophet happily complied with their wish. However, the spectators insisted on his saying it once more, for they had not been able to memorize it. Aware that they would just repeat it as if it were comprised of empty words, the affable teacher meekly instructed them:

8/1551 **"In order to talk to God, I tell you that it is not necessary to be wise, it is not necessary to repeat the same words many times, nor is it necessary to worship Him before some stone sculpture. In truth, in order to talk to our Father, I tell you to seek Him with our mind and announce to Him sincerely what is happening with us."**

8/1552 "Must I pray to the Lord at the market place or in the synagogue?"

8/1553 **"In order to talk to God, I tell you to go somewhere where there are not many people, not because we need to be alone, but because many times we think that there is another sibling listening to us, and we become worried about what they will announce about us because we do not know words of wisdom. In truth I tell you not to worry whether or not men know if we know words of wisdom, but to watch our acts, to watch what goes in our minds concerning a sibling so that we will get to our Father without suffering."**

8/1554 "Does the wisest one at the Temple of Jerusalem know how to get to the Lord?" asked Ezechias, one of the spectators.

8/1555 **"I tell you that not even a single one of God's children will be able to get to Him by means of the wisdom they acquired in the many livings that they have had. In truth I tell you that all those who practice our Father's teachings are the ones who will get to Him."**

8/1556 He had barely finished explaining how to talk to God when another caravan approached and made a stop. Matthias was not able to identify whom the luxurious retinue belonged to.

8/1557 "I say it is Joseph of Arimathea, the head of the Pharisees of Jerusalem," said Matthew.

8/1558 The apostle wanted to learn from the disciple if the powerful man was there to receive instructions from the redeemer.

8/1559 "Let him listen to him and learn that all those who are slaves, all

those who receive pay for their work are God’s children,” stated the no longer irascible publican.

8/1560 A new day broke, and the caravan was about to resume its tiring journey, when some Hebrews, who had been seeking the one who had once been called little Joseph, approached. They immediately asked him to give them some of the essential baked dough and fish, just like he had done in Sarepta. The one assigned to carry out the request stated that they were deprived of food, concluding:

8/1561 “We have nothing to eat today and tomorrow. See how the tunics that cover our bodies are torn. If you do not give us all what to eat, what will the day that is to come be like?”

8/1562 As it was customary, the promised one paid careful attention to what his brother was saying. When the latter finished his lament, he said:

8/1563 “I tell you that we remain too anxious about what we will eat and drink, about what we will cover our bodies with. **In truth I tell you that the body that we now have is not more important than our spirit.**”

8/1564 “Are you saying to me not to go after the food for the body that I have? Do you want my life to leave my body?” another one of the walkers, who had only understood the beginning of his sentence, asked.

8/1565 “**I tell you that the body that we now have is more important than the tunic that covers it, that the spirit created by God is more important than our body of flesh. In truth I tell you to seek the food for our body of flesh, but not to forget the food for the spirit, which is our Father’s teachings.**”

8/1566 “Will these teachings of yours turn into bread and satiate my hunger? I want food for my body, not for my spirit.”

8/1567 “I tell you that what I am bringing to all the peoples of this abode is the food for the spirit, which is God’s teachings, not the food for the body of flesh. **In truth I tell you that those who hear me and practice our Father’s teachings will be on the path that leads to Him, and will no longer have siblings who have already left their life of flesh pursuing them.**”

8/1568 “But what I want is the food for the body of flesh, as you say.”

8/1569 “Again I tell you that I am not bringing bread for the body of flesh. **In truth I tell you that all those who possess lands and sow and harvest abundantly, let them give a little of what they have harvested to those they saw were in need.**”

8/1570 “And what will I eat until the wheat is sowed, harvested, and a good person gives me a little of it?”

8/1571 Aware that his dissimulative interlocutor, contrary to what he was claiming, had a enormous quantity of the precious grain, but that he exclusively wanted to eat other people's food, the one born under the fulgurant Star asked his students:

8/1572 "Which one of us, with all our worries, will add a single day to our livings?"

8/1573 Since no one replied, he explained:

8/1574 **"I tell you not to remain anxious, wondering out loud about what we will eat tomorrow, what we will drink, or what we will wear. In truth I tell you that God knows what we need."**

8/1575 "And what will I eat on the day that is to come?" the miser insisted.

8/1576 **"Again I tell you not to be anxious about tomorrow. In truth, to each day its difficulties suffice."**

8/1577 Another spectator, indignant about what he had just heard, aggressively said:

8/1578 "I have been seeking the Lord and trying to follow all the teachings that you are bringing. Why am I still poor? Why does this god you are speaking of not help me?"

8/1579 The awaited redeemer instructed him, narrating the passage of the unreasonable man:

8/1580 "All those who hear our Father's teachings and practice them are similar to the prudent man who built his residence on a rock. When the rain came down, the rivers flowed, and the winds blew, his residence did not fall down, because it had been built on a rock. Those who hear God's teachings, but do not practice them, are compared to the unreasonable man who built his residence on sand. When the rain came down, the rivers flowed, the winds blew, his residence fell down, and the unreasonable man's fall was great. **I tell you that going to wherever our Father's teachings are announced and only listening to them is not enough. Having God's teachings in our minds and not practicing them does not make us stronger, we become as fragile as the house that was built on sand. In truth I tell you to listen to and practice everything our Father is once again showing us to do in His teachings, so that we will not fall down every time we come across a difficulty in our journey."**

8/1581 Benjamin walked away silently after hearing these words, for he had perfectly understood the instructions. All the other students behaved the same way, and they asked for nothing else, they in fact resumed their journey.

8/1582 Joseph of Arimathea followed the event with lively interest. He confided to his brother:

8/1583 “What a wonder it is to listen to this Jesus of Nazareth. Can it be that, when he is harvests older, he will continue having the same wisdom?”

8/1584 “Will we go up against what this Jesus of Nazareth is teaching?” the one who had come from the same womb as him asked.

8/1585 “This prophet from Nazareth speaks differently from the other prophets. I know that there is truth in what he says. This Jesus knows the words that come out of his own mouth as if he had lived through everything he says. When one looks at this prophet, one can see that he is an offspring who is few harvests old, who cannot have lived through what he says. This Jesus is not like the other prophets, who only repeat what has already been said by other prophets. I know that even what has already been said will be taught differently by this Jesus of Nazareth.”

8/1586 Another Pharisee said:

8/1587 “We will not be sure of what this Jesus of Nazareth is saying until we meet him face to face. Why do we not invite this prophet to have supper? Can it be that he will come?”

8/1588 The leader of the luxurious caravan assured him with resolution:

8/1589 “A prophet like this Jesus is willing to discuss his wisdom with men like us, but I shall not hurry. I will wait until this Jesus of Nazareth is some moons older, and then I will call him to have supper at my residence. This prophet is few harvests old, and one who is few harvests old changes what goes inside him from time to time. Let us see if this Jesus of Nazareth will not get tired of what he is saying, especially living in the desert with those who are possessed by the ulcers and the poor ones. If this prophet from Nazareth continues being what he is now, I will speak to him.”

8/1590 Joseph of Arimathea’s caravan left for Jerusalem, and the members of the charitable group went to Sidon in a caravan now composed of only fifty individuals, since on the site where they had made their stop there was an abundance of water, and many decided to remain there, thus giving rise to a new settlement.

8-10

8/1591 Ever since they left Sarepta, a woman, distant from the others and alone, had been following them. She was a very beautiful brunette; she nevertheless cried a lot and seemed to have been through a lot of suffering. Given that she was away from the charitable group, they believed she was a leper.

THE MOST BEAUTIFUL LEGACY

8/1592 The day had been hard and tiring, for they had started walking at dawn. As they were having supper, right after bread was broken, the one promised to the peoples of the Earth stood up, went towards the Hebrew woman, and offered her a piece of bread. She was not crying at the moment, but given his generosity, tears restarted rolling down her face copiously.

8/1593 Mary's firstborn silently waited for her to calm down. When she was feeling a little serene, as she ate, she narrated her living to him:

8/1594 "I am an adulteress for not having agreed with the one who was my protector. I say that I did not accept to unite myself to the man he arranged to be my companion, and I united myself to the one I elected. After I united myself to the man I liked a lot, he was found dead, without his head, which was by his body, in front of my residence, from where I was soon afterwards expelled by my companion's protector. I had nowhere to go, and I went to see my protector, who did not let me stay in his residence, because I had not united myself to the man he had arranged to be my companion. Then I said that they had only taken the life of the one whom I elected to be my companion, but that his presence would never be outside of me, that I would not let a single person forget about him, and that everyone would know the one who was my companion. Since I had no one to take care of me, I went to the residence of three adulteresses, who gave me what to eat until my offspring came out of my womb. When my offspring came into this world, I had no milk to give to it, not even my own milk. Again I sought the one who was my protector, but again he did not let me stay in his residence. Then I had no means to see the one who came from me become harvests older. No one gave me sheep or goat milk, because I was in the residence of the adulteresses. I say that all the other women stayed away from me. A Roman man, when he saw my despair, said he could help me. It went inside me that he wanted to help me, and I went to his residence. Then I saw what that Roman wanted from me. Then I started doing the same thing, but for the coins, so that I could give a little milk to the one who came from me. Tired of that life, I decided to stop, but those who are Romans said that I was nothing but an adulteress and that I would only stop when they wanted. When I refused to do what they wanted, they got furious: they took the offspring that came from my womb, who was still very few harvests old, and took his life in front of me, only to show me what would happen to the women who refused to do what they and those who are commanded by the Herods wanted. What they did not know was that I was an adulteress because of that offspring, that I wanted to see him grow harvests older, that I wanted him to become a man who would be respected by all, the way his protector was before he was killed, and I came looking for you."

8/1595 Sobbing, she added:

8/1596 "Jesus, forgive me for everything I have done. I say that everything I did was because I wanted to see the one who came from me become harvests

older and be as respected as his protector, who is Sadoch of Magdala. Now I no longer have my offspring to call Sadoch of Magdala, like his protector, I only have my sins. I say that my sins are all I have.”

8/1597 The awaited redeemer, who for many hours comforted his anguished sister, meekly said:

8/1598 “Why do you not make all know about Sadoch of Magdala and the one who came from him?”

8/1599 Feeling intrigued, the woman who had accepted the situation those of her sex lived in asked:

8/1600 “I am a woman, and I woman can do nothing. Say how to me, and I will.”

8/1601 “I tell you that by helping those possessed by the ulcers, the disabled and the paralyzed who come to you, you will make all know about Sadoch of Magdala and the one who came from you. *In truth I tell you that everything you do for another one of our siblings will be remembered in the times that are to come, and all will know about you, about your companion, and about the one who came from your womb when they say your name.*”

8/1602 He concluded to his attentive interlocutor:

8/1603 “I tell you to follow me and take care of the children of God, our siblings, who have been left throughout the paths. In truth I tell you that you will be called Mary of Magdala by all.”

8/1604 The woman knelt down and stated that she was an infractor before God and men.

8/1605 “For now, leave behind what you say are your past mistakes and come with me, in order to know God’s teachings once again.”

8/1606 The consoled woman, from then onwards, and until her death by leprosy, which she contracted as she took care of countless excluded ones, practiced towards her neighbor the love that the young Galilean exemplified.

***WHEN WE ASK FOR OUR FATHER’S TEACHINGS, NO
MATTER HOW SMALL THE WILL WE CONVEY IS, WE
WILL ALLOW OURSELVES TO OPT, WITHOUT ILLUDING
OURSELVES, FOR THE PATH THAT WE WILL TREAD.***

see 8/1615

***REJOICING OR BEING SADDENED IN FUTURE LIVINGS
DEPENDS ON OUR ACTS WHEN WE ONCE AGAIN
BECOME AWARE OF GOD’S TEACHINGS.***

see 8/1617

**ARE WE FORCED BY OUR FATHER TO
PRACTICE HIS TEACHINGS?**

see 8/1619 and 8/1621

8/1607 The awaited redeemer was still talking to the no longer crying woman when a member of the caravan went to see him. Since he was dissatisfied with what he had previously heard, he asked him insolently:

8/1608 “I do not want to follow what you are teaching to everyone, I do not want to learn to like a single person. What you are saying does not give me any bread or any tunics. If I want to eat, I have to work the soil. I say that only those who are sick in the head listen to you and your apostles and disciples.”

8/1609 He went on scathingly:

8/1610 “I say that there is no life other than the miserable one that I am living, that I am the one who elects my ways, that I do not want this god of yours for me, that I only do what I want. What do you have to say to me, Jesus of Nazareth, the one who has come from the Lord of those who are Hebrews, or must I say the one who was promised by the deceiving prophets?”

8/1611 He mockingly asked him who he was one more time.

8/1612 Mary’s firstborn, who had been squatting beside his most recent cooperator, stood up and said to him and all those who had gathered around:

8/1613 “In truth I tell you that I am a brother of yours, that we are all the children of the same Father, who is God.”

8/1614 “And what will I get if I accept what you say are teachings?” Isaac proceeded.

8/1615 **“I tell you that all those who show interest in once again knowing God’s teachings will be able to elect what they want for themselves. In truth I tell you that all those who are interested in at least hearing our Father’s teachings will know the path that leads to Him, which is the practice of His teachings, or, if they once again do not want them, will keep seeking the momentary happinesses of this abode that distance us from God.”**

8/1616 “I say that I have sought these momentary happinesses a lot. Will I feel pain and be sad in the other lives that you say I will have?” a different spectator asked.

8/1617 **“In truth I tell you that enjoying happiness or being sad in the other livings that we will have depends on what we do after we once again get to know God’s teachings in the life of flesh.”**

8/1618 “Does this god of yours force me to do what I do not want?” another spectator asked.

8/1619 **“In truth I tell you that God, the Father of us all, does not force us to do anything.”**

8/1620 “And what about seeking the path that leads to him, as you are saying, am I forced to do it?”

8/1621 **“Again I tell you that our Father does not force us to do anything. In truth, when we show interest in once again knowing God’s teachings, I tell you that we are the ones who elect the path that we will follow then, the one that leads to Him, which is the practice of His teachings, or the one of the search for the momentary happinesses of this abode that distance us from Him, a path that only brings us pain and suffering.”**

8-10.1

8/1622 On the caravan’s way to Sidon, Judas Iscariot left and went to see his accomplices, those of Elihu’s band, whose head was now Amosh, who, by the power of giving orders, as they used to say, had killed its former chief. Many of the rebels wished to be introduced to the famous Galilean and were feeling very indignant, for their erudite accomplice constantly employed the same words, that is, that the time for it had not come yet. The barbarian leader of the rebels was the one who intervened:

8/1623 “Why has the moment to meet Jesus of Nazareth not come yet? I say that I have heard about Jesus of Nazareth and what he is doing where he walks to.”

8/1624 The firstborn of Joseph, the carpenter, replied evasively:

8/1625 “I say that the Lord of all those who are Hebrews is with Jesus, and, with Jesus on our side, we will be able to deliver ourselves from those who enslave us and avenge all the lives they have taken on these lands.”

8/1626 Furious with this answer, one of the rebels firmly stated his wish to the group:

8/1627 “I do not want to wait any longer. Let us take Herod Antipas’s life right now, without Judas, who is only making us stay in the desert. I say that he goes to palaces and walks around in good tunics while we hide.”

8/1628 He asked Judas:

8/1629 “What are you seeking by staying with Jesus? Why do you not say to everyone what you want?”

8/1630 As prideful as he had always been, the confronted man did not

address the one who had asked him that question. Since he considered himself to be superior, something he had always felt, wishing to show them that he was in complete control of what he was doing, he would purposefully reply with a lot of erudition in order not to be understood. When no one comprehended his words, they would invariably agree with him. In a louder tone of voice, intending that not only Amosh hear him, he said verbosely:

8/1631 “I say that we are living through dark times, and you know what we have been suffering together. Jesus’s words announce much more than false eloquence. I say that Jesus’s enemies are the ones who will vanquish cruelty, not the teachings that he is bringing from the Lord of all those who are Hebrews.”

