
Epistulae Pontii Pilati II LETTERS OF PONTIUS PILATE

INTRODUCTION

We include the text(s) of five letters purportedly written either by or to Pontius Pilate; none is authentic. We summarize the five entries below.

1. *The Letter from Pilate to Claudius* – a document from Pilate to Emperor Claudius written in Greek. Historically, being a letter to Claudius is rather strange, as Claudius began his reign only in 41 CE, some years after both Jesus' death and Pilate's term as prefect. The Greek text is from the *Acts of Peter and Paul* (Chs 40–42) is Richard A. Lipsius' 'B' recension; the Latin text is that of Constantine von Tischendorf and is (most of) Chapter 13 of *Christ's Decent to Hell* (his 'A' recension). The English text closely follows M.R. James' 1924 translation.

2a. *The Letter from Pilate to Tiberius* – herein, the depiction of Pilate is quite positive; Pilate describes Jesus as the most pious person who ever existed and explains himself as having to execute him only because he feared an uprising of the Jews against Rome had he declined. The Latin text is that of Tischendorf's *Epistola Pontii Pilati*.

2b. *The Letter from Tiberius to Pilate* – despite being written in Greek, this evinces later Western attitudes toward Pilate, considering him a criminal. The writer may have been familiar with the Acts of Pilate. While the letter alludes to an earlier letter from Pilate to Tiberius, this earlier letter does not appear to be the *Anaphora Pilati*, the Renaissance *Letter of Pilate to Tiberius* above, or any other extant similar work. The Greek text is that of M.R. James (1899). The English translation is that of Ehrman & Pleše (©, 2011, OUP)[§] and is reproduced under licence.

3a. *The Letter from Pilate to Herod* – In this work, Pilate expresses remorse over executing Jesus. His messengers sent to Galilee find the resurrected Jesus and confirm his divine power. He, his wife Procla, and the centurion Longinus all convert to Christianity, and affirm Christian teachings. The Greek text is that of M.R. James (1899); there is also an extant Syriac MS. The English translation is that of Ehrman & Pleše (©, 2011, OUP)[§] and is reproduced under licence.

3b. *The Letter from Herod to Pilate* – Though generally found in the same MSS (Greek and Syriac) as the above, it is clearly from a different tradition. The Greek text is that of M.R. James (1899); there is also an extant Syriac MS. The English translation is that of Ehrman & Pleše (©, 2011, OUP)[§] and is reproduced under licence.

AUTHORSHIP AND DATES

Authors cannot be assigned to any of the letters. The *Letter of Pilate to Claudius* is potentially one of the oldest pieces of Pilate literature, dating from some point between the end of the 2nd Century CE and the 5th Century. The *Letter of Pilate to Tiberius* is a late text, perhaps even from the Renaissance. The *Letter from Tiberius to Pilate* is thought to be from comparatively late during medieval Christianity, around the 11th Century at the earliest. The letters to/from Herod are from the 3rd to 5th Centuries.

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[§] “The Apocryphal Gospels,” Bart D. Ehrman & Zlatko Pleše, Oxford University Press, 2011. Copyright © 2011, Oxford University Press, Inc., and reproduced with permission of the Licensor through PLSclear.

1 – THE LETTER FROM PILATE TO CLAUDIUS

Πόντιος Πιλάτος Κλαυδίῳ χαίρειν.

Ἐναγχος συνέβη, ὅπερ αὐτὸς ἐγὼ ἐγύμνωσα· οἱ γὰρ Ἰουδαῖοι διὰ φθόνον ἑαυτοὺς τε καὶ τοὺς μετέπειτα ἰδίαις δειναῖς κρίσεσιν ἐτιμωρήσαντο. ἀμέλει ἐπαγγελίας ἔχοντες οἱ πατέρες αὐτῶν, ὅτι πέμψει αὐτοῖς ὁ θεὸς τὸν ἅγιον αὐτοῦ ἐξ οὐρανοῦ, ὅστις εἰκότως βασιλεὺς αὐτῶν λεχθεῖη, τοῦτον ἐπηγγείλατο διὰ παρθένου ἐπὶ τὴν γῆν ἀποστεῖλαι. οὗτος τοίνυν ἐμοῦ ἡγεμονεύοντος ἦλθεν εἰς τὴν Ἰουδαίαν.

Καὶ εἶδον αὐτὸν τυφλοὺς φωταγωγοῦντα, λεπροὺς καθαρίζοντα, παραλυτικοὺς θεραπεύοντα, δαίμονας ἀπὸ τῶν ἀνθρώπων φυγαδεύοντα, νεκροὺς ἐγείροντα, ἀνέμοις ἐπιτιμῶντα, ἐπὶ κυμάτων θαλάσσης πεζεύοντα καὶ πολλὰ ἕτερα ποιοῦντα τῆςⁱⁱⁱ θαυμάσια, καὶ πάντα τὸν τῶν Ἰουδαίων λαὸν υἱὸν αὐτὸν τοῦ θεοῦ λέγοντα. φθόνῳ οὖν οἱ ἀρχιερεῖς κατ' αὐτοῦ κινούμενοι ἐκράτησαν καὶ ἐμοὶ αὐτὸν παρέδωκαν, καὶ ἄλλα ἀντ' ἄλλων καταψευσάμενοι ἔλεγον μάγον αὐτὸν εἶναι καὶ ἐναντία τοῦ νόμου αὐτῶν πράττειν.

ⁱ Ἐγὼ δὲ πιστεύσας ταῦτα οὕτως ἔχειν μεμαστιγμένον παρέδωκα αὐτὸν τῇ βουλῇ αὐτῶν· οἱ δὲ ἐσταύρωσαν αὐτὸν

Pontius Pilate to Claudius, greetings.ⁱ

There befell of late a matter that I myself brought to light; for, the Jews through envy have punished themselves and their posterity with fearful judgements of their own fault; for, whereas their fathers had promises that their God would send them out of heaven his holy one who should of right be called their king, and promised that he would send him on earth by a virgin; he, thenⁱⁱ, came when I was governor of Judaea.

^{iv} And they beheld him enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking the winds, walking on the waves of the sea dry-shod, and doing many other wonders, and all the people of the Jews calling him the Son of God; the chief priests, therefore, moved with envy against him, took him and delivered him to me and brought against him one false accusation after another, saying that he was a sorcerer and did things contrary to their law.

