



The Gospel of Gamaliel: Martyrdom of Pilate

Edited by Noel Joshua Hadley

In the name of the Father, of the Son, and of the Ruach HaQodesh, we will begin with the help and assistance of Elohiym to write the history of Pilate, the Governor of the City of Yerushalayim. May his prayers be with the children of baptism. *Amen.*

A treatise composed by the holy Cyriacus, bishop of the town of Bahnasa, on the resurrection of our Adonai from the dead, and on the tribulations undergone by Pontius Pilate in the holy city, at the time of the crucifixion. In it he makes mention also of Yoceph of Arimathaea and Nicodemus, the venerable chiefs, and of the persecution suffered by Pilate at the hand of the Yehudim for the name of Messiah to whom be glory and worship and of the torments inflicted on him by Herod before he was sent by the latter to the Metropolis, the great city of Rome, where his head was cut off and his martyrdom completed. The story is told as found in the copy written by Gamaliel and Horus, the good, pious, and respectable teachers in all things dealing with Elohiym. They wrote it, because they were

present with Yoceph and Nicodemus and witnessed the ordeals of HaMashiach which became the source of our life, and His glorious resurrection. They related that they wrote this martyrdom after the prodigies and miracles that took place in the tomb of our Savior, Yahusha HaMashiach, consequent upon His resurrection from the dead, and at the end of the machinations and intrigues of the wicked Yehudim. May the peace of Elohiym be with us. Amen.

When our Adonai Yahusha HaMashiach was crucified in the place called Kranion, which being interpreted means a row of stones and it is the Golgotha, the venerable chiefs Yoceph and Nicodemus got possession of His body and placed it in a new tomb. The Virgin Mariyam began then to weep and to show a keen desire to go to the tomb of her Son, but she could not do so from fear of the Yehudim, because it was the Sabbath Day, which follows Friday, and in it no one was allowed to proceed anywhere or to undertake any work. When the morning of Sunday arrived Mariyam took with her other women who carried with them sweet spices and perfumes with which to anoint the tomb of the Savior. And Mariyam preceded the other women who followed her to the sepulcher early in the morning.

When she reached the sepulcher, she found the stone rolled away from it, and while in a state of amazement, she looked into the place in which lay the body of Yahusha, but did not find it; she found, however, the linen clothes lying there, and the napkin that was over the head separated from the linen clothes and wrapped together in a place by itself. She saw also two angels in white sitting, the one at the head and the other at the feet.

While she was weeping, she turned herself back and saw the Savior standing, and He said to her: "Woman, why are you weeping?" She, supposing Him to be the gardener answered Him saying: "Sir, if you have borne Him hence tell me where you have laid Him, and I will go and take Him away." And the Savior said to her: "O Mariyam." And she answered and said "Rabboni" - which is to say My Master. "You rose, O my Son and my Elohiym, and Your resurrection is magnificent, because You rose and granted salvation to the humankind, but, O my Son and my Elohiym, I am amazed at your having allowed these wicked people to inflict on You all these sufferings." And the Savior said to her, "I have already told you all this before it happened."

And when His mother heard what He said to her and ascertained that it was He, she rejoiced and wished ardently to go near Him and worship

Him. She was indeed so overjoyed that she thought she was dreaming. But He said to her: “Do not come near Me, because I have not gone yet to My Father. This is the reason why no corporeal being is able to approach Me and touch Me. Go you rather to My brethren and announce to them this joy which you have witnessed and tell them to go to Galilee where they shall see Me. Lo, I have told you.” Then the Virgin Mariyam began to ask the Savior, her Son, concerning the events that took place at the hands of the wicked Yehudim on the day of the Crucifixion, when He was hanging on the wood of the Cross and she was standing near Him and weeping, and He explained to her all the events that she had witnessed, one by one.

She said to Him: “O my beloved Son, O Life of my spirit and Master of my soul and body, why did you cry and say on the wood of the Cross, ‘Eloi, Eloi, why hast thou forsaken me?’ And also, ‘Scripture is fulfilled,’ and also ‘Father, into Thy hands I commend my spirit.’” And He answered and said to her: “O my beloved mother, I cried to the Father with a sigh, like an only Son to His Father, and asked Him to allow Me to die, in order to redeem with My death, the death of Adam whom sin had killed and whom the sentence of death had cast into Hades. Yes, O mother, I cried to the Father and implored Him to look upon My humiliation and have pity on Adam and grant him another grace. And when I remembered his hunger and thirst I said, ‘I thirst,’ and asked the Father on his behalf to quench his thirst from the water of the eternal life. When My side was pierced with a spear, and I drank the cup which all men are bound to drink, I asked the Father that on the day of My rising from the dead I might raise Adam from the death of sin, since I was pierced in My side because of him.

O My mother, the hierarchies of Heaven scoffed at Adam and complained about him to the Father saying, ‘All this happened to your only Son because of an earthly man on whom You breathed the breath of life.’ The Father, however, rebuked them and said: ‘This is the creation of My hand and I love him more than you.’ Hades complained about him to Me and said, ‘Let me cast him into the bottom of the pit,’ but I rebuked it and said, ‘Shut up your mouth, you will no more rise and seize Adam and cast him into the depths. He does not deserve now to be with you for one single hour. I came now to break up and smash your doors and throw you to the lowest depths, and to raise Adam to the heights.’

The tormenting angels of Hell whose habit is to turn towards the west began then to vociferate, and they kindled fires which they inflamed with pitch and Sulphur and shouted concerning the sin of Adam and said: 'Let us destroy him and throw him to the great sufferings of the fire of Hell.' Further, when they heard My conversation with him at the time I was lifted on the wood of the Cross and My saying to him: 'O Adam, it is for your sake that all this has happened to Me', they cried and said, 'Deliver him into our hands, sir, and we will do to him what he rightly deserves, and we will destroy him as if he had never existed.' I rebuked them, however, and sternly reprovved them, and I disclosed to them the fact that I have shed My precious blood for him so that I might save him and give him a share in My Kingdom.

O My mother, I remembered the sadness and sorrowfulness that fell to the lot of Paradise. I recalled, O My mother, the mournfulness of Paradise and the fact that it was empty from the time [18] in which Adam was driven out of it. Through My Passion and My Crucifixion, I meant to restore Adam to Paradise. Did you not know, then, O My mother, why I remained nine months in your womb, and do you not understand the cause of My coming into this world? Did you not know that the events about which the ancient prophets have prophesied had to take place? Did you not realize that all this had to happen and that I had to deliver the rest of the captives from the hands of the enemy, and bring them out of the prison of Hades?

I suffered all what I did suffer in order to elevate the elect to the heights of Heaven. I interceded with the Father on their behalf, not only by words but by the shedding of My blood on the Cross before you, in order to deliver them and Adam their father from the evil consequences of his transgression. I do not hold him, therefore, responsible for the blasphemies uttered against Me for his sins, nor answerable for My thirst, for the crown of thorns which was placed on My head, for the hanging of My body on the wood of the Cross, and for the death which I accepted for him. On the contrary I asked the Father to forgive him all his sins. Have patience, O My mother, and I will ask the Father to tear up the written document of the slavery of Adam. O My mother, what would be the utility of this shedding of My blood on the earth if I did not raise this body to Heaven? In this day the heavenly beings will be reconciled with the terrestrial ones. Go now, in joy, O My mother, because I rose from the dead. I have demolished the wall of partitions of Hades, and I have opened the door of Paradise for the thief at My right. I have also opened

the door of Heaven before the angels and they flapped their wings, the archangels girded their loins with their shining and majestic girdles, the heavenly powers danced with hymns and canticles, the Cherubim and Seraphim began their glorifications, the Dominions desired to contemplate intensely the glory of My divinity, and the Thrones stood before the Throne.”

