

Chapter 9

ANNOUNCING FUTURE EVENTS AND WHAT ONE OF OUR FATHER'S LITTLE ONES WOULD DO

9/1 When Mary's firstborn arrived in Diospolis, many of its inhabitants approached, curious to find out whose that caravan full of sinners was. They were informed by one of its members. The latter's feelings represented all the others':

9/2 "We are with the one the Lord has sent, the one who was promised to the prophets. Jesus is bringing the Lord's teachings, the ones we must learn and practice, because they are the only path to acquire His kingdom. Jesus, who has all the Lord's power, can even make the blind see. We have been walking with Jesus in order to know everything that he is teaching and practicing, and we will be able to go to the Lord's kingdom, where we will have the legs and the arms we do not have now. Jesus knows it, because he has come from the Lord's kingdom, where it is not necessary to pay taxes to be free."

9/3 The inhabitants of Diospolis, not believing the excluded one, approached the cordial Nazarene and said:

9/4 "The one who has been sent by the Lord was here, and we gave him all our coins and sheep. Now you are among us, and those who are with you are saying that you are the one who was promised to the prophets. Must we believe you, or the one who took our coins and sheep?"

9/5 As he did when he needed to be noticed, the awaited redeemer went up a very small elevation and instructed them, as well as us:

9/6 "In truth, so that not even a single sibling of ours deceives us, I tell you not to believe those who, in order to announce God's teachings, ask us for pay."

9/7 He proceeded, revealing facts that the generation listening to him would witness:

9/8 *"I tell you that many of God's children will come to these lands and announce they are the promised one, and will deceive many. Regarding the teachings that I am bringing to all the peoples, you will hear from some that they are our Father's; from others, that they are nothing but deception. In truth, still for some time, deceiving siblings will be able to announce God's teachings"*

THE MOST BEAUTIFUL LEGACY

contrarily to the way I am announcing them to all, but I tell you that the time will come when all the peoples of this abode will know them the way I am announcing them now.”

9/9 “And what will happen to all the peoples of this abode before they practice the teachings the way you are bringing them now, as you have said?”

9/10 *“Before God’s teachings are practiced in this abode, I tell you that nation will rise against nation, kingdom against kingdom; there will be hunger, much hunger, plagues, and earthquakes in many places; a sibling will deliver another sibling to death, a sibling will hate another sibling, and will announce that they are practicing our Father’s teachings. All these events will be the cause of much pain. In times that are to come, many of those who believe in and practice God’s teachings will be tormented, they will have their livings taken on arenas because they did not deny believing in our Father’s teachings; in times that are to come, many will be hated everywhere for practicing God’s teachings, teachings that some of our siblings will alter because of the wealth of the life of flesh; in times that are to come, many Temples of stone will be built, where our siblings will deceive many others because of the wealth of this abode. In truth I tell you that these deceivers will use the faith in our Father of many of our siblings for the benefit of their own ambitions, which will make the love that God is once again showing us in His teachings, as well as its practice, almost dwindle completely.”*

9/11 Always full of willingness, he told the ones who, at the beginning of this millennium, sojourn on this planet called Earth:

9/12 *“I tell you that many siblings will come and guarantee that they are announcing our Father’s word, who will guarantee that they are His elected ones, and that I will be among them. In truth I tell you that these siblings do not deserve to be heard.”*

9/13 However, consoling us, he proceeded:

9/14 *“I tell you that, in times that are to come, to this abode, and in a body of flesh, one of God’s little ones will come, who will once again bring His teachings to all the peoples. In truth, when our siblings, in times that are to come, get to know these words, I tell you that they will know that our Father’s teachings are already among them the way I am bringing them now, and that a generation will not pass before all those of this abode once again know them.”*

9/15 “Can it be that, in this time that is to come, there will still be affliction, there will still be persecutions?” Matthias wondered.

9/16 *“I tell you that for the time that God’s children who are in this abode do not practice His teachings towards one another, there will be affliction, there will be persecutions.”*

THE MOST BEAUTIFUL **LEGACY**

9/17 Returning to the instructions to those of his time, he concluded:

9/18 “I tell you to remain watchful, because we do not know the time when the deceivers will come. In truth I tell you that the deceivers will come at the time that we are not watchful.”

9/19 The inhabitants of Diospolis inferred that they had been deceived by a false prophet, and that many others would try to trick them.

9/20 At dawn the following day, the redeemer and his followers left the village for Jamnia.

Chapter 10

PERSISTING IN SPREADING GOD'S TEACHINGS

10/1 They had been walking for a long time when Galeus's son, classified as sick in the head, approached Mary's firstborn and asked him if he was knowledgeable in the occupation of the honored Barjulas's descendant.

10/2 "I tell you that I am not a fisherman of fish. In truth I tell you that I am a fisherman of spirits."

10/3 His interlocutor, not understanding him, apologized:

10/4 "I do not know what you are saying, I am poor in spirit."^[240]

10/5 "In truth I tell you that fortunate are the poor in spirit like you, who are already with God, the Father of us all."

10/6 A member of the caravan immediately asked:

10/7 "Is it only the poor in spirit who are with the Lord?"

10/8 The man who had otherwise been called Jeremiah, pointing at Demetrius, the one who had asked him the question in the first place, who would become a spreader along with his widowed father, stated:

10/9 "In truth I tell you that it is only when we are innocent like this little one that we will be with God."

10/10 "Are you a fisherman of spirits, as you have said, or of innocent little ones?"

10/11 "I tell you that I am fishing for spirits for God by way of His teachings, which I am bringing to all the peoples."

10/12 "Will Peter, who says he is like a donkey, go and fish for spirits?"

10/13 "I tell you that Peter will be a fisherman of men. In truth I tell you that Peter will go and look for more fishermen, not of fish, but of men, so that all will announce God's teachings to all the peoples."

[240] For those who lived at the beginning of our era, **poor in spirit** were those who did not know the letters, the illiterate, as we would say nowadays, and the Laws in vigor, be it those issued by the rulers, the Lord's, or those of the Temple.

***NOW THAT WE ARE ONCE AGAIN AWARE OF OUR
FATHER'S TEACHINGS, WHICH PATH WILL WE CHOOSE:
REMAINING IN THE DARK, OR BEING FORTUNATE?***

see 10/21

***WE WILL ENLIGHTEN THOSE WHO WISH TO
PERSIST IN THE IGNORANCE OF GOD'S EXISTENCE
WHEN WE PRACTICE AND SPREAD HIS TEACHINGS.***

see 10/25

10/14 The following morning, having just arrived in the small village, the one born under the shining Star, accompanied by some of his collaborators, went about the area, talking about God and His teachings. Another oppressed one also named Demetrius was at his side, attentively observing all the events around him.

10/15 The inhabitant of Jamnia, realizing that many wanted to speak to the newcomer, as well as touch him, inferred that it would be fantastic to follow him. From then on, he would guarantee to everyone he came across that he was also one of the redeemer's disciples. Forgetting about the Laws that controlled his people, given the enthusiasm he was immersed in, he did not pay attention to whom he was making these statements. When he came across three of those who had come from the distant metropolis and told them about his activity, he stated that they should go and listen to him. He incisively asked the trio why they were not assessing the teachings.

10/16 "How dare you address us? And on top of it, a follower of this Jesus of Nazareth?" one of the foreigners indignantly asked, and he was violently whipped.

10/17 The assaulted man returned to where the one promised to the people of this orb was and narrated what had taken place; many of his fellow people were angered, for he was liked by everyone, and had never done anything cruel.

10/18 "If you are bringing God's teachings, and it is in order to save us, why did those who are Romans punish Demetrius, who believes in what you are saying?" one of the villagers asked the one qualified as a deliverer.

10/19 "*Until God's teachings are practiced in this abode, I tell you that all those who go up against what men of power want will be punished.* In truth I tell you that men of power control the Hebrews and turn them into slaves, and their daughters and companions are abused, and they cannot keep the greatest part of what they harvest, they are even deprived of their animals, and they are only allowed to keep little of what they harvest and some animals so that they will keep their living and remain slaves."

THE MOST BEAUTIFUL LEGACY

10/20 “And why are those who have power pursuing you?”

10/21 “I tell you that all those who announce what men of power do not want to be announced will be pursued, and their living will be taken. I am being and I will be hunted like a ferocious animal because I am bringing God’s teachings, teachings that will deliver all the peoples from the ignorance of His existence, and all those who walk with me will be pursued. **In truth I tell you that all those who pursue one of their siblings because the latter is announcing our Father’s teachings to others, it is because they want to remain in darkness, away from the light, which is God’s teachings, but all those who practice and announce them to another sibling will be fortunate.**”

10/22 “But the teachings that you are bringing were hidden by the Romans who punished Demetrius,” Jacob said, given that the usurpers had taken possession of the writing that the victim had received from Anna’s youngest.

10/23 “I tell you that God’s teachings are like many residences built on top of a mount. Not a single person can hide many residences built together on top of a mount. In truth I tell you that not a single sibling will be able to conceal our Father’s teachings.”

10/24 In order to emphasize this comparison, he added:

10/25 “I tell you that not even a single child of God can keep the light from a fire to themselves, a light that reaches all those who are around the fire. The light from the fire that reaches all those who are around it is like our Father’s teachings, which will be known, accepted, and practiced all over the universe. **In truth I tell you that all those who practice and announce God’s teachings to a sibling will take the light of knowledge to all those who are in the darkness of the ignorance of our Father’s existence.**”

10/26 Many understood the instruction they were offered, and wished to take it to a sibling.

10/27 Mary’s firstborn stayed in the area around Jamnia for twenty days.

HOW TO ACT TO BE ON THE PATH THAT LEADS TO GOD?

see 10/38

LET US CULTIVATE OUR FATHER’S TEACHINGS SO THAT, WHEN WE ARE IN THE LIFE AFTER THE DEATH OF OUR PHYSICAL BODY, WE WILL NOT FEEL REGRET.

see 10/40

WE WILL REDEEM BOTH THE EVIL WE DID TO A SINGLE ONE OF OUR SIBLINGS AND THE GOOD WE DID NOT DO.

see 10/43

THE MOST BEAUTIFUL **LEGACY**

**WHOEVER KILLS A SIBLING WILL SUBJECT THEMSELVES,
IN THE FUTURE, TO PROTECTING THE NEW LIVING OF
THIS SIBLING, EVEN WITH THEIR OWN.**

see 10/45

**IT WILL BE AVAILABLE TO US, ON THIS ORB OR ON
CORRELATED ONES, AS MANY SOJOURNS AS NECESSARY FOR
US TO HARVEST THE GOOD OR THE EVIL WE HAVE DONE.**

see 10/48

**ONE OF THE POSSIBILITIES OF HARMONIZATION FOR THE
SPIRIT WHO, WHEN THEY WERE IN THE LIFE OF FLESH,
HURT, OFFENDED, BRUTALIZED A SIBLING, IS TO RECEIVE
THEM AS THEIR CHILD IN A FUTURE LIVING.**

see 10/51

**AFTER THE DEATH OF THE TEMPLE THAT WE HAVE,
DO THE COMMITMENTS WE ACQUIRED WITH ANOTHER
SIBLING START BEING PAID OFF IMMEDIATELY?**

see 10/53

**GOD WOULD NOT BE A GOOD FATHER IF,
MATERIALLY SPEAKING, HE GAVE A LOT TO ONE OF
HIS CHILDREN AND NOTHING TO ANOTHER.**

see 10/60

**IF WE WISH FOR FINANCIAL ABUNDANCE AND DO
NOT HAVE IT, IT IS LICIT FOR US TO SEEK IT, BUT
WITH THE STRENGTH THAT WE HAVE, AND WITHOUT
DECEIVING A SINGLE ONE OF OUR SIBLINGS.**

see 10/60 and 10/68

**OUT OF GREED AND AMBITION, SOME OF US,
WHO ARE TRAINING IN THIS ABODE, MAKE IT
POSSIBLE FOR SIBLINGS TO ACQUIRE FORTUNE,
WHICH ONLY MAKES THEIR AMBITION GROW.**

see 10/70

**LET US DO GOOD WITH WHAT WE ACQUIRE
HONESTLY SO THAT WE WILL NOT HAVE TO REDEEM,
IN FUTURE LIVINGS, THE MISTAKE WE MADE.**

see 10/72

MANY ARE PHILANTROPISTS BECAUSE ...

see 10/74

10/28 Azoto was the next destination of the caravan. The awaited redeemer and his followers were informed by merchants that its inhabitants, and those from the surrounding areas, would not welcome them.

10/29 The decision not to welcome him was a consequence of recent news, which they perfectly assimilated and accepted as legitimate: he was breaking the Laws in vigor, even those issued by the Temple on the Mount, and they would be forced to follow him. The conclusion the ones who would soon be visited got to was unanimous: these were the reasons the Romans and those commanded by Herod Antipas were pursuing him, as well as those who classified themselves as his apostles and disciples, and they had not found them yet only because of the evil ones who kept him company, who concealed him from the sight of his hunters. According to what they believed to know, they assumed they would have to be both determined and careful when Jesus appeared, also because, wherever he went, he brought about death and devastation.

10/30 Another reason was that, according to what they had been told, the incoming young man ruined the native vaticinators. However, theirs, concerning what would happen, always got it right, and they would not let another one destroy their current tranquility. Despite the absurd taxes, it was enough to give the oppressors what they demanded for them to be left alone, with no infliction of deaths, and they were thus content with it.

10/31 Willing not to allow the group, which they deemed was composed of evil and armed men, to make a stop in the neighboring area, they diligently got ready by making spears and wood maces.

10/32 And the day they feared came at last. When they noticed that the army of criminals was approaching, most of the residents of the settlement went towards them with the intent to expel them. However, they were very ashamed: armed for combat, they came across their main opponent, a weedy young man, followed by some other men and innumerable disabled, paralyzed, blind ones, as well as some possessed by the ulcers, old people, adulteresses, and their children. They immediately asked themselves how they could be bringing them desolation, if they could not even do so with their skinny bodies? No, the outsider would not cause them any harm. However, their fear persisted. What if they were concealing evil? They would be annihilated, as it had been announced. Their conclusion was that it was better to stay away from him.

10/33 Noticing fear on his siblings' faces, the promised one went up a rock and said:

THE MOST BEAUTIFUL LEGACY

10/34 “I tell you that I have not come to this abode to destroy the Laws, those of the Temple or Moses’s, or the prophets.”

10/35 “We do not want these teachings of yours, we already have our Laws. We have been following our Laws for too long for you to come with these teachings of yours. Go away from this place, prophet of the excluded ones,” said the eldest man of the village, making himself the community’s spokesman.

10/36 “No matter how much time passes, I tell you that God’s teachings will be practiced in this abode. In truth I tell you that even if the sky and the earth are destroyed, our Father’s teachings will remain.”

10/37 Aware of what one of his collaborators was thinking to himself, he announced:

10/38 “I tell you that all those who alter God’s teachings and announce them to another sibling, their path towards our Father will be long, but all those who practice them and announce them to another sibling the way I am bringing them now, they will be on the path that leads to God. **In truth I tell you to leave behind what we now hold as true in our minds and practice our Father’s teachings, so that we will be on the path that leads to Him.**”

10/39 He also answered an inaudible question asked by one of those who were ready to fight, who wished to become aware of why the Lord’s teachings had to be practiced:

10/40 **“In truth, so that our spirits will not feel regret when they are in the life after the death of the body of flesh, I tell you to practice God’s teachings.”**

10/41 Ivanohe, who seemed to be the same age as the affable teacher, asked him:

10/42 “And how will Herod Antipas, who is taking the lives of those you say everywhere are your siblings, be? Will Herod Antipas be free from his sins, since he ignores what you are bringing from the Lord?”

10/43 “I tell you that Herod Antipas, in the living that he now has, wants nothing to do with our Father’s teachings. When Herod Antipas is in another living, I tell you that he will once again get to know God’s teachings, and then he will accept and practice them. **In truth I tell you that we will all redeem all the evil we do and the good we do not do to a single one of our siblings, children of the same Father, who is God.**”

10/44 He meekly proceeded:

10/45 **“I tell you that our Father is once again showing us in His**

teachings not to take the living of a sibling, that those who take the living of another child of God may acquire commitments with the sibling who had his or her living taken. In truth I tell you that all those who take a sibling's living, having a reason to do it or not, will be subject, in a future coming to the flesh, to protecting, even with their one living, this sibling's living."

10/46 Elijah, who felt great hatred for the execrable monarch, was stunned, and thus stated:

10/47 "How is it that Herod Antipas has acquired commitments with those whose lives he has taken? Herod Antipas is alive, and those whose lives were taken are in their sepulchers."

10/48 "I tell you that we have many livings in order to harvest all the evil or the good we do, and that our harvest will always be the result of the seeds that we sow. If we sow good seeds, our harvest will be good; if the seed we sow is bad, our harvest will be bad. In truth I tell you that all those who take the living of a sibling, it is because they do not practice God's teachings, that all those who take the living of a sibling may acquire commitments with the sibling who had his living taken."

10/49 With his mind fixed exclusively on the despot, the man, who had assimilated only the beginning of the teaching, expressed his perplexity:

10/50 "Are you saying that Herod Antipas will have other livings to take more livings?"

10/51 "I tell you that all of us, before we return to a new body of flesh, have the opportunity to break free from every feeling that made us do evil against a sibling. Until we break free from the bad feelings that still control us, we will remain in the true life with those who have the same feelings as we do. And then, free from undignified feelings, we return to the life of flesh to redeem the evil that we did to our siblings. In truth I tell you that we may, in the new living, protect the sibling to whom we did evil in the past, and he or she may be the one whose living we took, who may come as our child."

10/52 "Will Herod Antipas be in commitment with all those whose lives were taken because of him?"

10/53 "I tell you that our first commitment when we no longer have our house is with ourselves, which is to break free from every feeling that made us do evil to a sibling. In truth I tell you that it is only after we break free from the feelings that made us do evil to another child of God that we will redeem the commitments we acquired."

THE MOST BEAUTIFUL LEGACY

10/54 Since he understood nothing of what had been said, the questioner invited himself to dine with the other members of the caravan. He, who had asked his question for deeming that the oppressors made Laws only to harm his people and confiscate almost everything that was produced, who shamelessly stole from widows and killed, indiscriminately and for the sake of pleasure, the oppressed, was convinced, despite what had been said, that the Herods and the Romans did not know what it meant to suffer, what it meant not to have what to feed to one's legatees; however, throughout the meal, he was fully instructed.

10/55 As he was listening to the gentle Galilean, who was speaking of being useful to those who are in need, around the fire, Elijah thought to himself:

10/56 "I, who have nothing, cannot help any other person. And Herod Antipas, who has received a lot of wealth from the Lord, why is he not helping anyone?"

10/57 Though he had not made his thoughts public, he was instructed by the awaited redeemer:

10/58 "I tell you that Herod Antipas, like many of God's children who are in this abode, and others who will come to this abode in the times that are to come, does not help, and the others will not help, not even those who are his or their family, because he wants everything for himself, and they will want everything for themselves. Some of our siblings take possession, motivated by greed, of what does not belong to them, thus gathering a lot of wealth, and Herod Antipas has a lot of wealth because, in the past, his father took possession of what belonged to other children of God. In truth, until our Father's teachings are practiced in this abode, I tell you that many siblings will be very wealthy, because their parents took possession of what belonged to other children of God."

10/59 He concluded straightforwardly:

10/60 "I tell you that our Father is not unfair to any of us, that He would not be a good Father if he gave a lot to one of His children, and nothing to another one, that we have been created to be equal to one another. God has never given, nor will He ever give, the wealth of this abode to any of His children. In truth I tell you that all those who wish to possess wealth in this abode, let them seek it with their own forces, not deceiving even a single one of their siblings."

10/61 Because of what had been announced, the young man, marveled at what he had heard, said to himself:

10/62 "Now I know that it was not the Lord who gave Herod Antipas the wealth that he has, that it was his protector, and Herod Antipas himself, who pillaged many people."

10/63 Given Jesus's answer to what he had kept secret, he started shaking from head to toe, and got very scared. He asked himself:

10/64 "How does Jesus of Nazareth know what I have not said to a single person? Can it be that he is the Lord Himself? It is only the Lord who knows what goes inside us."

10/65 No matter how much his interlocutor affirmed he was not God, he did not accept his words. His certainty spread throughout the area: he was the Lord, who had come to bring them salvation.

10/66 Also interested in the subject, Geasi asked the illustrious teacher:

10/67 "If I practice what you are saying, when I seek wealth, will I not be against everything you are teachings?"

10/68 **"I tell you that we never deceive a sibling when we practice God's teachings. Again I tell you that, if we wish to seek the wealth of this abode, let us seek it, but not by taking possession of what belongs to our siblings."**

10/69 "Those who have power have already offered me many coins to go after their slaves who ran away. What have you got to say to me?"

10/70 **"In truth I tell you that man, out of greed and covetousness, has always created and will create, for a long period of time, means to offer his siblings ways to become very wealthy, which only makes the ambition for coins that is in the children of God who are in this abode grow even more."**

10/71 Since, among the spectators, there was one who intended to usurp someone else's financial resources to donate them to the caravan, he went on:

10/72 **"I tell you to do good with what we possess, not with what is in our possession but belongs to another child of God, so that we will not have, in future livings, to redeem the mistake we made in the living that we have now. In truth I tell you that, if we do good with what is in our possession but belongs to one of our siblings, we will not rejoice after the death of the body of flesh, and we will also increase the distance that separates us from our Father."**

10/73 He concluded:

10/74 **"When we do good with what belongs to a sibling, which we happen to be in possession of, I tell you that we are not doing good because we feel our siblings are in need, but we are doing good so we will not feel guilty for being in possession of what does not belong to us. In truth I tell you that, if we are in possession of what does not belong to us, we will have to redeem the mistake we made, no matter how much time goes by."**

WHEN WE COMPLAIN ABOUT A SIBLING WHO, IN OUR JUDGMENT, HAS DONE US HARM, LET US PAY ATTENTION TO THE HARM WE MAY HAVE DONE TO THEM.

see 10/79

LET US RECONCILE WITH THE SIBLING WE HAVE HURT SO THAT WE WILL NOT HAVE HIM OR HER AS AN ADVERSARY WHEN WE COME ACROSS HIM OR HER IN OTHER LIVINGS.

see 10/83

10/75 The following morning, the rabbi of the village came to see the promised one in order to get advice from him. He narrated what afflicted him:

10/76 “I do not like my life. I say that I fast on the Sabbath, that I offer at the Temple, but the synagogue is always empty. What must I do so that those who are my people will be at the synagogue once again, since they all go to the residence of the one who came from the same womb as me? I say that the one who is my family, who did me a lot of harm in past moons, is making everyone go against me.”

