

bout yah (~~gabesh~~)
yah-weh

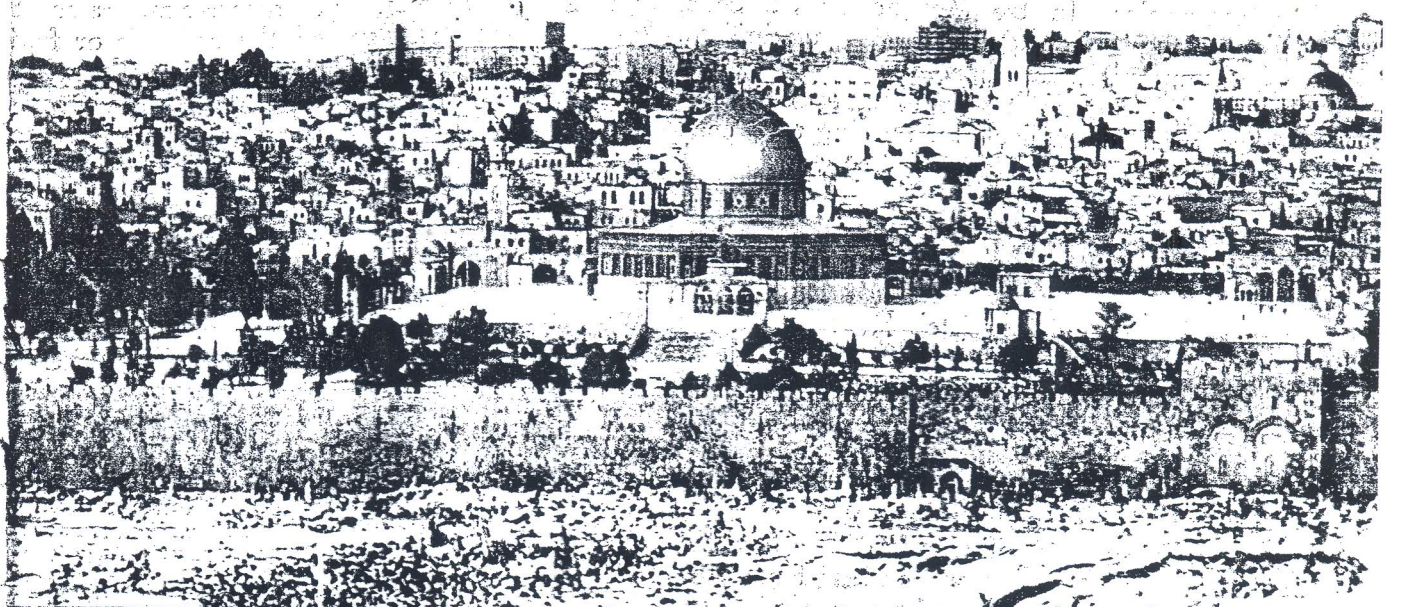
OBEY ORDERS

See page, Ministers Fighting Jerusalem



Page 9 - Ati pentost (Shonust) itamige thiku 50 kuuma paschal (Bathaka) thabota (Sabot) Bathaka na shavot no kamenu ka luvu ya na nio d'atti gra dhimis or kio ngano ya miem gethwa

bout Mashuyah See page 13 14 18 19 = Mashuyahnic Pw. 10 - Ati atoneoria (ministers - pastors - Evangelists) mendaga qutong atam ho Roho ni themu. L L L L



of the Old City of Jerusalem. Over hills to your right not in view The Mohammedan Mosque of Omar, standing where the Holy Temple was, is conspicuous before you. Looking over the Old City you can see King David Hotel, with the tower of the Y.M.C.A. showing above it a part of the city to the right and left among the trees. (See explanation on p. 2)

And in this issue:
Pilates Report to Caesar of the Arrest, Trial and Crucifixion of Yashua Jesus
A Jewish Part
The Jews Hold to Much Truth

News direct from Israel
In the Days of Pontius Pilate
Life in Israel

Page 7 - Ati yekuru
10 - ora muhothi ni
ruta wira wa Abh
weh ona muhothi

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World Headquarters of "Messianic Jews". — Romans
2:29; Galatians 3:28, 29.

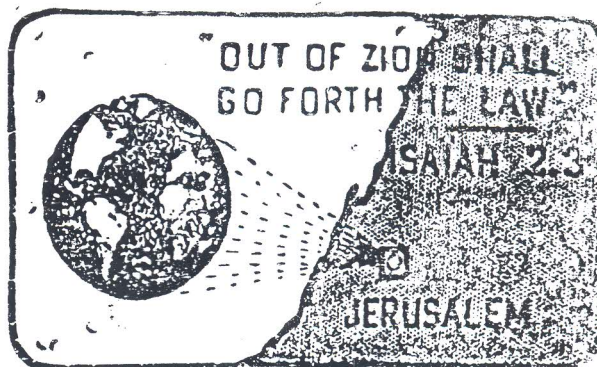
"Congregation of Elohim", "Family of Elohim". —
Hebrew.

The name is given 12 times in the New Testament:
1 Cor. 1:2, also 10:32, chap. 11:6, 22, and 15:19; 2 Cor.
1:1; Gal. 1:13; 1 Thes. 2:14 and 2 Thes. 2:4; also 1 Tim.
3:5, 15, and Acts 20:28. For headquarters see Acts 15:1-3.

