

Pontius Pilate
and His
Gospel of Jesus

A Tale of the Christ

By Michael E. Morgan

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Crazyfox Publications, LLC

Crazyfox Publications, LLC formed in New York State in 2006 to facilitate the spreading of spiritual truths and wisdom in books for all of the people in the world at a time when little of what would be called wisdom still exists. The world has grown harsh, crass and bent on materialistic pursuits. With saber rattling and actual military conflicts raging, the instability of financial and political systems threatens life as we know it. There is little for anyone to count on in the way of real support and the all but forgotten sense of the real meaning of life as well as the heart felt values that were once held in high esteem.

Crazyfox Publications LLC is 'crazy like a fox' seeking after the lost and buried treasures that still exist in the world and serves to refresh the public mind of what is worth seeking after, the true adventures of the exaltation of the spirit through that which is written down in books which may offer hope for a better life here on Earth.

About the Author

Michael Morgan has been a successful electronics engineer in the television broadcasting industry for more than forty years merging a unique combination of artistic talent with his technical knowledge. At the age of twenty eight he had a profound spiritual experience which changed his life. He read many books on spirituality and philosophy, and spent fifteen years engaged with Reichian bio-energetic therapy. Then another twenty years in the practice of Yoga and tutored by a Taoist Master. During that time, he also studied with secret brotherhoods in both America and Peru which continued to enhance his meditative spiritual skills.

In 1985 he had a near death experience which precipitated a strong psychic connection with spirit and learned to draw upon those paranormal resources and shared the knowledge and wisdom he received with the world. Later, he was invited to Japan where he spent three years lecturing and giving seminars on a range of spiritual subjects and led several large groups on tours to Egypt and Greece introducing them to the ancient cultures of the Egyptian and Greek

mystical traditions.

In 1987 Morgan wrote his first book, *The Emerald Covenant*, published by Hampton Rhodes detailing his journeys and adventures to these mystical places. For years after, he continued his writing and went on to publish several short stories through the Ford Group with Dutton under the heading of *Hot Chocolate* for the *Mystical Soul* series.

Through his spiritual guide, Morgan continues to learn new spiritual skills in which, he continues to write stories which define his own brand of spiritual adventure and passion such as his latest work, *Pontius Pilate and His Gospel of Jesus, A Tale of the Christ*.

Morgan founded *Crazyfox Publications, LLC*, in 2006, an On Demand Publishing organization working through Ingram's outsourcing firm *Lightning Source, Inc.*, to facilitate the continued dissemination of his stories and ongoing adventures. Michael Morgan presently lives in New York working as an engineer and continues to write books about personal transformation, and chronicles in this process, his own development, knowledge and experiences.

Preface

The truth is there were really two churches in the early Christian movement. The original church founded in 31 AD by the Disciples of Christ in Jerusalem and the other church founded in Asia by Paul and in Rome by Simon Magus, the false prophet to the gentiles in 67 AD. In Acts, Luke warns about the church in Rome and makes several ominous references to this church rising almost simultaneously with the little church in Jerusalem.

The Roman Church looked to expand its influence and increase its power base with other pagan religions in Europe and Asia. Whereas not much survived from the original Jerusalem church's writings regarding what really happened after the end of Jesus' ministry. After Paul's death, the surviving Roman Church led by Simon Magus made sure the story was told a certain way which made Jesus a deity, emphasized his death, and integrated many pagan rituals into its doctrine which had nothing to do with the original Christian movement.

In the fourth century AD the Roman Church led an ecumenical purging of all of the gospels. Before the

ecumenical purging there were many stories, gospels if you will, about those who had an experience of the Christ. The Roman Church needed the gospels to agree in content and follow its agenda. They needed a deity in Jesus to challenge the deities of the pagans in other lands if they were to secure converts and their wealth. Therefore, out of all that were discarded as heretical, they chose the four that we know, Matthew, Mark, Luke, and John, which were then modified until essentially concordant.

Of primary importance is what the Christ taught about life and how to live it. It was not about death. The author believes that Jesus was the symbol of resurrection; an awakening from the death of unconscious life to a new conscious and deliberate life of love, compassion and understanding, which embraces a life beyond this illusory world. Perhaps it was not so important that he was not born of an immaculate birth, or that he did not die on the cross. It does not lessen the importance of the prophet and his message. He demonstrated God's will on the earth and a new way to live. Equally important, He showed us how to address God directly without the need for intercessors.

The Greek Orthodox Church always believed He was a prophet, not a deity. It was more important that he be born a man that God saw fit to be Christ. He was

a great prophet and had the power for a short time to prove, through the miracles he performed, the reality of God's power on earth. God brought him on the earth to teach us a new way of morality, goodness, and greater self-responsibility.

One other significant aspect in this version is Jesus' loss of God's Witness, or the Christ Consciousness. Why would God take that away in Jesus' hour of need and then allow him to experience all of that torture? Jesus did not only come here to teach us the truth, but through his life experience he demonstrated a way for us to return to God's grace. In the fall from grace it is our righteous indignation and rejection of God's way that puts us into the darkness and ejects us from the metaphorical 'garden' from the beginning. It is fitting that we have to work our way back through our suffering without the benefit of God's witness to help us. That said, we would regain our love and respect for God and abide by his will not because we fear him, but because we want to.

