

Evidence that the Talmud mocks Jesus Christ, and links him with the Flavian Emperors and Piso lineage. (Article 6)

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Abstract

This paper explores passages in the Jewish Talmud, which appear to covertly mock Jesus, the Flavian Emperors, Vespasian and Titus Flavius, as well as an individual called Arrius Piso. I show how disparate passages contain linked text apparently designed to lead the informed reader to connect them, as if providing riddles that could provide messages without being detected by the Roman censors.

This seems to have the goal of providing underground or 'guerrilla' literature that could be freely circulated without being detected by the Roman censors. It may have had the goal of providing material for young Jews to study which could be explained in private, or to embed a message indelibly within the Jewish religious texts saying that Christianity was a Roman Idolatry, in both cases to promote a resistance mindset to deter individuals from being converted – and all without the document arousing suspicion.

This is valuable, since it gives an insight into what the authors of the Talmud understood about the creation of Jesus' story. The centuries during which the Talmud were written, were characterized by government censorship, meaning that covert messages are a source of insight to that which other sources may obscure.

I will overview several examples, seeking to address: 1 Whether Jesus is equated with Vespasian and Titus, 2. Whether Arrius is identified as a key individual, and 3. Whether the Talmud points to Arrius and Titus as being the different people, or the same person.

As with my 4th paper, I refrain from taking a position on whether Arrius Piso was a title of Titus Flavius, or a contemporary roman royal who was merely related to Titus. However I do take the opportunity to show that the evidence, or at least that evidence which I can see, does not seem to rule the former out, and perhaps should not be disregarded as a possibility.

Acknowledgements

This article builds heavily on, and in some places regurgitates the discoveries of Roman Piso, Abelard Reuchlin (Piso Christ), and Henry Davis (Creating Christianity), but also draws in the discoveries of Peter Schäfer (Jesus in the Talmud), as well as adding my own observations.

Introduction

As stated in the abstract: This paper explores passages in the Jewish Talmud, which appear to covertly mock Jesus, the Flavian Emperors, Vespasian and Titus Flavius, as well as an individual called Arrius Piso. I show how disparate passages contain linked text apparently designed to lead the informed reader to connect them, as if providing riddles that could provide messages without being detected by the Roman censors.

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I will overview several examples, and in doing so will seek answers to the following questions:

1. Whether Jesus Christ is equated with Vespasian and Titus in the Talmud: In this paper I will provide some examples of how the Jewish Talmud mocks and denigrates Jesus Christ's story, and equates Jesus with the Flavian Emperors, Vespasian and Titus.

By showing that the Jewish Rabbis following the 1st Century AD were aware of this, this adds to the evidence showing that Jesus Christ's story in Luke was written to parallel and represent the Flavian Emperors, Vespasian and Titus.

It appears that the Rabbis wanted to create counter-literature, in the form of riddles or jokes, hidden in plain sight within a document that could be legitimately shared very widely without arousing suspicion of the Roman censors, and without those censors detecting it, and this explains why such information can be found, and why it is found in the Talmud.

2. Whether Arrius Piso is hinted at in the Talmud as a key individual involved in creating Jesus' story, or at the least 'Piso': In this paper I will also describe evidence suggesting that, in addition to mocking Jesus and equating him with the Flavian Emperors, Vespasian and Titus, the Talmud also appears to refer to Arrius Piso, or at least 'Piso' – and does so in a similarly subtle manner to how the Gospels repeatedly refer to Arrius Piso.

3. Whether the authors of the Talmud saw Arrius Piso as a separate person from Titus Flavius: In my 4th paper, where I describe the APTVS signature found in the parallels between Luke and War of the Jews, I comment that the AP stands for Arrius Piso (found in the Gospels as Agion Pneuma – usually translated as Holy Spirit).

This Arrius Piso is either:

- A. **A separate royal** of the famously powerful Piso family who is a separate person from Titus and Vespasian, who is not directly mentioned by name in any historical record, but does seem to be repeatedly alluded to, or
- B. **Merely a title used by Titus** (Arrius being seen as a Latinization of Areios – i.e. "of Ares", in which case it simply means Immortal, Holy, Divine or Almighty), so Arrius Piso is possibly just a title inherited from Vespasian, suggesting he is the Almighty god of the famously powerful roman Piso lineage.

In one of Roman Piso's papers he argued that the (otherwise problematic) absence of any Arrius Piso in 'War of the Jews', can be best explained by the idea that he is referred to in that document using the name Titus (Titus Flavius of course being the person that War of the Jews aims to present as future rightful ruler of the world).

As such, it seems natural to me, to consider the reverse possibility; i.e. that Titus Flavius was simply referred to in a variety of historical documents using either the title 'Arrius Piso' or various euphemisms for it (such as 'the A to the O, the first and last', 'marias & Joseph', 'Artorius & opiso', etc etc).

Paragraphs that discuss this third topic this will be highlighted in color, in this manner.

A note of caution

This article is aimed at readers who have read my 4th article, and understood how Titus and Vespasian were asserting themselves as Gods and as judges of heaven and Hades. Without an understanding of my 4th article, some points mentioned in this article may seem like overreach.

The Talmud is a huge document, and when taking excerpts from it, it must be caveated that there is a lot of text, much of it difficult to penetrate. For this reason I will merely highlight those sections which I think best illustrate how the Talmud appears to refer to Jesus and the Flavian Emperors, and decline to view any possible conclusions as definitive.

I do not claim to be an expert in the Talmud, and I work from English translations. However I think I have something useful to add to the literature, if only to help explain these links even though the majority of them have already been seen by other scholars.

That said, the content I describe is probably only describe the tip of the iceberg. There are many more examples in the Talmud which I could point to, that are more subtle or where I had less confidence in what they are talking about.

Why would the Jewish Talmud contain carefully concealed mockery of Jesus' story?

At face value the Talmud seems to be a huge legal text recording discussions about legal cases, albeit profusely rambling and disorganized in writing style, with the organization of the document as a whole being equally rambling and disorganized. It's so bad, one might almost suspect it is intentional, as if with the goal of leaving the casual reader confused and bored.

Thanks to being a summary of discussion of varied historical legal cases, it could legitimately copied and shared to every synagogue without arousing suspicion from the Roman censors, and this enabled it to act as the perfect cover for hiding any information that the Roman government didn't want people to know.

In my 4th article I show it can be proven that Jesus' story was created by the Roman government. I also show that it would have been important to essentially every Emperor that this information would not get out.