10/77 The redeemer felt that Salomon resented his brother a lot, who happened to be much appreciated by the inhabitants of Azoto, which made him even more offended, and this led them both into discord, despite the criticized man’s offers of reconciliation. As a result of the anger to which he was prisoner, he no longer spoke to the one he considered his enemy, which prompted the inhabitants of the village to feel dispirited in his presence, who guaranteed that his brother acted benignly, even towards outsiders. Since he refused to make up, they did not greet him.

10/78 Instructing not only his interlocutor, Mary’s firstborn said:

10/79 **“When, to ourselves or to another child of God, we decide to complain about a sibling, I tell you to search in our mind for the evil we did to this sibling. When we find it, let us go after our sibling in order to reconcile. In truth, when we reconcile with a sibling, I tell you that we practice one of our Father’s teachings.”**

10/80 “Why do I have to go after the one who came after me to reconcile?”

10/81 “In truth I tell you that it is because the one who is suffering is you, not the one of your family.”

10/82 Aware that the old man’s brother would disincarnate in few days, he added:

10/83 **“I tell you to reconcile with our siblings during the time that we are with them, so that they will not become our persecutors when they see us in other livings. In truth I tell you that we will not**

be with God before we redeem all our commitments with all of our siblings.”

10/84 The rabbi understood what he heard. He immediately went after the one who had come from the same womb and, saying nothing, he hugged him, begging him for forgiveness.

10/85 Like Salomon, many others reconciled with those of their own lineage with whom they did not speak. To celebrate it, there was a great party that night, which only came to an end at dusk the following day.

***WE ARE ON THIS ORB REPAIRING OUR
OWN FAULTS, PAYING THE DEBTS WE HAVE
CONTRACTED WITH A SIBLING IN PAST LIVINGS.***

see 10/88 and 10/92

10/86 When the celebration was over, an excluded one, transported by two friends who, like him, lived in the roads, approached. When he was face to face with the desired deliverer, he said:

10/87 “I am full of resentment against the one who was my protector for my having come to this world without an eye, with no arms and legs, because of his sin, which I do not like. Is it fair for me to have to pay for the sins of the one who was my protector?”

10/88 “I tell you that, in previous livings, your right eye slowed down your arrival towards our Father, and you asked to come to the life of flesh without it, that your right hand caused a lot of pain to your siblings, children of God, and you asked to come without not only your right hand, but also without your left one. So that your legs would not take you far from the path that leads to our Father, you asked to come without them, because you knew that, when you returned to a body of flesh even without your right eye and your right hand, you would forget what you came to do, and you would acquire more commitments. You asked to redeem all the commitments from previous livings in one single living, and this is why you have come to the life of flesh without an eye, with no arms and legs. **In truth I tell you that not a single child of God returns to the life of flesh to redeem the mistakes of their parents or siblings.”**

10/89 The mutilated one begged Jesus for forgiveness, for he did not remember that he was the one who asked to come the way he was born.

10/90 “I always heard that I was paying for the sins of my protector,” he said, sincerely resigned.

10/91 Touching the upper part of the man’s forehead, the meek teacher instructed us:

10/92 **“In truth I tell you that we are not, in this abode, redeeming another sibling’s mistakes, but our own mistakes.”**

10/93 The Hebrew man, until the day of his death, no longer blamed his parents for his physical disability.

***LET US NOT PROMISE WHAT WE WILL NOT KEEP
AND LET US NOT SWEAR AT ANY MOMENT.***

see 10/97 and 10/99

LET OUR WORDS BE YES, YES; NO, NO.

see 10/99

10/94 At last, Mary’s firstborn would be able to rest; however, a man who was approximately thirty wanted to converse with him. It was a Pharisee, but he was dressed as one of the oppressed. Trying to conceal his true objective, he stated, but not too close to him, that he was one of his followers. He asked him to wait for him to express his intention before leaving. The Nazarene, who never refused to pay attention to anyone who asked for it, heard from the unfortunate disguised man when the latter approached him:

10/95 “I promise on all gods that I will follow you wherever you go, and I will never forget the teachings that you are bringing to all, I promise on the skies that I will follow you everywhere, I promise that whatever you want me to do, I will. I swear on the one who carried me in her womb and on my protector that I will keep everything that I am now promising you.”

10/96 The redeemer felt that his brother’s goal was to discredit him. The deceiving man believed that, in case the one considered a respectable prophet said a heresy as he answered him, the audience would no longer believe in him, contrary to what would happen if he addressed him as a member of the privileged class he was a member of.

10/97 **“I tell you not to promise what we will not keep, not to swear, neither on the sky nor the earth, which is the support to our feet. The earth and the sky will not keep our promises. In truth I tell you only to announce what we will keep.”**

10/98 After a short pause, whose reason was that, in case there were any questions, they could be asked, he concluded:

10/99 **“I tell you not to swear even on the hair that covers our head, because we cannot alter the color of a single strand of hair with words. In truth, let our words be yes, yes; no, no.”**

10/100 The Pharisee went silent. Not disagreeing with what had been said, he left discreetly and quietly. The apostles, disciples, and many of those who witnessed the dialogue found it odd; however, only Matthew the Son, a little

later, asked his nephew about why he had spoken to the entire community, and not only the one who had spoken. His explanation is in Matthew the Son's writings: what the deceiving man had said represented the feeling of almost all of the students.

***LET US NOT BE NOTICED WHEN WE
ARE WILLING TO HELP A SIBLING.***

see 10/104 and 10/106

10/101 At dawn on November 28, 8 AD, the one born when the shining Star of Bethlehem appeared and the members of the caravan in which he walked left Azoto. Their destination? Ashkelon, where he was being eagerly awaited.

10/102 In the village, many followed the one who deemed himself to be charitable, who took nothing from no one, who helped those in need, when he went to welcome the illustrious visitor. This Hebrew man took pride in his equity, in the qualities he asserted he had, and he was dedicated to seeing them trumpeted. When he approached the traveler covered in dust, he introduced himself with a great deal of satisfaction:

10/103 "I am the rabbi of this place. I say that I help everyone, even those who come from other places. You can ask those who are my people, who know me, and are aware of all the good I have been doing."

10/104 **"I tell you not to announce our acts of justice so that all can see how good we are. In truth I tell you not to let our acts of justice be seen by those whom we help."**

10/105 "I do not announce my acts of justice, I only speak of the good I have been doing to everyone. Ask everyone how many times I have given from my bread to satiate the hunger of those who are my people."

10/106 **"When we give a piece of bread to a sibling, I tell you to do it in secret, not so that everyone will know how good we are. In truth I tell you to do good without our left hand's knowing what our right one has done,"** instructed the tired Galilean.

10/107 At night, around the fire, in contrast to other cities where residents commented on the teachings of the Lord, silence reigned. Most of the inhabitants of Ashkelon bragged about their deeds, similarly to the rabbi.

10/108 The following dawn, as it was usual whenever they arrived at a new area, the apostles and disciples left with the goal of announcing God's teachings in the neighboring human settlements. Simon, the zealot, the publican of Capernaum, and Matthew the Son stayed in Ashkelon, escorting the illustrious teacher, given that its inhabitants, no longer wishing to miss the opportunity to learn, little by little started surrounding him and asking him many questions.

THE MOST BEAUTIFUL **LEGACY**

10/109 The quartet had both meals of the day with the community, who had brought food to the main square so that they could enjoy his company during the time that was left, for they no longer intended to deprive themselves for a single moment from such a unique opportunity.

WE WILL BE AWARE OF THE FACT THAT WE ARE ON THE PATH THAT LEADS TO GOD WHEN WE REPENT OF THE MISTAKES WE HAVE MADE, WISH TO ALTER OUR BEHAVIOR AND ROUTINELY CULTIVATE OUR FATHER'S TEACHINGS.

see 10/113

10/110 One of those who were observing him, in the life of flesh a nine-year-old child, asked him:

10/111 "Do I have to repent of sins to possess the Lord's kingdom? How do I know that I will have the Lord's kingdom?"

10/112 The promised one brought the boy closer to himself, took his hand, and answered:

10/113 **"In truth, when we repent of the mistakes we have made, want to alter our behavior, and practice God's teachings, I tell you that we will know that we are on the path that leads to Him."**

10/114 Since the awaited redeemer had paid attention to him, the child started running and shouting:

10/115 "Jesus has spoken to me!"

10/116 Many of the adults, when they understood the teaching, stared the ones they did not speak to. With shy smiles on their faces on account of not acting correctly, they hugged each other, thus being in harmony.

IN ORDER TO BE HEARD BY OUR FATHER, ARE A DIFFERENT ATTITUDE, GOING TO CHURCH, TEMPLES, SYNANOGUES ETC. INDISPENSABLE?

see 10/118

GOD KNOWS, BEFORE WE PLEAD TO HIM, WHAT WE NEED.

see 10/118

OUR FATHER.

see 10/120 and footnote 241

WHY WILL WE ONLY OBTAIN A SIBLING'S FORGIVENESS WHEN WE IN FACT FORGIVE ANOTHER SIBLING?

see 10/122

THE MOST BEAUTIFUL LEGACY

10/117 Many wished to get to know Mary's firstborn. When they asked him about how they should behave when they prayed, he instructed them, since a great part of the audience really wanted to become informed of what he was announcing:

10/118 **"I tell you that there is no need to stand up in the synagogues, at the market places, or on paths in order to be heard by God, that we can talk to Him in our residences, that He is secretly looking at all of us. When we talk to our Father, let us know that He is not far, and that He is listening to us all the time, and this is the reason that it is not necessary to make use of repetitions, the way many who have in mind that, for saying a lot, they will be heard do. In truth I tell you that God knows, before we ask Him, what we need, and what is best for each one of us."**

10/119 "Show me how to talk to the Lord," said Daniel.

10/120 **"Let us talk to God the way I tell you:**

**Our Father, who are looking at all of us,
let everything we do be done in the practice of Your teachings,
let us have peace in all this abode, and let us practice
Your teachings not only in this abode, but in all the universe.
Let each one of us seek our daily bread
without harming a single sibling,
let our offenses be forgiven when we forgive
the one who offended us, and let us practice Your
teachings in order to be free from falling into temptation."^[241]**

[241] Mary's firstborn did not say the version below, but, if it pleases us to use it to talk to God, let us proceed similarly to siblings of ours who inhabit another orb architected by Him:

**Our Father, who are looking at all of us,
let everything be done in the practice of Your teachings,
let us have Your peace, and let us practice Your teachings,
in this abode as well as in all the universe.
Give us health to seek our daily bread, and the will to forgive the offenses we received.
When we forgive the one who offended us, let us be forgiven,
and let Your teachings help us not to fall into temptation.**

10/121 Realizing that many people did not understand him, and that others pretended not to understand why they would only obtain forgiveness after they forgave, he restated one of God’s teachings to them:

10/122 **“I told you to let our offenses be forgiven when we forgive the one who offended us because, when we forgive the sibling who is in the life of flesh for the offense we receive, the sibling who is with us from the true life and wants retaliation for the evil we did to them in previous livings will forgive our offenses. If we do not forgive the sibling who is in the life of flesh, the sibling who is in the true life and wants retaliation for the evil we did to them in previous livings will not forgive our offense. In truth I tell you that only those who sincerely forgive will obtain forgiveness.”**

***LET US FAST FROM THE BAD WORDS ADDRESSED
TO A SIBLING, FROM OUR BAD HABITS AND
THOUGHTS, FROM OUR SELFISHNESS.***

see 10/128

10/123 The competent orator was questioned by a woman who did not agree with the food abstinence imposed on them. She had four children who cried of hunger, for her husband would not let her feed them on the dates determined by the priests. She got up and intrepidly asked:

10/124 **“Does the Lord want me to fast and not to give any bread to my offspring on the Sabbath? Is the Lord happy with the suffering of my offspring when it has nothing to eat, an offspring who is few harvests old, who knows nothing? Say if the Lord likes me when I do not accept to fast.”**

10/125 Many other mothers nodded. The men looked at the awaited savior, eager to assess if he indeed went against the Laws of the Temple.

10/126 **“I tell you that God does not ask us to fast from bread. Look at yourselves when you fast from bread: you become sad, your faces, disfigured, so tired that you cannot even work the soil. In truth I tell you that those who created the day of fast were the men of the Temples of stone, so that you will show them how abiding to their Laws you are.”**

10/127 He slowly concluded:

10/128 **“I tell you to fast from bad words addressed to a sibling, from our bad habits, from the evil that there is in our minds, from wanting evil to our neighbor. In truth I tell you that it is not necessary to fast from bread, that God does not show us in His teachings to sacrifice ourselves in order to be on the path that leads to Him.”**

10/129 **“If I am not to fast in order to be with the Lord, what must I do?”** another spectator asked.

10/130 **“In truth I tell you to practice God’s teachings, the only path that leads us to Him.”**

10/131 Night had fallen long before. When the activity was over, most of the spectators went to their residents; others slept at the main square itself. Mary’s firstborn settled among the disabled and the paralyzed ones in order to rest his physical body. Before his spirit became emancipated, he had visions of events to come, as it was customary.^[242] Realizing that brute soldiers were approaching the settlement, he pondered how he would be able to protect those who were with him. As he was ready to ask our Father for instructions, he heard from Gabriel:

10/132 “You know that we are all God’s children.”

10/133 After such invigorating words, he fell asleep.

LET US LEARN TO LOVE THOSE WHO BELIEVE THEY ARE OUR ENEMIES, WHO ARE ALSO OUR SIBLINGS.

see 10/135

JUST OR UNJUST, WE ARE ALL CHILDREN OF GOD.

see 10/137

WHAT DOES THE SPIRIT WHO SOJOURNS IN THE LIFE OF FLESH ACQUIRE IF THEY ONLY LOVE THOSE WHO LOVE THEM?

see 10/139

10/134 The following day two merchants who had just arrived stated they had come across many of those commanded by Herod Antipas who were looking for the Nazarene prophet. This piece of news made the inhabitants of Ashkelon indignant, who, full of wrath, asserted that they would hunt and exterminate them, thus putting one of the Laws sent by the Lord into practice. The peaceful Galilean instructed them:

10/135 “I tell you that you know what has been left by Moses: ‘love your neighbor, and hate your enemy.’ **God, in His teachings, is showing us to love our siblings the way it would please us to be loved by them. In truth, as the children of the same Father that we are, I tell you to learn to love those who believe they are our enemies.**”

10/136 “Does this god of yours teach me to love my enemy? I say that it is not right to love your enemy, and I will not love my enemy, it is unfair,” one of the attentive spectators said in a state of astonishment.

[242] He was aware of facts that would take place both in the subsequent hours and in the distant future.

10/137 “I tell you that God created the Sun, which brings light to the just and the unjust, and the rain, which makes the plant of both the just and the unjust grow from the ground. In truth I tell you that, either just or unjust, we are all the children of the same Father, who is God.”

10/138 Since his interlocutor’s character was well known, he went on:

10/139 “Why will we, who are full of flaws, state that one of our siblings is either just or unjust, if God, who does not have a single flaw, does not do it? In truth I tell you that if we love only those who love us, we will learn nothing in the living that we now have, and we will take nothing to the lives after the death of the body of flesh that we now have.”

10/140 “Jesus is indeed the one promised by the Lord. It is only the one promised by the Lord who could speak to all the way Jesus is doing.” This was the feeling that prevailed.

10/141 To the sadness of the inhabitants of Ashkelon, the awaited redeemer and the ones who followed him started their journey to Gaza the following morning, even before the king star appeared.

***IS IT LICIT TO FORCE A SIBLING TO BECOME INFORMED
OF OUR FATHER’S TEACHINGS ONCE AGAIN?***

see 10/150

***AMONG THE THINGS WE ASK GOD FOR, WE WILL
OBTAIN THEM ACCORDING TO OUR ACTIONS.***

see 10/163

LET US ANNOUNCE OUR FATHER’S TEACHINGS FIRST TO ...

see 10/165

***ARE WE TO GATHER TREASURES FOR OUR CURRENT
LIVING OR FOR THE LIFE WE WILL MOVE ON TO?***

see 10/167

***WHEREVER OUR TREASURE IS WHEN WE LEAVE THE
HOUSE WE HAVE, OUR SPIRIT WILL BE THERE.***

see 10/169

***IT IS NOT POSSIBLE FOR US TO PRACTICE GOD’S
TEACHINGS WITHOUT OUR GIVING UP OUR SEARCH FOR
THE EPHEMERAL CONTENTMENTS THAT DISTANCE US***

THE MOST BEAUTIFUL **LEGACY**

***FROM HIM, WITHOUT RENOUNCING OUR IMPLACABLE
SEARCH FOR THE WEALTH OF THIS ABODE.***

see 10/172 and 10/174

***EVEN IF WE REACH MATERIAL ABUNDANCE, EVEN IF WE
INDULGE IN THE MOMENTARY HAPPINESSES THAT DISTANCE
US FROM OUR FATHER, WE WILL NOT BE ABLE TO BE HAPPY.***

see 10/176

***WHY IS THE GREAT QUANTITY OF WHAT WE
HAVE ALWAYS LITTLE, IF FOR SOME OTHERS THE
LITTLE THAT THEY HAVE IS SHARED?***

see 10/181

***IN THE SEXUAL SPHERE, WE COMPROMISE THE TOTALITY
OF OUR PHYSICAL BODY IF WE SATISFY THE ANIMAL
INSTINCTS WE HAVE NOT GOTTEN RID OF YET.***

see 10/187

***WHAT WILL WE TAKE FROM THIS
ORB WHEN WE DISINCARNATE?***

see 10/189

***WHEN WE ARE NO LONGER IN THE LIFE OF FLESH, WE WILL
REJOICE AT HAVING PRACTICED GOD'S TEACHINGS.***

see 10/191

10/142 The redeemer stayed in the village where Zilah had lived, spreading God's teachings, whereas some of his collaborators went to its neighboring area with the same scope in mind.^[243] Bartholomew, Simon of Caesarea, James Alphaeus, and Andrew Simon stayed with him. Peter went with the collaborators, for his boy had asked him to. Matthew the Son, no matter where his nephew was, always stayed with him, a behavior that he never changed.

10/143 One afternoon just before dusk, John Bedee arrived, commenting on what had happened to him. He told the members of the caravan and many inhabitants of the settlement that he had not noticed anyone interested in his words, nor in the words of Ruth's son-in-law and Philip, who had been with

[243] **Zilah**, similarly to Adah, was no longer sojourning in the life of flesh. She was murdered for not having any information on Jesus's whereabouts, something that some of her executioners did not believe.

him. Altering his tone of voice in order to be noticed by the desired savior, he proceeded:

10/144 “How can we announce the teachings of the Lord to those who do not want them? Not a single person from this place wants to hear the Lord’s teachings. Let us go away from this place, where not even a single person wants the path that leads to the Lord. I spoke to everyone all day long, but not even a single person wanted to listen to me! I went to every residence, and they did not even want to hear the teachings of the Lord. They even expelled me from their residences and said to me not to return. But when the Sun appears, I will return and announce the Lord’s teachings to everyone. Everyone must know the teachings that Jesus is bringing from the Lord. I will go to them before the Sun appears, even if they do not want me to, and I will make them know the Lord’s teachings. Everyone must know the teachings of the Lord so that they will no longer be deceived by the priests of the Temples.”

10/145 The promised one instructed him willingly:

10/146 “I tell you not to let our minds be disturbed when we come across siblings who insist on being distant from the path that leads to God. In truth I tell you first to announce our Father’s teachings where there are siblings who will make them multiply.”

10/147 “Have you said that the Lord’s teachings are not for those who for now do not want to know what you are bringing to everyone?”

10/148 *“For now, and for the times that will come, few of the siblings of ours who are in this abode, few of the siblings of ours who will come to this abode will once again want to know the path that leads to our Father, which is only one, the practice of His teachings. I tell you that many are the children of God who want, and in the times that are to come will want to continue searching for the paths that distance us from Him. In truth I tell you that God’s teachings are for all the peoples.”*

10/149 “And what will be of those who for now once again do not want to know the teachings of the Lord, as you have said?”

10/150 **“In truth I tell you that all those who for now once again do not want to know God’s teachings, when their time is come, they will accept and practice them.”**

10/151 “But all those men are suffering for not knowing the teachings that you are bringing.”

10/152 “I tell you that the day will come when they will be tired of what they are searching for and will wish to change. In truth, when they wish to change, I tell you that they will have God’s teachings in mind, and they will practice them.”

10/153 “And what if, the day those men wish to change, the teachings of

the Lord that you are bringing to everyone do not go inside them, will they continue to suffer?”

10/154 Since the entirety of the spirits who have come to this abode or who are currently sojourning in it have already been aware of God’s teachings, and not only once, but on two occasions, the peaceful teacher stated:

10/155 “I tell you that only those who want it will suffer from the ignorance of our Father’s teachings.”^[244]

10/156 He added with conviction:

10/157 *“In truth I tell you that in times that are to come, God’s teachings will be once again announced to all those of this abode the way I am bringing them now.”*

10/158 “Will the Lord once again show everyone in this abode these words that you are saying?” another spectator asked.

10/159 “What man, if his son, whom he loves a lot, asks him for a piece of bread, will give him a rock?”

10/160 “Will the Lord give all those who now do not even want to hear you or your disciples another opportunity to know the words you are saying?”

10/161 “If the most ignorant of men knows how to give what is best to his son whom he loves a lot, would our Father not know what is best for each of one us, His children?”

10/162 “Will also those who practice these words you say are saying receive from the Lord what they asked for?”

10/163 **“In truth I tell you that, among the things we ask God for, we will receive according to what we deserve.”**

10/164 “But you have said that, when I am in a place where no one even wants to hear about the Lord’s teachings, I should go somewhere else,” John Bedee indignantly returned to the previous matter.