But I, believing that these things were so, having scourged him, delivered him to their will; and they crucified him; and,

ⁱ The Greek text is from the *Acts of Peter and Paul* (Chs 40–42) and is Richard A. Lipsius' 'B' text (the 'Long Recension') in, "*Acta Apostolorum Apocrypha*," Vol. 1, Maximilian Bonnet (ed.), Leipzig, 1891. The 'Short Recension' has a longer title: *Letter from Pilate to Claudius. Pontius Pilate, greetings to Claudius.* (Ἐπιστολὴ Πυλάτου πρὸς Κλαύδιον. Πόντιος Πυλάτος Κλαυδίῳ χαίρειν.) The English text closely follows M.R. James' 1924 translation.

ⁱⁱ Or, 'this God of the Hebrews, then'.

ⁱⁱⁱ The 'Long Recension' lacks the article, τῆς, before θαυμάσια ('the sea').

^{iv} James does not have this paragraph break (which follows a chapter division in the Acts) but continues the sentence from 'Judaea'.

καὶ ταφέντος αὐτοῦ φύλακας κατέστησαν ἐπ’ αὐτόν.
² αὐτὸς δὲ τῶν στρατιωτῶν μου φυλαττόντων αὐτὸν τῇ
τρίτῃ ἡμέρᾳ ἀνέστη. ³ ἐπὶ τοσοῦτον δὲ ἐξεκαύθη ἡ τῶν
Ἰουδαίων πονηρία, ὥστε δοῦναι ἀργύρια τοῖς στρατιώταις
λέγοντες· Εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ τὸ σῶμα αὐτοῦ
ἔκλεψαν. ⁴ ἀλλὰ αὐτοὶ λαβόντες τὰ ἀργύρια σιωπῆσαι τὸ
γεγονὸς οὐκ ἠδυνήθησαν· κἀκεῖνοι γὰρ ἀναστάντα
μεμαρτυρήκασιν ἑωρακέναι καὶ παρὰ Ἰουδαίων ἀργύρια
εἰληφέναι. ⁵ ταῦτα δὲ διὰ τοῦτο ἀνήγαγον τῷ κράτει σου,
ἵνα μή τις ἄλλος ψεύσεται καὶ ὑπολάβῃς πιστεῦσαι ταῖς τῶν
Ἰουδαίων ψευδολογίαις.

Pontius Pilatus Claudio regi suo salutem.

*Nuper accidit, quod et ipse probavi, Iudaeos per invidiam se
suosque posteros crudeli condemnatione punisse. Denique
cum promissum haberent patres eorum quod illis deus eorum
mitteret de coelo sanctum suum, qui eorum merito rex
diceretur, et hunc se promiserit per virginem missurum ad
terras: iste itaque me praeside in Iudaeam cum venisset, et
vidissent eum caecos illuminasse, leprosos mundasse,
paralyticos curasse, daemones ab hominibus fugasse,
mortuos etiam suscitasse, imperasse ventis, ambulasse siccis
pedibus super undas maris, et multa alia signa miraculorum
fecisse: et cum omnis populus Iudaeorum filium dei illum esse
diceret, invidiam contra eum passi sunt principes sacerdotum*

when he was buried, they set guards on him. But, while my
soldiers watched him, he rose again on the third day; yet, so
much was the malice of the Jews kindled that they gave
money to the soldiers, saying, “Say that his disciples stole away
his body.” But they, though they took the money, were not able
to keep silence concerning that which had come to pass; for,
they also have testified that they saw him arisen and that they
received money from the Jews. And these things have I reported
<to your mightiness>^v for this cause, lest some other should lie
to you and you should deem right to believe the false tales of
the Jews.

^{vi} Pontius Pilate to Claudius, greetings.

It recently came to light – a fact that I myself have confirmed – that
the Jews, out of envy, brought a cruel condemnation on themselves
and their descendants. For, although their forefathers held a promise
that their God would send down from heaven his Holy One – who,
by virtue of his merits, would be called King – and had promised to
send him to earth through a virgin. And so, when he had come into
Judaea during my governorship, they had seen him give sight to
the blind, cleanse lepers, heal the paralyzed, drive demons from
people, even raise the dead, command the winds, walk with dry feet
on the waves of the sea, and perform many other miraculous signs.
And, when the whole Jewish people declared him to be the Son of
God, the chief priests, moved by envy against him, seized him and

^v The angle-brackets follow James.

^{vi} The Latin text is (most of) Ch. 13 of *Christ's Decent to Hell* and is from Tischendorf's 'A' recension in his 1853 publication, “*Evangelia Apocrypha*.”

et tenerunt eum et mihi tradiderunt, et alia pro aliis mihi mentientes dixerunt istum magum esse et contra legem eorum agere.

Ego autem credidi ita esse, et flagellatum tradidi illum arbitrio eorum. Illi autem crucifixerunt eum, et sepulto custodes adhibuerunt. Ille autem militibus meis custodientibus die tertio resurrexit. In tantum autem exarsit iniquitas Iudaeorum ut darent pecunias militibus meis dicentes Dicite quia discipuli eius corpus ipsius rapuerunt. Sed cum accepissent pecunias, quod factum fuerat tacere non potuerunt: nam et illum resurrexisse testati sunt se vidisse et se a Iudaeis pecuniam accepisse.

Haec ideo ingessi ne quis aliter mentiatur, et existimes credendum mendaciis Iudaeorum.

handed him over to me; and, making false accusations against him, they claimed that he was a magician and was acting contrary to their law.

I believed this to be the case and, having had him scourged, I handed him over to their judgment. They crucified him and, after he was buried, they stationed guards. Yet, while my soldiers were keeping watch, he rose again on the third day. The wickedness of the Jews flared up to such an extent that they gave money to my soldiers, saying, "Say that his disciples stole his body." But, although they had accepted the money, they could not remain silent about what had happened; for, they testified that they had seen him rise again and that they had received money from the Jews.

I bring these points forward so no one might misrepresent the facts, and so you might not think the lies of the Jews are to be believed.

2A – THE LETTER FROM PILATE TO TIBERIUS

EPISTOLA PONTII PILATI

QUAM SCRIBIT AD ROMANUM IMPERATOREM DE DOMINO NOSTRO
IESU CHRISTO

Pontius Pilatus Tiberio Caesari imperatori salutem d.

