

Table 1 -
Correlations between Petronius' Tale of the Widow of Ephesus,
The Canonical and Non Canonical Gospels, and Other Stories.

Column: Source Text Row: Commentary and Parallel Passages	The Widow and the Soldier ⁽¹⁾ From The Fables of Phædrus ⁽²⁾ .	The Widow of Ephesus from The Satyricon ⁽³⁾ by Petronius ⁽⁴⁾	The Canonical Gospels	Non Canonical Gospels and Other Stories
The main subject of the story	The great inconstancy and lustfulness of women.	However, Eumolpus, ... , began a succession of gibes about feminine unfaithfulness ...		
Prologue and justification for the story or history.		He was not thinking of old tragedies or famous historical names <u>but of something that happened in his own recollection</u> ... he began the following story.	<i>Luke's</i> prologue ⁽⁵⁾ .	Flavius Josephus' prologue to <i>Antiquities of the Jews</i> ⁽⁶⁾ .
Introduction of Female Protagonist	A certain Woman had for some years lost her beloved Husband, (... she obtained a distinguished character for strict chastity.)	There was once a lady of Ephesus ⁽⁷⁾ so famous for her fidelity to her husband that she even attracted women from neighboring countries to come just to see her.	Description of Mary in the <i>Gospel attributed to Luke</i> ⁽⁸⁾ .	Description of Mary's outstanding character in <i>Infancy Gospel of James</i> . Description of Paulina's exceptional character in Josephus' <i>Antiquities of the Jews</i> . Description of Miriam's character in <i>Toledoth Yeschu</i> ⁽⁹⁾ .
Entombments.	and had placed his body in a tomb;	So when she buried her husband,	Jesus' corpse placed in a tomb: <i>John</i> 19:40-42 <i>Mark</i> 15:46-47 <i>Luke</i> 23:53-56 <i>Matthew</i> 27:60-61	Yeschu's initial burial ⁽¹⁰⁾ .
The grieving woman follows the body to the tomb		she was not satisfied with following him to his grave	<i>John</i> 20:1 <i>Mark</i> 15:47 <i>Luke</i> 23:55-56 <i>Matthew</i> 27:61 ⁽¹¹⁾	
		with the usual uncombed hair or beating her breast in front of the crowd	<i>Luke</i> 23:48 ⁽¹²⁾ .	Other texts ⁽¹³⁾ .
She enters the tomb		but she even accompanied the dead man into the tomb,	"They entered the tomb" <i>John</i> 20:6 <i>Mark</i> 16:5 ⁽¹⁴⁾	

The corpse was placed in a tomb		and when the corpse was placed in the underground vault,	Jesus' corpse placed in its tomb: <i>John</i> 19:40-42 (15) <i>Mark</i> 15:46 <i>Luke</i> 23:53 <i>Matthew</i> 27:59-60 (16).	
The woman's vigil by the tomb		she watched over it from then on, weeping day and night.	<i>John</i> 11:31 ⁽¹⁷⁾ <i>John</i> 20:11-13, "11Now Mary stood outside the tomb crying."	
Persistent mourning at the dead man's tomb.	and as she could by no means be forced from it, and passed her life in mourning at the sepulchre,	Neither her parents nor her relations could induce her to stop torturing herself		
Starving to death from emotional stress		and starving to death.		Decius Mundus starved himself because of his lust for Paulina. Joseph ben Pandera starved himself because of his unrequited lust for Miriam ⁽¹⁸⁾ .
		Finally the magistrates were repulsed and left her,	Joseph was repulsed by Mary's pregnancy and thought about leaving her. <i>Matthew</i> 1:19 ⁽¹⁹⁾	Joseph left Miriam ⁽²⁰⁾ .
The woman's distinguished reputation.	she obtained a distinguished character for strict chastity.	and this extraordinary example to womankind,	Mary is particularly favored among women ⁽²¹⁾	Mary (Miriam) was held in high regard (9)
Wasting away/ Fasting following the burial. A Five day interval of time.		mourned by everyone, was now spending her fifth day without food.	<i>John</i> 11:17 ⁽²²⁾	In the <i>Vienna Manuscript version of the Toledoth Yeschu</i> , the people of Jerusalem fasted for five days following the disappearance of Yeschu's corpse ⁽²³⁾
A servant is introduced into the story.	(... a servant-maid, who chanced just then to be assisting her mistress, who was going to rest; for she had been watching by a lamp and had prolonged her vigils to a late hour.)	A devoted servant sat with the poor woman and added her tears to the lady's grief,		A servant or relative offers gives the protagonist instructions about performing an immoral act. A servant overstepped her bounds and offered an insult to her mistress ⁽²⁴⁾ .
		and filled the lamp in the tomb whenever it began to go out.		A soon to be victimized woman is in an enclosed place with lamps ⁽²⁵⁾ .

<p>The female protagonist was extravagantly praised.</p>		<p>Naturally there was only one subject of conversation in the whole town: every class of people admitted there had never been such a shining example of true fidelity and love.</p>	<p>Mary is called the best of all women ⁽²⁶⁾.</p>	<p>Paulina's virtue was extolled ⁽²⁷⁾.</p>
<p>Plundered Temple. Crucifixion of thieves (These events occur in the context of a debauched woman.).</p>	<p>In the meantime, some persons who had <u>plundered the temple of Jupiter</u> suffered the penalty of crucifixion.</p>	<p>“About the same time the governor of the province ordered the crucifixion of some thieves to be carried out</p>	<p><u>Jesus' assault on the Temple courtyard</u> ⁽²⁸⁾. Crucifixion of thieves ⁽³⁰⁾. (In 70 CE, Titus destroyed the Jerusalem Temple was destroyed ⁽³¹⁾ and killed many of its priests killed ⁽³²⁾.)</p>	<p><i>The Narrative of Joseph of Arimathea: A thief plundered the Temple and debauched the High Priest's daughter</i> ⁽³³⁾. <i>Antiquities of the Jews</i>: Tiberius crucified the guilty priests and destroyed their temple ⁽³⁴⁾.</p>
		<p>near the very chamber where the wife was crying over the lately deceased.</p>	<p>Mary cried beside the tomb ⁽³⁵⁾</p>	<p>Paulina and Miriam cry, and mourn the loss of their reputation ⁽³⁶⁾.</p>
<p>A guard appointed to guard the crucified corpses. The Male protagonist, a soldier, is introduced to the reader.</p>	<p>In order that no one might remove their remains, soldiers were appointed as guards of the dead bodies, close by the monument in which the woman had shut herself up.</p>	<p>Next night the soldier who was guarding the crosses to prevent anyone removing one of the corpses for burial</p>	<p>Soldiers were assigned to guard a tomb (<i>Matthew 27:62-66</i> ⁽³⁸⁾). Gabriel, the agent of Mary's pregnancy, (<i>Luke 1:26-31</i> ⁽³⁹⁾) ⁽²⁸⁾).</p>	<p>Mary/Miriam committed adultery with, or was raped by a soldier. Paulina, in <i>Antiquities of the Jews</i>, was seduced by a member of the equestrian class. ⁽⁴⁰⁾</p>
<p>The female servant is asked for a drink of water.</p>	<p>Some time after, one of the Guards, being thirsty, asked, in the middle of the night, for some water, of (a servant-maid ...)</p>		<p>Jesus asked a Samaritan woman for water (<i>John 4</i>). Crucified Jesus thirsts (<i>John 19:28</i>)</p>	<p>Jesus asked a Shepherdess for a drink of water. <i>Huldrieich version of the Toledoth Yeschu</i> ⁽⁴¹⁾.</p>
<p>A bright light from the tomb.</p>	<p>a servant-maid, who chanced just then to be assisting her mistress, who was going to rest; for she had been watching by a lamp, and had prolonged her vigils to a late hour.</p>	<p>noticed <u>a light shining clearly among the tombs</u> and, hearing the sounds of someone mourning, he was eager to know – a general human failing – who it was and what was going on.</p>	<p><i>Luke 24:4</i>. -“gleamed like lightning”⁽⁴²⁾. <i>Matthew 28:3</i>-“ ... like lightning ... ”⁽⁴³⁾.</p>	<p><i>Gospel of Peter</i>: “... having a great light ... ”⁽⁴⁴⁾.</p>
<p>Looking into a tomb.</p>	<p>The door being a little open, the Soldier peeps in, and beholds 444 a Woman, emaciated indeed, but of beauteous features.</p>	<p>Naturally, he went down to the vault and seeing a beautiful woman,</p>	<p>He entered and saw. <i>John 20:3-6</i> <i>John 20:11</i> <i>Mark 20:16</i>⁽⁴⁵⁾.</p>	<p>Looking into the opened tomb: <i>Gospel of Peter</i> ⁽⁴⁶⁾.</p>