Given that the Talmud was compiled over a long period of time during which Christianity began expanding, frequently with adverse consequences for Jews, the one piece of knowledge that later Jewish leaders would have wanted to share widely within the Jewish community – albeit covertly – was the knowledge that those Roman Emperors were responsible for Jesus' story, because this would help reduce the likelihood of Jews being converted to Christianity.

In this article I bring together and discuss the discoveries of Roman Piso, Abelard Reuchlin (Piso Christ), Henry Davis (Creating Christianity), Peter Schäfer (Jesus in the Talmud), together with my own observations, to show that this is exactly what the Talmud contains.

First example of how the Talmud covertly mocks Jesus' story

A key theme in Judaism, is that they have a special covenant with God. This is the Jewish Gods' sacred and unbreakable covenant with his chosen people, and is called a 'salt' covenant, to underscore that it was unbreakable. This is because to people of the time, who lacked the benefit of modern chemistry, salt had an immortal quality, being incapable of rotting or losing its flavor even if stored for centuries. Dissolved in water or dried, it mattered not - it would seemingly always remain as salt.

This theme of the Jewish god's salt covenant is picked up in Luke 14:34, where it launches an outright attack on the idea that salt never deteriorates.

Displaying some highly dubious logic, Luke questions how you should "salt the salt, if the salt has lost its flavor", thereby suggesting that salt is not permanent, and by inference, that the Jewish Gods' "salt covenant" is also not permanent.

Luke 14:34 Matt 5:13

You are the salt of the earth: however if the salt has lost its flavor, how shall the salt be salted?

It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Clearly this is implying that the 'salt' covenant of the Jewish god is not unbreakable, and thus it could be replaced by something else. This aligns with the objectives of Vespasian and Titus, who sought to undermine Judaism, and replace it with something else (which, as shown in my 4th article, they had intended to be a new religion centered on Jesus, that would pave the way for people being led to adopt Emperor worship).

When we consider how ridiculous it is to suggest that salt loses its flavor, it should be unsurprising that the Jewish Talmud would pick up this theme, and dole out the ridicule it deserves.

The Talmud does this by presenting a (presumably fictional) conversation between some Rabbis about an impossible birth (which clearly is a metaphor for the virgin birth story) relating to a mule and an inherited covenant involving coins that relate to the conflict between Judaism and Rome, which then gets mocked by equating it to how ridiculous it is to suggest that salt rots.

The Babylonian Talmud: Section Bechorot 8b:

R Yehoshua **tells a story that a mule...**

(‘Mule-teer’ was Vespasian’s nickname¹)

...gave birth...

(- an impossible birth, since mules are infertile and can’t give birth – a reference to the Gospel virgin birth story)

...and **the offspring of the mule hung a sign, saying it owed 100,000 zuz...**

(- zuz, are Roman Denarius coins – often Flavian era ones bearing Titus or Vespasian’s face, which have been restamped to deface the Flavian signature, so as to form a Jewish coin)

...that was lent to its father...

(- since this is an *inherited* covenant, it either aims to evoke the Jewish God’s covenant, or is another reference to the mule, i.e. Vespasian the mule-teer and his borrowing of Jewish doctrine).

...But the Elders said **‘mules don’t give birth!’**.

Yehoshuas said **‘well, you asked for fiction’**.

Then the Elders posed a fiction themselves: **‘If salt rots, what do you use to preserve it?’**

Yehoshua replied **‘You use the fetal sac from the mule**

(this equates the rotting of salt to the impossible birth, and laughs at them both being impossible)

The Elders replied again **‘Mules don’t give birth’**.

Yehoshua replied **‘And salt never rots either’**.

(- so this mocks both salt losing its flavor, and Jesus’ suggestion that the Jewish gods’ covenant can be replaced)

Just taking this passage in isolation we can see that the Talmud is covertly mocking the narrative in the gospels.

¹ Suetonius (in the life of Vespasian 4), makes the dubious assertion that Vespasian was originally of humble origin, and that after mortgaging his estate (also a covenant by the way) he was forced to become a mule trader, thereby acquiring the nickname ‘Muleteer’. The various authors of the Talmud wrote during the centuries after Vespasian’s rein, and thus likely had access to Suetonius’ biography of Vespasian.

Second example of how the Talmud covertly mocks Jesus' story

In the previous example, Jesus' story proposes 'salting the salt' in a culinary context (i.e. by referencing its flavor as a condiment), and gets mocked in the Talmud for it. In culinary terms **Jesus' story suggesting to "add salt to that which is salted", would be called "Spoiling the dish"**.

In our next passage, we find the Talmud declaring **Jesus the Nazarene is he "who publicly spoils his dish"** who in turn is Balaam, the number one person barred from heaven – i.e. the most evil.

To evade the roman censors, the Talmud avoids putting all of the information in one place, requiring the reader to notice that there are two lists that have almost the same names in them. Only those who study the Talmud would notice this – which is exactly what Jews are required to do.

In essence, it's a riddle, and the diagram below shows how it works.

The Babylonian Talmud: Section Bechorot 8b:

As discussed on the previous page, the Talmud mocks the way the Gospels propose 'salting the salt' if it has lost its *flavor* (i.e. using a *culinary* metaphor). Sticking with culinary terms, Jesus' suggestion to do this, can therefore be seen as **Jesus "spoiling the dish", in a publication** (the Gospels).

Talmud: Section Bavli Sanhedrin 103a:

Psalm 91:10 [which talks about how you will not be approached by **evil**] means that you will not have **'a son or disciple who publicly spoils his dish like Jesus the Nazarene'**.

Talmud: Section B Ber 17a-b:

The company we keep should not be like these four individuals:

- 1) **Doeg's** father ←-----→
- 2) **Ahitophel's** father ←-----→
- 3) **Gahazi's** father ←-----→
- 4) **A son or disciple who publicly spoils his dish.**

Talmud: Section Sanh 10.1:

There are four commoners whose names are:

- 1) **Balaam**
- 2) **Doeg**
- 3) **Ahitophel**
- 4) **Gehazi**

These four commoners have no place in heaven, along with:

- **Those who deny the Torah, and read external books** (- e.g. the Gospels), and
- he who whispers charms over a wound (- a reference to Jesus' resurrection?), and
- he who pronounces God's name in letters (- e.g. Jesus claiming to be the Alpha and the O?), and
- **three unnamed kings** (Vespasian, Titus and one other – presumably Domitian).

Notice how the two lists differ in that one points to specific men, and the other points to their fathers, thereby implying that it is a father son duo that they are criticizing – i.e. The Talmud appears to be recognizing that Jesus represents at times Vespasian and other times his son Titus (for details/explanation see my 4th article).