De Iesu Christo, quem tibi plane postremis meis declaraveram, nutu tandem populi acerbum me quasi invito et subtimente supplicium sumptum est. Virum hercle ita pium et severum nulla unquam aetas habuit nec habitura est. Sed mirns exstitit ipsius populi conatus omniumque scribarum principum et seniorum consensus, suis prophetis et more nostro Sibyllis contra monentibus, hunc veritatis legatum crucifigere; signis et supra naturam apparentibus, dum penderet, et orbi universo philosophorum iudicio lapsum minantibus. Vigent illius discipuli, opere et vitae continentia magistrum non mentientes, imo in eius nomine beneficentissimi. Nisi ego seditionem populi prope aestuantis exoriri pertimuissem, fortasse adhuc nobis vir ille viveret: etsi tuae magis dignitatis fide compulsus quam voluntate mea adductus pro viribus non restiterim, sanguinem iustum totius accusationis immunem, verum hominum malignitate inique, in eorum tamen ut scripturae interpretantur exitium, venundari et pati. Vale. V. Kal. Aprilis.

ⁱ THE LETTER OF PONTIUS PILATE,

WHICH HE WROTE TO THE ROMAN EMPEROR, CONCERNING OUR LORD
JESUS CHRIST.

Pontius Pilate to Tiberius Caesar, the emperor, greetings.

Concerning Jesus Christ, whose case I had clearly set forth to you in my last, at length by the will of the people a bitter punishment has been inflicted, myself being in a sort unwilling and rather afraid. A man, by Hercules, so pious and strict, no age has ever had nor will have. But wonderful were the efforts of the people themselves, and the unanimity of all the scribes and chief men and elders, to crucify this ambassador of truth, notwithstanding that their own prophets, and after our manner the sibyls, warned them against it; and supernatural signs appeared while he was hanging; and, in the opinion of philosophers, threatened destruction to the whole world. His disciples are flourishing, in their work and the regulation of their lives not belying their master; yes, in his name most beneficent. Had I not been afraid of the rising of a sedition among the people, who were just on the point of breaking out, perhaps this man would still have been alive to us; although, urged more by fidelity to your dignity than induced by my own wishes, I did not according to my strength resist that innocent blood, free from the whole charge *brought against it*, but unjustly, through the malignity of men, should be sold and suffer, yet, as the Scriptures signify, to their own destruction. Farewell. 28th March. ⁱⁱ

ⁱ This letter is of late origin, perhaps even from the Renaissance; it was written in Latin and we have no Greek (or other) text.

ⁱⁱ In the Latin text, the date is given as an abbreviated form of *ante diem quintum Kalendas Aprilis*.

2B – THE LETTER FROM TIBERIUS TO PILATE

Τὰ ἀντιγραφέντα παρὰ Καίσαρος Αὐγούστου καὶ πεμφθέντα πρὸς Πιλᾶτον Πόντιον τὴν ἀνατολικὴν ἐπέχοντα ἀρχήν· γράψας δὲ καὶ τὴν ἀπόφασιν καὶ στείλας αὐτὴν μετὰ κουρσῶρος Ραάβ, δούς αὐτῷ καὶ στρατιώτας τὸν ἀριθμὸν δισχιλίους.

Ἐπεὶ δὴ περ βιαῖον καὶ ἀδικίας μεστὸν γέμοντα κατεψηφίσω θάνατον Ἰησοῦ τοῦ Ναζωραίου καὶ πρὸ καταδίκης εἰς θάνατον τοῦτον παρέδωκας τοῖς ἀπλήστοις καὶ μεμνηόσιν Ἰουδαίοις, καὶ οὐ συνεπάθησας τούτῳ δικαίῳ, ἀλλὰ κάλαμον βάψας, καὶ ἀπόφασιν δυστήνην ἐκδούς, καὶ φραγελλώσας αὐτὸν παρέδωκας ἐπὶ τὸ σταυρωθῆναι ἀναιτίως, καὶ δῶρα ὑπὲρ τοῦ θανάτου αὐτοῦ ἔλαβες, καὶ τῇ μὲν γλώττῃ τούτῳ συνεπάθησας, τῇ δὲ καρδίᾳ τοῦτον παρέδωκας τοῖς παρανόμοις Ἰουδαίοις, δέσμιος ἀχθήσῃ μοι, ἵνα ὑπεραπολογήσῃ καὶ λόγον ἀνταποδώσῃ μοι ὑπὲρ τῆς ψυχῆς ἧς ἀναιτίως εἰς θάνατον παρέδωκας, ἀλλ' ὥς τῆς σῆς ἀναιδεΐας καὶ πωρώσεως. Ἐγὼ δ' ἐξ ἀκοῆς τοῦτον ἀκούων παθαίνομαι τῇ ψυχῇ καὶ τὰ σπλάγχνα συγκόπτομαι· γυνὴ γάρ τις πρὸς με ἐλήλυθε, μαθήτρια τούτου λέγουσα εἶναι, ἣτις ἐστὶν Μαρία ἡ Μαгдаληνὴ, ἀφ' ἧς μαρτυροῦσιν ὅτι ἐπὶ δαιμόνια ἐκβεβλήκει, μαρτυροῦσα τοῦτον ἰάματα μέγιστα ἐπιτελεῖν· τυφλοὺς ἐποίησε βλέπειν, χωλοὺς περιπατεῖν, καὶ κωφοὺς ἀκούειν, λεπροὺς ἐκαθάρισεν, καὶ ἀπλῶς εἰπεῖν, ὡς ἐμαρτύρει

ⁱ This is the reply of Caesar Augustus and sent to Pilate Pontius, who holds the rule in the eastern part of the kingdom. He also wrote his judicial decision and sent it with the courier Rahab, to whom he gave two thousand soldiers as well.

“Because you condemned Jesus of Nazareth to a violent and unjust death and, before condemning him to death you handed him over to the insatiably furious Jews, and you showed no sympathy for this righteous man, but dipping your pen you delivered a disastrous judicial decision, and having him flogged you handed him over to be crucified, without cause, and you received gifts for his death, sympathizing with him in what you said, but in your heart handing him over to the lawless Jews, you will be brought to me in bonds to defend yourself and render to me an account of this one whom you unjustly handed over to death. Oh, your shamelessness and hardness! When I heard about this man, I was moved in my soul and cut to the core. For, a woman came to me, Mary Magdalene, from whom it is testified that he cast out seven demons. She testified that this one performed great healings: he made the blind see, the lame walk, and the deaf hear; he cleansed lepers and, to put it simply, as she testified, he performed these healings with a

ⁱ The Greek text is from M.R. James, “Texts and Studies, Volume 5, Apocrypha Anecdota,” Cambridge University Press, 1899; the translation is that of Bart D. Ehrman & Zlatko Pleše, “*Apocryphal Gospels: Texts and Translations*,” Oxford University Press, 2011.

