Forbidden Gospels

by Jonathan Gee

containing authentic Apocrypha by Judas & Pontius Pilate, with excerpts from Talmud, as well as a hypothetical Gospel of Salome, and an essay on Josephus

New 2009 ed. also includes
"Sefer Toledoth Yeshu"

:: Forbidden Gospels :

by: Jonathan Barlow Gee

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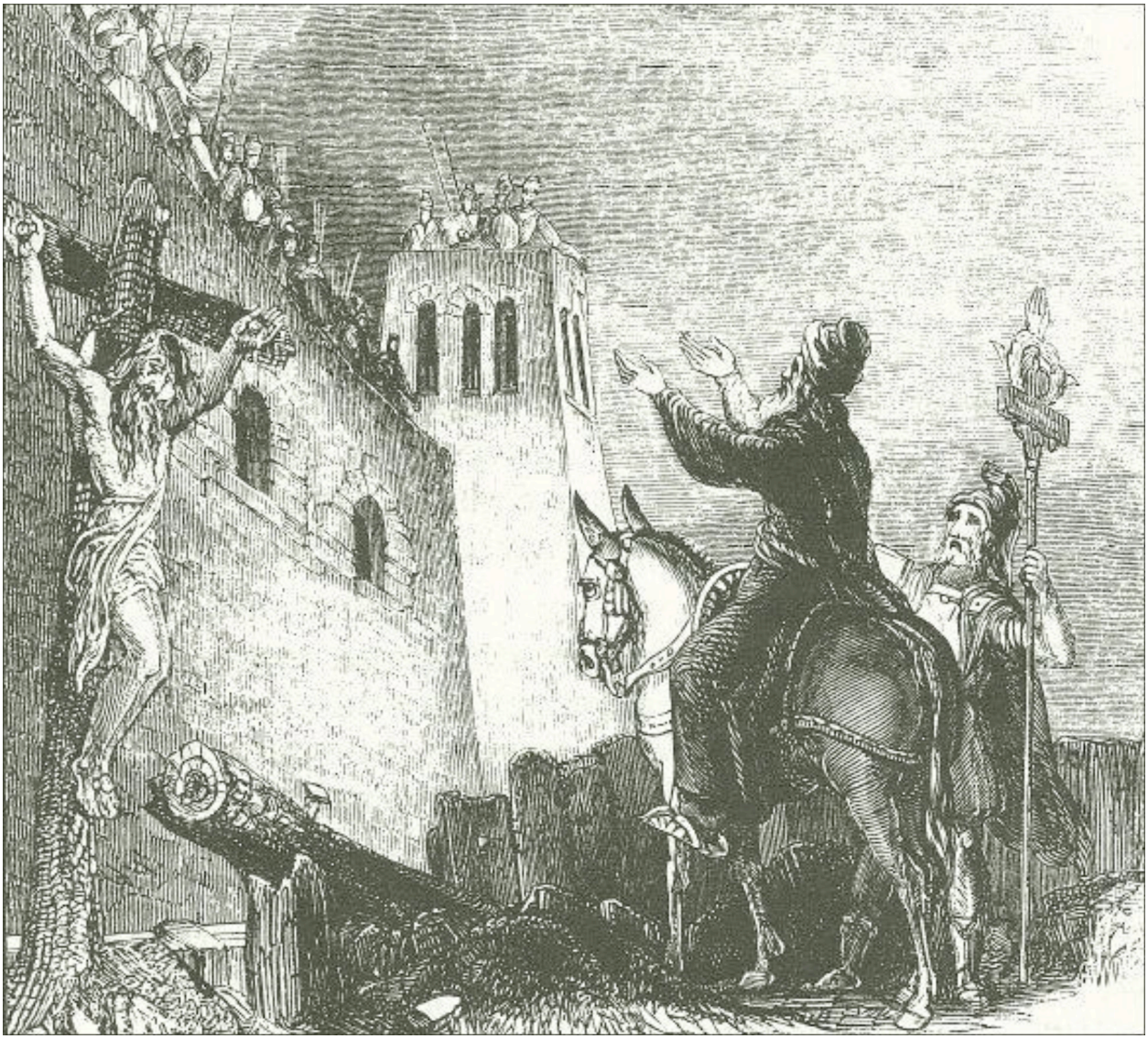


introduction

According to Josephus, in "The Jewish Wars," the name of the King of greater Judea in the early first century was Agrippa the younger, son of Agrippa who had reigned over the whole kingdom of Israel, north of Judea. It was Agrippa the elder who had commissioned the fortification around Jerusalem following the assassination of Caligula. Agrippa the elder had reigned "three years as king, following three years as tetrarch." According to Josephus, Cypros II was the wife of the elder Agrippa, and the names of their other children, all daughters, were Berenice, Mariamne and Drusilla.

Now, according to the Apocryphal Acts of Peter, the Apostle Peter was actually the "Virgin" Mary's father, however what we can ascertain from this is not that Peter was the grandfather of Christ, who was born of a Virgin, but that, insofar as Mary was titular rather than nominal, the "Mary" here referred to is actually Mary Magdalene, who would eventually, following her period of "Virginity" go on to become the wife of Jesus, the "most-favoured of all Christ's Apostles."

According to Laurence Gardner, the title "Mary" was given to the wife of the Davidic (kingly Levite) lineage, while the title "Elisabeth" was applied to the wife of the heir of the Zadokite (High Priest) dynasty. "That is why," explains Laurence Gardner, "John the Baptist's mother is

called Elizabeth in the Gospels and why Jesus's mother was Mary."

Whereas the titles "Mary" and "Elisabeth" (from Elisheba) were Jewish in origin, they became corrupted in Josephus' writings to their equivalent common-names in Latin. "Mary/Martha," the wife of the “father” or Melchizedik High Priest became "Mariamne;" "Elisabeth/Salome," the wife of "Thunder," the “son” or Gabriel Chief-Priest, became "Berenice;" and "Magdala" (meaning "tower"), the wife of "Lightning," the “spirit” or Abiathar/Jairus Prophet, became "Drusila" (meaning "Dragon").

Likewise, in cross-referencing Josephus, we have to take into account a variety of titles being applied to the same person at various different times. For example, Cyrus, whom Gardner cites as "Mary Magdala's" literal father, is equivalent to "Simon," also called variously "Simon Zelotes," "Simon the Essene," "Simon Magus,” "Simon Peter," as well as "Antipas" or "AntiPater II." Agrippa I, as Antipater II, and his own “twin” brother, “Alexander-Aristobulus I,” were both themselves the sons of a “Mariamne” and a “Herod.” Antipater II, as Agrippa I, was also the “father” of "Agrippa II" and "Alexander-Aristobolus II.” All of these names in turn would have inherited the title "Herod," just as the title "Caesar" was passed on by succession following its original holder. The title "Herod" was indicative of the Hasmonean or Maccabbean household.

The identity, thus, of "Mary Magdala's" literal father was Shimeon who was, at the time of her birth, the Abiathar Jairus Prophet, just as Jesus’ birth was heradled by the Qumran Community "Gabriel" (or Chief Priest) who was, at the time of Jesus’ and James’ births, the same Simeon or Simon. The term "Peter" is derived from the latin "Pater" meaning "father," denoting the Essene High Priest, referred to privvily as "Joseph" during the period of procreative leave. Shimeon, thus, was the "father" of both the bride (Mary) and groom (Jesus). Jesus would eventually fulfill Simon’s own original station as the Abiathar Prophet of the Essene exiles at Qumran, however by the time that could occur, Shimeon himself had ascended to the position of High Priest.

At the time of Jesus' and his brother's births, Simeon was the Chief Priest and Zacharias was the High Priest (the Michael-Zadok or Melchizedek). By the time, however, of Jesus’ and his wife's "first marriage" (or first conception), the Chief Priest was John the Baptist, also called James the Just, who was Jesus' twin brother, called "Thomas" and "Didymus;" while the Abiathar Jairus Prophet was Jonathan or Nathaniel Annas, derivitive of the Ananus Sanhedrin of Jerusalem Sadducees (anti-Roman separatists). While Simon, the Davidic "Father," had been a Pharisee, a Zealot and a Qumran Essene as Jairus Prophet, Jonathan was a Saducee of Jerusalem and the youngest Hasmonean (Herodian) Maccabee.

When Jonathan married Simon's daughter, his community “sister” (his cousin by paternal-uncle), he assumed the title of Joshua, meaning "the younger father," for the woman he married, then called "Mary Magdala," was originally planned to be married to her other communal "brother," (her younger half-brother by their father Cyrus), Jesus' community “twin,” James the Just, known also as John the Baptist (the cousin of Jesus) who was Gabriel Chief Priest under Simeon. In this capacity her identity is recorded in the Gospels first as Salome, wife of Prince “Herod” Philip, the designated Elisabeth, as was an “Elisabeth” the mother of James the Just; then later as Mary, wife of Jesus, just as a “Mary” before her had been the mother of Anti-Pater, Shimeon Peter.

Because Christ and Magdala conceived while Jonathan was still only the Jairus Prophet; and because James - whom, as Chief Priest, out-ranked his twin-brother in the Qumran community - had been engaged to Salome previously; and because Shimeon-Zelotes was still the reigning Davidic Kingly Levite High Priest it was conspired to put Christ to death. On this, the records of Jospehus are not at odds with those of the Gospels. Jospehus simply records these characters by the latin names: Simon he calls "Agrippa I Antipater II;" James "Agrippa II;" Jesus he calls "Alexander-Aristobolus II;” and “Magdala” he calls, respectively, "Mariamne, Berenice and Drusila."

There is ample evidence that the Qumran Essenes backed James, whom they hailed as "the Teacher of Righteousness," and rejected Jesus as "the Wicked Priest," Jonathan "Cumanus," “Belial” and “the Great Beast.” The fact that James the Just, as Joseph Ha-Rama-Theo (or "High Priest of God"), survived to raise the son of his twin-brother, Jesus, with James’ own fiancee, is amply recounted by sources in Britain and north western Europe, while the flight of Mary Magdala with Jesus’ and her daughter, Sirac (for Sarah, a title of a young woman not yet of pubescent age), first through Egypt and then into southern France, is amply recorded in those regions as well. As to the actual crucifixion of Christ, it is said that it was ordered by Caiphas, or Simon, but that it was actually James, the twin brother of Jesus, who was crucified.

Following the ordeal, Rabbi Shimeon-Pater began to call himself Saul, after the last king of the Davidic line before the beginning of the Babylonian captivity, and later Paul, a combination of his titles as Pope (Jerusalem community “Jospeh,” or father) and King (Herod Maccabee of the Davidic-Levite succession). James, as has been stated, travelled extensively with his nephew, who was also called Joshua, again the title of a young man not yet of age. Yeshuah continued to preach in the early Christian Churches, sometimes under his brother's name - James or Jacob; and sometimes refered to simply as "the Word," meaning the title of God, that is, Christ. He lived to see old age, but was killed at Massada, where he was called "Marcion" in Josephus, and was buried beside his bride in southern France.

The recounting of these events written by Mary has come to be called the Nag Hammadi "library," which is all written by one author, although its current arrangement is exactly backwards to its chronological composition. The recounting by James the Just became the Essene "Dead Sea Scrolls" of Qumran. The recounting by Simon-Peter, who became Paul, was recorded by Pliny the elder and the younger, and has come down to us now as the "New Testament," which, combined with the Hebrew Torah and the teachings of Simon-Pater as Flavius Josephus, comprise the entire history of the original priesthood of Seth, son of Adam, until its end, with the death of James the Just and the destruction of the Second Temple, and the death of the last prophet, Jonathan Annas, called Jesus Christ, the final King of all Israel.

THE EPSITLE OF SALOME, WIFE OF JAMES, BROTHER OF JESUS

"Bring me the ability to make prophecy of James the Just, known as John the Baptist. Let his love for me pluck out his tongue, and let him speak no more in exile of the Messianic age.

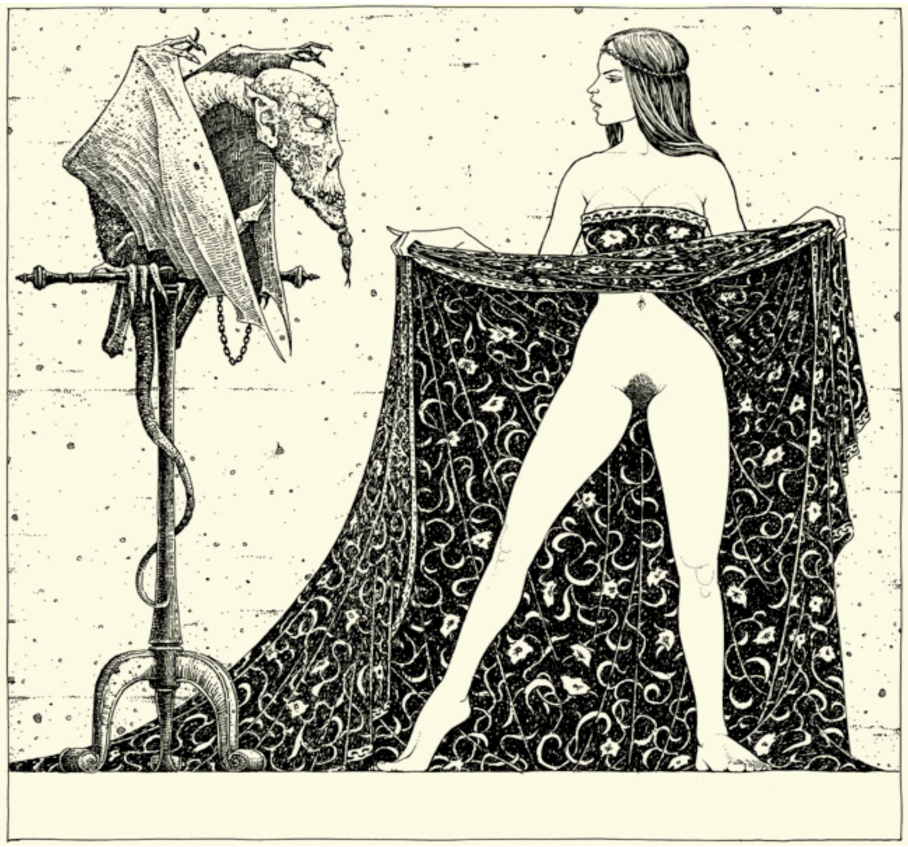
His exile to Qumran, called Damascus, on the Dead Sea, has driven the brother of my true love mad, and he speaks only of his brother as the coming Messiah. Would they were not twins, we could just kill them both.

Let me tell you, honorable Pontius, of a dream that I had. In this dream you spoke to Jesus, and questioned him, was he the king of the Jews? He said no, and this means his brother, James, my husband, was still alive. You questioned him again, was he then the Messiah? He said that is what they called him, but his lying tongue meant no. This answer confused you in my dream, so let it not confuse you in real life, Honorable Pilate. Here the dream ended, but you will know what must be done when this glorious time will come.