Grave side fear.		at first stood rooted to the spot as though terrified by some strange sight.	Terrified women: <i>Luke</i> 24:5. Terrified guards: <i>Matthew</i> 28:4 ⁽⁴⁷⁾ .	Terrified guards ⁽⁴⁸⁾ .
Self-abuse resulting from grief and shock.		When he observed the dead man's corpse and noted the woman's tears and scratched face, realizing rightly that here was a woman who could not bear her intense longing for the dead man ⁽⁴⁹⁾ ,		Miriam wept and beat her face ⁽⁵⁰⁾ .
Food (or spices) brought to a tomb or sacred space.		he brought her his bit of supper	Spices brought to the tomb. <i>Mark</i> 16:1-3 <i>Luke</i> 24:1	Paulina had a meal ⁽⁵¹⁾ .
Pleading with a woman.		and began pleading with the weeping woman not to prolong her hopeless grief and break her heart with useless lamentation. The same end, the same resting place awaited everyone, he told her – along with all the other things that restore grief-stricken minds to sanity. But in spite of his consoling words, which she refused to hear,		Mundus tried to persuade Paulina to have sexual intercourse with him, but she refused his advances ⁽⁵²⁾ .
A woman drapes her hair over a man.		the woman only tore at her breast more violently, and draped her mangled hair over the body of the dead man. (See also <i>Satyricon</i> 70 ⁽⁵³⁾)	<i>John</i> 12:3 (YLT), "Mary, ... did wipe with her hair his feet, ..." <i>Luke</i> 7:38, "... weeping, she began to wet his feet with the tears, and with the hairs of her head she was wiping, and was kissing his feet, ..."	Miriam tore her hair ⁽⁵⁴⁾ .
		The soldier still refused to withdraw; instead using the same arguments,		Ben Pandera ignored Mariam's pleas ⁽⁵⁵⁾ .
Suppers		he tried to press food on her servant until the girl, seduced by the smell of the wine and the food, first gave in herself,	New Testament meals ⁽⁵⁶⁾ .	

Stretching forth a hand.		stretched out her hand to his tempting charity, and then, refreshed by the food and drink,	<i>Exodus</i> 10:22 <i>Mark</i> 5:41 <i>Luke</i> 5:13 <i>Matthew</i> 8:3 <i>Matthew</i> 12:13 ⁽⁵⁷⁾	“ ... he stretched forth his hand and raised him, ... ” <i>Secret Mark</i> , Morton Smith translation ⁽⁵⁸⁾ .
The servant (slave) tried to reassure her master (or mistress). Allusions to ones' relationship to the dead and to resurrections.		(her servant) began to lay siege to her mistress's resolution. “What good is it,” she said to her, “for you to drop dead of starvation, or bury yourself alive or breathe your last innocent breath before fate demands it?” -Believe you that ashes of the buried ghosts can know? Won't you come back to life ⁽⁵⁹⁾ ? Won't you give up your womanly error and enjoy the advantages of life as long as you can? That very corpse lying there should be your encouragement to live.”	<i>Luke</i> 9:60; "... 'Suffer the dead to bury their own dead, ...'" <i>Matthew</i> 8:22 ⁽⁶⁰⁾ . Resurrection stories (49)	A relative or servant provided the protagonist with the means to achieve his erotic goals (61). Ide, upon seeing her starving master, reassures Mundus that he will be able to have sex with Paulina ⁽⁶²⁾ . ben Pandera's mother, upon seeing her starving son, told him not to despair and gave him advice about how to rape Miriam ⁽⁶³⁾ . A slave woman tried to reassure, then criticized her unhappy mistress (64).
Eating eagerly, gluttony.		No one is ever reluctant to listen when pressed to eat or stay alive. Dry mouthed from taking nothing day after day, the woman allowed her resolution to be sapped and filled herself with food no less avidly than the girl who had given in first.	Eating and Drinking greedily in the New Testament: <i>Luke</i> 7:34 <i>Matthew</i> 11:19 ⁽⁶⁵⁾	
		But you know what temptations follow on a full stomach.		Paulina had a meal before being seduced by Mundus (66).
The Male Protagonist's infatuation with the woman and his attempt to seduce her.	His smitten heart is immediately inflamed, and he gradually burns with unchaste desires. His crafty shrewdness invents a thousand pretenses for seeing her more frequently.	The inducements the soldier had used to persuade the lady into a desire to live became part also of an attempt on her virtue.		ben Pandera attempted to seduce Miriam ⁽⁶⁷⁾ . Decius Mundus attempted to seduce Paulina ⁽⁶⁸⁾ . Amnon used the pretense of hunger to lure Tamar into his grasp ⁽⁶⁹⁾ .

Description of the Male Protagonist, he is not unpleasant.	Wrought upon by daily intercourse, by degrees she became more complaisant to the stranger, and soon enthralled his heart by a closer tie.	For all her chastity the man appealed to her: he was neither unpleasing nor ill spoken, she thought.		The physical description of ben Pandera in the <i>Toledoth Yeschu</i> and Decius Mundus in <i>Antiquities of the Jews</i> (70).
The seduction of the Female Protagonist.		Moreover, <u>her maid spoke</u> on his behalf and quoted the line: -Would you fight even a pleasing passion? “Need I say more? The woman couldn’t refuse even this gratification of the flesh and the triumphant soldier talked her into both.	A servant (slave) girl speaks to Peter (71).	A female servant (a former slave) offered Decius Mundus advice. ben Pandera’s mother offered him advice (72). “ ... <u>her handmaid said</u> unto her: How long humblest thou thy soul? ... , and it is not lawful for thee to mourn” <i>Protevangelion of James</i> . (73)
A wedding, the first sexual intercourse.		They then slept together, not just the night they first performed the ceremony (marriage (74))	The Wedding at Cana. <i>John</i> 2:1-11. (75)	Decius Mundus and ben Pandera had sexual intercourse with their respective victims, Paulina and Mariam (76).
Third day references. The soldier had multiple acts of sex with the woman.		but the next night too, <u>and then a third.</u>	There are multiple New Testament references to Jesus arising on the third day following his execution.	ben Pandera has multiple acts of sexual intercourse with Miriam (77).
A closed tomb.		<u>The doors of the vault were of course closed,</u> so if a friend or a stranger came to the tomb, he thought that the blameless wife had expired over her husband’s body.	Jesus' tomb was closed with a stone (78).	" ... , when it was time to go to sleep <u>the priest shut the doors of the temple,</u> ... " Flavius Josephus, <i>Antiquities of the Jews</i> , 18.3.4.
Taking pleasure from a sexual conquest.		Actually, the soldier, delighted with the lady’s beauty and the whole secret liaison,		Decius Mundus/and ben Pandera bragged about their conquests (79).
Luxurious or rare items (Spices for embalming or expensive food) were taken to the tomb.		had bought whatever luxuries he could afford and carried then to the tomb on the very first night.	<u>John</u> 19:39 (80) and <u>Mark</u> 16:1-3 (81) <u>Luke</u> 24:1 (82).	
The corpse was removed from the cross.		As a result, the parents of one of the crucified men, seeing the watch had been relaxed, took down the hanging body in the dark	<u>John</u> 19:40-42(83) <u>Mark</u> 15:46 <u>Luke</u> 23:53 <u>Matthew</u> 27:59-60(84) Also <u>Matthew</u> 28:12-13(85)	According to most versions of the <i>Toledoth Yeschu</i> , Yeschu’s corpse was stolen from its tomb (86)