This is what the Savior told His mother near the door of the tomb by way of consolation. He further said to her: “No corporeal man can touch Me because I am clad in an imperishable garment and immortal robe, till the time in which I shall ascend to My Father.” When He uttered these words, He disappeared from her sight and recommended her to tell His disciples to go to Galilee where they would see Him. When the women returned and narrated to the disciples the words which they had heard from the Savior, they did not believe them, but fear did not allow them to show themselves to anyone until they repaired to Galilee.

When Pilate noticed all the miracles and prodigies that emanated from the tomb of the Savior, he went to his house and prepared a great banquet for the poor and the needy on account of the joy that he experienced at the resurrection of the Savior ; this was even more so in the case of Procula, his wife, because she loved the Savior intensely on account of what she had seen in her dream concerning Him. She had already made preparations to go and see the tomb in which the Savior was placed in order to worship Him and know the precise spot in which His body was laid. A company of Yehudim, however, became cognizant of her plan and went and apprised their chiefs and told them that the wife of Pilate was in that very night proceeding to the tomb. These wicked people circulated the news among themselves, and after a conference, decided to lie in wait for her in order to seize her and kill Pilate.

They, therefore, summoned Bar Abba, the robber, and said to him: “We do not need to remind you of all the benefactions which we have showered on you. We set you free and delivered you from prison against the wish of the Governor, and we crucified Yahusha of Nazareth in your place. We want you now to accompany us tonight to the tomb of Yahusha and to do your best for us. It has come to our knowledge that that wicked foreigner, called Pilate, wishes to go with his wife and his children to the tomb of Yahusha in order to worship Him. We will lie in wait for them, and you will help us to kill them, destroy Pilate and plunder their possessions.”

The affair appealed to Bar Abba and pleased him exceedingly. He desired to possess something as he had come out of prison a pauper and a mendicant. When he heard, therefore, of possession to plunder he was glad because he loved gold and silver. He was the brother of the wife of Yehuda who is from the wicked and perverse stock. The wife of Bar Abba, the sister of Yehuda (Judas), used to urge her husband to ask his Master to intervene and deliver her brother from prison. Yehuda asked this several times of the Savior, who, however, did not pay any heed to his saying and neglected it, because He was aware of what the man was going to be. When the sister noticed that He did not speak on behalf of her brother, she forsook Him completely. This was also on account of what her husband used to steal from the bag. She began then to pay visits to the wives of the priests and incite them to crucify the Savior.

After this the wicked company of the Yehudim resolved to kill Pilate with his wife and his children and to plunder his possessions. When I Gamaliel learned the conspiracy of these wicked people, I did not neglect the matter, but I hastened to Yoceph of Arimathaea, who had shrouded the body of the Savior, and I disclosed to him the conspiracy of the Yehudim and their evil plot. When he heard it he hastened to the court and informed Pilate, the Governor, of what the Yehudim had plotted and were about to do to him. Whereupon Pilate summoned a company of his troops and revealed to them what had taken place; and he informed also the sentinels of the town and told them to be on their guard.

Then the Elohiym-loving Procula, wife of Pilate, arose in the night, took with her-her maidservants, her ladies-in-waiting and a number of private attendants and proceeded to the tomb of the Savior. She worshipped in the tomb and spread on it and also on the wood of the holy Cross perfumes of high value and sweet spices of exquisite scent. She then lit up many lamps in the tomb and burned much incense therein. While they were standing near the tomb the servants of the Yehudim priests and a band of men and officers with attendants, and a great company from the party of the elders arose and proceeded with the robber Bar Abba to the tomb of the Savior and to the spot where the womenfolk of Pilate were praying. Then the soldiers of Pilate sprang on them with swords, spears and stones, put them to the sword, seized the robber Bar Abba, bound him with fetters and brought him to Pilate.

When Pilate saw him, he asked him: "Are you the robber Bar Abba whom I released from prison, and instead of whose blood we shed innocent

blood? That innocent blood which we have unjustly shed will not fail to wreak vengeance on the one who acted towards him in an iniquitous way. Today will redound on you all the evil, theft, robbery by violence, and homicide which you have perpetrated in this town, the inhabitants of which chose to release you and ransom you with the blood of Yahusha. Now, O wretched and miserable one, Elohiym will show His justice towards you today. O robber, the shedding of the blood of Yahusha with which they ransomed your own blood will not be slow in avenging itself on you.” Then Pilate ordered that they should take Bar Abba to the place where the Savior was crucified, that they should crucify him there head-downwards, that they should pierce him with a spear before he expired, that they should break the bones of his legs in order that he might die quickly, on account of all the untruthfulness told by his people. The soldiers of Pilate took him, did with him what Pilate had ordered, and killed him, five days after the resurrection of the Savior.

When this took place, the Yehudim people became incensed against Pilate and began to say to one another: “Comrades, Bar Abba has gone from us and Pilate is left. Come, let us write a report about Pilate from King Herod to the Emperor Tiberius Caesar, and ask him to kill him for us; we will give three talents of gold to Herod in order that he may help us to murder him.” Many Yehudim, then, men and women, tore up their clothing, threw ashes on their heads, and repaired to King Herod in Galilee. They began to vociferate, and their clamour reached such a pitch that the town was in a state of commotion. They shouted and said: “How is it that we have no king today except Pilate the foreigner, who is from the land of Egypt?” And they clamored and said: “He has thwarted and despised the injunctions of the King, changed our habits and customs, and destroyed the laws of our fathers in conjunction with Yoceph and Nicodemus. How is it that all power has gone from Herod? We ask your Majesty as our King, to deliver us from him. He has killed Bar Abba whom you had ordered to be released from prison on account of his courage and valor in his fight for the King and in his endeavor to defeat the King’s enemies. He did all this without consulting the King and on the advice of Yoceph and Nicodemus. Now you are competent to judge between us and him and to write and inform the Emperor Caesar of his affair and of all that he did to us for the sake of Yahusha of Nazareth.”

Herod became then incensed against Pilate and wrote about him many lying things which he sent to Tiberius Caesar and dispatched with his report men of high standing among the Yehudim in order to render his

report more effective. It happened that the letters of Herod preceded those of Pilate by one day. The Yehudim read them to the Emperor with all the slanders and iniquitous testimonies which they contained and asked him to kill Pilate and his confederates. In the morning the letters of Pilate reached the Emperor, and in them was an account of all the deeds of Yahusha, His crucifixion, His death, His resurrection from the dead, the quaking of the earth, the eclipse of the sun, and the destruction of the idols and their falling from their thrones on the day of His crucifixion.

When the Emperor Tiberius read and heard what the Yehudim had done to the Savior at His crucifixion, he wept on account of the deep sorrow that he felt; and when he reached the place in which were the names of the heads of the Yehudim who were the cause of the crucifixion of Yahusha, he found that some of them were among those who had come to him in order to vent their grievances about Pilate. He, therefore, summoned them before him and said to them: "O chiefs of iniquity, here is the letter of Pilate, and he is testifying against you that it was you who crucified Yahusha of Nazareth. I will order now that none of you be left alive in the world on account of your cruel deeds to Yahusha." He ordered, therefore, that they should be killed, and their bodies be hung on the heights that surmounted the gates of the city. Then he sent a messenger after Pilate and summoned him before him in order that he might tell him the truth concerning the miracles that emanated from the tomb of the Savior.

When the messenger of the Emperor reached Yerushalayim, the chiefs of the Yehudim assembled and went to Herod and apprised him of the arrival of the messenger of the Emperor for the purpose of summoning Pilate, Yoceph and Nicodemus. They spoke to him out of their spite and jealousy and told him that they would bribe the messenger if he would kill Pilate, but he said to them that he was unable to do so without the sanction of the Emperor. In the morning Herod came to Yerushalayim to have a word with Pilate on the affair. When Pilate heard this he went to his wife and said to her: "O my sister Procula, arise and hide in a place on account of what Herod is going to do to me. The mob, the heads of the Yehudim people and the messenger of the Emperor have come. I do not know if they have come to take off my head or to torment me for the sake of the Savior. Arise you, take your children and go out of this town. Watch, however, over my body if they are bent on taking off my head. Give silver to the soldiers and redeem my body from them, shroud it, and place it near the tomb of my Adonai Yahusha in order that His grace may

overtake me. Do this even if you have to give all my possessions for the purpose.”