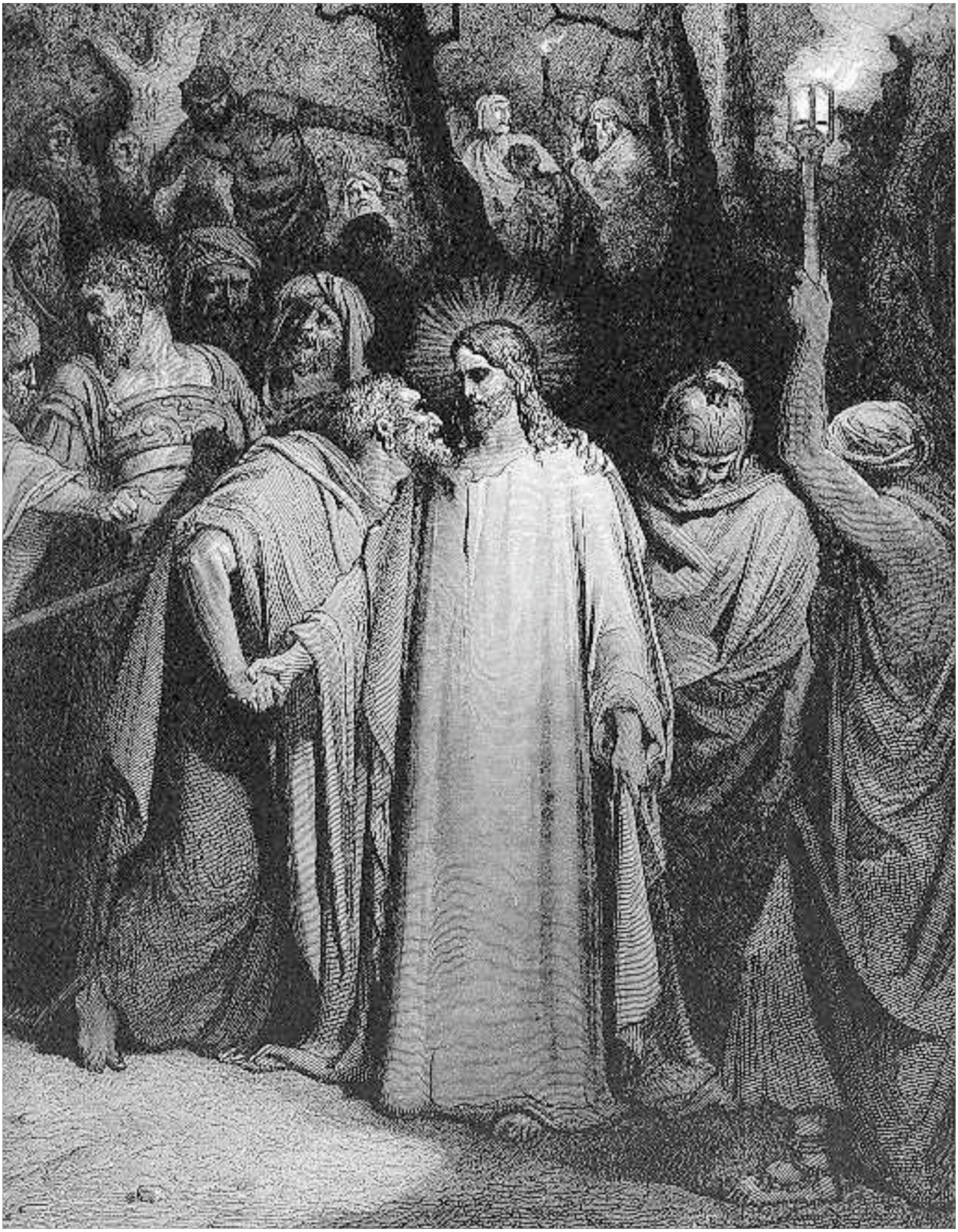
If James is robbed of speach, as Herod has robbed him of the status to which he is heir, then he cannot return to the Temple, and enter the Holy of Holies, and speak the divine name of God. We will make a Malkah of their High Priest. We will make of him what his brother has made of me.

Now, I tell you, I love Jesus, with all my heart. For it was by my actions that he has learned his teachings, and it was the loss of my love that drove him to spread his message, and it will be my return to his side that will mark his downfall, and when we are married, then James will climb to the top of the temple, light it on fire, and be stoned from on high and fall to his death amongst the flames.

This is the prophecy of Salome, whom you will come to know as Mary, the Tower, the Mother of the Christian Church."



“the Gospel of Judas Sicariot”



a modern, metaphysical interpretation
by: Jonathan Gee

THE GOSPEL OF JUDAS SICARIOT

EVENTS OF THIS DRAMA:

Here begins the Secret Vision that Jesus showed to Judas Iscariot during 10 moments on the night of Passover.

PREREQUISITES OF THIS DRAMA:

In the times when the Word, Logos, appeared upon earth, he performed miracles that proved the inevitability of the Day of Redemption for all humanity. Though some existed in their correct means, and did the will of their Righteousness, that is, true justice, others were distracted over cliffs, and so, because true crimes still occured, the Council of the 12 Apostles (the Essene Community of Qumran) were assembled. The Word began to speak through them about hitherto ineffable mysteries and what would come of it all and what were its ends. Often the Word did not appear to his disciples as the Word, but could be found wondering among them like a child.

SCENE 1A:

JESUS LEADS THE MESSIAHNIC BANQUET

(*On the night of Passover, Jesus was eaves-dropping on the Apostles while they sat in session, and he entered among them and found them passing around the sacrifical sacrement, all sitting down and whispering secret verses they had long memorised to themselves beneath their breath, and he laughed.*)

12 APOSTLES:
"Stranger, why are you laughing at our pious observance of the peace offering? We are performing this rite properly."

JESUS:
"I am not laughing AT you. Just, you aren't performing this rite by your own choice, but because it is your calling, because it is thus - through the sacrifical sacrement - the most efficient way for you to play out your roles, not for your own sakes, but because it is for the Greater Good."

12 APOSTLES:
"Master, you are tuly just in Righteousness and fit to be the Word of all our One True God."

JESUS:
"What makes you think you know me? It is written, "you shall neither know the date nor the time when Redemption shall be resurrected."

SCENE 1B:

THE ARCHON OF THE APOSTLES

(*When the Council of the 12 Apostles heard this, they blushed and their cheeks grew hot and turned the flushed hue of a rose as blood engorged them pumping heavily from their hearts.*)

JESUS (*observing their curious coyness*):
"Why has my quotation of a scriptural verse got you all stirred up? As surely as your God is now within you, so it is the same God that is also within me, and so, with that, I have stirred up coals in your deepest and most shadowed of corners. Yes, well then, anyone who is brave enough let them stand up to my eye to prove they are the truthful prototype of humanity, the ideal person."

12 APOSTLES:
"Any of us can do that who so chooses to."

(*But their spirits could not be lifted up above the one who'd spoken the Word. So Judas Iscariot stood up to him, but Judas could not catch Jesus' line of sight directly with his own eye. A shadowy mask stretched out across Judas' bowing face.*)

JUDAS:
"I know Who you are and Where you are from. You are from the imperishable realm of Barbelo, the "feminine intuition" of Sophia called Shekinah. But I won't bow to say the name of He Who Sent You."

SCENE 1C:
JESUS AND JUDAS CONSPIRE

JESUS (*knowing Judas means to share something from his personal point of view*):
"Step off over here, away from the others, and I shall explain to you the manifold miracles of this infallible paradise. It may be possible for you to come to some understanding of it even, but you'll have to grieve a great deal, for someone else will replace you when you will be called, in order that 12 Apostles can still convene as is demanded of them by our One True God."

JUDAS:
"When will you tell me these things? When do you believe Redemption will come?"

(*But with these words, Jesus disappeared.*)

SCENE 2A:
JESUS' APOCALYPSE TO THE APOSTLES

(*In the gloaming rafter shadows, the Apostles overheard Jesus in the next room, answering back and forth with the Word as well as they could Understand it.*)

APOSTLES:
"Master, where have you gone and what are you doing invisibly to us?"

JESUS:
"I've transcended to a higher realm of Genesis."

APOSTLES:
"Lord, what is this higher Genesis but we, ourselves? Who can have gotten up higher than us? Where are you if not in this room?"

JESUS (*laughing*):
"Who put it into your heads, your hearts and minds to imagine such a braver, higher Genesis? It is written, "no one will know the hour nor the day," and so I say to you truly, no one from among your incomplete cycle of stations can come into my higher Genesis, just as the host of angels over the stars of time cannot measure the final Jubilee, or generation of 40 years, so too can no one born of flesh - which lives then dies - can draw near to comprehend this, because my higher Genesis does not come from your own rotting hide, which has become now pale and dry. The flesh among your cycle of stations is of the Genesis of humanity, and has no higher power than Nous, mind-power, which is your sole blessing, Eugnostis, and that by which your petty tyranny becomes manifest and real."

(*When the Apostles heard this, they were each vexed inwardly, and couldn't speak. So, for a moment, they passed the sacred sacrifice around between them. For some time no one spoke.*)

APOSTLES:

"Master, we have seen that which is most assuredly your true position from our own point of view. Should we call you on this as a dream or vision?"

JESUS:
"Why have you forsaken me when I have spoken plainly to you? What news have you brought forward when you yourselves have gone into hiding?"

APOSTLES:
"We have seen a huge cube with a large pyramidal altar in the lower half of it, and around this were 12 or so Apostles and at the apex of the altar was a Baal Shem, or a God-name. A crowd of people circled the huge cube as the Apostles took up their sacrifice from the crowds, then turned and gave it all up to the firey Light of the Word, Baal-Shem, upon the altar, so that God could be served by the rite properly. But we, ourselves, held back and waited."

JESUS:
"What are these other 12 Apostles like?"

APOSTLES:
"Some fast in deep repentence for two weeks at a time; some sacrifice their own children, others their wives, in reverence debasing themselves before each other; some are sleepers like men; some make improper sacrifice; others commit many crimes against God and humanity. And the Baal-Shem name of God the Apostles worship is your own name, and in all their criminal carnality is manifest the sacrifice of the final generation."

(*After they said this, they were quiet, for they were troubled.*)

SCENE 2B:
JESUS' PESHER ON THE APOSTLES' APOCALYPSE

JESUS:
"Why should you care? Is it not written, "and the High Priest who makes sacrifice upon that altar will invoke My Name"? All I am telling you is that, "my name" has been written on this "altar" to fulfill the foresight of our forefathers, who were called to stand for the aeons of precession, for all the generations. So, it is only they themselves who have planted these poisoned words for me to repeat, "in my name," and so be ashamed."

JESUS:
"Those "other" Apostles you saw receiving the sacrifices for that altar are none other than you, yourselves. So, that is your True Master, because you 11 and I are the 12 you saw. The chattle you saw being offered up for sacrifice are, themselves, only those that you yourselves seek to distract. So it is, between that altar and those people, that you, yourselves, will stand and make use of my Name to that end, and to the 13th and last of their generations they will remain loyal, but only to the 13th himself, not to me. Just so, after the 13th of them, someone else will arise from amongst the criminals becoming another Baal to sacrifice other children, then after him another sleeper will awaken amongst those who deny all, all that gross populous who "commit crimes against God and humanity." And you, who think to yourselves, but "we are like Gods," it is you, yourselves, who are like planets setting in the west. In this way, to all humanity, is it taught, "See how "God" receives your sacrifice that you give to a High Apostle." Such is your own profession of lies. But it is the One True God, above all and everything, who commands thus: "On the "Day of Redemption" every last one shall be ashamed."

JESUS:
"So cease stealing these sacrifices with which you defile that altar, because it leads only your own fates away from right guidance by the Milky Way setting in the east. Go then, and let those ends

put forward by you precede you to plot revenge on you. One baker alone cannot cook all the sacrament for sacrifice on earth. You must cease struggling against my Words. Each of you must follow your own guide of fate, and everyone who follows one will seek more, and who seeks shall find, and who finds will be lost when who they lost they re-find, for truly to toss out one seed means to toss out them all, so too to find one is to find everyone else as well, and so to get lost in the crowd of them all, and thus to have no escape when the Day of Redemption comes. I am only a Messenger, too, like you, but I bring Word of the Day of Redemption. For on that day, my Words will be spoken from on High by he who comes to forecast all of humanity's Spring, although your generation's tesseract "trees" are alive now, they will be dead then, and the "seeds" in the hand of that messenger of the final solar age shall be the true meaning of my own Words, for he has come to flood the Garden of Eden, and to raise the permanent Genesis, because unlike you and your generation, he and his will not distract toward cliffs. But that Genesis will elevate us all before the All."

SCENE 2C:

JUDAS' INQUISITION OF JESUS

JUDAS:
"Oh, one close to the Most High, what's to be this time?"

JESUS:
"The souls of everyone die too. When everyone alive now has given up the ghost, their bodies die, but their souls survive. So, too when the soul sets, the spirit rises."

JUDAS:
"So what are we supposed to do about that?"

JESUS:
"Open Your Heart to the Word, for you know it is true that "it is impossible to grow a fruitful tree from seed sown on stone." The same is true for those who are of any criminally tainted family, bowing right now before false Wisdom, just like Lilith and Samael, whose hand it was that made all men mortal, for by mortality do they ascend the scales of space to beyond the limits of time. And if you believe the Annunaki whose Archon was responsible for that Apocalypse, then you know better than I what is meant by the "Holy Generations."

(*After Jesus said this, he departed.*)

SCENE 3A:

JESUS' APOCRYPHON OF JUDAS' APOCALYPSE

JUDAS:
"Malek, listen to me, stop paying attention to them. I bear witness!"

JESUS (*Laughing*):
"You, 13th Apostle, confess your judgment! Shout it, I'll keep up!"

JUDAS:
"In my eyes, I see the 12 Apostles were conspiring to execute me. But I know for a fact I will outlive you. I see the inside from outside, and am staggered by its scale. Without right now, Nefilim have this room surrounded, and we've raised the roof with the brightness of our sacrament, and in the midst of a Qemetiel I saw the Word confess verse to them, "Malek, take me in along with the rest of us."

JESUS:

"Judas, your guiding light is tripping over a cliff. Listen, "no mortal may pass within" to this room that you see because this room is for the Qemetiel of Annunaki only. So neither good nor evil can penetrate it, but the Holy are invulnerable within the timelessness of the parent universe, our "heavenly father." Look there, I just explained to you the mysteries of the continuum and I have raised your Gnosis on the misguidance of the planets; and now I tell you take your crucifix and hang it on the calendar of the 12 solar ages."

SCENE 3B:
JUDAS' SECOND INQUISITION OF JESUS

JUDAS:
"Malek, is it just me or is my reason not being affected by the Archons?"

JESUS:
"You are excited because I have shown you the true meaning of the Word Righteousness, and because I prefaced doing so by saying I would, "but that you will grieve much" when you came to Understand... "Malkah and her Genesis."

JUDAS:
"What good is telling me about it? Why do you set me apart from my own Genesis?"

JESUS:
"I tell you this because you will become the 13th Apostle. You will be cursed by everyone in every one of all the myriad of solar ages. Yours will be the apex from which all their fates depend. In the Moment of All of their Deaths, they will curse your place in history."

SCENE 3C:
JESUS' ASTROLOGICAL APOCALYPSE TO JUDAS

JESUS:
"Conspire with me so I may elevate your Gnosis about Apocrypha unknown to all. For beyond our entire universe of space is a timeless void, the depths of which no immortal offspring of the eternal pattern has ever charted, in whose mind we are just a thought. It is invisible, intangible and indescribable."