αὕτη, ὅτι λόγῳ μόνῳ τὰς ἰάσεις ἐπετέλει. πῶς παρεχώρησας ἀναιτίως τοῦτον σταυρωθῆναι; καὶ εἰ ὡς θεὸν οὐκ ἐδέξασθε, καὶ ὡς ἱατρῷ τούτῳ συνεπαθήσατε. ἀλλὰ καὶ ἀπὸ τῆς δολερᾶς γραφῆς σου τῆς πρὸς με ἐλθούσης καταψηφίσω σου τὴν τιμωρίαν, ὡς γραφούσης ὅτι καὶ παρὰ τοὺς θεοὺς οὖς σεβόμεθα μείζων ὑπῆρχεν. πῶς παρέδωκας αὐτὸν εἰς θάνατον; ἀλλ' ὥσπερ σὺ ἀδίκως τοῦτον κατέκρινας καὶ εἰς θάνατον παρέδωκας, καγὼ σε δικαίως εἰς θάνατον παραδώσω· οὐ μόνον δέ σε, ἀλλὰ καὶ πάντας τοὺς συμβούλους σου καὶ συμμύστας, ἀφ' ὧν καὶ τὰ δῶρα τοῦ θανάτου εἴληφας.

Δοὺς δὲ καὶ τοῖς γραμματοδιακομισταῖς τὰ γράμματα καὶ δι' ἐγγράφου κελεύσεως ἀπόφασις Αὐγούστου τούτοις ἐδόθη, ἵνα ἅπαν τὸ γένος τῶν Ἰουδαίων ξίφει ἀναιρήσωσι καὶ δέσμιον τὸν Πιλάτον καὶ κατακεκριμένον ἀχθῆναι ἐν Ῥώμῃ, καὶ τοὺς τῶν Ἰουδαίων πρώτους, τοὺς τότε τοπάρχας, Ἀρχέλαον τὸν τοῦ ἐχθίστου Ἡρώδου υἱόν, καὶ τὸν συμμύστην αὐτοῦ Φίλιππον, καὶ τοὺς τούτων ἀρχιερεῖς, τὸν τε Καϊάφαν καὶ τὸν τούτον πενθερόν Ἄνναν, καὶ πάντας τοὺς πρώτους τῶν Ἰουδαίων.

Ἀπελθόντος δὲ τοῦ Ῥαχαὰβ μετὰ καὶ τῶν στρατιωτῶν, κατὰ τὸ κελευσθὲν ἐποίησε, καὶ ἅπαν τὸ ἄρρεν γένος τῶν Ἰουδαίων ξίφει ὑπερηκόντισε, τὰς δὲ βεβήλους αὐτῶν γυναῖκας τὰ ἔθνη ἐξεπορνεύσαντο, <καὶ> ἀνεφύη καὶ ἐξανέστη σπέρμα μυσαρὸν τοῦ πατρὸς αὐτῶν τοῦ Σατανᾶ. λαβὼν δὲ ὁ κούρσωρ τὸν τε Πιλάτον, Ἀρχέλαόν τε καὶ Φίλιππον, Ἄνναν καὶ Καϊάφαν καὶ πάντας τοὺς πρώτους τῶν Ἰουδαίων, δεσμίους ἤγεν ἐν Ῥώμῃ.

word alone. How could you permit him to be crucified without cause? Even if you did not receive him as God, at least you should have sympathized with him as a physician. But, from your own treacherous letter that has come to me, you have pronounced your penalty; for, you write that he is greater even than the gods that we worship. How could you hand him over to death? But, just as you condemned this one unjustly and delivered him to death, so I will deliver you to death justly. And not only you, but all your councillors and friends, from whom you received the wages of death."

As he gave the letter to the letter carriers, Augustus' judicial sentence was also given them in a written order, that they were to kill the entire race of the Jews with the sword, and that Pilate was to be brought to Rome as a condemned prisoner, along with the leaders of the Jews, those who were then the rulers of the region, Archelaus, the son of the despised Herod, and his companion Philip, and those who were their chief priests, both Caiaphas and his father-in-law, Annas, and all the leaders of the Jews.

ii When Rahab went forth with the soldiers, he did as he was commanded, and slew the entire male race of the Jews with the sword, and the gentiles sexually defiled their profane wives; and the loathsome posterity of their father, Satan, came to life and rose up. The courier took Pilate, Archelaus, and also Philip, Annas, and Caiaphas, and all the leaders of the Jews, and led them as prisoners to Rome. But it came

ii Ehrman & Pleše do not include this paragraph break.

ἔτυχεν δὲ τούτους διερχομένους ἐν νήσῳ τινὶ Κρήτη ἐπονομαζομένη τὸν Καϊάφαν δυστήνως καὶ βιαίως τὸν βίον ἀπορρήξαι· καὶ λαβόντων δὲ τοῦτον ἵνα καταχώσωσιν, οὐδὲ τὸ σύνολον τοῦτον ἢ γῆ κατεδέξατο, ἀλλ' ἔξω τοῦτον ἀπέρριπτεν. ἰδὼν δὲ ἅπαν τὸ πλῆθος, ἄραντες λίθους οἰκείαις χερσίν, ἐπ' αὐτὸν ἔβαλον καὶ οὕτως κατέχωσαν· οἱ δὲ λοιποὶ τῇ Ῥώμῃ προσώρμισαν.

Ἔθος δὲ ἦν τοῖς ἀρχαιοῖς ἀναξίν, ὥς ὅτι ἐὰν κατάδικός τις ἦν θανάτῳ, καὶ ἐθεάσατο τὴν ὄψιν αὐτῶν, ἐρρύετο τῆς καταδίκης. ἐκέλευσεν οὖν ὁ Καῖσαρ τοῦ μὴ θεάσασθαι τὸν Πιλάτον, ἵνα μὴ ῥυσθῇ ἐκ τοῦ θανάτου· ἀλλὰ κελεύσει τούτου ἐν ἄντρῳ τινὶ τοῦτον ἀνέκτισαν, καὶ ἐκεῖ αὐτὸν ἔασαν.

Τὸν δὲ Ἄνναν ἐν δέρματι βοῶς ἐνετύλιξαν καὶ ὑπὸ τοῦ ἡλίου τῆς βύρσης ξηρανθείσης, καὶ ἐν ταύτῃ ἐκπιασθεῖς, τὰ ἔγκατα αὐτοῦ ἐκ τοῦ στόματος αὐτοῦ ἐξῆλθον, καὶ βιαίως τὴν ἀθλίαν ψυχὴν αὐτοῦ ἀπέρρηξεν. τοὺς δὲ ἐτέρους ἅπαντας τῶν Ἰουδαίων ἐκδότους παρέδωκεν εἰς θάνατον· καὶ τούτους ἀπέκτειναν τῷ ξίφει· Ἀρχέλαον δὲ τὸν τοῦ ἐχθίστου Ἡρώδου υἱόν, καὶ τὸν τούτου συμμύστην Φίλιππον προσέταξεν ἀνασκολοπισθῆναι.