When his wife heard these words, she tore up her garments, and began to pluck the hair of her head, saying, “What are these words you are uttering to me, my adonai Pilate. Have I not sufficient pain in my heart on account of what you did with Yahusha in crucifying Him? To tell you the truth, O brother, you have comforted my heart today in apprising me of your possible death. If Elohiym did not spare His only Son but delivered Him up for us, neither I nor you will flee from death for Him. What utility shall we have from our nation? O brother, if you love me more than you love Him, it is blameworthy. Elohiym knows that we are both of us one body, and as we did not separate from each other in this world, neither we nor our children should be separated the one from the other in the Kingdom of Heaven.”

While Procula, the wife of Pilate, was saying this, the troops came and surrounded him and took him to the court of Herod, in the presence of the messenger of the Emperor, who said: “Are you Pilate who said, ‘There is no hand over my hand?’ How did you kill this Yahusha without consulting the Emperor?” Pilate did not give him any answer to this question but only said: “My Adonai, if these have had so little fear of Elohiym as to crucify His beloved Son, I am prepared to die for His holy name, I have faith that if I die for His name I shall possess the eternal life, and you will not impede me from His glory.” The Yehudim people said then to the messenger of the Emperor: “What is the utility of speaking to him while he insults you in the Coptic language?”

Immediately after (the envoy of the Emperor) gave orders that he should be stripped of his clothes, that a napkin should be tied round his loins, and that he should be flagellated with a rough whip. Herod incited them to flog him well, and the Yehudim people said: “O Pilate, all the sufferings you inflicted on Bar Abba have now come back on your own head. You prided yourself and said that you were the Governor, and the Emperor. Now no power of any kind remains to you in the city of Yerushalayim.” Pilate bore with patience this taunt while he was being flogged with the whip, and his innocent blood flowed profusely on the ground before them like flowing water.

Then his wife Procula hastened and came to him and began to urge and encourage him, saying, “O martyr, O my brother Pilate, how I wish to die with the death with which you will die!” The Yehudim seized her

immediately with her hair and threw her before her husband in order to intensify his affront and indignity. The holy Procula, however, was jubilant in her heart and began to say: "O my brother Pilate, the beginning of this first honor that came to me I offer to HaMashiach and to His holy name."

The Yehudim then said to Pilate: "Know that this punishment which is inflicted on you is not for what you have done to Yahusha of Nazareth, but for your murdering of Bar Abba." And he replied to them: "Would that I could be found worthy to be crucified with my wife and children for the name of Yahusha, and that He could be left alive to me; but I believe, rather I am sure of the fact, that He is alive and that He has eternal life, which He imparts to all believers in Him." The Yehudim answered Him and said: "O Pilate, your life is like His life and your lot is similar to His lot." And he said: "Amen. My life is with Him, and His judgment will be on you and your children." The Yehudim then sprang upon him, and some of them slapped him, some others struck him on the face, and some others insulted him and reviled him saying: "We will not release you until you die on the wood like your Elohiym Yahusha."

When the messenger of the Emperor noticed the intensity of their hatred against him he took him from their hands and said to them: "The Emperor has not permitted me to do this, nor has he ordered me to torture him and to kill him, until I have brought him before him." The Yehudim, however, satisfied him with much money and said to him: "Kill him and his affair will not reach the ears of the Emperor." And they asked him to give them permission to drag him in the streets of the town bound with fetters and accompanied by his bare-headed wife; and this was granted to them. How bitter was the weeping in Yerushalayim, when people saw Pilate and his wife with their hands bound with fetters behind their back and dragged in the streets, while the Yehudim were applauding and saying: "This is like the crucifixion of Yahusha of Nazareth!" When the hirelings were tired of the work of dragging they threw them in prison while still bound with iron fetters, but beaming with joy.

Then the false witnesses and teachers of error sat and wrote many lies about Pilate, saying: "This is Pilate who said, 'There is no hand over my hand and no other king beside me.' This is Pilate who abrogated our prescriptions. This is the one who demolished our synagogues, in which people read the law and the commandments. This is the one who killed the indomitable Bar Abba." When they wrote this, they began to bring

accusations against Yoceph and Nicodemus, and they brought them bound with fetters before Herod, as they had done with Pilate. He ordered them to be flogged and their possessions plundered, like Pilate's, and they were so much weakened by scourging and so impoverished that they resembled Job at the time of his poverty.

Then the iniquitous Yehudim sat and conspired together to burn the tomb of the Savior on account of the prodigies and miracles that they saw emanating from it, and they asked for the wood of the cross to be burnt likewise. Yoceph, however, had taken it and placed it in a hidden place in the sepulcher. The Yehudim, therefore, brought fire which they kindled round the sepulcher, but it did no harm of any kind to it, nor did it reach it; and to hide their shame, they hid the entrance of the sepulcher and placed a stone over it in order that no one might penetrate into it. The Yehudim did all this.

When Pilate and his wife, and Yoceph and Nicodemus, were in prison, Herod asked the messenger of the Emperor to empower him to send Yoceph and Nicodemus to their own town and to kill them therein, but the messenger of the Emperor did not allow him to do so. Then the Yehudim [23] asked Herod to secure for them from the messenger of the Emperor a permit which would allow them to crucify Pilate like his Master, and when they bribed him with much money he delivered Pilate to them in order that they might crucify him and kill him.

While they had conspired thus to kill Pilate with his wife and his children, lo, the keepers of the prison came to Pilate shaking and trembling. They began to implore the messenger of the Emperor, saying: "O our Adonai the Vizier, either do with Pilate what you have intended to do with him, or take him away from us. From the time you have ordered him to be imprisoned with his wife, they have not been left alone, but a spiritual man is constantly with them, whose light is more dazzling even than that of the sun. We saw him coming down from Heaven and embracing them, after which the fetters and shackles with which they were bound were torn up, and their iron melted like water from their feet; further, the column to which they were tied bent down and worshipped that spiritual being, and it is even now in that bent state, inclining to the ground."

Then they asked them and said: "What is the description of that man?" And they answered: "He is a Galilean by appearance, and his hair is beautiful and flowing in curls round him. He spoke at a great length with Pilate and his wife, and said to him, 'O Pilate, you shall be crucified on

the wood of the Cross like Me, and they shall place a crown of thorns on your head like Me, but they will not be able to kill you here: they will take you to the Emperor Tiberius, before whom you will stand and who will order you to be crucified a second time.’ They were also having much intimate conversation with each other.”

When the Yehudim heard these words from the jailers an intense fear seized them, and their hearts palpitated. They began to say to one another: “Even if they kill us and kill our children we will kill and crucify Pilate.” Then Herod enjoined the jailers not to repeat these words before anybody else until Pilate was killed. When Pilate heard these words, he was greatly pleased.

Meanwhile the Yehudim advanced much silver to the messenger of the Emperor, and it amounted to such a quantity that it carried conviction, and he allowed them to crucify him. Then they rushed like mad dogs to the jail in order to take him out and crucify him. When they entered the jail, they found him smiling and joyful, while the fetters were loosed from him and from his wife, and the column was leaning towards the ground like a tree bent by the force of the wind.

The Yehudim took then Pilate and his wife and brought them to the open court. They stripped him of his garments, tied a napkin round his waist to cover his nudity, and began to march them through all the city until they reached the spot where they had crucified the two malefactors, and they crucified him there.