SCENE 3C1:
GENESIS OF THE AUTOGENES

JESUS:
"And from this came the gloaming, the glowing gloom, the bright shadow, a crystal clear luminesence inside an endless emptiness. This Light coalesced to serve us. So, a Nefilim Annunaki, the thrice-greatest God over Time, emerged from the gloaming. The Ayin Soph Aur spiralled in four patterns within the gloom. These four serve the God over Time. The God over Time said, "Let the Word of the Goddess be created to multiply." And the Goddess over the Word was created not only ripe but already fertilised. The God Tau-sub-Tau, that is Thoth, the "thrice-greatest," or "cubed" God over all Time, then placed the very first thought, Nam, over her womb to guide the offspring. Thoth then intoned the Word. He vibrated the sound-form, and the entire expanse of Ayin Soph Aur effervesced into glittering ripples. The first Word was: "Begin Being," which is called "Genesis" or "Bereshit," and so arose the original universe. He placed the second thought, Nam.Tar, over the awakenning newborn. The two thoughts and the gliterring ripples of the Qliphoth crystallised to serve the single baby universe. And, just so, that is how our own universe was created. So too all the baby universes in the multiverse, each expanded from each of the quanta in the original universe."

SCENE 3C2:
BLIND DRAGON QBLH

JESUS:
"Adamas is as far beyond Thoth as Thoth is beyond us. He that lords over time, whose wife lords over the first Word, is only a thought in the mind of this Krishna. He made the immortal and wise generation of Seth later, of whom Enoch alone survived to Understand the 12 solar-ages of precession and the 24 solar-ages long seasons between the ice-ages. Enoch was, among men, alike Thoth above all the heavens, alike time beyond all space. He made 72 measurements to be preserved by his followers throughout all of history. These measures serve those who serve Enoch who served Adapa. Multiplying each by five, the 72 measurements yield the three-hundred and sixty measurements of time that comprise one great cyclic arc. The 12 solar-ages are the offspring of ten thoughts in the omniscient mind. 12X6=72, and 72X5=360. These "degrees" measure our universe; all protect them."

SCENE 3C3:
HELL

JESUS:
"The multiverse of baby-universes that overlap as parallel dimensions is hell on earth beneath the vast expanse of the void beyond them. The multiverse is 72. In the midst of this suddenly appeared the first self-sentient homonid species on planet earth, from the discovery of the sacrificial sacrament, and this first self-sentient homind family to discover the sacrifical sacrament beheld Adamas as Krishna as a prodigal reflection. But one solar-age later, they elected 12 Apostles to lord over their clan, and from among them came the blushing one named "666" (Bel-El), whose name means "Rebel" whom others called "YHVH/THTH," and his twin-brother, S.A.M. Belial, and they combined to conspire with six Annunaki arch-angels thus: 6X2=12. That is why there are 12 solar-ages. Each angel was promised the right to reign over two."

SCENE 3C4:
THE ARCHONS

JESUS:
"They planned to "go down" across the face of planet earth, and to "breed with the wives of men," that is, to spread the genetic mutation of sentience by teaching lesser species how to be tame over many generations of breeding. Although these arch-angels' life-spans were long, their work made their lives grow shorter. By now, the sentient adulthood of our species lasts one Jubilee, or 40 years. I cannot tell you the ages of these arch-angels, but I will tell you their names."

JESUS:
"After Belis-Nebrun and his twin Sabaoth, came Sata over Cain and Abel, the Hermetic prototype. The second is Harmathoth, or Harmozel Athoth. Third, Galila-Oumbri. The fourth's authority passes by the names Yobel and Yabel. The fifth is AeDiNoAu-Yel. These are the five "elders over all time," who believed themselves the enders of all crime."

SCENE 3C5:
ADAM'S GENESIS

JESUS:
"Then the wiser of the twins conspired with the other five arch-angels. Once again the idea of the prototype was invoked. So from the wiser one of the two twin Gods, they spliced the genes of male and female, that is, they made themselves out to be the image of Pigera Adamas by creating an ideal form for a man and an archetypal woman. So it is written, "all the generations descend after Adam," and so it is said, "there is only one woman with many faces." At that time, the wiser of the

twin Gods suddenly realised the terrible consequences for everyone of their work having made man mortal. Then he betrayed the other arch-angels and, posing as his own twin, claimed to never have agreed to the creation of a prototype. He turned upon the prototype and cursed it to as long a life as possible, and the burden of sustaining the species. And this curse has come down to us as the blessing of our own lives only through our own offspring."

SCENE 3D:

JUDAS' THIRD INQUISITION OF JESUS

JUDAS:
"So what is the duration of a human life worth to the solar ages?"

JESUS:
"What do you think? Is Adam alive now?"

JUDAS:
"Will the spirit of humanity ever die?"

JESUS:
"This is why Adamas made the arch-angel come to be called Michael that gave our souls to us as a loan, so that he could lord it over us. But the wiser twin ordered the arch-angel we now call Gabriel to watch over the eternal spiritual realm, to protect it until the dying breath of the last of us left alive. Thus the spirit is within the soul and the soul descends to animate the body. Therefore, many lifetimes of our bodies pass before the lifespan of our souls will end, and then we will all have been consumed into the one Spirit. This Spirit is the Pneumena and our souls are the Pleroma. The Pneumena is in the center, and the Pleroma orbit around it. Now I who tell you this will say, before all, the spirit that exists within you dwells in your flesh and in the Genesis of all. So it should be understood that God gave Adam thought so that the "elders over all time" who believe themselves the enders of all crime cannot lord it over us."

JUDAS:
"So what are we Apostles supposed to do?"

JESUS:
"The truth is that destiny comes true to all. When the wise twin god's life ends, his reality dies with him. But I say to you this as well, your fates will become clear to you all, and when they turn back to the one destiny of all, their purpose will be fulfilled. Then all of them that cast their seed upon a rock in my name will inherit nothing but execution as criminals. But don't believe me, just look, it is scrawled across the sky, and it is nothing but the guide of your own fate that has been placed over the final solar-age."

(*At that, Jesus laughed.*)

JUDAS:
"Malek, why must you always mock us?"

JESUS:
"I'm not laughing AT you; just the error of your orbit, because the base-6 lie will always oppress the base-5 truth: all will be destroyed along with their creations."

JUDAS:
"Look me in the eye! What will those to be reborn in your name do?"

JESUS:

"The truth is that I do not care. Those born with my name later mean nothing to me. But I say to you this as well, Judas, that if a man serves two masters, one will favour and one despise him, and so the two masters will turn against one another, tearing up their servant between them, for only when he is dead can all be equal again. A man cannot serve the sacrament and serve money. If you think you can serve both at once, just try to. You will only reap everything that is malignant, corrupt and evil. But you are going to exceed everyone else in that regard: you are going to sacrifice my body. Already I see your eyebrow raised; you blush, but I see the glimmer in your eye and know your heart is ticking down. The truth will out with your last breath, oh Judas, for it won't be me who dies on that cross, but you yourself shall become my replacement. So grieve not for me, but for yourself instead, for I've made you the High Priest now. So grieve for the High Priest, since he will be destroyed. And then the likeness of the Genesis of Adam will be uplifted by all, above earth, above the angels, and above heaven, for that Genesis of timelessness thinks of you now. Look you up, I've opened it up before your eyes, so open your eyes wide and look up that gloaming, and that crystallisation, and that Pleroma. The first thought you think will destroy all of it, and this is all of your reality."

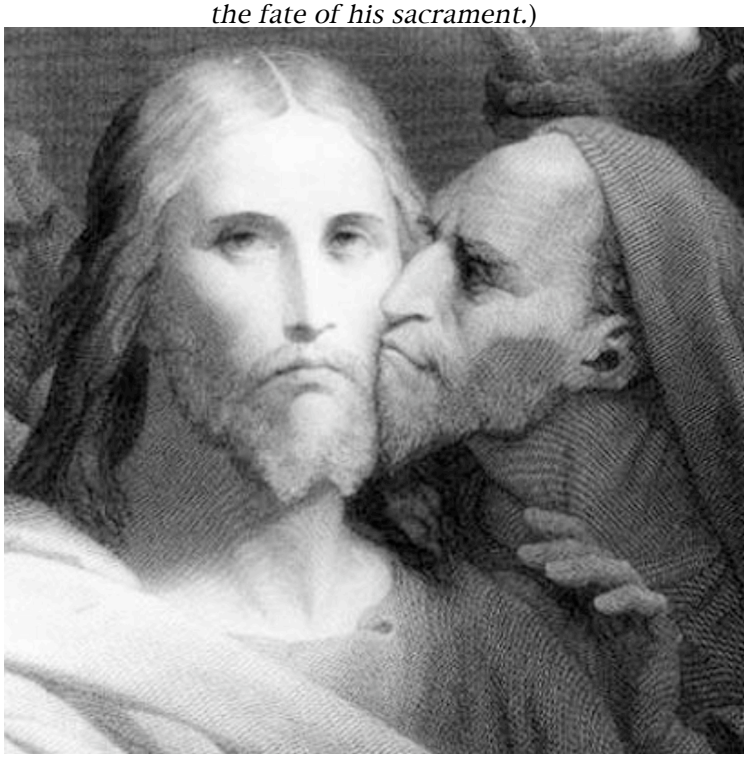
(*Judas lifted up his eyes and saw the vision, and Jesus escaped into it.*)

SCENE 4:
JUDAS' BETRAYAL

(*The other Apostles heard a voice coming from all around the room. But what it foretold, they could not repeat. Then, the other Apostles conspired against the High Priest, who had gone to the toilet to sacrifice sacrament. The Apostles arrested him during the Passover because they feared the people who might ever learn about all this.*)

APOSTLES (*approaching him*):
"What have you done? You are the High Priest!"

(*He spoke the only Word they would accept. So they gave him some money, and he gave up to them the fate of his sacrament.*)



"ECCE HOMO"

the Gospels of Pontius Pilate

this edition was compiled and reworked by:
Jon Gee

THE GOSPEL OF PONTIUS PILATE
::: ACT I, SCENES I - IX. : GOSPEL OF NICODEMUS :::
:: ACTA PILATI ::
: PROLOGUE :

I, ANANIAS, of the proprætor's body-guard, being learned in Torah, a Gnostic of AHDVNHAY Yeshuah Ha Maschiach from the Flavian Gospels, came by way of an open-mind, was counted worthy of the flamines' Essene annointing, searched out the testimonies written contemporarily regarding the case against AHDVNHAY Yeshuah ha Maschiach, which the rabbinical sanhedrin had invented during the life of Pontius Pilate, thus found these testaments written in Latin and by the favour of providence have translated them as Greek theatre for the information of all who call upon the name of AHDVHNAY Yeshuah Ha Maschiach, in the seventeenth year of the reign of the Christian deus, Vespasian Caesar, and the sixth of their Pontifex Maximus, Titus Flavius, in the ninth indiction.

All you, thence, who read and translate this into other tongues, remember Ananias, and pray for me, that the Holy One, Blessed Be He, should show to me His Divine Mercy, and redeem my debts which I have incurred against His House of Hours.

Peace Be Upon those who read this out loud, and to those who hear, and to the hosts of their whole households also. Amen.

In the fifteenth year under the auspices of Tiberius Cæsar, emperor of Rome; under the consuls Rufus and Rubellio, in the 4th year of the 202nd Olympiad; when Herod II, called also Antipas or Antipater I, reigned as the Davidic-Levite Maccabbean king of all Judea from Galilee and Agrippa I, as Joseph Caiaphas (Pater Simon), also became high priest of the Jerusalem sanhedrin; in Herod II's 19th regnal year, on the 8th day before the Kalends of April, which is the 25th of March:

The account in latin by NICODEMUS, after the crufixion and passion of AHDVNHAY Yeshhuah Ha Maschiach, ha Maschiach Adonai, for the record of posterity, hereby follows:

: SCENE I :

Having cobbled a sanhedrin of Roman-loyal Pharisees, the HIGH PRIEST, "Aristobulus-Annas," whom was called also Pater-Caiaphas and Semes-Peter, or simply by his given name of Shimeon; along with his elder son, the dynastic "Daniel-Dathaes" or angelically-ranked "Gamaliel-Gabriel," the CHIEF PRIEST, whom was also called Judas, Thomas or Didymas, meaning "the twin" (Shimeon was the "Levi-Nephthalim," titled "G-d the father," over both the elder-dynastic "Son," or "Thunder," and "Lightning," or the younger-dynastic "Abiathar-Jaïrus," whose role was the "Holy Ghost," "Shekinah"); as well as the 'MULTITUDE,' the other rabbin loyal to Simon as the father-Joseph of both Yakob, the Essene Righteous Teacher (James the Just, the elder prince) and Yeshuah ha Machiach (the "promised" or younger prince); came before the prelate PONTIUS PILATE accusing Yeshuah for a host of Talmudic crimes, saying:

PHARISEES:
"We know this mortal man here to be the flesh and blood son of a mortal, Joseph Ho Tekton, the Master-Craft's man, born to him by another mortal, an almah called Mary; but this mortal man here says he is the Son of our G-d, and our promised king to come on our final Day of Redemption; he profanes our weekly days of atonement, and so would very well flush down the sewer the whole Torah of our fore-fathers itself."

PILATE:
"So what does he do to treat your law like raw shedim?"

PHARISEES:
"We have a Talmud on Torah: Thou Shalt Not Heal the Ill or Infirm on the Day of Atonement; but this mortal man here has, on our days off, healed the retarded and the criminal, the wasted and the ignorant and the numb, the mute and lunatic maniacs, all by Goetic magick."

PILATE:
"'Goetic magick'?"

PHARISEES:
"This mortal man here is a grand-wizard of the darkest Geotia, and by use of the name of Beelzebul, Lord of Flies, he casts out delusions, and all are fooled by him."

PILATE:
"This is not casting lots for djinni in the name of your own 'al shedim,' but an art taught to all by Æsclepius, son of Hermes, equivalent to the Persian Zoroaster, son of Ahurah-Mazda, who is like your own 'el-Shaddai'."

PHARISEES:
"We beg Your Royal Highness that this mortal man here should stand before your tribunal, and his legal case be openly heard."

PILATE:
"Tell me how I, a mere procurator, could try your own promised king?"

PHARISEES:
"We do not agree that this mortal man here is our promised king, but he says he is himself."

PILATE: *(to messenger)*
"Honour this prisoner and show him in."

The messenger went out and, recognising Yeshuah, became fixated in awe of him and, as he took his cloak into his hand, the messenger draped it across the threshhold of the gate.

MESSENGER:
"Elohim, Adonai, step lightly here; please come in, you are called by the procurator."

And the Pharisee Sanhedrin, seeing all this, cried out against Pilate, saying:

PHARISEES:
"Why have you sent for him to come in by your runner, and not by your cryer? Look and see: your messenger, when he saw the rogue, became fixated in awe of this mortal man here, and draped his cloak across the threshhold so that the prisoner could enter like a king!"

PILATE: *(to messenger)*
"Why did you drape your cloak across the threshhold and tell Yeshuah to 'step lightly' like you would for a king?"

