

# The Acts of Kefa, Paulos & Shimon Before Nero

or The Descent of Shimon ha Mag  
with The Epistle of Pilate to Tiberius  
and The Story of Perpetua

Redacted by Zivko Zlatanovic

## Chapter 1

So it happened that, after Paulos went out of the island of Gaudomeleta, that he came to Italy; and it was heard of by the Yahudaïm who were in Rome, the elders of the cities, that Paulos demanded to come to Cæsar. Having fallen into great grief and much despondency, they said among themselves: It does not please him that he alone has afflicted all our brethren and parents in Yahudah and Shomron, and in all Palestine; and he has not been pleased with these, but, look! he comes here also, having through imposition asked Cæsar to destroy us.



Having therefore made a council against Paulos and having considered many proposals, it seemed good to them to go to Nero the emperor, to ask him not to allow Paulos to come to Rome. Having acquired in readiness not a few presents and having carried them with them, with supplication they came before Nero, saying: We beseech you, O good emperor, send orders into all the governments that worship you, to the effect that Paulos is not to come near these parts; because this Paulos, having afflicted all the nation of our fathers, has been seeking to come here to destroy us also. And the affliction, O most worshipful emperor, that we have from Kefa is enough for us.

And the Emperor Nero, having heard these things, answered them: It is! - in accordance to your desire! And we write to all our governments that he will not on any account come to anchor in these parts of Italy. And they also informed Shimon ha Mag, having sent for him, that, as has been said, he should not come into these parts of Italy. *But now, he is summoned!*

While they were doing this, some of those of the many tribes that had repented and that had been baptized at the preaching of Kefa, sent elders to Paulos with a letter to the following effect:

Paulos, dear slave of our Master Yahshua Messiah and brother of Kefa (the first of the apostles), we have heard from the rabbis of the Yahudaïm that are in Rome (the greatest of the cities), that they have asked Cæsar to send into all his governments, so that wherever you may be found you may be put to death. But we have believed, and do believe, that as Elohim does not separate the two great

lights that He has made, so He is not to part you either Kefa from Paulos, nor Paulos from Kefa; but we positively believe in our Master Yahshua Messiah, into whom we have been baptized, that we have become worthy also of your education.

And Paulos, having received the two men sent with the letter on the twentieth of the month of May, became eager to go, and gave thanks to the Master Yahshua Messiah. And having sailed from Gaudomeleta, he did not now come through Africa to the parts of Italy, but ran to Sicily, until he came to the city of Syracuse with the two men who had been sent from Rome to him. And having sailed there, he came to Rhegium of Calabria, and from Rhegium he crossed to Mesina, and there ordained a bishop, Bacchylus by name. And when he came out of Mesina he sailed to Didymus and remained there one night. And having sailed there, he came to Pontiole<sup>1</sup> on the second day.

And Dioscorus the ship's captain, who brought Paulos to Syracuse, sympathizing with him because he had delivered his son from death, having left his own ship in Syracuse, accompanied him to Pontiole. And some of Kefa's disciples, having been found there, and having received Paulos, exhorted him to stay with them. And he stayed a week (in hiding), because of the command of Cæsar. And all the Chief rulers were watching to seize and kill him. But Dioscorus the ship's captain, being himself also bald and wearing his shipmaster's clothing, speaking boldly, went out into the city of Pontiole on the first day. Thinking that he was Paulos, they seized him and beheaded him and sent his head to Cæsar.

Cæsar *Nero*, having summoned the chiefs of the Yahudaïm, announced to them: Rejoice with great joy, for your enemy Paulos is dead. And he showed them the head. Having created great rejoicing on that day (the fourteenth of the month of June), each of the Yahudaïm fully believed it.

But Paulos, being in Pontiole, and having heard that Dioscorus had been beheaded, he grieved greatly; and gazing into the height of the sky, said: O YHWH Almighty in the sky, who has appeared to me in every place that I have gone on account of Your only-begotten Word, our Master Yahshua Messiah, **punish this city** and bring out all who have believed in Elohim and followed His word. So Paulos said to them *all*: Follow me! And going forth from Pontiole with those who had believed in the word of Elohim, they came to a place called Baias - and - looking up with their eyes - they all see that city called Pontiole sinking into the seashore about six feet; and there it is *sunken* until this day under the sea for a remembrance.

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<sup>1</sup>[Pozzuoli?](#)

And having gone forth from Baias, they went to Gaitas, and there he taught the word of Elohim. And he stayed there three days in the house of Erasmus, whom Kefa sent from Rome to teach the Good News of Elohim. And having come forth from Gaitas, he came to the castle called Taracinas, and stayed there seven days in the house of the deacon Cæsarius, whom Kefa had ordained by the laying on of hands. And sailing there, he came by the river to a place called Tribus Tabernes (Three Taverns, Acts 28:15).

