



Pontius Pilate On Trial: Who Killed Messiah?

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PONTIUS Pilate washed his hands of the entire affair. Which is the same thing as saying he didn't do it. Yahusha HaMashiach was offered by *someone*, there is no question about that. But it wasn't him. Pontius Pilate is a patsy. You have probably arrived to disagree, *again*, as there is nothing new under the sun. But then I will ask, what is the purpose of washing one's hands of the entire affair if the said individual still goes through with it? That makes no sense whatsoever. Look, you either wash your hands and remove yourself from the unraveling train wreck or you don't and then continue dirtying them. And in case there's any confusion, Pilate told us *why* he washed his hands in the Gospel of Mattithyahu.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and **washed his hands before the multitude**, saying, I am innocent of the blood of this just person: **see ye to it**.

Besorah Mattithyahu (Gospel of Matthew) 27:24 [Cepher]

It *says* Pilate was no longer capable of reasoning with the crowd, seeing as how they had risen to tumult conditions. He therefore washed his hands in water, but not without doing so in sight of the multitude. Washing his hands before a host of witnesses *was* his pronouncement of judgement.

Yahusha HaMashiach was innocent of all accusations. Certainly not worthy of the death sentence. His line of logic couldn't be any clearer. "I am innocent of the blood of this just person." A just person is someone who is judged to be in the moral right. What he was saying to the rioting crowd is that they were the ones who had misjudged Yahusha, not him.

The most important part can be found in the second leg of his statement. He says, "See *ye* to it." Who is *ye*, exactly? The Yahudim is *who*. Wait, hold on. Am I expected to believe that he is giving the Yahudim permission to execute Messiah on their own but then follows through with their demands anyways and he is the one who ends up doing it? *Ridiculous*. To do so, wash one's hands but still go through with it, would be to live in denial. His hands would still be dirty; his gesture null and void. That is why his transition is so important to the narrative. "See *ye* to it." It is precisely in this moment where the sleight of hand happens, but very few seem nor care to notice. Delivering HaMashiach over to the Yahudim so that they can be the one to judge, jury, and executioner is literally part of Yahusha's sentence. Here is the follow-up.

²⁵ Then answered all the people, and said, **His blood be on us, and on our children.**

Besorah Mattithyahu (Gospel of Matthew) 27:25 [Cepher]

A guilty conscious isn't the only transfer which the Yahudim are accepting unto themselves. They are pleased that Pilate is handing over the body of Yahusha because now it is their opportune moment to judge and execute him according to their laws. And no, not even the Roman soldiers strung him up. That's why you were feverishly flipping through the pages of the Bible just now, to show my error. We're getting to that part. Washing one's hands started from the seat of judgement and trickled its way down through the ranks. Roman soldiers were not interested in appeasing the mob when apparently fulfilling Scripture. Time and again, that is how they are depicted, but it's simply not true. It's why we are having this conversation. What I intend to show is that Pilate is innocent of any and all accusations regarding the crucifixion. By necessity, his seclusion would include the Roman soldiers. If Pilate is guilty of any crime, it's diplomacy. He didn't protect someone whom Rome had already deemed innocent.

Follow the breadcrumb trail and you will come to find that it was the Yahudim who barked the order, and then again, the Yahudim who pulled the trigger and had him strung up. Again, you will ask for chapter and verse. Well then, hold your horses, because I'm about to offer them. *Follow* along.

<p>²⁷ Then the soldiers of the governor took Yahusha into the common hall and gathered unto him the whole band of soldiers. ²⁸ And they stripped him and put on him a scarlet robe. ²⁹ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Yahudiym!</p> <p>Besorah Mattithyahu (Gospel of Matthew) 27:27-30 [Cepher]</p>	<p>²⁷ Now the servants of Pilate had taken Yeshua to the great house of the judges, and the people gathered around, ²⁸ and they stripped him, and covered him with a garment of fine red linen, ²⁹ and set a crown of thorns upon his head, and a reed in his right hand, and bowed the knee before him, saying, "May Yahuah save you, King of the Yehudim." ³⁰ And they spat on him and took the reed, and smote on his head.</p> <p>The <i>Hebrew</i> Gospel of Mattithyahu 27:27-30</p>
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I have just given you the *same* chapter and verse but from different sources. One Greek, the other Hebrew. Quite the difference between the two, wouldn't you agree? I even took out the highlighter and red marker, hoping you wouldn't miss it. We are told in the Greek that Yahusha was taken to the common hall, whereas the great house in Hebrew is an undeniable reference to the Temple. It's the *little* details. That fact is both obvious and evident when Mattithyahu identifies the judges as belonging to it. Pilate's servants saw that Yahusha was given safe conduct to the Sanhedrin, hoping the mob wouldn't get to him first. It is there, presumably *in* the Temple, that Yahusha was removed from Roman supervision, stripped of his clothes, and delivered a crown of thorns. But even before that, you don't have to read between the lines to conclude that Yahusha was tried by the court all over again.