10/165 **“I tell you first to announce God’s teachings to those who now want to know them. In truth I tell you that those who for now do not even want to hear about our Father’s teachings will hear and practice them when the time of each one of them is come.”**

10/166 Still unhappy, the collaborator went silent. Many gathered around the young man otherwise named Jeremiah to ask him what they should do to tread the path that would lead them to the Lord. Paying attention to the

[244] Our first opportunity to become aware of God’s teachings was when we were starting our journey in the human kingdom; the second one, when we were in another material existence, not on this planet.

crowd, composed of one hundred thirty individuals, the orator remarked a rich man, who not rarely did not eat only in order to trade his grains. Feeling that the among the crowd some behaved the same way, and their goal was to acquire more coins, particularly Roman coins, the ones who were worth the most, he instructed them:

10/167 “I tell you not to accumulate treasures only for the living that we now have, where worms and rust destroy them, and thieves pillage them. In truth I tell you to accumulate treasures that will lead us to God, where worms and rust do not destroy them, where thieves do not pillage them.”

10/168 Looking at one of the misers, he added:

10/169 “I tell you that if we do not seek the treasures that will lead us to God, our Spirit, after the death of the body that we now have, will be where the treasure we accumulated in the living we had is. In truth I tell you to practice our Father’s teachings so that, after the death of the body that we now have, our spirit will be on the path that leads to Him.”

10/170 “I say to everyone that I will accumulate treasures for the Lord’s kingdom,” Ishmair, the miser, stated.

10/171 His assertion, however, did not correspond to what was lodged in his mind, for he was extremely worried about the possibility of others’ finding out the site where he hid his huge financial resources, and this is the reason that the one born when the fulgurant Star appeared said:

10/172 “I tell you that we cannot be useful to two people. In truth I tell you that, if we love one person too much, we will hate the other one, if we devote ourselves to one of them too much, we will not respect the other one.”

10/173 Now being paid attention to by everyone, he concluded:

10/174 “I tell you that we will not be able to practice God’s teachings without stopping seeking the wealth of this abode desperately, without stopping seeking the momentary happinesses that distance us from the path that leads to our Father. In truth I tell you that we will always forget to practice God’s teachings because of our searches.”

10/175 “But I am very happy with the treasure that I have,” the man said to himself.

10/176 “I tell you that not a single person can be happy if they are only seeking the wealth of this abode, the momentary happinesses that distance us from God. In truth I tell you that they will soon

tire of them, and will seek more wealth and more momentary happinesses that distance us from our Father.”

10/177 Not realizing that he had obtained an answer for what he had not expressed, Ishmair went on privately:

10/178 “I seek the wealth that this prophet is saying is momentary because I have never heard of a different path to follow.”

10/179 “I tell you that I am bringing God’s teachings so that all of His children who are in this abode will once again have knowledge of them, accept and practice them, so that all our siblings who are in the life of flesh, who are in the true life, will not desperately keep seeking the wealth of this abode and the momentary happinesses that distance us from the path that leads to our Father.”

10/180 He concluded with clarity:

10/181 “When we do not practice God’s teachings, I tell you we remain, for many livings, in the desperate search for wealth, in the desperate search for the momentary happinesses that distance us from the path that leads to our Father. In truth, when we practice God’s teachings, the little we have is enough, we can even share a little of what we have with a sibling who has nothing.”

10/182 Suddenly, a significant disorder started when Jafah demanded out loud that the crowd allow him to come close to the orator. Guiding one of his relatives, who was in fact tied up, he impolitely expressed his opinion, since he believed that he was only possessed:

10/183 “Do not listen to this false prophet, who said to me that the forces of evil would no longer take possession of this man who came in my family. Look how he is!”

10/184 Before the commiseration of some given the repulsive state of the immobilized man, he concluded:

10/185 “This one who is my family has done nothing, he was just taking care of what he was trading.”

10/186 The man who was once again being controlled by siblings who had forgotten about God’s existence, after regaining control of his physical body by virtue of his former tormentors’ being instructed, did actions of extreme lewdness, and as a result contracted a sexually transmitted disease that was disfiguring him and would reflect on his next material body. Jesus, also aware that the man deprived of his own will had murdered the former owner of what he was trading, another reason that he had offered siblings who were in the true life to subjugate him again, instructed us and the collectivity:

10/187 **“In truth, when we do not take care of our house because we**

are seeking to satisfy our animal instincts with a sister or a brother, I tell you that we are acquiring commitments for our temple in the living that we have and in livings that are to come.”

10/188 “Speak of the wealth that I will take with me when life leaves my body,” Zamirah asked, and her question led the discussion to a different topic; the teacher, however, had made himself understood, which silenced Jafah.

10/189 “In truth I tell you that the wealth we take from the living that we now have is the certainty that we are on the path that leads to God, it is the certainty that we no longer ignore His teachings.”

10/190 “Will all those who get to know the teachings you are bringing be on the path that leads to the Lord?”

10/191 “I tell you that all those who practice God’s teachings will be on the path that leads to Him and, after the death of their bodies of flesh, will feel great joy for having practiced our Father’s teachings.”

10/192 When the class was over, many of those whose behavior was miserly, even Ishmair, went to their shanties and brought back provisions for the destitute. This event made Peter and Matthew, men who never expressed their good emotions, as they saw the boy convince many at once, be unable to hold back the tears that discreetly welled up in their eyes.

10/193 The one announced by the respectful prophets of yore and those who followed him stayed in Gaza for two moons. As it was usual, he was in many of the surrounding settlements, always accompanied by at least eighty individuals who were willing to listen to, learn, and cultivate the teachings of God that he was bringing.

***THROUGH A SIBLING’S PAST ACTIONS WE
BECOME AWARE OF THEIR CHARACTER.***

see 10/199 and 10/201

***BEWARE OF THOSE WHO REQUIRE FINANCIAL SUPPORT
TO SPREAD OUR FATHER’S TEACHINGS EVEN MORE.***

see 10/203

***IN ORDER TO TALK TO GOD, IS IT ENOUGH
TO WANT TO, FOR WE CAN. BUT HOW?***

see 10/210

***HAS OUR FATHER, ON ANY OCCASION, DESTROYED ANY OF HIS
CHILDREN, OR WILL HE EVER CARRY OUT SUCH NONSENSE?***

see 10/213

***WHEN WE PRACTICE GOD'S TEACHINGS, IN CASE WE
COME ACROSS A SIBLING WHO IS NOT PLEASED BY
OUR ACTIONS, HOW SHOULD WE PROCEED?***

see 10/227

***LET US BE PATIENT WITH THE SIBLINGS OF OURS
WHO DO NOT PRACTICE OUR FATHER'S TEACHINGS.***

see 10/229

10/194 Mary's firstborn arrived in Rafah on March 16, 9 A.D., and was received with impoliteness, for many of its inhabitants asserted that many prophets, who had been well treated, had been in the city. One of those who were contrary to his presence said:

10/195 "All those who have been here and said they had been promised to the prophets stayed with us, and we gave them our bread to eat. One of these ones promised to the prophets, when everyone from this place was sleeping, took our sheep and lambs, our donkeys loaded with seeds, and dishonored our women, and now you come, you whom all say are the one promised by the Lord! Is it not enough what the other ones promised to the prophets did to those who are our families when they said they came from the Lord? Do you want to eat with us and take what we still have? We do not want you, and we do not want those who follow you."

10/196 Jesus placidly assimilated the Hebrew's account. Climbing up the roof of the synagogue, he instructed them:

10/197 "I tell you to beware of false prophets, who dress in sheepskin, but are devouring wolves."

10/198 Since one of the opportunists was from the village, and was also known to be a pillager, but who had at any rate guaranteed he had changed, something the others believed in, the one born under the shining Star of Bethlehem proceeded:

10/199 "I tell you that a good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every bad tree will bear bad fruit. Likewise, one cannot harvest grapes from thorns, apricots from caltrops. In truth I tell you that we will tell false prophets by their fruit."

10/200 Now that all of his students were paying attention to him, Jesus added:

10/201 "I tell you that every tree that does not bear good fruit is cut down and thrown into the fire, which I know you will not do to the false prophets. In truth I tell you to distance ourselves from the false prophets so that they will not take us far from the path that leads to God."

THE MOST BEAUTIFUL LEGACY

10/202 “But one of those prophets was speaking of the teachings you are bringing,” an indignant man stated.

10/203 “I tell you to be careful with all those who announce God’s teachings and ask us for coins in order to continue announcing them to other siblings. **In truth I tell you that not all those who announce our Father’s teachings are on the path that leads to Him, but those who practice them.**”

10/204 When he was done, he climbed down, and was, along with the caravan, sheltered by the inhabitants of the settlement. At night, around the fire, he answered innumerable questions. One of the spectators, since he was absolutely convinced that he, Jesus, talked to the Lord uninterruptedly, asked to be informed of what it was like to have conversations with Him. He added:

10/205 “I mean, if you do not speak to the Lord, where does all your wisdom come from? I say that you are not harvests old enough to have so much wisdom, and this is why I know you speak to the Lord.”

10/206 “I tell you that I am talking to the ones sent by our Father, who are with me at all moments, when many of those who are in the life of flesh and do not see them have in mind that I am talking to God Himself. In truth I tell you that all of us can talk to our Father at any moment, who is listening to us all the time.”

10/207 “Have you said that the Lord is listening to me all the time?”

10/208 **“In truth I tell you that God is listening to and seeing us all the time, it is we who, for now, neither see nor hear Him.”**

10/209 “And what must I do to speak to the Lord?”

10/210 **“In order to talk to God, I tell you that it is enough to clean our minds from any bad actions, to clean our minds from any feeling of resentment against a sibling, and to be where we feel at peace. In truth I tell you that we can all talk to God, it is enough to want to.”**

10/211 Their satisfaction for knowing how to, at that stage in their life of flesh, address the Lord was great.

10-1

10/212 A man named Moses asked him why God, who saw and was aware of what happened, did not annihilate deceivers.

10/213 **“In truth I tell you that God has never destroyed, and will never destroy, a single one of His children, our siblings.”**

10/214 He willingly revealed to us:

10/215 *“I tell you that, in this abode called the Earth, still for a long time there will be false prophets, siblings of ours who will deceive many, siblings of ours who will erect Temples of stone where they will exploit the ignorance, in the living that they have, of the teachings that I am bringing on the part of many of God’s children, siblings of ours who will announce to those who believe them that, if they offer them coins, they will be making offerings to our Father. In truth, until everyone from this abode practices God’s teachings, I say there will be false prophets, but they will not put an end to our Father’s teachings, teachings that will be announced to all the peoples the way I am announcing them now.”*

10/216 Before his stunned audience, he concluded his prophecy:

10/217 *“I tell you that the false prophets will have to redeem all the mistakes they have made and, when the time is come, if they have not practice God’s teachings, they will go to another abode created by Him. In truth I tell you that all those who practice our Father’s teachings and are in this abode when the darnel is separated from the wheat will remain in this abode.”*

10/218 “But not even one of those who are my people will now follow a false prophet,” the asker stated.

10/219 *“I tell you that many children of God will go after false promises in order to escape from the commitments they have acquired, and they will be deceived by false prophets. In truth I tell you that these siblings of ours who will be running away from the commitments they have acquired will lose all of their belongings because of the false promise that they will be delivered from those who pursue them from the true life.”*

10/220 “Since you have been saying at all places that there is only one Lord, who is sending teachings that will free all those who are persecuted by those who are in the true life, as you say, why will many other Temples of stone be erected?”

10/221 *“In truth I tell you that many beliefs in God and in other gods will come to be, and the false prophets of these many beliefs will erect Temples of stone so that in them they will take possession of the material belongings of those who believe them.”*

10/222 “And why will these many beliefs come to be?” Moses proceeded.

10/223 *“I tell you that these beliefs in God and in other gods that will come to be, they will be for our siblings who will be escaping the commitments they have acquired to announce to themselves that they have found paths to save their spirits other than the practice of our Father’s teachings. In truth I tell you that these siblings of ours will renounce other beliefs and practice the teachings that I am now bringing to all the peoples, because in the beliefs that they have, they will only find pain and suffering.”*

10/224 With contagious conviction, he concluded:

10/225 **“In truth I tell you that there is no way to be with God other than the practice of His teachings.”**

10/226 “I say to you that my protector and the one who gave me my life do not want me to know and practice what you are bringing from the Lord. What must I do?”

10/227 **“I tell you that the one who wants to practice God’s teachings and finds siblings who are not pleased with what he or she wants, let he or she follow the path they have chosen for themselves and allow the siblings who once again do not even want to hear God’s teachings to follow the path they in their turn have chosen for themselves.”**

10/228 “But my protector and the one who gave me my life expelled me from their presence because I want the path that you are bringing and leads to the Lord!”

10/229 **“I tell you to have patience with those who do not practice God’s teachings and once again do not even want to listen to them. In truth I tell you to have patience with all of our siblings.”**

10/230 Aware that the man was still overwhelmed by his tribulations, for his parents were treading dark paths, he concluded:

10/231 “I tell you not to let our minds be disturbed by those who once again do not even want to listen to God’s teachings. *In truth I tell you that everyone from this abode will accept and practice our Father’s teachings.*”

10/232 Moses, who had joined the caravan many moons before, never abandoned it. After Jesus’s death, he joined the group that accompanied James Alphaeus.

10/233 Many of the inhabitants of Rafah went to rest a little before the Sun rose. When they woke up, at around lunchtime, they felt nervous and anguished. Since they had gone to sleep at around the same time they were supposed to start working, they would obtain nothing to trade. The affable Nazarene, feeling that his siblings believed that a few moments without working would result in their not having what to eat, gathered them and instructed them:

10/234 “I tell you not to feel afflicted because of the loss of one day of our livings for having listened to God’s teachings. In truth I tell you that all those who practice our Father’s teachings will save not only the day of the living they have, but also all the days of all the lives that are to come.”

10/235 He emphatically asked:

THE MOST BEAUTIFUL LEGACY

10/236 “Which one of us will be able, with or with no preoccupations, to add a single day to the living that we now have?”

10/237 “If I do not work the soil, is it the Lord who will give me what to eat, drink, or wear?” a member of the audience, who was restless about what could happen to him in some months’ time, impolitely asked.

10/238 “I tell you that the evil you have in mind will happen in fact will not take place in days that are to come. In truth I tell you that you will harvest the wheat you have planted, and those who are your people will do the same.”

10/239 Instructing the community, he added:

10/240 “I tell you that God is the One who created the soil, that God is the One who created wheat seeds, that God is the One who created the rain to moisten the soil, that God is the One who created the Sun so that wheat seeds will bear fruit, and with it we will make bread. In truth I tell you that our Father will not make food fall from the sky, but, if we sow good seeds into the soil, the sky will help with the rain and the sun, which will make the good seed germinate, and allow us to harvest a lot of fruit.”

10/241 “But if I do not worry about the day that I have lost, how will I have wheat to offer at the Temple so that the Lord will receive me?” Malachias wondered.

10/242 “I tell you that a single day we do not work the soil will not make the wheat go to waste. In truth I tell you that we will not be able to trade seeds, to trade coins for a single day with God.”

10/243 When they learned that, the following dawn, the one born under the shining Star of Bethlehem and his collaborators would go to another settlement, they put off their hard work to after his departure and for the remaining time they had with him, they listened to him inform them about God and His teachings.

SINCE WE ARE, IN THE PRESENT, A CONSEQUENCE OF OUR PAST DEEDS, IF WE SUFFER, IT IS NOT GOD, WHO IS FAIR AND KIND TO THE ENTIRETY OF HIS CHILDREN, WHO IS PUNISHING US.

see 10/249

WHAT AWAITS US IN A FUTURE RETURN TO THE LIFE OF FLESH IF, IN THIS LIVING, WE DID HARM TO OUR NEIGHBOR?

see 10/257

WE CULTIVATE DISTANCE FROM THE PATH THAT LEADS TO OUR FATHER IF WE DO THE MOST INSIGNIFICANT EVIL TO A SIBLING WHO, IN CASE THEY DISREGARD GOD’S TEACHINGS, UNTIL

THE MOST BEAUTIFUL LEGACY

THEY FEEL AVENGED, WILL SEEK RETRIBUTION.

see 10/263

***SINCE WE HAVE DEBTS WITH MANY OF OUR SIBLINGS,
LET US WATCH OURSELVES SO THAT WE WILL NOT MAKE
THEM GREATER WHEN WE ARE WITH THEM.***

see 10/269

***LET US NOT SPECULATE ABOUT A SIBLING'S
COMMITMENTS SO THAT WE WILL NOT KEEP THE
RESENTMENT THAT CONTROLS THEM IN THEIR MINDS.***

see 10/272

***IN ORDER TO BE ON THE PATH WHOSE DESTINATION IS
OUR FATHER, LET US NOT JUDGE OUR NEIGHBORS.***

see 10/282 and 10/284

WE HAVE NOTHING TO REPAIR FROM PREVIOUS LIVINGS IF ...

see 10/282

***WE WILL BE UNABLE TO OFFER AN OPINION ON OR
BLAME A SIBLING FOR THEIR ACTIONS WHEN WE NO
LONGER KNOW THE MEANING OF WHAT THEY DID.***

see 10/290

***IT IS WE, AND NO ONE ELSE, WHO CONDEMN
OURSELVES FOR THE MISTAKES WE MAKE.***

see 10/293

***WITH A MERE COMMENT WE SENTENCE
ANOTHER ONE OF GOD'S CHILDREN.***

see 10/295

10/244 Among the inhabitants of Beersheba, where Jesus arrived when he left Rafah, fear of the Lord, as well as of His cruel punishment, was common. It was hard to find a residence in which there was no one who had physical deformities. They asserted that they had come to this world in imperfect bodies solely because they had been born in that execrable city.

10/245 The oppressed who arrived there were promptly told to leave before they became like them, for Beersheba was the village over which God poured his fury. They were absolutely certain that He had chosen that settlement to announce His displeasure with what the Hebrews did in opposition and disobedience to His Laws.

10/246 This piece of news circulated among the members of the caravan that followed the one classified as a prophet. Feeling that many of them, including apostles and disciples, feared entering Beersheba, he addressed the very forgetful walkers with determination:

10/247 “What do you fear, men of little faith in God?”

10/248 And he willingly instructed them again:

10/249 **“Again I tell you that our Father does not punish us, that we are harvesting what we planted in this or in previous livings. In truth I tell you that if we do evil, in this or in future livings we will harvest evil; if we do good, in this or in future livings we will harvest good.”**

10/250 He clarified what was logical:

10/251 “I tell you that it is what is going on with the siblings of ours who are in this place. In truth, since the siblings of ours who are in this place did a lot of evil to other children of God in previous livings, I tell you that they are harvesting the evil they sowed.”

10/252 Aware that some of his cooperators were still terrified, he went on:

10/253 “Which one of you believes that God will pour wrath over us, His children, when we help a sibling who is in need? In truth I tell you that our Father possesses no wrath.”

10/254 “You have already said that the Lord loves all of His children, but why is the Lord destroying those who are in this place?” Andrew Simon asked, also speaking on behalf of Matthew.

10/255 **“I tell you that God has never destroyed, nor will He ever destroy, a single one of His children. In truth I tell you that our Father is not unfair to a single one of us.”**

10/256 “So say what it is happening to those who are in this place!”

10/257 “I tell you that the children of God who, in the life of flesh, are in this place, in past livings they mutilated, did a lot of harm to those who, without a body of flesh, remain with them. These siblings of ours who, from the true life, are with those who are in this place seek to avenge the harm they were done, and they will not distance themselves until they feel avenged, or until those who are in the life of flesh practice our Father’s teachings. **In truth I tell you that all those who do evil to a single one of God’s children, when they return to the life of flesh, they will have with them a sibling seeking retribution for the harm this sibling was done, and it may be the same sibling whom they hurt, whom they offended in past livings, if this sibling does not practice our Father’s teachings.”**

THE MOST BEAUTIFUL LEGACY

10/258 “How vengeful those who are living the true life are,” the incipient collaborator stated.

10/259 “How many of you, in the living that we now have, have never felt hurt or offended and went to find out for what reason?” the desired savior asked his spectators.

10/260 Since silence reigned, he concluded:

10/261 “I tell you that we are always demanding explanations, that we always feel we have been treated unfairly or offended by a sibling. Many of us, when in the life of flesh we do not demand compensation for the harm we have been done, since we do not practice God’s teachings we demand it when we are in the true life. **In truth I tell you that all the harm we do to a sibling distances us from the path that leads to our Father.**”

10/262 “Are these siblings of ours redeeming all their commitments in a single life?” Judas Thaddaeus, compassionate about others’ affliction, asked.

10/263 “I tell you that the siblings of ours who are in this place and have a body of flesh are redeeming part of the evil they did to other children of God in past livings so that, when they once again return to a body of flesh, they will not have the same siblings who are now in the true life pursue them. **In truth I tell you that all those who do harm to a single sibling may have this same sibling they made suffer ask for retribution for the harm he or she was done, until this sibling, who did not accept our Father’s teachings when he or she got to know them, feels avenged, or until we practice God’s teachings.**”

10/264 John Bedee immediately stated to himself:

10/265 “Since I have no commitments from past livings, there is not a single sibling with me asking for retribution.”

10/266 Jesus instantly said:

10/267 “Which one of us does not have a sibling in our families who is not pleased when we are present? Which one of us does not have in our families a sibling whose presence displeases us?”

10/268 Since no one replied, he went on:

10/269 “**In truth I tell you that since all of us have commitments with other children of God, let us be watchful and not let these commitments become greater when we are with them.**”

10/270 The disciple who wanted to mirror Judas Iscariot’s actions, on that day standing at the front of the caravan, not understanding what had been said, persisted privately:

10/271 “I know that the commitments of these Hebrews possessed by the

ulcers who are in this place and who stink like a lifeless donkey in the desert are many.”

10/272 **“I tell you not to judge a sibling, nor to measure the commitments they are redeeming. In truth, when we measure our siblings’ commitments, I tell you we keep in their minds the resentment that controls them.”**

10/273 Aware that his cooperator was not interested in what he was saying, he stared at his remiss student and stated:

10/274 “I tell you that God is once again showing us in His teachings to love our neighbor the way we would be pleased to be loved by them. In truth I tell you to go to the residences in this place and practice what our Father is once again showing us in His teachings.”