The other three men are interesting in how they are equated with Jesus. One of them – **Doeg** – is described as a **‘mule-driver’, which is Vespasian’s nickname (Mule-teer)**. However, Balaam is the most important, so I will restrict the other three to a footnote².

As an aside – None of these four men appears to be equated with Arrius Piso (who the Talmud does seem to discuss elsewhere). If the Gospels had been created by four men: Titus, Vespasian, Domitian and an Arrius Piso, is it not strange that the Talmud doesn’t take the opportunity to make its list of four evil men align with them. Instead it simply equates Jesus to a father-son duo (i.e. Vespasian and Titus), and somewhat lazily links the other three to Jesus’ story as if they are only there to help hide the riddle from the roman censors.

This is one of the reasons I am reluctant to dismiss the possibility that Arrius Piso is merely a title used by Titus and Vespasian, relating to their claim to divinity and perhaps a secret lineage.

But to return to Balaam; he was already a well-known figure from the Talmud, who was thoroughly painted as evil. He is known as ‘Belo Am’ (he who has no share with the people in heaven) or ‘Billa Am’ (the one who ruined a people), but the Talmud takes the opportunity to suggest that, like Jesus, he died either at 33, (Sanhedrin 106b) or within a year thereof, and it comments that this “fact” was ‘written in Balaam’s notebook’. If Balaam clearly represents Jesus, his ‘notebook’ means the Gospels/NT which does indeed detail that Jesus died at 33.

Having equated Balaam with Jesus, the Talmud then divides the world into disciples of Abraham, i.e. Jews, and disciples of Balaam (Jesus), which clearly must mean Christianity. But the same passage says that Balaam is a Gentile – i.e. Roman – which shows that the Talmud authors fully understood that Jesus and Christianity are Roman inventions. I wonder too, if the suggestion that Christians go to the pit of destruction is a subtle mockery of how Titus (or Arrius) appears to present himself as going to Hades to conquer it and be seen as judge of heaven and hell (evidence for which is located in my 4th article, section 4).

Talmud: Section Aboth Chapters 1,5.

Balaam the wicked... was a Gentile (- Roman) **and was not circumcised by his parents yet must have been born circumcised** (- an obvious impossibility, highlighting that this is a metaphorical description) **since he could hear the words of God.**

Whoever does certain things is a disciple of Abraham (Jews) and goes to heaven, and whoever does the contrary is a disciple of Balaam... and they go to Gehenna [the pit of destruction]...

And as below, the Talmud continues to cast Balaam as the enemy, and seems particularly intent on instructing Jews to really pay attention to Balaam, and to spread the word about it.

Talmud: Section Ber 7a.

Balaam has the unique gift of knowing when God is angry and **Balaam planned to curse the Israelites** at that exact moment (- this is referring to the narrative in both War of the Jews and in the Gospels, saying that the Jews have lost God’s favor), but **god made sure that Balaam failed.** (- perhaps a commentary on how Titus’ plan was derailed by his unexpected death)

Talmud: Section Sanh 106b.

Whenever one discovers a wickedness or disgrace of Balaam, one should preach about it.

² **Doeg.** He is described as ‘mightiest of the shepherds’ or **‘driver of the mules’ (which again, is Vespasian’s nickname; the mule-teer)**, ‘killer of priests’ (which is one thing Vespasian and Titus did whilst destroying Jerusalem), and **accused of ‘taking god’s covenant into his mouth’** (which mirrors how the story about the mule giving birth is about god’s covenant) and **having his ‘own Torah’** which is only insincere lip service (what else could this mean, other than the New Testament?). He is a man who should be ‘uprooted’ (a reversal of the metaphor of Rome uprooting Judaism as alluded to in the Gospels and War of the Jews). Like Balaam, he died within a year of age 33 (Sanhedrin 106b).

Ahitophel. He is also described as **dying at the age of 33 like Jesus**, and as being a jealous man who **believed he would be the ‘king of Israel’** (a metaphor for how Jesus was to be king of the Jews, whilst actually representing Titus and Vespasian who really did rule Judea).

Gehazi. He is similarly cast in a negative light throughout the Talmud. **Like Jesus, he is besought by a woman to resurrect someone**, but he treats this resurrection as a joke, and the resurrection duly fails. He is cursed to become a leper “white as snow” which appears to mock how the Gospels describe Jesus appearing transfigured, with his face shining whiter than any paint, and his garments “white as snow”.

Third example of how the Talmud covertly mocks Jesus' story

In Richard Carrier's book 'Jesus from outer space' he begins his book (Chapter 1, page 1) by pointing out that in the Talmud, it mentions "Jesus the Nazarene", who was "hanged on the eve of Passover" etc (Sandrehin, 43:18-22).

In his quote Carrier omits to mention that the Talmud says here that Jesus was different as he '**had close ties with the Government and the gentile (i.e. roman) authorities** were interested in his acquittal'. Presumably Carrier didn't see this as important.

Carrier suggests that from a *face value* reading, the Talmud is indicating that this occurred "around 75BC", which appears to be the launching point onto which much of Carrier's thesis builds.

The problem with Carrier's position, is that his thesis rests fairly heavily on a single passage of the Talmud, and the Talmud frequently talks in metaphor and, worse, quite often in riddle³.

Indeed the following passage shows that the one Carrier points to, probably doesn't mean what he thinks it does.

Talmud: Bechoros 8 4:

Avodas Zara 11b says that they have a festival in Rome

At this festival, **Rome would put a whole and defectless man** on the back of a lame man,

(- 'defectless' is how Pilate describes Jesus)

and they do this once every 70 years

(1AD and 69AD are the dates of Jesus' birth, and Vespasian becoming Emperor)

to show that Rome was in charge to symbolize Esau ruling over Jacob

(- this references the rivalry of the twins Esau and Jacob in Genesis, *but* is deliberately the wrong way around⁴. So *this is saying that Roman rule over Judea is to be quickly reversed*)...

...and **they dress [the whole and defectless man] in the garments of Adam**

(- this is saying that the *Romans* are "dressing Jesus up" with the literature of Judaism)

and **place on his head the scalp of Yishmael**

(- the eldest son of Abraham and a 'father' of Judea, described in Genesis 16:3.)

which the Romans flayed when they executed him.

(- this is saying that the Romans are disguising Jesus/Vespasian by giving him the face/appearance of the father of Judaism)...

Since we know Rome created Jesus' story (see my 4th article), the comment that "Rome puts a whole and defectless man" makes it obvious that this might be about Jesus – the one Pilate described as faultless, and who represents God's version of the Passover lamb which Exodus 12 says must be 'defectless'. And it is also trivial to identify that baby Jesus being visited by kings, and Vespasian and Titus becoming kings (Emperors) happen 70 years apart.