Burial rites.		and gave it final rites.	<i>John 19:40-42</i> <i>Mark 16</i> <i>Luke 23:53-56</i> <i>Matthew 28:1</i> ⁽⁸⁷⁾	
A missing corpse	While the careful Guard is here passing his nights, a body is missed from one of the crosses.	The soldier, tricked while he lay enjoying himself and seeing next day one of the crosses without a corpse,	Jesus' missing body ⁽⁸⁹⁾ .	Yeschu's missing corpse ⁽⁹⁰⁾ .
The terrified individual confesses. In some instances the hearer of the confession had been feasting or celebrating.	The Soldier in his alarm relates to the Woman what has happened;	(the soldier) in terror of punishment, explained to the woman what had happened.	Cleophas told the stranger the story about how Jesus' body had gone missing. Then they had a celebratory meal together ⁽⁹¹⁾ . The tomb guards report Jesus' missing corpse ⁽⁹²⁾ .	Miriam and Paulina confess that they had been raped ⁽⁹³⁾ . Prior to her confession, Paulina had been celebrating. A distressed man told a celebrating man the story about Yeschu's missing corpse. ⁽⁹⁴⁾ .
A verdict concerning the missing corpse.		He would not wait for the judge's verdict, he said – his own sword would carry out sentence for his dereliction of duty. Only let her provide a place for his body and let the tomb be the last resting place of her lover and her husband. The woman's pity was equal to her fidelity:	The tomb guards were provided with an alibi to explain the missing corpse ⁽⁹⁵⁾ .	The Emperor's verdict concerning the affair of Paulina and Mundus ⁽⁹⁷⁾ . The Queen issues a verdict concern the missing corpse ⁽⁹⁸⁾ .
Offering reassurances, supplying a corpse.	but the chaste Matron replies: "You have no grounds for fear:"	Heaven forbid," she said, "that I should see simultaneously two funerals, for the two men I hold dearest.		
Comparing one's obligations to the living to one's obligation to the dead.		"I'd rather hang the dead than kill the living." ⁽⁹⁹⁾	"Let the dead bury their dead." <i>Luke 9:60</i> <i>Matthew 8:22</i> (100)	
The woman sacrifices her husband's corpse for the sake of her new lover. The corpse was raised up from its tomb.	and gives up the body of her Husband to be fastened to the cross, that he may not undergo punishment for his negligence.	Suiting the deed to the word, she told him to take the body of her husband from the coffin and fix it to the empty cross. The soldier followed the sensible woman's plan,	Raising of Lazarus: <i>John 11</i> . Resurrection of Jesus: <i>John 20</i> ⁽¹⁰¹⁾ .	Judas supplied a corpse ⁽¹⁰²⁾
The people marvel at the raised up dead man.		and next day people wondered how on earth the dead man had managed to get up on the cross.	People spread the news about the revived dead man: <i>John 11:45</i> <i>Luke 7: 13-17</i> ⁽¹⁰³⁾ .	

<p>The story's moral or purpose and the audience's reaction to the story.</p>	<p>Thus did profligacy usurp the place of honour.</p>	<p>The sailors greeted the story with roars of laughter; ...</p>	<p><i>John</i> 20:30 <i>John</i> 21:24-25 ⁽¹⁰⁴⁾</p>	<p>Flavius Josephus concludes the story of Paulina and Mundus ⁽¹⁰⁶⁾</p>
<p>A gullible individual thought the story was true, he suggested punishing the woman for the soldier's malfeasance.</p>		<p>Lichas was not amused. ... he said: "... his commander in chief ... should have put the husband's body back in the tomb and nailed the woman to the cross."</p>	<p><i>Matthew</i> 28:11-15, The guards were bribed and offered immunity from punishment ⁽¹⁰⁷⁾.</p>	<p>According to most versions of the <i>Toledoth Yeschu</i>, Yeschu's stolen corpse was recovered and desecrated (74).</p>
<p>David Blocker 2016/04/13</p>				

1) *The Widow and the Soldier / The Fables of Phædrus*, Literally translated into English prose. Translator: H. T. Riley, C. Smart, 1887, Fable XIV – *The Widow and the Soldier*, p 443.

“Fable XIV. THE WIDOW AND THE SOLDIER. The Great Inconstancy and Lustfulness of Women.

A certain Woman had for some years lost her beloved Husband, and had placed his body in a tomb; and as she could by no means be forced from it, and passed her life in mourning at the sepulchre, she obtained a distinguished character for strict chastity. In the meantime, some persons who had plundered the temple of Jupiter suffered the penalty of crucifixion. In order that no one might remove their remains, soldiers were appointed as guards of the dead bodies, close by the monument in which the woman had shut herself up. Some time after, one of the Guards, being thirsty, asked, in the middle of the night, for some water, of a servant-maid, who chanced just then to be assisting her mistress, who was going to rest; for she had been watching by a lamp, and had prolonged her vigils to a late hour. The door being a little open, the Soldier peeps in, and beholds a Woman, emaciated indeed, but of beautiful features. His smitten heart is immediately inflamed, and he gradually burns with unchaste desires. His crafty shrewdness invents a thousand pretenses for seeing her more frequently. Wrought upon by daily intercourse, by degrees she became more complaisant to the stranger, and soon enthralled his heart by a closer tie. While the careful Guard is here passing his nights, a body is missed from one of the crosses. The Soldier in his alarm relates to the Woman what has happened; but the chaste Matron replies: “You have no grounds for fear;” and gives up the body of her Husband to be fastened to the cross, that he may not undergo punishment for his negligence.

Thus did profligacy usurp the place of honour.”

2) Phaedrus (c. 15 BC – c. AD 50), a Roman fabulist.

3) Petronius, *The Satyricon* and Seneca, *The Apocolocyntosis*; translated with introductions and notes by J.P. Sullivan; Penguin Books. 1965, *The Widow of Ephesus from the Satyricon of Petronius*, p. 119 et seq.

“However, Eumolpus, ... , began a succession of gibes about feminine unfaithfulness-how easily they fell in love, how quickly they forgot even their children. There was no woman so modest that she could not be driven crazy by some stranger’s physical attractions. He was not thinking of old tragedies or famous historical names but of something that happened in his own recollection, and he would tell us about it if we wanted to hear it. So when everyone’s eye and ears were turned on him, he began the following story.

There was once a lady of Ephesus so famous for her fidelity to her husband that she even attracted women from neighboring countries to come just to see her. So when she buried her husband, she was not satisfied with following him to his grave with the usual uncombed hair or beating her breast in front of the crowd but she even accompanied the dead man into the tomb, and when the corpse was placed in the underground vault, she watched over it from then on, weeping day and night. Neither her parents nor her relations could induce her to stop torturing herself and starving to death. Finally the magistrates were repulsed and left her, and this extraordinary example to womankind, mourned by everyone, was now spending her fifth day without food. A devoted servant sat with the poor woman and added her tears to the lady’s grief, and filled the lamp in the tomb whenever it began to go out. Naturally there was only one subject of conversation in the whole town: every class of people admitted there had never been such a shining example of true fidelity and love.

“About the same time the governor of the province ordered the crucifixion of some thieves to be carried out near the very chamber where the wife was crying over the lately deceased. Next night the soldier who was guarding the crosses to prevent anyone removing one of the corpses for burial noticed a light shining clearly among the tombs and, hearing the sounds of someone mourning, he was eager to know – a general human failing – who it was and what was going on. Naturally, he went down to the vault and seeing a beautiful woman, at first stood rooted to the spot as though terrified by some strange sight. When he observed the dead man’s corpse and noted the woman’s tears and scratched face,

realizing rightly that here was a woman who could not bear her intense longing for the dead man, he brought her his bit of supper and began pleading with the weeping woman not to prolong her hopeless grief and break her heart with useless lamentation. The same end, the same resting place awaited everyone, he told her – along with all the other things that restore grief-stricken minds to sanity. But in spite of his consoling words, which she refused to hear, the woman only tore at her breast more violently, and draped her mangled hair over the body of the dead man. The soldier still refused to withdraw; instead using the same arguments, he tried to press food on her servant until the girl, seduced by the smell of the wine and the food, first gave in herself, stretched out her hand to his tempting charity, and then, refreshed by the food and drink, began to lay siege to her mistress's resolution.

““What good is it,” she said to her, “for you to drop dead of starvation, or bury yourself alive or breathe your last innocent breath before fate demands it?”

-Believe you that ashes of the buried ghosts can know?

Won't you come back to life? Won't you give up your womanly error and enjoy the advantages of life as long as you can?” That very corpse lying there should be your encouragement to live.”

“No one is ever reluctant to listen when pressed to eat or stay alive. Dry mouthed from taking nothing day after day, the woman allowed her resolution to be sapped and filled herself with food no less avidly than the girl who had given in first.

112”But you know what temptations follow on a full stomach. The inducements the soldier had used to persuade the lady into a desire to live became part also of an attempt on her virtue. For all her chastity the man appealed to her: he was neither unpleasing nor ill spoken, she thought. Moreover, her maid spoke on his behalf and quoted the line:

-Would you fight even a pleasing passion?-

“Need I say more? The woman couldn't refuse even this gratification of the flesh and the triumphant soldier talked her into both. They then slept together, not just the night they first performed the ceremony but the next night too, and then a third. The doors of the vault were of course closed, so if a friend or a stranger came to the tomb, he thought that the blameless wife had expired over her husband's body.