Elohiym, however, who is full of mercy, inculcated forgetfulness into the mind of the Yehudim so that none of them stretched an evil hand towards the wife of Pilate. Indeed, she was standing near him urging and encouraging him, saying: “O my brother Pilate, remember the One who comforted you and came to you in this very night. Endure and bear your tribulations for His name.” And when they were intending to lift him on the cross, they remembered the Cross of the Savior, and for this they immediately opened the sepulcher and took the wood [24] of the cross and crucified Pilate on it. They fastened him tightly on it with nails, placed on his head a crown of thorns, arrayed him in a purple garment, and began to pierce his side with a spear while shouting and saying: “O Pilate, disciple of Yahusha of Nazareth, if your Master has risen from the dead come down from the cross, and we will believe in Him.”

The blessed Pilate began to pray while hanging on the cross, and said: “O my Adonai, I have polluted Your holy cross by the hanging of my body on it, because it is a pure wood and my body is an impure body; Your blood is an innocent blood, and my blood is carnal. I do not weep now, O my Adonai, because I have been crucified for Your name, but I weep because I have defiled and polluted Your holy cross. I do not sigh, O my Adonai, for help, but I shed tears because You have borne all these sufferings for us sinners. I do not weep, O my Adonai, because they have crucified me. Have pity on me, Your sinning servant, who has been lifted up on Your holy cross, as I am not worthy of all these benefits. I do not sigh because of my nudity, but I weep for Your deep humility and self-effacement. Now I ask You, O my Adonai Yahusha HaMashiach, not in my own name, but for the glory of Your Majesty and the honor of Your Cross, to grant rest and a happy lot to my poor soul. Grant rest to me, Your servant Pilate, to Your maidservant Procula, and to my children, in the day in which You will come to judge the world.”

This is what Pilate said, and his Elohiym-loving wife Procula approached him, kissed his legs while he was hanging on the wood of the cross, and said: “Why are you weeping on the wood of the Cross? You are ahead of us in sitting before the throne of the Judge. You are ahead of us in lighting your lamp at the wedding of your Adonai Yahusha HaMashiach. You are ahead of us, O my brother Pilate, in lying in the banquet of a thousand years. You are ahead of us in wearing the diadem of the king in the dignified law court of Judgment. Blessed are you, O Pilate, for having been lifted up on the wood of the cross, and this lifting will make you worthy of sitting in the Kingdom of Heaven.”

This is what the blessed Procula said under the cross, while all eyes were gazing at her. She further said: “You have preceded us and sat before the throne of judgment. Now you have lit your lamps in the wedding of your Master.” And the Yehudim began to rail and scoff at her and at Pilate. Then two crowns came down from Heaven, equal to each other in glory and majesty, and a voice from Heaven was heard saying: “Know, O Pilate and Procula, that you will be crowned with these two crowns that came down to you from Heaven, because of the sufferings you have borne for your Elohiym and your great faith in Him.” Then the two crowns disappeared and went up to Heaven.

When the multitudes noticed this miracle, they hastened and brought down Pilate from the cross alive, then they heated water for him and

washed his body with it, after which they put on him his garments, and brought him and his wife Procula to the messenger of the Emperor and said: "If the Emperor has sent you to destroy this city, listen to the cruel Herod. You do not know his great cunning and machinations. He became jealous of his brother, took his wife Herodia from him and killed him with hunger and thirst, through the hatred and cruelty that are in him. Do you not see what he did in the city in these days? He killed a just man because of his own sympathy with the Yehudim and Elohiym wishes to destroy us all because of him. What advantage will ever come to Yerushalayim if you allowed Pilate, its Governor, to be murdered in it. Truth to tell, it is Herod that deserves death instead of Pilate. If the Emperor was aware of the deeds of Herod he would not have empowered him to rule over this city and torment Pilate and his wife. After all, the affairs of the city are in the hands of the Emperor, and Herod has neither a word to say in the matter, nor power and jurisdiction of any kind over us."

When the Vizier heard these words from the multitude, he was pleased with them, and he released Pilate until he had brought his case before the Emperor. Now the Emperor had an only son whom he loved tenderly more than all his kingdom. It happened that the boy went into a bath to wash, and an evil spirit entered there into him, strangled him and threw him to the ground dead. His father and mother came then to him with intense grief, in order to take him and bury him, and they buried him near them and wailed and wept over him night and day for three complete months. One day when the Emperor was sitting wailing and weeping over the loss of his son, his wife came down to him, bowed before him and said to him: "O my Adonai, we have had much sorrow and our bereavement has affected our brain." And the Emperor said to her: "And how has our brain been affected?" And she replied to him and said: "O my Adonai, I recalled that some time ago the inhabitants of Yerushalayim sent to you a letter concerning a certain Yahusha of Nazareth whom the Yehudim had crucified, and they reported that He had raised dead men while He was alive. And Pilate also, the Governor of the town, wrote to you a letter in which he registered the miracles and prodigies which He had wrought. He told us that He had raised up the dead, healed the cripples and the sick, opened the eyes of the blind and the ears of the deaf. He further added that many miracles and prodigies were taking place even now at His tomb. This is the reason why I said that we have been stupid, that we have been struck with forgetfulness and our brain has been

affected. Indeed, if we had sent our son, when he died, to His tomb, he would have been alive now.”

When the Emperor heard these words he rose from his forgetfulness and remained for a long time in a state of confusion, meditating over the words of his wife. Then he immediately summoned his faithful servants and enjoined them to fill vessels with gifts to be sent to Yerushalayim. He also dispatched brave and courageous men to the tomb of his son, which they opened and from which they took the coffin that contained the body and brought it to the father. When he saw that all the flesh of his limbs had suffered putrefaction and disappeared and that nothing was left from his body but the bones, he and his wife wept bitterly for a long time. Then he took ink, pen and papyrus, and wrote as follows:

“Tiberius the Emperor of the earth and the servant of the King of Heaven asks you and implores your love, O my Adonai Yahusha HaMashiach, Whom I do not know at all, Whom I did not perceive, and to Whom I have never had the honor and the worth to speak. A man named Pilate bore witness to the miracles which You wrought, and reported that You rose from the dead, and I believed his words; he told me that You gave sight to the blind, and I believed this about You; he mentioned to me that You made wine out of water, and I did not doubt it from You; he wrote also to me that You raised from the dead a man called Eliezer four days after he had died, and I became convinced in my mind that You had done it. He also testified and said that the miracles which You wrought, the tomb in which Your body is laid was also working them. I believed in You and was convinced that You are the Son of Elohiym. As You are in heaven so also You are on the earth and in the tomb. Now, O my Adonai, have pity on the weakness of your servant Tiberius; remember him with Your grace, and have mercy on the wretchedness of Caesar, my son and Your servant, whom I have sent to Your tomb. Grant him life, O my Adonai and my Elohiym. I heard that You were the resurrection and the life to all the dead from Adam till now. I believed that You have suffered pains in order to deliver the sons of men from the hands of the enemy. If You will, let Your grace overtake me. Amen.”

After the Emperor had written this letter he sealed and sent it to his messenger in Yerushalayim. He also said to his faithful servants: “Inform yourselves about the tomb of Yahusha whom the Yehudim have crucified, in which they placed His body and from which He rose the third day and lay the body of my son in it. I have faith that my son whom I am sending

dead in a coffin to Yerushalayim will come back to me alive.” And they departed and reached Yerushalayim with the letter of the Emperor and the dead body of his son, accompanied by thousands of attendants, female servants and male servants; and they went to Herod and to the messenger of the Emperor.