The Head and Director — Christ (Yahshua)
Membership — "Lamb's Book of Life",
in Heaven. — Revelation 20:15.
Our creed — Revelation 12:17.

The name in the Old Testament: "The Daughter of
Zion", — "Daughter of Jerusalem". — Jer. 6:2, Zeph.
3:14, Zechariah 2:7, 10, and 9:8. The name Israel origin
(Gen. 32:28), and mentioned over two thousand times.

Tithes and offerings are needed to send Testaments
and Bibles to Israel, and support workers here and
abroad.



EXPLAINING FRONT PAGE PICTURE

In the foreground you see a portion of the east wall around the Old City, and to your right is the Golden gate, the Eastern gate, through which Yahshua (Jesus) passed riding upon an ass as prophesied by Zechariah chapter 9 verse 9, recorded also in Mathew 21: 4 to 9. Ezekiel said this gate would be closed and never opened, because the Lord passed through it (Ezekiel 44: 1 to 3). Note the Mohammedan cemetery surrounding the gate. This has kept it closed and no man has ever passed through.

(Photo taken with snow on the ground)

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PILATE'S REPORT TO CAESAR OF THE ARREST TRIAL AND CRUCIFIXION OF YAHSHUA (JESUS)

FROM MANUSCRIPT IN THE MOSQUE OF ST. SOFIA CONSTANTINOPLE, TURKEY

Official documents made in these courts in the days of the Messiah. From manuscripts in Constantinople: In the Mosque of St. Sofia, Constantinople, Turkey. All is unabridged. These Manuscripts are hand written by Scribes in fifty volumes, each volume is two by four feet and is made available for reading only upon special permission and a small fee.

Submitted by
Donald N. Liedmann, M.D., Ph.D.

Valleus's Notes.—Acta Pilate's Report to Caesar of the arrest, trial, and crucifixion of Jesus.

Valleus Paterculus, a Roman historian, was nineteen years old when Jesus was born. His works have been thought to be extinct. I know of but two historians that make reference to his writings, Priscian and Tacitus, who speak of him as a descendant of an equestrian family of Campania. From what we gather from these writers, Valleus must have been a close friend of Caesar, who raised him by degrees until he became one of the great men of Rome, and for sixteen years commanded the army. He returned to Rome in the year 31 and finished his work, which was called Historia Romania. He held the office of praeter when Augustus died, and while Vinceus was consul.

Valleus says that in Judea he met a man called Jesus of Nazareth who was one of the most re-

markable characters he had ever seen; that he was more afraid of Jesus than of a whole army, for he cured all manner of diseases and raised the dead, and when he cursed the orchards or fruit-trees for their barrenness, they instantly withered to their roots. After referring to the wonderful works of Jesus, he says that, although Jesus had such power, he did not use it to injure any one, but seemed always inclined to help the poor. Valleus says the Jews were divided in their opinion of him, the poorer class claiming him as their king and their deliverer from Roman authority, and that if Jesus should raise an army and give it the power he could sweep the world in a single day; but the rich Jews hated and cursed him behind his back, and called him an Egyptian necromancer, though they were as afraid of him as of death (Valleus Paterculus, B. 72, found in the Vatican at Rome).

PILATE'S REPORT

"To Tiberius Caesar, Emperor of Rome.

"Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitius. I

am almost ready to say, Cursed be the day that I succeeded Vallerius Flaceus in the government of Judea; for since then my life has been one of continual uneasiness and distress.

"On my arrival at Jerusalem I took possession of the praetorium, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offered to my dignity, and to the whole government which I represent.

"A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy.

"Although I thought it expedient to accept his excuse, from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors; and I would warn the Romans to beware of the high priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that, of conquered cities, Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have not soldiers sufficient to suppress it. I had only one centurion and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government.

I did not know what those priests might influence the rabble to do; yet I endeavour to ascertain, as far as I could, the mind and standing of the people.

"Among the various rumours that came to my ears there was one in particular that attracted my attention. One young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled.

"Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus, (Heb. Yahshua).

"This I could easily have suspected, so great was the difference between him and those listening to him.

He appeared to be about 30 years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny

complexions!

"Unwilling to interrupt him by my presence I continued my walk, but signified to my secretary to join the group and listen.

"My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius had been for a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence.

"On entering the praetorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare to the maxims of Yahshua. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar, he replied: 'Render unto Caesar the things that belong to Caesar, and unto God the things that are God's'.

"It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested, and exiled to Pontius; but that would have been contrary to the justice which has always characterized the Roman government in all its dealings with men; this man was neither seditious nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, and to choose disciples, unrestrained by any praetorian mandate. Should it ever happen (may the god avert the omen), should it ever happen.

I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be this noble toleration that Rome shall owe her premature death, while I, miserable wretch, will have been the instrument of what the Jews call Providence, and we call destiny.

This unlimited freedom granted to Jesus provoked the Jews not the poor, but the rich and powerful. It is true, that Yahshua (Jesus), was severe on the later and this was a political reason in my opinion, for not restraining the liberty of the Nazarene. 'Scribes and pharisees, he would say to them, you are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you'. At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. Complaints were daily made at the praetorium against the insolence of Jesus.

"I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised reinforcement after the termination of the Parthian war.

"Being too weak to suppress an insurrection I resolved upon adopting a measure that promised to restore the tranquility of the city without subjecting the praetorium to humiliating concession. I wrote to Jesus requesting an in

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