“Actually, the soldier, delighted with the lady's beauty and the whole secret liaison, had bought whatever luxuries he could afford and carried then to the tomb on the very first night. As a result, the parents of one of the crucified men, seeing the watch had been relaxed, took down the hanging body in the dark and gave it final rites. The soldier, tricked while he lay enjoying himself and seeing next day one of the crosses without a corpse, in terror of punishment, explained to the woman what had happened. He would not wait for the judge's verdict, he said – his own sword would carry out sentence for his dereliction of duty. Only let her provide a place for his body and let the tomb be the last resting place of her lover and her husband. The woman's pity was equal to her fidelity:

“Heaven forbid,” she said, “that I should see simultaneously two funerals, for the two men I hold dearest. I'd rather hang the dead than kill the living.”

“Suiting the deed to the word, she told him to take the body of her husband from the coffin and fix it to the empty cross. The soldier followed the sensible woman's plan, and next day people wondered how on earth the dead man had managed to get up on the cross.”

The sailors greeted the story with roars of laughter; Tryphaena blushed rather and laid her cheek affectionately on Giton's neck. Lichas was not amused. Shaking his head angrily he said: "If his commander in chief had been an honorable man he should have put the husband's body back in the tomb and nailed the woman to the cross."

4) The events of the *Satyricon* appear to have taken place during the reign of Emperor Nero (54-68CE). The manuscript tradition assigns the authorship of the *Satyricon* to a "Titus Petronius".

The English speaking scholarly consensus has assumed this "Petronius" to be Gaius Petronius Arbiter (c. 27 – 66 AD), a Roman courtier during the reign of Nero.

Recent French essays have proposed that the *Satyricon* was written after Nero, based on literary references within its text.

Martin, Rene, 1975, *Quelques remarque concernant la date du Satyricon*, *Revue des Études Latines* 55, p. 182-224.

Martin, Rene, 1999, *Le Satyricon de Petrone*, Paris.

Titus Petronius Secundus (40–97CE) was the praefect of Emperor Domitian's Praetorian Guard, from 94 until 96 CE. Prior to that, Petronius Secundus had been the governor of Egypt from 92 until 93.

This period in Egypt would have allowed Petronius Secundus contact with refugees from the First Jewish Revolt, and the opportunity to become acquainted with their literature, including arguments for and against Messianic Judaism (early Christianity).

Titus Petronius Secundus was among the government officials who were implicated in the conspiracy to assassinate Domitian on September 18, 96. Following the accession of Nerva, Petronius Secundus was allowed to retire, but he was later killed by members of the Praetorian Guard seeking to avenge Domitian.

This Petronius, Titus Petronius Secundus was a young man during Nero's reign, and was alive when the texts referred to in the *Satyricon* were written. Titus Petronius Secundus is better candidate for authorship of the *Satyricon*, than Petronius Arbiter.

See Secundus, Petronius, in *Dictionary of Greek and Roman Biography and Mythology*, edited by William Smith LL.D., Little and Brown, Boston, 1897, p.764.

5) *Luke* 1, “1Seeing that many did take in hand to set in order a narration of the matters that have been fully assured among us, 2as they did deliver to us, who from the beginning became eye-witnesses, and officers of the Word, 3it seemed good also to me, having followed from the first after all things exactly, to write to thee in order, most noble Theophilus, 4that thou mayest know the certainty of the things wherein thou wast instructed.”

6) Prologue to the *Antiquities of the Jews* by Flavius Josephus, C 95 CE.

“1. 001 I notice that people setting out to write histories do not always take up that task the same reason, but for many and varied reasons. 002 Some apply themselves to this branch of learning in order to show off their writing skill and so gain fame for their erudition; others seek to gratify people who were involved in the events and try to achieve this, even when the project surpasses their abilities. 003 Still others are driven by a sense of duty, for having taken part in the events they feel they must record them. For some, finally, it is greatness of the events that makes them wish to bring them from obscurity into the light, for the benefit of the public. 004 Of all these reasons for writing history, I am affected by the last two. For since I was myself involved in that war which we Jews fought against the Romans and have first hand knowledge of its details and its conclusion, I needed to write about it since others in their writings have distorted the truth about it.”

7) Ephesus, a city in Asia Minor mentioned in the Christian text, the *Book of Revelation* (also known as the *Apocalypse of John*). Some authorities believe that the *Gospel of John* may have been written there.

8) *Luke* 1:27 _ "... to a virgin (Mary) pledged to be married ..."

9 Mary (Miriam/ Paulina) was held in high regard.

From the *Protevangelion of James (Infancy Gospel of James)*:

“10 ... And the priest remembered the child Mary that she was of the family of David, and undefiled before God.”

From the Roberts Donaldson English translation.

From Flavius Josephus' *Antiquities of the Jews*, Chapter 18:

“066 There was in Rome a woman named Paulina, highly reputed both for the dignity of her ancestors and for her personal practice of virtue. She was very rich, but though beautiful in appearance and in the flower of her age when women are most exuberant, she led a life of great modesty. She was married to Saturninus, whose fine character matched hers in every way.” Flavius Josephus *Antiquities of the Jews*, Book 18.3.4, Patrick Rogers Translation 2001.

From the *Vienna Manuscript of the Toledoth Yeschu*:

“Miriam was a beautiful woman and Yohanan coveted her. He wanted to lie with her. Even though he never ceased testing her chastity, she did not realize what he was really up to.” The text of the Vienna manuscript can be found in J.P. Osier, *L’Evangile de Ghettoe*; Berg International; Paris, 1984, or in Samuel Krauss; *Das Leben Jesu nach Judischen Quellen*; S.Calvary, Berlin, 1903.

¹⁰ Yeschu’s initial burial.

"At nightfall, the Elders hurried to take him (Yeschu) down from the cabbage. They took him down to fulfill what had been written, “You will not let his corpse stay over night on a tree. So they hurried to bury it." From the *Vienna Manuscript of the Toledoth Yeschu*.

Other versions of this passage can be found in *Toledot Yeschu: The Life Story of Jesus*, 2 vols., Tübingen, Mohr Siebeck, 2014.

11 *John* 20:1 – “And on the first of the sabbaths, Mary the Magdalene doth come early (there being yet darkness) to the tomb”

Mark 15:47 – “47 and Mary the Magdalene, and Mary of Joses, were beholding where he is laid.”

Luke 23: - 55 “And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.”

Matthew 27:61-“and there were there Mary the Magdalene, and the other Mary, sitting over-against the sepulchre.”

12) Other New Testament examples of extreme displays of grief:

“...including women who mourned and wailed for him." *Luke* 23:27.

"...they returned home, beating their breasts", *Luke* 23:48.

Peter "wept bitterly" after his triple denial of Jesus (*Matthew* 26:75, *Luke* 27:62).

"She went and told those who had been with him and now were mourning and weeping." *Mark* 16:10

"Mary stayed outside the tomb weeping. And as she wept..." *John* 20:11 (NAB).

"... Woman, why are you weeping?" *John* 20:13.

"Jesus said to her, "Woman, why are you weeping?" *John* 20:15 NR

¹³) The *Vienna Manuscript of the Toledoth Yeschu* contains several mentions of a grieving woman tearing her hair and hitting her face (as opposed to hair pulling).

Episodes of breast beating occur in the *Gospel of Peter*.

14 *John* 20:6 “6Simon Peter ... and he entered into the tomb, and beholdeth the linen clothes lying, ...”

Mark 16:5: “5As they entered the tomb, ...”

15 *John* 19:40-42; “40They took, therefore, the body of Jesus, and bound it with linen clothes with the spices, according as it was the custom of the Jews to prepare for burial; 41and there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one was yet laid; 42there, therefore, because of the preparation of the Jews, because the tomb was nigh, they laid Jesus.”

16 *Mark* 15:46-47(YLT): “46And he, having brought fine linen, and having taken him down, wrapped him in the linen, and laid him in a sepulchre that had been hewn out of a rock, and he rolled a stone unto the door of the sepulchre, ...”

Luke 23:53-56; 53and having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out, where no one was yet laid.

Matthew 27:59-60; “59 And having taken the body, Joseph wrapped it in clean linen, 60 and laid it in his new tomb, that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away; ...”

17 *John 11:31*; “31 the Jews, therefore, who were with her in the house, and were comforting her, having seen Mary that she rose up quickly and went forth, followed her, saying -- ‘She doth go away to the tomb, that she may weep there.’”

18 From Flavius Josephus’ *Antiquities of the Jews*, Chapter 18:

“... he (Decius Mundus) could not bear his erotic frustration (for Paulina), he thought he should starve himself to death to end his suffering, and having decided to die in this way, he set about doing so.” Patrick Rogers translation.