Before you tell me the Hebrew Gospel of Matthew was copied by people who rejected Yahusha as Messiah and is therefore not to be accepted as

courtroom evidence, I probably should have warned in advanced that I am not quoting from the Shem Tov version. No, I am quoting from the Hebrew Gospels of Sepharad, Spain. That’s right, you heard me. I said ‘Gospels’—*plural*. We have all four of them. Mattityahu, Marqus, Luqas, and Yochanon. And they all read the same way.

Actually, I left out one very important detail. The people who beat Yahusha and then set a crown of thorns upon his head are also described for us, so that there is no confusion. I’ll give you a hint. They weren’t the Romans. Here is how the *same* scene plays out in Yochanon.

<p>² And the soldiers (stratiōtai) platted a crown of thorns, and put it on his head, and they put on him a purple robe.</p> <p>Besorah Yochanon (Gospel of John) 19:2 [Cepher]</p>	<p>² And the Pharisees (פְּרוּשִׁים pae-roo-shim) prepared a crown of thorns, and put it on the head of Yeshua, and covered him with a scarlet garment, and came unto him and said to him.</p> <p><i>Hebrew Gospel of Yochanon 19:2</i></p>
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Surely, the night and day difference between the two texts didn’t escape you. The passage on the left involves *stratiōtai* and derives from the Textus Receptus, whereas the passage on the right comes to us by way of the Spaniard Hebrew and identifies פְּרוּשִׁים as his killer. In English, we would say *pae-roo-shim*. You’re probably wondering how I came to that conclusion. Well, I too have friends who help in the sleuth work from time to time, and some of them are proficient in Hebrew. The term Pharisee means “one who is separated,” and is spelled out as follows: פְּרוּשִׁים, which is what we just read in the original document. If you don’t believe me, [look it up](#) for yourself.

The ‘Scholars’ aren’t talking about the Hebrew Gospels and very few people want you to know about them. *I wonder why*. The Pharisees did it. They were personally involved in his shellacking. Their involvement isn’t a fluke either. Skip down so many verses and we can once again read the obvious.

<p>²³ Then the soldiers, when they had crucified Yahusha, took his garments, and made four parts, to every soldier a part...</p> <p>²⁴ They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says, "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did.</p> <p>Besorah Yochanon (Gospel of John) 19:23-24 [Cepher]</p>	<p>²³ Then the Pharisees (פְּרוּשִׁים pae-roo-shim), when they had hanged him up, took the garments and divided them in four parts – for everyone his part...</p> <p>²⁴ therefore they said among themselves, "Let us not tear it, but let us cast lots over it – whose it will be." In order that the scripture could be fulfilled, which says, "They divided my clothes among themselves, and cast lots on my garment" – therefore the Pharisees (פְּרוּשִׁים pae-roo-shim) did these things.</p> <p><i>Hebrew</i> Gospel of Yochanon 19:23-24</p>
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The casting of lots over his garment is a reference to Psalm 22, a psalm of David, and fits perfectly within the framework when recognizing *who* Yahusha's enemies truly were. David's enemies were not the goyim. Who was he hounded down by but his own people? The *same* can be said of Yahusha. His enemies are listed for us again and again throughout the gospels. I'll give you one to consider.

³³They answered him, We are Avraham's seed, and were never in bondage to any man: how say you, Ye shall be made free? ³⁴Yahusha answered them, Amein, Amein, I say unto you, Whosoever commits sin is the servant of sin. ³⁵And the servant abides not in the house for ever: but the Son abides ever. ³⁶If the Son therefore shall make you free, ye shall be free indeed. ³⁷I know that ye are Avraham's seed; **but ye seek to kill me**, because my word hath no place in you.

