

The Satyricon's "Cena Trimalchionis":
Literary Allusions to the Gospels and Other Contemporaneous Texts.

Column: The Source Text \ Row: Explanation of the Literary Parallels.	<i>Cena Trimalchionis</i> / Trimalchio's Supper From: <i>Satyricon of Petronius Arbiter</i> . Michael Heseltine, editor and translator. London. William Heinemann. 1913. ¹	Canonical Gospels	Other Texts
Encolpius	Encolpius is the narrator and protagonist of the <i>Satyricon</i> . Encolpius has literary pretensions.		Encolpius, A slave who belonged to Pliny the Younger, and served as his reader ² .
Gaius Pompeius Trimalchio Maecenatianus ³ .	Trimalchio ⁴ was a former slave ⁵ (a freedman ⁶) from Asia Minor ⁷ .	<i>John</i> 18:10; "... Malchus, the high priest's slave."	
First public appearance at a public building playing a ball game with young me or boys.	(At the public baths) 27 ... we saw a bald old man (Trimalchio) in a reddish shirt playing at ball with some long-haired boys.		Yeshuah was playing ball with some of the young priests in front of the Hall of Gazith on the Temple Mount. (From the <i>Huldreich text of the Toledoth Yeshu</i> ⁸ .)
Two observers. A Loose Ball. Pool of water.	27 ... Two eunuchs were standing at different points in the group. ... one counted the balls, not as they flew from hand to hand in the rigour of the game, but when they (the balls) dropped to the ground. ... 28 I cannot linger over details. We went into the bath ...		Rabbi Simon ben Shetah was at the market in the company of two Elders ⁹ . (From the Vienna Manuscript of the <i>Toledoth Yeshu</i>). The ball fell into the depths of the immersion pool. (From the <i>Huldreich text of the Toledoth Yeshu</i> .)
Water Hand Washing. Head wetting.	27... He relieved himself and called for a basin, dipped in his hands and wiped them on a boy's head ¹⁰ .	<i>John</i> 13:5. <i>Mark</i> 14:3–9 ¹¹ . <i>Matthew</i> 27:24, "... he [Pilate] took water and washed his hands before the crowd ..."	"Chapter 7. Concerning Baptism ..., pour out water three times upon the head ..." <i>The Didache</i> ¹² .
Peas Silver Plate	28 Just at the entrance stood a porter ..., shelling peas in a silver dish.		"... when he (Cicero) ... was dedicating to the gods a piece of silver plate ... he ordered the artificer to engrave a chick-pea ..." Plutarch, <i>Parallel Lives</i> ¹³ .
A golden bird, or bird in a gold cage hangs over an entranceway.	28 A golden cage hung in (over) the doorway, and a spotted magpie in it greeted visitors.		"650 ... The king had put up a golden eagle over the great gate of the temple ..." <i>Jewish War</i> , 1.33.2 ¹⁴ .
The <i>Cena Trimalchionis</i> and the <i>Apocryphal Acts of Peter</i> both mention a great chained dog, falling and a leg breaking.	29 I was gazing at all this, when I nearly fell backwards and broke my leg. For on the left hand as you went in, not far from the porter's office, a great dog on a chain was painted on the wall ..."		"IX And Peter seeing a great dog, bound with a strong chain, went to him and loosed him ..." "XXXII And he fell from the height and brake his leg in three places". <i>Acts of Peter</i> ¹⁵ .
The host (master of the feast) did not know that the servant had provided the wine.	31 ..."One word," he said, "you will know in a minute who owes you a debt of gratitude: 'The master's wine is in the butler's gift'."	<i>John</i> 2:9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew) ...	
Preparing to clean feet: Sitting down / Getting up. Cleaning the Guests' Feet Hand washing Voicing objections to the disdainful task of foot cleaning.	31 ... At last then we sat down, and boys from Alexandria poured water cooled with snow over our hands. Others followed and knelt down at our feet, and proceeded with great skill to pare our hangnails. Even this unpleasant duty did not silence them, but they kept singing at their work.	<i>John</i> 13:4–5: "...4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him." <i>John</i> 13:8, "Peter said to him, 'You shall never wash my feet.'"	"... We have known the very soles even of the feet to be sprinkled with perfumes; a refinement which was taught, it is said, by M. Otho to the Emperor Nero." From Pliny, Chapter 4—The Excesses to Which Luxury has Run in Unguents in <i>Natural History</i> 13 ¹⁶ .