At that time Pilate and his wife were in prison. In the night Adonai Yahusha HaMashiach appeared to them a second time and said to Pilate: “Peace be with you, O Pilate! Peace be with you, you whose name was the first to be pronounced by the Father’s mouth of life. It is inevitable that you should be judged in the court of the Emperor Tiberius. Now is the word of the Father fulfilled, because I stood before you and you sat and judged Me. Be not grieved, O Pilate, because they have crucified you for Me, since this has saved you from your sin and from the act of your scoffing at Me. You have been flagellated, O Pilate, in order that you might be redeemed of the sin of My flagellation, which you ordered. Your blood has been shed, O Pilate, in order that you might be purified from the sin of the shedding of My blood. You have been lifted up on the wood of the cross, O Pilate, in order that you might be saved from the sin of your saying to (the Yehudim), ‘Take ye Him and crucify Him.’ They have stripped you of your garments, O Pilate, in order that you might be absolved from the sin of the stripping of My garments. They have placed a crown of thorns on your head, O Pilate, in order that you might be saved from the punishment of the crown of thorns that your soldiers placed on My head. You have been dragged in the streets of the town, O Pilate, in order that you might be saved from the sin of My carrying of the cross which you ordered while in the seat of judgment. Everything that has happened to you is for the sole reason that you may be saved from the sin of My death.

As to your Elohiym-loving wife Procula, tell her not to grieve at the fact that they took her bare-headed, as My own mother Mariyam was rendered bare-headed in the town of Yerushalayim on the day of My death. All the inhabitants of the earth with their offerings and sacrifices are not worth to Me a single hair of My mother’s head. O Pilate, tell your wife Procula not to grieve at the fact that they took her out of her palace and the inhabitants of the town saw her bare headed, as Mariyam, My mother, took Me also from country to country and from town to town and experienced the pains of expatriation.

O Pilate, as your wife Procula comforted you with her words at the time of your crucifixion, so My beloved mother comforted Me with her words while I was hanging on the wood of the cross and said to Me: 'I convey You peace, O my beloved Son, and light of my eyes.' Now, O Pilate, do not be afraid because it is inevitable that you should enter into another fight for Me near Tiberius Caesar, and here is a sign for you to this effect: Caesar, the son of the Emperor, has arrived here. His father sent him here dead, out of his great faith. They will soon summon you and deliver you from prison, take him to the tomb in which My body was laid, and as I gave life to Eliezer and to the son of the widow in the town of Nain, so I will give life to this boy because of his father's faith. Grow cheerful, O Pilate, and fight for My resurrection."

The Savior spoke these words to Pilate and disappeared from his sight. When they brought the son of the Emperor, and the vizier saw that he was dead and that he was accompanied by a considerable army of soldiers, he and all the town of Yerushalayim were frightened, because they believed that he had died on the way. They were terrified lest the Emperor should order the town to be burnt and its inhabitants destroyed, but when they perused the letter of the Emperor they were struck by the depth of his humility and the greatness of his faith and were much astonished.

When Herod and the Yehuda community heard this news, they feared that the son of the Emperor should rise and live again, and they conspired with the guards who were keeping watch over the body of the son of the Emperor, and gave them much gold and silver in order that they might allow them to take his body stealthily and hide it; and the wicked community accomplished what they had conceived.

When Pilate was freed from prison for the sake of placing the body of the son of the Emperor in the tomb of the Savior, in company with Yoceph and Nicodemus, a Yehudim came by stealth in the darkness of the night and stole the body of the son of the Emperor from the coffin, at the command of Herod and of the priests. In the morning when they sought the body of the son of the Emperor and did not find it, all the city was thrown into confusion, and the heads of the Yehudim assembled and went to the messenger of the Emperor and told him that no one could have done this but Pilate, Yoceph and Nicodemus. When the vizier heard these words he took Yoceph and Nicodemus and scourged them, but no one laid harmful hands on Pilate, because, the people who had witnessed his crucifixion had noticed the crowns that had come down from heaven

for him and his wife. While Yoceph and Nicodemus were bound with fetters and in the power of Herod, Gavriy'el, the head of the angels, came down from heaven and extended his wings over them, and all the place shone with light, and he began to speak to them saying: "I am the angel Gavriy'el who took the head of Yochanan away from the wicked Herod, the father of the present iniquitous king, and proclaimed his sin in all the world; I will now destroy this wicked Herod, and he will die of the pains and hunger which he will experience, and vermin will breed in his body like his father. As to you, O Yoceph and Nicodemus, here is what Adonai says: 'Your sufferings resemble my sufferings; you became martyrs, and I, too, was a martyr.' It is I who delivered you from destruction at the hands of the wicked ones, and it is I who enjoined the cloud to remove you, and delivered you from their hands. It is, however, imperative, that you should stand before the Emperor. As to the body of the son of the Emperor which the heads of the Yehudim have concealed in order that the glory of the HaMashiach might not be made manifest, I shall disclose its hiding-place and bring it before the people."

This is what the angel Gavriy'el told the venerable chiefs Yoceph and Nicodemus. And these two blessed ones sent for me, in secret, me Gamaliel, and narrated to me what the angel had spoken to them, because I the weak Gamaliel, was the disciple of these blessed ones. When I left them, I noticed a great commotion in the town where people were saying to one another that the coffin containing the body of the son of the Emperor had been discovered in a Yehudim house, and that the reason for stealing the body was to inculcate Pilate and discredit the resurrection of our Adonai. The news spread in all the town that Herod and the High Priests of the Yehudim had connived and stolen the body of the son of the Emperor.

In the meantime, the archangel Gavriy'el removed the body of the son of the Emperor from the place in which it was hidden, and brought it and placed it before the vizier, and disappeared. At that very moment the vizier was incensed against Herod, and he threw an arrow at him, which caused him much pain. His body bred worms, and he died from the intensity of his pain. As to the Yehudim who had hidden the body of the son of the Emperor, their houses were burnt together with their sons and daughters, and in this way they died an ignominious death, more ignominious than that of all men.

The vizier took then Yoceph and Nicodemus from prison and handed to them the body of the son of the Emperor and his coffin; he handed also to them the letter of the Emperor, and they read it and were amazed at his wisdom, his deep humility and great faith. Then they lifted their eyes to heaven and said: "O Adonai our Elohiym, O resurrection of the living and the dead, make manifest Your power in the son of the Emperor Tiberius and accept the supplications of his father and have pity on him as you had pity on the son of the widow in the town of Nain. With Your great power raise his son alive in order that he may glorify Your holy name. Accept, O Adonai, the strong faith of his father as You accepted the strong faith of Mariyam and Martha and raised for them their brother Eliezer. Have pity on him, O Adonai Yahusha HaMashiach, and comfort the heart of the father by the resurrection of the son; give him life, and let Your holy sepulcher make him live again, in order that his faith in You may be strengthened like the rest, and in order that he may ascertain Your resurrection from the dead."

The blessed ones spoke these words over the coffin of the son of the Emperor while dead; then they took him and placed him in the tomb of the Savior and adjusted the stone to the door of the tomb. And the son of the Emperor remained four days in the tomb with a closed door, and they experienced deep sorrow at his long stay in the tomb and at his not having risen quickly. On the fourth day, however, he rose from the dead, the stone that was at the door of the tomb rolled away backwards, and the guards, terrified at the sight, went in haste to Pilate and began shouting and saying: "Come, our adonai Pilate, and see how the son of the Emperor, who was in the tomb of Yahusha, has risen, and how the stone rolled away without the help of a human hand."