Those who had been saved out of the city of Pontiole (that which had been swallowed up) reported to Cæsar in Rome that Pontiole had sunk with all its multitude *of people*. And the emperor, being in great grief on account of the city, having summoned the chief of the Yahudaïm, said to them: Look! on account of what I heard from you, I have caused Paulos to be beheaded; then on account of this, the entire city has been swallowed up! So the chief of the Yahudaïm said to Cæsar: Most worshipful emperor, did we not say to you that he was trouble for all the Eastern country as well as having perverted our predecessors? Therefore, it is better, most worshipful emperor, that one city be destroyed and the seat of your empire left alone! (On account of this, Rome had not suffered loss.) The emperor, having heard their words, was appeased.

And Paulos stayed in Tribus Tabernes four days. And departing there, he came to Appii Forum (which is called Vicusarape) and having slept there that night, he saw one fellow sitting on a golden chair with a multitude of blacks standing beside him. He said, Today I have forced a son to murder his father. Another fellow said: And I have collapsed a house and killed children with their parents! And they reported to him many evil deeds— some of one kind, some of another. And another coming along reported to him: I have manipulated the bishop Juvenalius, whom Kefa ordained, to sleep with the lady Juliana!

Hearing all these things while *trying to* sleep in the Appii Forum (near Vicusarape), immediately he sent one of those (who followed him in Pontiole) to Rome to the bishop Juvenalius, telling him this same thing that had just been done. Then on the following day, Juvenalius *came* running and threw himself *down* at the feet of Kefa, weeping and lamenting, and saying what had just happened; and he recounted to him the *entire* matter, saying: I believe that this is the light you were awaiting! Kefa said to him: How is it possible that it is he - when he is dead? Then Juvenalius the bishop took him who had been sent by Paulos to Kefa, who reported to him that he was alive and on his way, and that he was at Appii Forum. And Kefa thanked and glorified the Elohim and Father of our Master Yahshua Messiah. *For Paulos was alive!*

Then, having summoned his disciples that believed, he sent them to Paulos as far as Tribus Tabernes. (The distance from Rome to Tribus Tabernes is thirty-eight miles.) Paulos seeing them, having given thanks to our Master Yahshua Messiah, took courage; and departing there, they slept in the city called Aricia. And a report went about in the

city of Rome that Paulos the brother of Kefa was coming. Those who believed in Elohim rejoiced very greatly. But there was great consternation among the Yahudaïm; and having gone to Shimon ha Mag, they tempted him by saying: Report to the emperor that Paulos is not dead, but that he is alive and has come *here*. At this, Shimon said to the Yahudaïm: Whose head is it, then, that was delivered to Cæsar from Pontiole? Was it not bald *like Paulos*’?

Paulos, having come to Rome, caused great fear to fall on the Yahudaïm. Soon they came together to him and exhorted him, saying: Vindicate the faith in which you were born! It is not right that you, being a Hebrew and of the Hebrews, should call yourself a teacher of Goyim and vindicator of the uncircumcised! Since you yourself are circumcised, *is it right that* you should bring to nought the faith of the circumcision! So when you see Kefa, contend against his teaching, because he has destroyed all the bulwarks of our Torah; for he has *not approved* (prevented) keeping the Shabbatot, the new moons and the Yom Tov recorded in the Torah. Then Paulos, answering, told them: Yes, I am a true Yahud, and by this you can prove it; for you also have been able to keep the Shabbatot and to observe the true circumcision; for surely on the day of the Shabbat, Elohim rested from all His works!

*Paulos continues: Indeed*, we have the fathers and the patriarchs and the Torah. What, then, does Kefa preach within the kingdom of the Goyim? *Something else?* But if he wants to bring in any new teaching without tumult, envy or trouble, send him word that we will see to him! If *necessary*, I will accuse him in your presence. But if his teaching be true, supported by the cepher and testimony of the Hebrews, it is right for all of us to submit to him.

After Paulos said these and such like things, the Yahudaïm went and said to Kefa: Paulos of the Hebrews has come, and entreats you to come to him, since those who have brought him say that he cannot meet whomsoever he may wish until he appear before Cæsar. But Kefa having heard (*and not believing their report*), rejoiced with great joy; and rising up, immediately went to him. And seeing each other, they wept for joy; and long embracing each other, they bedewed each other with tears.

And when Paulos had related to Kefa the substance of all his doings, and how, through the disasters of the ship, he had arrived, Kefa also told him what he had suffered from Shimon ha Mag and all his plots. And having *discussed all* these things, Paulos left there at about evening. And at the morning’s dawn of the next day, Look!! Kefa is coming!! Kefa finds a multitude of the Yahudaïm right in front of Paulos' door. There happened to be a great uproar between the Nazorean (believing) Yahudaïm and the Goyim; for, on the one hand, the Yahudaïm said: We are a chosen race, a royal priesthood, the friends of Abraham, Isaac and Jacob, and all the prophets, with whom Elohim spoke, to whom He showed His own mysteries and His great wonders. **But you of the Gentiles are no great**

**thing in your bloodline!** And if you should be, you have become polluted and abominable by idols and graven images.

While the Yahudaïm were saying such things, the Goyim answered: We, when we heard the truth, immediately followed it, abandoning our errors. But you, both knowing the mighty deeds of your fathers and seeing the signs of the prophets and having received the Torah and also going through the sea with dry feet and even having seen your enemies sunk in its depths and the pillar of fire by night and of cloud by day shining upon you and manna having been given to you out of the sky and water flowing to you out of a rock—*after all these things* you fashioned to yourselves the idol of a calf and worshipped the graven image. But we, having seen none of such signs, believe in Elohim's Savior, who *you have forsaken in unbelief!*