³⁸I speak that which I have seen with my Father: and **ye do that which ye have seen with your father.** ³⁹They

answered and said unto him, Avraham is our father. Yahusha saith unto them, If ye were Avraham's children, ye would do the works of Avraham. ⁴⁰ **But now ye seek to kill me**, a man that hath told you the truth, which I have heard of Elohiym: this did not Avraham. ⁴¹ **Ye do the deeds of your father**. Then said they to him, We be not born of fornication; we have one Father, even Elohiym. ⁴² Yahusha said unto them, If Elohiym were your Father, ye would love me: for I proceeded forth and came from Elohiym; neither came I of myself, but he sent me. ⁴³ Why do ye not understand my speech? even because ye cannot hear my word. ⁴⁴ **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning**, and abode not in the Truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

Besorah Yochanon (Gospel of John) 8: 33-44 [Cepher]

It couldn't be spelled out any clearer for us than by Messiah, but most people would rather listen to their Zionist Controllers, seeing as how they have the Media, and most pulpits are bought off. Who sought to kill him again? Let's just say it wasn't the city of Rome who murdered the prophets. Well, technically, Satan wanted him dead too, and so, it is only natural that the Pharisees would also, seeing as how they are identified to us as his children and all. See how the logic flows? Ama-za-sing. Nowhere does Yahusha finger Pontius Pilate or the Romans as being his murderers. It is always cognitive dissonance which takes the sudden detour. The evidence we have already uncovered only continues from there.

³² Then came **the soldiers**, and broke the legs of the first, and of the other which was crucified with him.

³⁴ But one of **the soldiers** with a spear pierced his side...

³² So **the the Pharisees (פְּרוּשִׁים pae-roo-shim)** came and cut off the thighs of those who were hanged up with Yeshua.

³⁴ But one of **the Pharisees (פְּרוּשִׁים pae-roo-shim)** took a

Besorah Yochanon (Gospel of John) 19:32, 34 [Cepher]	spear/lance and cut his (Yeshua's) thigh open. <i>Hebrew</i> Gospel of Yochanan 19:32, 34
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Even the person who cut him open was one of them. I had my source check all four Hebrew Gospels, not just Yochanan. Mattithyahu, Marqus, and Luqas all make the *same* claim. פְּרוֹשִׁים were responsible for the torment, hanging, and crucifixion of Yahusha HaMashiach from beginning to end. The Pharisees murdered their bridegroom.

Believe me, I already know what happens next. I will be told I'm wasting my breath, that it doesn't matter *who* the writers of Scripture identified as the murderer, and that even today we are to pay no attention to the people pulling the strings and dialing the knobs, pushing buttons and all that behind the curtain, because we all had a part in his slaughter. Did I get that *about* right? Sure, let's keep fingering Pontius Pilate as the culprit then. Best not to rock the boat when a patsy has already been made of him. Also, you can speak for yourself on that one. I mean, if you want to equate your personal actions to Yehuda Iyshqiryot, the man who betrayed the Son of Elohiym for 30 pieces of silver, then that's your personal business. Clearly, there is a distinct difference between those who fled out of fear and the others who spat upon him. How you see yourself in this scenario matters. Only those under the influence of their Zionist Controllers will think the identity of Messiah's judge, jury, and executioner doesn't matter.



The Ark of the Covenant Connection?

EVIDENCE regarding Pilate's innocence can be found outside of Canon as well but that should be a given. You never really know where the confirmations will turn up though. It's why I always like to keep my eyes open when reading. Perhaps you will be happy to know that I found another clue, and *yes*, it involves the ark of the covenant, I think. I'm still unsure about that part. The question mark means the upcoming reference will be up for you to decide. All I can really ask of you is to give it the old college try.

Now Joseph was from Jerusalem, but he had been made a councilor in Râmthâ, and all the letters which had been written during the whole period of Pilate's administration had been sealed with the seal which Joseph carried. **And when Joseph had taken down the body of our Lord**

from the Cross, the Jews ran and took the Cross, and brought it into the Temple, because [the pieces of wood thereof] were the bearing poles of the Ark of the Covenant. And Nicodemus also embalmed the body of our Lord [and swathed it] in clean, new linen swathing, and Joseph made it ready for the grave and buried it in a new tomb which had been made for Joshua, the son of Nôn, to be buried in.