Donkeys given a place of honor.	31 A donkey in Corinthian bronze stood on the side-board, with panniers holding olives, white in one side, black in the other.		I am told that, moved by some foolish urge, they (Christians) consecrate and worship the head of a donkey, that most abject of all animals. Minucius Felix (2 nd –3 rd cent.), <i>Octavius</i> 9:5–6 (based on M. Cornelius Fronto [100–166 CE]) ¹⁷ .

Wrapping a piece of cloth around himself. Outer clothing. Talit.	32 ... over the heavy clothes on his neck he had put on a napkin with a broad stripe and fringes hanging from it all round.	<i>John</i> 13:4–5: "...4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist."	Talit with Tzitzit ¹⁸ .
The host served the best wine first to impress his guests. Once the guests are drunk and can no longer tell good wine from bad, the host served the inferior vintage.	34 (Today) I put on real wine of Opimius's year. I produced some inferior stuff yesterday, and there was a much finer set of people to dinner ¹⁹ .	<i>John</i> 2:9–10: "... the master of the feast called the bridegroom 10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."	
A distracted and overworked hostess.	37 I began to seek for far-fetched stories, and to inquire who the woman was who kept running about everywhere. "She is Trimalchio's wife Fortunata," he said, "and she counts her money by the bushel."	<i>Luke</i> 10:40, "But Martha was distracted with much serving; and she went to him and said, 'Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.'"	
	40 "Bravo!" we all cried, swearing with our hands lifted to the ceiling ... , ...		<i>1 Timothy</i> 2:8, "... lifting up holy hands ..." Pliny the Younger, <i>Letters</i> , 6.20, "Many raised their hands to the gods ..." Pseudo-Dionysius the Areopagite, (<i>Eccl Heir</i> 2.2.6), "The congregation swears and raised their arms to heaven " ²⁰ .
	40 ...A tray was brought in after them with a wild boar of the largest size upon it,		"What a huge gullet to have a whole boar ... served up to it!" Juvenal, <i>Satires</i> 1 ²¹
Living beings concealed within an edible covering or one type of food concealed within another. An outpouring of blood.	40 ... but a big bearded man with bands wound round his legs, and a spangled hunting-coat of damasked silk, who drew a hunting-knife and plunged it hard into the boar's side. A number of thrushes flew out at the blow. ... 49 The cook put on his shirt, seized a knife, and carved the pig's belly in various places with a shaking hand. At once the slits widened under the pressure from within, and sausages and black puddings (blood puddings) tumbled out.		... A young baby is covered over with flour , the object being to deceive the unwary. It is then served before the person being admitted into the rites. The recruit is urged to inflict blows onto it —they appear to be harmless because of the covering of flour. Thus the baby is killed with wounds that remain unseen and concealed. It is the blood of this infant ... that they lick with thirsty lips; ... Minucius Felix (2 nd –3 rd cent.), <i>Octavius</i> 9:5–6. ²²
Left over roast pig.	41 "... Yesterday when this animal (a boar) appeared as <i>pièce de résistance</i> at dinner, the guests dismissed him; and so to-day he comes back to dinner as a freedman."		Furthermore, to encourage general frugality by his personal example, he (Tiberius) often served at formal dinners meats left over from the day before and partly consumed, or the half of a boar, declaring that it had all the qualities of a whole one. <i>Tiberius</i> 34, <i>The Lives of the Twelve Caesars</i> , By C. Suetonius Tranquillus, Loeb Classical Library, 1913.
He said rise up and go . <u>Other names of Dionysus</u> ^{23 25} .	41 ... a beautiful boy ..., impersonating Bacchus ... and rendering his master's verses in a most shrill voice. Trimalchio turned round at the noise and said, "Dionysus, rise and be free" ²³ ."	<i>John</i> 5:8 (KJV), " Jesus saith unto him, Rise, take up thy bed, and walk. " <i>John</i> 11:23, "Jesus said to her, 'Your brother will rise again.' <i>Mark</i> 5:41, "... he said to her," ... 'Little girl, I say to you, arise. '" <i>Acts</i> 9:40, "But Peter ... turning to the body he said, 'Tabitha, rise. '" ²⁴	
Claiming to be the son of god. <u>A pun on the names of the god Dionysus and on the name Joshua/Jesus.</u>	41 Then Trimalchio went on: "I am sure you will agree that the god of liberation ^{23 25} is my father ²⁶ ."	<i>John</i> 5:18, "... but also was calling god his own father ..." ²⁷ . <i>John</i> 10:36, "... I said, ' I am the Son of God '?" <i>John</i> 11:27. "Yes, Lord," she replied, "I believe that you are ... the Son of God ..." ²⁸	"Believe and know that I am the Son of God." From the <i>Vienna Manuscript of the Toledoth Yeshu</i> .