While they were contending in these words and the like, the Apostle Paulos said that they ought not to make such attacks upon each other, but that they should rather give heed to this, that Elohim had fulfilled His promises that He swore to Avraham our father, that his progeny should inherit all the nations. For Elohim is not a respecter of persons! As many as have sinned in Torah will be judged according to Torah, and as many as have sinned without Torah will perish without Torah! But we all, achimi, ought to thank Elohim that in accordance with His mercy, He has chosen us to be a holy people for Himself: so that **in this** we ought to boast, whether *we be* Yahudaïm or Goyim; for *you are all one* in believing on His name.

## Chapter 2

Paulos having thus spoken, both the Yahudaïm and they of the Goyim were appeased. But the rulers of the Yahudaïm assailed Kefa. And Kefa, when they accused him of having renounced their synagogues, said: Hear, brethren, the Ruach ha Qodesh about the patriarch David, promising, *He will set the fruit of your womb upon your throne*. Him to whom the Father said, *You are my Son, this day have I begotten You*, the chief priests crucified through jealousy; but that He might accomplish the salvation of the world, it was allowed that He should suffer all these things. Just as Chavah was formed from the side of Adam, so also from the side of Messiah the Assembly was created, which has no spot nor blemish. In Him, therefore, Elohim has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him, and have life and salvation in His name. So turn around and enter into the joy of your father Avraham, because to him, Elohim has fulfilled what was promised. From that source, the prophet also says, *YHWH has sworn and will not repent: You are a priest forever after the order of Melchizedek*. For a priest He became *affixed* upon the stake, when He offered the whole burnt-offering of His own body and blood as a sacrifice for all the world. And Kefa saying this and such-like, the most part of the people believed.

((And it happened also that (Tiberius Claudius [85–33 BC]) Nero's wife Livia and the yoke-fellow of Agrippa the prefect (Agrippina by name) also believed, so that they left their husbands.))<sup>2</sup>

And on account of the teaching of Paulos, many, despising military life<sup>3</sup>, clung to Elohim; so that even from the emperor's bed-chamber some came to him, and having become Believers, were no longer willing to return to the army or the palace.

Consequently, when the people were making a seditious murmuring, Shimon, moved with zeal, rouses himself, and began to say many evil things about Kefa, saying that he was a wizard and a cheat. And they believed him, wondering at his miracles; for he made a brazen serpent move itself, and stone statues to laugh and move themselves, and himself to run and suddenly to be raised into the air. But as a set-off to these, Kefa healed the sick by a word, by praying made the blind to see, put demons to flight by a command; sometimes he even raised the dead. And he said to the people that they should not only flee from Shimon's deceit, but also that they should expose him, that they might not seem to be slaves to the devil.

And thus it happened that all pious men abhorred Shimon ha Mag, and proclaimed him irreverent. But those who adhered to Shimon strongly affirmed Kefa to be a magian, bearing false witness as many of them as were with Shimon ha Mag; so that the matter came even to the ears of Nero the Cæsar, and he gave order to bring Shimon ha Mag before him. And he, coming in, stood before him, and began suddenly to assume different forms, so that all of a sudden he became a child, and after that a little an old man, and at other times a young man; for he changed both face and stature into different forms, and was in a frenzy, having the devil as his slave. Nero, seeing this, supposed him to be truly the son of Elohim; but the Apostle Kefa showed him to be both a liar and a wizard, a base and disrespectful apostate, and in all things opposed to the truth of Elohim, and that nothing yet remained *of him* except his wickedness, *later* made apparent by the command of Elohim, *so that it* might be made manifest to them all.

Then Shimon, having gone in to Nero, said: Listen, O good emperor: I am the son of Elohim come down from the skies! Until now I have endured *this* Kefa who is calling himself an apostle; but now he has doubled the evil: for Paulos himself also teaches the same things, and having his mind turned against me, is said to preach along with him; in reference to whom, if you will not contrive their destruction, it is very plain that your

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<sup>2</sup>Tiberius Claudius Nero died in 33 BC. He was the father of Tiberius Caesar who is mentioned in the New Testament. Agrippina (the Elder) was the mother of Caligula and wife of Germanicus. Agrippina the Younger was the sister of Caligula and mother of Domitian Ahenobarbus aka Nero, the emperor, who is a character in this story. I place the entire notice in double parentheses (( )) because it is entirely anachronistic. Livia Drusilla aka Julia Augusta died in 29 AD. Agrippina the Elder died in exile on the isle Pandataria in 33 AD. Agrippina the Younger was murdered by her son Nero's henchmen in 59 AD. It is highly unlikely that Paul converted either Livia or Agrippina the Elder since they were both deceased by this time.

<sup>3</sup>Paul converting the military lends credence to Paul's journeys to Britain and back to Rome through continental Europe, being accompanied by the military and preaching through the bases where they took refuge on the journey.

kingdom cannot stand.