If the Talmud's goal is to covertly say that Vespasian and Titus were responsible for Jesus' story, this Roman Government festival activity would benefit from being linked directly to Jesus Christ. Therefore, the Talmud's covert mockery would be stronger if it contained a separate passage describing a 'Jesus of Nazarene', perhaps explicitly associated with the Roman Government, but with a key date of around 70 BC.

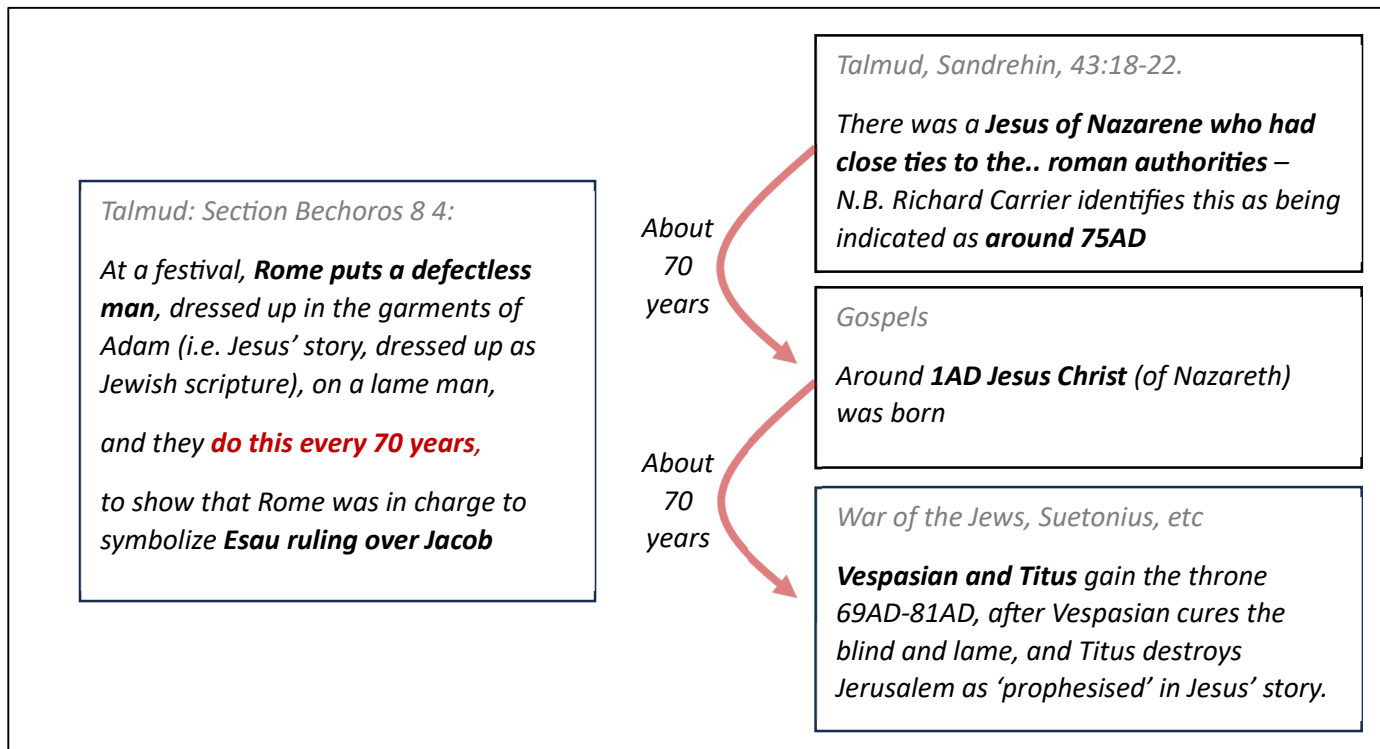
If such a passage existed, we would have one Jesus described with a date of roughly 70 BC, and a second (the one in the Gospels) born in 1AD, which points to the next one at around 70 AD – i.e. the reign of Vespasian.

And that's exactly what we find in the passage Richard Carrier identifies.

³ In fairness to Richard Carrier, one of his other key conclusions was that Jesus is a story to do with a divinity that resides in the firmament, and in that respect he seems to be correct.

⁴ In the Torah, Jacob continually supplanted Esau.

The riddle can be summarized as follows:



A possible criticism of this is that the Talmud hasn't linked the story of Rome's defectless man and Esau and Jacob, to Jesus the Nazarene, and if it had done so, we could have greater confidence that this is what the Talmud is saying.

However in the following example I will show that the Talmud actually does do so, albeit (as usual) using a different section of text.

Fourth example of how the Talmud covertly mocks Jesus' story

So far I have picked out fairly modest sections from the Talmud, but now I wish point to an entire section which is mostly directed to in-jokes about Jesus, and – perhaps unsurprisingly – is entitled “Idolatry”.

Babylonian Talmud. Tract Avodah Zara [Section on Idolatry]. Ch 1, Parts 1 to 8.

Chapter. 1 Part 1:

R. Jehudah said in the name of Samuel: "Why do you make men as the fishes of the sea, as the creeping things, that have no ruler over them? **Why are men compared with fish of the sea?**"

(- this inviting the reader to understand Titus' analogy of 'Jews as fish' on the sea of Galilee)...

Chapter. 1 Part 2:

...R. Eliezar holds that **we cannot compare ourselves to Moses, and must not dare to do like him.**

(- a condemnation of Jesus being presented as taking over from Moses, an example being how Jesus dares to reframe Moses' 10 commandments – Luke 18:18-22)

Chapter 1 Part 3:

Until when is considered 'wedding time'

(- reference to how the Gospels use a wedding as a metaphor for war)

...And previous to the wedding, at what time is to be considered?...What festival is this? Then said R. Jehudah...: **It is the day on which Rome has established her kingdom...**

...Antoninus said to the Rabbi: I am aware that **even the smallest of you is able to bring the dead to life...**

(- an insult aimed at Jesus miracle of resurrecting several people including himself, suggesting he is not godly)

... R. Jehudah in the name of Samuel said: There was **still another festival in Rome which occurs once in seventy years, on which they would make a well man ride on a lame man, dress him in the garments of Adam...** The brother of our Lord is a deceiver. By which they mean **Jacob, the brother of Eseau**, deceived.. he will not see it anymore because it was **once in seventy years...**

(- this links the text to the previous discussion about Rome putting a defectless man out at a festival every 70 years.)