10/275 John Bedee immediately wondered:

10/276 “How will Matthew, a tax collector who always collected extra from those who are Hebrews; Abihu, a pillager of caravans; Peter, a man as rude as a donkey, love their neighbor?”

10/277 And in a low tone of voice he mentioned to the publican of Capertum:

10/278 “A man like me, with all the knowledge I have, who has never done any injustices, will not waste part of a moon to speak to cripples and lepers, who sleep alongside animals.”

10/279 The one born when the bright Star appeared, aware of the thoughts and actions of the one responsible for the food they had been transporting, said:

10/280 “I tell you that I am not asking you to make sacrifices. In truth I tell you that every child of God who is in the life of flesh has planned what to do and how concerning the time when moments like this one come to be.”

10/281 Since his secret interlocutor had in mind that he was being virtuous and impartial, Jesus continued:

10/282 **“I tell you that it is only those who have commitments who judge a sibling, and this is why we judge one another in this abode. In truth, among all the children of God who are in the life of flesh, I tell you that it is only those who see His face who are just and have no commitments from past livings with any sibling.”**

10/283 He concluded by encouraging not only the community:

10/284 **“In truth I tell you that all those who practice God’s teachings will not judge a single sibling.”**

10/285 “I do not understand why you speak of justice and commitments. Is

there, among all those who follow you, anyone who is unjust, who is incapable of loving their neighbor?" Matthew asked.

10/286 "In truth I tell you all that there is among us a brother who is judging other children of God and attributing to them commitments they have acquired in the living that they now have."

10/287 "Am I attributing commitments to one of your apostles or disciples?" Ruth's son-in-law asked.

10/288 "I tell you that you are just and charitable to all those we come across along the way."

10/289 "But this brother you say is attributing commitments to other siblings may not have a single commitment!"

10/290 "When one no longer has commitments from past livings to redeem, how can one judge those who still do? **In truth I tell you that all those who no longer have anything to redeem from previous livings are incapable of condemning, of judging the actions of another child of God, because they no longer know what their sibling practices.**"

10/291 John Bedee, who understood what was said, arrogantly said:

10/292 "So why have all these Hebrews who are in this place been sentenced to suffer by the Lord?"

10/293 **"I tell you that God does not sentence a single one of His children to suffer. We may not accept it, but we know when we are wrong. In truth, since we know when we are wrong, I tell you that after the death of our body, we will judge and condemn ourselves, and we plan how we will redeem our mistakes."**

10/294 "I do not pass judgment, and I have never condemned a single one of those who are my people, what I do is to say to those who are on crosses along the way, losing their lives because of the Herods and those who have come from Rome, that they are getting what they deserve," one of the men who had recently joined the caravan, who conveyed great happiness regarding his behavior, since the murdered ones were, in his opinion, unruly, nothing but thieves, said.

10/295 **"In truth, with the comment that we make, I tell you that we are many times judging or condemning a sibling."**

10/296 "I know that there are only sinners in this place. I say that I, who am just, must not be with sinners," Jael stated.

10/297 "I tell you that God, by means of His teachings, is not calling the just to repent, but those who have made mistakes."

10/298 Because of what had been said, wishing to divert the audience's

THE MOST BEAUTIFUL **LEGACY**

attention, which had been drawn to him, the man, pointing at the little ones, asked:

10/299 “Have these men, who have no resentment inside them, never felt offended?”

10/300 “In truth I tell you that all those who neither feel offended by nor resent a sibling are already with God.”

10/301 When the instructive conversation came to an end, the audience was crestfallen, as though the cordial teacher had addressed them individually.

***WE BLAME OUR NEIGHBOR FOR THE SUFFERING
CAUSED BY OUR OWN MISTAKES BECAUSE ...***

see 10/308

***ON MANY OCCASIONS WE FEIGN IGNORANCE WITH THE INTENT
TO KEEP THOSE WE BLAME FOR OUR SUFFERING WITH US.***

see 10/313

***BOTH THE GOOD AND THE EVIL WE DO TO A
SIBLING WILL RETURN TO US, AND IT MAY BE IN
THE CURRENT LIVING WE HAVE.***

see 10/329

***AFTER THE DEATH OF THE BODY THAT WE NOW HAVE, OUR
DEFICIENCIES AND OUR ADVERSARIES WILL BE THE SAME AS
THE ONES WE HAVE NOW IF WE DO EVIL TO OUR NEIGHBOR.***

see 10/331

***SINCE WE HAVE MOMENTARY AUTHORITY, LET US
NOT USE IT AGAINST A SIBLING, FOR IN ...***

see 10/333

***LET US DISTANCE OURSELVES FROM WHAT DISTANCES
US FROM THE PATH THAT LEADS TO GOD SO THAT WE
WILL NOT LAMENT, WHEN WE ARE FREE FROM OUR
BODIES OF FLESH, NOT HAVING LEARNED ANYTHING
DURING ANOTHER SOJOURN IN BRUTE MATTER.***

see 10/333

***WHEN WE DIE, WHAT WILL WE OBTAIN FROM THE LIVING
THAT IS OVER? WHAT WILL WE TAKE FROM IT PHYSICALLY?***

see 10/338 and 10/340

THE MOST BEAUTIFUL **LEGACY**

FOR THOSE WHO SEEK FAME AND FORTUNE: ...

see 10/342, 10/344 and 10/346

***WHEN WE ARE IN THE LIFE OF SPIRIT, WHAT IS
FROM THIS ABODE AND WE ARDENTLY SOUGHT,
WE WILL CONSIDER IT USELESS.***

see 10/348

10/302 The following day, as the Sun started to rise, Jesus was among the inhabitants of Beersheba, who happened to be indignant at the unfortunate conditions they lived in. One of them asked him:

10/303 “Ask the Lord to give us a sign of His existence, and everyone from this place will believe what you are saying. Ask the Lord to clean all those who live in this miserable place, to take away all the punishment we have been carrying with us in our life. Ask the Lord to give us a sign, so that we can believe in this Father you are showing to us.”

10/304 He pleaded:

10/305 “I ask you to make this sign come.”

10/306 “I tell you that no generation that asks for a sign of God’s existence will have it without practicing His teachings. In truth I tell you that we have the sign of our Father’s existence in the teachings that I am bringing to all the peoples.”

10/307 “I know that there will not be time for me to practice the teachings that you are bringing to me, because my life is already leaving my body. What advantage will I have with these teachings you are saying?” Jared asked, conveying both in his posture and tone of voice uncontainable agony.

10/308 “When we leave the body of flesh that we now have without practicing God’s teachings, I tell you that we will walk through arid lands asking to be released from our suffering. Then, on those arid lands where we will be walking we announce to everyone we come across that we will change, that we will no longer make mistakes, but when we return to the life of flesh we make the same mistakes we made in past livings. In truth, when all those who did not practice our Father’s teachings and walked through arid lands are once again in the life of flesh, I tell you that they announce to everyone that they are not responsible for the mistakes they made, and choose a sibling as guilty of them and responsible for the suffering that the mistakes they made caused to them.”

10/309 Aware that his interlocutor’s interest had always been the momentary happinesses that distance us from God, he concluded:

10/310 **“In truth I tell you, in order to have a living that is better than the one that we now have, to practice our Father’s teachings.”**

10/311 The elderly man, who was supporting himself on a beautiful young woman, his daughter, theatrically asked:

10/312 “But how will I practice what you are bringing, if I cannot even hear what you are saying?”

10/313 **“In truth I tell you that many times we pretend to be ignorant in order to keep those we have chosen as guilty of our suffering with us.”**

10/314 “I tell you that I do not deserve all the suffering I go through: I give bread to the very poor, and I make offerings to the Lord at the Temple,” the wealthy Hebrew man persisted in his staging.

10/315 “I tell you that many of those who go to the Temples, who are charitable towards a sibling, do not believe in God’s existence.”

10/316 “Learning these teachings and practicing what you are saying is not easy. I know that I will not be able to practice what you are saying to me.”

10/317 Many others agreed with what the deceiving elderly man had said. Mary’s firstborn promptly instructed them:

10/318 “In truth I tell you that at the end of the afternoon you announce that the weather will be good at night, because the sky is clear, or that there will be a storm, because the sky is dark.”

10/319 He added with simplicity:

10/320 “If you know how to interpret the sky’s signs, would you not know how to practice God’s teachings?”

10/321 Making it clear that he had indeed understood what had been said, Jared said:

10/322 “Practicing the teachings of this god you are speaking of is not easy for those who do not know how to interpret writings. I prefer going to the Temples, where the priests know the path that leads to the Lord, because there are no teachings that are as hard to practice as these ones you are saying.”

10/323 “In truth I tell you to be careful about those who announce they know the path that leads to God and ask for pay or offerings in order to show it.”

10/324 “Are you saying that in order for me to be with this god of yours I do not need to make offerings to him?” Iberius asked.

10/325 **“In truth I tell you that everything we need in order to be with God is to practice His teachings.”**

10/326 The Roman in disguise, escorted by six Hebrew men who had been mingling in the audience in order to cause a disturbance and hit the participants of the gathering, stated, pointing at his victims:

10/327 “You are saying blasphemies against the Temples, where priests ask for offerings, but they are for the Lord.”

10/328 Informed of the man’s destructive intentions, Jesus did not respond to the provocation, but he did explicit the consequences of such a gratuitous assault if they acted as they had planned:

10/329 “I tell you that those who do good will receive good, and it may still be in the living that they have, and they will already be on the path that leads to God. In truth I tell you that all those who do evil will receive evil, and it may still be in the living that they have, and evil will follow them to the life after the death of their bodies of flesh.”

10/330 Iberius, who had many ferocious adversaries because he had sexually subjugated many brothers, pondered what he had heard, and this is why the illustrious teacher concluded:

10/331 “In truth I tell you that all those who do evil to a sibling, when they are in the life after the death of their bodies of flesh, will be the same, and will have the same enemies, the same habits, the same imperfections.”

10/332 “What is it that I must do not to have the same enemies and habits after death?” the man who had come from the distant metropolis wondered.

10/333 “In order for us not to have with us, in future livings, siblings who will act against us with the same authority and goals as those who have acted with in this living against another child of God, I tell you not to impose on a single sibling the authority that we may have. Let us renounce our bad habits and everything that distances us from the path that leads to our Father so that in future livings we will not have siblings do the same as we are now doing, let us renounce our bad habits and everything that distances us from the path that leads to God so that, after the death of the body that we have, we will not regret an entire living’s going to waste, with our learning nothing. In truth, so that we will not regret an entire living’s going to waste with our learning nothing, I tell you to practice our Father’s teachings every day and every night.”^[245]

[245] In the life of flesh, not even the authority that a parent has until his or her child is old enough to choose their own

THE MOST BEAUTIFUL LEGACY

10/334 He concluded:

10/335 **“In truth I tell you to bear in mind that we will have everything we do to our neighbor, both the good and bad things, in return.”**

10/336 The commander of the savage foreigners immediately went away, therefore not carrying out the brutality that had been planned.

10/337 “What benefit from the life that I have will I have when it leaves my body of flesh, as you say?” Cabezeel asked.

10/338 **“In truth I tell you that the benefit we achieve with the living that we now have is the good we do to a sibling in the practice of God’s teachings.”**

10/339 “And what will I take from what I have when my life leaves my body?”

10/340 **“I tell you that nothing of what we accumulate in the life of flesh will be taken to the lives we will have after the death of our body, but if we practice the teachings of God, the Father of us all, we will be on the path that leads to Him.”**

10/341 “But I want to have many coins, a lot of glory, and I want to live in palaces now, not when my life leaves my body,” Enuh said.

10/342 **“I tell you that, if we seek coins, if we seek the glory of this abode and, in this search, we take possession of what does not belong to us, take the living of a single sibling, in the living that we have we will not redeem the mistakes we made in previous livings, and we will acquire even more commitments. Since in the living that we now have we do not practice God’s teachings, after the death of our body of flesh we will remain distant from the path that leads to Him, and we will return to the life of flesh with the same ailments that we now have. In truth I tell you that if we practice our Father’s teachings in the living that we now have, we will not acquire commitments to be redeemed in future livings.”**

10/343 “You have said that I will have another body in another life, but I want coins, glory, my arms, and my legs now.”

destiny is to be imposed. Let the dictatorial man or woman not forget that, when he or she imposes it on one of his or her descendants, still in the living that he or she has, after the many years he or she lives, the oppressed may become the oppressor.

Moreover, the obligation to educate and instruct their children ascribed to parents must be practiced with serenity and docility. On this matter, Abihu, the apostle, as he was assisted by one of those sent by God, will instruct us with clarity.

10/344 **“I tell everyone that we will return to the life of flesh to redeem the mistakes we have made until we practice God’s teachings with ourselves and our siblings. In order not to have to redeem, in future livings, the same mistakes we planned to redeem in this living, and in order not to acquire more commitments, let us not harm a single sibling if we seek coins, let us not harm a single sibling if we seek the glories of this abode. In truth I tell you that if we act the way our Father is once again showing us in His teachings, all those who have come to the life of flesh with their legs, with their arms paralyzed, they will be able to move their legs and their arms in another living.”**

10/345 Because of the interest his words drew, he added:

10/346 *“I will tell you what many of our siblings who came to this abode did in order to have coins, in order to have glory, and what many other ones of our siblings who will come to this abode will do, and this still for a long time: they killed and will kill, they pillaged and will pillage, they started and will start wars, they persecuted and will persecute their neighbor, they exploited and will exploit a sibling to their own advantage, they used and will use the faith in God of many of His children in order to acquire wealth. In truth I tell you that the only path for us not to kill, not to pillage, not to start wars, not to exploit, not to use a sibling’s faith to their own advantage is to practice our Father’s teachings at all moments of our lives.”*

10/347 “And what will happen to those who are redeeming their mistakes, as you are saying, if they put into their lives all these teachings you say are the Lord’s?” Enuh asked.

10/348 **“In truth, when a spirit is free from the life of flesh they have and, for having started practicing God’s teachings, is no longer a member of the true life, I tell you that they leave behind all the useless things they went after in the life of flesh, everything that in this abode distances us from the path that leads to our Father.”**

10/349 For eight harvests until his death, the changed man, in front of the shanty he inhabited right off the path that those who wanted to avoid Beersheba used to take, trumpeted from his mat what he had heard, as well as been practicing, from the illustrious visitor.

10/350 The following day, on August 16, the one born under the shining Star of Bethlehem and his followers headed for Hebiza.

GOD’S TEACHINGS ARE LIGHT FOR US, HIS CHILDREN.

see 10/364

WHAT IS THE MAIN GOAL OF OUR PRESENCE ON THIS ORB?

see 10/381

UNTIL PRACTICE OUR FATHER'S TEACHINGS, OUR LEGS WILL BE ...

see 10/381

10/351 He was talking about God in the new village when one of its residents, his eyes fixed on him, started throwing stones at him, saying:

10/352 “Go away from this place, we do not want you here. You have been sent by the forces of evil. I say that you have come here to destroy everyone, not to save us. Go away from this place, you who have been sent by the forces of evil.”

10/353 When the situation was circumvented, Matthew asked the one who had once been called little Joseph why the man had conveyed so much anger, for, if they had not held him back, he would have taken Jesus’s living. The disciple proceeded:

10/354 “... when he should feel great love for you. You are the one who was promised by the prophets to bring God’s teachings, the only path for the salvation of all. What is happening to that man? What is happening to him? Why so much resentment towards you?”

10/355 This question had not been asked privately. The inhabitants of Hebiza, the apostles, the disciples, and his followers were, and we are now instructed:

10/356 “How can Jadehu feel love for me if some of those who made plans to help me to announce our Father’s teachings to all the peoples do not? In truth I tell you that in the living that he now has, Jadehu was pursued for not accepting that God is in the Temple of Jerusalem, he has already believed in many false prophets, who took his seeds and left nothing for him and those of his family to satiate their hunger.”

10/357 Aware that some of his collaborators were still uncertain that he was the awaited redeemer, he concluded:

10/358 “You have heard that I am the one promised by the prophets to bring God’s teachings to everyone, but from which siblings do you have testimonies to my being the one promised by the prophets?”

10/359 Since the audience went silent, he added:

10/360 “In truth I tell you that Jadehu does not trust any of those who announce they are the one promised by the prophets because those who are deceived, when they find out they have been deceived, carry a lot of resentment in their minds.”

10/361 “I know that all those who hear you speak will believe in the teachings that you are bringing,” Peter stated.

10/362 *“In truth I tell you that many of the siblings of ours who in the life of flesh insist on remaining in the ignorance of God’s teachings will still for a long time want to remain in ignorance because they find pleasure in the momentary happinesses of this abode that distance us from the path that leads to our Father.”*

10/363 “I do not believe that those who hear the teachings that you are bringing will want to remain in the ignorance of God’s existence.”

10/364 “I tell you that the light that I am bringing to all the peoples bothers those who are in this abode and want to remain in the darkness of the ignorance of God’s existence. All those who practice our Father’s teachings will be with the light that bothers and will bother the sibling who is in this abode and wants to remain in the darkness of the ignorance of His existence. **In truth I tell you that God’s teachings are light for all of His children of this and of other abodes created by Him.**”

10/365 “But why will a sibling want to remain in the darkness of the ignorance of God’s existence, if Jesus is among everyone?” the former fisherman asked.

10/366 *“I tell you that many of the siblings of ours who are in this abode, and many others who will still come for a long time, will remain in the darkness of the ignorance of God’s existence because they do not want to leave behind the momentary happinesses of this abode that distance us from the path that leads to our Father. In truth I tell you that in times that are to come the teachings that I am bringing to all the peoples will set free many of those who now insist on remaining in the darkness of the ignorance of God’s existence.”*

10/367 Since dinnertime was already past, many went to their shanties; others remained with the caravan. As the orator was eating, a man who dragged his lowers limbs, for they were stiff, approached and begged him:

10/368 “Have mercy, forgive my sins! Do not allow me to leave this world without feeling the ground below my feet.”

10/369 “I tell you that you are redeeming mistakes you made in previous livings. In truth I tell you that the siblings who are pinioning your legs will set them free when you give back the lands that do not belong to you,” the meek Galilean instructed him.

10/370 It was enough for some spectators to accuse him of being an impostor. One of the inhabitants said:

10/371 “You are not the one who was promised to the prophets, because the one who was promised to the prophets gives speech to the mute, sight to the blind, he makes the paralyzed rise, he gives legs even to those who came

from the womb without them, he cleanses the body of the one possessed by the ulcers.”

10/372 Ishael, who had been waiting for a reaction on the part of the visitor, since he did not obtain it, stated:

10/373 “I say you are a deceiver.”

10/374 The one who had otherwise been named Jeremiah asked the ones who were questioning him, pointing at the disabled man:

10/375 “What do you want me to say to this brother of ours? Do you want me to tell our brother to get up and walk?”

10/376 He concluded with conviction:

10/377 “I tell you that not even one of those who now have no movement in their legs, in their arms, in this and in future livings will have them if they do not practice God’s teachings, if they do not repent of all the evil they did not only in the living that they now have, if they do not ask for forgiveness to those to whom they did evil in past livings. In truth I tell you that all those who practice our Father’s teachings in the living that they now have will be redeeming commitments acquired in this and in past livings.”

10/378 “But I know you have given movement to the legs of many of those who are my people!” another one exclaimed.

10/379 “When many of those who in past livings did evil to another child of God heard and believed in what I am bringing to all the peoples, I tell you that they altered what they had in their minds. In truth, because of the change of what they had in their minds, I tell you that the siblings who in past livings received the evil they did and who from the true life were pinioning the legs of these children of God who were listening to me in the life of flesh let them go.”

10/380 “So all those who practice what you are bringing will see the Lord’s face!”

10/381 **“I tell you that all those who are in this abode and do not see God’s face are redeeming the mistakes they made in previous livings. In truth, until we practice our Father’s teachings, I tell you that we will have paralyzed legs and arms, we will be blind, and words will not come out of our mouths because, in some past living of ours, we made a sibling lose their sight, we made another child of God have paralyzed legs or arms, we made words not come out of a sibling’s mouth.”**

10/382 Suddenly, another excluded one, to everyone’s astonishment, supporting himself, started getting up, albeit shakily. He shouted:

THE MOST BEAUTIFUL **LEGACY**

10/383 “I am cured, I am cured, the Lord has cured me. I say to you to believe in Jesus, the one who was promised to the prophets.”

10/384 After order was reestablished, not only Mishael was instructed by the visitor:

10/385 “I tell you that it is not God who has set you free, it was you when you repented of all the evil you did not only in the living that you now have and begged for forgiveness to all those to whom you did evil in past livings. The siblings of ours who had been pinioning your legs, when they saw you had repented, let go of them. In truth I tell you to go to your residence and no longer do evil.”

10/386 The no longer paralyzed man wobblily went away, and everyone was admired.

10/387 At dawn on the fourth day since the caravan’s arrival, its members headed for Haluza, situated in the neighboring area, where, at dawn, when they arrived, they were welcomed with great joy, for its inhabitants had been informed of the recent unbelievable event. The information had not been spread by merchants, but by many inhabitants of Hebiza, who had walked ahead of the illustrious Galilean with the sole goal of trumpeting his impressive deed:

10/388 “Jesus of Nazareth made a man who had never walked walk. He can do much more. It is enough to ask, and it will be given. Jesus of Nazareth has great power.”