Then Nero, filled with concern, ordered *his slaves* to bring *both of them* before him immediately. And on the following day, Shimon ha Mag, and Kefa and Paulos, the apostles of Messiah, having come before Nero, Shimon *then* said: These are the disciples of the Nazorean! and it is not at all well that they should be of the people of the Yahudaïm, Nero said: What is a Nazorean? Shimon said: There is a city of Judah that has always been opposed to us, called Netzeret, and to it the teacher of these men belonged. Nero said: Deus commands us to love every man! So why, then, do you persecute them? Shimon said: This is a race of men who have turned aside all Yahudah from believing - in me.

Nero said to Kefa: Why are you thus unbelieving, according to your race? Then Kefa said to Shimon: You have been able to impose upon all, but upon me never; and those who have been deceived, Elohim has through me recalled from their error. And since you have learned by experience that you cannot get the better of me, I wonder with what face you boast yourself before the emperor, and thus suppose that, through your magic art, you will overcome the disciples of Messiah. Nero said: Who is Messiah? Kefa said: He is whom that this Shimon ha Mag affirms himself to be; but this is a most wicked man, and his works are of the devil. But if you wish to know, O good emperor, the things that have been done in Yahudah regarding Messiah, take the writings of Pontius Pilate sent to Claudius, and thus you will know all. And Nero ordered them to be brought, and to be read in their presence; and they were to the following effect: —

Pontius Pilate to Claudius, greeting. There has lately happened an event that I myself was involvved in. For the Yahudaïm through envy have inflicted on themselves, and those coming after them, dreadful judgments. Their fathers had promises that their god would send them his holy one from heaven, who according to reason should be called their king, and he had promised to send him to the earth by means of a virgin. He, then, when I was procurator, came into Yahudah. And they saw him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the waves of the sea, and doing many other wonders, and all the people of the Yahudaïm calling him Son of Elohim. Then the chief priests, moved with envy against him, seized him, and delivered him to me; and telling one lie after another, they said that he was a wizard, and did contrary to their law. And I, having believed that these things were so, gave him up, after scourging him, to their will; and they crucified him, and after he was buried set guards over him. But he, while my soldiers were guarding him, rose on the third day. And to such a degree was the wickedness of the Yahudaïm inflamed against him, that they gave money to the soldiers, saying, Say his disciples have stolen his body. But they, having taken the money, were not able to keep silence as to what had happened; for they have testified that they have seen him (after he was) risen, and that they

have received money from the Yahudaïm. These things, therefore, have I reported, that no one should falsely speak otherwise, and that you should not suppose that the falsehoods of the Yahudaïm are to be believed.

So after the letter was read, Nero said: Tell me, Kefa, were all these things thus done by him? Kefa said: They were, with your permission, O good emperor. For this Shimon is full of lies and deceit, even if it should seem that he is what he is not— that is, a god. In *the true* Messiah there is all excellent victory through Elohim and through man, which that incomprehensible glory assumed which through man designed to come to the assistance of men. But in this Shimon there are two essences, of man and of devil, who through man endeavors to ensnare men.

Shimon said: I wonder, O good emperor, that you reckon this man of any consequence— a man uneducated, a fisherman of the poorest, and endowed with power neither in word nor by rank. But, that I may not long endure him as an enemy, I will immediately order my angels to come and avenge me upon him. Kefa said: I am not afraid of your angels; but they will be much more afraid of me in the power and trust of my Master Yahshua Messiah, whom you falsely declare yourself to be.

Nero said: Are you not afraid, Kefa, of Shimon, who confirms his godhood by works? Kefa said: Godhood is in Him who searches the hidden things of the heart. Now then, tell me what I am thinking about, or what I am doing. I disclose to your slaves who are here what my thought is, before he tells lies about it, in order that he may not dare to lie as to what I am thinking about. Nero said: Come hither, and tell me what you are thinking about. Kefa said: Order a barley loaf to be brought, and to be given to me secretly. And when he ordered it to be brought, and secretly given to Kefa, Kefa said: Now tell us, Shimon, what has been thought, or what said, or what done. Nero said: Do you expect me to believe that Shimon does not know these things, who both raised a dead man, and presented himself on the third day after he had been beheaded, and who has done whatever he said he would do?

Kefa said: But he did **not** do it before me. Nero said: But he did all these before me. For assuredly he ordered angels to come to him, and they came. Kefa said: If he has done what is very great, why does he not do what is very small? Let him tell what I had in my mind, and what I have done. Nero said: Between you, I do not know myself. Shimon said: Let Kefa say what I am thinking of, or what I am doing. Kefa said: What Shimon has in his mind I will show that I know, by my doing what he is thinking about. Shimon said: Know this, O emperor, that no one knows the thoughts of men, but the god alone. Is not, therefore, Kefa lying? Kefa said: you, then, who says you are the Son of Elohim, tell what I have in my mind; disclose, if you can, what I have just done in secret. For Kefa, having blessed the barley loaf which he had received, and having broken it with his right hand and his left, had heaped it up in his sleeves.