Μιᾶ δὲ τῶν ἡμερῶν ἐξελθὼν ὁ βασιλεὺς ἐπὶ τὴν θήραν δορκάδα τινα ἐδίωκεν· ἡ δὲ δορκὰς ἐλθοῦσα ἐν τῇ ὀπῇ τοῦ ἄντρου ἴστατο. ἔμελλεν δὲ τὸν Πιλάτον ὑπὸ τῶν χειρῶν τοῦ Καίσαρος ἀναλωθῆναι· καὶ ἵνα πληρωθῇ τὸ μέλλον προέκοψεν ὁ Πιλάτος θεάσασθαι τὸν ἄνακτα, καὶ ἡ δορκὰς κατέναντι

about that while they were passing through a certain island named Crete, Caiaphas was miserably and violently severed from life. When they took him in order to bury him, the ground would not receive him at all, but cast him out. Seeing this, the entire multitude took stones with their own hands and cast them on him, and so buried him. But the others came to anchor near Rome.

Now, it was a custom among the ancients that, if someone was condemned to death but should see their face, he would be spared from his sentence. So, Caesar ordered that Pilate not see him, so he might not escape death; instead, he ordered that he be confined in a certain cave, and there they left him.

ⁱⁱⁱ But they rolled Annas up in the skin of an ox; and, as the leather dried out under the sun, he was pressed tightly in it, so that his intestines came out through his mouth, and it violently tore away his wretched life. But all the other Jews who were given over to him he delivered to death. They killed these by the sword. But Archelaus, son of the despised Herod, and his companion Philip, he ordered to be impaled.

One day, the king went out to hunt and was pursuing a certain deer. The deer came to the opening of the cave and stood there. Now Pilate was about to be killed by the hand of Caesar. That the inevitable might be fulfilled, Pilate moved forward to see the ruler, while the deer was standing in front

ⁱⁱⁱ Ehrman & Pleše do not include this paragraph break.

τούτου στᾶσα, καὶ ὁ Καῖσαρ βέλος βαλὼν ἐν τῷ τόξῳ τοῦ τὴν
δορκάδα καταβαλεῖν, καὶ διὰ τῆς ὀπῆς τὸ βέλος εἰσελθὼν τὸν
Πιλάτον ἀνήρησεν. [πάντες δὲ πιστεύοντες Χριστὸν τὸν Θεὸν
τὸν ἀληθινὸν ἡμῶν σωτῆρα δότε δόξαν καὶ μεγαλυσύνην
αὐτῷ· ὅτι αὐτῷ πρέπει ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ προσκύνησις σὺν
τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ ὁμοουσίῳ αὐτοῦ πνεύματι νῦν
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας· ἀμήν.]

of him. Caesar placed an arrow on his bow to shoot the deer,
and the arrow passed through the opening and killed Pilate.
^{iv} All who believe in Christ, our true God and saviour, give
him glory and greatness. For to him is due the glory, honour,
and worship, with his Father who is without beginning, and
the Spirit who is of his same nature, now and always, even
unto the ages. Amen.

^{iv} Ehrman & Pleše add a paragraph break at this point – but note that James has the following text enclosed in brackets.

3A – THE LETTER FROM PILATE TO HEROD

Πιλᾶτος ἡγέμων Ἱεροσολύμων Ἡρώδῃ τετράρχῃ χαίρειν.
Οὐδὲν ἀγαθὸν ὑπό σου πεισθεὶς ἐτέλεσα ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἐν ᾗ προσήγαγον Ἰουδαῖοι τὸν Ἰησοῦν τὸν λεγόμενον
Χριστόν· ὡς ἐσταυρώθη, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνέστη ἐκ τῶν
νεκρῶν ἀπήγγειλάν μοι, καὶ ὁ ἐκατόνταρχος· ἀλλὰ καὶ ἐγὼ
αὐτὸς πέπεισμαι εἰς τὴν Γαλιλαίαν ἀποστέλλειν· καὶ
ἐωράκασιν αὐτὸν ἐν τῇ αὐτῇ σαρκὶ καὶ τῷ αὐτῷ εἶδει· καὶ
τῇ αὐτῇ φωνῇ καὶ τοῖς αὐτοῖς διδάγμασιν ἐνεφάνισεν
ἐαυτὸν πλείοσιν πεντακοσίοις ἀνθρώποις θεοσεβέσιν, οἳ καὶ
μαρτυροῦντες περὶ τούτου παρήγαγον, μὴδὲν ἐνδοιάζοντες,
ἀλλὰ περισσὸν κηρύσσοντες τὴν ἀνάστασιν, καὶ αἰώνιον
βασιλείαν καταγγέλλοντες· ὥστε ἐπὶ τοῖς ἀγίοις διδάγμασιν
αὐτοῦ τοὺς οὐρανούς φαίνεσθαι καὶ τὴν γῆν ἀγαλλιᾶν.
Πρόκλα γὰρ ἡ ἐμὴ γαμετή, πιστεύσασα ἐπὶ τοῖς ὁράμασιν οἷς
αὐτῇ ἐφανερώθη, ἐμοῦ μέλλοντος αὐτὸν παραδοῦναι | διὰ
τὴν σὴν συμβουλίαν εἰς τὸ σταυρώσαι, καταλιποῦσά με
μετὰ δέκα στρατιωτῶν καὶ Λογγίνου τοῦ πιστοῦ
ἐκατοντάρχου ὡς ἐν μεγάλῳ θεάματι ἐπορεύθη θεάσασθαι
τὴν ὄψιν αὐτοῦ· καὶ ἰδόντες αὐτὸν καθεζόμενον ἐν χώρᾳ
ἐργασίμῃ, πολλοῦ ὄχλου περιεστῶτος, καὶ διδάσκοντα τὰ
μεγαλεῖα τοῦ πατρός, ὥστε θαυμάζειν πάντας καὶ
ἐξίστασθαι, εἰ ὁ παθὼν καὶ σταυρωθεὶς οὕτως ἡγέρθη ἀπὸ

Pilate, governor of Jerusalem, to Herod the tetrarch, greetings.