8/1632 What he wanted the most was no one from the band to approach Mary’s firstborn, who managed to win over anyone for the god he guaranteed was the Father. Since Judas considered himself the only one who was in any condition to guide them, when he reached his goal, he would determine to his blood brother to herd the multitudes into the Temples, and he would be able to enjoy, as a result, the profits that would ensue from this noble gesture of his, made possible by the powerful ones of that time.

8/1633 Andrew of Capermaum, who was also a member of the band, intervening in the dialogue with a lot of energy, demanded:

8/1634 “You have to take us to Jesus of Nazareth. We have to speak with him.”

8/1635 Not concealing his feeling of preeminence, the greedy man stated:

8/1636 “John speaks the truth. Men must change before kingdoms do.”^[220]

8/1637 Not satisfied with such provoking words, his belittled interlocutor, purposefully threatening for he thought that, by behaving this way, some others would follow him, replied:

8/1638 “I say to you not to stay in my way. I heard you all, and not a single one of you understood the meaning of the presence of Jesus of Nazareth among all those who are our people. I ask you all: what does Jesus’s presence mean among us? I have accepted, as you have, that those who are our people must rebel in order to be free, but it goes inside me that Jesus means much more. I know that, with Jesus of Nazareth, all those who are our people will change their paths, not by the force of spears, but by the force of the truth that he is bringing to us all.”

[220] **John:** the one who purified by the Jordan River.

8/1639 It had become clear to the rebel that, with the teachings that the one promised to the prophets was bringing, people would change the way they behaved. Then, steering clear of the use of violence, everyone's conduct would change, and all would live in harmony.

8/1640 Noticing Andrew of Capermaum's solid decision to seek Mary's firstborn, Judas Iscariot, on the verge of assaulting him physically, irascibly shouted:

8/1641 "You cannot give up. I say that we are seeking a better life for all those who are Hebrews."

8/1642 The head of the rebels meddled in the conversation, taking the heat out of the situation. He told the one who was opposing what they sought:

8/1643 "It must go inside you what you want."

8/1644 The decided seditious man replied:

8/1645 "I know what I want. I will pray for all of you and follow Jesus of Nazareth, if he accepts me."

8/1646 The proud erudite man mockingly said:

8/1647 "I say that Jesus accepts not only those who are extremely poor."

8/1648 When the conference was over, Andrew of Capermaum left the cave and went alone to where the caravan in which the awaited deliverer was traveling was.

8-10.2

8/1649 When everyone was calmer, the firstborn of Joseph, the carpenter, explained to Amosh that he would need to walk to the Temple on the Mount to talk to the most important man in that prestigious building. He concluded:

8/1650 "After I speak to him, I will return to where you are and let you know what will have been arranged."

8/1651 Another one of the outlaws, who did not accept the ideas of sweet Martha's twin brother, furiously said:

8/1652 "Are you going to Jerusalem to make arrangements I do not know about with the priests, when we should take Herod Antipas's life to avenge all the lives of those who are our people that he ordered to be taken?"

8/1653 Even more wrathful for being confronted, but managing to dissimulate his rage, Judas Iscariot asked:

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8/1654 “Take Herod Antipas’s life? I say that if we take Herod Antipas’s life, another bloodthirsty and perverse king will rule. It will be just another one who will obey Tiberius or another Roman procurator like Pontius Pilate.”

8/1655 He arrogantly proceeded:

8/1656 “Do we want to keep being commanded by the Romans, like the Assyrians and the Greeks? Do we want to be at Herod Antipas’s service?”

8/1657 The head of the rebels stated:

8/1658 “Those who are Romans know that they will never control those who are our people. We are in darkness, but the day when the Lord will send the one He promised to the prophets will soon come. When he arrives, we will fight.”

8/1659 A partisan of armed combat, not that at the moment he accepted the possibility of the success of this enterprise without the desired savior’s engagement, despite stating that, in case the insurrection was victorious, he would benefit from the situation, and this is the reason he remained attached to those rebels, Judas Iscariot, feigning surprise, asked his chief:

8/1660 “A true revolt? All Hebrews against the Romans?”^[221]

8/1661 After the cruel leader confirmed it, Judas reiterated:

8/1662 “I have heard Jesus of Nazareth speak, and I know that he has a lot of power. It is only Jesus of Nazareth who will make all those who are Hebrews come together and rise against Herod Antipas, the Romans, and even against Rome. When Jesus of Nazareth asks it, I know that all will follow him. I saw that Jesus has great power, and I say that not a single person among all those who are Hebrews will have as much power as Jesus of Nazareth. Let us not lose what has been put at our side, because we do not know when the Lord will send another one like Jesus of Nazareth.”

8/1663 The erudite man’s proposal was accepted by all of the members of the band, twenty-seven individuals, excluding Andrew of Capermaum, who had left them.

8/1664 Judas, followed by his accomplices, started walking towards Jerusalem, where he would meet Rus Zerah, a person who was largely unknown to the oppressed. Few were aware of his existence and power. Since 4 AD, though Anas was the high priest, the Roman had been the one

[221] A **revolt** meant the same as a war.

who made decisions at the Temple.^[222] His words became the Law. Whatever he ordered was adopted and practiced, to its smallest details, by the priests.

8/1665 The rebels made a stop near Bethany, and only Amosh and Martha's twin brother went to Jerusalem. They arrived on a Friday, as we would say nowadays, when offerings to the Lord were made, given that they could not be made on the following day, the Sabbath, for the austere divinity would not receive them, since He also needed to rest.^[223]

8/1666 The high priest, those who collected on behalf of the feared Lord guaranteed, was in constant prayer for those who were making offerings, which were in their turn happily accepted.^[224]

8/1667 As the one who deemed himself to be the leader of the band waited at the market place, Judas Iscariot, after being announced to the one who had come from the distant metropolis, entered the Temple very easily. When Rus Zerah saw him, he asked straightforwardly:

8/1668 "I am happy that you have come to see me, I know you are not used to coming to Jerusalem only to see me! So, what do you want?"

8/1669 "I pay my respects. I say that it goes inside Hebrews in this place and in other places that your influence on this Temple is a great hope for a better future for all the Hebrews."

8/1670 "I know you will not be surprised when I say to you that I know that this rabbi of yours is doing what is impossible for men to do. I know this Jesus of Nazareth is said to resuscitate the dead. It is extraordinary! I would like my obligations not to prevent me from seeing this Jesus of yours giving life to the dead," the Roman replied.

8/1671 The conversation was turning out to be very successful, much more than what Joseph's firstborn had imagined it would be like. After all, it was Rus Zerah who mentioned Mary's firstborn, not him.

[222] When Anas died in September, 9 AD, Caiaphas replaced him. The latter, however, as early as October, 6 AD, as a sick Anas was in no condition to fulfill his duties, was in charge of many activities that ensued from the position and, in the middle of 8 AD, he started exercising them fully.

[223] Inside the Temple on the Mount there was a room inaccessible to the people where the learned priests affirmed the Lord was and lived. When it was necessary to impress someone, and there were many different reasons for that, they would invite him to visit this room. In order to prove what they said and make the population believe in their words, a hidden priest whom all the other priests trusted made noises, and it was believed that it had been the Lord. In order to gain access to this room, there was only one passageway; however, at its end, behind the stone on which the annual offering to the Lord was placed, a thick curtain, covering the entire span between the walls, prevented one from seeing beyond. In addition to it, separate corridors led to the residence of the puppet-priest and Rus Zerah. This was the place where Zechariah, the father of John, the one who baptized and preached by the Jordan River, talked to Gabriel.

[224] Rus Zerah was in charge of deciding what the destination of the offerings would be.

8/1672 “What you have just said are the words of the Hebrews who follow Jesus of Nazareth. He does not give life to the dead. I would like your duties to leave you time for you to go see Jesus, who is followed by multitudes, and I would not need to convince you that he is the only man who can bring the Hebrews to the Temple of this place the way lambs are led to their death,” the learned visitor said, changing, as it was customary of him, his tone of voice during his explanation from amenable to aggressive.^[225]

8/1673 Not offended at all, for he was familiar with his interlocutor’s temper, the foreigner pacified him:

8/1674 “We must not be in discord. What do you want me to do for you?”

8/1675 “I want you to let Jesus of Nazareth speak in this Temple.”

8/1676 “I can guarantee to you that this Jesus of Nazareth of yours will have his chance. When the time is come, I will send one of the ones I command and trust to speak to you. I know he will find you.”

8/1677 Content with the outcome of the conversation, the greedy man rejoined Amosh, and both returned to Bethany. He said to the latter:

8/1678 “When Rus Zerah speaks to me, Jesus will already be doing everything I order him to. I know what is necessary to make men of power be on Jesus’s side, and I know what Rus Zerah wants. I will pretend to do everything he wants and, when the time comes, I will show him that I am the one who gives orders. Now I only have to bring the Hebrews to our side.”

8/1679 Expressing what he held as true, he enthusiastically concluded:

8/1680 “Soon even the Romans will obey me. I will have power over Jesus, and I will change my path, I will change even the Hebrews’ path. You will see how I will make coins come to me. I will expel Herod Antipas from his lands, and I will be the new king.”

8/1681 The head of the rebels, noticing that his accomplice was thinking too much of himself, as if he were a god, interrupted him and asked him when he had been introduced to the important oppressor. He was informed:

8/1682 “When I left my residence, I stayed with Rus Zerah, and I learned all the Laws and letters necessary to be erudite. We have the same wish to possess power. Whoever is in power first will bring along the other. I say that we have the same wish to rule all these lands.”

[225] ... **He does not give life to the dead** ...: The one who was born from Sarah had never seen his blood brother give a dead person his living back, and he was hesitant about confirming Rus Zerah’s assertion. He was afraid that he would be ordered to intercede with Jesus for him to give Anas, who was dying, his life back. He thought it likely that, in case Mary’s firstborn refused to do it, he, Judas, would be deprived of the prerogatives he enjoyed in the Temple.

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8/1683 Guaranteeing to Amosh that he would send him news as it became available, Judas joined the affable Galilean once more.

8/1684 The astute decision-maker in the Temple on the Mount believed he had discovered in Judas Iscariot the opportunity to continue, and with minimal effort, the oppression that he and his fellow countrymen exerted. Knowledgeable of the people's disposition, he did not ignore that it was vital to keep them under illusion. With the rise of the one classified by the oppressed as the redeemer, it would be even simpler, for he would no longer make use of a god who inhabited the then sumptuous building, whom no one ever saw, but of him, who was visible, who talked to the feared god, who made the dead live again, who made the blind see, and the paralyzed, walk. He only needed the one who had been born under the shining Morning Star to agree, which would be achieved by his former study colleague, for he held it as true that the latter had been invited to be one of the apostles.

8/1685 The one conceived in the same womb as Martha found in the one all guaranteed had been announced by the ancient and respected prophets the opportunity to dictate the destiny of his people, either subjected to the foreigners or carrying out a war. With his half-brother in his favor, and he, in Judas's understanding, enjoyed an undeniable power over the oppressed, the latter would be under his command without asking any questions. Because of this logic of his, he stated to himself that no one would be able to keep him away from Mary's firstborn.

8/1686 Moreover, the custom that reigned among his fellow people, though he did not admit that he was descended from Abraham, made him even more certain that he would enjoy great authority: he was absolutely convinced that Jesus would not go up against the ancient tradition that guaranteed that the one who had arrived in this world before had the legitimate right to give orders. In his mind, the ones who believed in an only God would summon his brother to rule; however, since he believed that the elected one would never accept it, it would be him, Judas, who would determine the fate of the uncultured population. In case the rebellion did not take place, he had already colluded with Rus Zerah. So no matter the outcome, the intoxicating right to rule the vast territory of the Herods would be wholly his.

8/1687 Judas Iscariot had always wanted to be powerful. He always affirmed that he would not stay in Nazareth waiting for a savior who would never come. He would become familiar with other languages, learn about the Laws, and would no longer be the son of an artisan. When he became aware of the reality behind the curtains of the Temple, the true god was revealed to him: money. Those who possessed material wealth dictated what the rules would be. He imposed upon himself that he would become a prestigious man. He did not want to be similar to all the other oppressed ones, a bunch of ignorant imbeciles, who advocated a god who had no power whatsoever.

8/1688 “If the Lord of the Hebrews exists, where can He be?” he used to ask himself.

8/1689 “I know that the lord of these miserable Hebrews is the coins,” he would state to himself.

8/1690 When he learned that the one called redeemer, whom he despised, was related to him, he thought:

8/1691 “What a blasphemy it is to say that Jesus is the one promised by the Lord of the Hebrews! I know that Jesus is not the one promised by the Lord of the Hebrews, because the Lord of the Hebrews does not exist.”

8-11

8/1692 It was their last day of journey before arriving in Sidon. A stranger who, because of his body, seemed to be a child, approached Abihu. He had joined the caravan at the beginning of the previous evening, and his height, for he measured fewer than sixty centimeters, had provoked not very flattering comments on the part of the others:^[226]

8/1693 “He is so small that a donkey is taller than him.”

8/1694 The outsider asked to see his brother, an apostle or a disciple of the finally present redeemer, he was not certain, he only knew he had been invited to join the charitable group of spreaders. That was all he had learned. Without giving Abihu time to respond, he went on:

8/1695 “The one who is my family and I came from the same womb on the same day. I say that we are twins.”

8/1696 This information made Abihu wonder that the man either had been sent by the Romans or by those that the Herods commanded, or he was demented. He even mentioned to Matthew, who had overheard the conversation, that, when one was exposed to too much Sun, one would start seeing what others could not. It was what was taking place, he supposed, because there was no one among them who was as short as the outsider. The publican pondered:

8/1697 “How can this man say that he came from the womb of a woman

[226] His dwarfism was visible. He was mentally perfect.

with someone who is in this caravan? If he is the twin of one of those who are with us, he must be very different from him. I say that there is not a single person in all this caravan who is as short as him. Since not everyone is here, when all come back I will know if this man is indeed sick in the head.”

8/1698 Some of those who contributed in spreading God’s teachings were ahead of the group in order to assess the risks, given that the savage soldiers would every now and then come across them, searching for the one promised by the Lord of the Hebrews and those they were certain that were his followers.

8/1699 And their journey on rocky ways, which nowadays are more desert-like than they were then, went on.

8/1700 The one who warranted that he had been conceived in the same pregnancy as one of the direct collaborators of the awaited redeemer had a thick beard; he drew the attention of the apostles and disciples when he went to the aid of a child who was crying of hunger, for he got bread from his bundle and offered it to the poor kid.

8/1701 They would still have to walk a great deal before food could be distributed to the members of the caravan, which was again very large, with more than one hundred twenty participants, when the minuscule man, in a behavior that seemed to him to be very natural, drew everyone’s attention once again, for he was carrying a child possessed by the ulcers. The girl’s feet were still on the dry ground, for she was taller than her assister.

8/1702 Philip, feeling extremely intrigued, approached the very content transporter and asked straightforwardly:

8/1703 “If you came in the family of one of those who are either apostles or disciples of Jesus, as you say, you must know what this one who came in your family is called. I say that there is not a single person who does not know what the one who came from the same womb as him on the same day is called.”

8/1704 “The one who came from the same womb as me on the same day is called James. I am Thaddaeus, and we are of Alphaeus’s protection.

8/1705 “There is a James of Alphaeus’s protection with us. It is what everyone in this caravan calls him.”

8/1706 “When James comes, you will see if I am not the one who came from the same womb as him, and on the same day,” the twin said.

8/1707 It was only when they were getting close to Sidon that the explorers Andrew Saul, Jesse, Matthias, Judas Thaddaeus, and James Alphaeus returned. The small adult from Gadara, as they saw them, started running towards his brother. The latter, both surprised and satisfied, carried him in his arms, as if he were his son, and affably said:

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8/1708 “I like it that you have come. Now we will follow Jesus together,” and Thaddaeus agreed, but not before asking to be put back on the ground; after all, he was not a child.

8/1709 James Alphaeus, who loved his brother a lot, was emanating joy. After introducing him to his dumbfounded fellow travelers, he said to Mary’s firstborn:

8/1710 “This man is part of my family. I say that he is the protectee of the same protector as mine, and he came from the same woman as I did. You will not accept it, but we are twins. We arrived on the same day, and we are very different.”