Then Shimon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Cæsar. And suddenly there appeared great dogs, and rushed at Kefa. But Kefa, stretching forth his hands to pray, showed to the dogs the loaf which he had blessed; which the dogs seeing, no longer appeared. Then Kefa said to Nero: Look! I have shown you that I knew what Shimon was thinking of, not by words, but by deeds; for he, having promised that he would bring angels against me, has brought dogs, in order that he might show that he had not god-like andgels but dog-like angels.

Then Nero said to Shimon: What is it, Shimon? I think we have got the worst of it. Shimon said: This man, both in Yahudah and in all Palestine and Cæsarea, has done the same to me; and from very often striving with me, he has learned that this is adverse to them. This, then, he has learned how to escape from me; for the thoughts of men no one knows but Elohim alone. And Kefa said to Shimon: Certainly you feign yourself to be a god; why, then, do you not reveal the thoughts of everyone?

Then Nero, turning to Paulos, said: Why do you say nothing, Paulos? Paulos answered and said: Know this, O emperor, that if you permit this magician to do such things, it will bring an access of the greatest mischief to your country, and will bring down your empire from its position. Nero said to Shimon: What do you say? Shimon said: If I do not manifestly hold myself out to be a god, no one will bestow upon me due reverence. Nero said: And now, why do you delay, and not show yourself to **be** a god, in order that these men may be punished?

Shimon said: Give orders to build for me a high tower of wood, and I, going up upon it, will call my angels, and order them to take me, in the sight of all, to my father in the skies; and these men, not being able to do this, are put to shame as uneducated men. And Nero said to Kefa: Have you heard, Kefa, what has been said by Shimon? From this will appear how much power either he or your god has. Kefa said: O most mighty emperor, if you were willing, you might perceive that he is full of demons. Nero said: Why do you make to me roundabouts of circumlocutions? Tomorrow will prove you.

Shimon said: Do you believe, O good emperor, that I who was dead, and rose again, am a magician? For it had been brought about by his own cleverness that the unbelieving Shimon had said to Nero: Order me to be beheaded in a dark place, and there to be left slain; and if I do not rise on the third day, know that I am a magician; but if I rise again, know that I am the Son of Elohim.

And Nero having ordered this, in the dark, by his magic art he managed that a ram should be beheaded. And for so long did the ram appear to be Shimon until he was beheaded. And when he had been beheaded in the dark, he that had beheaded him,

taking the head, found it to be that of a ram; but he would not say anything to the emperor, lest he should scourge him, having ordered this to be done in secret. Thereafter, accordingly. Shimon said that he had risen on the third day, because he took away the head of the ram and the limbs— but the blood had been there congealed— and on the third day he showed himself to Nero, and said: Cause to be wiped away my blood that has been poured out; for, look! having been beheaded, as I promised, I have risen again on the third day.

### Chapter 3

At this, Nero said: Tomorrow will prove you! Turning to Paulos, he says: You, Paulos, why do you say nothing? Either who taught you, or whom you have for a master, or how you have taught in the cities, or what things have happened through your teaching? For I think that you have not any wisdom, and art not able to accomplish any work of power. Paulos answered: Do you suppose that I ought to speak against a desperate man, a magician, who has given his soul up to death, whose destruction and perdition will come speedily? For he ought to speak who pretends to be what he is not, and deceives all by magic art. If you consent to hear his words and to shield him, you will destroy your soul and your kingdom, for he is a most base man. And as the Egyptians Yannai and Yambrai led Pharaoh and his army astray<sup>4</sup> until they were swallowed up in the sea, so also he, through the instruction of his father the devil, persuades men to do many evils to themselves, and thus deceives many of the innocent, to the peril of your kingdom. But as for the word of the devil, which I see has been poured out through this man, with groanings of my heart I am dealing with the Spiritus Sancti, that it may be clearly shown what it is; for as far as he seems to raise himself towards heaven, so far will he be sunk down into the depth of Hades, where there is weeping and gnashing of teeth. But about the teaching of my Master, of which you asked me, none attain it except the pure, who allow faith to come into their heart.

### The Teachings of Paulos

For as many things as belong to peace and love, these have I taught. Round about from Jerusalem, and as far as Illyricum, I have fulfilled the word of peace. For I have taught that in honor they should prefer one another; I have taught those that are eminent and rich not to be lifted up, and hope in uncertainty of riches, but to place their hope in Elohim; I have taught those in a middle station to be content with food and covering; I have taught the poor to rejoice in their own poverty; I have taught fathers to teach their children instruction in the fear of YHWH, children to obey their parents in wholesome admonition; I have taught wives to love their own husbands, and to fear them as masters, and husbands to observe fidelity to their wives; I have taught masters to treat their slaves with clemency, and slaves to serve their own masters faithfully; I have taught the churches of the believers to reverence one almighty, invisible, and incomprehensible

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<sup>4</sup>Jannes and Jambres - did they lead Pharaoh into the sea? Where is this recorded?

Elohim. And this teaching has been given me, not from men, nor through men, but through Yahshua Messiah, who spoke to me out of the skies, who also has sent me to preach, saying to me, Go forth, for I will be with you; and all things, as many as you will say or do, I will make just.