From the *Wagenseil version of the Toledoth Yeschu*:

“One day Joseph passed by Mary's door and saw her. The evil impulse was aroused within him, and he began to lust after her and wasted away.” In Rev. Sabine Baring-Gould, *The Lost and Hostile Gospels* (1874, London). Also in J.P. Osier, *L’Evangile de Ghettoe*; Berg International; Paris, 1984, and Samuel Krauss; *Das Leben Jesu nach Judischen Quellen*; S. Calvary, Berlin, 1903.

The widow of Ephesus, Decius Mundus and Joseph ben Pandera all starved themselves because of their all consuming passion for another person.

19 Joseph considered leaving Mary.

Matthew 1:19, “19 and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.”

20 Joseph left Miriam: “Joseph left for Babylon”, from the *Vienna Manuscript of the Toledoth Yeschu*.

Joseph considered leaving Mary, “14 ... What then shall I do with her? I will put her away from me secretly.” From the *Protevangelion of James*, Roberts-Donaldson translation.

²¹ Mary is particularly favored among women.

Luke 1:28, “And he came to her and said, “Hail, O favored one, the Lord is with you!”

Luke 1,” 41 And when Elizabeth heard the greeting of Mary, ... 42 and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb!”

22 *John 11:17*; “17 Jesus, therefore, having come, found him having been four days already in the tomb.”

23 See the *Vienna Manuscript version of the Toledoth Yeschu* in J.P. Osier, *L’Evangile de Ghettoe*; Berg International; Paris; 1984.

24 A servant or relative offers gives the protagonist instructions about performing an immoral act:

From Flavius Josephus *Antiquities of the Jews*, 18.3.4:

“069 Mundus had a freed-woman (i.e. freed slave) who had been set free by his father, and her name was Ide. She was expert in mischief of all sorts and (She) was saddened by the young man’s intention to kill himself, for he did not hide his suicidal intention from others, so she came to him and by her words and promises gave him hope of gaining intercourse with Paulina ...”

From the *Wagenseil version of the Toledoth Yeschu*:

Why are you wasting away?” her mother asked him. He answered, “I am in love with Mary, but she already engaged. “Don’t be unhappy about that”, said her mother, “but instead keep your eyes peeled for the moment when you can take her and do with her as you please” Joseph Pandera took these words to heart.”

Also in 2 Samuel 13, Amnon's cousin, Jonadab son of Shimeah, advised Amnon how he could rape Tamar (Amnon's half-sister).

A servant overstepped her bounds and offered an insult to her mistress From the *Protevangelion of James*:
“2 And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtilty, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel?” M.R. James translation.

From the *Protevangelion of James*:

“CHAPTER 20 (1) And the midwife went in and said, "Mary, position yourself, for not a small test concerning you is about to take place." (2) When Mary heard these things, she positioned herself. And Salome inserted her finger into her body.” In *The Complete Gospels*, 4th Edition, edited by Robert J. Miller, 2010.

²⁵ A soon to be victimized woman is in an enclosed place with lamps.

"He (Saturninus, Paulina's husband) agreed to let her accept the offer, being fully satisfied with his wife's chastity. 074 So she (Paulina) went to the temple and after dining there, when it was time to go to sleep the priest shut the doors of the temple, and the lights were also put out in the innermost sanctuary. Then Mundus, who was hidden, jumped out and made sure to enjoy her, for she was at his service all night long, " Flavius Josephus, *Antiquities of the Jews*, 18.3.4.

26 Luke 1:30, “30And the messenger said to her, `Fear not, Mary, for thou hast found favour with God ...”
Luke 1:41-42, “41 ... Elisabeth ...42... spake out with a loud voice, and said, `Blessed [art] thou among women ...”

27 Flavius Josephus' *Antiquities of the Jews* 18.3.4, “066 There was in Rome a woman named Paulina, highly reputed both for the dignity of her ancestors and for her personal practice of virtue. She was very rich, but though beautiful in appearance and in the flower of her age when women are most exuberant, she led a life of great modesty.”

28 Jesus assaults functionaries in the Temple courtyard and controls the Temple for several days: John 2:13–16, Mark 11:15–19, Luke 19:45–48 and Matthew 21:12–17. The story is also found in the *Toledoth Yeschu*. It is also found in or alluded to in many of the non-canonical accounts of Jesus' life including but not limited to the *Gospel of Barnabas*, *PseudoCyril on the life and Passion of Christ*, *Gospel of Peter*, and the *Acts of Pilate / Gospel of Nicodemus*.

30 Crucifixion of “thieves”:

John 19:18, “18where they crucified him, and with him two others, on this side, and on that side, and Jesus in the midst.”

Luke 23:32-33, “ 32And there were also others — two evil-doers — with him, to be put to death; 33and when they came to the place that is called Skull, there they crucified him and the evil-doers, one on the right hand and one on the left.”

Mark 15:27, “And with him they crucify two robbers, one on the right hand, and one on his left,” *Matthew* 27:38, “Then crucified with him are two robbers, one on the right hand, and one on the left,”

³¹ "But on the opposite side, others and Titus himself thought that the temple ought specially to be overthrown, in order that the religion of the Jews and of the Christians might more thoroughly be subverted; for that these religions, although contrary to each other, had nevertheless proceeded from the same authors; that the Christians had sprung up

from among the Jews; and that, if the root were extirpated, the offshoot would speedily perish. Thus, according to the divine will, the minds of all being inflamed, the temple was destroyed, three hundred and thirty-one years ago." From Sulpicius Severus'

Sacred History The Persecution of Christians and the Destruction of Jerusalem, Book 2, Chapter 30.

"But it took more strength and a much longer time to capture the inner fortification of the Temple. A number of the priests and chief men had shut themselves up there and were maintaining its defense. When Titus had finally gained control of it, the construction and antiquity of the Temple aroused his admiration. He was for some time undecided whether he should burn it since its survival would encourage the enemy or whether he should preserve it as a memorial of his victory. But now that the Church of God had already blossomed forth richly throughout the world, it was His will that this building should be removed as an empty shell that had outlasted its usefulness. Therefore, Titus, after being acclaimed imperator by the army, set on fire and destroyed the Temple at Jerusalem, which, from the day of its founding to its final overthrow, had endured for 1102 years." From Orosius, *Christian History*, Chapter 7.

³² "1. ²⁷¹ While the sanctuary was burning, all that came to hand was looted and thousands of captives were killed. No pity was shown for youth or respect for age, but children and old men and laity and priests were all alike killed, so that this war engulfed and destroyed all sorts of people, whether they begged or fought for their lives." Flavius Josephus, *War of the Jews*, 6.5.1.

33 "... He was called Demas, and was by birth a Galilæan, ... And he set his hand to robbing the multitude of the Jews, and stole the law itself in Jerusalem, and stripped naked the daughter of Caiaphas, who was priestess of the sanctuary, and took away from its place (the Temple Sanctuary) the mysterious deposit itself placed there by Solomon. Such were his doings." *The Narrative of Joseph of Arimathea*, text edited by Rev. Alexander Roberts and James Donaldson, in *Ante-Nicene Fathers*, Vol. 8 published by T&T Clark, Edinburgh, 1867.

There is a similar passage in *PseudoCyril of Jerusalem's Life and Passion of Christ*, Roelof van den Broek, Brill, 2013

34 Flavius Josephus' *Antiquities of the Jews* 18.3.5- "079 Tiberius enquired fully into the matter and examined the priests about it and had them crucified along with Ide, who had instigated the whole insult to the woman's honour. He had the temple of Isis demolished and her statue thrown into the river Tiber."

35 Mary cried beside the tomb.

John 20:11-13, "11Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb 12and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. 13They asked her, "Woman, why are you crying?""

36 From the *Vienna manuscript of the Toledoth Yeschu*: "The woman was sore afflicted, and wept, and struck her face with mighty blows."

From *Antiquities of the Jews* 18: "... and when she first grasped the outrage he had done her, she rent her clothing ..."

38 *Matthew* 27:62-66, "62And on the morrow, that is after the preparation, were gathered together the chief priests, and the Pharisees, unto Pilate, 63saying, 'Sir, we have remembered that that deceiver said while yet living, After three days I do rise; 64command, then, the sepulchre to be made secure till the third day, lest his disciples, having come by night, may steal him away, and may say to the people, He rose from the dead, and the last deceit shall be worse than the first.' 65And Pilate said to them, 'Ye have a watch, go away, make secure — as ye have known;' 66and they, having gone, did make the sepulchre secure, having sealed the stone, together with the watch."