Pilate then bowed himself to the ground, together with Yoceph and Nicodemus, and worshipped in great joy; then they all of them with the vizier of the Emperor and all the army repaired to the tomb of the Savior, and they observed that Caesar, the son of the Emperor, had risen and was sitting over the 24 coffin in which his body lay. He appeared bewildered with eyes fixed on the royal garment which he was wearing. They cried to him, saying: "O Caesar, come out with the power of the One who raised you. Let our joy be perfect in this day as in the day in which our Savior rose from the dead." At that very moment he jumped and came out of the tomb and sat on the stone. Then the vizier of his father approached him, bowed down and worshipped before him and said to him: "O my

Adonai, what happened to you and why are you in a state of stupefaction?” And he answered saying:

“I am bewildered at the greatness of the glory, kingdom and power of my Adonai Yahusha who raised me from the dead, and I do not see the like of Him in any one of the men that are standing here, nor do I see in them anything like His Majesty. His glory and His Majesty are indeed great. What is the honor of my father in comparison with this King? This is the King of Kings, and Adonai of Adonai. What is the diadem of my father in comparison with His glory and the light of His Cross? What are the sweet scents of my father in comparison with the sublime perfume that exhales from this Yahusha? All the rulers of the earth cannot live after their death, but this powerful Ruler, Yahusha, has the power to do it. No one fears any king after he dies, but this Yahusha, King of Kings, all angels, human beings and demons fear His name, and the doors of hell tremble from their dread of Him. All the tormenting spirits who take the souls of the wicked ones, and who are more wicked than the beasts of prey, dragons and vipers, I saw that they were terrified when a voice came to them, saying: ‘Yahusha orders you to take up this soul from amongst you, because He wants it.’ They did not see Him, but only heard the one who pronounced His name.

I was then taken forthwith out of the torments in which I was lying, and He called me by my name saying: ‘O Caesar, rise up; I have given you to your parents on account of their faith in Me, and in order that they might fight for My resurrection.’ Then He placed His cross on the coffin in which I was lying, and my bones adhered to one another, and my soul recognized its body. When my soul was united to my body I experienced a great joy, but fear overtook me after that lest He should deliver me again to them.”

This is what the son of the Emperor said while sitting on the stone that was placed on the tomb of the Savior. Then he asked those who were standing near him, saying: “What is the name of this town?” And they answered him: “Yerushalayim.” Then he inquired about his father and mother, and they informed him that they were alive and that they were in the Capital of the Empire. After this Pilate, Yoceph and Nicodemus cried and said: “Honor and glory be to you, O our Adonai Yahusha HaMashiach, You who have revived dead bones and given life to those who love You!”

When the vizier noticed what had taken place, he went to a dung-heap and began to throw earth and ashes on his head in sign of the deep sorrow that he felt at his treatment of Pilate and his wife. Then he kissed the head of Pilate and asked forgiveness from him and his companions and wept bitterly on the tomb of the Savior on account of the magnitude of the miracle that had taken place in the person of the dead man who was now standing alive. Immediately after the vizier began to write a report to the Emperor and informed him that his son who was dead was now speaking to him and announced to him the great joy of the resuscitation of his son Caesar, and his resurrection from the dead. Then the vizier also handed papyrus to his master, the son of the Emperor, and asked him to write himself to his father, in his own handwriting. And he wrote as follows:

“I Caesar, son of the Emperor Tiberius, was dead like the rest of mankind, and my body was decomposed and became earth in the grave, in which it lay for three months. The greatness of your faith sent me to Yerushalayim hoping that I will rise from the dead by the power of Adonai Yahusha HaMashiach. I have now risen from the dead. My eyes saw Adonai Yahusha in the flesh which He took from the Virgin Mariyam, and He is in an ineffable and indescribable glory. He called me by my name, saying, ‘O Caesar, arise now and stand up alive, and become the beginning of the resurrection of the dead.’ He then took me out of the hand of death, and His voice gave life to my body. He bestowed on you this great gift of my life, O my father, because of your great confidence and faith in Him, and He has raised me in order that you might increase in the glorification of His Majesty. I greet you, O Emperor, my father. My hand which had suffered putrefaction in the grave and the fingers of which had dissolved into earth, is writing to you this greeting.”

The letter was handed to a courier who preceded Caesar to his father and announced the great joy to him. When the missive reached the Emperor he read it, and when he reached in it the passage in which it was said, “your son who was dead is writing this to you with his own hand, and the Omnipotent Adonai raised me from the dead in Yerushalayim,” he was immediately bewildered and confused, like Ya’aqov when he received the intelligence that his son was alive; and he began to say to himself, “Is it possible that my son is alive? Is this news true?” Then he went to his wife and read to her the letter of her son Caesar in which it was written that Yahusha raised him from the dead.

The Queen threw then from her the dignity of the wives of the kings, when she heard that her son was alive, and became like a lioness. They called the courier who earned the letter and they said to him: "Be careful to speak the truth, and to tell us the story of our son exactly as it happened. Life or death are placed before you as the result of your words. If we see the face of our son another time, we will crown you with the crown of the kingdom and give you much money, but if we do not see the face of our son, your only reward with us will be sword and death. Go now to prison until we see the outcome of your words."

The Emperor did not neglect the affair of his son, but dispatched immediately other couriers to ascertain whether what had been said concerning his son was true or not. The couriers of the Emperor took the way to Yerushalayim and found out that the son of the Emperor and his army were coming to the Emperor. The couriers of the Emperor delivered then to Caesar the letter of his father Tiberius. Astonished at what they saw they proceeded to the Capital which they reached one day before the entry of the son of the Emperor, and early next morning the son of the Emperor arrived.

Who would describe the great joy and the sublime spectacle of that day! When the Emperor heard of the presence of his son he went out to meet him with so much haste that all the town was in a state of commotion, especially when its inhabitants noticed the Emperor walking on his feet to go to his son, and exultant with joy because he was going to meet him. When he saw his face, he began to cry, and weep from joy, saying: "Glory be to You, O Yahusha of Nazareth, O Elohiym of earth and heaven, who vivified the bones that had suffered dissolution. Your grace overtook me today, because You raised my son from the dead. I am today as if I had seen Adonai Yahusha, and although I shall confess and believe every day in You and in Your great power, today the belief of my heart is more intense.

The resurrection of Eliezer from the dead in Bethany, four days after his death, was not so wonderful, O my Adonai, because You were with him on the earth; the great wonder is that You raised my son, Caesar, three months after his death. This miracle is also greater than that You wrought for the son of the widow in the town of Nain, because You were before the bier and You raised him before his descent into the grave. The grace that You have granted me, O my Adonai, is greater than that which you granted to Ya'aqov when he was told that his son Yoceph was alive, and

he went to him and saw him. My son remained three months in the grave and by Your power You raised him from the dead.”

This is what the Emperor said with a heart brimming with joy, while embracing his risen son. Then he said to his son: “O Caesar, my son, I am as joyful today as if I had seen the Savior rising from the dead and raising my son for me. The miracles which I heard He was working; I see them today with my own eyes.” Then the father ordered that his son should ride in a litter, and he cried saying, “O our Adonai Yahusha HaMashiach Who was crucified, Who rose from the dead and raised my son for me!” How great was the joy of the town when they saw that the one who was dead had risen from the dead after a death of three months! There was also much singing and jubilation before and after him while he was riding.

Then Caesar began to narrate to his father and mother all what he had seen and all that Yahusha to Whom be glory had done to him. He told them about Hell and the torments he saw in it. Then his father asked him and said: “Tell me about the physical characteristics, features and image of this Man.” And he said to him: “Father, what is your glory in comparison with that of this great King. There is no likeness of His glory in all the world, and nothing like the resplendence of the diadem of His Kingdom. His speech is life, and His rancor is wrath. The light of the sun cannot reach the brightness of His splendor, and the dignity of His garment is not to be found with any other king of the earth. His throne is a burning fire, and His cross is the light and the brightness of His majesty, which transcends the majesty of all the terrestrial beings. I, O father, did not see Him before His crucifixion to know His portraiture and His features, but summon Pilate, the Governor of Yerushalayim, and he will inform you of His physical characteristics, features and image.”

And the Emperor immediately summoned Pilate who was presented to him, and he asked him: “Are you the Governor Pilate who crucified Yahusha?” And he replied: “Yes, it is I your servant who stands before you. As to the crucifixion of Yahusha, our living Elohiym, the Yehudim did not listen to my words on the matter, and it is Annas and Caiaphas who decided judicially on His crucifixion.”