HOW CAN WE RECOVER THE HEALTH OF OUR PHYSICAL BODY?

see 10/390

WHEN WE START CULTIVATING OUR FATHER’S TEACHINGS, WILL WE, AS IF IT WERE A MIRACLE, NO LONGER WANT TO DO EVIL?

see 10/392

SINCE GOD IS AWARE OF WHAT WE SAY WE NEED, BUT, THOUGH WE PRACTICE HIS TEACHINGS, WE ARE NOT SUCCESSFUL IN GETTING IT, IT IS BECAUSE ...

see 10/394

OUR SPIRIT IS ABLE TO MOVE WITHOUT A BODY OF FLESH, BUT A BODY OF FLESH IS UNABLE TO MOVE IF THERE IS NO SPIRIT CONTROLLING IT.

see 10/413

THE MOST BEAUTIFUL **LEGACY**

IT IS IMPOSSIBLE FOR A SPIRIT TO RETURN TO THEIR TEMPLE AFTER THE LATTER SUCCUMBS.

see 10/417

NO SPIRIT WILL COME TO A NEW HOUSE IN THE LIFE OF FLESH IF THEY ARE NOT BORN FROM A WOMAN'S UTERUS.

see 10/417

WHAT IS THE USE OF OUR BECOMING AWARE OF THE LIVES AFTER THE ONE WE NOW HAVE IF WE ARE ROUTINELY NOT PRACTICING OUR FATHER'S TEACHINGS?

see 10/421

IS IT POSSIBLE FOR THE CHILDREN OF GOD WHO ARE IN THE TRUE LIFE TO START IMMEDIATELY REDEEMING THE COMMITMENTS THEY ACQUIRED WHEN THEY WERE SOJOURNING IN THE LIFE OF FLESH?

see 10/427

THOSE WHO ACCEPT AND PRACTICE OUR FATHER'S TEACHINGS DO NOT DISTANCE THEMSELVES FROM THE PATH THAT LEADS TO HIM.

see 10/438

10/389 The villagers had been keen on the promising vaticinator's presence, as well as eager to get their share of help, no matter what kind of help it would be. Whoever sought him was listened to with calm and patience. When they were all gathered, aware of what the majority wanted, he stated:

10/390 "I tell you that the cure that we are seeking for our body of flesh is inside us. In order to achieve it, let us not expect God to cleanse our minds from the covetousness and greed for what we do not have that there is in them, let us not expect our Father to cleanse our minds from all the evil that there is in them. In truth, let us cleanse our minds ourselves, cleanse them from all the covetousness and greed for what we do not have that there is in them, cleanse our minds from all the evil that there is in them ourselves."

10/391 "But how will I cleanse my inside from all the evil that there is in it?" Ananias asked.

10/392 "When we start practicing God's teachings, I tell you that in our minds there is still the wish to do evil, but if we persist in

practicing our Father’s teachings, we will no longer do evil. In truth I tell you that if we persist in practicing God’s teachings, we will control all our impulses to do evil.”

10/393 Since the moment was propitious, he concluded:

10/394 “I tell you to trust in God and practice His teachings. Our Father knows what we need and what we deserve. In truth, if when we practice God’s teachings, we do not achieve, in the living that we now have, cure for our body of flesh, if we do not have the residence or the lands that we seek to have, I tell you that it is because we do not deserve it yet.”

10/395 This instruction made many dissatisfied. They wished to find a solution for their ailments, they did not want to do anything in order to achieve it but to ask for it. Since they could not have it immediately, many returned to their shanties.

10/396 Mary’s firstborn, despite the darkness of the night, had not eaten given his having been approached by so many people. Peter, always worried, asked him to do it and then to get some rest, and his request was complied with.

10/397 Few of the members of the caravan did not sleep, including the one otherwise named Jeremiah, for he had felt that he would be looked for by two siblings. He lied down and closed his eyes, though he was vigilant concerning the two sons of God, who were surreptitiously and silently approaching, hiding behind animals and residences.

10/398 The ones who were approaching were Nicodemus, considered by the inhabitants of Haluza as the wisest among all wise men, and his bodyguard. He wished to speak to the illustrious outsider, but he did not want to be seen. He said to himself:

10/399 “I must not believe in this prophet, who can make, according to everyone, lifeless bodies rise from their sepulchers.”

10/400 When he was close to his target, he believed the latter was resting. Not wishing to wake up the others, he called him in a very low tone of voice, and insisted on doing so until he drew his attention. He shyly said:

10/401 “I need to speak to you,” and the pair, getting the gentle newcomer’s permission, approached him.

10/402 Matthew the Son, since he was very close, woke up, and so did Matthew, the disciple, and both witnessed the event from a privileged position.

10/403 The Roman, who had heard comments in praise of the visitor elsewhere, was even more eager to speak to him after a dear relative’s death,

and that was the moment that he became aware of what had happened in Hebiza.

10/404 Now the satisfied foreigner guaranteed:

10/405 “Everyone in this place is saying that you are the one who was promised to the Hebrew prophets. I say that if you were not, you would not be able to perform the cures you have performed, you would not have so much power over the forces of evil. I know that the god of the Hebrews is with you.”

10/406 Extremely happy to be with the welcoming Galilean, he went on:

10/407 “How have you come to this world? Have you come in a ray of fire, or have you come straight from the sky, you who have been sent by the Hebrew god?”

10/408 Jesus held his interlocutor’s hands and instructed him:

10/409 “I tell you that I have come to this abode created by God, the Father of us all, the same way as you.”

10/410 “I have heard that in the body of a man there is a spirit. How come there can be what you call a spirit in the body of a man?”

10/411 “In truth, before creating the body of flesh, I tell you that God creates the spirit.”

10/412 “But where are these spirits created by the Hebrew god?”

10/413 “I tell you that one of the spirits created by God, the Father of us all, is in the body of flesh that is talking to you, and another spirit created by God is in the body of flesh that is now talking to me. **In truth I tell you that a body of flesh cannot move if a spirit is not in possession of it, but the spirit moves without having a body of flesh.**”

10/414 “There is one whom I consider as if he had come from the same womb as me, and the spirit you say exists left his body before the first supper. Come with me and speak to the spirit who is no longer in the body of flesh, as you say, and say to him to return to the body of the one who is like a member of my family.”

10/415 “I tell you that this brother of ours has finished what he came to do in the life of flesh. In truth, in order for this spirit to return to another body of flesh, I tell you that he must be born again.”

10/416 Being carefully listened to, he concluded:

10/417 **“I tell you that no spirit will be able to return to the body of flesh they left behind after the body of flesh they left behind is no longer living. In truth I tell you that every spirit, in order to have a body of flesh, must be born from a woman’s womb.”**

THE MOST BEAUTIFUL LEGACY

10/418 “Are you saying that a man will have to come from a woman’s womb more than once?”

10/419 “In truth I tell you that this is how every spirit comes to the life of flesh.”

10/420 “What you are saying is wonderful!”

10/421 “Do not be wondered when I tell you that, for a spirit to come to the life of flesh, they will have to be born from a woman’s womb, and this is why the spirit who inhabited the body of flesh of the member of your family will have to be born again in order to have another body of flesh. **In truth I tell you that if we do not practice God’s teachings, there will be no use in knowing that there are lives after the death of the body that we now have, and that the spirit, after leaving the life of flesh, will return to it in another body to redeem the mistakes they have made.**”

10/422 “In what body will the member of my family come?”

10/423 “I tell you that I do not know in which body this brother of ours will return to the life of flesh. In truth I tell you that this child of God will come among those with whom he has acquired commitments.”

10/424 “And where will the spirit of the member of my family go?”

10/425 “In truth I tell you that our brother will go to the true life, where all those who, for not practicing God’s teachings, seek the same paths as those they had when they had a body of flesh will be.”

10/426 “But what will happen with the spirit of the member of my family in the true life?”

10/427 **“I tell you that all those who are in the true life, if they wish, and few will, to hear God’s teachings once more and practice them, will start their walk towards Him. In truth I tell you that all those who are in the true life, if they remain on the path they were when they left the life of flesh, will return to another body of flesh without knowing that they have left the body of flesh that they had.”**

10/428 “Why do I not see these spirits you say exist?”

10/429 “In truth I tell you that God makes the wind blow wherever the wind wants to blow, He makes you hear the voice of the wind, but He makes you not see where the wind is coming from and where it is going.”

10/430 “How come you speak of the will of the Hebrew god if you have not come from him, but from a woman’s womb?”

10/431 “I tell you that it is not necessary to be with God to know His teachings, teachings that I have come to announce to all the peoples of this

abode and that are already practiced in many other abodes created by Him. In truth I tell you that we all got to know our Father and His teachings when we were starting our journey in the human kingdom.”

10/432 Paul, his bodyguard, immediately said to himself:

10/433 “I do not believe in what this poor one is saying. Why would the Hebrew god send one of his among the poor, and not among the wise?”

10/434 However, he politely asked the illustrious teacher in a low tone of voice:

10/435 “Are the teachings that you are bringing only for the Hebrew people?”

10/436 “I tell you that I know and bear testimony to what I have seen, and you do not believe in my testimony.”

10/437 He firmly added:

10/438 “If you do not believe in what I am saying, how will you believe that our Father’s teachings are for all those who practice them to enjoy the joys of being with Him when they are in the life of pure spirit? **In truth I tell you that all those who hear God’s teachings, accept them, and practice them will not distance themselves from the path that leads to Him because they know that there is life after the death of the body of flesh.**”

10/439 “So why are you among the cripples and those possessed by the ulcers, who do not understand what you say?”

10/440 “I tell you that God’s teachings are for all the peoples of this abode, and I sow them among those who need them the most. In truth, there are, among these siblings of ours you say are crippled and possessed by the ulcers, many who will believe in our Father’s teachings, who will practice them, and who will be with Him before you.”

10/441 “I say that you are judging me.”

10/442 “I tell you that I have not come to this abode to judge a single sibling. In truth I tell you that God’s teachings will deliver both the cripples and those possessed by the ulcers and the wise from the ignorance of His existence.”

10/443 “Are you saying that I will have to practice what you say are teachings?” the foreigner asked.

10/444 **“I tell you that all those who once again are getting to know God’s teachings, which are light for all of us, His children, and for now do not want to practice them, it will take them longer to be with Him. In truth I tell you that the only path to be with our Father is to practice His teachings.”**

THE MOST BEAUTIFUL LEGACY

10/445 Nicodemus, who was listening to them attentively, said:

10/446 “Will pain and suffering be lifted from the Hebrew people when all the peoples practice the teachings of the Hebrew god?”

10/447 “In truth, when all the peoples are practicing God’s teachings, I tell you that not only the Hebrews will no longer have pain and suffering.”

10/448 “I am grateful to you for speaking about the teachings of the Hebrew god with me, teachings which took away many questions from inside of me,” and he immediately offered a small leather bag containing Roman gold to him.

10/449 Jesus, not accepting it, started his explanation:

10/450 “In truth I tell you that our Father’s teachings must be announced to all the peoples without any kind of payment.”

10/451 Overcome with awe, the rich man asked:

10/452 “Will those who will come after you announce these words without any kind of payment like you do?”

10/453 *“I tell you that some of our siblings who will come to the life of flesh, because of their desperate searches for the wealth of this abode, because of their searches for the momentary happinesses of this abode that distance us from the path that leads to God, because of their searches for coins, will alter the teachings that I am announcing to all the peoples in order to deceive, in order to exploit many other ones of our siblings. In successive comings to the life of flesh, those who will alter our Father’s teachings will deceive, will exploit many other ones of our siblings, siblings who will be deceived, who will be exploited for wanting to remain on the path that does not lead to God, and for a long time everyone in this abode will be in the ignorance of the teachings that I am bringing the way they are being announced now. In truth I tell you that the time will come when our Father’s teachings will once again be revealed, and many of His children will be ashamed of their deeds.”*

10/454 “Will those who are now getting to know the teachings of the Hebrew god be deceived and exploited when they have another body, as you are saying?”

10/455 “All those who hear our Father’s teachings, accept them, and practice them, I tell you they will take what they have heard, accepted, and practiced to the life they deserve to be in when their body of flesh no longer lives. In truth, when these children of God return to the life of flesh, I tell you that they will not be deceived, they will not be exploited by those who will alter what I am now bringing to all the peoples.”

10/456 “And what will happen to those who do not get to know these teachings as you are bringing them now? Will they be deceived and exploited by those who will alter the teachings of the Hebrew god?”

10/457 “I tell you that the siblings who will be exploited by those who will alter the teachings that I am now bringing to all the peoples have come and will come from other abodes, where they got to know our Father’s teachings, but, since they did not accept them, they did not practice them. In truth I tell you that all those who have come to this abode, that all those who will come to this abode have already gotten to know, in the life of flesh, God’s teachings the way I am announcing them now.”

10/458 With absolute clarity, he concluded:

10/459 *“I tell you that in times that are to come in this abode all those who deceived and were deceived by a sibling, all those who exploited and were exploited by a sibling will once again get to know God’s teachings the way I am announcing them now. In truth, when this time comes, if once again those who deceived and exploited a sibling, if once again those who were deceived and exploited by a sibling have not practiced the teachings that I am bringing to all the peoples, I tell you that they will be sent to another abode created by our Father, where they will remain until they practice His teachings.”*

10/460 “When the time comes when everything you are announcing now is once again revealed, what will happen to those who will have changed the teachings that you are bringing because of their search for wealth and happinesses?”

10/461 *“In truth I tell you that all those who alter our Father’s teachings and announce them to another sibling, all those who use God’s teachings to obtain wealth, to obtain the momentary happinesses of this abode that distance us from the path that leads to our Father, will redeem, in this or in another abode, all the evil that the siblings of theirs who accepted the teachings that I am now bringing in an altered state did for believing in what they heard, and then, without any pay, they will announce His teachings with no alterations to other ones of His children.”*

10/462 “When the time comes when what you are announcing now is once again revealed, what will happen to those who now do not want to practice the teachings that you are bringing, not even in the times that are to come, as you are saying?”

10/463 *“I tell you that all those who will be in this abode when God’s teachings are once again revealed and will not have practiced them, they will go to another abode created by our Father, where they will find siblings who will have the same wishes as theirs. In order for all those who will be in this abode in the life of flesh or in the true life not to feel treated with injustice, God, before separating the children of His who want to practice His teachings from those who do not, and before once again revealing His teachings, will give everyone a last chance to redeem, in the life of flesh, their commitments from past livings. In truth, when our Father’s teachings are once again revealed in this abode, I tell you that all those who will be in the life of flesh or in the true life, siblings who, like all of us, got to know God’s teachings not only when they*

THE MOST BEAUTIFUL LEGACY

were starting their journeys in the human kingdom, will be receiving their last chance to remain in this abode, which will become an abode where everyone will love their neighbor the way it is once again being shown by means of our Father's teachings."^[246]

10/464 By way of conclusion, he extended the prophecy:

10/465 *"In truth I tell you that all those who will go to another abode because they will not have practiced God's teachings, even during the last opportunity they will have to redeem commitments acquired in past livings before the teachings that I am now bringing to all the peoples are once again revealed, will only be able to return to this abode called the Earth when, in the abode they will deserve to be, they practice our Father's teachings."*

10/466 "Why are many of those who are your people not practicing the teachings of the Hebrew god?"

10/467 "I tell you that it is not only among the Hebrews that there are siblings who do not believe that the teachings that I am bringing to all the peoples are God's. In order to remain distant from the path that leads to our Father, many announce that I am an agitator. In truth I tell you that still for a long time these siblings of ours will be distant from the light, which is God's teachings."

10/468 He added meekly:

10/469 "I tell you that all those who do evil are in the darkness of the ignorance of our Father's existence and do not come to the light so that their deeds will not be disapproved of. In truth I tell you that all those who practice God's teachings are in the light, their deeds are seen by everyone, and they are not afraid that they will be disapproved of."

10/470 "What will happen to those who do not accept these teachings that you are bringing, who wish to remain in the ignorance of the existence of the Hebrew god?"

10/471 In truth I tell you that all those who do not want to practice God's teachings, when they realize that the paths that they followed have only brought them pain and suffering, will seek our Father's teachings and practice them in this or in another abode created by Him."

10/472 "They say I am the wisest man in this place, but I see that in front of me is the wisest man of all these lands."

10/473 "It is you who say it."

[246] ... **all those who will be in this abode when God's teachings are once again revealed and will not have practiced them ...**: in the sum of the sojourns in the life of flesh.

10/474 “I know that you are the one promised by the Hebrew prophets, and that the Hebrew god is with you. What you are saying to me cannot be learned in the writings, and you are not harvests old enough to have seen it in the writings. To me you are the wisest of all men. I am a Roman who, when I heard about you, felt I had to speak to you, but it went inside me that I am a Roman. I came to you hiding from all those who are from this place, shameful that one of them would see me with you. Now I know that the Hebrew god is with you, and I do not fear what may happen to me.”

10/475 Nicodemus, who was returning from the capital of the Empire and was headed for Jerusalem, left in the early hours of the morning.^[247]

GOD’S TEACHINGS ARE THE BREAD AND THE WATER THAT FEED THE SPIRIT AND, IF WE CULTIVATE THEM, WE WILL NOT DISTANCE OURSELVES FROM THE PATH THAT LEADS TO HIM.

see 10/491, 10/493 and 10/497

OUR FATHER’S TEACHINGS ALSO SHOW US THAT ...

see 10/497

WHAT WE OFFER AT THE TEMPLES OF STONE DOES NOT LEAD US TO GOD.

see 10/502

WHEN WE START OUR JOURNEY IN THE HUMAN KINGDOM, WE GET TO KNOW OUR FATHER’S TEACHINGS FOR THE FIRST TIME.

see 10/505, 10/507 and 10/509

IF IN THE LIFE OF FLESH WE DID NOT PRACTICE GOD’S TEACHINGS, BUT WE DID NOT HARM A SINGLE SIBLING, IN THE

[247] **Nicodemus** was the son of a man also named Nicodemus, Tiberius’s counselor, with Isabel, a slave who disincarnated when she gave birth to him. Julia, the wife who was cheated on, considered sterile, afraid of being left, and aware that the boy was her husband’s, welcomed him as hers, raised his as her legitimate son, and loved him very much.

The joy of Nicodemus, the father, as he returned from one of his victorious campaigns, after forty-eight months of absence, was great when he was introduced to his son, who had physical features that proved that the boy was indeed his. He started trumpeting that his heir would be the wisest man in the Empire.

The secret concerning the boy’s biological mother was very well kept. The slaves of the residence of the audacious warrior could not say anything, for, besides being illiterate, their tongues had been cut off. Julia’s family members kept conveniently quiet, for, not only for the oppressed, but also for the oppressors, it was extremely shameful to have a daughter returned by her husband.

The boy Nicodemus, proud of the powerful counselor, had the best education available in the exuberant metropolis. He was fluent in many languages, something that was not very common. At the age of twelve he lost his father, of whom he was the sole legatee. Later, his kind stepmother told him the truth in her deathbed, which was not mentioned to anyone except Jesus.

TRUE LIFE WE WILL BE INSTRUCTED HOW TO ACT.

see 10/516

10/476 At dawn many of the inhabitants of Haluza and others coming from the neighboring human settlements looked for Jesus, claiming that they wanted to become aware of the teachings of the Lord that he was bringing; however, he kept their real motive to himself. At lunchtime, the wise Roman sent bread and milk in great quantity for the ones stationed in front of the synagogue, which satiated not only those who had been walking. During the meal, which lasted almost until dinnertime, many of those who had approached Mary's firstborn asserted:

10/477 "What beautiful teachings you have brought from the Lord."

10/478 Since the crowd had eaten a lot and was full, the smart Galilean climbed on a pile of wood and instructed his siblings:

10/479 "I tell you that you have not come to me because of God's teachings, but because you would find bread, and you are now full. In truth I tell you not only to seek the bread that goes bad, but to seek the bread that remains for all lives."

10/480 Zeziel, leaving on an improvised table what he had been eating, stated:

10/481 "So give me from this bread that remains for all lives, as you say!"

10/482 "In truth I tell you that fortunate are all those who, when they hear God's teachings, practice them, teachings that will satiate the hunger of the spirit, who will no longer leave the path that leads to our Father."

10/483 "I do not believe that you are bringing God's teachings," another one of the diners said.

10/484 "In truth I tell you that all those who do not believe in God's teachings do not believe in the One who has sent us all to this abode."

10/485 Gezedel, who had drawn the community's attention with his words, said sarcastically:

10/486 "I have not come to you because you are saying teachings you announce are the Lord's, I have come for the bread you are offering."

10/487 "I tell you that I am not bringing the bread that satiates the hunger of the body of flesh, I am bringing the bread that satiates the hunger of the spirit. In truth I tell you that I am bringing God's bread, His teachings, to all of His children of this abode."

10/488 "But what benefit will I have from these teachings you say you are bringing to all the peoples, if they do not satiate my hunger?"

10/489 The Hebrew man added mockingly:

10/490 “And they do not quench my thirst.”

10/491 “I tell you that all those who eat from the bread that I am bringing will not be hungry to know that they are not alone in the universe; all those who eat from the bread that I am bringing to all the peoples will know that there are lives after the death of the body of flesh; all those who drink from the water that I am bringing will know the source that will satiate them during their difficult moments. **In truth I tell you that God’s teachings are the bread and the water that feed the spirit in all lives.**”

10/492 “I do not want these teachings of yours that feed the spirit, as you are saying, I want the bread that feeds my body.”

10/493 “Again I tell you that I am not bringing the bread that satiates the body’s hunger, nor the water that quenches our thirst. **In truth I tell you that all those who hear God’s teachings and practice them will not distance themselves from the path that leads to Him.**”

10/494 Another spectator said:

10/495 “I say that I will do not as you wish. What benefit can I have from this bread of yours?”

10/496 Coming closer to the crowd, the redeemer said:

10/497 “**Again I tell you that the practice of God’s teachings, the bread that feeds our spirit in this and in all the other lives that we will have, will make all of His children not distance themselves from the path that leads to Him. In truth I tell you that our Father is once again showing us in His teachings how to love our neighbor; He is showing us once again that we do not have only one living in the life of flesh; He is showing us once again that all the evil we do will return to us, and it may even be in the living that we now have; He is showing us once again not to take a sibling’s living, not to take possession of what belongs to them.**”

10/498 Gezedel, who was listening to the illustrious teacher, stated:

10/499 “I know that I do not need to practice what you are saying to be with the Lord when my life leaves my body, for I have already offered lambs to the Lord at the Temple of Jerusalem.”

10/500 “In truth I tell you that the offerings you have made at the Temple of Jerusalem were to the priests, not God.”

10/501 He meekly concluded:

10/502 “**I tell you that the offerings we make to men do not leads**

us to our Father. In truth I tell you that it is the practice of God's teachings that lead us to Him."

10/503 The impolite man said with great mockery:

10/504 "Then I will be the first one to be with this god of yours offering a lamb at the Temple of Jerusalem."

10/505 "I tell you that not a single one of us children of God will be with Him if we do not practice His teachings. In truth I tell you that our Father's teachings have already been announced to us by Him Himself, but many of us have rejected them."