39 Gabriel told Mary that she was about to be impregnated.

Luke 1:26-31-“... the messenger Gabriel sent by God, to a city of Galilee, the name of which [is] Nazareth, 27to a virgin, betrothed to a man, whose name [is] Joseph, of the house of David, and the name of the virgin [is] Mary. ... 29and she, ... , was troubled at his word, and was reasoning of what kind this salutation may be. 30And the messenger said to her, `Fear not, Mary,... ; 31 and lo, thou shalt conceive in the womb, and shalt bring forth a son, and call his name Jesus; ...”

“Gabriel” is a homonym of the Hebrew word for “soldier” or “handsome soldier” (Hebrew: el Gibor= the soldier; Gibor Hayil = handsome soldier).

A skeptical reader of the Gospel of Luke, who understood both Greek and Hebrew, might uncharitably conclude that an impressionable or perhaps disingenuous Mary had been inseminated by a soldier, instead of miraculously impregnated by a divine messenger.

40 According to Celsus (2nd c CE), Mary committed adultery with a soldier, and gave birth to an illegitimate child. “1.28 ... he accuses Him of having "invented his birth from a virgin," and upbraids Him with being "born in a certain Jewish village, of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband, and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child, ... ”

‘1.32 But let us now return to where the Jew is introduced, speaking of the mother of Jesus, and saying that "when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera;" ... ”

From Origen, *Contra Celsum*.

According to several variants of the *Toledoth Yeschu*, Mariam’s rapist was a soldier.

Wagenseil version of the *Toledoth Yeschu*:

“He was called Joseph Pandera, a habitué of prostitutes, and an evil rascal cut off from the lineage of the tribe of Judah. Of great stature, valorous in war, and handsome, he spent his days in dissolute living, committing acts of adultery, violence and robbery.”

Strasbourg Manuscript of the Toledoth Yeschu:

“Next to Mary’s house lived a handsome man, Joseph ben Pandera, who had eyes for no one but her.” Handsome man (Phoneticized Hebrew: gibor hayil) may also be translated as “handsome soldier” or “strong warrior”.

In a similar passage in Flavius Josephus’ *Antiquities of the Jews*, Paulina was seduced by Mundus, a man from the Roman military class.

“18.3.4 067 Decius Mundus, a very reputable man of the equestrian order, fell in love with this woman, and as she was too good to succumb to gifts and had rejected the many he had sent, he was still more ardent, even promising her two hundred thousand Attic drachmae to share her bed just once.”

PseudoHegesippus, Wade Blocker translation: “ ... Mundus the leader of the equestrian forces ... ” Recovered from <https://archive.org/details/PseudoHegesippusWadeBlockerTranslation>.

The crowd questioned Jesus’ legitimacy in *John* 8:19, “19They said, therefore, to him, `Where is thy father?’ Jesus answered, `Ye have neither known me nor my Father: ...”

41 From the *Huldrieich version of the Toledoth Yeschu*:

“They (Jesus and his disciples) went away from there and found a woman with a jug of water on her shoulder. "Give us a drink", Yezus told her, "and I will bless you so that your village will never again have a drought." "Silly you! If you are a magician", the woman told him, "Why don't you just make a miracle for yourself and find your own water?" "They said, "I mingle my tears with my drink." They were left weakened by their fasting and their travails.”

Translations of the *Huldrieich text of the Toledoth Yeschu* can be found in:
Rev. Sabine Baring-Gould, *The Lost and Hostile Gospels* (1874, London).
Toledot Yeshu: The Life Story of Jesus, 2 vols., Tübingen, Mohr Siebeck, 2014.

42 *Luke* 24:4, “While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them.”

43 *Matthew* 28:3, “His appearance was like lightning, and his clothes were white as snow.”

44 “36 there came a great sound in the heaven, and they saw the heavens opened and two men descend thence, having a great light, and drawing near unto the sepulchre.” *Gospel of Peter*, From-The Apocryphal New Testament, M.R. James-Translation and Notes, Oxford: Clarendon Press, 1924.

45 *John* 20:3-6; “3Peter, therefore, went forth, and the other disciple, and they were coming to the tomb, 4and the two were running together, and the other disciple did run forward more quickly than Peter, and came first to the tomb, 5and having stooped down, seeth the linen clothes lying, yet, indeed, he entered not. 6Simon Peter, therefore, cometh, following him, and he entered into the tomb, and beholdeth the linen clothes lying, 7and the napkin that was upon his head, not lying with the linen clothes, but apart, having been folded up, in one place;...”

John 20:11; “11Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb 12 and saw two angels in white ... ”

Mark 16:5 “5As they entered the tomb, they saw a young man dressed in a white robe ... ”

In place of Petronius’ beautiful woman, the gospels placed a handsome young man in the tomb.

46 “XIII. 55 And they went and found the sepulchre open : and they drew near and looked in there, and saw there a young man sitting in the midst of the sepulchre, of a fair countenance and clad in very bright raiment, ... ” *Gospel of Peter*.

Instead of the *Satyricon*'s' beautiful woman, the canonical gospels placed a handsome young man in the tomb.

47 *Luke* 24:5, “5In their fright the women bowed down with their faces to the ground, ... ”

Matthew 28:4, “4The guards were so afraid of him that they shook and became like dead men.”

48 “When, however (Jesus) rose and many signs took place at his (p 198) resurrection, the soldiers were frightened and terrified and became like dead men.” *Lament of the Virgin*, in Woodbrooke Studies Vol.2., Edited and Translated by A. Mingana, Cambridge, W. Heffer and Sons Limited, 1928, p. 197-198.

“And we were very much afraid, and lay like dead men; (The men of the guard say: We were like dead men from fear, ...)” *Gospel of Nicodemus First Greek Form*, Ante Nicene Fathers 8, Chapter 13.

49 "Then the virgin gave herself to bitter weeping because she had not seen her son, and she reverted again to her painful lamentations in the house of John (P.187)"

"Let me weep over Him, because my sufferings are to-day greater than His sufferings (p190)." From "*The Lament of the Virgin*", in Woodbrooke Studies, Christian documents in Syriac, Arabic and Garshuni, Edited and Translated with a critical apparatus by A. Mingana, Volume 2, Cambridge (UK), W. Heffer and Sons Limited, 1928.

50 From the *Vienna Manuscript of the Toledoth Yeschu*: “The woman was sore afflicted, and wept, and struck her face with mighty blows. At daybreak, Joseph returned to his home where he found his wife still weeping great tears and making lamentations, while striking her face and tearing her hair.”

51 Flavius Josephus' *Antiquities of the Jews* 18.3.4: "So she went to the temple and after dining there, when it was time to go to sleep the priest shut the doors of the temple, and the lights were also put out in the innermost sanctuary."

52 Flavius Josephus' *Antiquities of the Jews* 18.3.4: "067 Decius Mundus, ... , fell in love with this woman, and as she was too good to succumb to gifts and had rejected the many he had sent, he was still more ardent, even promising her two hundred thousand Attic drachmae to share her bed just once. 068 When this did not persuade her and he could not bear his erotic frustration, he thought he should starve himself to death ..."

⁵³ "I am ashamed to tell you what followed: in defiance of all convention, some long-haired boys brought ointment (alternate translation : perfume*) in a silver basin, and anointed our feet as we lay, after winding little garlands round our feet and ankles. A quantity of the same ointment was then poured into the mixing-bowl and the lamp." *The Satyricon of Petronius Arbiter*. Translated by Michael Heseltine. London. William Heinemann. 1913. Section 70. (underlined for emphasis).

In *Satyricon* 70, just as in *John* 12:3 and *Luke* 7:38, long haired individuals anointed the feet of banqueters with expensive perfume.

* The word "perfume" instead of ointment is used in the William Arrowsmith translation of the *Satyricon*. (William Arrowsmith, *Petronius-The Satyricon*, A Mentor Book, NY, 1959, p.76.)

54 From the *Vienna manuscript of the Toledoth Yeschu*: "Joseph returned to his home where he found his wife still weeping great tears and making lamentations, while striking her face and tearing her hair."

55 From the *Wagenseil text of the Toledoth Yeschu*: "He (ben Pandera) paid no attention to her (Miriam), and used her according to his own desires, and then he went back to his house."

John 13 and Parallels (*Mark* 14:12-26, *Luke* 22: 7-39, *Matthew* 14:12-26), The Last Supper. In the Synoptic Gospels, Jesus served food and wine to his followers.