MESSENGER:
"Elohim, Procurator, when you sent me to Jerusalem to witness the arrival of Abiathar Alexander, who is also called Aristobulus II or James the Just, I saw him riding upon an ass, and the 5000 and 500 sons of Light held palm fronds in their hands, and rejoiced ecstatically; others spread their own cloaks under him saying, 'Save Us Now, You Who Are Most High: so saith the Holy One, Blessed Be He'."

PHARISEES: *(to messenger)*
"The Bene Elohik were shouting in Hebrew; how would you know, speaking Greek?"

MESSENGER: *(to Pharisees)*
"I asked one of the Palestinian Sadducees, and said, 'What's that they're shouting in Hebrew?' So he translated.

PILATE: *(to the Pharisees)*
"What did the multitude shout to him in Hebrew?"

PHARISEES: *(to Pilate)*
"In Hebrew, 'Hosanna membrome Baruchamma Adonaï.'"

PILATE:
"yes, and so on and so forth. Tell me its meaning in Latin."

PHARISEES:
"Save Us Now From the Final Judgment of the Most High; It Is He Who Is The Holy One, Blessed Be He, Who Is Returned To Us In Baal-Shem."

PILATE:
"If you heard the bene elohik say to bow to him, what has my messenger done wrong?"

The Pharisee Sanhedrin all fell as silent as stones.

PILATE: *(to messenger)*
"Go get him again and bring him in according to however you would prefer."

The messenger exited, draped his cloak across the threshhold for him, and said to Yeshuah:

MESSENGER:
"Elohim Adonai, please enter; the procurator is calling for you again now."

As Yeshuah entered, the STANDARD-BEARERS held up their standards, but the flags of the standards flapped downwards, so that it looked as though the images of Caesar on them were bowing down before Yeshuah. The Pharisee Sanhedrin, seeing the behaviour of the flags, how they were all flapping toward and bowing to Jesus, complained venomously of the standard-bearers themselves.

PILATE:
"What do you make of that; is it a sign? See how the standards all seem to bow to him!"

PHARISEES:
"We only see the standard-bearers bending them to half-mast themselves."

So, the procurator, having summoned the standard-bearers, then said to them:

PILATE: *(to standard-bearers)*
"Did you do as they are accusing you of doing? Did you lower your standards?"

STANDARD-BEARERS:
"We are merely Cretan Temple-slaves, who is he to us? On oath, as we held them aloft, the tips bent low of their own accord, and became fixated in awe of him."

Pilate turned against the rabbin of the synagogue and the elders of their nation:

PILATE: *(to Pharisees)*
"Go and choose 12 strong Palestinians from the crowd; let them keep up the standards of Rome, so then we may see whether they will bend down again or not."

And the elders of the Sanhedrin picked out 12 strong Palestinians from the crowd, and made them hold up the six standards, two holding each; thus, they all stood in front of the procurator's tribunal throne.

PILATE: *(to messenger)*
"Take this prisoner outside of the prætorium; then bring him in again, however you prefer."

So Yeshuah and Pilate's messenger went out of the prætorium. Then Pilate, summoning those who had previously held up the high Roman standards, told them:

PILATE:
"I have vowed on the life of Cæsar that if those standards don't bend again when this man is brought in now, I will have your heads chopped off."

And the procurator ordered Yeshuah to come in again for a second time. And so Pilate's messenger did just as before, and politely begged Yeshuah to tread on his cloak that he had draped across the threshhold and, as Yeshuah entered across it, he did tread on it. As Yeshuah came in, once again the flag-poles dipped down like a dowser's rod, and no one present could explain it.

: SCENE II :

PILATE, confronted by this sight, became restless and paced back and forth on the stage of the tribunal throne; but just then, a message arrived from his wife, saying: 'Do noy harm this shaman, for I had nightmares about all this last night.' Pilate, summoning the Pharisee Sanhedrin, explained to them:

PILATE:
"You know, my wife is a theist too; she even keeps some of your Jewish customs."

PHARISEES:
"So we've all heard."

PILATE:
"Yes, well, just now my wife sent a message to me, saying, 'Do not harm this shaman, for I had nightmares about all this last night.'"

PHARISEES:
"Didn't we tell you this mortal man here is a grand-wizard? Now see, he haunts your own wife while she sleeps!"

PILATE: *(to Yeshuah)*
"Of what crime do you think you stand accused? Why do you not speak for yourself?"

YESHUAH:
"If the Highest Authority wasn't within my accusers, they would not be able to speak either; for everyone here has that same level of authority over his own tongue to speak either good or evil. They'll soon see to that."

PHARISEES: *(to Yeshuah)*
"What, do we see too now? 1) We see that you are a shedim runt of a malkah; 2) we see the sign of your star at the time of your birth in Bethlehem was the motive for Tetrarch Herod's "Murder of the Infants;" 3) we see also that your Joseph-Abba and his almah Mary-Ima, fled to Egypt because they did not believe all Israel could be saved."

12 BYSTANDERS, Palestinain Hebrew-Gnostic Essenes, spoke out at this and said:

12 BYSTANDERS:
"We will testify this man is no shedim runt of a malkah; for we know that Josephus-Agrippa I, 'bar Matthias-Aristobulus', who was in turn 'ben Mariamne I-Herod Tetrarch', was married to his aunt, Berenice-Herodias Druscilla-Mariamne II, and that their eldest son, James-Alexander Aristobulus II bar Pandera, was not born of rape."

PILATE: *(to Pharisees)*
"If Josephus-Abba and Mariamne II-Ima were indeed betrothed when they conceived Alexander Aristobulus II, the Essene Righteous Teacher, as these comrades of your own nation testify, then it is you Pharisees who are the liars."

PHARISEES: *(privily, to Pilate)*
"Judas Annas, dynast of the Davidic-Levite succession, and his father, Shimeon Caiaphas, say to you now that: The entire Tri-umverate 'Multitude' of the Essene Sons of Light cry out to you now that he was born from lust and pride in sin, and yet we are not believed! These seeming bystanders are merely pro-zealotes, his spies."

PILATE: *(privily, to Annas and Caiaphas)*
"What are 'pro-zealotes?'"

PHARISEES: *(privily, to Pilate)*
"They are born barbarian Cretans, capable only of learning in Greek, but who have converted to Hebrew by marriage."

12 BYSTANDERS:
"We 12, Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippas, and Judas, are not such, rightly so-called, 'proselytes,' but were all born to Hebrew mothers here in Palestine; furthermore, we speak only of facts we know for ourselves, for we were all present at the nuptuals of Josephus-Agrippa I and Druscilla-Mariamne II."

PILATE:
"I beg you by the life of Cæsar: tell me how it is true what you say, that this man was not born from fornication."

12 BYSTANDERS:
"Essene Pesherim of Torah prevents us from swearing any such oaths; but if they who accuse us will swear, on the life of Cæsar, that what we have just said is false and a lie, then you may justly execute the whole lot of us."

PILATE: *(privily, to Annas and Caiaphas)*
"how do you respond to this counter-charge's request?"

PHARISEES: *(Annas and Caiaphas privily, to Pilate)*
"These 12 converts claim him born as clean as a saint and you blindly believe them; meanwhile the entire 'Multitude' of our Nation beg you to hear us out that he was born out of time and out of season, that he has become a grand-wizard of darkest Goetia, and we warn you how he claims he is

the son of our G-d and our promised king; and we are the ones you choose to doubt."

At this, Pilate ordered the 'Multitude' (the third office of the Tri-Umverate of a normal Sanhedrin being public in this emergency session) to leave the prætorium; all beside the 12 bystanders who had identified Yeshuah's descent. Then Pilate ordered Yeshuah to be set apart from them by some distance, so as to be out of ear-shot.

PILATE: *(privily, to the 12 bystanders)*
"Why are Caiaphas and Annas so hell-bent on Yeshuah being sentenced to death?"

12 BYSTANDERS: *(privily, to Pilate)*
"Annas, who we called James the Just and John the Baptist, and his father Shimeon Caiphas, whom you now call Josephus, are fascinated on Yeshuah because Yeshuah heals on their weekly religious holiday, which is recognised by Rome as a day off work."

PILATE:
"So for Yeshuah's righteous justice, they want him sacrificed?"

12 BYSTANDERS:
"Yes."

: SCENE III :

Then procurator PONTIUS PILATE, overflowing with angst, left the proceedings inside the prætorium, and over his shoulder said to all of the assembled:

PILATE:
"Now with the light of day as my witness I proclaim: I Find No Fault In This Man."

PHARISEES:
"If This Man Weren't A Criminal, We Would Not Have Brought Him Here."

PILATE:
"Then you must take responsibility for him and judge him according to your own Torah."

PHARISEES:
"It is illegal for us by Torah to put him to death on this day, but moreoever it is illegal for us by our Roman rights to put him to death at all."

PILATE:
"Bene deuus, have You said they can't put this man to death so that I must for them?"

Pilate returned into the prætorium, and spoke to Yeshuah privily, saying to him the Word:

PILATE: *(privily, to Yeshuah)*
"Are you the promised king of the Hebrew nation of all Israel?"

YESHUAH:
"Do You Say This For Yourself, Or Have Others Planted This Idea In Your Mind?"

PILATE:
"So then, am I, though a Roman gentile, also a subject of Hebrew Judea? Look, your chosen nation's High and Chief Priests have surrendered you into my custody. But I need to know if I am supposed to charge you with a crime: tell me, then: What Have You Done To Deserve All Of This?"

YESHUAH:
"My Malkuth Is Not Yet Real; for if it were of this Temporal world, would not my followers fight to protect me from those who threaten to harm my safety? Alas, my Kingdom is over another world."

PILATE:
"Of what world, then, are you the King?"

YESHUAH:
"And so you choose to merely play along too and say that I am a Malek. But I tell you: It Was For This Present Moment That I Was Born, and I have come here now all this way since then so that everyone who is a-Gnostic might hear my voice like thunder and know the truth of my Word."

PILATE:
"Quid Est Veritas?" *("What is Truth?")*

YESHUAH:
"Truth is from heaven." *("Verum est caelitus.")*

PILATE:
"Is there then no truth across the Malkuth of all earth?"

YESHUAH:
"You can see for yourself how those of us who speak about Truth are tried and judged by those others, they who have Authority across the Malkuth of all earth."

: SCENE IV :

Leaving Jesus within the prætorium, Pilate went out to the assembled 'Multitude.'

PILATE:
"I Find No Fault In Him."

PHARISEES:
"But Yeshuah also said he can destroy our temple and rebuild it all in 3 days!"

PILATE:
"'Your' Temple?"

PHARISEES:
"Our First Temple took King Solomon 46 years to erect; this mortal man here claims he can destroy and rebuild it all in 3 days!"

PILATE:
"Look Now, See How I Am Innocent Of The Blood Of This Righteous Teacher."

PHARISEES:
"By all means, let his blood be upon only us, and upon only our own children, until the Final Day of Redemption."

Pilate then spoke privily to these two elders, these Levite priests who were also dynasts of David.

PILATE: *(privily to Annas and Caiphas)*
"Do not carry on with this ritual charade; no charge you could levvy over him is worth my misery

at his execution. Your charge is duly rendered as 'profaning the Sabbath by healing the sick'."

PHARISEES:
"If I said I were planning to assassinate Caesar, would my death-charge not be treason against all of Rome?"

PILATE:
"If so, yes; you would warrant the death-charge."

PHARISEES:
"So if I wish anything but the best for Caesar I may be brought up for treason and summarily executed. But Yeshuah's threats were made against the House-hold of our whole nation's G-d."

Procurator Pontius Pilate then ordered the Pharisee Sanhedrin under High Priest Caiphas and Chief Priest Annas to go outside of the prætorium and join the remaining 'Multitude' there. Next, Pilate had Yeshuah brought to his side again.

PILATE:
"Bene deuus, What am I going to do with this mortal man here?"

YESHUAH:
"You must do as it has been handed down to you to do."

PILATE:
"'handed down' to me? By whom?"

YESHUAH:
"Moses and our prophets have proclaimed from old about such as this, my now imanent death and resurrection."

PHARISEES: *(eaves-dropping, to Pilate)*
"How can your ears suffer such Blasphemy?"

PILATE:
"If he speaks 'blasphemy,' then you yourselves can charge him for it by your own Torah."

PHARISEES:
"Our Talmud on Torah teaches that a man who wrongs his national comrades must suffer 39 lashes (40 save 1); but he that blasphemes G-d is meant to be stoned to death."

PILATE:
"Why don't you just take him and stone him then and go away from me?"

PHARISEES:
"Our sole purpose in being here is to demand that he be crucified."

PILATE:
"But he doesn't deserve crucifixion!"

The procurator Pontius Pilate, looking out into the public 'Multitude' around outside, caught sight of many women weeping at this.

PILATE:
"Not even everyone among your own 'Multitude' wants him crucified!"

PHARISEES:
"We have all assembled here for a single goal and for one sole purpose. Yeshuah must die on a Roman cross."

PILATE:
"What is the justification for this blasphemous murder?"

PHARISEES:
"Because he called himself the Son of our God, and our promised King."

: SCENE V :

At that point, NICODEMUS the prætorium scribe, a modest Palestinian Hebrew, stood before the procurator, and said:

NICODEMUS:
"I beg the court's indulgence, let me say a few words."

PILATE:
"Speak off-the-record."

NICODEMUS:
"I have spoken to the elder High Priests and the elder Chief priests and the royal Davidic-Levite dynasty myself, and before the entire 'Multitude' of our nation in the Temple. 'What,' I begged them, 'are you plotting against this man? This mortal man here makes miracles happen, drawing people toward the study of religion by inciting in them the child-like fixation of awe, and he does these things in ways and to an extent that may never again occur. Therefore, let him go freely, and do not plot and scheme plans against him. If his miracles come from our G-d, they will stand the test of time; but if they are just the work of a man, they will ultimately come to naught in history's memory. Assuredly Moische the Meshsish, sent by our G-d into bondage in Egypt, also performed many marvellous feats, which YHVH gave him commandments to do before Pharaoh. And there were there witches and wizards, fools of the court, and they also turned several of the magic tricks Moses had played out; so the Egyptians took these witches and wizards to be Gods. But, since their tricks were illusion and not founded on fact, both they and their believers were turned into demons. Now you, al shedim genii, shall release Yeshuah, who does not deserve to die."

PHARISEES: *(to Nicodemus)*
"You have come under his influence, that is why you are sticking your neck out for him."

NICODEMUS:
"By that criteria then you could even say that Procurator Pontius Pilate has become his disciple! Afterall, he defends him too. But is it not the Emperor who assigned governor-Prelates the duty to serve as court Procurator? And who is wiser?"

The Pharisee sanhedrin grew fervent in rage, gnashing their teeth against Nicodemus.

PILATE:
"Why do you snarl at my scribe like wild curs? He only spoke the truth."

PHARISEES: *(to Nicodemus)*
"You who take his side now should also suffer his same fate."

NICODEMUS:

"Amen to that! So mote it be!"

: SCENE VI :

One of the Palestinian Hebrews, stepping out from the crowd, asked leave of the procurator PONTIUS PILATE to say a word.

PILATE:
"Whoever wishes to speak out, you may do so now."