In the text above, we already see several comments that can be seen as veiled swipes at the Gospel narrative.

However by mentioning Rome's defectless man at the 70 year festival with Jacob and Esau, it tells the careful reader, that this essentially a continuation of that other passage.

As with the earlier example with two lists of four very related people, the text seems written to assist the informed reader in identifying the sections that matter, using such repetition.

So let's explore the rest of the section on Idolatry:

Chapter. 1 Part 8:

...**R. Eliezer was arrested for heresy**

(- from a Jewish perspective: Christianity)

but did not greatly bother to defend himself

(- referring to Jesus's refusal to defend himself before Pilate)

and was judged by a Roman Governor

(- a reference to Pontius Pilate)

who said: How can an old man

(- 'Old man' seems to refer to Vespasian in War of the Jews being chosen to lead the legions due to being an 'old' man, mirroring 'old' Zacharias)

such as you concern yourself with such idle things?

(- so this seems to be questioning why Vespasian is creating fiction)

Eliezer responded that **he acknowledged the judge as reliable, and accordingly the Roman Governor acquitted him**, however **Eliezer had referred not to the judge, but to his Father in Heaven**

(- referencing how the Gospels set up Titus' father Vespasian to be equated to Jesus' father). Before acquitting Eliezer, the Roman judge 'uttered a statement that is difficult to understand, but which can be interpreted as a veiled way of saying' that

"It could be that they were 'lying down' for a meal"

(- **Passover** is the only meal which obliges a Jew to 'recline' to eat, i.e. Jesus' last supper, which was at Passover.)...

...Eliezer went home and his disciple asked if maybe the accusation was due to Eliezer having encountered some sort of heretic, and this reminded him suddenly that **Eliezer had come across a disciple of JESUS THE NAZARENE**, called Jacob

(- this is, again, saying that the Christian Jesus is to be considered heretical).

...Uqba said it reads Proverbs 30:15 [**The leech (Christianity)* hath two daughters crying 'give'..]**

[These two daughters are] Heresy (- Christianity), and **the government** (- Rome's taxation of Judea),

The first of these two, heresy, is never satisfied of 'catching' men to her belief...

(- notice how this evokes 'catching men as fish', which is a key theme in how Jesus parodies Titus' story)...

***To understand why 'the leech' is used as a metaphor for Christianity we must skip back to part 4 of this same section:**

Chapter. 1 Part 4:

You must not enter a city in which an idol is placed... If an **aqueduct** is placed in the idol, one must not put his mouth to it, as it would seem like kissing it [or indeed to] to **any duct, as one may swallow a leech...**

(- this is equating a certain idolatry as a 'leech'. It evokes War of the Jews 2.17.9 where Ananias who ended up helping the Romans, encouraging Jewish surrender, and fighting the Jewish Generals. It was this Ananias who had "concealed himself in an aqueduct." **This shows that from the author's perspective, it is the "Roman idolatry" – i.e. Christianity – which is a leech.**)

But, now we continue with the rest of part 8.

Notice that, having discussed 'Jesus the Nazarene', and equated him with a 'leech', 'heresy' and the government, it now continues to mention epistles related to the Roman Emperor, and then repeat Jesus' name (this time Jehova) and talk of him being condemned to be burned and the 'great men of Rome' (implicitly Emperors) follow his coffin that is 'wrapped in the Holy Scrolls' that are also on fire.

Part 8 cont.

...Meanwhile, **a letter** (- an epistle) from one of the great officers which was to be **sent to the Caesar**

(i.e. Caesar became a name used to refer to any Roman Emperor, so this is talking of "the Emperor's epistles")

Hanina was asked why he occupied himself with the Torah, and he answered: Because I am commanded by God.

It was then decreed that he should be burned, his wife killed, and his daughter to be taken to the house of prostitutes

(- unambiguous denouncement of the 'letter' sent to Caesar – i.e. the Gospels).

He is to be burned, because he used to express the name Jehovah (another name for Jesus)

(- this reinforces that Jesus' story is being denounced)

...why did he do so, since **he who [uses the name Jehovah doesn't go to heaven]?...**

...It was said that a few days later R. Jose ben Kisma departed, and **all the great men of Rome were following** his coffin...

(this helps confirm that this section is about the 'great men of Rome' – i.e. the Emperors)

and **'a man was enwrapped in the Holy Scrolls' and surrounded with 'branches' of trees, which were kindled**

(- this is metaphor for burning the man contained within Gospels which in turn is a 'branch' added to Judaism – i.e. it is Jesus who is being condemned in this story.)

Taken together, it presents not only a full-throated condemnation of Jesus' story, but once again, hints that Jesus' story relates to letters (epistles) of a Roman Emperor.

Fifth example of how the Talmud covertly mocks Jesus' story

It is somewhat well known, that in the Talmud, there is much talk of Jesus being equated with Pandera. But maybe it is more accurate to say that Pandera is used to refer to Jesus' lineage, or therefore perhaps his origin.

Either way, Pandera strongly evokes 'Panther' which literally means 'preys on everything' so it's quite a negative connotation⁵.

Examples of this are listed below:

Talmud: Tosefta Hullin 2:24 – "a word of **heresy** in the name of **Jesus son of Pantiri**"
Talmud: Seder Moed, Shabbath 14:4/13 – "**Jesus Pandera**"
Talmud: Tosefta Hullin 2:22f – "**Jesus son of Pantera / Pandera**"
Talmud: Jerusalem Abodah Zarah 2:2/7 – "**Jesus son of Pandera**"
Talmud: Jerusalem Abodah Zarah 2:2/12 – "**Jesus son of Pandera**"
Talmud: Qohelet Rabbah 1:8(3) – "**Jesus son of Pandera**"
Talmud: Jerusalem Shabbath 14:4/8 – "**Jesus son of Pandera**"
Talmud: Jerusalem Shabbath 14:4/13 – "**Jesus Pandera**"

The Talmud seems to use repeating motifs and stories to enable the informed reader to link sections that the author wants them to, so that, when placed together, the hidden narrative can be seen. We saw this already with the two lists of four very similar men, and with the defectless man at the 70 year festival.

So let's take a look at who else gets called Pandera, since it would be fairly obvious that such individuals might be being equated with Jesus.