8/1711 The Nazarene said words that the pair at first did not understand:

8/1712 “I tell you that you came from the same womb on the same day, but you are not a single spirit. In truth, what is inside one’s mind is different from what is inside the other’s, but I tell you that in this living you have a single path.”

8/1713 “I come from a family of tax collectors and fishers. Andrew, of Saul’s protection, knows those who are my family. I say that I was sent to Capernaum to learn to be a fisherman,” said Thaddaeus.

8/1714 “Was it what you wanted? What have you learned?” asked the one who had been named Jeremiah with a large smile on his face.

8/1715 The small Hebrew replied mischievously:

8/1716 “That sometimes two and two is not four.”^[227]

8/1717 He went on with resolution:

8/1718 “Most of those who are my people seem to be in this world only to progress and overcome every evil they come across, but it goes inside me that there must be much more in store for all these people between coming into and leaving this world. I heard you speak and started understanding that there is hope for those who are my people. I say that the words that you are teaching seem to have a life of their own, and this is what those who are my people need, the Lord’s Laws to have a life inside our hearts, not to remain written in stone.”

8/1719 Even though he was aware of his interlocutor’s name, the affable Galilean asked him what it was.

8/1720 “I am Thaddaeus, the one who came with James, of Alphaeus’s

[227] A great number of fishermen were not honest when they paid taxes on the outcome of their daily work.

protection. Everyone knows me as the one who came with James, which makes me very happy. I say that James is respected by everyone.”

8/1721 To the discontent of Andrew Saul and Philip, who were paying attention to the dialogue, the promised one meekly said:

8/1722 “I tell you to come with me. In truth I tell you that you will be one of my apostles.”

8/1723 Thaddaeus accepted the invitation with undisguised joy. Whenever he was asked what he had felt on that occasion, his words were always the same:

8/1724 “As if I were the tallest of all those who are men.”

8/1725 The twins were the legatees of a prosperous trader in Bethsaida, who did not wish them to have the same living as their grandfather’s, full of hatred and resentment addressed to him by his fellow people, and that was the reason that Alphaeus put an end to a long dynasty of publicans. Their mother, an only child, had been born in Gadara, and had inherited her father’s boats, who were in Capermaum in the care of Simon of the boats, an epithet used to tell him and Simon Peter Barjulas apart.^[228]

8/1726 Since Thaddaeus was really short, Alphaeus believed that he would not be respected by his own fellow people, and suggested that he become a fisherman and be in charge of the boats.^[229] He nonetheless did not adapt to the activity, similarly to when he went to Gadara, where his father also had lands, to take care of the latter’s belongings, as they used to say.

8/1727 In the activities in which a child of God was deceived, the newest collaborator did not feel comfortable.

8/1728 Andrew Saul, who had witnessed the conversation, was, unlike the others, indignant that the twin, as he came to be known, had been made an apostle to his, Andrew Saul’s, detriment, he who had been following the one to whom the Baptist had indicated him from the get-go, and who was only a disciple. He bitterly said to Philip:

8/1729 “Thaddaeus, who is not even big enough and has just arrived, is already an apostle, and is at the side of one of those who are of his own blood, and I do not like this.”

8/1730 Later, still not accepting it and feeling offended, he conveyed his non-understanding to John Bedee:

[228] **Simon of the boats:** the one who, with Pustule, had walked with little Joseph, and who received this epithet after Peter left to follow Jesus.

[229] Thaddaeus arrived in the village after the redeemer’s first visit there.

THE MOST BEAUTIFUL **LEGACY**

8/1731 “It goes inside me that Jesus is not the one who was promised to the prophets. It has been written that a wise prophet will come bring the Lord’s Laws, and Jesus is not wise. He invited a man who is smaller than a donkey, who is sick in the head, to be one of his apostles. Jesus speaks like an offspring who is few harvests old, and an offspring who is few harvests old will not take the Lord’s truth to those who are my people. The one who has been promised by the prophets will need men, not offspring who have just come from wombs.”

8/1732 Overcome with jealousy, he added:

8/1733 “I say that it does not please me to see Jesus call Thaddaeus to be one of his apostles. Apostles must be men of knowledge, not smaller than a donkey, sick in the head, someone who speaks as if he were an offspring.”

8/1734 The other disciple did not disagree with what he heard.

***IN ORDER FOR US TO BE GOOD AND RESPECTABLE
MEN AND WOMEN, GOD, NOW IN OUR LIVES OF FLESH
AND FOR THE SECOND TIME, UNVEILS HIS TEACHINGS
TO US, SO THAT WE WILL PRACTICE THEM.***

see 8/1738

***REGARDLESS OF WHO WE ARE AND WHAT WE DO, OUR
FATHER LOVES US EQUALLY, UNLIKE US, WHO ...***

see 8/1740

***DOES OUR ORB STILL RECEIVE CHILDREN OF GOD WHO ARE
STARTING THEIR JOURNEY IN THE HUMAN KINGDOM?***

see 8/1748

***WHEN WILL WE NO LONGER NEED
TO RETURN TO A BODY OF FLESH?***

see 8/1748

LET US ALLOW THE DEAD TO CARE FOR OUR NEWLY DEAD.

see 8/1756

***THE ENTIRETY OF THOSE WHO ARE NO LONGER IN A BODY OF
FLESH CAN CLEARLY OBSERVE THE SIBLINGS WHO ARE STILL IN
THE LIFE OF FLESH, BUT, FOR MANY OF THOSE WHO ...***

see 8/1758

8/1735 Not only Mary’s firstborn, but also those who followed him, as they arrived in Sidon, were welcomed by its residents, who happened to be greatly

satisfied. Even the ones possessed by the ulcers were well received. The bread and dried fish they had prepared for the illustrious visitors were transported to the main square, where the inhabitants and the travelers ate together, which made the awaited redeemer and his collaborators very content.

8/1736 Sidon was the first village where both Jesus and the excluded ones who traveled with him, all of them the children of the same Father, were treated equally.

8/1737 In the subsequent hours, all remained learning with the meek Galilean, who instructed them about God and how to talk to Him. A priest disguised as a member of the people, who had exhaustively prepared himself to make Jesus say that he was the Lord Himself, asked him why he had come to this world, and what the Architect of the universe wants for those He has created. The awaited redeemer meekly replied:

8/1738 “I tell you that some of those who are listening to me are parents, and they want the best for their children, they do not want them to be throughout the paths, pillaging from others. Which father is happy when he sees his son on an evil path, or when his son goes to a distant place, away from everyone? Every parent wants his sons to be good men, his daughters to be respectable women. **In truth I tell you that God is once again sending us His teachings so that, when we practice them, we will be respectable women and good men.**”

8/1739 “Are even those who are Romans children of God?”

8/1740 **“In truth I tell you that God loves us equally, unlike us, who only love our children and our families in the life of flesh.”**

8/1741 The priest, ashamed and crestfallen, for he had understood the essence of his words, left discreetly.

8/1742 When his explanation was over, a man who had been paying a lot of attention to him approached and, crying a lot, asked for help:

8/1743 “My protector left his life two moons ago, and I cannot bring myself to extirpate his face from inside me. I say that I do not know how to take care of myself, and I have no one else, because my protector was the one who took care of everything. I do not know what I will do in the days that are to come.”

8/1744 In need of guidance, he concluded:

8/1745 “Every day I look at what used to belong to my protector, and I cry. I feel that he can hear me, but soon I expel from inside me that he can hear me, because I saw his lifeless body. I know that my protector is dead, because I was the one who spread olive oil on his body; afterwards, I took him to his sepulcher, and I saw it when a rock was placed at its entrance. Say to me what I must do not to suffer anymore for my protector’s death.”

8/1746 “I tell you that you are announcing that your father is dead, but what is dead is the body of flesh that your father used to have.”

8/1747 To the young man’s astonishment, he went on:

8/1748 “I tell you that we are spirits created by God, the Father of us all, and, since the living that we now have is not our first one in the life of flesh, we have come to this abode to redeem the commitments that we acquired in previous livings. When the body of flesh is ill, or many harvests old, the spirit leaves this body and moves on to the life they deserve. In truth I tell you that if the spirit who no longer has a body of flesh has a single commitment with a single one of their siblings, they will return to the life of flesh in another body to redeem the commitment that they have acquired; if there is not a single acquired commitment with one of their siblings, they will go to another one of our Father’s abode, where they will no longer need to have a body of flesh.”

8/1749 Aware that Rubion perceived the company of his father, he proceeded:

8/1750 “I tell you that, since he loves you a lot, your father is with you. In truth I tell you that he will soon need to return to this abode for a new living.”

8/1751 He concluded, stating to the unhopeful young man:

8/1752 “I tell you that, if you want, you can come with me announce God’s teachings everywhere we go, and you will no longer feel for your father’s departure. In truth I tell you that there will be many siblings with you.”

8/1753 The Hebrew replied that it was not possible for him to accept the invitation and gave his reasons, a demonstration that he had not understood his interlocutor’s words:

8/1754 “I need to look after what belonged to my protector. I must not forget him, and I cannot carry everything he had. I say that I have neither camels nor donkeys.”

8/1755 Aware that Rubion, because of his ignorance, in the living that he had, of the teachings that were being announced, insisted on being bound to the past, that he remained worried about the decrepit objects that had belonged to his father, tied to the memories that momentarily prevented him from treading the path towards God and, by keeping in mind what he held as true, would not help other siblings, Jesus instructed him and us:

8/1756 “The more you summon your father, I tell you that the more he will suffer. I know that you cannot see him, but he sees you all the time, and he feels everything you are going through because of his absence. Be aware that he will not have peace for the time that you do not let him continue his

walk towards God. **In truth I tell you to let the dead take care of our dead.**”

8/1757 And as the man nowadays considered an adolescent wondered, the one born under the fulgorant Star announced:

8/1758 **“In truth I tell you that the spirit who is in a life other than that of flesh can see everything that happens in the life of flesh, but most spirits who are in the life of flesh cannot see what happens in the lives after the death of bodies of flesh.”**

8/1759 “I tell you not to let your father believe that he has commitments with you. In truth I tell you to let him continue his walk towards God.”

8/1760 “I tell you to give your father’s belongings to those who need shelter during cold nights, and come with me.”

8/1761 “Again I tell you that there will be many siblings with you if you follow me.”

8/1762 Few understood the meaning of letting the dead take care of our dead. When asked, the desired savior instructed them, and then the man in mourning comprehended that the dead would care for the one who had been his father.

8/1763 He immediately left behind the assets he had inherited and joined the caravan; however, he was murdered in Tiberias by Romans for not disclosing the whereabouts of the one promised to the peoples of this orb. As he was being tortured, he said nothing. He died in March, 7 AD, stating that he could see the redeemer, who had come pick him up.

8/1764 The savage executioners, given his strange behavior, understood nothing, because Rubion, despite being whipped and mutilated, was smiling out of joy.

OUR EYES REPRODUCE WHAT IS IN OUR MINDS.

see 8/1774

***THOSE WHO EXCLUSIVELY THINK ABOUT THEMSELVES
ARE DEPRIVED OF LIGHT, THE TEACHINGS OF GOD,
IN THEIR LIVINGS, AND PERVERSITY PREVAILS IN THE
ACTIONS THEY DISSEMINATE.***

see 8/1774 and 8/1776

***NOW THAT IN THE LIFE OF FLESH WE HAVE BECOME AWARE
OF OUR FATHER’S TEACHINGS ONE MORE TIME, WE WILL
HAVE NO WAY OF JUSTIFYING OUR INFAMIES.***

see 8/1778

8/1765 When Mary's firstborn and the members of the charitable group left, their destination was Ptolemais, where two hundred twenty people lived, including old people, the disabled, and the paralyzed, who were never accounted for. For whoever came down from Sidon, as they used to say, there were two possible itineraries. The most used one was the road that started in Sarepta and did not border Tyro. The other one started in Tyro and, in an almost straight line, reached Ptolemais. Not only the inhabitants of Tyro, despite the fact that the distance to walk was greater, used the first one.

8/1766 In one of the stops that the caravan made before Sarepta, Andrew Saul confided to Philip that he was not happy about being on paths, on many occasions deprived of food, and that, when they were close to Capernaum, he would no longer be part of the group. To his silent friend, who only listened to his complaints without endorsing them, he proceeded:

8/1767 "My protector did not teach me the letters so that I would be taking care of those possessed by the ulcers. I say that I no longer want to live like a miserable one, having nothing to eat or drink, walking in the desert. I must follow my path. It used to go inside me that Jesus would do as John, who is in a single place, and everyone goes to him, but Jesus is the one who goes to all."

8/1768 He stated with resolution:

8/1769 "I say that I no longer want to be Jesus's disciple."

8/1770 He was overcome with rage and resentment. Saying words that, in his opinion, and only in his opinion, were absolutely true, he concluded:

8/1771 "Jesus made those who came after me apostles, and he teaches them what to say. To the disciples he says to go with the apostles to learn to be an apostle, as if I did not know how to be an apostle."

8/1772 However, if the one classified as a prophet were around, Andrew Saul behaved differently from what he had said to Philip and others. He made others believe that he was happy about being a disciple.

8/1773 When they were around the fire, unaware of the splendid moon, but attentive to what the illustrious Nazarene was saying, the latter, secretly addressing the one who had initially been with the Baptist, also instructed the other spectators:

8/1774 **"I tell you that our eyes reflect what is in our minds. When they shine, they reflect the joy and the happiness that there is in us; when there is evil in our minds, our eyes are dark, they do not shine. Those who have evil in their minds are incapable of loving a sibling the way it would please them to be loved. In truth I tell you that all those who are incapable of loving a sibling the way it would please them to be loved, all those who only have themselves in their**

minds, are deprived of light, which is our Father's teachings, in their existence."

8/1775 Aware that his cooperator was planning on doing undignified acts before dawn, he instructed us:

8/1776 **"In truth, when we are devoid of light in our living because we persist in not practicing God's teachings, I tell you that we only carry evil in our minds."**

8/1777 "If I have done bad things, it was because I did not know any other path," the constant starter of intrigues said to himself.

8/1778 **"In truth, since we are once again knowing God's teachings in our life of flesh, I tell you that not a single child of God has any justifications to do evil things."**

8/1779 Looking at his student, he concluded:

8/1780 **"I tell you to practice our Father's teachings, the path that leads us to Him. In truth I tell you that God's teachings will free all the peoples from the ignorance of His existence."**

8/1781 Andrew Saul went away with the certainty that what Jesus had said had been addressed specifically to him, but he did not offer himself the chance to alter his actions.

8-11.1

8/1782 With the intent to arrive in Ptolemais, the desired savior had chosen to tread the road that started in Tyro, the one that was avoided by the population of the area. He knew that he would come across an ancient tomb way beyond the village where two violent Hebrews possessed by pernicious forces, as people used to say, inhabited, and who were extremely brutal to whoever approached them.

8/1783 In the afternoon of March 28, 7 AD, still on the outskirts of Tyro, he was warned that, if he did not alter his itinerary, he would come across problems.^[230]

8/1784 "In truth I tell you that these siblings of ours whose residence is the sepulcher you are speaking of need help," he replied.

[230] The ones who escorted Jesus had become aware of the possessed ones the first time they were in Tyro.

THE MOST BEAUTIFUL **LEGACY**

8/1785 They had been walking for about two hours when, all of a sudden, the two men came out of a rough cave and went towards them, shouting:

8/1786 “What have we got to do with you, the one promised to the prophets? Have you come cause us torments before the due time?”

8/1787 Since a herd was grazing nearby, one of those who, from the true life, commanded the incarnate one challenged him:

8/1788 “They say that you are the one who was promised to the prophets. If you are, go towards those sheep and order them to come near us without the one who shepherds them, and not to be scared by our presence the way they always are when we go close to them, and then we will go with these men who are saying they want to help us.”^[231]

8/1789 The members of the caravan and almost all of the residents of Tyro who, when they became aware of the Galilean’s itinerary, had followed him, were observing the event.

8/1790 Knowing that his actions could help his brothers, alone, for those who were in the life of flesh, but in fact accompanied by the spirits sent by our Father, Mary’s firstborn, without saying a word, went towards the animals and started dialoguing with them, as he used to do when he was a shepherd. To everyone’s astonishment, the twenty-four docile sheep immediately started walking towards the ones the community guaranteed were terribly possessed, encircling them. When Jesus asked them to return to the meadow, they walked back to where they had been, constantly guided by the messengers of God.