	42 Seleucus ²⁹ took up the tale ...		
In Heaven Daily Bread	44 ... but Ganymede ³⁰ broke in: "You go talking about things which are	Matthew 6:9–11, "9 Pray then like this: 'Our Father who art in heaven,	

	neither in heaven nor earth , and none of you care all the time how the price of food pinches. I swear I cannot get hold of a mouthful of bread to-day .	Hallowed be thy name. 10 Thy kingdom come, Thy will be done, On earth as it is in heaven ³¹ . 11 Give us this day our daily bread ... ” ³²	
	48 And do not imagine that I despise learning. I have got two libraries, one Greek and one Latin ³³ .		
Rich man vs poor man.	48 Then Agamemnon said: “A poor man and a rich man were once at enmity .” ³⁴	Luke 16:19–31, Parable of the Rich Man and Lazarus (a poor man).	
The invention of unbreakable glass was suppressed by Tiberius, in order to maintain the price of precious metals.	51 But there was once a workman who made a glass cup that was unbreakable ... ³⁵		“... a combination was devised which produced a flexible glass ...” Pliny the Elder, <i>Natural History</i> XXXVI ³⁶ .
Birthright and the cost of citizenship.	57 Did his father pay solid gold for him when he was a baby? A Roman knight, are you?	Acts 22:27–28, “27 So the tribune came and said to him, ‘ Tell me, are you a Roman citizen? ’ And he said, ‘Yes.’ 28 The tribune answered, ‘ I bought this citizenship for a large sum. ’ Paul said, ‘But I was born a citizen.’”	
A king’s son / paying taxes. Free (no longer a slave)	57 Well, I (Trimalchio) am a king’s son ³⁷ . ‘Then why have you been a slave? ’ Because I went into service to please myself, and preferred being a Roman citizen to going on paying taxes as a provincial .	Matthew 17:25–26 , “25 ... Jesus spoke ... ‘From whom do kings of the earth take toll or tribute? From their sons or from others? ’ 26 And when he said, ‘ From others, ’ Jesus said to him, ‘Then the sons are free. ’”	
A Critic who is not able to see his own shortcomings	57 You can see the lice on others, but not the bugs on yourself ³⁸ .	Matthew 7:3 , “Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye?” ³⁹	”Jesus says: ‘The straw that is in thy brother’s eye, though seest; but the beam that is in thine own eye, thou seest not!’ ...” <i>Gospel of Thomas</i> , Logion 26, Doresse Translation. ⁴⁰
Machinery in the ceiling of Trimalchio’s dining room imitated the mechanisms in the dining room of Nero’s Domus Aureus.	60 The whole ceiling parted asunder, and an enormous hoop, apparently knocked out of a giant cask, was let down. ⁴¹		“There were dining-rooms whose panels could turn and shower down flowers and were fitted with pipes for sprinkling the guests with perfumes.” Suetonius, <i>Nero</i> ⁴² .
Feeding scraps to the dogs lying under the table.	64 An enormous dog on a chain was at once led in, and on receiving a kick from the porter as a hint to lie down, he curled up in front of the table. Then Trimalchio threw him a bit of white bread and said, “No one in the house loves me better than Scylax.”	Mark 7:28 : “And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs. ” (Also <i>Matthew 15:27</i>)	
Following a banquet, the room’s lamps are toppled by a dog. In the resulting darkness, licentious behavior took place .	64 And the uproar did not end with a dog-fight, for a lamp upset over the table, and broke all the glass to pieces, and sprinkled some of the guests with hot oil. Trimalchio did not want to seem hurt at his loss, so he kissed his favourite, and told him to jump on his back .		According to 2 nd and 3 rd century critics, after banqueting, Christians, used a dog to extinguish the room’s lamps, and then participated in unspeakable acts ⁴³ .