Talmud: Section Shab 104b
Rabbi Eliezer said, Didn't the **infamous ben Stada** take **magic spells out of Egypt** in a scratch/charm on his flesh?...
(- referencing Jesus' travels via Egypt but probably more specifically Vespasian's apparent plan to claim the lineage of the Egyptian Pharaohs, to entitle him to rule the Jews – see my book for details)
They said: ben Stada (- Jesus) was a fool, and **you cannot cite proof from a fool** (- the Gospels are nonsense)... **Why did they call him ben Stada (- 'of Stada'), when he was the son of Pandera?**
(- This is saying Jesus has two fathers. Perhaps referring to Joseph vs Zacharias)
...ben Stada's mother's husband, who acted as his father, was named Stada
(this refers to Mary's husband Joseph although note that Joseph is a Hebrew anagram for Piso)
but **the one who had relations with his mother and fathered him was named Pandera**
(- Jesus' father, Zacharias who represents Vespasian)...
But wasn't the husband, Pappos ben Yehuda⁶, and rather his mother was Stada
(- the root of Stada is 'sotah' and means adulterer, so this play on words is **also suggesting Mary was an adulteress**)
But wasn't ben Stada's mother Miriam/Mary
(this explicitly names the mother **making it more obvious it is talking about Jesus**)
who let her hair grow long?
(- saying she has 'long hair' was a common way of saying she is promiscuous, **suggesting Jesus was fathered via adultery**)
As they say in Pumbeditha
(- located in Babylonia – a reference to the Babylonian Talmud)
this one strayed from her husband
(- again, suggesting **Mary was an adulterer**).

Although that section does not mention a Jesus, the reference to Pandera, along with the mockery of infidelity (i.e. mocking the virgin birth story) makes it obvious that this is mocking Jesus' story.

⁵ For interest, see also the characters Pandar, and Pandarus in the Shakespeare plays.

⁶ Pappos ben Yehuda is the person referred to in b Git 90a, as tending to 'lock his wife in his house' (- implicitly not trusting her fidelity), and this behavior is then compared to putting a cup aside if a fly falls into it (i.e. suggesting Pappos doesn't have sexual relations with his wife due to suspecting she has cheated on him).

If, as we see here, pandera is a codename for Jesus or his origin, another place that uses the same name, or nearly, is a treatise known as Contra Celsum.

There is no surviving copy of Celsus' treatise itself, assuming it ever existed, but only a long document called 'Contra Celsus', claiming to rebut the treatise, and devoting an astonishing eight volumes to doing so.

Whilst 'Contra Celsus' mentions a very small number of the positions that Celsus supposedly took, such as that Jesus was the product of adultery between Mary and Panthera, it studiously avoids informing the reader what Celsus' arguments were, that it is supposedly devoting its eight volumes to rebut.

Contra Celsum. Book 1:

Chapter 28 ...**speaking of Jesus's mother**, whilst pregnant she was turned out of doors by the carpenter she was betrothed to,
(this references Matthew 13:55 which suggests Jesus' father Joseph was also a carpenter)
as having **been guilty of adultery. And she bore a child to a certain [Roman]⁷ soldier named **Panthera****
(the Talmud's codename for Jesus / Jesus' origin)

...and [this is relevant to] Jesus being the son of God...

Chapter 32 ...and after wandering about for a time, [Jesus' mother] disgracefully gave birth to **Jesus, an illegitimate child**, who having hired himself out as a servant in Egypt on account of his poverty, and **having acquired there some miraculous powers, on which the Egyptians greatly pride themselves**, returned to his own country, highly elated on account of them, and **by means of these proclaimed himself a God**.

(notice how this mirrors the previous passage of the Talmud describing Ben Stada who was of Pandera, as having taken spells from Egypt. This provides further indirect evidence that the Talmud was talking about Jesus Christ)

Chapter 33 ... as Celsus thinks, by **an act of adultery between Panthera and the Virgin...**

⁷ Peter Shaefer in "Jesus in the Talmud" on page 21 (in chapter 1, which can be found online), identifies that Celsus said that Mary's lover, the soldier named Panthera, was a Roman. No citation is given to back this up, however if it is an error this is of no great significance since the Talmud goes greatly out of its way to identify Jesus' father, Pandera (or various other spellings) as a Gentile i.e. a Roman. Perhaps this is what Peter meant to say.

Pointers towards the name Piso, in the Talmud

Here I will try to explain some reasons to think the Talmud refers to the word “Piso” as central to Jesus/Christianity, For much of what follows I credit the scholar known as Roman Piso, who has long argued that Arrius Piso was a key Roman Royal involved in the Creation of the Gospels.

I will begin detailing two riddles found in the gospels, which are both referenced in the Talmud.

1. Our first riddle begins with the Gospel of Luke 18:23, where Jesus is talking to an unnamed rich man who is sorrowful that Jesus told him he should sell all his possessions and give away his money. Jesus continues, adding that

Luke 18:25 “it is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God.”

Christians assume this has its face value meaning, namely that rich people can’t go to heaven. However this would not be in keeping with the hidden message (see my 4th article) that the richest man of all – the Emperor – is God.

Accordingly, the text is written to allow a second interpretation, taking advantage of the fact that “camel” means “cord/rope”, in two languages (in Aramaic “**Gamla**”, and in Greek “kamelos”). And curiously enough, some later manuscripts were found to state the word as kamelos instead of camel.

So we have an alternate interpretation in which Jesus says “**it is easier for a cord to go through a needle’s eye than for a rich mane to enter the kingdom of God.**

In that time needles tended to be of wood, and often much larger than their modern counterparts, so a cord might be perfectly sized to pass through easily, especially the type of wooden needle used for fixing fishing nets.

As I mention in my 4th article, Piso is a Hebrew anagram of Joseph, so Jesus’ father, the man whose grave Jesus used, and Joseph the author of War of the Jews, etc, are potentially references to the word Piso.

Taking a closer look at Joseph the author of War of the Jews, we see he describes himself as being the leader of Gamala - i.e. a rich man – and describes his city as being shaped like a camel and mentions that its name also sounds like the word camel. Indeed it goes further, describing the city using terminology subtly evoking a cord through a needle.

War of the Jews 454 (4.1.1)

Josephus was the leader of **Gamala** (notice its similarity with the word for rope: **Gamla**)... [implicitly he is a **rich man**] this which is both built on land that is **shaped like a camel in figure, from whence it is named...** and the **city also hangs so strangely**, that it looks as if it would fall down upon itself, **so sharp it is at the top.**

Naturally enough in my 4th article, I record WAR 454 as linked to Luke 18:25, so this is actually one of the points on the chart, forming the APTVS pattern.

2. The second riddle, is described in my 4th article (beginning of section 3) in how John’s story of Jesus and the adulteress who was to be stoned, is a parody of WAR 562 where Jerusalem is being ‘stoned’ by Titus, with the conceptual link being provided by the Jewish Torah (Isaiah 1:1,21,62) which describes Jerusalem as an adulteress and as god’s bride.