10/506 "I know that you have been saying everywhere that you are the one the Lord has sent! What I did not know is that you have been taught by the Lord Himself."

10/507 "In truth I tell you that we have all been sent by God to this abode, and that all of us, His children, have been instructed by Him Himself."

10/508 "You have said that I already know these words you say are the Lord's teachings, but I say to everyone that I have never heard a single one of these strange words, and I do not know a single man from this place who has heard them from anyone but you."

10/509 "I tell you that the first time we got to know God's teachings was when we were starting our journey in the human kingdom. In truth I tell you that many of us did not accept them, we took other paths elected by ourselves, and did not practice what our Father instructed us."

10/510 Laughing out loud, Gezedel said:

10/511 "Say to this lord of yours that I want to be with him so that he will once again speak of these teachings I have already gotten to know, as you say."

10/512 "In truth, when we are with our Father and see His face, I tell you we will no longer need Him to announce the teachings we got to know when we were starting our journey in the human kingdom, because we will have practiced them all on our way to Him."

10/513 "I will no longer listen to you speak of a god you say has instructed me with these strange words."

10/514 "I tell you that one day all of God's children will practice His teachings, teachings that many of us rejected when we finished our journey in the animal kingdom. In truth, for now and still for a long time, I tell you that, in this abode, many do not want, many will not want to hear our Father's teachings once again."

10/515 Since he was not asked any other questions, the one promised to

THE MOST BEAUTIFUL **LEGACY**

those of this abode said nothing else. However, if on that or on a different occasion he had been asked them, he would have said:

10/516 “Those who did not practice God’s teachings in the life of flesh but did not harm a single sibling, when they arrive in the true life, they will not be straying knowing what to do, how to act, and where to go.”

10/517 The following morning the one born under the shining Star and his followers starting walking towards Heboda.

***WHOEVER BLOW’S ONE OWN TRUMPET,
WHAT THEY ARE SEARCHING IS GLORY, A
BEHAVIOR THAT DISTANCES US FROM GOD.***

see 10/533

***IS IT REASONABLE THAT, BY PRACTICING OUR
FATHER’S TEACHINGS, WE WILL BE ACTING
JUSTLY TOWARDS THE UNJUST?***

see 10/535

***CULTIVATING ONLY TWO OF GOD’S TEACHINGS WILL ALLOW US
TO START TREADING THE PATH THAT LEADS TO HIM: LOVING ...***

see 10/539

***OUR FATHER’S TEACHINGS WOULD BE USELESS IF THERE WERE
NO LIVES AFTER THE DEATH OF THE BODY OF FLESH.***

see 10/541

***LET US NOT JUDGE OUR NEIGHBOR’S MISTAKES, FOR OURS CAN
BE GREATER THAN THOSE OF THE SIBLING WE ARE JUDGING.***

see 10/548

10/518 As soon as they arrived in the village, an old man asked him:

10/519 “Everyone has been speaking of you, of the cures you have been performing, everyone has been saying that you are bringing the bread that comes from the Lord. So you bring bread, and those who came from the Temple of Jerusalem take it away? Is it you, or is it those who came from the Temple of Jerusalem who are right? And this bread you are bringing, where does it come from?”

10/520 “I tell you that I do not cure bodies that are now possessed by the ulcers, it is those sent by God who do it. The bread that I am bringing to all the peoples is not food for the body of flesh, but for the spirit, bread that the brothers of ours who govern the Temple of Jerusalem will not take,

because the bread that I am bringing is our Father's teachings. **In truth I tell you that all those who hear God's teachings and practice them are feeding the spirit with the bread that comes from Him.**"

10/521 "I do not want the bread you are speaking of, I want the bread that satiates hunger and gives me life."

10/522 "I tell you that the bread that comes from God does not go bad, and it makes the number of siblings who love and respect one another multiply. All those who eat from the bread that I am bringing will no longer distance themselves from the path that leads to our Father. **In truth I tell you that God's teachings are the bread for all the lives we will have.**"

10/523 Since part of the audience, unhappy with what had been said, was leaving, he said:

10/524 "I tell you to have the will to once again know the path that leads us to God. In truth I tell everyone who wants to hear our Father's teachings once again, teachings that, when they are practiced, are the only path that leads to Him, to remain here, and they will know that the teachings that I am bringing are not mine, but God's, the One who created all of us."

10/525 "Can it be that this prophet feeds on the bread he is speaking of?" Mediah wondered.

10/526 "In truth I tell you that I feed my spirit with the bread that comes from God, His teachings, and I feed my body of flesh with the bread that comes from the soil."

10/527 Then the man asked out loud:

10/528 "Are you saying that you practice all the teachings that you say are the Lord's?"

10/529 "In truth I tell you that I have come from another abode created by God where all of His teachings are already practiced."

10/530 "If you practice all these teachings that you are announcing, you are already with the Lord, and if you are with the Lord, why are you speaking to me now?"

10/531 "When my body is no longer living, if I accomplish what I prepared myself to do in the life of flesh, I tell you that I will go to the life of pure spirit, and after that I will be with God. I have come to this abode to accomplish a program, like all of you, and to announce our Father's teachings to the peoples of this abode so that all those who feel tired of the path they are on can have a different path to follow. **In truth I tell you that the practice of God's teachings is the only path for all of us to be with Him.**"

10/532 "Why are you not speaking of the wonderful things you have been

doing among those who are Hebrews? I know you can make the blind see, and the paralyzed walk!”

10/533 **“Those who talk about themselves seek their own glory, and those who seek their own glory for now are not on the path that leads to God. In truth I once again tell you that those who practice God’s teachings will be on the path that leads to Him.”**

10/534 “Are you the one who will make justice for all those who are Hebrews be done?”

10/535 **“I tell you that God is not unjust with a single one of us, His children, and that He is showing us in His teachings the path that leads to Him so that we will not do injustice. In truth I tell you that all those who practice our Father’s teachings will be making justice be done without making use of imprisonment or punishment, because it is the unjust themselves, when they practice God’s teachings, who will repent of the injustice they did and ask their sibling for forgiveness.”**

10/536 When he finished, a great murmuring was coming from some of the oppressed who had been listening to him from a considerable distance, including Philip and John Bedee, because they could not accept to have to practice the teachings he was announcing as a condition to be with the Creator of the universe. The orator approached them and meekly instructed them:

10/537 “If you do not believe in what I have said, it is because you believe that there are other paths that lead to God. I ask you: in your understanding, what is the right path that leads to our Father?”

10/538 Before great silence, he proceeded:

10/539 **“I tell you that, in order to be on the path that leads to God, we do not need to possess gold, silver, precious stones or coins. In truth I tell you that if we love our neighbor the way it would please us to be loved and do not take possession of what belongs to our neighbor, we will already be on the path that leads to our Father.”**

10/540 The small group was scared of what he said. It seemed to them that Mary’s firstborn was aware of what they had been talking about, which they thought was impossible. They became certain that he knew their thoughts. With the goal of awakening his two collaborators by answering part of what they had thought to themselves, the redeemer concluded:

10/541 **“I tell you that it is the spirit who animates the body of flesh, not the body of flesh that animates the spirit. In truth I tell you that our Father’s teachings would be of no use if there were not lives after the death of the body of flesh.”**

10/542 John Bedee said with conviction:

10/543 “Not even one of those who are in your caravan believes that there are lives after the death of our bodies.”

10/544 “In truth I tell you that many of those who are in this caravan believe in God and in the existence of life after the death of the body that we now have, because, if they did not, they would not be coming with me.”

10/545 The pair of cooperators was persuaded that nothing of what the redeemer had said had been addressed to them. Some instants later, when they were alone, John Bedee expressed his opinion, which happened to be the same as Philip’s:

10/546 “Jesus is wasting moons of his life with all these people. I know that we should be going to Jerusalem, where Jesus would speak at the Temple, and we would no longer need to be in the desert and have nothing to eat. I say that we would have a very luxurious life.”

10/547 The pair approached Jesse and Judas Iscariot, and the four men started saying that the residents of Heboda had not conveyed that there were willing to learn what they had been announcing, that they would be better off going to another place instead of remaining among so many unruly people. The Galilean teacher came close to the quartet and instructed them:

10/548 “I tell you that it is easier to see our neighbor’s faults than our own. Many times, when we look at a sibling’s faults, we miss out on seeing our own. In truth I tell you not to judge our neighbor’s faults, because we may have even greater faults than those of the sibling we are judging.”

10/549 Surrounded by almost all of the apostles and disciples, emphasizing the teaching he was offering, he continued instructing them and us:

10/550 “In truth I tell you that God is once again showing us in His teachings not to judge a single one of our siblings.”

10/551 He proceeded, reminding them of what was to come:

10/552 *“Again I tell you that one of you will deliver me to the Romans because he desperately seeks the wealth of this abode.”*

10/553 Peter, Matthew, and James Alphaeus understood the warning. The others were stunned, and started wondering who among them would betray him; they nevertheless said nothing, neither contesting it nor asking him about the identity of the perfidious man. Since words had not come out of their mouths, the desired redeemer went to talk to our Father, as he did daily at sunset. When he returned, he ate and went to sleep.

10/554 At dawn, many people were already waiting for him, wishing to

see and touch him. Many of them were paralyzed, blind, and possessed by the ulcers, and a lot of them subsequently became non-excluded ones. Since it was the sacred day of the week, right after lunch he was rudely addressed by a priest followed by other members of his class who opposed what he had done in the morning, for they all accepted that he had been responsible for what had been done on such an inappropriate occasion. The priest added:

10/555 “What you have done is blasphemy against Moses’s Law.”

10/556 “Why do you condemn me for the cures performed on the Sabbath, when you perform circumcisions, which you say have been given to you by Moses?”^[248]

10/557 Before the silence of the wrathful priest, he concluded with the necessary firmness:

10/558 “I tell you that on the Sabbath you circumcise a man. If a man may be circumcised on the Sabbath, and the Law is not broken, why do you condemn me for the cures that come from God on the Sabbath? In truth I tell you not to judge me with you Laws when you do not follow them yourselves.”

10/559 Having no arguments to reply, the representatives of the Temple on the Mount silently left.

***IF WE REALLY WANT TO BE WITH GOD WHEN WE ONCE
AGAIN HEAR HIS TEACHINGS, LET US PRACTICE THEM.***

see 10/597

[248] In 46 BC in Capernaum, Ozhiah announced that the Lord had let him know that the members of the people He had chosen had to be distinct. The one whom many affirmed was a prophet found a way to make his people distinct: a small incision in a man’s genitals, nowadays classified as surgery for phimosis. He started performing it on adults; however, since it was painful and caused infections, only newborns started being operated on.

This practice quickly spread all over the tetrarchy. Whoever did not do it, the priests said, would not be accepted by the Lord.

In 20 BC, Herod the Great realized that his power could be threatened, because the oppressed were extremely unhappy with the way they were being treated. A fabulous idea, in his own words, came to him, which would circumvent the situation and prevent him from losing control of his kingdom, not to mention bring down the number of destitute ones, and he implemented it immediately.

Ordering the priest who in the Temple of Jerusalem performed **circumcisions**, as this custom started by Ozhiah, considered a wise healer, came to be known, to come to him, he informed him:

“Those who are Hebrews who have no lands or residences, and who are not merchants, who are poor, will have to be castrated like donkeys when they come to be circumcised.”

From then onwards, what, by his express determination fifteen years before, was a veiled activity was ostensibly extended to all the oppressed.

When they castrated animals, they always made them infertile. What they did to the newborns at that time is what we nowadays call a vasectomy.

THE MOST BEAUTIFUL LEGACY

***THOSE WHO BELIEVE IN OUR FATHER'S TEACHINGS
ARE AWARE THAT THE SPIRIT DOES NOT PERISH.***

see 10/599

WE ARE LESS THAN VASSALS OF OUR FAULTS WHEN ...

see 10/612

***WHEN WE QUALIFY OUR NEIGHBOR AS WRONG, WE
OBVIOUSLY DO NOT IGNORE THE DEFINITION OF
THE MISTAKE THEY HAVE MADE, THEREFORE THE
MISTAKE IS IN OUR MIND, IN OUR MOUTH.***

see 10/612

DOES SPREADING GOD'S TEACHINGS LEAD US TO BE WITH HIM?

see 10/623

***WE TAKE PLEASURE IN THE MISINFORMATION ABOUT OUR
FATHER'S EXISTENCE WHEN WE SEEK SIBLINGS WHO HAVE AS
MANY OR EVEN MORE COMMITMENTS AS OR THAN WE DO, WHO
PROMISE US WHAT THEY HAVE NO POSSIBILITY OF KEEPING.***

see 10/627

10/560 When he left Heboda, Mary's firstborn and the caravan in which he traveled headed for Mamphis, a not very large village that had a particularity: around it there were many owners of small plots of land that were tended by families, and the smallest was taken care of by fourteen individuals, headed by the patriarchs.

10/561 When everyone was around the fire, as the announcer of God's teachings was emphasizing that the latter are light not only for those of this orb, that whoever cultivates them is on the right path, an extremely irritated old man, who had been told by many people that the orator was the Lord, approached. Since in his opinion it had been Jesus who started such an odd rumor, he asked him:

10/562 "Are you testifying about yourself?"

10/563 "Even if I testified about myself, I tell you that my testimony would be valid. I know I have come from the life of spirit, and I know where I am going after the death of the body that I now have, and you do not know where you have come from and where you are going yet. In truth I once again tell you that I am not God, that I am His son, like all of you."

10/564 Since the old man had gone silent, another spectator asked the outsider:

10/565 “You have said that there are many siblings with you helping you, that you are not alone. Where are those who are helping you?”

10/566 “In truth, when I tell you that I am not alone, it is because the One who has sent us to this abode is looking at me, the same way He is looking at all of you.”

10/567 “Where is the one who will testify that the teachings that you are speaking of come from the Lord?”

10/568 “Is it not written in your Laws that the testimonies of two men are valid?”

10/569 Since the man who had asked him that question confirmed it, the one born when the fulgurant Star of Bethlehem appeared stated:

10/570 “I tell you that the teachings that I am bringing are God’s. In truth I tell you that my other witness is our Father, the One who has sent us to this abode.”

10/571 “And what must I do to be before this other witness of yours?”

10/572 “In order to be before God, I tell you to practice His teachings. **In truth I tell you that the only path that leads us to our Father is the practice of His teachings.**”

10/573 When the lesson was over, the spectators and the orator went to get some urgent rest.

10/574 “Jesus is a prophet, because he speaks like all prophets. Jesus says words of wisdom that are not part of our understanding.” This was the general comment around Mampsis, for many could not understand what Jesus said.

10/575 One of these people, Gideon, as the awaited savior was once again instructing, questioned him:

10/576 “If you come from the Lord, show these teachings of yours with words that all those who are my people can understand, not with words that we do not know!”

10/577 “I tell you not to be apprehensive for not understanding what I am announcing. In truth I tell you that I will announce God’s teachings as many times as necessary, until you understand them.”

10/578 “Are these teachings you say are the Lord’s only for those who are Hebrews?”

10/579 **“In truth I tell you that God’s teachings are for all the peoples.”**

10/580 “If you are among those who are Hebrews, how will these teachings you say are the Lord’s reach all the peoples?”

THE MOST BEAUTIFUL LEGACY

10/581 “I tell you that what I am bringing will be announced to many other siblings of ours by those who in the life of spirit prepared themselves, when they were once again in the life of flesh, to help me to announce them to all the peoples, and by all those who believe in God’s teachings and practice them. In truth I tell you that, for now, not all those who hear our Father’s teachings will accept them, but there will be many siblings who will believe in them, practice them, and announce them to siblings who are part of other peoples.”

10/582 “What you say are teachings, have they been shown to you by this one you call Father?”

10/583 “In truth I tell you that it was God, the Father of us all, who showed me His teachings, the same way He showed them to you and to all of our siblings when we were starting our journey in the human kingdom.”

10/584 “What I understand is that Father is the same as protector. Will you obey this one you call Father, who has sent you to this world to bring what you say are teachings?”

10/585 “I tell you that all your parents obeyed their parents, and you always obey your parents, but God, the Father of us all, does not ask us for obedience the way parents in the life of flesh do. In truth I tell you that announcing God’s teachings to all the peoples is my own will.”

10/586 Anticipating the following questions, he continued:

10/587 “I tell you that I have come from God like all of you, that the teachings that I am bringing are not mine, they are our Father’s. In truth I tell you that it is God who has sent me to this abode, the way he has sent all of you.”

10/588 He meekly added:

10/589 In truth I tell you that I am not God, I am His son, like all of you.”

10/590 The old man, seeking not to convey surprise at the fact the his secret questions had been addressed, stated:

10/591 “I do not understand what you are saying!”

10/592 In order not to make the conversation longer, given that the man did not wish to learn anything, the promised one confirmed to the crowd:

10/593 “I tell you that for now you do not understand God’s teachings, because it is the first time you are hearing them, but I will stay with you until you understand what I am bringing to all the peoples.””

10/594 Gideon, who had a wound in his leg that would not heal, said with irritation, given that the Nazarene also had a wound that was bleeding:

10/595 “I say that you are a sinner just like me.”

10/596 Jesus, who had stepped on a sharp rock, which caused a deep wound in his foot, aware that many spectators agreed with what the old man had said, stated:

10/597 “I tell you that I am being accused of having faults just because some of you do not believe in my words. **In truth I tell you that all those who now want to be on the path that leads to God, when they once again hear His teachings, will accept and practice them.**”

10/598 “I will not practice what this prophet says are teachings if they will bring me no benefit when my life leaves my body,” one the spectators thought to himself.

10/599 **“In truth I tell you that all those who believe in God’s teachings will know that the death of the spirit has never existed, and all those who practice them will be on the path that leads to our Father.”**

10/600 “I will not practice what you say are teachings of the Lord. You have already said too many words I do not understand, and now you are speaking of spirit and death. I do not want this path you say leads to the Lord, I already have the words that Abraham left to all those who are my people. I know that Abraham will return, and that all those who are my people will see Abraham,” Isaac said out loud.

10/601 “I tell you that I have not come to this abode to make you forget what Abraham left to all the Hebrews. I know that Abraham is loved by all of you, that you believe that Abraham will be with you again, that you know that Abraham’s body of flesh is no longer living. In truth I tell you that the spirit that in the life of flesh was Abraham, when he once again returns to the life of flesh, will not have the same body that was Abraham’s, and will not do the will of Abraham, because he will not remember his living as Abraham.”

10/602 Drawing everyone’s attention, he concluded:

10/603 “I know that many of you claim for Abraham’s return, that you believe that Abraham will return, and since you know that Abraham left his body of flesh, I tell you that long before I spoke to you about the existence of lives after the death of the body of flesh, you already believed in life after the death of the body of flesh. Since you believe that Abraham exists after the death of his body of flesh, and you believe that Abraham will return, you believe in the spirit. In truth I tell you that God, the Father of us all, is showing us in His teachings that there are lives after the death of the body of flesh.”

10/604 “Why has the one you call Father not sent Abraham, who is harvests older than you, to bring what you say are teachings?”

10/605 “In truth I tell you that long before Abraham came to this abode my spirit already existed.”

10/606 Conveying his ferocious sarcasm, Jesus's interlocutor stated:

10/607 "So proclaim on top of mounts that you have come from the Lord, and that you are harvests older than Abraham, and you will be glorified."

10/608 Jesus, as if not understanding those words, said with tenderness:

10/609 "I tell you that, if I glorify myself, my glory means nothing. I glorify God, the One you call the Lord. In truth I tell you that you do not know me, but you will know God by means of His teachings."

10/610 Isaac, who had managed to conceal his bad disposition, his undignified acts and objectives from many, though since he trumpeted that he was capable of providing general well-being, since he guaranteed to those who surrounded him that he was a mediator with regard to their obtaining the results for what they asked for, either material things or not, he was much feared, climbing up a small elevation, said to his fellow people:

10/611 "Stay away from this prophet, who will lead you to sin."

10/612 **"I tell you that all those to bear false witness, all those who want everything for themselves, all those who take the living of a single sibling, all those who desperately seek the wealth of the life of flesh and, in this search, harm a single sibling, all those who are in search of the momentary happinesses of this abode that distance us from the path that leads to God are slaves to their own mistakes. In truth I tell you that all those who announce that a sibling is acting filthily, it is because filth is in their own mind and mouth."**

10/613 Not pondering the words he had just heard, the spiteful man, since he was aware that two youngsters who were followers of the illustrious visitor, though they had the same father, had gotten married to one another, stated:

10/614 "I say to everyone from this place that those who are in your caravan are living in sin, which Abraham condemns."

10/615 Not disclosing the names of the two people in question, the Nazarene said:

10/616 "I tell you that the fault you are announcing is a fault only in your mind. In truth I tell you to look at those who are with me and whom you announce are making mistakes and observe that they are not aware that they are members of the same family."

10/617 He incisively added:

10/618 "I ask all those who announce that they are practicing the Laws left by Abraham: was it Abraham who instructed men to have children on all their paths?"

10/619 Now even more furious, for, concerning this matter, his own deeds opposed his words, the accuser shouted:

10/620 “Abraham condemns all those who speak of the Lord throughout the paths. Speaking of the Lord must be done only inside synagogues!”

10/621 “In truth I tell you that some of you say that what I am doing, announcing our Father’s teachings throughout all the paths, is blasphemy, that it is wrong, because you believe that Abraham condemns the prophets who announce the Laws come from the Lord throughout the paths, and not inside the synagogues and Temples.”

10/622 He instructed them with clarity:

10/623 “I tell you that God’s teachings, which are light for all of us, His children, will be announced not only inside synagogues and Temples of stone. **In truth I tell you that announcing our Father’s teachings throughout the paths, inside synagogues and Temples of stone does not lead us to Him, but what leads us to Him is practicing His teachings.**”

10/624 Referring to the natives of Heboda and addressing them, and Isaac understood the following words, he went on:

10/625 “In truth I tell you that all those who are with wrongdoing siblings for not knowing God’s teachings will not be in the wrong forever, because the teachings that I am now bringing to all the peoples will deliver them from the false promises made by siblings who only want to take the coins that do not belong to them.”