ⁱ Persuaded by you, I did a terrible thing on that day the Jews brought to me Jesus, the one who is called the Christ. They, along with the centurion, reported to me how he was crucified and arose from the dead on the third day. But I myself was persuaded to send messengers to Galilee. They saw him in the same flesh and in the same appearance; and he revealed himself in the same voice and with the same teachings to more than five hundred godly people, who as witnesses brought forth their testimony about this, expressing no doubts in the matter but preaching extensively the resurrection and declaring the eternal kingdom – so that the heavens and the earth appeared to rejoice at his holy teachings. ⁱⁱ My own wife, Procla, came to believe because of the visions in which he appeared to her when I was about to hand him over to be crucified because of your advice. She left me, taking ten soldiers with her and Longinus, the faithful centurion, and went to catch sight of him – as if going to a great spectacle. They saw him seated in a ploughed field, with a great crowd surrounding him; he was teaching the mighty works of the Father, so that all were amazed and astounded at how this one who suffered and was crucified was raised from the dead. ⁱⁱ While everyone was watching and

ⁱ The Greek text is from M.R. James, “Texts and Studies, Volume 5, *Apocrypha Anecdota*,” Cambridge University Press, 1899; the translation is that of Bart D. Ehrman & Zlatko Pleše, “*Apocryphal Gospels: Texts and Translations*,” Oxford University Press, 2011.

ⁱⁱ Ehrman & Pleše add a paragraph break at this point.

τῶν νεκρῶν. διατηρούντων δὲ πάντων καὶ κατανοούντων αὐτόν, συνιδὼν ἐλάλησεν αὐτοῖς <καὶ> εἶπεν· Ἔτι ἀπιστεῖτε μοι, Πρόκλα καὶ Λογγίνε; οὐχὶ σὺ ὁ τηρῶν μου τὸ πάθος καὶ τὸ μνημεῖον; καὶ σὺ δέ, γυνή, μετεπέμψω τῷ ἀνδρί σου περὶ ἐμοῦ; ... τὴν τοῦ θεοῦ διαθήκην ἣν διέθετο ὁ πατήρ· πᾶσαν οὖν σάρκα ἀπολωλυῖαν διὰ τοῦ ἐμοῦ θανάτου ὃν οἴδατε ζωοποιήσω ἐγὼ ὁ ὑψωθείς καὶ πολλὰ παθών· καὶ νῦν οὖν ἀκούετε ὅτι οὐκ ἀπολεῖται πᾶσα σὰρξ πιστεύουσα εἰς τὸν πατέρα θεὸν καὶ εἰς ἐμέ· ἐγὼ γὰρ ἔλυ|σα τὰς ὀδύνας τοῦ θανάτου, καὶ τὸν πολυκέφαλον δράκοντα ἐξεκέντησα· καὶ ἐν τῇ μελλούσῃ παρουσία μου ὡς ἔχει ἕκαστος σῶματι καὶ νῶ ἐγερθεὶς εὐλογεῖ τὸν πατέρα μου τοῦ ἐπὶ Ποντίου Πιλάτου σταυρωθέντος. ταῦτα λέγοντος αὐτοῦ ἀκούσασα ἡ γυνή μου Πρόκλα καὶ ὁ ἑκατόνταρχος Λογγῖνος ὁ πιστευθεὶς τηρῆσαι τὸ πάθος τοῦ Ἰησοῦ, καὶ οἱ στρατιῶται οἱ συμπορευθέντες μετ' αὐτῆς, κλαίοντες καὶ λυπούμενοι, ἐλθόντες ἀπήγγειλάν μοι ταῦτα· ἐγὼ δὲ ἀκούσας ἀπήγγειλα τοῖς μεγάλοις μου ταξεῷταις καὶ συνστρατιώταις· οἱ δὲ λυπούμενοι καὶ κλαίοντες καθ' ἡμέραν ἀναλογιζόμενοι τὸ κακὸν ὃ ἔπραξαν εἰς αὐτόν, ὡς καὶ αὐτὸς ἐγὼ ἐν τῇ ὀδύνῃ τῆς γυναικὸς μου ἐγκειμαι ἐπὶ νηστεία καὶ χαμευνία· ... καὶ ἐλθὼν ὁ κύριος ἡγείρεν με καὶ τὴν γυναῖκά μου ἀπὸ τῆς γῆς· καὶ ἀτενίσας εἰς αὐτόν εἶδον τὸ σῶμα αὐτοῦ ἔτι ἔχον

observing him, he became aware of their presence and spoke to them, “Do you still not believe in me, Procla and Longinus? Are you not the one who watched over my suffering and tomb? And you, woman, did you send a message to your husband about me? ⁱⁱⁱ “... the covenant of God that the Father made. Through my own death, which you have perceived, I will bring to life every fleshly being that has perished – I the one who was lifted up and suffered many things. Now, therefore, listen: every fleshly being who believes in God the Father and in me will not perish. For I have set loose the birth pangs of death and have slain the many-headed dragon. In my second coming that is about to occur, everyone will be raised in the body and mind that they now have, to praise my Father – I who was crucified under Pontius Pilate.” ^{iv} When he said these things, my wife, Procla, heard them, along with the centurion Longinus, who had been entrusted to watch over the suffering of Jesus, and the soldiers who accompanied them. They all came, weeping and grieving, to proclaim these things to me. Once I heard them, I proclaimed them to my chief officers and fellow soldiers. And they were grieving and weeping throughout the day, trying to explain away the evil they had done to him. I myself was wrapped up in the pain of my wife, while we fasted, cast on the ground. ... ^v And the Lord came and raised my wife and me

ⁱⁱⁱ Ehrman & Pleše add a paragraph break at this point. There is no lacuna here in the MS, but some text has clearly dropped out.

^{iv} Ehrman & Pleše add a paragraph break at this point.

^v Ehrman & Pleše add a paragraph break at this point. A significant portion of the text appears to be missing here (cf. the Syriac version), although there is no lacuna in the manuscript.

τοὺς μώλωπας· καὶ ἐπέθηκεν ἐπὶ τοὺς ὤμους μου τὰς χεῖρας αὐτοῦ | λέγων· Μακαριουσί σε πᾶσαι αἱ γενεαὶ καὶ αἱ πατριαί, ὅτι ἐπὶ τοῦ καιροῦ σου ὁ υἱὸς τοῦ ἀνθρώπου ἀπέθανεν καὶ ἀνέστη καὶ εἰς τοὺς οὐρανούς ἀναβήσεται καὶ καθεσθήσεται ἐν ὑψίστοις· καὶ γνώσονται πάντες φυλαὶ τῆς γῆς ὅτι ἐγώ εἰμι ὁ μέλλων κρῖναι ζῶντας καὶ νεκροὺς ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

from the ground. Gazing at him I saw his body, still with its scars. He placed his hands on my shoulders and said, "All generations and nations will bless you, because in your time the son of man died and arose, and he will ascend into heaven and sit in the highest places. And all the tribes of earth will know that I am the one who is about to judge the living and the dead, in the final day."