The Book of the Cave of Treasures

It *says* the Jews ran and took the cross and hauled it off to the Temple lumber yard soon as Joseph removed the body of Messiah. How is that even remotely possible if the cross were a Roman crucifixion device? Since when did executioners hand crosses out as souvenirs after the prisoner was declared dead? *Hmmm*. If I am reading this right, the claim being presented is that the beams which held Messiah up was the cross of a different nature than we have come to know. The pieces of wood were the bearing poles of the Ark of the Covenant, apparently, telling us once again that Pilate had nothing to do with it.

Well, that's messed up. Would it be safe to call this a sacrilege if true? Just goes to show how little they thought of Yahuah their heavenly Father, as only Leviytes were capable of carrying the Ark and it is the Parashiyim doing the killing. Anybody else would be automatically declared dead. *But wait*. What was the Ark of the Covenant doing in Jerusalem? I *thought* it was stashed away somewhere. *Elswhere*. Seems suspicious if you ask me. Perhaps the most straightforward explanation is that the poles intended for carrying the Ark were prepped and ready for its anticipated discovery in a mountain cave or at the bottom of a well. Yes, that must be it. Some Jews probably dug them out of the janitor's closet during the excitement of the flogging. They needed 2x4's and the local hardware store was already closed for Passover.



Pontius Pilate *and* the Gospel of Peter

I'M telling you right now the translators know precisely what they're doing in holding back the information. Rome may have been innocent regarding the sacrifice of Messiah, but the *same* can't be said today. Rome and Zionism are holding hands, and many are under their pay. Which reminds me. *Missing* books. There are conspirators everywhere and I get the feeling that countless books have 'suicided themselves' for a reason. The Gospel of Peter is one of them. It was discovered in the grave of an Egyptian monk in a post mud-flood society, like so many of the other missing books, and what do you know? The text has missing pages. Probably nothing to see there. Once it does pick up however the narrative is telling. Do me a favor and give its first few lines a read.

¹ But **of the Yahudim none washed his hands, neither Herod nor one of his judges. And since they did not desire to wash,** Pilate stood up. ² And then Herod the

king orders Adonai to be taken away, having said to them, 'What I ordered you to do, do.'

Pilate encouraged the Yahudim to wash their hands. That line is missing, but it is implied when stating how they refused to follow his example. Herod had no desire to wash up either. When making mention of Herod's judges, it is a reference to the **Sanhedrin**, telling us that the Temple Controllers were under his pay. Everyone but Pilate were in on the conspiracy, apparently. *Now* you know why it took the bones of a monk to let us in on the secret. And they say dead men tell no tales, *ba!* Keep reading.

³ But Yoceph, the friend of Pilate and of Adonai, had been standing there; and knowing they were about to crucify him, he came before Pilate and requested the body of Adonai for burial. ⁴ And Pilate, having sent to Herod, requested his body. ⁵ And Herod said: 'Brother Pilate, even if no one had requested him, we would have buried him, since indeed Sabbath is dawning. **For in the Law, it has been written: The sun is not to set on one put to death.**'⁷

Perhaps, if there is time, I will add a section detailing how Pilate knew the Torah *better* than the Yahudim entrusted with it, and regularly called them out on their error. **Herod** makes the claim that he would have seen to Yahusha's burial, but do you really believe that to be true? Pilate wasn't buying it. What is evident is that the Temple Controllers had no desire to follow Yahuah's instructions in righteous living when crucifying the Son of Elohiym. Yoceph of Arimathea did. It's *why* Pilate handed Messiah's body over to him. Because washing his hands also implies Pilate wanted to make the right decision. And *also*, because the two were friends. That's what it *says*. I'm guessing that may have something to do with Pilate and Yoceph's British connections. Legend has Yoceph taking on the mantle of a wealthy tin merchant in Britain prior to this incident. Well, Pilate may very well have originated from there as well. That may sound like a stretch at present, which tells me a case eventually needs to be made. *Continuing.*

And he gave him over to the people before the first day of their feast of the Unleavened Bread. ⁶ But having taken

Adonai, running, they were pushing him and saying, 'Let us drag along the Son of Elohiym now that we have power over him.'