8/1791 It was enough for the two hermits to become free from the forces of evil, according to the understanding of those who lived in the origins of our era, to the crowd’s surprise. Both, now in possession of their will, had no memories of what they had done, and were then able to restart their sojourn in the life of flesh.

8/1792 The cure, as it came to be announced, was amply spread. The ones who had witnessed it narrated it in their own fashion not only in their vicinity, which prompted many individuals to seek the awaited deliverer. Healthy Hebrews joined the caravan, asserting that they would follow him, that they would be his disciples. As a result, the number of members of the group went up to two hundred fifteen, not to mention those who had indeed been invited.

WHEN WE ARE AFFLICTED AND GOING THROUGH

[231] ... **these men who are saying** ...: spirits who did not have a physical body.

THE MOST BEAUTIFUL **LEGACY**

DIFFICULTIES, LET US ASK FOR GOD'S HELP.

see 8/1796

LET US TALK TO OUR FATHER ON A DAILY BASIS, NOT JUST WHEN WE NEED HIM.

see 8/1799

SO THAT, IN THE FUTURE, WE WILL NOT HAVE THOSE WE DID HARM TO DEMAND REPARATIONS, LET US SEEK THEIR FORGIVENESS NOW.

see 8/1801

WHAT TO DO WHEN WE FEEL DISORIENTED, ON THE EDGE OF THE ABYSS?

see 8/1803

REGARDLESS OF WHO WE ARE OR WHAT WE PRACTICE, IS THERE ANOTHER CHILD OF GOD WILLING TO HELP US?

see 8/1803 and 8/1805

IS IT ADMISSIBLE THAT OUR FATHER KNOWS US, KNOWS WHAT WE NEED AND WHAT IS BEST FOR EACH ONE OF US?

see 8/1807

LET US ASK FOR FORGIVENESS TO THOSE WE HAVE HURT AND OFFENDED BY EXPRESSING OUR SINCERE REGRET IN THE DAILY PRACTICE OF GOD'S TEACHINGS.

see 8/1814 and 8/1816

HOW TO PROVE TO A SIBLING THAT OUR FATHER LOVES THEM?

see 8/1820

8-12

8/1793 It was on the day that the two excluded ones regained consciousness in their lives of flesh that Andrew, the former member of Amosh's band, arrived where the redeemer was.

8/1794 The rebel, who was twenty-two years old, witnessed the memorable event. Since he had heard that the kind Nazarene was aware of what anyone had done, be it in the past, be it the days they were living, and even in the

days to come, he was afraid to approach him. He feared not being accepted by him. He was not, as those of his people used to say, a good man, for he had both killed and pillaged. When they made a stop to recover their energies, he listened to the teachings of God from a distance.

8/1795 The promised one, aware of the seditious man's dread, caused by the cruel things he had done; that, though he felt remorse for his past deeds, he was overcome with great agony, when he spoke again to the merciful group about our Father's teachings, he looked at the rebel and instructed us:

8/1796 **"When we are in torment, I tell you to ask our Father for help, and we will find relief for what afflicts us. In truth, in order for us not to be afflicted anymore, I tell you to practice God's teachings with all of our siblings."**

8/1797 "At moments of torment, how can it be that I will beg for the Lord's help?" wondered the murderer.

8/1798 The desired savior instructed him and the community not only concerning this question, but also regarding the other secret inquiries his interlocutor had made:

8/1799 **"In truth I tell you to talk mentally with our Father not only when we are in torment."**

8/1800 "Can it be that the Lord listens to even those who have sinned?"

8/1801 **"I tell you that God listens to all of us, His children. In truth I tell you that, if we make a mistake against a sibling, let us seek their forgiveness so that, in future livings, we will not have them with us, asking for retribution for the evil we have caused them."**

8/1802 "I know that, if my sins are revealed, I will be crucified. I feel lost, on the edge of a precipice."

8/1803 **"When we feel lost, on the edge of a precipice, I tell you to allow the sibling who has been with us since we came to this abode to help us. All of us, the children of God, who are in the life of flesh have with us a sibling willing to help us at all moments of our living. In truth I tell you that it is enough for us to be tranquil that we will be able to perceive the help we receive from them."**

8/1804 "Because of my sins, not a single one of these siblings Jesus is speaking of will be with me."

8/1805 **"I tell you that it does not matter who we are and what we have done for this sibling who has been with us since we came to this abode to help us. In truth I tell you that many of us cannot see them, but this sibling is always with us willing to help us."**

8/1806 “But why has the Lord put a person I cannot see to help me?”

8/1807 “I tell you that I do not know why our Father puts a sibling with us from the moment we come to this abode, nor does the sibling who is helping me. **In truth I tell you that God knows all his children, He knows what we need, and what is best for each one of us.**”

8/1808 “Can it be that the Lord knows me?”

8/1809 “In truth I tell you that God knows all of His children.”

8/1810 When the opportunity presented itself, the enthusiastic rebel sought the affable teacher and confessed to him:

8/1811 “I am not deserving of speaking to you, but I want to ask you permission to be with you and follow you. I say that my heart is in great affliction because I have taken many lives, that there is blood of those who are my own people on my hands, and this is why I have been unable to sleep for many moons. I am going sick in the head, because I can see the faces of each one of those whose lives I have taken. I know that I am a sinner, and I regret everything I have done, but you have said that the Lord is Father, a Father who forgives us all. What must I do not the see the faces of those whose lives I have taken in front of me?”

8/1812 “In truth I tell you that the living taken from a sibling cannot be given back, but all those who have taken the living of another child of God can give this sibling a little peace.”

8/1813 With a profound desire to become aware of how not to suffer any longer, Andrew of Capermaum asked his interlocutor what he had to do. The one born under the splendorous Star was very clear:

8/1814 “In truth, when you see the face of one of the siblings whose living you have taken, tell each one of them about your repentance, tell them that everything you did in this living was because you did not know the teachings of God, the Father of us all.”

8/1815 “But will only asking for forgiveness be enough?”

8/1816 “I tell you to ask for forgiveness sincerely to each one of our siblings whose livings you have taken, so that they will be able to feel your repentance. In truth I tell you to ask each one of them to seek to know God’s teachings once again, as you are doing now, and practice them.”

8/1817 “And what if those whose lives I have taken do not want to accept what I am saying, what will I do?”

8/1818 “I tell you to show each one of our siblings whose livings you have taken that God loves us all, His children. If you show that our Father loves them, they will let you follow your path. Afterwards, if you want, I tell you to follow me as one of my disciples.”

THE MOST BEAUTIFUL LEGACY

8/1819 “But how will I show that the Lord loves all those whose lives I have taken?”

8/1820 **“In truth I tell you that, if we are tolerant and patient with a sibling the way it would please us for them to be with us, we will show them that God loves them.”**

8/1821 From the invitation onwards, Andrew Simon, as he came to be known, followed the promised one, his apostles, and disciples.

8/1822 After the unforgettable Galilean’s death, he was Peter’s inseparable company, also because, according to what he claimed, Peter was the one who had God’s teachings engraved in his heart, the one who had learned what had been instructed the most.^[232]

THE PRACTICE OF GOD’S TEACHINGS IS THE ONLY WAY TO OBTAIN PEACE.

see 8/1843

WHAT IS THE USE OF OUR PHYSICAL TEMPLE?

see 8/1846

THE HOUSE OF THE SPIRIT WILL ONLY BE KEPT CLEAN WHEN ITS INHABITANT PRACTICES OUR FATHER’S TEACHINGS.

see 8/1848

THE UNIVERSE, IN ITS ENTIRETY, IS INHABITED BY GOD’S CHILDREN.

see 8/1851

LET US SEEK HELP FOR THE DIFFICULT DAYS TO COME FROM OUR FATHER BY TALKING TO HIM.

see 8/1855

WHAT IS OUR IMMUTABLE DESTINATION, WHICH DOES NOT DEPEND ON THE TIME IT TAKES US TO REACH IT?

see 8/1858

OUR BODY OF FLESH DIES, BUT THE SPIRIT THAT

[232] Despite their age difference, many Hebrews believed that Andrew Simon had come from the same womb as Peter, given the profound symbiosis that they conveyed.

THE MOST BEAUTIFUL **LEGACY**

***SOJOURNS IN IT RETURNS MANY TIMES TO OTHER
NEW BODIES, UNTIL IT GETS TO GOD AS PURE SPIRIT.***

see 8/1863

***DOES IT MATTER FOR OUR FATHER HOW
LONG IT TAKES US TO BE WITH HIM?***

see 8/1865

***LET US TRUST OURSELVES TO GOD,
WHO KNOWS WHAT WE NEED.***

see 8/1867

8/1823 In the sequence of his journey in the life of flesh, Mary's firstborn was received only by children and women in Piolemaida. The men were going about their daily business; however, when they became aware of his arrival, they hurriedly returned in order to meet him. They asserted that, regardless of the request, the Lord granted it to him, and whatever he heard, he repeated it, and these were exclusively words of wisdom. As he usually did, he announced about God to the inhabitants of the settlement. When he left, many of our siblings conveyed the solid intention of cultivating what he had said.

8/1824 In Canaan, the next village he went to, almost all of its residents, about one hundred fifty individuals, were discouraged by his presence. A man in the crowd, making himself the others' spokesperson, explained why.

8/1825 "Ever since you started bringing the Lord's teachings, those who are Romans and those who are commanded by Herod Antipas have been persecuting those of this place even more. Ever since they left, some moons ago, we must go to the Temple of Jerusalem every day. I say that those who are priests in this place elect those who are our people who must go to the Temple of Jerusalem to make offerings to the Lord, and it has to be a perfect lamb, with no flaws. How much longer will we go through all this suffering?"^[233]

8/1826 Feeling sad, he went on:

8/1827 "Those who are priests are saying that the one who did not make an offering to the Lord will be abandoned by the Lord, and then punished by the Lord. Say, Jesus of Nazareth, how can we make an offering to the Lord if we have nothing to eat, because those who are Romans and those who are commanded take everything we have?"

[233] The priests selected a group of no more than six people who had to go to the Temple on the Mount. When they returned, another group went to the famous city; this is the reason that the inhabitant of Canaan said ... **we must go to the Temple of Jerusalem every day**

THE MOST BEAUTIFUL LEGACY

8/1828 He asked desperately:

8/1829 “Has the one who is the Lord sent you to collect the offering to Him? I say that there is nothing to offer to the Lord, because we have nothing.”

8/1830 Expressing the feelings of the others who, as their spokesman spoke, were on their knees, the Hebrew begged him:

8/1831 “Speak to the Lord and ask Him not to abandon us because we have nothing to offer Him. We do not make offerings at the Temple of Jerusalem because we have nothing, not because we do not want to. Ask the Lord not to abandon us.”

8/1832 When he noticed their fear of being punished and then forsaken by God, for, in their opinion, their daily lives would become unbearable, the meek visitor encouraged them and the members of the caravan to make themselves comfortable and instructed them:

8/1833 “I tell you that I have not come to this abode to take away the little you harvest from the soil. In truth I tell you that we are all the children of the same Father, who is God, that He is looking at us all the time, and that he does not ask us for a single offering.”

8/1834 “You say that the Lord does not ask us for a single offering, but the priests say to us to make offerings to the Lord at the Temple, but we have nothing to offer. What will those who are my people and I do?”

8/1835 “I tell you to invite the priests to go to your residences and show them that you have nothing. In truth I tell you not to be afraid of inviting the priests to go to your residences, because God will send siblings to be with you who will protect you.”

8/1836 “Will the teachings of God that you are bringing be said to those who are priests?” one of the spectators asked.

8/1837 “I tell you that the teachings of God, our Father, are for all of His children, even for those who for now do not even want to hear them. *In truth I tell you that the time will come when all those of this abode will practice God’s teachings.*”

8/1838 “But those who have power do not want the teachings that you are bringing, and there are many of those who are our people who are being persecuted only for wanting to hear you.”

8/1839 “*I tell you that our Father’s teachings are arriving in this abode in times of persecution. In truth, when these teachings are once again announced the way I am bringing them now, after siblings’ changing them so that other children of God will not know about His existence, will not know that He is not in the Temples of Stone, I tell you that they will be received by all the peoples of this abode without any persecution at all.*”

8/1840 “Are the teachings of the Lord that you are bringing for Herod Antipas and those who are Romans?”

8/1841 **“In truth I tell you that our Father’s teachings are for all His children.”**

8/1842 Three brothers, who were talking among themselves out of the orator’s physical hearing, guaranteed that, if they did not make offerings to the Lord, they would not have any peace, for His wrath would be poured all over them. However, despite the distance, they were, and we are now, instructed:

8/1843 **“I tell you that there is no need to offer anything to God, who is spirit, and spirit does not need any wheat or sheep. In truth I tell you that the practice of our Father’s teachings is the only path for peace to reign in this abode and in any other one created by Him.”**

8/1844 Astonished at what had just happened, the trio joined the caravan and followed him until his death.

8/1845 Since in the crowd there were many who mutilated themselves because of the priests’ assertion that, by behaving this way, the Lord would forgive their sins, Jesus, without naming them, instructed:^[234]

8/1846 **“In truth I tell you that the body of flesh is the temple created by God to protect our spirit when we are in the life of flesh.”**

8/1847 “Say what I must do to clean myself from the sins that I carry,” one of those who punished themselves asked.

8/1848 **“In truth I tell you that we will only be able to clean our temple and keep it clean when we practice God’s teachings towards ourselves and all our siblings.”**

8/1849 Since these words opposed what he believed was true, a priest indignantly shouted:

8/1850 “The body is not the Lord’s Temple. The Lord’s Temple is in Jerusalem, where His abode is.”

8/1851 **“I tell you that God’s abode is the entire universe, which is inhabited by the spirits created by Him, spirits who are in the life**

[234] Mutilation is any action deliberately done that breaks the skin of our physical body without its necessity, for example, to cure a pre-existing illness.

of flesh, in the true life, in the life of spirit, and in the life of pure spirit.”

8/1852 The awaited savior immediately addressed four Hebrews who were hurting a paralyzed man lying on his mat for making their walking about more difficult:

8/1853 **“In truth I tell you to dedicate love to all of our siblings, children of the same Father, who is God, the way it would please us to be dedicated love to.”**

8/1854 He instructed not only the excluded one:

8/1855 **“I tell you to seek, by talking to God, help on difficult days. In truth I tell you that our Father is looking at us night and day.”**

8/1856 The recalcitrant priest sarcastically said:

8/1857 “If you have come from the Lord, will you return to the Lord after life leaves your body?”

8/1858 **“I tell all those who are suffering to want to be with God, our Father. In truth I tell you that all of us will be with Him some day.”**

8/1859 An interested spectator asked the cordial teacher:

8/1860 “When will I meet the Lord? Will it be when I am harvests older?”

8/1861 **“In truth I tell you that, if we want to know God, let us practice His teachings, the only path that leads to Him.”**

8/1862 “What I am asking you is if I am going to meet the Lord before life leaves my body,” insisted Jacob.

8/1863 **“In truth I tell you that the body of flesh that we have will turn into dust and mix with earth, but the spirit that inhabits our body will return many times to the life of flesh in other bodies, until the day when, in pure spirit, we will go towards God, the One who created everything.”**

8/1864 “If I return in another body, as you say I will, will I not forget what you are bringing to everyone? If I forget what you are bringing, it will take me a long time to be with the Lord. What do you have to say to me?”

8/1865 **“I tell you that we will only be with God when we practice His teachings. In truth I tell you that, for our Father, who knows we will be with Him, it is not important how long it takes us.”**

8/1866 With his arms open, he encouraged the crowd:

8/1867 **“In truth I tell you to trust our spirit to God, who knows what is best for each one of us.”**

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8/1868 When he finished, many were very happy when they learned that the Lord was taking care of them, that He takes care of us, He loved them and loves us as His children, which we indeed are. However, some stated that the prophet was just another one who guaranteed that their livings would change, but nothing ever happened in the end. One of those said with conviction:

8/1869 “There is no truth in a single man who sets off to the desert to speak of the Lord, who asserts that he speaks with the Lord Himself, and asks nothing for himself.”