And the Emperor Tiberius said: “You saw all the miracles and prodigies which He wrought, and I have been informed that at the time of His crucifixion you were sitting and judging His case. Now describe to me His image, His portraiture, His picture, His majesty, and His beauty.” And Pilate said to him: “I bear witness before you, O Emperor, my Adonai,

that He has been three times in my court, and I did not ascertain His portraiture and His characteristics: once I saw that He was of the color of fire, and once I saw Him like a bird flying to the heights of Heaven and the angels speaking to Him; but your maidservant, my wife, and my children saw Him in their dream, and warned me against stretching a harmful hand towards Him. O my Adonai, by your life, I gave my two children to the Yehudim on His behalf in order that they might not crucify Him, and in order that they might release Him until I had brought His case before my Adonai the Emperor, but they did not listen to my words; they released a robber from prison and a murderer, and they took and crucified Yahusha. Let it be known, however, to you, O my Adonai, that He did this out of His own freewill.”

And the Emperor Tiberius said to him: “Tell me from where He is and from what place He comes, and how and when He came down from Heaven so that the Yehudim found Him, seized Him, crucified Him, and murdered Him.”

And Pilate said to him: “They testified to me that His mother is a virgin, chaste and pure, that He was born of her without breaking her virginal seals, and that her name is Mariyam. The angel of Adonai came down from heaven and announced to her that she will conceive from the Ruach HaQodesh and bring forth a Son whose name shall be called Emmanuel.”

And the Emperor said to him: “And how long did He remain on the earth?” And Pilate answered: “Thirty years.” And the Emperor said to him: “And in all this length of time you saw this Man, noticed the miracles and the prodigies that He was performing, and you did not inform me of His affair.” And Pilate replied to him: “By your life, O my Adonai the Emperor, in all this length of time I did not see Him nor did I perceive His face except on the day of the crucifixion, when the Yehudim brought Him to me and crucified Him.” And Tiberius said to him: “You have acted high-handedly and have not informed me of His affair. They delivered Him to you, and you did not remember His miracles and prodigies, and you did not feel awestruck in His presence, and the glory of His divinity did not frighten you. I will now kill you and do to you what you did to Him.”

The Emperor Tiberius spoke thus and immediately after the soldiers seized Pilate and took him out in order to cut off his head, but the Emperor ordered that he should be crucified some time before he was beheaded. And they crucified him outside the city, struck him on the head

with a reed-stick, and nailed him to the wood, pierced his side with a spear, tormented him with grievous torments and after that proceeded to cut off his head. And the blessed Pilate asked the soldiers to give him a little respite so that he might pray. And he immediately knelt down and began to pray, saying:

“O my Adonai Yahusha HaMashiach who took away all the sins of the world, have pity on your servant Pilate and forgive all my stumbling, omissions, and sins. Guard my poor soul and deliver it from torments. I beseech You, O my Adonai and my Elohiym, do not separate my soul from that of Your maidservant Procula, but make her worthy to be with me in the place of rest. Do not forget Your servants, my children, because while I was in the world, O Adonai, I delivered them to death for Your sake as a ransom for Your crucifixion, but the Yehudim refused them. Do not let the tribulations of Pilate be in vain. I have indeed dared to judge You, O just Judge, but do not rebuke me for this sin which I have committed, because You are a merciful and compassionate Elohiym, and I am a created being, and I dared to say to You: ‘Who are You?’ I implore You, O my Adonai, not to put me to shame and not to rebuke me because I caused You to bear Your cross and said to the Yehudim: ‘Take ye Him and crucify Him.’ And they did all this while I was in the seat of judgment. O my Adonai, my Elohiym, and my Savior, I beseech You not to remove me from Your glory but to grant me Your mercy. To You be glory and honor forever. Amen.”

Pilate uttered these words while kneeling on the ground. And I, Gamaliel, was not able to restrain my tears when I saw the weeping of the blessed Pilate when he began to implore the soldiers to deliver his body to his servants after they had cut off his head. Then he turned and noticed one of his servants, Basilius, with a number of friends, all weeping, and he said to them: “Do not weep over my death, because my Adonai has tasted death for us. When you see that they have cut off my head, I want you to shroud my body well, to bring it to Yerushalayim and there dig a grave for me near the tomb of Yahusha, my Adonai and my Savior, in order that He may have pity on me.”

After Pilate had said this, they cut off his head on the fifteenth of the month of June. Then we got hold of his body, shrouded it and took it to Yerushalayim, as he had wished. When we reached the town, we found that his wife Procula and her two children had died on the very day of our

arrival, and we placed them all in one grave near the sepulcher of the Redeemer.

As to the Yehudim, the Emperor Tiberius sent orders to Yerushalayim and had them all killed. He also sought Herod to slay him, but he was informed that he had died before Pilate.

After this the wife of the Emperor Tiberius spoke to her husband and said to him: "O my Adonai Emperor, you knew and saw what the Savior Yahusha did in resuscitating to us our son from the dead, and we, O my Adonai Emperor, feel much sorrow because we did not see Him, and because we were unworthy of perceiving Him. The Yehudim killed Him unjustly and you killed the Governor who empowered them to kill Him. If it pleases you, O my Adonai Emperor, we will send for His mother in order that we may see her, because it has come to our knowledge that she is living at this moment in Yerushalayim, the city of the Yehudim. We will take her before us and crown her with the crown of the kingdom and send her back to her country in order that all may honor her, and in order that no wicked Yehudim may stretch a harmful hand towards her, as they did with her son." When the Emperor heard these words from his wife they pleased him, and he dispatched many soldiers, female attendants, and palace officials to Yerushalayim in order to bring the Virgin Mariyam to them so that they might crown her with the crown of the kingdom.

Before this, our Savior, King of Kings, appeared to His mother and to the Apostles, His elect, and He disclosed to them many secrets, and informed them that the Emperor Tiberius had sent for the Virgin Mariyam. Then after having laid upon Yochanan to repair to the Emperor Tiberius, He turned to Mariyam, His mother, and said to her: "O my beloved mother, I shall take you to My kingdom and show you a great glory, greater than all the perishable glory and kingdom of this world. I am aware, O mother, of the fact that you were for many days in pains for Me, and that you endured tribulations for My sake, in travelling from country to country and from town to town; now I have come to take you in order that you might travel with Me to the city of the living Elohiym. You have toiled enough, O mother, come to the abode of joy and eternal rest. You have toiled with Me, O mother, in the sorrow that overtook you on the day of the Crucifixion, come now and I will take you to the comfort of My kingdom.

You have toiled, O mother, and your heart has suffered for Me, make haste and accompany Me to the eternal hymn of joy and to a repose that

has no end. You have toiled, O mother, in your weeping at the door of the sepulcher, come now and see My glory and the majesty of My throne, sitting as I am in the middle of thousands and myriads of angels. You have wept for Me, O mother, on the Kranion and Golgotha, make haste and come to the eternal heights. O mother, your feet were tired in the streets of the earthly Yerushalayim, come now and see the beauty of the heavenly Yerushalayim. O mother, you were hungry and thirsty for My sake, come now and have your satisfaction in the pleasures of heaven in My kingdom. O mother, you wept in the house of Yochanan for My sake, come now and hear the melodies of the exultations of the Cherubim and Seraphim who glorify Me, My Father and the Ruach HaQodesh.”

This is what the Savior said to His mother to comfort her. Then-she passed away and He sent her before Him on the wings of the Cherubim. As to the Apostles, they sorrowed greatly, bowed down, worshipped Him and asked Him saying: “O Adonai, what is this sorrow that You have prepared for us, in taking away Your mother, and in separating her from us? She used to comfort us, Your disciples, since the day You left us and ascended to heaven. Today great sorrow has filled our heart, and we became bereft of Your sight and the sight of Your virgin mother and deprived of her salutary teaching.” And the Savior replied saying: “O My beloved and O My members, do not be sad on account of the passing away of My mother from you. She has not died, but she has gone to the dwellings of rest, joy and eternal life. She toiled much with Me in this world, and now I have taken her up to heaven, and you will soon see her and she will see you, because you are bound to face the death imposed on mankind. I shall take her and travel with her in the dwellings of the pious, and she shall see the Kingdom of Heaven and know My great love for her.

