

## **The Growth 70**

Chapter 70 - 22: The New God's Return

[Void?]

Li Hao, equally surprised, watched the events happening to Yao Xin, feeling them more vividly than Hephaestus.

In the mythological worldview of the Mountain and Sea Realm, this world is composed of eight kinds of primordial forces: storm, earth, thunder, flame, ocean, life, death, and motion.

When these eight forces interact and cycle, the Mountain and Sea Realm is born.

However, in the All Heavens and Myriad Realms where True Gods exist, not all worlds are composed of these eight primordial forces.

Or rather, to be precise, the primordial forces composing most worlds are not entirely the same.

This has given rise to the diverse shapes and varied rules of the All Heavens and Myriad Realms.

Bahe Ru's world is composed of three primordial forces: void, spirituality, and cycles.

Even though the world itself has no setup where more primordial forces make it inherently stronger.

Undoubtedly, the amount of primordial force composing the world indeed influences the world's prosperity and stability to some extent.

Now in this Destruction World, the cycle has been broken, spirituality is dissipating, and what remains naturally is only the void.

[Is this a blessing in disguise?]

Glancing oddly at Yao Xin, Li Hao was unsure if this was a trial left by Bahe Ru.

Because in the memories Yao Xin received, there was no mention of her identity as a Natural God, which is clearly intentional on Bahe Ru's part.

[This is just like a cliché martial arts novel from the last century...]

[The protagonist can truly obtain the secret treasure left by the high master only by choosing to give up.]

Li Hao made a simple critique of Bahe Ru's little scheme.

Without any hesitation, Li Hao chose to help Yao Xin completely master this broken world.

After all, the appearance of the Power of Nothingness was just a pleasant surprise; it did not affect Li Hao's initial plan at all.

Rumble!

A massive Eye of the Firmament slowly turned.

Subsequently, forces from another world quickly surged into this desolate destruction world.

It was the power representing death, the ultimate destination for all things.

When this power poured into this empty world, it meant that this world would officially become a part of the Mountain and Sea Realm, becoming its reflection on the level of spirituality.

——Mountain and Sea Realm · Primordial Power · Death!

.....

"Thank you, Father God!"

While receiving the Power of Nothingness, Yao Xin showed no apparent emotional fluctuations.

However, upon sensing the Power of Death from the Mountain and Sea Realm, her face lit up with obvious excitement.

Even the Hua She at her feet showed expressions of envy and jealousy at that moment.

Because, just like the Dragon-headed Giant before, when Yao Xin chose to accept this Power of Death, she would officially become the second Messenger under Li Hao's command—the Apostle of Death.

Whirl!

A visible storm of death swept across the world, and the fragmented space-time rift began to gradually heal.

On a higher-dimensional macro level, the Mountain and Sea Realm and this broken world were gradually overlapping.

It was not as simple as mere annexation or fusion but rather a complementary, twin-like overlap.

The Mountain and Sea Realm is the main body of the world, while this broken world will become its shadow.

With the help of the Mountain and Sea Realm, this broken world will no longer dissipate.

And with the presence of this shadow world, even the rampant evil ghosts in the Mountain and Sea Realm have found a destination.

Furthermore, even those Spiritual Essences lingering under the Day of Sin for a long time without dissipating are gradually being accommodated by this shadow world.

A new spirituality is being nurtured, a new cycle is being formed...

The two worlds have achieved a symbiosis in a subtle form, building up a stronger, more flourishing new world together.

[An exclusive Netherworld?]

Outside the world, witnessing this scene firsthand, the term suddenly popped into Hephaestus' mind.

Beings return to beings, and the deceased return to the deceased...

To distinctly define the boundary between life and death so that living beings and the deceased do not interfere with each other.

This was originally the life-and-death theory and creation theory of certain divine pantheons, but now it has become a miracle witnessed by Hephaestus himself.

Of course, besides the fusion of the two worlds, Hephaestus was equally surprised by the events happening to Yao Xin.

However, given the sheer number of surprises today,

Hephaestus could now calmly face Yao Xin, this ascender who does not follow the usual path.

Having been chosen by the Power of Nothingness, Yao Xin could already be considered an alternative Natural God, a being who could ascend to the Divine Throne without relying on faith.

Under normal circumstances, such a Yao Xin would become a great general under the Ancient God.

Perhaps a Divine who would possess divine positions like Void, Unknown, Forgetfulness, Destruction, Death, etc.

But Yao Xin, this unconventional ascender, did not follow this predetermined path. Instead, she decisively chose to accept the Power of Death from the Mountain and Sea Realm.

Possessing both the identity of a God and the power of an Apostle...

An existence like Yao Xin has another more appropriate term in the All Heavens and Myriad Realms—God Subordinate.

Unlike a Divine who merely joins a divine pantheon, a "God Subordinate" is essentially a derivative entity of a high-ranking God, tasked with bearing part of the power.

The relationship between a God Subordinate and the Main God is a shared glory and shared loss.

So if there wasn't a special reason, nearly no Gods wished to become a subordinate to another God—even if that God is as mighty as an Ancient God.

In fact, Yao Xin's current situation is even more special than a typical God Subordinate.

Because Li Hao did not restrict her development, nor did he place any limitations on the Power of Death.

Yao Xin now wields the primordial forces of two worlds.

She is both the God of Nothingness of this broken world and the Master of Death of the Mountain and Sea Realm.

If not for Li Hao's identity as the "Primordial Spirit" in the Mountain and Sea Realm, leaving the Power of Death under his command, it would not be impossible to directly regard Yao Xin as the Mountain and Sea Realm's Death God.

This is also the sole limitation of becoming a Natural God—they must pray that their world does not give rise to a Primordial Spirit, which signifies the World Will.

Otherwise, every Natural God born in this world would inevitably be a God Subordinate of the Primordial Spirit.

Well, the above is merely a theoretical possibility.

Given what Hephaestus knows, the conditions for the birth of a Natural God are already very stringent, and those for the birth of a Primordial Spirit are so stringent as to be nearly unimaginable.

Even if a world possesses both possibilities.

As long as a Natural God is born first, it would be impossible for them to permit the emergence of a Primordial Spirit.

As for worlds nurturing a Primordial Spirit?

They are the Creators in the true sense, the God of Gods yet to take their throne, so how could they possibly allow other beings to share their authority?

Even Gods are very strict in their selection of apostles.

Let alone the Messenger of the Creator, who is almost equal to the "God of the Human World."

[Hmm, this Ancient God is clearly an exception...]

After taking one last deep look at Yao Xin and the Mountain and Sea Realm,

Hephaestus' figure vanished completely into the chaotic torrent of space-time in an instant.