The author believes Jesus' path of suffering is our path of suffering. In some sense, he ultimately died for our sins; not to eliminate them, but to show us the need for humility and remorse. Jesus declares that it is God's will to be done, not our will to be done. As the prodigal son learns from wasting his father's inheritance, he realizes he is better off returning as a

servant of his father rather than starve in the wilderness as a lost son. In addition, it is important to note that the father in that allegory rejoices for his son's choice to return home. Also note, the father's acceptance indicates an assurance of a return to grace.

Also interesting to note is the depiction of the original apostles' loving relationship with Jesus and with each other according to the Roman church. In Pilate's version, you see their relationship not so loving, often argumentative, hostile, and even self-serving. Perhaps this is more honest from a human perspective and perhaps easier to accept. It indicates how difficult it was for them to accept change and begin a new way of life while giving up their former lives and families to take on a dangerous and important mission.

Each one of us has our own perspective of life here on the earth. When we die, we leave an impression of our feelings and thoughts behind stored within a living substance called the Akasha. The Akasha is part of the energy that surrounds and binds all life together called the Life Force. Western spiritual traditions do not know or teach this idea but it is common knowledge in Eastern spiritual traditions.

For more than twenty years, I have been under the tutelage of an ascended master called Yokar. He is my personal spiritual guide and inner teacher.

Over the years, he taught me many spiritual skills and widened my understanding of life and the universe. One of those skills is the ability to read the Akashic records, which allowed me to develop this story.

Pontius Pilate's perspective reflects history from a point of view that does not have an agenda. We can then embrace what Pilate experienced as a practical and less exaggerated version of the story. This version also reveals conversations beyond the assertions by the Roman Church.

We need to ask what were the real underlying reasons behind Pilate's reticence to convict the Nazarene. Learn first hand from the one who was actually there.

It makes sense that Pontius Pilate met several times with the one called Jesus of Nazareth, The Christ. Even if those meetings may have only had the purpose of determining the rightfulness of his conviction, what kind of discussions might they have had to make Pilate question the whole idea of his conviction and crucifixion?

The point of this book is to show how a practical man, a soldier of Rome, was changed by the revelations of one of the greatest men the world has ever seen, a renegade rabbi and prophet, a true visionary who came to show us a new way. The

importance of what this man taught may not have survived the ravages of time, or the agendas of greedy and powerful men. Perhaps the truth emerges in its own way, ultimately because like life, it is tenacious, and by divine will, finds its way into the hearts of men and women even though it might appear as just another story.

Michael E. Morgan

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Prologue

*I*t is always dry in Judea, parching the throat and searing the nostrils at every waking moment. It is maddening really. Perhaps this suggests a reason for the relentless unrest that permeates this country. It prompted my immediate request of the palace servants to supply me with freshly poured wine whenever needed.

Herod's servants are pleasant to look at. Their beauty and fragrance are often reminiscent of Roman women. Sometimes they distract my concentration. Depending on his mood, Herod will often surround himself with delicate and succulent females. Then he secretly allows his eyes to wander and want.

As the procurator of Judea, they also cater to me. In addition, as the Governor of Judea, I keep the peace, but I long for more. The thought of Herod's throne is seductive and delights my senses. Since my arrival, the king's agitation over my presence seems obvious. Our mutual lust for greater power enhances our potential to compete. Our friendship is complicated and builds upon his desire to keep peace with Rome and a closer watchful eye on a new threat,

Rome's new governor of Judea. His paranoia and fear of the loss of his throne goes with him to his bed every night.

When I first learned of my new assignment from Tiberius, my friends in Rome could not decide whether to congratulate or console me. My closest advocate, Sejanus, seemed all but enthusiastic about my prospects. Many tribunes know that governing Judea is unwieldy and the worst of all charges. My predecessor, Valerius Gratus, would attest to the challenge, and he lasted only a short time.

This leaves me to wonder: Was this assignment a punishment for some indiscretion on my part, or an opportunity to rise to greater importance on my return to Rome? If it were to be the first choice, then a man fit of mind would consider rejecting Tiberius' proposal and flee quickly to Capri. However, being mentally fit I find rejecting the emperor's request not to be an option. Such sympathies are not common for the emperor Tiberius. He would certainly make the legacy of my career shorter than expected.

I did not come this far by the favor of the Gods, but I shall not deny the Gods their place in all manner of things, nor will they find me arrogant to exclude them. It is my firm belief that I am at this station mostly through my cleverness and keen sense of the body politic. So instead, I choose to believe the emperor's

choice is for loftier purposes.

The zealots, prophets, and messiahs are at every corner. Their many voices lift up through the constant howl of the wind blown streets and sand filled air. Their cries are for deliverance from those of us who look down upon them with a certain measure of superiority. The governor is Rome and with that, I am not welcome here. However, I am well accustomed to the chill of an enemy's flank, so as I lift up my cup I drink to all the misfits. I say to myself that this station suits me just fine. It actually makes my job easier. I can dispense with all of the pleasantries of municipal gallantry. I will ensure they feel the power of this Roman's blade and all will know it.

Perhaps Gratus was too weak to keep order here. Make no mistake Judea, I will be the first that will wield power and strength over you without mercy, limiting your freedom, while I declare the uselessness of such hopes of inflamed injustices. The swords of my well-trained garrison will be tempered and seasoned with the blood of your seditionists.