And the Palestinian Hebrew lamented:

THE PARALYTIC OF CAPERNAUM:
"For 38 years I lay on a cot in extreme duress. When I heard that wherever Yeshuah went, many lunatic maniacs and many lying about suffering from various symptoms were healed by him, I enlisted the help of some younger friends, who felt sympathy for my agony, who carried me in my pillowed bed in a wheel-barrow, and took me to the place where I had heard that he was. Thus, when Yeshuah saw me, he took mercy on me, and said to me: Take up your cushions, unwrap your mat from off your cot, get up and walk. Now I sleep without a cushioned cot, and can walk freely."

PHARISEES:
"And on which of our seven Holy days was it that he so healed you?"

THE PARALYTIC OF CAPERNAUM:
"On the first day of the week."

PHARISEES: (to Pilate)
"Didn't we already explain this to you: the day you dedicate to Saturn is our day of retirement from work. It is illegal by Talmud of Torah to heal on this day."

Then another Hebrew Palestinian stepped up and said:

BARTIMAEUS:
"I was born blind. I always heard sounds, but had never seen a face. One day, as Yeshuah passed by, I wailed an Azan of scripture, 'Have mercy, Baal-shem, son of David.' So he took mercy on me, took mud from the Jordan, spit in it in his palms, and put his hands upon my eyes. He spoke a word to me I will not repeat to you now. In that very same instant all was revealed. I could see. He gave me my sight!"

And another Palestinian Hebrew stepped up and said:

THE LAME MAN OF BETHESADA:
"I was a crook, and he straightened me out with a single insight of good advice!"

And still another Hebrew Palestinian stepped forward and said:

THE LEPER FROM OUTSIDE CAPERNAUM
"I was a leper! He cleansed me with a single name from scripture!"

: SCENE VII :

VERONICA:
"I menstruated with aenoemia for 12 years! Then I touched the hem of Yeshuah's garment as he happened to pass by me and it finally quit bleeding!"

PHARISEES:
"Our Talmud of Torah prevents women from entering evidence!"

: SCENE VIII :

THE ENTIRE MULTITUDE:
"This man is a prophet, and all the djinn and demons are his subjects."

PILATE: *(to the entire multitude)*
"Then why are your own Imams and Ayatollahs not also so loyal?"

THE ENTIRE MULTITUDE:
"We do not know."

MARTHA:
"After he'd been sequestered in exile for longer than three days, Yeshuah resurrected our brother, Lazarus, from permanent spiritual excommunication!"

PILATE: *(shuddering)*
"Bene deuus, why do you wish to make me pour pure-hearted blood?"

: SCENE IX :

So Prelate-governor and court-Procurator PONTIUS PILATE summoned NICODEMUS and the 12 BYSTANDERS that had testified to Yeshuah's lineage.

PILATE: (*to Nicodemus and the 12 bystanders)*
"Wise sages, what can I do? The people are at the threshhold of a complete revolution!"

NICODEMUS & THE 12 BYSTANDERS:
"We can't tell you what to do; we would find a way to allow the people to choose for themselves."

Pilate takes Annas arm-in-arm and stands with him before the 'Multitude.'

PILATE: *(to the 'Multitude')*
"I hope you all are aware of that modern custom, for your Passover Holiday, for me to release a repentent recititavist from reformatory. I have the perfect prisoner in mind, he is in sight now, a pentitent from penitentiary; an attempted killer whom some title 'Son of the Father;' or this mortal man here, Yeshuah, in whom I find no fault: choose which one you all want me to set free!"

THE 'MULTITUDE':
"Let go of our so-chosen 'Son of the Father'!"

PILATE:
"Well then what do you want me to do with Yeshuah whom you call ha Maschiach?"

THE 'MULTITUDE':
"Crucify him! Hang him on the Roman Cross! Surely, Pontius Pilate must be late on his taxes if he prefers to be transfixed in awe of Yeshuah, who claims to be the Son of our G-d and our promised King. If Pontius Pilate releases Yeshuah ben Padiah, he is just being mis-led by a false king away from paying proper hommage to Caesar!"

PILATE: *(enraged)*

"Bene deuus, what shall become of your Nation of chosen people? They snarl at and spit their contempt on the hand that is trying to feed them."

THE 'MULTITUDE':
"If he who serves us is so good, then who here has ever been any good at all?"

PILATE:
"Your own G-d, who released you from Egypt and from your slavery to oppression, and by his 72-lettered name led you across the parted Red Sea; and in the desert when you hungered, he fed you with healing bread that fell from the blue sky, and when you thirsted, he slaked your throats with water from the shear Petra cliffs; and he gave you all the One True Law. Woe to you, children of all Israel, woe to the chosen nation called Judea, for throughout it all you fought talon and fang, and erected the idol of the brazen apis, until you'd tired your own G-d so much he wanted to kill you all. But then, Meshish intervened for you, and so you still thrive. You should be eternally thankful, but instead you choose to insult my devotion to Caesar."

Pilate rose up from the tribunal, and sought to leave. But the 'Multitude' of the Pharisee Sanhedrin cried out after him.

THE 'MULTITUDE':
"We are satisfied in, and our souls are safe knowing, that Caesar is the only King of all Israel, and not this mortal man here, Yeshuah ben Padiah. In his nativity, Samaritan Magi adorned him with rich sacrifices, better fit for paying taxation to a king. When Tetrarch Herod heard from the magi that our promised king had been born, he sought to slay him while he was still an infant; and his father, Joseph, knowing this, took the baby and its mother, and they fled into Egypt. But Tetrarch Herod, ignorant they had fled, killed all his own people's children that were then born in Bethlehem."

When Pilate heard them say this, fear shot through him, for he knew Tetrarch Herod had executed his own eldest son, his heir, for conspiring in an assassination plot. He ordered the crowd to be still for just as he was turning pale, so too were all the 'Multitude' beginning to stir sensing the imanent Shekinah of the Mercy of God.

PILATE:
"So Yeshuah ben Padiah, this mortal man here, is whom Tetrarch Herod sought as the promised, final King over all Israel?"

THE 'MULTITUDE':
"He is one and the same."

Calling Niccodemus for a shallow grail of water, Pilate then washed his hands in the glaring reflection of sunlight sparkling in the water of the gold vessel.

PILATE:
"By the Light of Day, find me blameless for pouring this innocent mortal man's blood!"

THE PHARISEES:
"His blood will be counted against us to the last number of our own head, and so mote it be for our children as well."

Then Pilate ordered the curtain of the tribunal drawn closed.

PILATE: *(to Yeshuah)*
"Your own nation finds you guilty of being their promised king. For their charge, they tell me I

must punish you; so your sentence is: 1) you are to be scourged, according to the empire's recognition for your people's tribal customs; 2) you are to be fixated upon a Roman cross in Gesthamane, though for the record we will say it was at Golgotha. I hereby decree such, and that Dysmas and Gestas, two petty Saducee zealots, be hung up likewise beside you to stand in for Annas and Caiphas, who are the real villains behind this ritual charade."

::: ACT II : EPISTULI PILATI :::
:: EPISTLE I : PILATE TO CAESAR ::
: PROLOGUE :

On the day of the crucifixion of AHDVNHAY Yeshuah ha Maschiach by the inferiors of Pontius Pilate, Roman prelate of Palestine and Phoenicia, all herein occured in Jerusalem because of one sanhedrin of Pharisees. Pilate next sent the following report to Tiberius Caesar in Rome, along with the court-report by Nicodemus. This is the report of Prelate Pontius Pilate about AHDHVNHAY Yeshuah ha Maschiach, which was sent to Emperor Augustus Tiberius in Rome.

: PILATE'S PREAMBLE :

To the most potent, august, divine and magnificent Tiberius Caesar,
from your humble servant, Pontius Pilate, a prelate in your empire's Eastern Province:

I've done something, my emperor, due to which I am paralysed by terror. In Judea, the province over which I am Prelate, in Jerusalem the popular capitol, a church of Roman loyalists brought before me a certain Yeshuah Padiah, accusing him by their strenuous religious laws, but were unable to raise against him any consistent evidence.

: THE CHARGE IN GENERAL :

Their primary charge was that he implied their weekend holiday was indeed fit to work during, which they counted as blasphemy if applied to themselves. He accomplished this by healing on the weekend holiday; I heard testimony that he gave sight to the blind, made cirpples able to walk, cleansed lepers, and with just one word he called the bed-ridden paralytic and the palsy-stricken to arise, so they did.

However, the most astounding miracle they claimed attributed to him is alien even to the myths of our own Gods: he resurrected the dead. Let me explain. Here in Judea the custom of religion is very important. If one is excommunicated from their church, they call the condition 'death.' If you go three days following official excommunication, and no one bears witness for you, you are considered to have 'given up the ghost.' This Yeshuah theraputae excercised some considerable authority within their church if he was able to overturn such an official excommunication.

: SOME CHARGES IN SPECIFIC :

the man named "Legion" from the Decapolis of Gerasenes

I have learned that he healed a 'Legion' whom he'd never met before, possessed by "djinnii," or demons of insanity who dwelt in the desert of Gadara, who cannibalised themselves, ranged like cattle and crept like spiders across your province. He healed him with a single word; and sent him back to his home in the

decapolis, and by his word he shone him the illumination of absolute reason, and girding him with wisdom, mercy, and splendour, he invited him to sit at high church banquet beside therapeutae who hate uncleanliness, and he cast the 'Legion' of the man's demons into the Lake of Gerasenes.

Jeroboam in the synagogue of Chorazin

I have been informed that on their weekend holiday he healed a man named Jeroboam who had a crooked hand and half of whose body was palsied and was disfigured beyond symmetry of shape. Yeshuah healed him with a single word too.

Veronica of Capernaum

I also heard from a woman named Veronica from Capernaum who was menstruating aneomically for years until her veins and arteries were spent. She was deformed beyond her humanity, transfixed in awe by her pains so much that no local doctors could treat her condition. She was utterly exasperated of expiration, yet when Yeshuah happened past, his shadow brightened her eye; she but clutched at the hem of his robe and in the same moment vigour rejuvenated her extremeties. When I saw her she appeared as one who had never suffered, and she told me that she had walked there to Jerusalem from Capernaum in only 6 days.

: THE ACTUAL CRIME :

I confess knowing, aside from what I have just recently been informed of, about all these examples of Yeshuah's charge, healing on holidays. I will testify that he pulled off even greater glamours before my own eyes than any I can attribute to our own Roman mythologies.

But Herod Agrippa I, Caiphas-Archelaus, and Prince Phillip-Alexander Aristobulus-Annas, with a 'Multitude' of loyal national comrades, brought him before me, promising to raise an absolute revolution if I refused to hear their case against him. So, for their sake, I sentenced him to crucifixion, following a scourging per proper protocol, even though I had found no fault in him, nor cause for guilt or blame.

: THE ECLIPSE OVER ISRAEL AND THE DESTRUCTION OF JERUSALEM :

In the sixth hour of day until the third hour of evening, while Yeshuah hung on his cross, there was a solar eclipse. The stars appeared but did not sparkle. The full moon stained blood red. There was an upheaval of the Underworld such that the guilty church fled from the inner-most sanctum sanctorum, as they call it, of their God's temple, where a crevace opened up in earth from which emited peels of thunder.

The people were fleeing around screaming the names of their ancestors, their national sooth-sayers, some of whom had been dead for thousands of years, and I believe I could see some of them myself.

I saw my own beloved relatives, now dead, appearing to me then in the flesh, and they were also wailing a lament for us all, because we had allowed, and were now betrayed by, that criminal church now responsible for both the desicration of their national laws and the fall of all Israel.

Following the earth-quake but still during the eclipse, around the ninth hour of evening, on that very same weekend holiday, there was a single loud noise in the sky, and then the air itself became bright, and in late evening it lit up 7 times brighter than daylight. The entire atmosphere lit up brighter than anything I've ever seen.

From within the white light shimmered lightning, and then the sky dimmed to reveal towering cumulus storm-clouds, resembling ever-shifting giants who wailed thunder-claps. I suddenly realised that Yeshuah, whom I'd sent to suffer death, had instead conquered it, and was now freeing the hosts of Hades.

The earth-quake had exposed a lava-vein which was heating the air like an oven, and people were running around crying out the names of those who had died.

Yeshuah spoke in my mind then, and he said one Word: 'Galilee.'

That whole night was bright as day, and many of the 'Multitude' fell into the lava.

I can gather witnesses to testify they too saw many unfamiliar faces in these arisen crowds.

Only one of the Jerusalem temples survived, while all the others were destroyed.

Because of these events on this day, and because of my terror that I have brought about this ruin to Rome, I am writing this all down and sending it to Your Esteemed Imperial Highness, and enclosing with it the court-report kept by Nicodemus, to warn you of this all, my Emperor, my God."

:: EPSITLE II : PILATE TO HEROD ::
: PREAMBLE :

To Herod Antipas I, Tetrarch over Galilee and Perea,
from Pontius Pilate, prelate over Judea:

Peace Be With You,

Illuminate a Gnosis on this: on that day when you had Yeshuah brought before me, I took mercy on myself and dissassociated my innocence by washing my hands of him.

However, I have learned from Longinus, his executioner, and from the 12 Roman conscripts I personally sent to guard his tomb, that he was resurrected from the dead. I personally confirmed what those 12 and Nicodemus told me: that he was alive and well, preaching his one Word message in Galilee, adding only the doctrine of his resurrection as a sign that the time of his kingdom is now.

Look, Herod, how the whole host of the heavens and the whole kingdom of Israel are now bursting with joy! Behold how even now my wife Procla is awakening to a new understanding of her previous nightmares, which had set on when she'd read your grand-niece, Salome's letter to me, begging me to surrender Yeshuah to the fate of his nation, on account of her disgust in him.

: PROCLA IN GALILEE :

You see, when my wife Procla overheard from Longinus that Yeshuah had resurrected himself, and from Nicodemus that he was now alive and well, preaching in Galilee, she took Longinus and the 12 conscripts who had guarded the tomb, and went to meet the Maschiach of Israel face-to-face, and there she was confronted by quite a sight, for there was Yeshuah, standing among his followers.

They were transfixed by awe in him but he caught sight of them and called out, "What's this? Now do you believe me? Procla, did you know that in God's legal-contract with my people's fore-fathers it is stipulated that, 'when I die, all who had died will live again,' as now you yourself have seen? Now I live again too, even I whom was crucified and whom suffered the Paschal sacrifice, and whom was taken to my own tomb. You with ears to hear, hear and believe on God the Father, who is within us, for I cut the chord binding us all to death, and I parted the infernal way to the Underworld so that I may return from thence to now."

After Procla had heard enough of this, she and Longinus and the 12 conscripts returned, and she came to me wailing in lament. Had not she as much as Longinus been helplessly used against him when the priests condemned him by our Roman law? I had been laid out across my lectus in my cubiculum in mourning. For comfort, I wore the seamless coat of Yeshuah and, assembling six contubernium of auxiliaries along the way, marched into Galilee with Procla and Longinus.

: PILATE IN GALILEE :

All I spoke about along the way to anyone who would listen was how Herod Antipater II had done wrong by me, had used me like a marionette, tried to make me a villain, and is framing me for judging ben Padiah, and for punishing ben Padiah, AHDVNHAY ben Padiah!