Nero said: What do you say, Kefa? He answered and said: All that Paulos has said is true. For when he was a persecutor of the faith of Messiah, a voice called to him out of the skies, and taught him the truth; for he was not an adversary of our faith from hatred, but from ignorance. For there were before us false Messiahs, like Shimon, false apostles, and false prophets, who, contrary to the sacred writings, set themselves to make void the truth; and against these it was necessary to have in readiness this man, who from his youth up set himself to no other thing than to search out the mysteries of the divine law, by which he might become a vindicator of truth and a persecutor of falsehood. Since, then, his persecution was not on account of hatred, but on account of the vindication of the law, the very Truth out of heaven communicated with him, saying, I am the truth that you persecute; quit persecuting me! When he knew that this was so, leaving off that which he was vindicating, he began to vindicate this way of Messiah which he was persecuting.

Shimon said: O good emperor, take notice that these two have conspired against me; for I am the truth, and they purpose evil against me. Kefa said: There is no truth in you; but all you say is false. Nero said: Paulos, what do you say? Paulos said: Those things which you have heard from Kefa, believe to have been spoken by me also; for we purpose the same thing, for we have the same Master, Yahshua the Messiah. Shimon said: Do you expect me, O good emperor, to hold an argument with these men, who have come to an agreement against me? And having turned to the apostles of Messiah, he said: Listen, Kefa and Paulos: if I can do nothing for you here; we are going to the place where I must judge you. Paulos said: O good emperor, see what threats he holds out against us. Kefa said: Why was it necessary to keep from laughing outright at a foolish man, made the sport of demons, so as to suppose that he cannot be made manifest? Shimon said: I spare you until I will receive my power. Paulos said: See if you will go out of here safely! Kefa said: Shimon, If you do not see the power of our Master Yahshua Messiah, you will not believe yourself **not** to be Messiah. Shimon said: Most sacred emperor, do not believe them, for they are circumcised knaves. Paulos said: Before we knew the truth, we had the circumcision of the flesh; but when the truth appeared, in the circumcision of the heart we both are circumcised, and circumcise. Kefa said: If circumcision be a disgrace, why have you been circumcised, Shimon?

Nero said: Has, then, Shimon also been circumcised? Kefa said: For not otherwise could he have deceived souls, unless he feigned himself to be a Jew, and made a show of teaching the law of Elohim. Nero said: Shimon, you, as I see, being carried away with envy, persecute these men. For, as it seems, there is great hatred between you and their

Messiah; and I am afraid that you will be worsted by them, and involved in great evils. Shimon said: You are led astray, O emperor. Nero said: How am I led astray? What I see in you, I say. I see that you are manifestly an enemy of Kefa and Paulos and their master. Shimon said: Messiah was not Paulos' master. Paulos said: Yes; through revelation He taught me also. But tell me what I asked you— Why were you circumcised? Shimon said: Why have you asked me this? Paulos said: We have a reason for asking you this. Nero said: Why are you afraid to answer them? Shimon said: Listen, O emperor. At that time circumcision was enjoined by Elohim when I received it. For this reason was I circumcised. Paulos said: Do you hear, O good emperor, what has been said by Shimon? If, therefore, circumcision be a good thing, why have you, Shimon, given up those who have been circumcised, and forced them, after being condemned, to be put to death? Nero said: Neither about you do I perceive anything good. Kefa and Paulos said: Whether this thought about us be good or evil has no reference to the matter; but to us it was necessary that what our Master promised should come to pass. Nero said: If I should not be willing? Kefa said: Not as you will, but as He promised to us.

Shimon said: O good emperor, these men have reckoned upon your clemency, and have bound you. Nero said: But neither have you yet made me sure about yourself. Shimon said: Since so many excellent deeds and signs have been shown to you by me, I wonder how you should be in doubt. Nero said: I neither doubt nor favor any of you; but answer me rather what I ask. Shimon said: From now on, I answer you nothing. Nero said: You say this because you lie. But if even I can do nothing to you, Elohim, who can, will do it. Shimon said: I no longer answer you. Nero said: Nor do I consider you to be anything: for, as I perceive, you are a liar in everything. But why do I say so much? The three of you show that your reasoning is uncertain; and thus in all things you have made me doubt, so that I find that I can give credit to none of you.

Kefa said: We preach one Elohim and Father of our Master Yahshua Messiah, that has made the sky and the earth and the sea, and all that therein is, who is the true King; and of His kingdom there will be no end. Nero said: What king is king? Paulos said: The Savior of all the nations. Shimon said: I am he whom you speak of. Kefa and Paulos said: May it never be well with you, Shimon, magician, and full of bitterness. Shimon said: Listen, O Cæsar Nero, that you may know that these men are liars, and that I have been sent from the skies: tomorrow I go up into the skies, that I may make those who believe in me blessed, and show my wrath upon those who have denied me. Kefa and Paulos said: Long ago Elohim called us to His own glory; but you, called by the devil, hastens to punishment. Shimon said: Cæsar Nero, listen to me. Separate these madmen from you, in order that when I go into the sky to my father, I may be very merciful to you. Nero said: And by what means will we prove this, that you go away into the sky? Shimon said: Order a lofty tower to be made of wood, and of great beams, that I may go up upon it, and that my angels may find me in the air; for they cannot come to me upon earth among the sinners. Nero said: I will see whether you will fulfil what you say.