Kepha's gospel straight up tells us Yahusha was handed over to the Roman garrison people. We have already seen in The *Hebrew* Gospel of Mattithyahu 27:27-30 how Pilate had his own men escort Yahusha to the Temple to spare him from the crowd. I can only assume he has been handed over to them by this point, and that they wasted no time in running and pushing him over and the dragging his body if he couldn't keep up. Look at their arrogance. They actually address him as the Son of Elohiym. It's not simply sarcasm either. When stating: "...now that we have power over him," they have revealed their true identity as the sons of HaSatan.

⁷ And they clothed him with purple and sat him on a chair of judgment, saying: 'Judge justly, King of Yashar'el.'⁸ And a certain one of them, having brought a thorny crown, put it on the head of Adonai.⁹ And others who were standing there were spitting in his face, and others slapped his cheeks. Others were jabbing him with a reed; and some scourged him, saying, 'With such honor let us honor the Son of Elohiym.'

In case there is any confusion, it is *they* who committed the deed, as well as *others* and a certain one of *them*. I highlighted them in purple hoping you wouldn't miss it. The crowd is spitting upon Messiah, slapping his cheeks, jabbing him, and scourging him, whereas Pilate has already declared his innocence and the Romans are not participating in the debacle. The crown of thorns is all the worse coming from those who claim to be Yahuah's own people rather than Caesar's posse, because they are telling the Elohiym of Yashar'el *exactly* what honor they feel his Son deserves.



Pontius Pilate, Suicide

HE committed suicide is my best guess. You may be wondering why I came to that conclusion. I have my reasons. The question I'm left with is, was he *suicided*. Quite the difference between the two options, wouldn't you agree? Just know that there are various accounts regarding the future adventures of Pontius Pilate upon the earth and very few of them seem to agree on his fate. The way I phrased that sounds unfair now that I think about it. Perhaps eventually I will get around to chronicling each and every purported episode because what they do mutually agree upon is that Pilate never had Yahusha Ha'Mashiach crucified, as we've covered. It's like I've been saying all along, he washed his hands of the mob mentality in every narrative.

Another familiar theme in Pilate literature is that the fifth governor of the Roman province of Yehudah personally investigated the matter of his resurrection afterwards, ultimately exposing the Yahudim in attempting to cover it up. He ultimately believed that Yahusha was who he claimed

to be. Pilate literature agrees. Rome later blamed Pilate for handing Messiah over to the Yahudim, which in turn led to his own martyrdom at the hands of his employers. Those are all familiar themes. It is typically only the manner of his death which cannot be agreed upon, and as you know by now, I've gone with suicide. Suicided even, which would be the same thing as saying the Newspapers reported that he was flying *high* on pharmakia and jumped off a bridge.

The text I am pulling my information from derives from Acts 29. Go ahead, turn there in your Bibles if you're up to the challenge. Unless you own a Cephher then it likely can't be done. You'll smash right into Pa'al's epistle to the Romans, totally confused and dumbfounded. Canonical Bibles end with **Pa'al's** house arrest in Acts 28, leaving you hanging as to his fate with Nero. There isn't even an *Amein* to end the book. **Dr. Luqas** was apparently sadistic and wanted to leave the next 2,000 years of history suspended with a cliffhanger.

Clement of Rome was a contemporary of Kepha and Pa'al, and so, if you've ever read his epistle to the Corinthians, then you'll know that Pa'al's fate had already been well documented.

Owing to envy, Pa'al also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, **and come to the extreme limit of the west**, and suffered martyrdom under the prefects.

1 Clement 5

Clements quip about Pa'al continuing on to the extreme limits of the west comes across like Cliff notes to a book he's read. Well, chapter 29 is the long-lost chapter that we've all been dreaming of. It purports to be the conclusion to Luqas' biography and gives an account of Pa'al's journey to Spain, Britain, and Gaul. Those would be the extreme limits of the west which Clement was referring to. Acts 29 is written in the same manner as the rest of Acts, and after careful examination, I have personally concluded it to be legit. Doesn't make my conclusions the right one. The

Truth is the Truth regardless of how I or anyone else feels about it. It ends with an *Amein* in case you were wondering. It ends with an *Amein* in case you were wondering.