John 8:3-10

The [Jews] **brought an adulteress (a woman who was a sinner), and set her in the midst (surrounded) to Jesus** asking; **should the adulteress be stoned...**

But **Jesus stooped down to... the ground**, as though he heard them not.. **and he lifted himself up..** Jesus said “**he that is first without sin among you, let him cast a stone at her.**” (i.e. **the Jews cannot cast a stone**)

Again Jesus stooped down and wrote on the ground. So.. they left one by one leaving Jesus with **her alone in the midst.**

Then Jesus lifted up himself, and saw **there was no one left, (none of the Jews remained)** but the woman, he asked her “Where are your accusers? Has no man condemned you? And she said

Isaiah 1:1,21,62

‘A vision... of **Jerusalem**... how has the faithful city **become a harlot?... Jerusalem, the Lord’s bride**’.

WAR 562 (5.6.3) **Titus, who is to be revealed later as being both deified as a god, and also the son of a deified god**, has his ballistae (catapults) around the valleys with **Jerusalem in the middle.**

Titus’ catapults ‘bend down’ to the ground, to have a **stone** put on them, **and then lift up, casting stones at Jerusalem (i.e. at what the Old Testament refers to as the ‘adulteress’).**

"No man, Lord". (notice that this does not rule out her being condemned by a god)

It also describes how the Jews were unable to operate their own catapults (**the Jews cannot cast stones**, so they **perished, i.e. were removed**).

This was quite a brief explanation of how the 'adulteress bride' is a metaphor for Titus reclaiming Judea/Jerusalem.

To show that this interpretation and its link to Isaiah is not overreach, I will illustrate some other examples below. The idea of Judea having been stolen from Rome, and Rome then reclaiming Judea/Jerusalem in the manner of reclaiming an adulteress bride, comes up several times in various literature including the Gospels. To help show the reader that it is a repeating motif, I will list some examples below.

1. The 15 or so verses in the New Testament that offer metaphors for Jesus as a groom for a bride – e.g.:

* "I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband". Rev

* "The lamb has come, and his bride is ready" Revelation

* "Husbands, love your wives, just as Christ loved the church and gave himself up for her..." Ephesians

2. The 'wedding in Cana' in John, where the entire wedding story is a metaphor for the war in Judea. Jesus turning water to wine is a metaphor for Titus filling the Jordan and Lakes with blood and tens of thousands of corpses, as is described in War of the Jews. We already know that this is about a war, not simply because the wedding feast had a 'master' but because we know (see my 4th article) that Jesus' exploits in Galilee are a metaphor for Titus killing Jews – the classic example being the battle on lake Galilee where Titus made his men become fishers of men.

3. The 'historical' record of Berenice, the sister of Agrippa II, recorded as living with Titus 'in every way as his wife'. Berenice, was a Jewish Queen recorded as having abandoned a previous marriage, that she was widely rumored and accused of having an incestuous love affair with her brother. It does seem surprising that Titus - having led the destruction of Jerusalem to undermine Judaism, and then taken up his father's project to convert Jews to believe in Jesus - would have chosen an adulterous Jew as his common-law wife? Surely it seems even more improbable given that she was ten years his senior. This is not the behavior of rich, self-entitled autocratic, and oppressive dictators. One clue hinting that the story of Berenice' informal marriage to Titus might merely be a metaphor for Titus coming and claiming Judea and Judaism, is that after he had taken her to Rome and then sent her away, history records nothing more about her. As an aside - this would be analogous to the similar story that Titus' brother Domitian lusted after Titus' daughter after Titus' death – which might just be a metaphor for Domitian lusting after Titus' project (his 'baby' so to speak) to convert everyone to worship him, perhaps written by one of the (great many) writers who had an interest in denigrating Domitian's legacy.

4. Another example is found in Romeo and Juliet, which I discuss in detail in my 5th article. Building on Joe Atwill's discovery that the Shakespeare plays are covertly mocking the Flavian Emperor's creation of Jesus' story, I show that "the Tragedy of Romeo and Juliet" is actually a metaphor for a "tragedy of a marriage of Roman scripture (the Gospels) with the Jewish religion". This play very much appears to pick up the theme of it being a marriage, although the hint at infidelity is a very subtle one - Paris (Aris P) being Juliet's suitor before she forgets him and then gets swept away in love with Rome(o).

But to resume the discussion, in that riddle the Gospel of John describes an adulteress 'in the midst' to be stoned, but it is Jesus described as bending down to the ground repeatedly for no adequate reason, finally concluding that only he who is innocent can cast the first stone, leading the Jews to depart.

This is a parody of Jerusalem (in Isaiah as "the adulteress" and "gods bride") which is surrounded by Titus' catapults, and he has his catapults cast stones at 'her' (which involves them bending down to the ground repeatedly), but the Jews who also have catapults but struggle to work them, meaning that Titus cast the first stone, which by implication means the riddle is saying he is innocent.

To summarize, the Gospels and WAR work together to provide two riddles:

- The first equates Josephus as the rich man, with the camel and needle.
- The second equates Jerusalem to the adulteress bride of Titus who casts the stones and must thus be innocent.

The reason for explaining all this, is that both of these riddles are referred to in the Talmud, within a remarkably odd story about a camel driver called Pishon (a variant of the name Piso), described overleaf:

Talmud. Yevamot 107b.10 – Regarding whether a betrothal can be annulled:

Pishon (Hebrew variant of **Piso**) the **camel driver** (In Hebrew, Pishon Ha'gomol, which evokes the name in WAR 'gamala') was using the property of his minor/young wife

(- a reference to the Roman Empire retaking its “adulteress bride”, the very young independent nation of Judea)...

Pishon the camel driver did not properly take care of the property that the young woman brought into the marriage...but a man is not entitled to the profits of the property of his betrothed. Now since he was consuming the profits from her property, surely this means she had already been married to him?

(- notice **the implausibility of a man being betrothed to a reluctant minor/child bride, who he had previously been married to and must therefore have divorced from. The necessary divorce involved, hints at adultery, suggesting she might be an adulteress bride being reclaimed**)

The Sages punished Pishon in two ways:

1. They permitted the bride's refusal against him to take place in his absence

(- this is approving of Judea's independence)

2. they permitted it even though she was already married to him

(- acknowledging Rome previously controlled Judea)

Didn't she already refuse Pishon once? Why must she refuse again?... She should not refuse and then become betrothed again.

(- having declared independence from Rome, Judea should not be re-enslaved)...