8/1870 Jesus stayed in Canaan for nine days, always instructing his listeners. When he left for Sepphoris, as it was announced, the number of his followers increased. The caravan was composed of three hundred ten individuals, and some of them had sought him after the episode of the two men possessed by the forces of evil who inhabited the empty sepulcher.

8/1871 God’s teachings were spread throughout the human settlements along the way.

8/1872 As they were taking a break from the exhausting journey, Mary’s firstborn was approached by a Hebrew man, who found no obstacles in his way for shouting what the lepers were forced to say when they came close to others. He knelt down and, not feeling embarrassed at all, he started asking him for what he wanted, for he had begged the Lord to give him back his physical health, and he was ready to receive it. Deeming himself deserving of it, he was extremely clear:

8/1873 “You can clean me, I am ready.”

8/1874 “I tell you to be clean,” said the awaited redeemer to the man who was at his feet, and then offered him his hands so that he would get up.

8/1875 His wounds started healing immediately, under everyone’s gaze. The no longer leper was very straightforward as he stated:

8/1876 “I will say to all that you are the one promised by the Lord, and that you have cleaned me.”

8/1877 “I tell you that I was not the one who cleaned your ulcers. In truth I tell you to show others the scars of your ulcers and announce that it was those sent by God, the Father of us all, who cleaned them.”

8/1878 He discreetly concluded:

8/1879 “In truth I tell you not to forget your offer to God.”

8/1880 Since he did not understand him, the man asked:

8/1881 “What offer did I make to the Lord?”

8/1882 “Before you came to see me, you talked to God and told Him that,

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when He cured you, you would take care of all those possessed by the ulcers that you find along the way.”

8/1883 The former leper knelt down again and started crying copiously, since he had not said anything about his prayer to anyone. He was certain of one thing:

8/1884 “Jesus of Nazareth speaks with the Lord. There was no one with me to speak of my prayer to him.”

8/1885 After he left, he started shouting:

8/1886 “I know that Jesus of Nazareth speaks with the Lord.”

8/1887 From then on, Jonah did as he had promised he would do. After this event, he only saw his benefactor on one occasion, in Jerusalem.

8/1888 As the redeemer walked to Sepphoris, Simeon Joseph, always ahead of him, went to see Mary and told her where her son, who could not return to Nazareth, would make a stop. The former carpenter of Bethlehem proposed to her to come with him where he would be. The mother, who missed her son a lot, followed by her youngest, James, went to the village very quickly, where she lodged in the rabbi’s residence.

WHEN IS IT THAT WE WILL EXPRESS THE MAGNANIMITY THAT THERE IS IN OUR MINDS?

see 8/1892

8/1889 They were still traveling to Sepphoris. On one of the dusty days, as they were having lunch, a fifty-year-old man approached the savior and asked:

8/1890 “I was with you when you said to all that the eyes are the reflection of what goes inside us. When will I know that my eyes are reflecting the kindness that there is in my heart?”

8/1891 Surrounded by our Father’s little ones, he taught the Hebrew and the others:^[235]

8/1892 “I tell you that we will reflect the kindness that there is in our minds when we observe no evil whatsoever in anything we see, even if there is evil in what we are seeing. In truth, when we

[235] When the promised one was announcing God’s teachings, twelve of our Father’s little ones, who had come to this orb to prepare for their future task in favor of their siblings who, in their life of flesh, would insist on not practicing what was being spread then, joined him.

In the merciful group the little ones received a lot of shelter. Immediately after Jesus’s disincarnation, six of them returned to being with God. Those who remained in their livings were Joseph and Jeremiah, the very little Mary, Gidiel, Demetrius, Galeus’s protectee, and Simon of Caesarea.

see kindness in all of our siblings and believe in everything they announce to us, I tell you that we will see them the way one of God's little ones sees them."

8/1893 "Do these little ones you are speaking of not see evil not even in those who are Romans?"

8/1894 "In truth I tell you that God's little ones do not see evil in anything around them, everything that surrounds them is always very beautiful, and they announce that everyone is good to them, that everyone only wants their good."

8/1895 Referring to those who surrounded him, he revealed to us:

8/1896 "In truth, when we see a single one of God's children, our siblings, with the same innocence as one of these little ones', I tell you that we will see hope for all, and we will be able to have and see the companies that they have and see."

8/1897 The experienced man did not understand that it was possible to see others with the innocence Jesus had spoken of. He said:

8/1898 "But I do not see all this beauty in those who are my people. I say that there is no hope for many of those who are my people."

8/1899 "In truth I tell you that we cannot reflect the innocence that for now does not exist in our minds," he affably instructed him, feeling that the then elderly man really wanted to learn.

8/1900 Mishael understood him, and started wondering. He concluded that those whom he lived around were not cruel, but it was he who could not see kindness and grace in his siblings the way the little ones could. He became aware that, though he was old, he could be innocent, which will allow us all to be with God.

8/1901 The caravan's destination was known by all its members: Sepphoris. As they came across another, the news they heard caused them to worry: there were men commanded by the oppressors throughout the paths, and they were headed for the same city as them. The reporters of that time added that they were diligently hunting the redeemer's followers, who were then murdered. They emphasized that the executioners laughed as their victims were being murdered and, during the latter's ordeal, they encouraged them to beg for the acclaimed prophet to come save them. The bearers of such horrendous information continued narrating, without sparing them any details, what the executioners mockingly said as their victims went silent for good:

8/1902 "Call this god Jesus of Nazareth says is the Father of all of you. Where is this god? Where? We cannot see him."

8/1903 Those who made the most diverse happenings get to the most

faraway places reported exactly what was true. And despite its crudity, many of the ones who were arrested did not deny the Lord and his promised one. They died because they had been guaranteed that they were God's children, instructed about the existence of lives after the death of their bodies of flesh, that, in order to have a better future living, it would depend exclusively on what they did in the one they had now. They resolutely stated that the Lord watched over them and that they would not deny Him only to please the despot. When the savage killers warned them that they would murder those who did not oppose the god Jesus had been announcing, they replied that they were not afraid, because they would soon enter His kingdom. This insolent attitude made the one who had proclaimed himself as king extremely wrathful:

8/1904 "All those who are Hebrews must lose their lives for me, who am the only god of all those who are Hebrews."

8/1905 The news made the members of the caravan extremely frightened. Few did not feel it or convey it.

8/1906 When they stopped to rest for the night, the man of Galilee instructed Mary's firstborn to go to Nain first, a village where his hunters did not expect him to go to. When they found out about his whereabouts, he would then go to Tiberias, but would not take the usual road, but the one that went behind Mount Nebo, which was avoided by the soldiers. Only then he would walk to Sepphoris.

8/1907 The brute warriors were also after the inconvenient prophet, in their opinion, because the latter guaranteed that the God he was announcing loves His children equally, and said that the teachings he was bringing came from Him.

8/1908 Without the providential and customary intervention by Gabriel, the hunted one would undoubtedly perish if he went to the city where his mother was waiting for him under constant watch.

8-12.1

8/1909 The usurpers did not have an exact notion of Simon Joseph's collaborator's activities. Instructed by his teacher, the promised one, unfolded from his body of flesh, let his relative know that he was in Tiberias:

8/1910 "I tell you that Herod Antipas is after all those who follow me. In truth I tell you that you need to keep your watch throughout the paths and places you go to."

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8/1911 As he was about to leave, he added:

8/1912 “As for Abigail, I tell you that you will no longer see her in the living that you now have.”

8/1913 The eldest of those conceived by Sarah, who had woken up to listen to him, went back to sleep. When he woke up again, long before dawn, he believed it had been a dream.

8/1914 With the intent to restart his journey, he went to the rabbi’s residence, where the former Julia had lodged, for a last conversation. He was informed, and he found it odd, that she had not been there since lunch the day before. He became restless, for the obsequious woman never left for another village without letting him know, not to mention being outside of what had been agreed upon, as they used to say when referring to not sticking to a plan. He wondered what could have happened to her and left. When he got to the market place, where he observed many individuals gathering, he immediately thought:

8/1915 “What could they be doing? The Sun has not risen yet!” and he went towards them.

8/1916 He was shocked by what he saw: the woman he was looking for was dead. He was overcome with great despair:

8/1917 “Why have they taken Abigail’s life? All she did was help,” he pondered.

8/1918 Feeling anguished, he remembered that he had been forewarned of the event in his sleep by the awaited deliverer, as well as his advice for him to be more careful. He immediately went to the inn and put on the worst tunic available, so that he would look like another one of the many ragged walkers, who did not draw anyone’s attention. Now no longer a target of suspicion, he would get the details of what had taken place.

8/1919 Returning to where the crowd was, it did not take him long to find out that the monarch’s soldiers and the Romans were questioning people with extreme violence about the redeemer’s and his followers’ whereabouts, also because many no longer wanted to make offerings at the Temples, not to mention their reluctance to work for the oppressors, which the powerful men stated was because of Mary’s firstborn’s encouragement.

8/1920 The oppressed claimed that Jesus had shown them that the Lord is anywhere; that the Lord is the only God of the universe; that there are other abodes created by the Lord; that the Lord does not punish; that the Lord is Father, not the executioner of peoples; that the Lord spreads love, not rage; that each one’s suffering is caused by the sufferer themselves. They also spread that Jesus had been sent by the Lord to free them from the oppression

of Mammon's heir, who demanded them to do as he ordered, not what the one born under the shining Star instructed.

8/1921 Because of what the oppressed guaranteed with conviction, Herod Antipas, the priests, and the Romans were extremely wrathful. The tyrant, overcome with fury, shouted that he was the one who had a god's power, not the execrated Nazarene, and therefore he decided to hunt him. The priests, seeing their financial gains decrease, also started pursuing the blasphemer more diligently, for, if the latter kept on preaching, in their opinion in opposition to the sacred Laws in vogue, he would continue scaring the faithful ones away from the Temples, and by allowing many to remain with him, which stopped them from being present in the places where one prayed and made donations, there was a clear lack of attendants, and scarce offerings. The foreigners, who kept the greatest share of these offerings, also saw their profits plummet by virtue of the fact that not only those who followed the prophet had stopped sowing seeds, shepherding animals, which, as a result, caused them to find themselves in scarcity. Instigated by the other harmed ones, they furiously looked for him.

***LET US FEAR WHAT MAKES OUR SPIRITS
DISTANCE THEMSELVES FROM THE PATH THAT
LEADS TO GOD, NOT THOSE WHO CAN KILL US.***

see 8/1933

***LET US TRUST OUR FATHER, WHO IS LOOKING
AT US, AND PRACTICE HIS TEACHINGS, AND WE
WILL BE DESERVING OF THE SUPPORT WE NEED.***

see 8/1965

8/1922 At dawn after the desired savior's conferences with the man from Galilee and Simeon Joseph, the group left for Nain. The aura hovering over the caravan was that of dread, and many of those invited to help disseminate God's teachings partook in it. Everything was a source of inquietude. Any noise, or the approach of anyone, caused them to feel abnormally frightened. The tension had become insufferable. Any uncustomary movement prompted them to be even more watchful. No matter which caravan approached them, they were repeatedly given terrible scares. They invariably thought that soldiers would show up at any moment. Many, during the beautiful and cold nights, could not sleep. A minority of apostles and disciples, despite feeling apprehensive, were actually afraid for Jesus's living, not theirs. If soldiers showed up to arrest him, they would not allow them to imprison him. Even if he did not authorize it, there would be bloodshed.

8/1923 Given the disturbing situation, Judas Iscariot, after his conversation with Rus Zerah, and by way of the information he possessed and that obtained from Hebrew merchants, joined the charitable group once again.

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8/1924 Feeling that his followers were worried about being killed, and some of them were even questioning their incipient conviction that he was the promised one; that many wondered if he was not a deceiver, and, in case this were true, they would be dying in vain, for they had been following an ill man, the redeemer gathered them right after supper:

8/1925 “In truth I tell you that there is nothing hiding in the night for us to fear.”

8/1926 One of the spectators immediately said to himself:

8/1927 “I know there are dangers to fear, dangers that Jesus is hiding from me.”

8/1928 “Again I tell you that there is no danger concealed by men for us to fear. In truth I tell you that there is nothing concealed by men that those sent by God who are with us will not know about.”

8/1929 With the intent to get rid of the opinion that many members of the caravan had been starting to accept because of fear and ignorance, that is, that he was a false prophet, who on one occasion preached a certainty, and on another denied it, he went on:

8/1930 “In truth, what I tell you in the darkness of the night, I will tell you in the light of day; what I am telling you now, I will tell you on the mounts.”

8/1931 By guaranteeing that, no matter what the circumstances were, he would always say the same words, he eliminated this incipient suspicion. In the meantime, Eliachin, a native of Sepphoris, kept on wondering:

8/1932 “But we are on the path where pillagers take lives mercilessly, and I fear for my life.”

8/1933 **“I tell you not to fear those who take the living of the body of flesh, because they cannot destroy our spirits. In truth I tell you to fear what can make our spirits distance themselves from the path that leads to God, which is the practice of His teachings.”**

8/1934 “But I can see Judiah, the pillager! Can it be that the Lord will allow all those of this caravan to lose their lives and save only Jesus, so that he can continue announcing the teachings he has been announcing everywhere?”

8/1935 **“I tell you that God does not love one of His children more than another. In truth, for our Father, we are all equal.”**

8/1936 “Can it be that the Lord knows what is going on with this caravan?” another spectator wondered.

8/1937 “In truth I tell you that God knows even how many strands of hair exist on our heads.”

8/1938 “And what if someone delivers all those of this caravan to those who are Romans in exchange for coins, will the Lord protect me? Can it be that the Lord will allow Jesus to be delivered to those who are Romans?”

8/1939 “I tell you that my time has not come yet. In truth I tell you that we, His children, are more worth than many coins.”

8/1940 When he was finished, as he usually did, he was at the disposal of anyone who had not understood his clarifications. Since no questions were asked, he ended all activities so that the community could get some rest.

8/1941 Until they arrived in Nain, the merciful group remained in silence, and it was not because they were trying to be under the radar, but because they could not find any strength to talk, despite Jesus’s encouraging words, which were not understood in their essence.

8-12.2

8/1942 When the charitable group in which the cordial Nazarene traveled was spotted by the inhabitants of Nain, more than three hundred individuals, paralyzed ones, disabled ones, and lepers included, started running towards him. They wanted him to cure them. They had come from numerous human settlements, and had been waiting for him for many moons, for they knew that he would not skip any of the Hebrew villages. The crowd seemed tired and disheartened, like sheep devoid of a shepherd.

8/1943 Since his followers, with rare exceptions, because of what had happened during the walk, were demotivated to assist him, he asked the ones who were thirsty for help to calm down:

8/1944 “I tell you that the crops to be harvested are large, but the reapers are few. Let us be patient until our turn comes. In truth I tell you to ask God, the Father of us all, the owner of the crops, to send reapers to them.”

8/1945 These words functioned as stimuli to many of the travelers who had been feeling weak. Forgetting their fears, they started caring for those rejected by those who governed. They had a lot of work throughout the day, which only came to an end a little before dusk.

8/1946 The following morning, a scribe, disguised as an oppressed one, asked to see Mary’s firstborn. He had been seeking him ever since he became aware of the conversation between Judas Iscariot and Rus Zerah at the Temple of Jerusalem. He said:

8/1947 “Wherever you go, I say that I will follow you.”

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8/1948 Not ignorant of his interlocutor's true agenda, who wished to be a powerful man, the awaited savior warned him:

8/1949 "I tell you that birds have nests, foxes, lairs, but I have no place against which to lean my head. With me, you will not find men's glory. In truth I tell you that the wealth you will have if you follow me will be God's teachings."

8/1950 Also instructing the others, he concluded:

8/1951 "I tell all those who are seeking the path that leads to God to come with me, but those who, for now, do not want it, let them seek their own glory. In truth I tell you that those who are with me do not gather, they spread, so that everyone will know God's teachings."

8/1952 The scribe gave up his intent, and no one came to know what he truly wished.

8/1953 Until the eleventh day of the promised one's stay in Nain, excluded ones did not stop arriving in the area to confer with the meek Galilean, who neither rested nor ate properly during this period.