3B – THE LETTER FROM HEROD TO PILATE

Ηρώδης τετράρχης Γαλιλαίων Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι
τῶν Ἰουδαίων χαίρειν.

Herod, tetrarch of Galilee, to Pontius Pilate,
governor of Judea, greetings.

Οὐκ ἐν μικρῷ πένθει κατὰ τὰς θείας γραφὰς ὧν ἐγὼ σοι
γράφω, ὥς καὶ σὺ ἀκούσας πάντως ἐν λύπῃ γενήσῃ· ἦν γὰρ
ἐπόθουν Ἡρωδιάδα τὴν θυγατέρα μου παίζουσα ἀπώλετο
ἐπὶ τοῦ ὕδατος, πεπληρωμένου ἐπὶ τῇ ὄχθῃ τοῦ ποταμοῦ·
ἄφνω γὰρ ἐπληθύνθη τὸ ὕδωρ ἕως τοῦ τραχήλου αὐτῆς, καὶ
ἐδράξατο ἡ μητὴρ αὐτῆς τῆς κεφαλῆς αὐτῆς, ἵνα μὴ ληφθῇ
ὑπὸ τοῦ ὕδατος· καὶ ἀπετμήθη ἡ κεφαλὴ τῆς παιδός, ὥστε
μόνην τὴν κεφαλὴν κρατεῖν τὴν γυναικῆ μου· καὶ ὅλον / τὸ
σῶμα αὐτῆς ἔλαβεν τὸ ὕδωρ ἡ καὶ τῆς γυναικός μου κρατῶν
ἐπὶ τὰ γόνατα τὴν κεφαλὴν αὐτῆς καὶ κλέουσα καὶ ἔϊναι
ὅλον τὸν οἶκόν μου ἐν πένθει ἀκαταπαύστῳ. κἀγὼ δὲ ἐν
πολλῇ περιστάσει κακῶν ἐγκεῖμαι, ἀκούσας περὶ τοῦ Ἰησοῦ
ὅτι ἐξουδένωσας αὐτόν· καὶ θέλω ἐλθεῖν καὶ ἰδεῖν αὐτόν
μόνον καὶ προσπεσεῖν αὐτόν, καὶ ἀκοῦσαί τι παρ’ αὐτοῦ,
ἐπειδὴ πολλὰ κακὰ ἔπραξα εἰς αὐτόν καὶ εἰς Ἰωάννην τὸν
βαπτιστήν· καὶ ἰδοὺ ἀπολαμβάνω τὰ ἅξια δικαίως· πολλὴν
γὰρ ῥύσιν αἵματος ἐπὶ τῆς γῆς τέκνων ἀλλοτρίων ὁ πατήρ
μου ἐποίησεν διὰ τὸν Ἰησοῦν κἀγὼ δὲ ἄλλιν τὸν τούτου
βαπτιστήν Ἰωάννην ἀπεκεφάλισα. δίκαια τὰ κρίματα τοῦ

ⁱ I am in profound grief, as the divine Scriptures say, over the
things I write you. Surely you too will grieve when you hear
what has happened. My beloved daughter Herodia was killed
while playing by the water, when it flooded over the bank of the
river. For suddenly the water rose up to her neck, and her
mother grabbed her by the head to keep her from being swept
away by the water. The head of the child was severed, so that
my wife held only the head, while the water took the rest of her
body. And so, my wife held her head on her knees, weeping,
and all my household fell into incessant grief. ⁱⁱ I too am
enmeshed in many misfortunes, having heard about Jesus that
you have destroyed him – when I was wishing to come and see
him alone, and to fall before him, and to hear a word from him,
since I did so many evil things against him and against John the
Baptist. And see, I am receiving my just deserts. For, my father
created a great outpouring of blood on the earth from other
people’s children because of Jesus. Then I myself cut off the
head of John, who baptized him. Righteous are the judgments
of God, for each will be repaid in accordance with his thoughts.

ⁱ The Greek text is from M.R. James, “Texts and Studies, Volume 5, *Apocrypha Anecdota*,” Cambridge University Press, 1899; the translation is that of Bart D. Ehrman & Zlatko Pleše, “*Apocryphal Gospels: Texts and Translations*,” Oxford University Press, 2011.

ⁱⁱ Ehrman & Pleše add a paragraph break at this point.