So to punish him, **the Sages took Pishon the camel driver and 'tied him in two knots'**

Notice the tying in two knots? Why such a specific, bizarre - and indeed physically impossible - punishment?

The answer is that if you tie a knot in a cord, this prevents it passing through the needle. But using two knots would leave the needle stuck.

So the Talmud is mocking how the Gospels discuss that a 'camel' passing through the eye of a needle is easier than a rich man going to heaven⁸, and indeed is rejecting the notion. By tying Pishon (Piso) in two knots, they prevent him passing through a needle.

Interestingly, this doesn't merely show that the Talmud is pointing to a 'Piso' as a central figure equated with Jesus. But rather by opening with a name that evokes "Piso of Gamala" the Talmud associates Joseph the author of Jewish War (who was the ruler of Gamala) with Piso – a hint that Piso and Josephus are the same person.

I have previously mentioned that Josephus and Piso are anagrams of each other in Hebrew (see 4th article, section 4 example 2 for evidence of this). Whilst I appreciate that the reader might be doubtful that this is significant – since many words are anagrams - notice here that the Talmud takes a riddle which is about Josephus whose original name was Joseph, and equates it with Pishon, a variant of Piso.

This helps show that the authors of the Talmud viewed the fictitious⁹ Joseph in WAR, as representing the name of the roman royal family, Piso.

Although Roman identified the anagram, and also the value of the passage in Yevamot 107b and how the two knots points to Pishon/Piso and link to Luke 18, in all cases many years ago, the argument I present in favor of Joseph representing Piso is a new one, because it relies on two riddles involving War of the Jews, which were only published (in my own research) in recent months.

My point isn't to try to assert my research over his, but rather to point out that since my research uncovered evidence that backs up his findings, the skeptical reader ought to see this as lending credence to his findings.

⁸ For interest, also see how Shakespeare mocks the camel through the needle metaphor, via the phrase "It is as hard to come as for a camel To thread the postern of a needle's eye." See how the author links the words camel and "thread".

⁹ For evidence that Josephus is fictitious, see my 4th article, section 3f.

As an aside:

In this paper I discuss the two hypotheses regarding Arrius Piso I set out in article 4. i.e either:

- Arrius Piso is a separate individual from Titus (as Roman Piso has long argued), or
- Arrius Piso is merely a title used by Titus (and perhaps Vespasian).

A first point of interest here, is that “camel-driver” seems not far removed from “mule-driver”, which was allegedly Vespasian’s original occupation. If Pishon (Piso) is a distinct person, who should not be confused with Vespasian the ‘mule-teer’, why declare Pishon to be a camel-driver, and not, say, a rope-seller?

A second point is that the Talmud is drawing on two riddles here, to form the story of Pishon and his adulteress bride.

- The **first riddle leads us to equate Joseph, the rich man, with this Piso/Pishon.**
- The **second riddle leads us to equate Titus and the adulteress bride, with this Pishon.**
- And there also might be a hint here, pointing to this Piso/Piso also relating to Vespasian.

To me, it seems that this passage in the Talmud is highly compatible with its author viewing Piso as a hereditary title used by both Vespasian and Titus.

Whilst this is far from conclusive, I see it as a reason to keep an open mind to this possibility, i.e. that Arrius Piso may have simply been a title used by Emperor Titus and perhaps passed down from Vespasian.

Having identified evidence that Joseph is a veiled way of referring to the word Piso (in the Gospels and War of the Jews), I now turn to another passage in the Talmud, which contrasts a Messiah of David (i.e. a Jewish Messiah) with a War Messiah of Joseph, and goes on to say that only the death of the Joseph Messiah will result in the rise of the Jewish Messiah.

This passage makes little sense if you don’t know that Joseph represents the Roman Royals responsible for Jesus’ story, and complete sense if you do.

Talmud: SUK. 52A

.... There was disagreement on the reason people were mourning.

One said they were mourning: “For **Messiah of Joseph who is slain**”; and the other says: “For **the evil inclination which is slain.**”
(- this could be about two different people. Equally it could be a veiled way of saying that this Joseph is evil)

...But **is it not an occasion for rejoicing rather than weeping?**

Regarding The Two Messiahs: Our rabbis taught: The Holy One.. will say to Messiah of David... “Ask of me anything... and I will give you the nations for your inheritance.”

But when he will see that Messiah of Joseph is slain, he will say to him, “Lord of the universe, I ask of you only life.”

(- i.e. **when the Messiah of Joseph/Piso is dead, then the Jewish Messiah will have received authority over the nations and will have little left to ask for.**)

SUK 52B: And the Lord showed me four craftsmen

(**using four people evokes the two lists which suggests Balaam who is barred from heaven**)

Who are these [four craftsmen]?

- (1) Elijah,
- (2) Melchizedek/the Righteous Priest.’
- (3) **‘The King Messiah / Messiah of David,** and
- (4) **Messiah of Joseph / The War Messiah¹⁰**

(- this is saying the Messiah of Joseph is a War Messiah and contrasting it with the Messiah of David who is a kingly Messiah).

To me this seems to sum up the message in the Talmud, namely that the enemy of Judaism is this great “evil” referred to using various names such as Jesus the Nazarene, Piso, and Balaam, who are linked to being of Roman origin, and indeed to Titus and Vespasian.

¹⁰ The Amoraic versions of the Talmud say ‘Messiah of Joseph’ and the Tannaitic versions say ‘The war messiah’, which when put side by side shows the link between Josephus’ Messiah, namely Jesus the prophet of Titus’ war.

Evidence that 'Arrius' and 'Piso' are highlighted as key to the creation of Christianity, in both War of the Jews and the Gospels

Whilst this would be a very relevant topic to include in this article, this evidence is already described in my 4th article (section 4).

Rather than repeat it here, I refer the reader to **section 4 of my 4th article** which is available at <https://www.academia.edu/105659113> and at flavianorigins.com

Summary

This paper offers a walk through some of the more interesting links between various disparate passages in the Jewish Talmud, showing how clear it is that they are mocking Jesus' story, and that in doing so they appear to link him to Josephus Flavius, a 'Piso', and Titus and Vespasian.

This serves as a useful addition to the content in Section 4 of my 4th article, in which I have already shown that the Gospels and War of the Jews are also talking about, and linking, Josephus Flavius, Arrius Piso, and Titus and Vespasian.

As to the question of whether Arrius Piso is a separate royal from Titus (as argued by Roman Piso and Henry Davis), or merely a title used by Titus (as I have suggested), the evidence I have identified suggests the latter possibility is far from being ruled out, and perhaps should be subjected to further academic debate.