John 21:13-15, Jesus fed bread and fish to the disciples.

In many of the above referenced meals, Jesus offered food or drink to his followers, as did the soldier to the Ephesian Matron.

57 *Exodus* 10:22, "And Moses stretcheth out his hand towards the heavens,"

Mark 5:41, "... and, having taken the hand of the child, he saith to her, ..."

Luke 5:13, "... and having stretched forth his hand, he touched him, ..."

Matthew 8:3, "...and having stretched forth the hand, Jesus touched him, saying, 'I will, be thou cleansed,' ..."

Matthew 12:13, "Then saith he to the man, 'Stretch forth thy hand,' and he stretched it forth, and it was restored whole as the other."

58 Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Harvard University Press) 1973.

⁵⁹ "Won't you come back to life?" This phrase may be a reference to the resurrection stories that pervade the Old and New Testament narratives.

Old Testament resurrections:

Kings 13:21 A dead man comes back to life when he touches Elisha's bones. *1Kings* 17:17-24 (KJV), Elijah resurrected the son of Zarephath's widow. *2Kings* 4:35, Elisha resurrected the son of the Shulamite woman.

New Testament resurrections:

Luke 7:13-15 (KJV), Jesus resurrects the widow's son at Nain. Mark 5:42, Luke 8:55, and Matthew 9:25 (KJV), Jesus raises Jairus' daughter from the dead. John 11:43-44, Jesus raises Lazarus from the dead. Matthew 27:52-53 (KJV), Many saints resurrected at Jesus' crucifixion. John 20:1-10, Mark 16:1-8, Luke 24:1-11, and Matthew 28:5-7 (KJV), Jesus' resurrection. Acts 9:36-42 (KJV), Peter raises a female disciple named Tabitha from the dead. Acts 20:9-12 (KJV), Paul raises Eutychus from the dead. Acts 14:19-20 (KJV), After being left for dead, Paul rose up.

Also:

John 5:28-29 (KJV), 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

60 *Luke 9:60*, "and Jesus said to him, 'Suffer the dead to bury their own dead, ...'"

Matthew 8:22, "But Jesus told him, "Follow me, and let the dead bury their own dead."

This passage in the *Satyricon* suggests that the living have no obligations to the dead, and that the dead are unaware of the deeds of the living.

The phrase "... bury yourself alive, or breathe your last innocent breath before fate demands it ..." appears to be a critical response to stories of Jesus' death and resurrection. Petronius implies Jesus courted fate by challenging the authorities in Jerusalem and might have been buried alive, which would make his subsequent appearances an ordinary event, not a miracle.

61) *Wagenseil version of the Toldoth Yeshu*: Ben Pandera's Mother told him how he could rape Mary.

Flavius Josephus *Antiquities of the Jews*, 18.3.4, The Story of Paulina and Mundus. Mundus' family retainer, Ide, created an opportunity for Mundus to have sexual intercourse with Paulina.

Old Testament, 2 Samuel 13, Amnon's cousin, Jonadab son of Shimeah, advised Amnon how to rape Tamar (Amnon's half-sister).

62 From Flavius Josephus' *Antiquities of the Jews*, "069 Mundus had a freed-woman who had been set free by his father, and her name was Ide. She was expert in mischief of all sorts and was saddened by the young man's intention to kill himself, for he did not hide his suicidal intention from others, so she came to him and by her words and promises gave him hope of gaining intercourse with Paulina."

63 From the *Wagenseil text of the Toledoth Yeschu*, "The evil impulse was aroused within him, and he began to lust after her and wasted away. "Why are you wasting away?" his mother asked him. He answered, "I am in love with Mary, but she is already engaged." "Don't be unhappy about that", said his mother, "but instead keep your eyes peeled for the moment when you can take her and do with her as you please."

64 "II ... 2 And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtlety, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel?" *The Book of James, or Protevangelium*, from "*The Apocryphal New Testament*", M.R. James-Translation and Notes, Oxford: Clarendon Press, 1924.

65 Luke 7:34, "The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.'"

Matthew 11:19, "The Son of Man came eating and drinking, and they say, Lo, a man, a glutton, and a wine-drinker, a friend of tax-gatherers and sinners ..."

66 Flavius Josephus' *Antiquities of the Jews* 18.3.4: "So she went to the temple and after dining there, when it was time to go to sleep the priest shut the doors of the temple, and the lights were also put out in the innermost sanctuary."

67 From the *Vienna Manuscript of the Toledoth Yeschu*: "...Even though he never ceased testing her chastity, she did not realize what he was really up to."

68 Flavius Josephus' *Antiquities of the Jews* 18.3.4: "...067 Decius Mundus, a very reputable man of the equestrian order, fell in love with this woman, and as she was too good to succumb to gifts and had rejected the many he had sent, he was still more ardent, even promising her two hundred thousand Attic drachmae to share her bed just once. 068 When this did not persuade her and he could not bear his erotic frustration, he thought he should starve himself to death to end his suffering, ..."

⁶⁹ 2 Samuel, the rape of Tamar.

70 *Wagenseil text of the Toledoth Yeschu*: "He was called Joseph Pandera ... Of great stature, valorous in war, and handsome ..."

Flavius Josephus' *Antiquities of the Jews* 18.3.4: "... Decius Mundus, a very reputable man of the equestrian order, ..."

71 *John* 18: 16-17: "16and Peter was standing at the door without, therefore went forth the other disciple who was known to the chief priest, and he spake to the female keeping the door, and he brought in Peter. 17Then said the maid keeping the door to Peter, 'Art thou also of the disciples of this man?' he saith, 'I am not; ...'"

72 Advice from a servant:

Flavius Josephus' *Antiquities of the Jews* 18.3.4: "069 Mundus had a freed-woman who had been set free by his father, and her name was Ide. She was expert in mischief of all sorts and was saddened by the young man's intention to kill himself, for he did not hide his suicidal intention from others, so she came to him and by her words and promises gave him hope of gaining intercourse with Paulina. 070 As he listened gladly to her pleas, she said she needed only fifty thousand drachmae to entrap the woman."

From the *Wagenseil version of the Toledoth Yeschu*: ""Why are you wasting away?" his mother asked him. He answered, "I am in love with Mary, but she is already engaged." "Don't be unhappy about that", said his mother, "but instead keep your eyes peeled for the moment when you can take her and do with her as you please.""

73 "II Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness.

2 And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtlety, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel?"

BOOK OF JAMES, OR PROTEVANGELIUM, From "The Apocryphal New Testament", M.R. James-Translation and Notes, Oxford: Clarendon Press, 1924.

74 “That very night their marriage was consummated, and they slept together the second and third night too ...”
Petronius, The Satyricon, translated with an introduction by William Arrowsmith, Mentor Book, 1959, p.120.

75 Jesus, like the Soldier, provided wine to the celebrants.

76 Flavius Josephus’ *Antiquities of the Jews* 18.3.4, “074 ... Then Mundus, who was hidden, jumped out and made sure to enjoy her, for she was at his service all night long, thinking him to be the god.”
Wagenseil version of the Toledoth Yeschu: “He (Pandera) went into the room by the door with her and lay down with her (Miriam).”

77 *Wagenseil text of the Toledoth Yeschu*: “At midnight, the unwholesome desire again flared up within him, and he woke up and went back to Mary's house. He entered her room and forced himself upon her a second time.”
Vienna Manuscript of the Toledoth Yeschu: “Having already had his way with her, he returned to her once more, having developed a taste for this sinful act.”

78 *John* 20, “20 ... , Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.”
Mark 15:46-47(YLT), “46... , and laid him in a sepulchre that had been hewn out of a rock, and he rolled a stone unto the door of the sepulchre, ...”

79 Flavius Josephus’ *Antiquities of the Jews*: “077 But three days later, Mundus met and said, "Well Paulina, you have saved me two hundred thousand drachmae, which you could have had for your family, but you still put yourself at my service just as I previously asked you. Since you insulted Mundus, I did not stick to my name, but took pleasure in what I did once I assumed the name of Anubis.””
Vienna manuscript of the Toledoth Yeschu: “The impious Yohanan revealed the truth to everybody, “This young boy is my son, because of certain things that happened, and because I did this thing with Miriam under the threat of punishment for adultery during her state of impurity.”

80 *John* 19:39, “and Nicodemus also came -- who came unto Jesus by night at the first -- bearing a mixture of myrrh and aloes, as it were, a hundred pounds.”

81 *Mark* 16:1, “When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus’ body. 2 Very early on the first day of the week, just after sunrise, they were on their way to the tomb 3 and they asked each other, “Who will roll the stone away from the entrance of the tomb?” ”

82 *Luke* 24:1, “On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.”