When we came toward where he stood, let me tell you, we heard his Word thundering from all around.

I crossed his path and stood before him, and AHDVNHAY's eyes met mine as he paused from discussing ha Torah with his followers. My heart grew heavy and my throat twisted into a knot; my tongue grew dry. I knew it was truly him, the same man you'd sent before me to be judged for being ha Adonai of the Entirety Created.

98 knees all buckled as one and my 48 auxilliars behind Longinus collapsed, but I spoke up. "I have done evil, AHDVNHAY ha Maschiach. I sat in the Mercy seat over the very one whose Victory is in Righteousness. Now I am a Gnostic, aware that you are AHDVNHAY, and ha Maschiach, but in that moment I saw only your mortal garment and my eyes remained unilluminated of your inner essence. I believe you know better than I how I have sinned against you, not by own will, but because someone else planted the idea in my mind. Take Mercy upon Me, AHDVNHAY of all Israel!"

Proclus, in anguish, wailed her lament, complaining "Adonai over all up above and Adonai under all down below, Adonai of all Israel, for this blasphemous crime, done by the will of that wicked priest, let not my loving husband be remembered by the Nous of the wicked priest's 'son.' Let him be remembered by you always as you both stand now: AHDVNHAY, memoriam gloriam!"

Then Elohim came right up close to us, and I saw on him there were still the wounds of his crucifixion. Yeshuah's Word emanated thunder:

"That which all the Padiah Patriarchs throughout history have hoped to QBLH, but could never Apocalypse, during your life occured: Adonai Trismegestus; the Son of Humanity; Son of the Most High: is forever; arose from death; is en-raptured by His Creation; and all Israel."

So mote it be forever and ever, Amen.

:: EPISTLE III : PILATE TO CAESAR ::

to Augustus Tiberius, Caesar of Rome,
from Pontius Pilate, prelate of Judea:

Regarding Yeshuah ha Maschiach whom I introduced in my last letter: although I was unwilling to see it begin, and remain apprehensive lest this epidemic spread, the people of Judea are beginning to reap their just deserts, and they are terribly bitter. In just truth, no aeon has ever had nor will ever again see such a man as Yeshuah.

Claiming to speak on behalf of all the nation, one church's high priest and paternal-elder conspired to afix to a Roman cross this bastion of Righteousness, in spite of their own prophets' (their equivalent to our sibyls) advice against it; and when he was so afixed, terrifying sights of ruin illuminated the whole nation and, we thought, surely the rest of the world.

His followers have survived and are multiplying. In their humble loyalty to the empire they continue on the great work of their Master. Yet I lament that, had I only not feared the people's revolution, fed to me by the lying priests, he might still be alive today. Because I thought I was honouring Caesar, though I was wrong, I failed to fight harder to prevent the pouring of Padiah's blood, innocent of it all. A most blasphemous crime remains as testimony to the evils of men, may they suffer for it, according to the Law.

5th Kalends, April.

::: ACT III :::
:: PARADOSIS ET MORS PILATI ::
: PROLOGUE :

When, in Rome, PILATEs letters had been receieved, they were summarily narrated before CAESAR. But the eunichs who pantomimed the dictations all stood there listening, as silent as stones, during Pilate's description of the recent eclipse and his news of the earth-quake in Judea to the east. So Caesar Augustus Tiberius weighed in the blind-scales: on the one side: the short-term relative-success against Judea enjoyed by Antiochus IV, Epiphanes; and on the other side: the long-term failure of military occupation of Judea from the time of the Optimates Pompey, rival of populare Gaius Augustus, the first of Rome's Caesarian Dictator Perpetui, founder of the Roman empire. He wieghed them equally against the current astrology, but it was only out of frustration and impatience while awaiting the annales maximi of the universities of universality, that Emperor Augustus Tiberius sent VOLUSIANUS, a messenger, to ascertain the popular sentiment of Pilate in his province.

: EPISTLE IV : CAESAR TO PILATE :

to Pontius Pilate, prelate of Judea,

I have, but wherefore I know not, taken leave of my entire health and sense of safety. I have grown cold in blood and bone, but I had heard there was a particular physician named Jonathan-Alexander, Aristobulus bar Pandera, whom is capable of healing all sorts of afflictions with only a word, whispered from his lips to the patient's ear. Your dearest Deuus Caesar and friend humbly implores you, good Pilate, to send this physician immediately to the capitol of our Empire. Please accompany him here under the kind auspices of he who bears this sealed scripture, my good messenger, Voluianus.

: RESPONSIUM PILATI :

Inwardly Pilate was flooded by a coldness like stone, for he suddenly realised that the inevitable was now immanent, his crime was clear: he had killed Yeshuah in envy. However, outwardly Pilate answered the messenger thus:

PILATE:
Unforunately, the man our deuus imperator has sent for I was recently forced to have executed. He was brought before me as a terrorist and had accumulated a multitude of followers. It was most ill-fated. I took counsel from the elders of the local people, and upon their advice I had him crucified.

: ANAPHORA PILATI :

As Caesar's personal messenger, Voluianus, walked along the wall dividing the upper-southern regnal and political section of the city from the liturgical scribal class neighborhoods to the lower-north he noticed the Pool of Hezekiah and, descending from the Hippicus citadel parapets via the Jaffa Gate, Voluianus made his way there. Next to the pool sat VERONICA, whom had testified to Pilate and confessed Yeshuah had healed her menstrual aeneomia. Voluianus approached Veronica and asked her:

VOLUIANAS:
"Sister, Peace Be Upon You. Please can you tell me: there was a physician who was reported to have travelled through this way. He reputedly healed all sorts of afflictions with only a word. I want to hear about why he was killed."

VERONICA: (weeping)
"Elohim, Peace be with you. He whom you seek was AHDVNHAY Elohim, and he was brought before Pilate, who found him thus condemned by the envy of others, and Pilate had him afixed to the Roman Cross."

VOLUIANAS: (sighing)
"I could be executed for this. I will be forced to report to my master I have failed to bring to his side the one physician who might have been able to cure him."

VERONICA:
"Elohim, when my master used to go throughout the countryside preaching, and he left me all by myself to my chagrin, I hoped to take comfort in a physiognomy of him. Elohim, I was at this spot on the way to have his likeness portrayed as a portrait, when I happened across his path while he carried his cross to Calvary. He knealt with me devoutly, and asked where I was going, and I told him. He took the niqab from before my own face, and pressed it against his own. As you can see it rendered a perfect likeness."

Veronica then unveiled her veil, emblasoned with the bloody imprint of Yeshuah's face, impressed

onto it seemingly as though by being scorched into the fabric. Voluianas collapsed.

VERONICA:
"If your master were to gaze on this, he will absorb from it as much comfort as I do."

VOLUIANAS:
"My master is Augustus Tiberius Caesar, deuus imperator perpetua over all Rome. I am authorised to speak on his behalf here. I demand to know how much I can pay you for this miraculous shroud?"

VERONICA:
"Nothing more than your hassidic heart could suffice. Since you have given me that, I will accept your invitation to travel to Rome with you, on the condition I may be promised by Caesar your protection until I return to this spot next. In return I will show my niqab to your master."

So Volusianus returned to Rome with Veronica and informed him:

VOLUIANAS: (to Tiberius Caesar)
"My liege, Yeshuah, whom I was sent to find, was murdered by fate, executed by prelate Pilate, and by the envy of others he was fixated to the Roman Cross."

: THE SEAMLESS COAT :

So, by half a cohors equitata, only three centuries, Judean prelate Pontius Pilate was siezed in Jerusalem and escorted to Rome on command of Tiberius Caesar. When Pilate had entered the gates of Rome, he was immediately brought to the forum Caesaris, to the shrine of Venus Genitrix built to commemorate Julian calendar reform, to the very feet of the statue of Gaius's horse. He was then told to wait. In a moment, along came Augustus Tiberius Casesar of Rome, followed by the court of clerks. Within a second moment, the entire senate assembled in the wide promenade, and, as the cohors tumultuariam of cohortes urbanae and the cohors togata came in their wake from the intersection of Vicus Tuscus and Cloaca Maxima and the Temple of Castor and Pollux at the foot of the Capitoline Hill, the whole force of Rome was all focused immediately on prelate Pontius Pilate.

But prelate Pontius Pilate was wearing the seamless white-coat of Yeshuah, and so as soon as Emperor Tiberius laid eyes on Pilate, he became transfixed in awe of him, and though Pilate rose to honor Caesar, Tiberius chose not to acknowlegde Pilate at all and walked past him, as a lion would casually walk past a lost lamb. As soon as Tiberius was out-of-ear-shot of the confused prelate, he chastised himself before the court of clerks, who duly noted Caesar whispering under his breath an invocation to Mars. Then, the impossible happened and the course of deuus-solis reversed alike the retrograde course of Mars; mighty Caesar turned around. He walked back over to Pilate, who again stood up and reached out with the grip of a Legionaire to shake the hand of his emperor. But this time Tiberius turned away again. He re-approached the puzzled assembly of courtesan-scribes, whose pens and pads were sagging; but who then duly noted Caesar swearing a curse against Pilate to Jupiter. A third time Caesar Tiberius approached Pontius Pilate, who, for a third time, rose to shake the hand of his emperor. This time Tiberius walked right up to Pilate and looked into his eye. Pilate saw his emperor's eyes twisted into a snarling fist of angst, as though it were his position alone that kept Tiberius from slitting Pilate's throat right there on the spot. Everyone there was whispering or gasping at it, how Caesar fell impotent before Pilate.

But just then, Veronica was walking past with Volusianus for Caesar's next appointment, to witness the miraculous healing power of her bloody veil. The couple had just come from their nuptuals, and were preceded by a modest crowd casting before them the petals of roses, narcissi, oleanders, violets, crocus, narcissus, lily, gladioli, iris, poppy, amaranth and wildflowers in general.

VOLUIANAS:
"My liege, may I present Veronica, whom is your loyal servant from the eastern province, whose highest wish was to show you herself this likeness of that physician whom you sent me to procure. I believe, sir, you should see this as it might do you some good."

Veronica, Volusianus and Tiberius couselled together, in a triumverate, out of ear-shot, for only a moment. Eventually, Tiberius looked up at Pilate, and then gestured for Veronica and her newlywed groom, Volusianus, to exit the promenade. He next gestured for two legionairies to rip the seamless coat off Pilate, and then, as Tiberius approached Pilate, the emperor was calmed slightly, such that his logical faculties returned to him, and his furious anger settled into malicious suspicion. While the legionairies dressed down and deloused prelate Pontius Pilate in the presence of his emperor and ultimate idol, the court of clerks duly noted that:

SCRIBAL COLOPHON:
"Veronica, wife of Tiberius Caesar's envoy to the eastern-province, Volusianus, reported to his imperial majesty the seamless coat of prelate Pontius Pilate of Judea in the eastern-province, had originally belonged to the Yeshuah who was to be Caesar's subject at both Pilate and Veronica's independent hearings today."

: CAESAR'S INTERROGATION OF PONTIUS PILATE, DAY 1 :

CAESAR:
"Pilate, you pig-runt. Why have you chosen the lesser portion of valour? Were you blind to what all the rest of us saw? Because your personal fortunes have favoured an unjust choice, the entirity of reality is now closer to the brink of the Abyss."

PILATE:
"Please my omnipotent emperor, it is not within me to have known! It was their so-called 'Multitude:' their Tri-umverate's third, public post. It had been usurped by those loyal to a certain priest and his eldest son."

CAESAR:
"Who were they?"

PILATE:
"Later I learned, they were Herod Agrippa I posing as Caiphas and prince Agrippa II posing as Annas. And with them all of their national comrades."

CAESAR:
"Why did you first listen to, and next choose to obey, their treason?"

PILATE:
"The indegenous inhabitants of the region are more often prone to sudden violence than not. They do not value the day-to-day civil empire we take for granted. Above all they value mythology. Judea is to Rome what Prometheus was like to Jupiter. They have the myth there of a fallen angel who was rebellious against their God. In their own mythology, the whole nation in its origin has chosen to be accursed throughout all time. Such is the star over Jerusalem. If you do not subdue them, our entire empire will break into two! Unless you force them to, they will never bow to you, my omnipotent emperor, and instead there will be a revolution to overturn all Rome! Blame the guilty, I beg of you!"

CAESAR:
"When they brought him before you, you should have brought him before me. You should not have

cooperated with his political enemies and hung this national miracle-healer from your province on a cross representing Rome. Miracles always prove genuine when their motive is moral. You saw the miracles and you saw the man, and you duly noted it all to me. By your own report, it is manifest clearly that Yeshuah ben Padiah was ha Maschiach, the last king of Israel."

But even as Caesar Tiberius was saying this a bolt of lightning tore across the clear blue sky. There was a pause, and then the ground shook and there was a clap of thunder that followed the flash of lightning that had shot across the sky. Then there was a second pause, and the earth began to quake more violently than before, and the concrete columns and marble statues of the forum all quivered and swayed about on their iron rod supports, although it was reported the next morning many of them were found to have completely disintegrated, leaving only their metal skeletons standing above a mound of debris and a mysteriously glowing, powdery dust. When the quake had happened everyone in Rome had fled to their own house except the Senate around him, who sought refuge in Caesar, who stood next to Pontius Pilate at the eye of the storm, looking up in wonder at it all through the occulum of the domed colluseum of the forum Caesarium's front promenade.

: DAY 2 :

Pilate remained in protective custody that night as a guest of Caesar's in civil Rome. The next morning, Caesar awoke and immediately summoned all who were present during the events of the prior afternoon to re-assemble in their exact positions as on the preceding day, and gather together at starting positions around the forum Caesaris. All security forces, called the cryers dictating Cesar's proclommation, shall be centered around the statue of Venus Genitrix in the promenade in front of the forum. And so all Rome assembled surrounding the trial of Pontius Pilate, prelate of Judea, by Tiberius Caesar, deuus imperator perpetuus of Rome. Many were astonished at the sight of the debris and the mysterious dust, which hovered over the whole proceeding like an illuminating gloom. But the civil Romans continued their daily business, and not even one Roman out of ear-shot from the events cared to follow what was going on around them. But Ceasar, who understood the full meaning of all these facts, turned the full weight of his attention upon prelate Pilate, as the two men stood in the same spots as the day before, when the earth shook in awe at the name of Yeshuah ben Padiah.

CAESAR:
"Quid Est Veritas, pig-runt? I believe you've brought all this upon this. Swear on my safety, who is this Yeshuah whose name has just toppled every standing statue of our Gods in all Rome?"

PILATE:
"I stand by what I said to you on the record I had sent before me. I swear by your safety I am only one who was a witness to he whom you now know by his righteous justice that was equally persuaded by this illuminating gloom of his, assuredly a sight greater than the presence of any of our own mythological pantheon alone."

CAESAR:
"So then why, if you knew this man, did you have him flagellated and agree to have him killed by being crucified on a Roman cross, unless you yourself want to be my own assassin?"

PILATE:
"Because of the cruelity of their revolutionary essence against the One Law of his own atheistic nation, I had to have him flagellated, and I did agree to have him afixed to a Roman cross."