8/1954 The heat under the Sun was unbearable; during the night, the cold prevented people from sleeping soundly. Abihu, Matthew, and Bartholomew were worried about the situation, for they, when they were with Jesus, whenever they were tired, or it was their turn to eat, were replaced by other collaborators, which did not happen with regard to the orator. Peter categorically stated to his boy:

8/1955 "I say that it is necessary for you to sleep. I have not seen you sleep for many nights, and if you do not sleep, your body will soon be weak."

8/1956 "I tell you that I thank God for allowing me to come to this abode to bring His teachings to all the peoples. When the body that I have is tired and I do not feel it, I know that the one who has been with me ever since I arrived in this abode will let me know that it is time to rest. In truth I tell you that I will be with all these siblings of ours so that those who are tired of suffering in the life of flesh because of their ignorance of the existence of our Father will come to me and know Him in His teachings."

8/1957 Since the squatting man was among the crowd, he stood up and said, before the former fisherman's silence:

8/1958 "I tell all those who are tired to come to me, because I bring the relief that comes from God, His teachings. In truth I tell you that with me you will find rest for your spirits, the teachings of our Father."

8/1959 "You are too few harvests old to carry such a heavy burden, which is taking the Lord's teachings to all the peoples," a spectator, whose name was very common, that is, Mary, stated.

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8/1960 “I tell you that my yoke is easy and my burden is light.”

8/1961 “Is the Lord looking after you?”

8/1962 **“In truth I tell you that God is looking at all of us all the time.”**

8/1963 The Hebrew woman, who had been seeking help, enthusiastically said:

8/1964 “I see that you have a lot of confidence in the Lord.”

8/1965 **“In truth I tell you to trust our Father, to practice His teachings, and we will get the help that we need.”**

8/1966 Those who heard him trusted him even more, for they understood his words. The weight he had referred to, that of walking through the desert, often deprived of water and food, spreading God’s teachings, was light. The anguished crowd felt the following: if he, whose feet were hurt and bleeding, conveyed he was strong, why could they not do the same? Forced to hide from the savage soldiers, many times rejected by his own people, he still asked those who were tired to go to him, and they would be helped. If he, who was being pursued by so many people, feared nothing, why would they despair? They needed to act the way he did. From place to place, they returned to their residences with a single thought: it was enough to have faith in the Lord that their afflictions would go away. However, many healthy men who had arrived in the caravan did not partake in this conclusion.

8/1967 After twenty days, Jesus left the village. Among the healthy, almost only those who had been invited followed him. Others who considered themselves apostles and disciples and who had voluntarily joined the caravan did not accompany him.

8/1968 In Nain, another residence on the path was created for the excluded.

8-12.3

8/1969 The pleasant Galilean, whose destination was now Sepphoris, went through a settlement of lepers, where one hundred twenty individuals resided, and announced about God and His teachings.

8/1970 The lepers inhabited a fetid cave. Inside it, there was a grave, which they called sepulcher, for those who died were thrown in it.

8/1971 Until 30 AD, the cave functioned as a residence; however, a collapse exterminated its dwellers during the little time in which they were physically recovering themselves by means of sleep. Buried with them under the debris

were eight writings about the living of Mary's firstborn that some Hebrews who were sojourning on this orb when Herod Antipas ruled, fearing that they would be found and destroyed by the latter's soldiers or Romans, had given to the lepers. They were clearly aware that those who dominated by means of physical force would not look for them with the excluded ones, for they were terribly afraid of catching the intimidating disease. They were convinced that the writings containing the teachings that the promised one had brought would be safe with the lepers. These testimonies are in the cave, among the bones of its former inhabitants.

8/1972 The eight rolls are corroded, but it is still possible for us to become partially aware of what was reported in them.

8/1973 On the side of , where there is the pathway they employed to , there is another plain evidence, covered in sand and pebbles, of Jesus's stay among us. Nowadays, , hide the passageway which will give us an unmatched opportunity to recover part of what the siblings readjusting themselves with themselves have left to us.

WE ARE RESPONSIBLE FOR THE WORDS, EVEN THE UNIMPORTANT ONES, WE SAY WITH BAD FEELINGS.

see 8/1978

THE WORDS WE SAY APPROVE OR REPROVE US.

see 8/1980

LET US PAY ATTENTION TO OUR NEIGHBOR'S ACTS, SO THAT WE WILL KNOW WHOM TO TRUST.

see 8/1989

WHAT TO DO TO KNOW THE SIBLING WHO APPROACHES US CLAIMING TO WANT OUR GOOD?

see 8/1991

8/1974 During a stop made before their arrival in Tabor, at dusk on the day that the Sabbath started for the usurped ones, two of John's collaborators, who was still baptizing by the Jordan River, came to see the desired deliverer.^[236] They were looking for wheat, which was abundant in the

[236] The **Sabbath**, which started when the king star set on a Friday, was the period of the week during which the Hebrews fasted, thus purifying their bodies and delivering themselves from the evil that there was in them.

prosperous area, as well as apricots. When darkness fell, and the light coming from the fire reflected on their faces, both observed the ones who followed the one announced by the respected vaticinators of yore, who happened to be eating at a time considered inappropriate.

8/1975 “Why are your disciples eating, when even the Pharisees fast?” one of them asked.

8/1976 The redeemer looked at his collaborators and purposefully refrained from speaking. Those deemed as infractors felt embarrassed. Even though they had not eaten properly for over sixty hours, they interrupted their frugal dinner. The outsider continued reproaching them:

8/1977 “Can you not see that these apostles and disciples are committing blasphemy against the Laws received by Moses? I say that it is a blasphemy against the Lord what these apostles and disciples are doing.”

8/1978 **“I tell you that what goes inside man’s mouth is not a blasphemy. A blasphemy is every word used to criticize or slander a sibling. In truth I tell you that we will be held accountable for every frivolous word we say with bad feelings.”**

8/1979 Preventing the asker from saying the vile words that were in his mind, he concluded:

8/1980 **“I tell you to watch the words that come out of our mouths. In truth I tell you that words justify us or condemn us.”**

8/1981 “But would they not need to fast on this day of sadness?”

8/1982 The Galilean teacher went on, telling them the passage about fasting, but not the fasting prescribed by the Law of the Temple:^[237]

8/1983 “Can the participants of a ceremony of union be sad for the time that the promised one is in it? In truth I tell you that for the time that the promised one is present in it, there will be a lot of bread and happiness, but the day will come when the ceremony will be over, and the promised one will no longer be among the participants of the ceremony, who will have nothing to be happy about.”

8/1984 “But there is no ceremony of union now. Those who are your apostles and disciples are having supper in your company.”

8/1985 “I tell you that the day will come when the one promised by the

[237] ... **passage about fasting, but not the fasting prescribed by the Law of the Temple** ...: this is the heading that Matthew the Son, in his writings, gave to Jesus’s words.

prophets will be parted from his apostles and disciples. On this day, the apostles and disciples will fast, not because of the Law of the Temple, but because they will be parted from the promised one. In truth I tell you that the apostles and disciples will feel so much pain that they will even forget to have supper on the day that they become parted from the one promised by the prophets.”

8/1986 The disciples of Isabel’s only son believed they understood what Jesus said. Since they were not unfamiliar with the fact that very well trained soldiers were hunting Mary’s firstborn; since they had understood that they had been told that those who followed him would soon be alone; since they held as legitimate that he was aware that the soldiers would murder him and his followers, they quickly and openly left. When they were not too far away, one said to the other:

8/1987 “I do not want it to go inside those who are Romans and those who are commanded by Herod Antipas that I am part of Jesus of Nazareth’s caravan.”

8/1988 Peter and Abihu, when they noticed the pair going away, basically ran to Jesus asked him why they had behaved so.

8/1989 **“In truth I tell you that, by each one of our siblings’ acts, we will know which one of them we can trust.”**

8/1990 “How will I do to know someone, if I do not know how to see if they are good towards me?” one of the men who lived in the area asked the affable orator.

8/1991 **“I tell you that we know a tree by its fruit. When we harvest, do we not see if a tree bears good fruit? If a tree bears good fruit, it will yield good seeds; if a tree is bad, its fruit will be bad. In truth I tell you to observe the fruit the one who approaches us and announces they want our good has yielded.”**

8/1992 Jonah understood him. An apricot grower, he inferred that, if an apricot tree was covered in grasshoppers, all it yielded would go to waste, and its fruit would not be good to eat or to trade.

***WHAT HAPPENS TO US WHEN WE DO
NOT TAKE CARE OF OUR HOUSE?***

see 8/1999

HOW CAN WE BREAK FREE FROM THE EVIL THAT CONTROLS US?

see 8/2007

***WHOEVER ACCEPTS GOD'S TEACHINGS AND
PRACTICES THEM WILL BEAR FRUIT FOR
THEMSELVES AND THOSE WHO ARE WITH THEM.***

see 8/2009

8/1993 Before the remarkable outsider went to sleep, the rabbi of Tabor asked for him, for his son had been possessed by pernicious forces for many moons. Ashamed of his protectee, he had been hiding him. He went after help at night so that he would not draw anyone's attention, and his intent was that the visitor would go to his residence secretly and restore the sick one's sanity. Jesus listened to him with deference, and when the man finished his report, the redeemer asked him to wait until the following day.

8/1994 As his interlocutor spoke, the meek Galilean learned that the besieged one would not be able to be set free. If those who tormented him were instructed, which, given the feelings of revenge that they manifested, would be impossible at that moment, others, with even less dignified intentions, would surround him, for the young man would not alter the way he thought and acted. Since he was going to continue having the same habits, it was better for him to keep the siblings who were already with him than having companies that had even more serious commitments.

8/1995 For the remainder of the night, the rabbi stayed with the members of the caravan. On Saturday morning, when he was in Tabor, Jesus instructed him and other twelve men who wished the same benefit for one of theirs. He said:

8/1996 **"In truth I tell you to watch ourselves after we break free from the siblings who pursue us from the true life."**

8/1997 Matthias, who had understood the meaning of these words, immediately interrupted the orator and asked:

8/1998 "And what will happen to the sibling who from the true life pursues a sibling who is in the life of flesh?"

8/1999 **"When a sibling who is in the true life leaves the body of the one who is in the life of flesh, I tell you that he or she goes to arid places in search of another body of flesh. Since they do not find it, they tell themselves: 'I will return to the house from which I have left.' When they do, if they find it empty, clean, and adorned, they bring along other siblings, worse than the ones who inhabited that house with him or her, and their actions will be even graver than those done before. In truth I tell you that all those who are in the life of flesh and do not take care of their house after they break free from siblings who pursued them from the true life will have**

this sibling back, or will have another sibling share their house with them.^[238]

8/2000 Returning to the topic which the thirteen Hebrews were anxious to hear about, he told them with clarity that he would not be able to help any of them, and they left, all dissatisfied. The one who had asked him for help secretly was the most indignant of them all. He told the other twelve men and the audience that the one who claimed to love his neighbors, who told them all to share what they had in abundance with those who had nothing, had refused to help them.

8/2001 Among the inhabitants of the village, only Mark and Luke remained with the promised one. The latter asked him:

8/2002 “Why did they not want what you were teaching? They did not understand that you were helping them, not doing them damage, that you only want their good, not their evil; that you only want the good of the rabbi’s protectee and the others’. I know they did not understand what you said. But why?”

8/2003 “I will tell you the passage of a sower who went sowing. As he was sowing, part of the seeds fell right off the way, and birds came and ate them. Another part fell on a soil that had a lot of rocks and quickly germinated, but, since there was not enough soil, when the Sun appeared, they dried, since they did not have any roots. Another part fell among thorns, they germinated, but the thorns suffocated them. The other part fell on good soil, and bore much fruit.”

8/2004 “Why are you comparing the sower to the teachings that you are bringing?”

8/2005 **“I tell you that God’s teachings are for all of His children. In truth I tell you that all those who want to walk towards our Father will listen to them and practice them.”**

8/2006 “Will all distance themselves from you when you speak of the Lord’s teachings?”

8/2007 “I tell you that, still for a long time, many will hear God’s teachings, but few will practice them, that many will close their eyes and their minds not to see and not to know the path that leads us to our Father. **In truth I tell you to listen to God’s teachings, to practice them with faith and**

[238] ... **When they do, if they find it empty, clean, and adorned ...**: in other words, the spirit who owns the body of flesh made the same mistakes again.

confidence in Him, and we will find the path that will free us from our evil.”

8/2008 “I did not understand why you compared the teachings that you are bringing to everyone to the seeds that were on the path!” said Mark.

8/2009 “When we hear God’s teachings and do not understand them, do not worry about understanding them, and are not interest in understanding them, I tell you that we are like the seeds that fell right off the way. The seed that was sowed in a very rocky soil is similar to all those who hear our Father’s teachings, but soon forget them, because their afflictions, pains, and the certainty that everyone is pursuing them suffocate the teaching they have received, which, since it does not have roots yet, lasts for little time. It is what will happen to all those who hear God’s teachings and do not believe in them. The seed that was sowed among the thorns is like all those who hear our Father’s teachings, but whose desperate search for the wealth of this abode, the search for the joys that distance us from the path that leads to Him suffocate them and make them unproductive. It is what will happen with all those who hear God’s teachings and do not accept them. The seed that was sowed in good soil is similar to all those who listen to God’s teachings, believe in them, accept them, and practice them. **In truth I tell you that all those who listen to our Father’s teachings, accept them, and practice them yield much fruit, not only for themselves, but also for all those who are with them.”**

8/2010 Both natives were happy that they had understood the explanation. Despite the contentment of keeping him company, they did not follow him. In 82 AD, their descendants, who had been named after their fathers, who in their turn had also been named after theirs, a custom that reigned among the Hebrews, wrote about the living of the Lord’s promised one. They did it separately, because they did not come to an agreement under whose name it would be written. Each one reported it his own way, and this resulted in the end of the friendship that existed between the two families.

8/2011 The caravan in which the redeemer traveled left Tabor at the beginning of August, 7 AD, on August 3, to be exact.

WHOEVER ABANDONS THEIR FATHER OR THEIR MOTHER, A FATHER OR A MOTHER WHO ABANDONS THEIR CHILDREN, WILL BE ABANDONED.

see 8/2019

WHAT CONTAMINATES US IS WHAT COMES OUT OF OUR MOUTHS, NOT WHAT GOES INSIDE IT.

see 8/2027

***WHATEVER WE SAY WITH BAD FEELINGS IS WHAT DISTANCES
US FROM THE PATH THAT LEADS TO OUR FATHER.***

see 8/2039

8/2012 After their brief stay in Tiberias, they finally arrived in Sepphoris, where its inhabitants, since they knew that Mary's firstborn had been on his way, were making the arrangements for a great party to receive him. Since they had killed many sheep and goats little before the charitable group entered the village, Andrew Saul, Philip, Jesse, Matthew, and some others went to assist in the enterprise. Since there was so much work, they did not have time to eat. When they did, they got their food without cleaning themselves from the filth they were in due to the crude activity of preparing meat.

8/2013 Whoever came into contact with blood, according to the Laws of the Temple, before touching any other object, was constrained to cleaning themselves completely in the tank of purification, an action that was considered dangerous.^[239] In the understanding of those of the time, doing it made people weak, defenseless, bound to catch diseases, especially the ulcers. The learned ones also told the impure ones, as they would from then on be referred to, that everything they touched, even slightly, would also need to be immunized.

8/2014 The viscous red liquid of the dead animal was offered to the Lord, because He was the only one who could touch filth.

8/2015 The promised one was on his way to see his mother and youngest brother when his attention was demanded by some Pharisees who, when they noticed the caravan members eating in disagreement with the custom concerning cleanness, indignantly wanted an explanation. One impolitely asked him:

8/2016 "Why do many of your disciples not wash their hands when they eat bread? I say that they are breaking the tradition of Mohamed, the one who was many harvests old."

8/2017 "In truth I tell you that, because of your tradition, you do not practice the teachings of God, the Father of us all."

8/2018 "And what is the practice of this god of yours that I am breaking because of my tradition?"