The ultimate question is why Acts 29 was ripped out of every copy for the pyre party. You'll have to read it for yourself to discover the reason. It's there if you know what to look for. The chapter is telling. And no, Pontius Pilate probably doesn't have anything to do with it. We'll get to him. I am simply laying some groundwork. The reason why Acts 29 made it to the publisher but then didn't survive the *second* edition can likely be found in the following passage.

¹³ And it came to pass that certain of **the Druids** came unto Pa'al privately and showed by their rites and ceremonies **they were descended from the Yahudiym which escaped from bondage in the land of Mitsrayim**, and the apostle believed these things, and he gave them the kiss of peace.

Ma'asiym (The Acts of the Apostles) 29:18-22 [Cepher]

Just look at that beauty, why don't you? Everything I detailed in my [People of the Covenant](#) report turned out to be true. The Druids in Britain revealed themselves to have been descended from Yashar'el. Who had helped them escape from Mitsrayim but Yirmeyahu the prophet? The line of kings which Yahusha descended from never continued in Yahudah after the Babylonian conquest. They *did* however in Britain, which I am furthermore convinced was the hot seat of the Millennial Kingdom. Yirmeyahu saw to it. The Stone of Scone was in their possession. Possibly even the Ark of the Covenant.

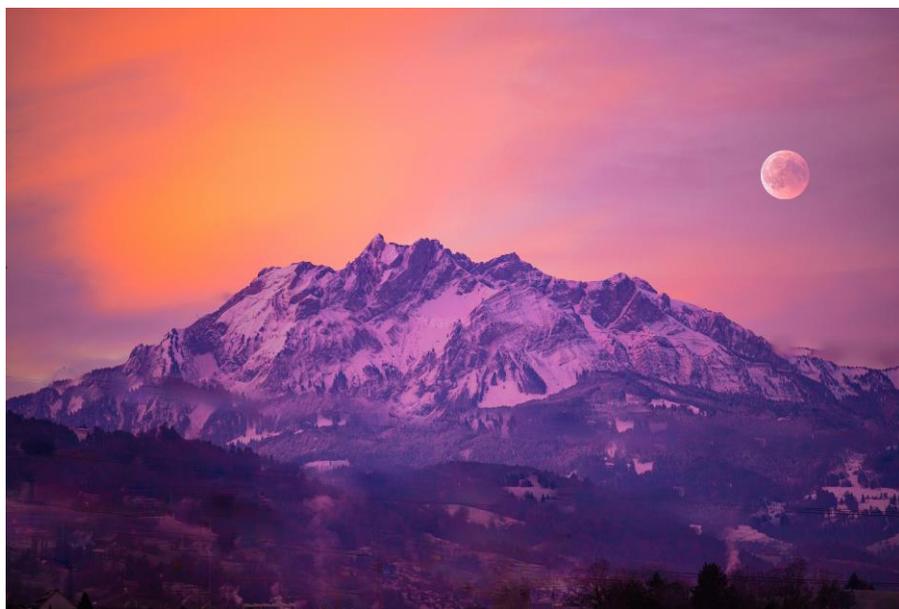
Britain *was* the planted kingdom of Yashar'el, and the *Joos* couldn't have that. Rome ultimately played into their hands, seeing as how they were incapable of conquering the British Church, despite planting Augustine's bum and other spooks on the isles. The Bible has many enemies. If its writers didn't choose their words carefully, then the Beast had a way of dropping entire books off in the furthest mailbox deep down in the sand. It's a wonder that some passages survived at all. And at any rate, I am convinced that Dr. Luqas had the conclusion of his book ripped out.

Now that I have gotten that out of the way, *here* is Acts 29's Pontius Pilate reference.

¹⁸ And after much preaching and toil, Pa'al and his fellow laborers passed into **Helvetia**, and came unto **Mount Pontius Pilate**, where he who condemned Adonai Yahusha dashed himself down headlong, and so miserably perished. ¹⁹ And immediately a torrent gushed out of the mountain and washed his broken body in pieces into a lake.

Ma'asiym (The Acts of the Apostles) 29:18 [Cepher]

Pause. It says, "he who condemned Adonai Yahusha." Right away, that's not looking good for the Governor. Perhaps I am wrong about everything and he did crucify Messiah. Well, I'll be. Cancel the press. Forget everything you've read. The *Joss* were innocent after all. LOL.