CAESAR: *(enraged)*
"I want this message, written now by every scribe of Rome, to be dispatched immediately to every corner and quadrant of this, my empire:

"**from Emperor Augustus Tiberius Caesar of Rome:**
to Lucius Vitellius, hero over Artabanus of Parthia and Procurator of Syria:

> "Today I found out that, because the Hebrews of Jerusalem and its neighboring lands in Judea broke their own laws and coerced their governor, Pontius Pilate, to afix, in effigy of their own God, a man named Yeshuah ben Padiah to a Roman cross, there was an earth-quake in that city during the recent eclipse that now also threatens to spread throughout the whole Roman empire."

CAESAR: *(to messengers)*
"Let Lucius hear this dictation via the daily Legions' news-briefings tomorrow morning, so that he knows it has been heard by all Rome. Let him know by this that, by letter of our Legions' law, as if Yeshuah had been Caesar and this an assassination of I, myself, he must therefore dissolve their presently indigenous inhabitants from their native region by selling them as slaves to foreigners."

CAESAR: *(privily, to ALBIUS, the nearest Praetorian guard)*
"You, yourself are to assassinate Pilate. Just as if Yeshuah were me, so must he die for having killed Yeshuah. I will not tell him it will be you, so that you may surprise him by it when it seems most apt."

CAESAR: *(to Albius, in ear-shot of Pilate)*
"Guards, escort prelate Pilate back to his quarters as a guest in protective custody of Tiberius Caesar of Rome. I will continue to consult with the Senate, Courts and the universities of universality for the remainder of this case."

: THE SUICIDE OF PONTIUS PILATE :

After 3 days more residence in Rome as Caesar's guest in protective custody, Pontius Pilate realised he must have been sentenced to assassination. So, sleepless at a late hour of night, Pilate returned to the wide promenade of the forum Caesari, beneath its high dome, and sat beneath its occulus at the foot of the statue of Venus Genitrix, looking up at the stars with his wife, Procla.

PILATE:
"Leave me for a moment while I make a sacrifice for our salvation. If no one approaches me, we may leave Rome tonight, but if someone does, know by their behaviour how our fate will be sealed."

Prcola exited to the shadows beside a column surrounding the wide promenade.

PILATE: *(knealing)*
"AHDVNHAY, please do not wiegh me in the same blind-scale as the fakirs who only pretend to be hassids. Have a-Gnosis I never touched you myself, just that you were unjustly brought before me by such anarchist atheists who intended to incite a terrorist revolution. Have a-Gnosis my crime lay in my chosen blindness. Please do not let me be killed for killing you as if you were Caesar. Please, AHDVNHAY, remember me as I wrote to Herod you would have had we met again in Galilee as I believed you had promised. Bene deuus, AHDVNHAY, remember me as I had written would have Procla had you remember us, and for the sake of she who is standing now in the shadows, I beg you, do not let them kill me for killing you as if you were Caesar. Remember her nightmare; she had dreamed of your crucifixion. Please, my bene deuus, Yeshuah ben Padiah AHDVNHAY, do not let us be punished, but save us from death, as you yourself eluded the grave, and do not let us be killed for killing you as if you were Caesar!"

At this, Pilate drew his own Legionairi dagger, and held it upward with the tip of the blade pressed to the pulsing arteries of his own throat. Then, a voice boomed forth from the acoustics of

the domed roof of the promenade.

ALBIUS:
"From now on until the last man, everyone will realise your innocence, because you saw me do what was only dreamed of by my own star's fortune-tellers. As you wrote then, now you will truly come to see me in Galilee, and sit at my right hand as I weigh in the blind-scales to the last one a-Gnostic of Just Righteousness or a-Theist of anarchy."

At this, Pilate plunged the dagger into his throat, and as Albius and Procla both rushed up, his body collapsed out from under him. Albius, reaching him first, managed to catch him only under his chin as he fell, such that he was left holding only Pilate's head. Procla, upon seeing this and being so overcome by fear her heart seized up, managed to collapse in such a way that she fell upon Pilate's dagger herself, and so also "gave up the ghost." Albius then blew a whistle to summon a legionaire and, conscripting some citizens to testify as witnesses to such, read to them a note Tiberius gave him to be read to Pilate:

: EPISTLE VI :

> "I, Pontius Pilate, prelate of Judea, do hereby swear on the life of Augustus Tiberius Caesar that it is by my own hand that I and my wife Procla have died, and our last wish is that our bodied be buried together. Let it be known that, by the word of Caesar, death's hand reaps every head of wheat, not least so that of his own field."

: THE BURIAL OF PONTIUS PILATE :

Because of the stipulation made they be buried together, the bodies of Pontius and Procla Pilate were both chained to a massive concrete pillar that had fallen during the recent tremor and were thus cast into the river Tiber along with the rest of the debris. However the dust that had blown out over the river by then made the bodies pulpy like chalk, and the amount of debris piled already piled under it kept the bodies above water-level during low-tides; and the crows, drawn by the smell of the moulding carrion spewn carcasses, fed on them, and, as it rained the following day, which became a light storm of hail, when the next anyone saw them, the bodies of the Pilati were so desicated it was terrifying to children. So the bodies were removed to Vienne, in Gaul, and suffered the same burial method upon the river Rhone. But the crows returned, and rain was followed by hail there too, and after two days the bodies were so further desicated that it frightened the children. So the corpses were removed from the rocks they'd been chained to but, being so utterly desicated by this point, were jointly put into a single urn. This urn was then sent to Lucerne and entombed atop a high mountain. But crows, rain and hail followed there for such a long time that they eventually removed the bodies from there and took them in the urn to a lake on Vettore Peak in the Sibillini Mounts and threw the urn into the water. It sank, and so no rain and hail persist there, however the place remains to this day troubled by crows.

sefer "Toldoth Yeshu"

this edition compiled and reworked by:
Jon Gee

:: Sefer Toldoth Yeshu ::

"The Generations of Jesus"

a confession by: James the Just

In the year 3671 AM (~90 bce) in the days of the Maccabean Patriarch of the Hasmonean household's High Priest-King Alexander Jannaeus, a great accursation vexed the Jerusalem Pharisee Sanhedrin. There arose a certain Roman convert to Judaism living in the nation of Judah, whose name was Joseph Pandera, the "Father Panther," so called for his division of archers in the Roman Legion. He was stationed at Bethlehem, a town in the north of the nation of Judah. Near his barracks dwelt a "widow" (kept privily during the period of her fiancé's meditative sojurn) named Miriam, and her lovely, chaste daughter, Sarah Salome. Miriam was betrothed to Yohanan, of the royal house of David, that is, to King Jannaeus himself, who was a God-fearing Hassid much learned in Torah.

On the evening following one Sabbath, Father Joseph Pandera, alike the Nefilim warriors in appearance, fixed his lustful sights on Miriam; he knocked on the door to her bed chambres; then he betrayed all Israel by disguising himself in the robes of the Abiathar-Jairus Chief Priest, which rank Yohanan yet held at that time. The once pure, now forever filthied, Miriam, though wary of such a breach in protocol, eventually succumbed to her rapist, loving him as if he was her husband.

Following this some time later, Yohanan's sojurn at Qumran ended, and he returned to find his wife in Bethlehem pregnant. Miriam confronted him and accused him of having forsaken his vows to G-d. Thus it was that they both came to realize the attrocity of Joseph Pandera behind Miriam's shameful err. Yohanan immediately counsled with the Pharisee Rabban of Bethlehem, ben Shetah, and confessed to him the rape of his wife by the Roman soldier. However, lacking the requisite number of defense witnesses to try Pandera, whom had already been transferred to Germania, as well as for the reason that Miriam was now pregnant, Yohanan returned to Qumran.

Miriam gave birth to a son and named him Yeheshuah, after her, by then, communal brother, Shimeon Yohanan. This name later deteriorated to Jesus. On the eighth day his membrum was circumcised, as is proscribed for G-d's chosen people in Torah.

When thirteen years passed, Miriam at last took her son with her to Jerusalem to pay the Passover Temple-reconstruction tax. That very Sabbath, Yeshu walked in front of the Pharisee Sanhedrin without a yamika on, which some of the Hassidic youths there took as an insult to G-d. Their elders began to debate about this with their sons, who claimed Yeshu must be a bastard, only half-Jew, born of some niddah (separation from tradition). The rabbin began to adumbrate on the Nezikin Tractate, when Yeshu interrupted to give his own upstart interpretation of Torah. He premised, "surely Moses must not be the wisest of all Sages if he stoops to take council from Jethro." Upon the resultant angry inquest into Yeshu's parentage, the Rabban of Bethlehem, ben Shetah of Shimeon's Pharisee sanhedrin, stepped forward to attest that Yeshu was, indeed, the illegitimate seed of a Roman Legionaire of the Panther division. Miriam, arriving just then, confessed it to be true before all Israel. Following this event, Yeshu fled, unknown to all, into Egypt.

Following the Maccabean exile to Qumran, Queen Helene Salome ruled in Jerusalem.

In the Temple of Alexandria, Egypt, at that time was found a Foundation (Shem) Stone on which were engraven the letters of God's Ineffable (Shem) Name. Whoever

learned the secret of this Name and its right use would be able to do anything they could imagine. Therefore, the Saqqara Sages bound two lion heads onto twin iron pillars at the gate of the Sanctum Sanctorum for public Holy Holocaust offerings. Thus, if anyone entered there and learned the Name, when he went to leave, the watchful lions would emit a defenning roar at him, so as to confuse his mind until he forgot the secret Name.

Yeshu entered, learned the letters of the Name, and, with much wisdom, gained much understanding of their meaning. He wrote them upon a small scroll of parchment and stuffed it into an open wound in his inner-thigh. Then he sewed up the skin of the abrasion over the contusion. As he went to leave, the lion heads sounded their low, dull claxon and the secret was erased form his mind. But soon, when he returned to his own house, he unzipped the stitches in his flesh with a curved dagger and dug out the rolled up scroll of parchment. Studying the small scroll, he then remembered the Name and obtained the proper use of its letters.

He conscripted into his personality-cult 310 vagabonds, derelicts and petty bandits, and denounced any who recused his origins for his own highest crime, hubris. Yeshu dictated, "I am the Messiah; and concerning me, Isaiah prophesized and said, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.'"

He quoted a host of other Messianic references from throughout various scriptures and other texts, urging that, "David, my own ancestor, prophesized this, concerning me: 'The Lord said to me, thou art my son; this day have I begotten thee.'"

The first insurgents to side with him believed that if Yeshu was the Messiah he should convince them by a sign. Being of the Nation of Israel, they brought to him outside Capernaum, a lame man from Bethesada, who couldn't walk. Yeshu spelled out the letters of the Ineffable Name over the crook; and behold, the leper was indeed healed. Thereupon, these proselytes prayed to Jesus as Christ, Son of Man, Most High.

As soon as news reached them of the healing campaign of Yeshu, the half-breed exile, the Pharisee sanhedrin in Jerusalem beagn to conspire to arrest him. They sent two messengers, brothers named Annanui and Ahaziah, who were instructed to pose as high-ranking converts to his cause from Jerusalem, and offer him an invitation to visit some sympathetic, wealthy officials.

Yeshu ultimately acquiesed, but only on the one condition that these sympathetic Pharisees of the Jerusalem Sanhedrin would welcome him as their one true lord, Ha AHDVNHAY. Upon their messengers' guarantee, he set out with the two toward Jerusalem.

But when they arrived, Yeshu betrayed the messengers and over-turned several stalls of local businesses who traded Roman coins for Shekels for the Temple Tax, and thus intermingled all of their collections.

At this, the astounded messengers arrested him and led him before the Pharisee Sanhedrin in the Inner Sanctum, beneath the statue of Queen Salome Helene, erected there by High Priest-King Shimeon ben Yohanan. There they accused against him: "This man thinks he is a sorcerer and is inciting the people toward revolution."

Yeshu confessed boldly, "Your own Prophets long ago promised you I would come now: 'And there shall come forth a rod out of the stem of Jesse,' and here I am; but as for them," he added, addressing the crowd, refering to the Jerusalem sanhedrin,

“Scripture says ‘Blessed is the man that walketh not in the counsel of the ungodly.’”

Approaching to investigate the riot, Procla, wife of Pontius Pilate, lifted her voice up from the shadows to ask the Pharisee Sanhedrin: “What he claims, is it the True Word, written down in your Torah?”

The High Priest explained to her: “The True Words he quotes are from among those written down in our Torah, but he is twisting their meaning to apply them to himself, for it is also Ordained: ‘And that prophet which shall presume to speak a word in My name, which I have not commanded him to speak or who shall speak in the name of other gods, even that prophet shall die.’ He does not meet our standards for Messiah.”

Yeshu addressed Procla, seeing the Sanhedrin bowing: "Procla, I am the Messiah. What must I do? Behold, I will even re-enliven the dead.” His confederates quickly brought out the cold cadaver of Lazarus, exile of Qumran, priorly known as John the Baptist, and subseqently as James the Just. Yeshu pronounced the letters of the Ineffable Name and via Lazarus, John the Baptist stood up and was resurrected as James the Just. At that Procla was deeply awed and said: “This is a true sign.” She reported the incident to her husband, Procurator Pontius Pilate, explaining the fault of the Pharisee Sanhedrin and the miracles of Yeshu. Yeshu’s wealth, army, and influence continued to grow, and thus to foment controversy and strife in all Israel.

There was much bloodshed and loss of life for both the Pharisee loyalists and the terrorist acolytes of Yeshu. So his followers hid with Yeshu in the region of Antioch. Yeshu then resolved to return to the Temple in Jerusalem on Passover. That year the Passover would come on a Sabbath day.

The Pharisee senhedrin had elected from amongst themselves one to play the role of Judas, the Iscarri assassin, and brought him to the Innermost Sanctuary where he was permitted to learn the letters of the lost name. When Yeshu would be brought next before Procla’s friend, Queen Salome, they schemed, she would be surrounded by the sanhedrin, and amongst them would be Judas, the one chosen to kill Yeshu.

Yeshu journeyed on toward Antioch. But next the Pharisee Sanhedrin approached Queen Salome Helene, warning that Yeshu was delusional, believed he practiced real sorcery and all Israel was in danger of being led astray by him in this way. So it was at the sanhedrin’s beckoning that Queen Helene herself ordered the two Pahrisees and brothers, Annanui and Ahaziah, to track down and report on the whereabouts of Yeshu.

On the eve of the Passover, Yeshu, accompanied by his disciples, came into Jerusalem, and, passing by Knob, stole an ass on which he rode past the city’s gates towards the Temple, to fulfill a prophecy by Zechariah. Many bowed to him. He entered the Temple with his 310 followers.

One of these was Judas, the elected Iscarri. At the appointed hour, he informed the Pharisees where Yeshu would be found next; he also reported that the disciples had sworn to forsake the Ten Commandments rather than reveal the location. Judas was to lead them there, then distract Yeshu with a kiss. They found Yeshu in the Garden of Gesthemene, declaring himself the Son of G-d. So it was done and Yeshu was seized.

When the betrayers were recognised among the loyal, a struggle ensued amidst them all. But Yeshu stood down his soldiers, commanding them: “Wage no war.” He claimed he intended to prove himself by the power which came to him alone from his Father

in heaven.