8/2019 "I tell you that God is once again showing us in His teachings for children to love their father and mother, for a father and mother to love their children, not the way your tradition is, which tells you to leave your father

[239] This Law had been in vigor since Moses's time, when an elder, whom all claimed was the Hebrew who had lived the most, two hundred years, created it. In case anyone dared say it was not true, they were immediately killed.

and mother without protection. **In truth I tell you that all those who leave their father or mother without protection, that every father, every mother who leaves their children without protection will certainly be left without protection in the living that they have or in future livings.**”

8/2020 “I did not leave my protector or the one who gave me my life because of the tradition of those who are my people. I say that my protector and the one who gave me my life went to the desert so that, when their lives left their bodies, they would no longer have any sins.”

8/2021 “I tell you that you, the Pharisees, do not believe in the lives after the death of the body of flesh, but in order to benefit you, your tradition tells you to leave fathers and mothers in the desert. You guarantee to them when you leave them in the desert that everything that belongs to them will be offered at the Temple, but in fact you leave them because they are spending many of your coins. In truth, for leaving your fathers and mothers in the desert so that, after the death of their bodies of flesh, they will be free from mistakes, I tell you that you make your own Laws invalid, that one which tells you not to believe in life after the death of the body of flesh.”

8/2022 “Are these the words that your god, the one you call Father, is teaching you?”

8/2023 **“In truth I tell you that God, the Father of us all, is showing us in His teachings to love our neighbor the way it would please us to be loved by them.”**

8/2024 The six men were truly surprised. No one ever dared speak to them the way the outsider had done. They believed that those who were not members of their caste were unaware of the way they behaved towards their parents. They wondered how Jesus knew about it. Who had told him? It could have only been another Pharisee; they nonetheless did not insist on this hypothesis, for, if one of them mentioned their customs to a non-Pharisee, they would be abandoned in the desert to die, the way it happened to the old ones.

8/2025 With the intent that the spectators would focus their attention, which had been completely drawn to Jesus’s questioners, to his direct collaborators, the wealthy Bartholomew stated:

8/2026 “These men who are your apostles and disciples are contaminating themselves with lamb’s blood. What do you have to say to me?”

8/2027 **“In truth I tell you that it is not what goes inside man’s mouth, but what comes out of it that contaminates him.”**

8/2028 Another one of the wealthy ones, always with the intent that the focus of the conversation would not turn to them, accused the cordial

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Galilean before the inhabitants of Sepphoris, who were very ignorant, and were following the outcome of the event with great interest:

8/2029 “I know that the Lord will punish all those who remain here. Jesus of Nazareth is a false prophet, and what he is teaching is blasphemy. I say that the true god is in the Temple, where all must go, before he shows his wrath.”

8/2030 The awaited savior, going up a small mount, not higher than one meter seventy centimeters, in order to be heard more easily, said to the inhabitants of the village concerning the Pharisees, instructing not only them:

8/2031 “In truth I tell you that every teaching that does not come from God will be forgotten.”

8/2032 Since many of the spectators perfectly understood these words, the orator’s intelligent interlocutor tried to make them oppose him:

8/2033 “Jesus is a false prophet who must be thrown stones against for saying heresies against the Lord.”

8/2034 Aware that some of the spectators wanted to punish the wealthy ones, the wise teacher encouraged the community:

8/2035 “I tell you to let these siblings of ours, blind leaders, go their way. In truth, when a blind man leads another blind man, I tell you that both will fall into a hole.”

8/2036 Bartholomew furiously shouted:

8/2037 “You have called me a blind leader, but the one who only offers words to this people is you. Look at your apostles and disciples, who are contaminating themselves with lamb’s blood.”

8/2038 With his particular affection and sweetness, but in a stronger tone of voice, the one born under the shining Star concluded:

8/2039 “Have you not understood yet that everything that goes inside our mouth goes down to our belly and then is expelled? **In truth I tell you that what comes out of our mouths, mean words with bad feelings, is what distances us from the path that leads to God.**”

8/2040 The members of the ignominious group went away furiously, but not before stating that they would return.

8/2041 Mary’s firstborn went to see Mary, who was very afflicted, immediately afterwards. Crying a lot, she hugged him and Matthew the Son, who, as usual, was never away from his nephew, even as the latter had been speaking from the top of the small mount. Overcome with emotions, she told them he had thought she would never see them again, that she could not believe her eyes as she saw them after so many moons. She affectionately

commented that they did not look like the two boys who had once left for the ways in the desert. She added:

8/2042 “You are now men.”

8/2043 Caressing her firstborn’s face, she said:

8/2044 “You even have a beard.”

8/2045 James, who had been silently and attentively observing his brother, refrained from speaking. Joseph’s widow went on:

8/2046 “Will I see you again? Is it necessary for you to go so far from those who are your family?”

8/2047 Jesus, wanting her to extend her love for him to all the others, taught her:

8/2048 “I tell you that my body of flesh has come from you, and the spirit that inhabits the body of flesh that I have is a child of God. In truth I tell you that you and all those who are in this abode are my siblings.”

8/2049 Pointing at the audience, he said, since her crying mother had not understood his words:

8/2050 “I tell you that we are a single family, that we are all siblings, the children of the same Father. In truth I tell you that the teachings that I am bringing will make all of God’s children of this abode, our siblings, once again know the path that leads to Him.”

8/2051 One of the spectators, advocating on his own behalf, asked:

8/2052 “Will all those who hear you saying these teachings that you are bringing be with the Lord?”

8/2053 **“I tell you that all those who only hear the teachings of God will not be with Him. In truth I tell you that all those who practice our Father’s teachings will be with him.”**

8/2054 “Are you saying that I have no knowledge of how to get to the Lord?” the easily offended man, who had not understood his words, asked again.

8/2055 “In truth I tell you that there are many siblings who, in their lives of flesh, once again need to know God’s teachings, siblings who in this living do not know which path to follow, they do not know which is the path that leads to Him is.”

8/2056 When the conversation was over, Mary kept on wanting Jesus to stay with her; however, she felt calmer. The happy mother did not stay away from her two traveling sons, for she considered Anna’s last fruit as such, for a single second. She stayed with her eldest during the six days that he remained

in Sepphoris. When he left for Cesarea, she did not cry when she saw him depart, finally accepting what he had come to do.

8/2057 She immediately returned to Nazareth, also accompanied by James.

8-12.4

8/2058 Judas Iscariot, when he had left the caravan to see Rus Zerah, was not, by any means, unaware of the itinerary of the one promised to the peoples of this orb. For pay, after a short period of time, he informed it to Herod Antipas's soldiers. He said to himself that, when his brother were arrested, he would not be killed, but taken to Jerusalem, even if he did not want to.

8/2059 In the erudite man's opinion, the Hebrews, since they accepted that their awaited redeemer talked to the Lord, would then go to the Temples even more, always making offerings. As a consequence, he, Judas, since he was his relative, would be extremely powerful.

8/2060 According to the information he sold, the travelers, from Canaan, would go to Sepphoris, and, taking the usual road, would arrive in Tabor, from where they would return to the junction, go to Tiberias, and then Nain, a village where they would make a longer stop.

8/2061 However, by suggestion of the man from Galilee, the redeemer first went to Nain; then, taking a road full of obstacles, and frequented by pillagers, reached Tabor, Tiberias, and Sepphoris.

8/2062 The road he took, the one that skirted the southern face of Mount Nebo, was known by the oppressors; however, since they always avoided it, they did not consider the option that it could be the one used by their prey. On their way from Nain to Tabor, they would necessarily have to enter a human settlement full of lepers.

8/2063 When the awaited deliverer left Tabor, the soldiers, who were no longer waiting for him in Sepphoris, learned that he was in Nain, and that he would stay there for a long time. But, when they got there, they were told that his prey had gone to Bethlehem, escorted by his ragged followers. In the city where planet Jupiter showed itself more luminously in 10 BC, there were no signs of him.

8/2064 Their conclusion was unanimous: the oppressed ones from the important city were lying to protect the insubordinate man, because it had been a Roman who told them in Nain that he would be there. In the brute warriors' opinion, he had great power, for he managed to walk in the desert with remarkable speed.

8/2065 For many harvests they continued hunting an unreal caravan in places where the acclaimed prophet was not walking.

WHOEVER SEEKS THE TEMPORARY HAPPINESSES THAT DISTANCE US FROM OUR FATHER WASTES THE LIVING THAT THEY HAVE, BUT, IF THEY CULTIVATE HIS TEACHINGS, THEIR SOJOURN IN THE LIFE OF FLESH WILL BE FRUITFUL.

see 8/2084

8/2066 Jesus stayed in Cesarea only for six days, for its inhabitants, too busy with mundane matters, similarly to those of Tiberias, could not spare a single minute to hear him announce about God and His teachings.

8/2067 In the village, Judas Iscariot joined the charitable group, which he had abandoned in Sepphoris, once more. He mentioned to his blood brother that he knew he was being hunted; he took his hand and kissed it, for he had schemed a smart way of having a lot of financial resources, and he needed authorization to implement it. Speaking gently but firmly, the one born under the fulgurant Star, conscious of his brother's agenda, instructed him:

8/2068 "I tell you that you do not want to understand God's teachings, that you only want what comes from men. In truth I tell you that your desperate search for the wealth of this abode is the stone you will stumble on."

8/2069 Since Joseph's firstborn had planned to stay where God's teachings were reported so that, according to the justification he would present, he could solidify them in the minds of those who would hear them, though his real intention, which he obviously omitted, was to become rich, Mary's firstborn proceeded:

8/2070 "In truth I tell you that, if you want to come after me, renounce your search for the momentary happinesses of this abode which distance us from the path that leads to God, and comply with what you planned to do when you were still in the life of spirit."

8/2071 Whispering so that only his interlocutor would know what he was saying, he revealed to him:

8/2072 "I tell you that you are with me because you asked for another opportunity to redeem yourself from the searches that afflicted you so much. Do not make the same mistakes you made in previous livings. In truth I tell you that there is still time for you not to waste all the living that you now have."

8/2073 In a mixture of indignation, non-understanding concerning part of Jesus's words, and suspicion that his secret plan had been unveiled, the erudite man, with uncontained fury, stated:

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8/2074 “I will not on paths the way you are and lose my life.”

8/2075 “I tell you that all those who seek to save their living in the practice of the momentary happinesses that distance us from God will lose it. In truth I tell you that all those who leave their living for practicing our Father’s teachings will save it.”

8/2076 “I would rather live with many coins among pillagers than stay among your miserable ones so that I will not, as you said, leave my life.”

8/2077 “In truth I tell you that your searches in this abode are what is making you distance yourself from the path that leads to God.”

8/2078 “I say that, after life leaves my body, there will be no difference between you and me.”

8/2079 “If what I planned to do in this living when I was in the life of spirit is done, when my spirit leaves the body of flesh that I now have, I tell you that I will go to the life of pure spirit. You, if you remain seeking the momentary happinesses of this abode that distance us from the path that leads to God, I know that, when your spirit leaves the body of flesh that you now have, you will have to return to the life of flesh until you redeem everything that you have done to our siblings. In truth, if you remain in search of the momentary happinesses of this abode that distance us from our Father, when you no longer have the body that you now have, I tell you that your search in this living will not make your spirit happy.”

8/2080 “I do not want for my life what you say you are bringing from this one you call Father. I say to you to use the wisdom you have to bring a lot of happiness to our life.”

8/2081 “For now you say you do not want to follow the path that leads to God, but, when you return for a new living after this one that you now have, and those whom you now want to deceive are, from the true life, demanding retribution for what you have done to them, you will abandon what you will be seeking and will beg for our Father’s teachings, and then you will practice them. In truth I tell you to leave behind what you are now seeking before your search leads you to wasting all the living that you now have.”

8/2082 Martha’s twin ignored the words addressed to him completely, and once again left the caravan, not informing anyone of his destination.

8/2083 One of the spectators of this dialogue, who had not understood anything concerning Jesus’s assertion that one would lose one’s living if one sought to save it, and would save it if one died because of the practice of the teachings that he was announcing, asked him about it, and heard:

8/2084 **“In truth I tell you that all those who are in search of the momentary happinesses of this abode that distance us from the**

path that leads to God, when they leave their body of flesh, will have lost all the living that they had, but those who practiced our Father's teachings will have saved the living that they had."

8-12.5

8/2085 When the promised one left Cesarea, he walked towards Antipatris. He had not been traveling for long when he came across a crowd that had been waiting for him off the road. There were one hundred twenty individuals there. They were blind, disabled, and paralyzed ones, who had no right to enter the large city. Jesus mediated the cure of many siblings who were redeeming their blemishes and, aware that they were starving, that many could not even walk to a safe harbor, he summoned John Bedee, one of those in charge of supervising the donkeys that carried their food, and encouraged him:

8/2086 "I tell you to have compassion for all these people who have not eaten anything for three days. In truth I tell you not to leave them hungry, so that they will not leave their livings along the way."

8/2087 The disciple sarcastically asked:

8/2088 "Where will bread come from? We are in the desert, and there is no bread for so many people."

8/2089 Not minding the feelings emanated by his interlocutor, the affable Nazarene asked him how many units of the essential baked dough prepared with wheat there were. John Bedee promptly answered:

8/2090 "Ten, and some fish."

8/2091 Receiving it, the redeemer asked four of his collaborators and instructed them what to do. After some minutes, he asked the starving crowd to make themselves comfortable. Returning to where the food was, he divided it into small pieces and distributed them. After each portion that he offered, he thanked the Creator of the universe for their having what to eat. None of the members of the crowd, after eating frugally, felt hungry.

8/2092 A miracle? An extraordinary feat? No, nothing but wisdom. Jesus had asked his collaborators to add salt to the food. He knew that, whoever ate it, even if the quantity was very small, would subsequently drink a lot of water, which would satiate them and give them energy to arrive in the not very distant Antipatris.

***THOSE WHO CONTROL ANOTHER SIBLING
WANT TO REMAIN IN THE IGNORANCE OF***

WHAT HAVING LOVE FOR A CHILD OF GOD IS.

see 8/2107

8/2093 Mary's firstborn arrived at the human settlement on February 27, 8 AD, and was received with joy, and so were those who followed him. Many remembered that, when he was still a boy, he had been with them. They were very happy with his return and content that he was bringing them the Lord's teachings.

8/2094 The comments among those who recognized him were unanimous: the awaited redeemer could be no one else but him, who was cordial and polite. Throughout the night, he instructed them around the fire, as he usually did. An old man, who considered himself a great defender of the Laws obtained directly from the Lord and those of the Temple of Jerusalem, and had been listening to the orator away from the others, stood up and said harshly:

8/2095 "I say that you are bringing discord among those who are my people. Everywhere you go, they say you are showing them the path that leads to the Lord, but in fact what you are showing is the path for all those who are my people to lose their lives because of these words you are bringing. I say that, with those words that you are announcing, you are taking the lives of those who are your own people."

8/2096 He indignantly proceeded:

8/2097 "How can you be the one promised to the prophets? Unless the Lord wants to punish all those who are my people, and has sent you to bring discord!"

8/2098 He concluded, externalizing his certainty:

8/2099 "The Lord is punishing all those who are my people. Ever since before Moses we have been taking the lives of our own offspring. I say that the Lord does not allow us to have not even some peace in our residences, and you come bring more suffering and pain to all those who are my people?"

8/2100 "I tell you that I have not come to bring discord among men. In truth I tell you that it is only when God's teachings are practiced in this abode that there will be peace among peoples."

8/2101 "These teachings you say are the Lord's are only bringing more enemies to those who are my people."

8/2102 Aware of the reason for the authoritarian Salomon's wrath, that he had seen Ishmael, one of the members of the caravan, his legitimate legatee to whom he had long before denied shelter and whom he had kicked out of the city, for fear that his younger companion would fall for him, the one born under the shining Star of Bethlehem said:

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8/2103 “In truth I tell you that, for the time that God’s teachings are not practiced in this abode, man will consider one of his family members his enemy.”

8/2104 “I say to all that these words of yours are bringing division among those who are the same family.”

8/2105 “I tell you that God’s teachings, for now, will many times bring division between parents and children. In truth I tell you that all those who already love their father and mother, their son or daughter, the love that they have will be even greater after they learn about God’s existence and that of His teachings.”