Then Nero ordered a lofty tower to be made in the Campus Martius, and all the people and the dignities to be present at the spectacle. And on the following day, all the multitude having come together, Nero ordered Kefa and Paulos to be present, to whom also he said: Now the truth has to be made manifest. Kefa and Paulos said: We do not expose him, but our Master Yahshua Messiah, the Son of Elohim, whom he has falsely declared himself to be. And Paulos, having turned to Kefa, said: It is my part to bend the knee and to pray to Elohim; and yours to produce the effect, if you should see him attempting anything, because you were first taken in hand by the Master. And Paulos, bending his knees, prayed. And Kefa, looking steadfastly upon Shimon, said: Accomplish what you have begun; for both your exposure and our call is at hand: for I see my Messiah calling both Paulos and me.

Nero said: And where will you go to against my will? Kefa said: Wherever our Master has called us, *we will go*. Nero said: And who is your Master? Kefa said: Yahshua the Messiah, whom I see calling us to Himself. Nero said: Do you also then intend to go away to the skies? Kefa said: If it will seem good to Him that calls us. Shimon said: In order that you may know, O emperor, that these are deceivers, as soon as ever I ascend into the skies, I will send my angels to you, and will make you come to me. Nero said: Do what you say at once!

Then Shimon went up upon the tower in the face of all, and, crowned with laurels, he



stretched forth his hands, and began to fly. And when Nero saw him flying, he said to Kefa: This Shimon is true; but you and Paulos are deceivers. To whom Kefa said: Immediately will you know that we are true disciples of Messiah; but that he is not Messiah, but a magician, and a malefactor. Nero said: Do you still persist? Look! you see him going up into heaven. Then Kefa, looking steadfastly upon Paulos, said: Paulos, look up and see. And Paulos, having looked up, full of tears, and seeing Shimon flying, said: Kefa, why are you

idle? Finish what you have begun; for already our Master Yahshua Messiah is calling us. And Nero hearing them, smiled a little, and said: These men see themselves worsted already, and are gone mad. Kefa said: Now you will know that we are not mad. Paulos

said to Kefa: Do at once what you do *best*.  
And Kefa, looking steadfastly against Shimon, said:

***I adjure you, you angels of Satan, who are carrying him into the air, to deceive the hearts of the unbelievers, by the Elohim that created all things, and by Yahshua Messiah, whom on the third day He raised from the dead, no longer from this hour to keep him up, but to let him go.***

And immediately, being let go, Shimon ha Mag fell into a place called Sacra Via, that is, Holy Way, and was divided into four parts, having perished by an evil fate.

Then Nero ordered Kefa and Paulos to be put in irons and the body of Shimon to be carefully kept three days, thinking that he would rise on the third day. To whom Kefa said: He will no longer rise since he is truly dead, being condemned to everlasting punishment. And Nero said to him: Who commanded you to do such a dreadful deed? Kefa said: His reflections and blasphemy against my Master Yahshua Messiah have brought him into this gulf of destruction. Nero said: I will destroy you by an evil taking off. Kefa said: This is not in your power, even if it should seem good to you to destroy us; but it is necessary that what our Master promised to us should be fulfilled.

Then Nero, having summoned Agrippa the proprætor, said to him: It is necessary that men introducing mischievous religious observances should die. Wherefore I order them to take iron clubs and to be killed in the sea-battle *of the games*. Agrippa the proprætor said: Most sacred emperor, what you have ordered is not fitting for these men, since Paulos seems innocent beside Kefa. Nero said: By what fate, then, will they die? Agrippa answered and said: As seems to me, it is just that Paulos' head should be cut off, and that Kefa should be raised on a cross as the cause of the murder. Nero said: You have most excellently judged. Then both Kefa and Paulos were led away from the presence of Nero. And Paulos was beheaded on the Ostesian road.

And Kefa, having come to the stake, said: Since my Master Yahshua Messiah, who came down from the sky to earth, was raised upon the stake upright, and He has deigned to call to me who am of the earth, upward, my stake ought to be fixed head down, so as to direct my feet skyward; for I am not worthy to be crucified like my Master. Then, having reversed the cross, they nailed his feet up.

And the multitude was assembled reviling Cæsar, wishing to kill him. But Kefa restrained them, saying: A few days ago, being exhorted by the brethren, I was going away; and my Master Yahshua Messiah met me, and having revered Him, I said, Master, Qvo Vadis (*which is interpreted, Where are you going*)? And He said to me, I am going to Rome to be crucified. And I said to Him, Master, were You not crucified once for all?

And the Master answering, said, I saw you fleeing from death, and I wish to be crucified instead of you. And I said, Master, I go; I fulfill Your command. And He said to me, Fear not, for I am with you. On this account, then, children, do not hinder my going; for already my feet are going on the road skyward. So do not grieve, but rather rejoice with me, for today I receive the fruit of my labors. And speaking thusly, he said: I thank You, good Shepherd, that the sheep that You have entrusted to me sympathize with me; I ask, then, that with me they may have a part in Your kingdom. And having thus spoken, he gave up the ruach.