10/626 Again drawing the attention of the spectators, who also understood the meaning of his words, he concluded:

10/627 **“When we stop going after siblings who make us promises that they will not be able to keep, I tell you that we will be knowledgeable of God’s existence, the way all of His children will be one day. In truth I tell you that the only path that leads us to our Father, the only path that will make those who for now do not love us love us the way it would please them to be loved is practicing God’s teachings.”**

10/628 Since the night had fallen, most of the inhabitants of the village went away; however, some who would not allow themselves to miss the opportunity to delight themselves in the company of the affable teacher remained with him, for he would be leaving at dawn.

10/629 “Jesus will continue announcing the Lord’s teachings to all those who want a different path. Jesus is bringing the true path that leads to the Lord. It is only those who do not want to learn and follow the Lord’s teachings who will not do it. Jesus says that the Lord’s teachings are for everyone.” This was what those who remained around the fire said.

LET US GLORIFY GOD, NOT OURSELVES.

see 10/660

**LET US NOT COME TO CONCLUSIONS BY
OBSERVING ONLY APPEARANCES.**

see 10/667

10-1.1

10/630 In Zohar lived a ten-year-old boy, blind from birth, who, after learning about the Galilean who offered the recovery of one's physical health, would run away from his residence and, around the well, would ask outsiders who were taking water from it if they had heard him. When they told him that they had not, he would go quiet; however, in case he got an affirmative answer, he would long to get to know the words he had said.

10/631 As he was asking questions to yet another merchant, he found out that the redeemer was nearby. It was enough to get him excited. To his father, as well as to those who came close to the well, he would say:

10/632 "I know that Jesus will cure me, I know that Jesus comes from the Lord."

10/633 When questioned where his conviction had come from, he was emphatic:

10/634 "Jesus said to me that I will have sight."

10/635 Aaron was exhilarated when Mary's firstborn arrived in the village coming from Mampsis. Many of the inhabitants of Zohar positioned themselves in front of the most respectable building in the village, where the illustrious visitor would speak.

10/636 And the boy, overcome with exultation, insisted with his father for the latter to take him to the one who would make him see not only objects.

10/637 "We must not go. There are many people coming from all over. You have been blind ever since you were born, and not a single person will be able to help you. This Jesus of Nazareth is just another prophet saying to us to have patience, that the Lord will send His promised one. I have heard this so many times that I no longer believe in the one who was promised to the prophets," his incredulous father said.

10/638 Aaron did not give up. He persisted with great obstinacy, and his father, in order to be able to work undisturbed, forced himself to go to the synagogue with his heir. The latter, when he arrived, found himself in the

THE MOST BEAUTIFUL LEGACY

middle of a crowd of eighty-six of God's children; he disentangled himself from his father and went running towards the orator all by himself. When he was before him, he knelt down and said with no hesitation:

10/639 "I know that you are Jesus. Even though my eyes are in darkness, I can see your face."

10/640 Taking the young Hebrew boy's hands, thus helping him get up, the one born under the shining Star purposefully, so that his spectators then would, and we will now, be instructed, asked him:

10/641 "Why do you want light for your eyes, if you do not need them to see what is around you? In truth I tell you that you see everything with the eyes of the spirit."

10/642 "I want light for my eyes so that my eyes will see your face in the light, and so that I will testify if it is the same face that I see with my eyes in darkness."

10/643 The awaited redeemer touched the boy's eyes with his thumbs. He immediately said to his interlocutor:

10/644 "I tell you to open your eyes. In truth I tell you that you can already see my face."

10/645 And Aaron, through the mediation of the ones sent by God, immediately saw. Looking at the gentle outsider, before the unspeakable expectation on the part of the spectators, he stated:

10/646 "It is the same face I see every night when she who brought me to this world puts me to sleep and says to me to ask the Lord to cure me."

10/647 Mary's firstborn smiled, and the boy stayed with him until he went to sleep.

10/648 When Aaron grew older, he went after Peter and stayed with him for some moons in order to become more knowledgeable of God's teachings. He became a rabbi, and with uncommon dedication he instructed those of his people on how to tread the only path that leads us to God.

10/649 This event stunned the inhabitants of Zohar. They spread that the awaited and now present deliverer should go to Jerusalem and show who he was.

10/650 Philip and John Bedee were enthusiastic about such assertions and insisted with Jesus for him to obey such poignant appeals, stating that the inhabitants of Zohar were right, that the wealthy men and priests from the distant city needed to be made aware of his power, which came from God.

10/651 The courteous Galilean paid attention to the unwatchful pair's arguments. Surrounded by many, he explained:

THE MOST BEAUTIFUL LEGACY

10/652 “I tell you that my time to go to Jerusalem is not yet come. You go to Jerusalem. In truth, the men of power may not hate you, but I tell you that they hate me, because what I am bringing to all the peoples bears testimony to the existence of God, which will make the offerings to that Temple of stone decrease.”

10/653 And without further embarrassment, Philip and John Bedee, enveloped in their own truths, headed for Jerusalem, followed by Judas Iscariot.

10/654 Later, when the one promised to the peoples of this orb was instructing siblings, a Pharisee asked him:

10/655 “How do you know what is in the writings if you do not interpret them?”

10/656 “I tell you that there are siblings with me who know all the Hebrew writings. In truth, when I need to know what is in one of them, I tell you that our siblings announce it to me beforehand.”

10/657 “Will the teachings of those who were prophets be forgotten now that you are speaking of these teachings?”

10/658 “I tell you that, still for some time, many of our siblings will follow what is in the writings for not believing in God’s teachings, but the time will come when all the writings will no longer be followed. In truth I tell you that the teachings that I am bringing to all the peoples are not mine, they are our Father’s, and all those who hear them and practice them will be on the path that leads to Him.”

10/659 “But this god you are speaking of is not in front of me, the one who is in front of me is you. So speak to me about yourself, and not about this god that I cannot see.”

10/660 “I tell you that all those who speak about themselves are seeking their own glory. In truth I tell you to glorify God, the One who has created us, the One whom, when we practice His teachings, we will be with.”

10/661 Almost all of the oppressed were extremely frightened of the savage soldiers who had been hunting the one classified as a respectful prophet for a long time. Wherever they went, they stated that he was the messenger of the occult and that whoever listened to him or hid him would be destroyed. Among the oppressed from Zohar, the opinions concerning the matter were not unanimous. Some defended that Jesus was good; others affirmed that he was not, for he had done nothing but deceive. Some of those who agreed with what the ones commanded by Antipas guaranteed was true intended to kill the outsider before the authorities became aware that the Nazarene was staying in the small city. Even though he was distant from the vigilantes, the redeemer climbed up a rock and instructed them:

THE MOST BEAUTIFUL LEGACY

10/662 “Why are you stunned when I tell you that the teachings that I am bringing to everyone are God’s? If the teachings that I am announcing were not our Father’s, why would the Herods and the Romans want to take my living?”

10/663 With the attention of the small group completely drawn, he concluded:

10/664 “If I am a false prophet, I tell you that what I have been announcing for many moons all over the ways does not come from God, it comes from a deceiver. Since you know that what comes from a deceiver is soon forgotten, in truth I tell you that everything I have been announcing for many moons all over the ways comes from God.”

10/665 Johab indignantly asked:

10/666 “How can you say that you have been bringing the Lord’s teachings if you are too few harvests old to be wise?”

10/667 “I tell you that the spirit that gives the body that I now have its living is harvests older, in the many coming in the life of flesh this spirit has had, than the wise man you have in mind. **In truth I tell you not to draw conclusions by observing only appearances.**”

10/668 “Are you saying that, after your life left your body in the past, you returned to this life?”

10/669 **“In truth I tell you that God’s teachings would be useless if there were not lives after the death of the body of flesh.”**

10/670 Another spectator said:

10/671 “You are saying to everyone that there is life after life leaves the body. I say to you that I have not seen a single one of those who are my people return to their lives after their lives left their bodies, but one of those who are my family says he sees my protector and the one who has given me my life at my side when I do evil to another one of those who are my family and are few harvests old, and they get very angry. I say to everyone that I do not believe in the Laws Moses has left us, that I believe that there is life after life leaves the body, as you are saying.”

10/672 Aware that many spectators agreed with Johabee, Jesus took advantage of the occasion and stated:

10/673 “I tell you that Moses has given you his Laws, but many of you do not follow them because you do not believe in them. In truth I tell you that our Father, by means of His teachings, is once again showing us the existence of lives after the death of the body of flesh, that the teachings that I am bringing to all the peoples of this abode are once again showing us that we have a Father who is looking at all of us all the time.”

THE MOST BEAUTIFUL LEGACY

10/674 Another spectator, suspicious of the outsider, said:

10/675 “Have you been sent by Rome or by the Herods to spy on those who are my people, to know how much wheat we harvest, and, in order to deceive everyone, you say you are bringing the Lord’s teachings?”

10/676 “I tell you that those sent by Rome, that those sent by Herod Antipas are men you say are wise. In truth, since you know that a man has not acquired wisdom in a body of flesh when his body is as few harvests old as mine, again I tell you that the teachings that I am bringing to all are not mine, they are God’s.”

10/677 Extremely satisfied with the answer, Caleb asked more questions:

10/678 “Will you stay in this place until the end of your days to show these words that come from the Lord to those who are my people?”

10/679 “In truth I tell you that I will not be with you for long; I am going to the life of pure spirit, and then I will be with God, the Father of us all, the One who has sent me to this abode, the same way he has sent you.”

10/680 “Will all those who are my people seek you when you are with the Lord, as you have said?”

10/681 *“I tell you that many will seek me in times that are to come, but they will not find me. In truth I tell you that for a long time they will not be able to go where I will be.”*

10/682 The one born when the shining Star of Bethlehem appeared, assessing that his interlocutor deeply and sincerely wanted to change his own behavior and objectives, stated:

10/683 “I tell you that among all those who have been in this place with me, you are the only one who is thirsty to know God’s teachings. In truth I tell you to come with me and drink from the teachings of our Father that I am bringing to all the peoples.”

10/684 The Hebrew man, one of Johab’s relatives, joined the caravan; some moons later, realizing that his teacher already had many collaborators, he settled in a shanty off one of the primitive roads where, for twenty years, he helped, also with his example, innumerable siblings, always announcing and professing the teachings of the Architect of our orb.

10/685 Elijah, a friend of the invitee’s, immediately testified:

10/686 “I know that Caleb, even before knowing what you say are the teachings of the Lord, had them inside him. I say to you that all those who were left along the way, Caleb led them to the cave and took care of them until they got better and could go their way.”

10/687 The man happily went on:

THE MOST BEAUTIFUL **LEGACY**

10/688 “Will there be a time when all those who are my people will be like Caleb?”

10/689 “In truth I tell you that from all those who believe in God’s teachings and practice them rivers of living water will flow, which they will take to all their other lives.”

10/690 Since it was late, no further questions were asked; the same happened the following morning, when the illustrious Nazarene and those who followed him left.

***FROM A MAN AND A WOMAN OUR PHYSICAL TEMPLE COMES,
THE SPIRIT WHO INHABITS IT COMES FROM GOD.***

see 10/701 and 10/705

***OF THE ENTIRETY OF OUR FATHER’S TEACHINGS, THE DAILY
PRACTICE OF ONLY TWO WILL LEAD US TO HIM, ...***

see 10/740 and 10/742

***WHOEVER HEARS GOD’S TEACHINGS AND PRACTICE THEM
WILL BE A ROLE MODEL FOR OTHER SIBLINGS.***

see 10/744

***WHEN WE JUDGE A SIBLING’S ACTIONS, WE WILL BE JUDGED
WITH THE SAME JUDGMENT WE HAVE MADE USE OF.***

see 10/758

10/691 They arrived in Masada when it was dark; however, since the information that the amazing Galilean prophet was heading for the village had been amply spread, a small crowd was waiting for them. Peter expressed his concerns to his exhausted boy:

10/692 “I say that you have not slept or eaten well for days. For now you must dismiss all these people.”

10/693 “For as long as I am in this abode, I tell you that I want to announce God’s teachings to many of our siblings who do not know them in this living of theirs. In truth I tell you that the time will come when my eyes will no longer open, and I want to have announced our Father’s teachings to many siblings.”

10/694 “But words can barely come out of your mouth because you are extremely weak and tired. I ask you to eat and sleep first, and then you can speak with all these people.”

10/695 “In truth I tell you that many of these siblings of ours who want to listen to me have not eaten for many days, and they have all been waiting for me so that the bread prepared by those from this place can be shared.”

10/696 He added with conviction:

10/697 “I tell you that I want to announce God’s teachings, even though it is nighttime. When the day comes, all these people will no longer be here, and others will come. In truth I tell you that I want to bring light to all those who in their life of flesh are still in the darkness of the ignorance of the existence of our Father.”

10/698 The feeling among those who were at the main square and were expecting his presence was unanimous, and it materialized when one of them said to him:

10/699 “There is not a single person who is purer than you. It was the Lord Himself who sent the one who was promised to the prophets.”

10/700 Mary’s firstborn, climbing up a small elevation, lit by the faint light of the fire, instructed them and us:

10/701 “I tell you that the body that I now have came to this abode the way yours did. **In truth I tell you that what comes from God is the spirit that inhabits our bodies.**”

10/702 “If you came to this world the same way I did, how will you speak to me about the Lord’s teachings?” a spectator asked.

10/703 “Would my body of flesh have to come from God Himself for you to believe me? Do you not believe in the son of a man and a woman?”

10/704 Since he obtained no answer, he proceeded:

10/705 “**I tell you that the body of flesh that we have comes from a man and a woman. In truth I tell you that what comes from God is the spirit that inhabits the body of flesh that we now have, and the spirit will one day return to our Father.**”

10/706 “But where is this one you call spirit, whom I do not see?”

10/707 “I tell you that spirits are around us. In truth I tell you that all spirits will have to have a body of flesh in order to be visible to those who are in the life of flesh and have no sight beyond brute matter.”

10/708 The rabbi Isaiah, understanding nothing of what had been said, intervened:

10/709 “In this place all are blind to what comes from the Lord, but everyone knows that you are the one promised to the prophets, everyone knows that you are among those who are my people to free everyone.”

10/710 “In truth I tell you that God’s teachings, which I am bringing to all the peoples of this abode, will put an end to this blindness.”

10/711 Since six of the men who were part of the ignorant audience conveyed skepticism, he proceeded:

10/712 “I tell you that all those who now do not believe in God’s teachings will in times that are to come. When this time comes, they will see that the teachings are our Father’s, not mine, and they will become blind to the Laws that come from the Temple of Jerusalem, Laws that demand offerings to the lord the priests say inhabits that Temple of stone, priests who, in exchange for offerings, offer false promises.”

10/713 Since they understood these words, twenty infuriated Hebrew men tried to approach the one born under the shining Star to silence him. They were stopped by Jesse, Abihu, Peter, James Alphaeus, and Matthew. They concomitantly shouted:

10/714 “You have agreed that we are blind, but know that we are not blind.”

10/715 “I tell you that if you were not blind to what comes from God, His teachings, you would not have tried to take my living. In truth, since you do not practice the teachings that I am bringing to everyone, I tell you that you are wronging our siblings, the children of the same Father,” Jesus said, and they went away in a state of even greater wrath.

10/716 And the members of the charitable group went to rest where Simeon Joseph had made arrangements for their stay.

10-1.2

10/717 Masada, which had seven hundred twenty-five inhabitants, not counting those from the neighboring areas, was very crowded. Many caravans thought it was amenable to stops; as a result, it was extremely coveted by pillagers, for abundance reigned there.

10/718 The rise of the Sun marked the new beginning for Jesus to announce about God and His teachings. Among his spectators, there were many traders from Egypt on their way to Bethlehem and Jerusalem, and they ended up getting distracted. Taking advantage of the situation, some outlaws approached their goods, which were on their animals, thirsty to possess them.

10/719 Aware of what was going on, the orator continued instructing; however, he was paying close attention to the movements of those who had illicit intentions. As they were ready to take possession of what did not belong to them, they realized they were being observed. Afraid to proceed, they gave up their goal and approached the pseudo-sentinel. A sole truth was lodged in

their minds: the one who was gently instructing even those who addressed him with evil words had stopped them from carrying out their deed only by means of his calm and tranquil gaze. The wish to get to know his power prevailed.

10/720 For as long as the pleasant Nazarene stayed in the village that was not as arid as it is nowadays, those used to violence listened to him without addressing him. When he left, all of them pillagers joined the caravan that followed him, and they were never the same as they used to be. From that unforgettable occasion onwards, they were good and respectable men.

10/721 Until Mary's firstborn disincarnation, they stayed with him. They subsequently joined Peter and Simon, the zealot, to help them to sow God's teachings.

10-1.3

10/722 Among the inhabitants of Masada, many believed entirely in what they had been instructed, as well as in what had been previously said about the savior. However, of the twenty men who had received him and then wanted to silence him, fifteen were still indignant. They did not accept it as true that, after the death of the body of flesh, they would remain alive, and that others, just like them, were the children of the Lord.

10/723 As they were once again being instructed with regard to God and His teachings, and the spectators were not only inhabitants of the village, the small group started shouting once again, telling others not to accept what the deceiver was saying. They continued:

10/724 "Jesus is being hunted everywhere. Jesus will be judged and condemned for blaspheming."

10/725 Feeling that his opposing siblings wished to spread their truth to the community, that is, that he was a liar, the young man from Galilee stated:

10/726 "Why do you accuse me of blaspheming? Is it because I am saying that, like you, I am God's child? Is it because I am saying that I am bringing our Father's teachings to all the peoples?"

10/727 Interrupting the outsider, Ishmael, who had planned an undignified action for when the night fell, challenged him:

10/728 "For me to believe your words, stay with me when the Sun sets."

10/729 "If I do as you wish, will you believe in me?"

10/730 Conscious that his interlocutor had been the victim of one of the false prophets who abounded in the tetrarchy, he stated:

THE MOST BEAUTIFUL LEGACY

10/731 “I tell you that you will not, for you have been deceived by a brother whom you trusted.”

10/732 The man, convinced that Jesus’s intention was to deceive him, replied:

10/733 “Now you are putting words in my mouth so that everyone will rise against me. If you have come from the Lord, say to everyone why I am here listening to you.”

10/734 “I tell you that you do not believe in me, but you have come to me because you want your son to be cured. In truth I tell you that if you want your son to be cured, it is because you believe in God and His teachings.”

10/735 He announced it once again:

10/736 “In truth I tell you that it is not I who cure, but those sent by God, so that all those who are in the life of flesh will once again know about His existence.”

10/737 “And when will I see the face of this god whose existence you are speaking of?”

10/738 **“I tell you that the practice of God’s teachings is the only path that leads us to Him. In truth I tell you that we will only see our Father’s face when we practice His teachings.”**

10/739 “And which teachings of this god you are speaking of will I have to practice to see his face?”

10/740 **“In truth I tell you that among all of our Father’s teachings, the practice of two of them leads us to Him, because the practice of the other teachings will result from them.”**

10/741 “And which teachings are you speaking of?”

10/742 **“In truth I tell you to love our neighbor the way we would be pleased to be loved by them, and not to take possession of what belongs to our neighbor, and we will be on the path that leads to our Father.”**

10/743 “When I practice these two teachings you have spoken of, will I be respected by those who are my family?”

10/744 **“In truth I tell you that all those who hear God’s teachings and practice them will be a role model for another sibling, who will follow them for their actions.”**

10/745 Because of the experienced Nazarene teacher’s extreme fatigue, Joseph, one of the little ones, on the only occasion he addressed the audience, said:

THE MOST BEAUTIFUL LEGACY

10/746 “In times that are to come, the promised one’s example will be followed by all the peoples of this abode created by God. In the present time the promised one will be judged and condemned by those who yet do not want the path that is being shown to everyone in order to be with God.”

10/747 Jeremiah added:

10/748 “The promised one will be judged and condemned by men, not by God, who sees and knows everything.”

10/749 Peter understood the boy’s words and became extremely sad.

10/750 Later, Simon of Caesarea, who equally felt and knew what the one classified as a prophet felt and knew, asked him:

10/751 “Let me replace you. I say that not a single sibling will notice the difference.”

10/752 Jesus answered serenely:

10/753 “I tell you that it will not be necessary. In truth I tell you that my time has not yet come, but when it does, I will depart with great joy if I comply with what I have planned to do.”

10/754 When another day came to an end, it was decided that they would restart their journey the following morning. However, before the king Star rose, three of the fifteen individuals who had incriminated the redeemer because the latter had insulted the Lord disturbed his sleep. One of them, feeling extremely regretful, bravely, for his behavior was unusual, confessed to him:

10/755 “We know that what we did is not right. We have come to ask you to forgive us for the judgment we passed on you.”

10/756 “I tell you that you have not offended me. In truth I tell you that I have nothing to forgive you for.”

10/757 Since his interlocutor had privately thought that the deeds of one of his relatives who had been escorting him when their conversation started and who had not been moved were undignified, he concluded:

10/758 “I tell you not to judge a sibling’s actions, in order not to be judged. In truth, with the same judgment we judge a sibling we will be judged; with the same measure we measure a sibling we will be measured.”

10/759 The trio, full of determination, also went with the caravan when it left Masada.

10-1.4

10/760 They arrived in Ein Gedi in the middle of the night. Unlike the previous village, they had not been expecting the Galilean. The caravan made a stop at the main square, where many traders were sleeping next to their goods. Since they had nowhere to store them, not to mention finding a place to keep their animals, many of these merchants only left when what they were trading was all gone.

10/761 The caravan did not draw the pseudo-sleeping men's curiosity; however, it was enough for the first sunrises to appear for some of the traders to approach it. An old woman, observing the movement, came close to the small crowd and immediately recognized the kind orator. She happily witnessed an unforgettable moment. With clarity and certainty, pointing at Mary's firstborn, she guaranteed:

10/762 "My only offspring, who was possessed by the ulcers, was about to be expelled from the place where she had arrived when this man delivered her from the ailment she had. This man was few harvests old, he was being led by the one who carried him in her womb. The face of this man has always been inside me."

10/763 Addressing him, she stated:

10/764 "It goes inside me that you are that offspring. I know you are the one everyone says was promised to deliver all the Hebrews from the ignorance of the truth that comes from the Lord."