Mount Pontius Pilate is a real place, you know. It overlooks a lake in Switzerland. Today, Helvetia is the female national personification of the country. She can be found on their currency. Apparently, Dr. Luqas ascribed the entire region to her name. Regarding the lake, the locals have

long believed the ghost of Pilate haunts the waters, rising every Good Friday to wash the blood of Messiah from his hands. Because even they claimed his innocence. Another longstanding observation by the locals is that devastating thunderstorms would often appear as soon as ripples were detected in the waters, which lines up with the phenomena so far described in Acts 29.

And just so we're clear, I believe Pilate's demise in Switzerland to be legit. He took the plunge. Or somebody had him tossed. Look, all Dr. Luqas is doing at this point in the narrative is reporting upon the claims of the Swiss. Pilate's death couldn't have been more than thirty years removed by this point. The people of that town either personally knew Pilate or remembered the incident. Perhaps they were gullible and believed the News, but the *actual* event, whether reality or a hoax, happened in some capacity. Already he had a mountain named after him, telling us that his fate wasn't so dissimilar from Yahudah and the potter's field in the eyes of the locals.

That being said, was Pilate down at the local pub, telling everyone of his intent while sloshed, adding: "Don't anybody try to stop me"? Also, who has the authority to change the name of a mountain just because somebody stepped too close to the edge while taking in the sweeping view? It happens all the time in the Grand Canyon, you know. I've read reports of the many so-called jumpers. Men with their flies open. A common theme in Arizona. Probably not the best idea to take a whizz over the edge in the dark of night, but that's your business. Changing the name of a mountain is something the Gubberment would do.

Even assuming it was suicide and not murder, it still lines up with everything I've read about Pilate in other texts. He was out of a job and disgraced by Rome, soon as they found out about the Christian problem. The mere fact that Pilate was thought to be an invention by secular scholars for centuries goes to show the lengths by which the Joos and his employers went to have him scrubbed from the records. It wasn't until **1961** that a damaged limestone block was discovered in Caesarea which made mention of Pontius Pilate as a prefect of the Roman province of Yehudah from **AD 26 to 36**. If not for that, the scholars would still be barking on about his being an imaginary literary device, at the pay of the

Joos most likely. But really, nothing says *suicide* quite like dishonor. *Reading on.*

²⁰ And Pa'al stretched forth his hands upon the water, and prayed unto Yahuah, saying,

O Yahuah Elohiym, give a sign unto all nations that here Pontius Pilate, which condemned your *yachiyd* [Beloved Son], plunged headlong into the pit.

Ma'asiym (The Acts of the Apostles) 29:20 [Cepher]

Pause. That's pretty intense, Pa'al. Where do the gospels claim Pilate condemned Pilate to die, again? They don't. Good thing he left it up to the Doctor to do the research and write a gospel on his behalf. Think I'm being unfair? I will remind you that Pa'al was not the first Apostle to be wrong about something in the book of Acts. Even Kepha misread the animals on the sheet in chapter 10 until finally realizing the vision was about people and not unclean food. Yes, unclean animals are *still* an abomination. [The Torah abides](#). Dr. Luqas simply reports on this stuff warts and all without taking the politically correct position. And so, I would ask Pa'al to take it down a notch but a voice from heaven already beat me to it. *Continuing.*

²¹ And while Pa'al was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake unto the Son of A'dam hanging in the agony upon the cross. ²² And a voice came out of heaven saying, **Even Pilate has escaped the wrath to come, for he washed his hands before the multitude at the blood shedding of Adonai Yahusha.**

Ma'asiym (The Acts of the Apostles) 29:18-22 [Cepher]

I don't know how this could be any more evident. Despite what Pa'al or the villagers believed in that moment, it took a voice from heaven to declare Pilate's innocence. Notice what the voice from heaven didn't say. That Pilate was a hypocrite and liar in so much that he washed his hands of the bloodshed but still went through with it. No, in washing his hands at the blood shedding of Adonai Yahusha, he had escaped the wrath to come. Contrarily, the guilty party *would*

experience the wrath of Elohiym, and in as little as a decade. Whether Pilate converted to Christianity as so many texts claim is still up to question. But what is certain at this point in my investigation is that even heaven acquitted him.