

Jezuš Kristuš

God:	of Humility and the Afterlife
Pantheon:	Life and Death
Symbol:	the Cross

Born of a human mother, Mary, a faithful follower of the god Karas, this god until Teuta was the youngest of all. At the time this book was written, it was still possible to speak with people who had walked with him across Obliviscetur. Those who knew him tell how, by his powers, he fed an entire village with two loaves of bread and three fish throughout a whole dry season, how at one wedding he turned water into wine, and how he walked across the Incel Sea.

As a man he had long brown hair and brown eyes. He wore a white robe and poor sandals popularly called "Isusovke." His own strength was not enough for the transformation into a god, because it came mostly from his father Karas. Karas's strength, in turn, weakened because of the share given to his son. Precisely for that reason his appearance began to change drastically.

They are like two people glued back to back. On one side the smooth skin of Jezuš, on the other the rough skin of Karas. Their tango of power is clearly visible in their physical appearance. Depending on who holds more divine strength at any given moment, the body turns toward that one's face. When they grow weak as a pair they become more wrinkled and older. When their strength increases they begin to peel apart, and at times both even had arms.

The followers of Jezuš believe that one day he will return and lead them to heaven. They believe that suffering is a virtue and that things must go badly for you in this life so that in the next, the afterlife, they may be better.

Very rarely does the god communicate with his followers, and when he does he only says that the ways of God are strange and that they must simply have faith.

As a god he is quite well-liked outside the pantheon, and other gods often send their followers to him after death. For at the end of the day the ways of God truly are strange, and he strives to make life after death as comfortable as possible. Being himself the god of life and death, he tries to prepare the wandering souls of the deceased for a new beginning; he does not believe in the mantra of other gods of death that the old must be destroyed to make room for the new, but rather adapts the old and prepares it for new conditions. The person believed to have passed through the school of reincarnation the most times and to be most closely connected with Jezuš himself is his apostle Saint Jebem.

Mythology does not mention him, but he is present in folk tradition.

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Last update: **2026/09/13 10:05**