Did I not send you another time to the third heaven and you saw the heavenly Yerushalayim in which your names are inscribed? Did not the Father call you children because you became My beloved disciples? How could I not give heaven to My virgin mother in whose womb I remained nine months, from whose breasts I sucked milk like other children, and on whose lap I sat like other babes? How could I not comfort her heart and remove from it the sadness and sorrow which she experienced in this world for My sake? Lo the kings of the earth wish to summon her in order to bestow their honors upon her, but which earthly king is able to bestow upon her honors on earth as she deserves? Lo, the seven doors are open before her and the twelve doors of the heavenly Yerushalayim are also

thrown open before her. The greeting of the Father has reached her, saying, 'Be welcome, O Mariyam; the habitations of Heaven will submit to you, and the seven trumpets will sing before you. The sea of fire will serve before you, and the sun and the moon will be at your feet. All the choirs of heaven will sing before you, and heaven and earth will dance with canticles on the day of your Assumption.'"

This is what Adonai said to His disciples concerning His holy mother. Then He turned to Yochanan, His beloved, and said to him: "You shall have to stand before Tiberius Caesar, and bear witness to him about what you saw the Yehudim doing to Me on the wood of the cross." The Savior said these words to His holy disciples and disappeared from their sight.

Some days later the troops which the Emperor Tiberius had sent to Yerushalayim arrived, accompanied by Palace officials and female attendants from the Queen. They carried also with them the crown of the kingdom, royal garments, glorious dresses, and precious and princely robes. They scoured all the land of Yehuda in search of the Virgin, but they did not find her because she had left this world and ascended to heaven. They took, however, the blessed Yochanan and brought him to the Emperor Tiberius. When the Emperor saw him, he said to him: "Are you Yochanan, the beloved of Adonai and the friend of Yahusha?" And Yochanan answered and said: "By the will of Elohiym and His grace, I am, O my Adonai Emperor, the one who is called by this name. And now, O my Adonai, who is worthy to unloose His shoe's latchet? Who is able to grasp the rays of the sun or to embrace lightning? The judgments of Elohiym are light and truth, O Emperor, and the light of truth condescended to come to us from the essence of Elohiym, and humbling Himself, He called us His brothers, friends, and Apostles. By your life, O my Adonai Emperor, He never called us slaves, but always brothers and friends."

Then the Emperor said to him: "Having performed all these miracles and prodigies, how could the Yehudim pierce His heart with a spear?" And the blessed Yochanan replied: "The life of all of us consists of water and blood, and both of them sprang from His holy side. Before His crucifixion His virgin mother nudged Him at His side in Cana of Galilee, because people were in need of wine, and said to Him: 'O my beloved Son, they have no wine to drink at the wedding.' And our Adonai turned and said to her: 'O woman, you have placed in advance your finger on the spot at which they will pierce My side. You have asked Me, O mother, to make

wine mixed with water in order that the guests of the wedding might drink of it; in this you have placed in advance your hand in the spring of water and blood which will jet forth from My side, and from which I shall give the faithful to drink.’ It is not good, O Emperor, that you should study too deeply the greatness of His divinity, that is to say of Elohiym and His works which the intelligence of men is unable to comprehend.”

And the Emperor said to him: “Are you the disciple who was standing near Him at the time of His Crucifixion?” And Yochanan replied: “Yes, I was present there and saw all that the Yehudim did to our Adonai Yahusha HaMashiach on the wood of the cross.” And the Emperor said to him: “You will then know how to paint His image for me in the figure which He had on the cross, exactly as He was crucified for us.” And Yochanan replied: “Yes, I will paint Him.” And the Emperor ordered a slab of good stone, and the blessed Yochanan painted the figure of the Savior on it according to the order of the Emperor. When it was finished the blessed Yochanan bent his head over it in order to kiss it with his mouth, and immediately after the lips of the Savior turned to the lips of the blessed Yochanan, and they kissed each other.

The Emperor Tiberius witnessed all this, and he was greatly amazed and bewildered. Then the icon which represented the image of our Adonai cried and said: “It is enough, O Yochanan, that you painted My image and the figure of My crucifixion, as you witnessed it on the day of the crucifixion. It was not fair on your part, you My beloved, to crucify Me after My resurrection from the dead; it would have been better if you had painted My figure according to the image you saw of Me after My resurrection. The Yehudim crucified Me once at the hand of Herod, why do you crucify Me again at the hand of Tiberius? The soldiers divided My garments among themselves in Yerushalayim once, do not allow the inhabitants of Rome also to see My nudity. My side was pierced with a spear on Friday, do not pierce Me, O Yochanan, My beloved, another time after My resurrection. I called Yehuda My friend, and he delivered Me to death; but I love you, O Yochanan, more than all the world, do not leave Me, therefore, in the sufferings of the crucifixion, because I rose from the dead. You know, O Yochanan, the joy that you experienced, you and My virgin mother, on the day of My resurrection, since, therefore, I rose from the dead, do not leave Me in the passion of the cross. Know, O Yochanan, that My resurrection was joy and gladness to all the earth.” After the image said this to Yochanan, the voice was heard no more.

When the Emperor heard these wonderful words, his mind came back to him and he rose on his feet, kissed the head of Yochanan, and said: “You are truly the disciple of Yahusha HaMashiach whom He loved, and you are His friend.” And the Emperor took the image and embraced it, then he placed it on a high pedestal at that place, like the image of the Son of Elohiym in the country of the Byzantines. Then the Emperor gave much money to Yochanan and bestowed many benefits on him, but he refused to take anything. Then he went out of the city, and a column of light carried him away and brought him to the Mount of Olives. He greeted the Apostles, his brethren, and narrated to them what he did in Rome, and all what happened to him with the Emperor Tiberius.

After this the Apostles desired to see the Virgin Mariyam and said: “We have seen our brother Yochanan, perchance we shall not be unworthy to see our lady, the Virgin Mariyam, before our death.” While the Apostles were saying this, lo the pure Virgin appeared to them in great glory. They fell on their faces before the majesty of the precious robe which she was wearing. She came to Ya’aqov (James) and Yochanan and raised them first, then she raised the rest of the Apostles, and began to tell them about a part only of the heavenly glory found in the abode of rest, and informed them that she saw Pilate, his wife and his children in a great glory while the cross of Her Son was shining on them. After having told them this she disappeared from their sight.

And I Gamaliel had learnt the art of writing, the science of the Yahudah religion and that of the Apostles our Fathers, and had also stepped in the science of the philosophers until I had acquired the knowledge of the right answer, and learnt the mystery of the resurrection of Adonai HaMashiach, and the miracles which He performed, and what happened to the vizier of the Emperor, and to Galilus and the Emperor Tiberius, and I put all to writing and composed it as a memorial of the holy resurrection.

And I beseech you to pray for me and to forgive me, me the weak Cyriacus. Pray for me so that Adonai may forgive me my mistakes, He who is Adonai Yahusha HaMashiach, the Son of the living Elohiym, who suffered for us by His will. May He release all those who are bound with the fetters of sin, He who is the HaMashiach of the worlds and the Savior of all! We ask Him to forgive us our sins and all the bad deeds of our past lives, which we committed with knowledge or which we committed without knowledge. May He forgive them all in the greatness of His mercy! And as He has assembled us here may He render us worthy to

assemble in His kingdom, in the heavenly Yerushalayim! May the Grace and mercy of our Savior Yahusha HaMashiach be with us. To Him be glory in conjunction with His good Father and the Ruach HaQodesh, now, always and for ever and ever, Amen. Praise be to Elohiym Adonai of the worlds. It has ended by the help of Elohiym.