83 *John* 19:40-42, “40They took, therefore, the body of Jesus, and bound it with linen clothes with the spices, according as it was the custom of the Jews to prepare for burial; 41 and there was in the place where he was crucified a garden, and in the garden a new tomb, in which no one was yet laid; 42 there, therefore, because of the preparation of the Jews, because the tomb was nigh, they laid Jesus.”

84 *Mark* 15:46-47(YLT), “46And he, having brought fine linen, and having taken him down, wrapped him in the linen, and laid him in a sepulchre that had been hewn out of a rock, and he rolled a stone unto the door of the sepulchre, ... ”
Luke 23:53-56, 53and having taken it down, he wrapped it in fine linen, and placed it in a tomb hewn out, where no one was yet laid.

Matthew 27:59-60, “ 59And having taken the body, Joseph wrapped it in clean linen, 60and laid it in his new tomb, that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away; ... ”

85 *Matthew 28:12-13*, “12 ... , they gave much money to the soldiers, 13saying, `Say ye, that his disciples having come by night, stole him -- we being asleep; ...” (underlined for emphasis)

86 *Toledot Yeshu: The Life Story of Jesus*, 2 vols., Tübingen, Mohr Siebeck, 2014.

"After that happened the bandits held counsel and decided to steal the body of Yeshuh, bury it elsewhere, and swear that he had gone to the sky (Heavens), and then begin a great massacre of the Jews on his behalf. At that moment there passed by a Jew by the name of Judas the gardener. He overheard the words and the plans of the bandits. What did this Jew do? Towards evening, he went to dig a grave in his garden, then that night, he stole Yeshuh's corpse and put it in the grave." From the *Vienna Manuscript of the Toledoth Yeschu*.

87 *Mark 16:1* (YLT), “16And the sabbath having past, Mary the Magdalene, and Mary of James, and Salome, bought spices, that having come, they may anoint him, ...”

Luke 23:55-56, “55and the women also who have come with him out of Galilee having followed after, beheld the tomb, and how his body was placed, 56and having turned back, they made ready spices and ointments, and on the sabbath, indeed, they rested, according to the command.”

Matthew 28:1, “And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre, ... ”

89 *John 20: 1-2*, “20Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don't know where they have put him!””

90 From the *Vienna Manuscript version of the Toledoth Yeschu*:

“In the meantime, the bandits came to recover the body. They opened his tomb but did not find the body since Judas the gardener had already taken it.”

91 *Luke 24:13-35*, “...22 `And certain women of ours also astonished us, coming early to the tomb, 23and not having found his body, ...”

92 *Matthew 28:11*, “ 11... , certain of the watch having come to the city, told to the chief priests all the things that happened, ... ”

93 *Strasbourg manuscript of the Toledoth Yeschu*: “Upon learning what had occurred (from Miriam), he (her husband) realized that Joseph ben Pandera, who had eyes for no one but her, was the author of this crime.”

From Flavius Josephus' *Antiquities of the Jews* 18.3.4: “078 ... , and when she (Paulina) first grasped the outrage he (Mundus) had done her, she rent her clothing and told her husband of his dreadful scheme ...”

94 From the *Vienna Manuscript of the Toledoth Yeschu*, “Raising his eyes, he saw Judas the gardener in his garden eating and drinking, singing and dancing. “Wicked One!” accused Rabbi Tanhuma, “ ... Why are you rejoicing when the rest of the Jews are in distress?” “What is the reason for this tribulation of the Jews?” asked Judas the gardener. Rabbi Tanhuma told him the story of all the recent events. Then Judas told him everything that he had heard the bandits talk about and what he (Judas) had done with the body.” (Underlined for emphasis)

95 *Matthew* 28:11-13, “11And while they are going on, lo, certain of the watch having come to the city, told to the chief priests all the things that happened, 12and having been gathered together with the elders, counsel also having taken, they gave much money to the soldiers, 13saying, ‘Say ye, that his disciples having come by night, stole him -- we being asleep; 14and if this be heard by the governor, we will persuade him, and you keep free from anxiety.’ 15And they, having received the money, did as they were taught, and this account was spread abroad among Jews till this day.”

Gospel of Nicodemus :". And the Jews called a council, and paid down a considerable sum of money, and gave it to the soldiers, saying: Say, while we slept, his disciples came by night and stole him; and if this come to the ears of the procurator, we shall persuade him, and keep you out of trouble."(From *Gospel of Nicodemus* First Greek From *Ante Nicene Fathers* 8, Chapter 13. c. 4th c. CE)

97 Flavius Josephus’ *Antiquities of the Jews* 18.3.4: “079 Tiberius enquired fully into the matter and examined the priests about it and had them crucified along with Ide, who had instigated the whole insult to the woman's honour. He had the temple of Isis demolished and her statue* thrown into the river Tiber**. 080 Mundus he only banished, reckoning that as sufficient for a crime committed out of erotic passion.”

* Another example of defiling a statue:

Flavius Josephus’ *Antiquities of the Jews* 19.9.1; “ ... many of the soldiers there went quickly to his (Agrippa) house and took the statues of this king's daughters and brought them to the brothels and set them on the rooftops, and violated them by actions too indecent to report.”

**Things thrown into or hidden in a watercourse:

According to some variants of the *Toledoth Yeschu*, following his failed assault on the Temple and his execution, Jesus’ corpse was hidden in a stream bed.

Following a revolt involving the Temple, a priest hid in a watercourse before he was killed:

Flavius Josephus’ *War of the Jews* 2.17.9, “441 Next day the high priest was caught where he was hiding in an aqueduct, and he and Hezekiah his brother were killed by the brigands.”

Further research is required to determine if there is an underlying relationship between these accounts.

98 The *Wagenseil text of the Toledoth Yeschu*, ““Why do you continue to talk?” said the Queen, "if you bring him (the missing body) back, you will be found innocent, but if you do not then not one of you will escape with your life.””

99 "Malo mortuum impendere quam vivum occidere."

100 *Luke* 9:60, “and Jesus said to him, 'Suffer the dead to bury their own dead, ... ’”

Matthew 8:22, “But Jesus told him, "Follow me, and let the dead bury their own dead."

This passage in the *Satyricon* suggests that the living have no obligations to the dead, and that the dead are unaware of the deeds of the living.

The phrase “... bury yourself alive, or breathe your last innocent breath before fate demands it ... ” appears to be a critical response to stories of Jesus’ death and resurrection.

The *Satyricon* implies Jesus courted fate by challenging the authorities in Jerusalem and might have been buried alive, which would make his subsequent appearances an ordinary event, not a miracle.

101 The straight forward, yet tongue in cheek fable about the raising of the corpse of the Ephesian Matron’s husband from its tomb , contrasts sharply with the similarly structured tales of miraculous corpse raisings found in the *Gospel of John* (Lazarus (*John* 11) and Jesus (*John* 20)).

102 From the *Vienna Manuscript of the Toledoth Yeschu*: “They told Judas, “Give the evil bastard, the son of nidah*, to us.” He replied, “I will only give him to you only if I can sell him to you!” They asked “How much do you want for him?” “I want thirty pieces of silver.” So they gave him the money and were taken to where he was buried. They pulled him from the grave, ...”

*ritual impurity associated with menstruation.

103 People spread the news about the revived dead man:

John 11:45, “45Many, therefore, of the Jews who came unto Mary, and beheld what Jesus did, believed in him; 46but certain of them went away unto the Pharisees, and told them what Jesus did (ie raised Lazarus) ...”

Luke 7:13-17, “13And the Lord having seen her, was moved with compassion towards her ... he touched the bier ... and the dead sat up ... 17And the account of this went forth in all Judea about him, and in all the region around. (under-lined for emphasis.)

104 *John* 20:30, “30Many indeed, therefore, other signs also did Jesus before his disciples, that are not written in this book; 31and these have been written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.”

John 21:24-25, “24this is the disciple who is testifying concerning these things, and he wrote these things, and we have known that his testimony is true. 25And there are also many other things — as many as Jesus did — which, if they may be written one by one, not even the world itself I think to have place for the books written. Amen.”

106 Flavius Josephus’ *Antiquities of the Jews*, 18.3.4, “These are the details about the temple of Isis and the wrongs done by her priests. I now return to the story I mentioned earlier, what happened about this time to the Jews in Rome.”

¹⁰⁷ *Matthew* 28, “11 While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. 12 And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers 13 and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ 14 And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” 15 So they took the money and did as they were directed; and this story has been spread among the Jews to this day.”