8/2106 Since he managed to make his interlocutor understand the meaning of his words, he proceeded:

8/2107 **“I tell you that all those who do not love their neighbor the way they would be pleased to be loved do not practice God’s teachings; that all those who do not receive a sibling in their residence because they do not want to lose those they control, and call the feeling they have for those they control love, do not practice our Father’s teachings, but all those who once again get to know God’s teachings, practice them, and get other siblings to know them once again will be on the path that leads to our Father. In truth I tell you that all those who control a sibling do not know what it means to have love for another child of God.”**

8/2108 Pointing at the excluded ones, he concluded:

8/2109 **“I tell you that those who love their neighbor the way it would please them to be loved by them are practicing one of our Father’s teachings. In truth I tell you that all those who give, even if it is a little bit of water and a piece of bread, to another child of God will be on the path that leads to Him.”**

8/2110 Many understood that the harmony that he was bringing was the practice of the teachings he was announcing, which would result in division among the members of the same family, given that a small part of them would immediately accept them.

***IF WE HAVE FAITH AND CONFIDENCE IN OUR FATHER, EVEN
IF IT IS THE SIZE OF A GRAIN OF MUSTARD, WE WILL BE
SUCCESSFUL IN HELPING A NEIGHBOR, REGARDLESS IF OUR
NEIGHBOR IS IN THE LIFE OF FLESH OR NOT.***

see 8/2118 and 8/2122

WHEN WE GIVE OURSELVES THE OPPORTUNITY

***TO HELP A SIBLING, WE EXTIRPATE FROM OUR
MIND WHAT DISTANCES US FROM GOD.***

see 8/2120

***HOW SHOULD WE ACT SO THAT WE
WILL NOT FEEL DISORIENTED?***

see 8/2132

8/2111 As the apostles and disciples routinely did when Mary's firstborn made a stop in a village, they went around the area spreading God's teachings. They would announce about Him even to a single individual.

8/2112 Andrew Saul, Philip, and Matthew went to a human settlement located in the avoided Valley of Death, where lepers stayed until they died. In an extremely poor shanty right off the road they came across a man. The publican extrovertedly told him about the promised one, how to talk to our Father, about the love He has for us. The man then asked them to cure his son.

8/2113 The trio tried to instruct the brother who controlled the boy's body. Though they tried many times, they failed. When they return to where the cordial teacher was, they narrated what had happened and asked:

8/2114 "Why could I not expel the evil?"

8/2115 "I tell you that you did not help our siblings because you do not believe that the teachings that I am bringing are God's."

8/2116 "Jesus does not know what he is saying. When I announced the teachings to the forces of evil, I had faith in the Lord," Andrew Saul said to himself.

8/2117 The one born under the shining Star immediately explained:

8/2118 **"I tell you that, if we have faith in our Father and in His teachings, even if it is the size of a grain of mustard, we will be able to help siblings who are being pursued and who pursue, siblings who are in the life of flesh and in the true life."**

8/2119 Aware that the three men, before they announced what he was bringing, had indulged in unspeakable actions, he went on:

8/2120 **"When we help a sibling, I tell you to clean everything that we have in our minds that in this abode distance us from the path that leads to God. In truth I tell you not to distance ourselves from the practice of our Father's teachings not even at a single moment of our lives."**

8/2121 He instructed not only Andrew Saul, who, for believing that his whereabouts the previous night had been revealed, had expressed his dissatisfaction with coarse words:

8/2122 “I tell you that the siblings who are in the true life do not accept God’s teachings yet. These siblings of ours who did not accept what they heard from you knew what you had done and condemned you, and, until you practice the teachings that I am bringing to all the peoples, they will not accept what they hear from you. **In truth I tell you that, without faith and confidence in God, one cannot help a single sibling, regardless if this sibling is in the true life or the life of flesh.**”

8/2123 Philip and Matthew understood him. They admitted that they had left to sow God’s teachings with their minds also focused on the banquet the inhabitants of Antipatris were preparing for when the night fell. However, Andrew Saul furiously expressed his anger. Very inconsequential in his words, he stated that the Galilean had come from an adulteress, that he would no longer be among ragged and starving Hebrews, that he felt disdain for those who listened to him.

8/2124 These words said with conviction made many of the apostles and disciples go up against him, not to mention all of the inhabitants of the village. They were willing to teach him something, as they used to say, because he had blasphemed. Feeling the true scope of the altered group of people, the promised one went up a small elevation, asked them to remain calm, to allow the discontent to do what he judged was the best for himself. He proceeded:

8/2125 “I tell you that all those who cause discord among siblings will not be happy about what they have done after the death of their bodies of flesh. In truth I tell you that discord among siblings will take place, but unfortunate is the one who causes discord among siblings.”

8/2126 As he calmed the audience down, two of the little ones started pulling his tunic, for they wanted his attention. Given the intention of one of the spectators to remove them from there, he reminded them:

8/2127 **“I tell you to have respect not only for God’s little ones, but also for all of our siblings. In truth I tell you that our Father’s little ones see His face.”**

8/2128 From Antipatris onwards, Andrew Saul was no longer a member of the caravan. He left it saying that he would not return.

8/2129 When he came down from the small mount, the desired savior expressed his desire to go see the possessed one. The inhabitants asked him not to, that his presence was important, they even held him by his tunic, for the meal would soon be served. With his customary kindness, he announced to them that he would tell them a story, and then he would like them to explain to him what they had understood:

8/2130 “A man had one hundred sheep, and one of them got lost. Will this man not leave the other ninety-nine sheep in their enclosure and go look for

the one who got lost? When he finds it, I tell you that his joy will be great, and he will be even happier because all of his one hundred sheep will be in the enclosure.”

8/2131 He concluded to his audience, who was full of a pleasant expectation:

8/2132 **“In truth I tell you that, with the knowledge of God’s teachings and their practice, not a single one of us will feel lost.”**

8/2133 Followed by Simon, the zealot, Peter, James Alphaeus, Simon of Caesarea, Philip, and Matthew, Jesus and his inseparable uncle walked to the shanty located off the road to the Valley of Death. Those who listened to the passage about the lost sheep commented about the comparison that Jesus had drawn, that the meek animals safe from danger were those who understood and those who practiced the teachings that he had brought from the Lord. By practicing them, they would not detour from the path.

THE FOUL REAPER WE CONCEAL INSIDE US IS ...

see 8/2144

IF THE UNJUST WILL BE HELD ACCOUNTABLE FOR THEIR MISTAKES, AND IT WILL TAKE THEM LONGER THAN THE JUST TO BE WITH GOD, WHY WOULD WE BE UNJUST?

see 8/2149

8/2134 After the siblings, both those who had and those who did not have a material envelope, were instructed, Mary’s firstborn returned to Antipatris, where he was eagerly expected, and had dinner with them, though the night had already fallen. When they were talking around the fire, the publican disciple asked:

8/2135 “What does an apostle do?”

8/2136 “I tell you that an apostle is all those who go sow the good seed, our Father’s teachings.”

8/2137 “Does the one who wants to be an apostle have to practice everything that you are bringing from God?”

8/2138 “In truth I tell you that all those who go sow our Father’s teachings already practice them.”

8/2139 “Why do you not say to all to be your apostles, only to some?”

8/2140 “I tell you that all of God’s children will one day be sowers of His teachings, but, for now, many do not even want listen to them.”

8/2141 “Where is this field where these teachings that you are speaking of and many do not want to listen to will be sowed?” one of the spectators started participating in the dialogue.

8/2142 “I tell you that the field, which is the entirety of this abode, is not ready to receive the good seed, which is God’s teachings, because we still have the bad reaper inside ourselves.”

8/2143 “You have said that the bad reaper is inside us, but a reaper is the one who harvests wheat. What does it mean to have the bad reaper inside us?”

8/2144 **“In truth I tell you that the bad reaper that we have inside us is the resentment that overpowers us, it is not respecting our siblings, it is the desperate search for the wealth of this abode, it is the search for the momentary happinesses that distance us from the path that leads to God, it is greed, it is wanting everything for ourselves, it is false testimonies, it is refusing to help a child of God, our sibling, who does not even have a piece of bread to eat, who cannot defend themselves from the evil of other siblings of ours.”**

8/2145 “How can I extirpate the bad reaper from inside of myself?”

8/2146 **“I tell you that all those who hear God’s teachings, let them practice them at all moments of their lives. When we practice the teachings of our Father at all moments of our lives, we keep the bad reaper we have inside ourselves away. In truth I tell you that, if we practice God’s teachings at all moments of our lives, we will no longer know what a bad reaper is.”**

8/2147 Happy with the explanation, Matthew walked to the well, and the affable teacher remained close to the fire. He determined to himself the decision to change, to extirpate what was bad from his actions, what prevented him from being an apostle.

8/2148 As the activities were coming to an end, because one of the spectators had the purpose of not sharing the outcome of the harvest that would soon be over according to what had been arranged, the illustrious Nazarene, without identifying him, instructed not only the dishonest agriculturist, who understood his words:

8/2149 **“I tell you to be just. In truth I tell you that justice will catch up with the unjust, and the just will be with God before the unjust.”**

8-12.6

8/2150 When it left Antipatris, the caravan headed for Jope. It was now composed of eighty-five members. After walking for a day and a half, feeling

exhausted, they made a stop in a cave located away from the road, so that they would not be spotted by Herod Antipas's soldiers. After they ate, when the king star was no longer visible, a brave mother approached, carrying one of her children, and asked some prideful men who had proclaimed themselves disciples of the prophet:

8/2151 "I need to speak to Jesus. When Jesus sees the one who came from me, who is very weak, I know that he will be cured. Be merciful. If Jesus does not see the one who came out of me, I know that life will no longer exist in his body."

8/2152 One of the aforementioned men replied, as his ignorant audience laughed:

8/2153 "Jesus is not Egyptian, nor is he among those who are Egyptians. I tell you that Jesus is the one who was promised to only those who are Hebrews, that Jesus is only among those who are Hebrews. Jesus cannot cure this offspring who came from you because this offspring who came from you is not Hebrew. Go away with this offspring of yours from this place, woman."

8/2154 He arrogantly stated to the anxious immigrant:

8/2155 "Jesus is tired and cannot speak to you. I say that Jesus is not for those who are your people."

8/2156 Crying, impotent before such a painful absence of sensitivity, the woman, with her child in her arms, turned around and was about to go her way when she heard a peaceful voice calling her name:

8/2157 "Julia, wait."

8/2158 The foreigner's lower limbs started shaking. She wondered:

8/2159 "I did not say to anyone from this place what I am called! How come one of these people knows about my existence?"

8/2160 When she turned towards the voice, she saw the meek Galilean's face. She resolutely took five steps forth and, when she was face to face with him, she said:

8/2161 "I know that I am not deserving of being in your presence, but it is not for myself that I ask you, it is for the one who came from me, who is an offspring who is too few harvests old to be punished for my sins. The one who came from me is not guilty of my sins."

8/2162 She added with conviction:

8/2163 "I know that you have power, and this power has been given to you by the Lord, the power to cure the one who came from me. I ask you to put your hands on my offspring's head. I know that, if you put your hands on the head of the one who came from me, he will be cured."

THE MOST BEAUTIFUL LEGACY

8/2164 When she was calmer, she was helped to get up by former little Joseph, for she had knelt down as she spoke, and had been crestfallen, with her almost lifeless son pressed against her bosom.

8/2165 “I tell you that your faith in God is great. In truth I tell you for it to be done as you wish.”

8/2166 When she saw her son immediately recovered, Julia knelt down again, and again the redeemer helped her to get up. When she stood, Mary’s firstborn encouraged her:

8/2167 “I tell you to follow your path and practice the teachings of God, our Father.”

IF TWO SIBLINGS AGREE TO DO GOOD TO ANOTHER, PEACE WILL REIGN AMONG THE THREE.

see 8/2176

8/2168 The redeemer and his followers arrived in Jope on May 26, 8 AD, but were not granted permission to enter, for, as it was usual, they were accompanied by lepers, paralyzed and disabled ones. They were not accepted because that was not a city for beggars and miserable ones, but for individuals with possessions.

8/2169 Adah, the sister of Alphaeus, the caravan leader, was no longer incarnate to be able to see him.

8/2170 Prohibited from announcing God’s teachings to the inhabitants of the enclosed village, he started visiting the small human settlements around it. In one of them, composed of agriculturists, he found everyone extremely afflicted. They had sowed the precious grain, but the yield had been almost insignificant. The little they had harvested had gone bad. Without the fruit of what they had sowed, famine and penury reigned.

8/2171 The desired savior did not ignore that the wheat had not germinated because of a lack of water, which happened to be abundant in the region. As they waited for the rain, he instructed them to make use of the one from a dam in a lake formed by a spring that produced water day and night. He told them to make furrows in the soil so that the essential liquid would be transported to it at least twice before the period of a moon.

8/2172 He stayed in the small settlement until November, when he told them it was time to keep spreading God’s teachings to other siblings. The inhabitants insistently asked him not to go. One of them asked him with deference:

8/2173 “How will we be without you among us to show us all what is right and what is not right?”

8/2174 “I tell you that I will be on your minds whenever you care for the

wheat. **In truth I tell you that all those who practice God's teachings are doing what is right.**"

8/2175 "But how will we know that we are practicing the teachings that you are bringing?"

8/2176 **"In truth I tell you that, if two children of God agree to do good to another sibling, they will be practicing our Father's teachings, and peace will be present among them."**

8/2177 When he left the settlement, he headed for Diospolis.

Chapter 8

8-1 *Mediating* many cures when *he* returned to Capernaum;

8-2 Jude Thaddaeus:

8-2.1 *Comforting* Simeon Joseph;

8-2.2 Zilpah, the Samaritan woman;

- *Inviting* an insurgent to follow *him*;

8-2.3 *Witnessing* to Sarah's firstborn;

8-3 Isabel:

- Clesius, the Roman centurion;

8-4 Mishael:

- *Again* with Zechariah's only son;

8-4.1 Peter, the apostle, shows his love;

8-4.2 *Freeing* one possessed by the forces of evil and *helping* the ones our Father sent in the recovery of a disabled one's health at the purification tank;

- The passage about obedience;

8-5 *Again* with Levi, who then became Matthew:

8-5.1 About the days that to come;

- God's teachings going up against interests;

8-6 James Alphaeus:

- The passage about the darnel and the wheat;

8-6.1 Joseph and Jeremiah, our Father's little ones;

8-7 Elizabeth;

THE MOST BEAUTIFUL LEGACY

8-8 Simeon of Caesarea:

- 8-8.1 The insurgent who did not agree to follow *him* slaps him;
- *Inviting* Joseph's firstborn;
- About the man from Galilee;

8-9 Matthias:

- 8-9.1 The instructions to the collaborators who accepted *his* calling to help *him* spread God's teachings to those on this planet;
- *Announcing* that he would be delivered to death;
- Peter answers who was the one everyone considered to be the one promised by the prophets;
- *Confirming his* passing;
- 8-9.2 The crowd that was convoying *him* is largely fed;
- The passage about the imprudent administrator;
- One of the leaders of the Pharisees of Jerusalem listening to *him*;
- The passage about the insensible man;

8-10 Mary Magdala:

- 8-10.1 The awakening of a rebel;
- 8-10.2 One of those who claimed to follow *him*, as if it were ordinary, with the most important foreigner of the Temple of Jerusalem;

8-11 Thaddaeus:

- Rubion;
- 8-11.1 The cure of two men who lived in a sepulcher;

8-12 Andrew Simon:

- Jonah, the one who had his ulcers immediately removed;
- The worrisome news for those who assisted *him*;
- 8-12.1 The murder of Abigail, the first one to be gathered;
- 8-12.2 *Encouraging* those who wanted God's teachings, and not what is truthful to men; *speaking* to a Scribe, and *encouraging* us to try out *his* burden and yoke;
- 8-12.3 The writings preserved in the settlement of the lepers;
- The passage about fasting;
- The passage about the sower;
- 8-12.4 The oppressors looking for *him* with mismatched pieces of information;
- 8-12.5 For the second time, a group of starving people is fed;
- The passage about the lost sheep;
- 8-12.6 *Confirming* that he is the one promised to all the peoples of this planet, not only the Hebrews.