Yeshu was seized upon by the wizened elders and youngest scribes alike. They covered his head with a bag and strung chains around his neck. The soldiers were striking him but, blinded, there was nothing he could do to prevent them. Yeshu was detained as a terrorist in the newly constructed synagogue of Tiberias Augustus, and there they bound him to a pillar and flayed him by flagellation. To quell his thirst they gave him vinegar to drink. On his head they set a crown of thorns.

Then the Pharisee sanhedrin used Procurator Pontius Pilate to sentence Yeshu to death. He was executed on the sixth hour on the eve of that Passover Sabbath. They attempted to nail him to a tree, but it broke because, while he still possessed its power, he had intoned in the will of the Ineffable Name that he would never be the fruit of a rotten tree. However, he had failed to extend this prohibition over plants aside from trees, and so on a cactus Yehsu was pinioned until the hour of the Sabbatical noontide prayer, for it is written in Scripture, “His body shall not remain all night upon the tree.” They buried Yeshu’s remains some distance away from the city.

On the first work day of the week his traitorous accomplices were brought before Queen Salome Helene and testified to her that he whom had been slaughtered like a Sacrfice on Sabbath truly was the Messiah and that he was no longer even in his grave, but had instead ascended to heaven as he prophesized. Quickly conscripts were sent to scour the cemetary for Yeshu’s corpse, but it was not found where it had been buried.

The conscripts guarding the tomb for Queen Helene, Pontius Pilate had sent away hurriedly that morning to investigate signs of Yeshu arisen in Galilee. Once Helene was able to finally ask them about the necromancy of Yeshu they confessed that the olive garden grove’s owner had exhumed him from the sepulchre. Joseph the Just, Chief Priest Prince himself, removed the remains to a hidden location. He had buried Yeshu in the sewage run-off to the garden’s drainage pond. Queen Salome demanded, on threat of suffering Yeshu’s fate in Gihennim, that his corpse be shown to her before three days. There was a significant distress at that time throughout all Israel.

The next morning, the Gethsemene grounds-keeper found Rabbi Tanhuma, a Pharisee, rummaging through the olive cove, lamenting out loud at the injustice of the Queen. The grove gardener explained why James the Teacher of Righteousness had done what he’d done: that it was in order for Yeshu's followers to not be able to steal their Master’s body and then claim Yeshu had ascended into heaven.

Then the Pharisees dug the carcass of Yeshu out of the pit of Gihennim, tied the moulding remains to the tail of a wild horse and on the second day of the work week, let it drag him through the streets until Queen Salome saw. Attached to the roughshod deceased was a note, reading, "This is Yeshu who is said to have ascended to heaven."

Finally realizing that Yeshu was indeed a false prophet who had deceived the people and led all Israel astray, Salome then cursed with spite the followers of Yeshu and rewarded the Pharisee faction of the sanhedrin. Yeshu’s rebellion was next scattered among the nations - three Desposyni went to the mountains of Gaul, three to Antioch, three to Rome and three to the Celtic kingdom by the distant Atlantic ocean. They easily misled the Gentiles, but soon enough all Yeshu’s original followers were dead.

The remaining proselytes of Yeshu amongst the Twelve Tribes decried: “You have slain the Messiah of the Lord.” The Pharisees answered: “You have believed in a false

prophet." There was war, strife and discord for thirty years. Ultimately, the Pharisees decided to breed out Christianity from their form of Judaism. To initiate this, they enlisted the help of one much learned in Torah, named Simeon Cephas, also known as Simon Magus, and called Peter Caiphas, or Josephus.

Shimeon left for Antioch, main church centre of the earliest Nazarenes. There, he initiated the plot that would destroy the Christian religion from within. "I am an Apostle of Yeshu," he lied to them, "He has sent me to show you the way. I will give you a sign as Yeshu has done."

Simeon, having gained power over the secret Name of God, then used it to heal a lame man and a leper; thus proving himself, in their eyes, an Apostle of Truth. He then explained to them that Yeshu had appeared to him in a vast vision: the Revelation, the Apocalypse; that Yeshu was in heaven, seated below the right hand of his Father, in fulfillment of Psalm 110:1. But, he cautioned them, Yeshu now desired for them to distinguish his new religion from the Pharisees' sect, and to no longer follow the old traditions, as Isaiah had said, "Your new moons and your feasts my soul abhorreth."

Now they were to keep sacred the first day of the week instead of the seventh; accept the miracle of the Resurrection instead of the miracle of Passover; believe the Ascension into Heaven instead of practise the Feast of Weeks; mark the Passion of the Cross instead of measure the Hebrew New Year; worship by the mystery of baptism instead of praying for the Day of Atonement; and celebrate Christmas instead of Chanukah. They were to be indifferent regarding circumcision and the dietary laws. Also they were to accept the teaching of turning the other if struck on one cheek, and adhere to meek acceptance of suffering.

All these Gospels were provided to the Antioch Nazzarenes as disinformation by Simeon Cephas (Saul or Paul, as he was later known) as instruction on the "official positions" for any moral / ethical question to be used by all Christians, to this day. By separating the early Christian Nazzarenes from the Pharisee families' blood-lines, the sanhedrin of the time hoped to bring an end to the internal strife that threatened to fracture all Israel.

"Talmud on Yeshu"

this edition compiled and reworked by:

Jonathan Gee

Passage #1: Ben Stada

Talmud Shabbat 104b, Sanhedrin 67a

Talmud Shabbat 104b, Sanhedrin 67a

תניא אמר להן רבי אליאזר לחכמים והלא בן סטדא הוציא כספים ממצרים בסריטה שעל בשרו. אמרו לו שוטה היה ואין מביאין ראיה מן השוטים. בן סטדא בן פנדירא הוא. אמר ר' חסדא בעל סטדא בועל פנדירא. בעל פפוס בן יהודה הוא אמו סטדא. אמו מרים מגדלא שיער נשיא היא כדאמר' בפומבדיתא סטת דא מבעלה.

It is taught: R. Eliezer asked the sages: Did not Ben Stada bring witchcraft with him from Egypt in a cut that was on his skin?" The Sage beside him answered: "He was a fool and you cannot bring proof from a fool. Bar Stada was Ben Pandora." R. Chisda said: "So, the husband was Stada and the lover was Pantera. But the husband was Pappos Yehudah and the mother was Stada. For the mother was Miriam, the women's hairdresser, but was called Stada. As we say in Pumbedita: "She has turned away ("Stat Da") from her husband."

Passage #2: Yeshu

Talmud Sanhedrin 107b, Sotah 47a

Talmud Sanhedrin 107b, Sotah 47a

ר' יהושע בן פרחיה מאי הוא. כדקטלינהו ינאי מלכא לרבנן אזל רבי יהושע בן פרחיה וישו לאלכסנדריא של מצרים. כי הוה שלמא שלח ליה שמעון בן שטח מני ירושלים עיר הקודש ליכי אלכסנדריא של מצרים אחותי בעלי שרוי בתוכך ואנכי יושבת שוממה. קם אתא ואתרמי ליה ההוא אושפיזא עבדו ליה יקרא טובא. אמר כמה יפה אכסניא זו. אמר ליה רבי עיניה מרוטות. אמר ליה רשע בכך אתה עוסק. אפיק ארבע מאות שיפורי ושמתיה. אתא לקמיה כמה זמנין אמר ליה קבלן לא הוי קא משגח ביה. יומא חד הוה קא קרי קריאת שמע אתא לקמיה. סבר לקבולי אחוי ליה בידיה הוא סבר מידחא ליה. אזל זקף לבינתא והשתחוה לה. אמר ליה הדר בך. אמר ליה כך מקובלני ממך כל החוטא ומחטיא את הרבים אין מספיקין בידו לעשות תשובה. ואמר מר ישו (הנצרי) כישף והדיח את ישראל.

What of R. Yehoshua the Pyrriah? When John Hyrcanus, the king, exiled the Maccabean rabbin, R. Yehoshua Ben Perachiah, called Yeshu, went to Alexandria of Egypt. When there was peace, Shimeon, in the name of Ben Shetah, sent to him "From me, Jerusalem the holy city, to you, Alexandria of Egypt. My bride-groom remains in your midst and I sit forsaken." So Yeshu left and arrived at the Temple in Jerusalem, where they showed him great respect. He said: "How beautiful is this 'Achsania,'" which also means a "hostess." "But," he also said: "the Rabbin have eyes like needles." So they said to him: "Wicked Priest, this is how you engage your alledged betrothed?" So they sent out four hundred Legionaires to find him, and then they excommunicated him. Yeshu came before the Rabbin many times and said: "Accept me." But the Rabbin had paid him no attention. Then on one day, when the Rabbin were reciting Shema [during which one may not be interrupted], Yeshu again came before them. They were going to accept him in, and signalled so to him with one hand. But Yeshu thought that the Rabbin were dismissing him. He went, hung a brick, and bowed down to it. Yeshu said to the Rabbin: "You taught me that anyone who sins and causes others to sin is not given the opportunity to repent." And the Rabbin said: "Yeshu (Ha Notzri) practiced magic and deceit and led Israel astray."

Passage #3: <u>Trial</u>
Talmud Sanhedrin 67a

Talmud Sanhedrin 67a

דתניא ושאר כל חייבי מיתות שבתורה אין מכמינין עליהן חוץ מזו. כיצד עושין לו מדליקין לו את הנר בבית הפנימי ומושיבין לו עדים בבית החיצון כדי שיהו הן רואין אותו ושומעין את קולו והיא אינו רואה אותן. והלה אומר לו אמור מה שאמרת לי ביחוד והוא אומר לו והלה אומר היאך נניח את אלקינו שבשמים ונעבוד עבודת כוכבים. אם חזר בו מוטב ואם אמר כך היא חובתינו וכך יפה לנו העדים ששומעין מבחוץ מביאין אותו לב"ד וסוקלין אותו. וכן עשו לבן סטדא בלוד ותלאוהו בערב פסח.

It is taught: For all others (besides the enticer to idolatry) who are liable for the death penalty, we do not hide witnesses. How do we deal with the Tempter? We light a lamp for him in the inner chamber and place witnesses in the outer chamber so that they can see and hear him while he cannot see or hear them. One says to him "Tell me again what you said to me in private" and he tells him. He is asked "How can we forsake G-d in heaven and worship idolatry?" If he repents, good. If he says "This is our obligation and what we must do," the witnesses who hear him from outside bring him to the court and stone him. And so they did to Ben Stada in Lud and hung him on the eve of Passover.

Passage #4: <u>Execution</u>
Talmud Sanhedrin 43a

Talmud Sanhedrin 43a

והא תניא בערב פסח תלאוהו לישו [הנצרי] והכרוז יוצא לפניו מ' יום שהוא יוצא ליסקל על שכישף והדיח את ישראל כל מי שיודע לו זכות יבא וילמד עליו ולא מצאו לו זכות ותלאוהו בערב פסח. אמר עולא ותסברא בר הפוכי זכות הוא מסית הוא ורחמנא אמר לא תחמול ולא תכסה עליו אלא שאני ישו [הנצרי] דקרוב למלכות הוה.

It is taught: On the eve of Passover they hung Yeshu, that crier who went forth for a Jubilee of days beforehand declaring that he "is going to be stoned for practicing witchcraft, for enticing and leading Israel astray." Anyone who knew something to clear him should have come forth to exonerate him. But no one said anything to disprove his charges for him so the Sages did as he requested and hung him on the eve of Passover. Ulla said: "Why would anyone even think they should look for evidence of innocence for him?" for he was an enticer and G-d had said of all such, "Show him no pity nor compassion, and do not shield him." (Deuteronomy 13:9) But Yeshu was different because he was close to the Rabbin of the day, and thus dangerous to their continuity of our government.

Passage #5: <u>Disciples</u>
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ת"ר חמשה תלמידים היו לו לישו מתאי נקאי נצר ובוני ותודה. אתיוהו למתי אמר
להו מתי יהרג הכתיב מתי אבוא וארא פני אלקים. אמרו לו אין מתי יהרג דכתיב
מתי ימות ואבד שמו. אתיוהו לנקאי אמר להו נקאי יהרג הכתיב ונקי וצדיק אל
תהרוג. אמרו לו אין נקאי יהרג דכתיב במסתרים יהרג נקי. אתיוהו לנצר אמר להו
נצר יהרג הכתיה ונצר משורשיו יפרה. אמרו ליה אין נצר יהרג דכתיב ואתה
השלכת מקברך כנצר נתעב. אתיוהו לבוני אמר להו בוני יהרג הכתיב בני בכורי
ישראל. אמרו לו אין בוני יהרג דכתיב הנב אנכי הורג את בנך בכורך. אתיוהו
לתודה אמר להו תודה יהרג הכתיב מזמור לתודה. א"ל אין תודה יהרג דכתיב
זובח תודה יכבדני.

It is taught: Yeshu was given five chances to testify in his defense, called "Disciples" - based on five words chosen from Scripture - "Matai," "Nekai," "Netzer," "Buni," and "Todah." So the Sages called upon the word of "Matai." Yeshu was asked: "Will Matai be killed?" He replied, "so it is written (Psalm 42:2) 'When ("Matai") shall I come and appear before G-d.'" They said to him: "So yes, Matai will be killed?" - as it is written (Psalm 41:5) "When ("Matai") shall he die and his name perish." Next they called out "Nekai." They said to Yeshu: "Will Nekai be killed?" He answered, "as it is written (Exodus 23:7) 'The innocent ("Naki") and the righteous you shall not slay.'" They said to him: "Then, yes, Nekai will be killed?" - as it is written (Psalm 10:8) "In secret places He slays the innocent ("Naki")." They brought up "Netzer" and said to him: "Will Netzer be killed?" He said then, "just so is written (Isaiah 11:1) 'A branch ("Netzer") shall spring up from his roots." They said to him: "So yes, then, Netzer will be killed?" - as it is written (Isaiah 14:19) "You are cast forth out of your grave like an abominable branch ("Netzer")." Next, they called forth on the word of "Buni." The Sages asked Yeshu: "Will Buni be killed?" and he answered, "so it is written (Exodus 4:22) 'My son ("Beni"), my firstborn, Israel.'" So the Assembled replied to him: "so you say, yes, Buni will be killed?" - as it is written (Exodus 4:23) "Behold, I slay your son ("Bincha") your firstborn." Finally they brought out the truth about "Todah." They asked Yeshu: "Will Todah be killed?" "Thus," Yeshu answered, "was it written (Psalm 100:1) 'A Psalm for thanksgiving ("Todah").'" They said to him: "Then, yes, Todah will be killed" - as it is written (Psalm 50:23) "Whoever sacrifices thanksgiving ("Todah") honors me."

Passage #6: <u>The Student</u>
Tosefta Chullin 2:23

Tosefta Chullin 2:23

מעשה בר' אליעזר בן דמא בן אחותו של ר' ישמעאל שהכישו נחש ובא יעקב איש
כפר סכניא לרפאותו משום ישו בן פנדירא ולא הניחו ר' ישמעאל.

It once happened that the foolish R. "Elazar" ben Damah was bitten by a snake and Ya'akov of the village Sechania came to heal him in the name of Yeshu ben Pandera, but the wise R. "Yishmael" did not allow him.

Forbidden Gospels

Jon Gee