θεοῦ· ὅτι ἕκαστος ὡς ἐνθυμεῖται καὶ ἀπολήψεται. ἐπεὶ οὖν
πάλιν δύνασαι τὸν ἄνδρα θεάσασθαι Ἰησοῦν, νῦν ἀγωνίσαι
περὶ ἐμοῦ καὶ πρεσβεύσαι περὶ ἐμοῦ λόγον· ὑμῖν γὰρ ἐδόθη ἡ
βασιλεία τοῖς ἔθνεσιν κατὰ τοὺς προφῆτας καὶ τὸν |
Χριστόν. καὶ Λεσβώναξ δὲ ὁ υἱός μου ἐπὶ ἐσχάτῃ τοῦ βίου
ἐστὶν ἀνάγκη, νόσῳ μαραντικῇ συνεχόμενος ἡμέρας
πολλάς· κἀγὼ γὰρ αὐτὸς πειρασμῷ ὑδρωπικῷ κείμενος
ἀρρωστώ μεγάλως, ὥστε διὰ τοῦ στόματός μου σκώληκες
ἐξέρχονται. ἀλλὰ καὶ ἡ γυνή μου τὸν εὐώνυμον ὀφθαλμὸν
διὰ τὸ ἐπὶ τοῦ οἴκου μου πένθος ἀπώλετο. δίκαια τὰ κρίματα
τοῦ θεοῦ, ἀνθ' ὧν τὸν δίκαιον ὀφθαλμὸν ἐξεμυκτηρίσαμεν.
οὐκ ἔστιν τοῖς ἱερεῦσιν εἰρήνη, λέγει κύριος. θάνατος ἤδη
λήψεται τοὺς ἱερεῖς καὶ τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, ὅτι
χειρας ἀδίκως ἐπέβαλον ἐπὶ τὸν δίκαιον Ἰησοῦν. ταῦτα τῇ
τῶν αἰώνων συντελείᾳ πεπλήρωται, ὥστε εἶναι τὰ ἔθνη
κληρονόμα τῆς τοῦ θεοῦ βασιλείας, τοὺς δὲ υἱοὺς τοῦ φωτὸς
ἐκβληθῆναι ἔξω, διότι οὐκ ἐτηρήσαμεν τὰ πρὸς κύριον, οὔτε
τὰ πρὸς τὸν υἱὸν αὐτοῦ. διὸ νῦν ἀναζώσαι τὴν ὀσφύν σου·
ἀνάλαβε τὴν δικαιοσύνην σου νυκτὸς καὶ | ἡμέρας
μεμνημένος τοῦ Ἰησοῦ μετὰ τῆς γυναικὸς σου· καὶ ὑμῶν
ἔσται ἡ βασιλεία· ἡμεῖς γὰρ κατωρχησάμεθα τοῦ δικαίου. εἰ
δέ τις ἐστὶν ἔντευξις, ὡς Πιλάτος, ἐπεὶ ὁμοχρόνιοι ἐγενάμεθα,
θάψον μου τὸν οἶκον ἐπιμελῶς· δικαιότερον γὰρ ἐστὶν ὑπὸ
σου ἐνταφιασθῆναι ἡμᾶς ἢ ὑπὸ τῶν ἱερέων, οἷς μετ' ὀλίγον
κατὰ τὰς γραφὰς Ἰησοῦ ἡ κρίσις ἀπόκειται. ἔρρωσο. ἔπεμψά
σοι τὰ ἐνώτια τῆς γυναικὸς μου καὶ τὸ δακτύλιον τὸ ἐμόν.

Since, therefore, you are able to see the man Jesus again, this
time exert yourself for me and speak a word with him as my
representative. For, the kingdom has been given to you
Gentiles, according to the prophets and Christ. Even my son
Lesbonax is near the end of his life in agony, overcome with a
wasting illness now for many days. I myself am gravely ill, beset
by dropsy, so that worms are coming out of my mouth. Even
my wife has become blind in her left eye, on account of the grief
that has befallen my household. Righteous are the judgments of
God, for which we have mocked the righteous eye. ⁱⁱⁱ “There is
no peace for the priests,” says the Lord. Death will soon
overtake the priests and the ruling council of the children of
Israel, because they unjustly laid hands on the righteous Jesus.
These things will be fulfilled in the culmination of the age, so
that the Gentiles will become heirs of the kingdom of God, but
the children of light will be cast out, because we did not keep
the commandments of the Lord nor those of his Son. ⁱⁱⁱ So now,
gird your loins. Take up your righteousness night and day,
remembering Jesus, with your wife. And the kingdom will be
yours. For, we have treated the righteous one with disrespect.
ⁱⁱⁱ But if I can make a petition, O Pilate, since we have been
contemporaries: bury the members of my household with care.
For it is better for us to be buried by you than by the priests,
who will soon fall under the judgment of Jesus, in accordance
with the Scriptures. Farewell. I am sending you my wife’s
earrings and my own signet ring. If you are ever remembered

ⁱⁱⁱ Ehrman & Pleše add a paragraph break at this point.

διαμνημονευθεῖς ποτε ἀποδώσεις μοι εἰς τὴν ἐσχάτην ἡμέραν. ἤδη γὰρ ἐκ τοῦ στόματός μου σκώληκες ἀναβαίνουνσιν καὶ τὸ κοσμικὸν κρίμα ἀπολαμβάνω· ἀλλὰ καὶ τὸ ἐκεῖ κρίμα φοβοῦμαι πλέον· ἐν διπλῷ γὰρ μέλλει μοι ἐφίστασθαι τὰ κριτήρια θεοῦ ζώντος. δραπετεύομεν γὰρ ἐν τῷδε τῷ βίῳ, ὀλιγοχρόνιοι ὄντες ἐνταῦθα· ἐκεῖθεν γὰρ ἐστὶν ἡ αἰώνιος κρίσις καὶ ἀνταπόδοσις τῶν πεπραγμένων.

περὶ δὲ Λογγίνου τοῦ νύξαντος τὴν πλευρὰν Ἰησοῦ λόγῃ· αὐτῇ ὥρᾳ ἄγγελος κύριου ἐπιλαβόμενος τὴν κεφαλὴν αὐτοῦ ἤρεν αὐτὸν πέραν τοῦ Ἰορδάνου εἰς ἔρημον τόπον, καὶ ἤνεγκεν αὐτὸν πέρα εἰς τὸ σπήλαιον, καὶ ἔτεινεν αὐτὸν χαμαὶ ἐπ' ὅψει· καὶ ἐτάγη λέων ἐξέρχεσθαι κατ' ὀψίαν καὶ ἀναλίσκειν αὐτοῦ τὸ σῶμα ἄχρι πρωΐας· καὶ τὴν πρωΐαν ἔχων† ὁ λέων, καὶ πάλιν ἀνεπληροῦτο <τὸ σῶμα αὐτοῦ· καὶ ταύτην> τὴν τιμωρίαν ἔχει ἕως τῆς παρουσίας τοῦ κυρίου Ἰησοῦ Χριστοῦ.

ταῦτα δὲ τὰ ὑπομνήματα ἐξέθετο Νικόδημος καὶ Ἰωσήφ ὁ ἀπὸ Ἀριμαθίας ὁ αἰτησάμενος τὸ σῶμα τοῦ κυρίου Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ τὸ κράτος ἅμα τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

in the last day, you will give them back to me. For already worms are coming up from my mouth and I am receiving my judgment in this world. But I fear the judgment that will be there even more. For the judgments of the living God are about to come upon me in double measure. For, we flee in the present life, being here only for a short time. But in that place is eternal judgment and retribution for the things we have done.

Now, concerning Longinus, the one who stuck the side of Jesus with a spear: at this hour an angel of the Lord took him by his head and carried him across the Jordan to a wilderness place, and brought him further into the cave, and stretched him out on the ground in full view. And a lion was assigned to come forth at night and to destroy his body until dawn. The lion went away at dawn, and his body again became whole. This is the punishment he receives until the second coming of the Lord Jesus Christ.

These records were set down by Nicodemus and Joseph of Arimathea, the one who asked for the body of the Lord Jesus Christ. To him be the glory and the power, together with the Father, and the Son, and the Holy Spirit, now and always, forever and ever. Amen.