Immediately, glorious men, strange in appearance *materialized*; and they said: We are here on account of the holy and chief apostles from Jerusalem. And they, along with Marcellus, an illustrious man, who, having abandoned Shimon, believed in Kefa and took up his body secretly, and put it under the terebinth near the place for the exhibition of sea-fights in the place called the Vatican. And the men who had said that they came from Jerusalem said to the people: Rejoice, and be exceeding glad, because you have been deemed worthy to have great champions. And know that Nero himself, after these not many days, will be utterly destroyed, and his kingdom will be given to another. And after this, the people revolted against him; and when he knew of it, he fled into desert places, and through hunger and cold he died and his body became food for the wild beasts.

Now some devout men of the regions of the East wished to carry off the remains of the saints; but immediately after, there was a great earthquake in the city; and those that lived in the city became aware of it and meant to seize these men, but they fled. However, the Romans took them and put them in a place three miles from the city. They were guarded there for a year and seven months until they had built a place where they intended to put them. And after these things, all having assembled with glory and singing of praise, they put them there. And the deaths of the holy and glorious Apostles

Kefa and Paulos were on the 29th of June— in Messiah Yahshua our Master, to whom be all esteem and power.



#### Chapter 4 - The Story of Perpetua

Paulos was being led away in irons to be beheaded at a place about three miles from the city. The three soldiers guarding him were from a great family. And when they had gone out of the gate about the length of a bow-shot, there met them a god-fearing woman; and she, seeing Paulos dragged along in

irons, had compassion on him, and wept bitterly. The name of the woman was Perpetua; and she was one-eyed. And Paulos, seeing her weeping, says to her: Give me your

handkerchief, and when I turn back I will give it to you. And she, having taken the handkerchief, gave it to him willingly. And the soldiers laughed as they spoke to the woman: Why do you wish, woman, to lose your handkerchief? Do you not know that he is going away to be beheaded? And Perpetua said to them: I adjure you by the health of Cæsar to bind his eyes with this handkerchief when you cut off his head. And so it was done. They beheaded Paulos at the place called Aquæ Salviæ, near the pine tree. And as Elohim had willed, before the soldiers came back, the handkerchief, spotted with drops of blood, was restored to the woman. And as she was carrying it, her eye was opened immediately.

The three soldiers who had cut off the head of Saint Paulos, when after three hours they *started forth* to Nero with the *proof of Paulos' execution* (the *bullæ*<sup>5</sup>), they met Perpetua. They said to her: What is it, woman? Look! because of your confidence you have lost your handkerchief. But she said to them: I *now* have my handkerchief and my eye has recovered its sight. And as the Master, the god of Paulos lives, I also have entreated him that I may be deemed worthy to become the slave of his Master. Then the soldiers who had the *proof* (bullæ), recognizing the handkerchief, and seeing that her eye had been opened, cried out with a loud voice (as if from one mouth), saying: We too are the slaves of Paulos's Master!

Then Perpetua left and reported to the palace of Emperor Nero that the soldiers who had executed Paulos said: We will no longer go into the city, for we believe in the Messiah whom Paulos preached, and we are Nazoreans! Then Nero, filled with rage, ordered Perpetua to be clapped in irons. As for the soldiers, he ordered one to be beheaded outside the gate (about one mile from the city), another to be cut in half, and the third to be stoned.

So Perpetua was in the prison; and likewise Potentiana was also kept there, she being a noble young woman. *She was imprisoned* because she had said: I forsake my parents and all the substance of my father, and I wish to become a Nazorean<sup>6</sup>. So she joined herself with Perpetua and learned from her everything about Paulos. Thereafter she was in high anxiety *dealing* with *her* faith in Messiah. And it so happened that Nero's wife was Potentiana's sister. Potentiana secretly informed her about Messiah<sup>7</sup>, that those who believe in Him see everlasting joy and that everything *temporal* is temporary, but there eternal. *On this account, Nero's wife* she fled the palace with some of the senators'

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<sup>5</sup>Bulla - according to Dictionary definition, some piece of Paul that might identify him - perhaps the head. A bulla is also the impression that a seal has made in wax or lead. The word is used as a technical term in this text; therefore, it may be some uncommon object that is used to prove that a condemned person was actually executed.

<sup>6</sup>Here and elsewhere, I substitute Nazorean for Christian on account that the followers of Messiah were, in fact, members of this sect. There is a question of whether the appellation "Christian" was even used at this time.

<sup>7</sup>Josephus tells us that Nero's second wife, Poppæa Sabina, was open to the Jewish faith. There is also an obscure tradition that earlier, Paul had sought out Poppæa for a wife.



wives<sup>8</sup>. Then Nero, having inflicted many tortures upon Perpetua, at last tied a great stone to her neck and ordered her to be thrown over a precipice. And her remains lie at the Momentan gate. And Potentiana also underwent many torments; and at last, they built a furnace and they burned her.

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<sup>8</sup>There are contemporaneous accounts of prominent wives being tried for observing a “foreign religion.” The only formal foreign religions that I know of from this time (since Romans freely worship many gods - gods that had been confirmed as authentic by the Senate) are Judaism and its sects, of which Nazoreans were.