10/765 Jossara was so enthusiastic that she did not realize she was speaking in public. Because of it, she would be stoned. But dismissing what could befall her, she continued narrating what had happened with her daughter, for her euphoria to see him again was uncontainable. This event made many others surround him. In no time the inhabitants of Ein Gedi learned that the Nazarene had come to announce the teachings he was bringing from the Lord. Convinced that Jesus was indeed the awaited savior, the happy mother asked him:

10/766 "What have you been doing at all places, since you have not come to pillage? Many prophets have come here before you, and all of them took what belonged to us."

10/767 She was straightforward in her conclusion:

10/768 "Those who are our people say that you are bringing the Lord's Laws, and this is why I ask you to say to everyone from this place how to recognize an evil prophet!"

10/769 It was still morning. The affable outsider told her and those who surrounded him another passage:

THE MOST BEAUTIFUL LEGACY

10/770 “I will tell you about the sheep and the good shepherd. The one who does not use the great entrance to the pen, but another one, is not the shepherd, it is the pillager. The one who uses the great entrance to the pen is the shepherd. When the good shepherd opens the great entrance to the pen and the sheep hear his voice, he is obeyed, because the sheep know his voice. The good shepherd calls them, and the sheep come to him, because they are his, and he takes them outside. When the sheep are outside their pen, all those who belong to the good shepherd go ahead. In truth I tell you that under no circumstances will the sheep follow a stranger; they will flee, because they do not know the stranger’s voice.”

10/771 He asked his attentive audience:

10/772 “Did you not do the same when those you say were prophets came by this place?”

10/773 Since no one replied, he continued:

10/774 “I tell you that I am the one who will show all the peoples the path that leads to God, which is the practice of His teachings. Those you say were prophets, who were in this place before me, did not bring our Father’s teachings, and this is why you did not practice what they announced. In truth I tell you that false prophets only come to pillage, take livings, and destroy, but what I am bringing to everyone, God’s teachings, is for everyone in this abode to know Him as Father once again, and for everyone to know about the lives after the death of the body of flesh once again.”

10/775 Because they were captivated, many asked him to stay with them to defend them from deceiving shepherds. They asserted that, if he were present, they would no longer be duped. The one born under the shining Star said:

10/776 “In truth I tell you that all those who hear God’s teachings, accept them, and practice them will not be deceived by a single false prophet ever again.”

10/777 A marveled Jossara said:

10/778 “But if you stay in this place until everyone learns to practice these teachings you are bringing, I know we will no longer be deceived by false prophets.”

10/779 “I tell you that all those who now want to be on the path that I am bringing, it will be enough for them to hear God’s teachings one time, and they will never leave the path that leads to Him again. In truth I tell you that we have other siblings who once again need to hear our Father’s teachings so that one day there will be a single herd and a single shepherd in this abode.”

10/780 “But many of those who are from this place are not listening to you.”

THE MOST BEAUTIFUL LEGACY

10/781 Since his interlocutor had in mind the great number of her fellow people who, though informed of the imminent arrival of the famous prophet, were simply absent, Jesus said:

10/782 “For now I tell you that not everyone wants to hear God’s teachings. **In truth I tell you that all those who hear, accept, and practice our Father’s teachings will not distance themselves from the path that leads to Him.**”

10/783 When he was done, he headed for the synagogue, and he was followed by the crowd. The rabbi would offer lunch to the caravan, as well as to those who were in need, right outside the building. This did not mean that the food had come from him, or from any other individual. As in previous villages, Simeon Joseph had been in Ein Gedi.

10/784 Sarah’s firstborn, as usual walking ahead of his cousin whom he deeply loved, had provided them with food, as well as made arrangements for where they were going to stay. It was not rare for him to lodge them in livery stables. If they were not allowed to stay there, they slept outdoors, by the fire. On many occasions, when he found a lodge where they could rest more comfortably, Mary’s firstborn and his followers were not allowed to stay there, for many of the latter were paralyzed, disabled, possessed by the ulcers, as well as women abandoned by their husbands and children.

10/785 The redeemer stayed in Ein Gedi for six days, during which the teachings he was spreading were exhaustively repeated, and on February 23, 10 AD, he was informed by the man from Galilee that the soldiers of Herod Antipas, along with Roman ones, were coming towards him. He returned to Masada, and then, also in order to announce God’s teachings, he went to Arad, Eshtemoa, Debi, and Hebrom, where he stayed longer.

10/786 When he was on his way to Hebrom from Debi, he came across sixteen oppressed who had become aware of the comments that were circulating in the area, that is, that he could make food appear from the sky. They had been looking for him for a short period of time, for it was not hard to find him, since merchants invariably had information about him.^[249]

10/787 Each new piece of information about the good shepherd prompted the members of the small group to go after him. They wanted to be with him because they truly believed they would no longer need to work in such harsh conditions. The most enthusiastic of them stated:

[249] Many happily informed others of Jesus’s whereabouts; however, they were only truthful to those of their people, never letting the Romans or soldiers of the Herods know where he was. Whenever possible, the oppressors were given false information, even in exchange for great pay.

THE MOST BEAUTIFUL LEGACY

10/788 “It is enough to make Jesus make bread and fish fall from the sky every day. If Jesus has made blind men from birth see, paralyzed ones walk, lifeless bodies rise, making bread and fish fall from the sky is even easier.”

10/789 Another asked how they would proceed so that the illustrious Nazarene would act the way they intended him to. Gideon was emphatic:

10/790 “We will manipulate his vanity. Jesus is a man, and what man has no vanity in his heart?”

10/791 Eliachim asked how they would act. The head of the group explained:

10/792 “We will make Jesus our king. We will call him the king of all those who are Hebrews, and we will no longer need to work the soil in the hot sun. Those who are commanded by Herod Antipas will not come take away our seeds, because the bread that comes from the sky is where not even Herod Antipas can reach.”

10/793 When he located the desired redeemer, he said with no embarrassment:

10/794 “King of all those who are Hebrews, give us the bread that comes from the sky, because we are hungry.”

10/795 “I tell you that I am not bringing the bread that you are seeking, the bread that satiates the hunger of the body that you now have. What I am bringing is God’s teachings, the bread that satiates the hunger of the spirit. In truth, when the spirit accepts the bread that I am bringing, I tell you it will no longer err on dark paths.”

10/796 Since his interlocutor was asking questions in his head about what he had deemed undecipherable, he went on:

10/797 “I tell you to come with me, and you will no longer have to ask yourself ‘if the body that lost its life will have its life back.’ I tell you that the spirit who has left the body of flesh, a body that is no longer living, will not return to the same body of flesh. In truth I tell you that the bread that I am bringing to all the peoples, our Father’s teachings, is showing us that there are lives after the death of the body of flesh that we now have, and that we will have many other livings in the life of flesh.”

10/798 “But what I want is the bread and the water that satiate the hunger of the body that I have.”

10/799 “I tell you that the bread and the water that I am bringing are God’s teachings, which satiate the hunger and quench the thirst of the spirit, not those of the body of flesh. In truth I tell you that all those who eat from the bread and drink from the water that I am bringing will be on the path that leads to our Father.”

THE MOST BEAUTIFUL **LEGACY**

10/800 Gideon and his partners then understood him, and they did not like it. They furiously went away, and did not return, but not before asserting by means of their leader:

10/801 “We do not want this bread and this water that satiates the hunger and quenches the thirst of the spirit, we want the bread and the water that satiates our current hunger and quenches our current thirst. We are tired of working the soil for those who are Herods and the ones they command. We have come to you because we no longer want to work the soil. If, in order to follow you, we have to help carry cripples and those possessed by the ulcers, we had better return to working the soil.”

10/802 And, as though it had been the illustrious teacher who himself had said he was majestic, he concluded:

10/803 “King of all those who are Hebrews? King of all those who are Hebrews!”

***WHEN WE ARE WITH OUR FATHER, WE WILL
NEVER DISTANCE OURSELVES FROM HIM.***

see 10/817

WHEN IS IT ADVISABLE TO PRACTICE GOD’S TEACHINGS?

see 10/825

***WE WILL NOT NEED TO REDEEM COMMITMENTS
FROM PREVIOUS LIVINGS WHEN ...***

see 10/828

***WE ARE NEITHER GREATER NOR LESS THAN
ANY OTHER SIBLING OF OURS.***

see 10/843 and 10/847

WE HAVE BEEN CREATED TO BE FREE, NOT SLAVES.

see 10/843 and 10/858

***DOING GOOD MEANS SOWING GOOD SEEDS
FOR THE LIVES THAT ARE TO COME.***

see 10/851

10/804 The caravan with the good shepherd arrived in Hebrom on September 22, 10 AD, where he announced a lot about the Architect of the universe and His teachings. Many of God’s children did not believe in anything he was saying. When Elijah challenged him to prove that his words came from the Lord, Jesus said with great clarity:

THE MOST BEAUTIFUL LEGACY

10/805 “I tell you that I have no means to prove to you that the teachings that I am bringing come from God. In truth I tell you to look at me and ask yourself if I am harvests old enough to have acquired wisdom.”

10/806 “I know that those who are priests at the Temple of Jerusalem have given you the wisdom you have.”

10/807 “I tell you that I prepared myself in the life of spirit to bring our Father’s teachings to all the peoples. In truth I tell you that the wisdom you say I have was acquired in the many livings I had in other bodies of flesh.”

10/808 The questioner, who delighted himself in his own mocking tone, stated:

10/809 “Are you saying to me that you have come out of a sepulcher?”

10/810 “In truth I tell you that God is showing us in His teachings that there are lives after the death of the body that we now have, but you do not believe it.”

10/811 “I do not believe that these words you say are teachings from the lord of all those who are Hebrews, nor do I believe that it was those who are priests at the Temple of Jerusalem who gave you wisdom. I say to everyone from this place that I have not heard a single one of those who are priests at the Temple of Jerusalem say that the lord of all those who are Hebrews has spoken to you.”

10/812 “Again I tell you that the teachings are God’s. In truth I tell you that you do not believe that the teachings I am bringing to all the peoples are our Father’s because now you do not want them.”

10/813 Happy to be the center of attention, the man continued provoking him:

10/814 “I know that all those who are Hebrews are saying that you look after sheep: can you not see that I am among your sheep?”

10/815 “I tell you that you are among my sheep, but you are not one of my sheep yet. My sheep hear the teachings that I am bringing and follow me. In truth I tell you that I know who those who for now do not want the path that leads us to our Father yet are.”

10/816 “I know the path that leads to Jerusalem, but I do not know this path you are speaking of.”

10/817 “I tell you that the only path that leads us to God is the practice of His teachings. In truth I tell you that all those who accept our Father’s teachings will practice them in all the lives they will have, until they reach Him, from where they will never distance themselves.”

THE MOST BEAUTIFUL LEGACY

10/818 Pointing at one of the roads, Elijah insisted:

10/819 “So show me the path that leads to this god of yours!”

10/820 **“Again I tell you that the only path that leads to God is the practice of His teachings.”**

10/821 “You do not want to show me the path that leads to this god of yours, but the lord of all those who are Hebrews will show me the path that leads to him,” and this made those who knew he was an atheist laugh.

10/822 The meek Galilean gently encouraged his rebel student:

10/823 “I tell all those who are suffering to believe in God, who loves all of us, who is showing us by means of His teachings the path that leads to Him. **In truth I tell you that all those who practice our Father’s teachings will be on the path that leads to Him, even if they do not see this path.”**

10/824 “When must I, who am not suffering, practice what you say are teachings? When the Sun sets? Or during the day? Because if I follow the path that leads to this god of yours when the Sun sets, I will trip over rocks and fall down.”

10/825 “I tell you that we will trip over rocks and fall down if we walk when it is dark. **In truth I tell you to practice God’s teachings, light for all of His children, at all moments of our livings, be it during the day, be it at night.”**

10/826 Always making fun of Jesus, the native of Ein Gedi protested:

10/827 “Then what benefit will I have from these teachings of this god of yours if I cannot walk in the darkness of the night without stumbling?”

10/828 “I tell you that the practice of God’s teachings will not stop us from tripping over small rocks if we walk in the darkness of the night. **In truth I tell you that all those who practice God’s teachings will never do evil to a single one of our siblings, and in future livings will have no commitments to redeem.”**

10/829 “And what do I do with this light you are bringing to me?”

10/830 “In truth I tell you that I am bringing God’s teachings so that all those who believe in them will not remain in the ignorance of our Father’s existence.”

10/831 Encouraging the audience, he proceeded:

10/832 “When we hear God’s teachings and practice them, I tell you not to keep them to ourselves, but to get other siblings from this abode to know them once again. Even if they are rejected, let us announce our Father’s teachings

to the siblings of ours who are in this abode so that they will once again know them and be able to elect their paths. *In truth I tell you that all those who are in this abode, when they hear God's teachings once again, but do not accept them, will, in times that are to come, hear them, accept them, and practice them.*"

10/833 Since some condemned Elijah's behavior, he concluded:

10/834 "I tell you not to judge a single one of our siblings who for now reject God's teachings. *In truth, in times that are to come, I tell you that the siblings who now reject our Father's teachings will hear them, accept them, and practice them.*"

10/835 The Hebrew man, irate for not reaching his goal, asserted:

10/836 "Now that I know these teachings of yours, go away from this place, and take these teachings of yours to other peoples, as you have said."

10/837 "Again I tell you that the teachings that I am bringing to all the peoples are not mine, but God's, the One who has sent all of us to this abode."

10/838 The instigator left and, for the time Jesus was in the village, no longer attended the gatherings.

10/839 The following morning, as the direct collaborators of Mary's firstborn were getting ready to go spread God's teachings throughout the human settlements in the area, a man holding a whip, looking for one of his slaves, approached the acclaimed prophet and, with the petulance particular to powerful men, said:

10/840 "Make my slave obey me, since you are the one who was promised by my slave's god. Order your god to show my slave the one who is greater between myself and my slave."

10/841 He added with resolution:

10/842 "When I catch the one who is my slave, I will show him who is greater between the two of us."

10/843 **"I tell you that God is once again showing us in His teachings that not a single one of us is greater than another sibling. For our Father, we are all equal. In truth I tell you that God has created us to be free, not slaves to another child of His."**

10/844 The one previously named Jeremiah also added with resolution:

10/845 "I tell you that the teachings that I am bringing to all the peoples will deliver not only this sibling who is now your slave, but also you, from the ignorance of God's existence. In truth, when we practice our Father's teachings, I tell you that we will not make a single one of our siblings our slave."

10/846 "But I say that you are the greatest among your apostles and disciples."

10/847 **“Again I tell you that, for our Father, we are all equal.”**

10/848 Addressing the community, he proceeded:

10/849 “In truth, now that you know God’s teachings once again , I tell you that you will be fortunate if you practice them.”

10/850 “Are you saying that this god of yours is once again showing to all those who are your people that I must set my slave free?” Malachias, a very rich man, asked in a state of stupefaction.

10/851 **“I tell you that all those who do good to a sibling are sowing the good seed. In truth I tell you that all those who do good to a sibling may harvest the fruits of what they sowed still in the living that they have, and will certainly harvest them in the lives they will have after the death of their body of flesh.”**

10/852 As Jesus was instructing, Philip, John Bedee, and Judas Iscariot, who had been away for some moons, returned. Close to Jesus, the one who came from the same womb as Simeon Joseph heard another slave who worked for the powerful man propose:

10/853 “I know where the slave of yours who has run away is, but I will only say it to you if you set me free. I will not say where your slave is, even if you whip me or take my life.”

10/854 Propelled by the hatred he felt for the fugitive, the man made the snitch a free man in exchange for information.

10/855 After this situation, as the good shepherd was sharing the delicious dough made from wheat, but not before giving thanks for it beforehand, the prideful erudite man, who considered himself an apostle, seeking to convey fairness, pretended to be indignant and said:

10/856 “I know that it is not just to exchange one freedom for another the way the slave who delivered the other slave did.”

10/857 The competent teacher, before the ones he had invited to help him and many others, as he broke down the bread, for they would not all eat together, stated:^[250]

10/858 **“Again I tell you that God has created us to be free, not slaves to other ones of His children.”**

[250] Jesus split his share of bread with the three men who had just arrived. Tradition determined that at the time of a meal one of the men would pray and then break bread. If there was only one, he would always be in charge; if there were others, they would take turns. Even during journeys the custom was followed. In case a visitor showed up at that pleasant time, whether or not the latter was part of the same family, the one in charge of the ritual would share his part with him, as well as allow him to dip his bread in his own stock.

THE MOST BEAUTIFUL LEGACY

10/859 Since the time was right, he proceeded:

10/860 “What I will tell you is not addressed to all of you who are with me sowing our Father’s teachings: the prophet Isaiah wrote that ‘among those who will eat bread with the promised one who will come bring God’s teachings there will be one who will rise against him.’”

10/861 He added with clarity:

10/862 *“In truth what I am telling you is that there is among us a brother who is eating bread with us who, out of greed for coins, will deliver me to the Romans, who will judge me and condemn me.”*

10/863 The goal of his words was to alert his blood brother, who had the idea of delivering him to the oppressors in mind, that in case he did it, he would be acting similarly to the slave who had denounced the other one. Judas Iscariot understood it perfectly, and for almost five months he stayed away from the caravan, but unlike the previous occasion, he was only followed by John Bedee.

10/864 When bread was broken, those who needed it the most were given it first. After that, what was left was shared among the apostles, the disciples, and Jesus, whose portion, even if it was very small, he would promptly share had it not been for the intervention of the former fisherman from Capernaum. Since it was not usual for him to cite prophecies, his collaborators did not immediately understand why he had mentioned Isaiah. It was only when the ambitious Hebrew, after getting some food, left that some understood the meaning of Jesus’s words.

10/865 Peter, Matthew, James Bedee, Bartholomew, Thomas, James Alphaeus, Judas Thaddaeus, Simon, the zealot, and Simon of Caesarea were very sad because of what had happened, for they understood that Judas Iscariot would join the oppressors and would act against his younger brother, and all that for money. Encouraging them, the meek Galilean said:

10/866 “I tell you not to let your minds be disturbed by what I have said. In truth I tell you that many moons will pass before it happens.”

10/867 Ruth’s son-in-law desperately said:

10/868 “And what if you are delivered to those who are Romans now?”

10/869 “I tell you to believe in me. In truth I tell you that my time has not yet come.”

10/870 “But what will happen to you when you are delivered to those who are Romans?”

10/871 “In truth I tell you that our Father has created many abodes, and I will go to one of them.”

10/872 He calmly proceeded:

10/873 “I tell you that you already know that, in order to arrive where I will be, it is enough to practice God’s teachings, the only path that leads to Him. **In truth I tell you that not a single person will reach our Father if they do not practice His teachings.**”

10/874 Abihu, the former pillager, wondered:

10/875 “Can it be that I will reach the Lord?”

10/876 “**In truth I tell you that all of us, God’s children, will reach Him after we practice His teachings,**” Mary’s firstborn guaranteed.

10/877 At dusk, when they all came together again, sadness reigned on account of what had happened that morning.

10-1.5

10/878 The caravan left Hebrom. They had been walking for half a day when, in a settlement of extremely poor people, they came across a merchant who had news from Bethany. Martha was letting Jesus know that her brother was ill and that he really wanted to see him, since he believe he was going to die. Peter, aware of the risks his boy would take to comply with the request, reasoned:

10/879 “I say that you must not go to Bethany. You will have to be on the paths that lead to Bethlehem, and there are Romans on all those paths. Bethlehem is not far from Jerusalem, a place where everyone wants to take your life.”

10/880 “I tell you that I will be delivered to the Romans in Jerusalem, who will take my living on the cross,” the good shepherd was saying, but he was interrupted.^[251]

10/881 The publican stated with certainty:

10/882 “You will have to go by Bethlehem, which is a few steps from Jerusalem. It will not be long before many of those commanded by Herod Antipas are in Bethany.”

[251] The oppressors of those times did not choose where they would execute the oppressed, and this is why the roads of the tetrarchy were full of improvised crosses.

Some of the sadistic soldiers, by reason of unspeakable interests, did not worry about the real identity of the moribund ones. If they were after a particular Hebrew, a Hebrew would perish on the pernicious wood, even if he was not the one the soldiers were after.

10/883 “I tell you that it is necessary that I go to Bethany. In truth I tell you that Lazarus will not be dead, he will be sleeping.”

10/884 “You say that Lazarus will be sleeping and that his life will not leave his body, but the merchant says that Lazarus is sick in his body. You cannot say that Lazarus will sleep and that his life will not leave his body since you have not been in Bethany for a long time.”

10/885 “In truth I tell you it was the ones who have been sent by God who are with me who told me that Lazarus will sleep until the day we arrive in Bethany, and that I will wake him up.”

10/886 And the members of the caravan went to the village where Mary, the little one, lived, and from which Pustule’s heir routinely came from when he went to Bethlehem to trade the baskets and other crafted goods for coins or sheep wool mantles. On one of these journeys, he did not feel well. His helper asked him what was wrong.

10/887 “It seems that everything is going very fast before my eyes, but it will be over soon. It has happened many times, but we had better go.”

10/888 However, some minutes later, he passed out.

10/889 Two days later, deeming him to be dead, Martha decided to bury him, for she believed he would start smelling bad. Pustule’s youngest daughter asked her not to do it, for he was only asleep, and Jesus would wake him up.

10/890 “What do you know about life and death? You are an offspring who is few harvests old,” she replied disdainfully.

10/891 In accordance with the custom, she asked some of the men who were part of the small community to make the body of her family member ready for its last journey, and he was put inside a sepulcher, a hole dug into a hillside by hand, whose entrance was blocked with a huge rock.

Chapter 10

10-1 *Clarifying* about the days to come:

- Reaffirming that *he* would be offered to the Romans;
- On circumcision;

10-1.1 The one who had been born blind who, after being cured, spread God’s teachings as a rabbi;

THE MOST BEAUTIFUL LEGACY

10-1.2 Many pillagers follow *him*;

10-1.3 The little ones confirm that the promised one would be condemned by humans:

- The proof of love of Simon of Caesarea, the apostle;

10-1.4 The passage about the good shepherd:

- *Acclaimed* as the king of the Hebrews;

- *Reminding* about his delivery to the oppressors;

10-1.5 Lazarus rests after an epileptic episode.