They struck him With their open hand (palm). They asked who or what had hit him? One male climbed upon another back.	64 He mounted his horse at once and went on smacking Trimalchio’s shoulders with his open hand, saying, “How many are we, blind man’s cheek?” ^{44 45}	Luke 22:64 ; “And when they had blindfolded him, they struck him on the face, and asked him, saying, “Prophesy, who is it that smote you?” (Also Mk 14:65 ⁴⁶ and Mt 26:68) John 18:22 : “And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand , saying, Answerest thou the high priest so?”	Excerpt from the <i>Vienna Manuscript of the Toledoth Yeshu</i> : “ One started to hit him with a rod of pomegranate wood, and after having struck his face quizzed him, ‘ Who hit you? ’ ... “ What did he strike you with? ” Judah sodomized (mounted) Yeshu according to some versions of the <i>Toledoth Yeshu</i> ⁷⁵ .
Priestly construction workers.	65 ... a man dressed in white for some festivity came in ... I was frightened by his solemn looks ... It is Habinnas of the priests’ college , a monumental mason with a reputation for making first-class tombstones.	Mark 6:3 ; “Is not this the carpenter ...”	According to the <i>Protevangelion of James</i> Joseph was a builder of houses ⁴⁷ . “... workmen and ... priests ... trained as stone-cutters and ... carpenters ... began to build (the Temple) ...” Josephus, <i>Jewish Antiquities</i> 15.11.2. ⁴⁸
Contrasting an animal eaten by a man with a man eaten by an animal.	66 What I say is this, since bears eat up us poor men , how much better right has a poor man to eat up a bear?		<i>Gospel of Thomas</i> , Saying 7: “Jesus says: ‘Blessed is the lion which a man eats so that the lion becomes a man.

			But cursed is the man whom a lion eats so that the man becomes a lion!" 2 <i>Kings</i> 2:24, "Then two she bears came out of the woods and mauled forty-two of the boys."
An uneducated man. A Jew (Judean) suspected of being at fault. Three hundred denarii	68 "He never went to school ... He has only two faults ... He is a Jew ⁴⁹ and he snores. ... I bought him for three hundred denarii ." ⁵⁰	<i>John</i> 7:15 (NASB), "The Jews then were astonished, saying, 'How has this man become learned, having never been educated? '" <i>John</i> 18:35: "Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered you to me: what have you done? " <i>John</i> 12:5: "Why was not this ointment sold for three hundred denarii , and given to the poor?" (<i>Matthew</i> 26:15: "... thirty pieces of silver (denarii / Roman silver coins)..."")	"In price they (unguent) exceed so large a sum even as four hundred denarii per pound ..." Pliny, <i>Natural History</i> 13.4. ¹⁶ Miriam, daughter of Nakidimon (Nicodemus?), spend five hundred gold dinars a day on perfume . ⁵¹
Someone with long hair anointed feet with expensive perfume over a man's objections about the needless expense and waste of money. The odor of the perfume filled the room. Two texts refer to a betrayal or handing over.	70 I am ashamed to tell you what followed: in defiance of all convention, some long-haired boys brought ointment 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.	<i>John</i> 12:3-4 (NIV); "3 Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair ⁵² . And the house was filled with the fragrance of the perfume. 4 But one of his disciples, Judas Iscariot, who was later to betray him, objected ..."	"These perfumes form the objects of a luxury which may be looked upon as being the most superfluous of any ..." Pliny, <i>Natural History</i> 13.4. "In price they exceed so large a sum even as four hundred denarii per pound ..." <i>ibid</i> . "We have known the very soles even of the feet to be sprinkled with perfumes ..." <i>Ibid</i> . "We have heard also of a private person giving orders for the walls of the bath-room to be sprinkled with unguents ... it was afterwards done by one of the slaves that belonged to Nero." ⁵³ <i>Ibid</i> . "... was betrayed in his place of concealment ..." Pliny, <i>Natural History</i> 13.5 ⁵⁴ .
Freeing Slaves Slaves and wills Expressing magnanimity towards slaves, acknowledging their humanity.	71 ... a slave is a man and drank his mother's milk like ourselves ... In fact I am setting them all free in my will ⁵⁵ .		"... I have always readily manumitted my slaves ... I have allowed them to make a kind of will ... Their wisdom and magnanimity I shall not dispute, but men, I am sure, they are not ..." ⁵⁶ Pliny the Younger, <i>Epistle</i> 8, xvi.
Seeking seating precedence as a manifestation of pride.	71 I need hardly say that we were nearly pushed off the sofas with the slaves crowding into every seat ⁵⁷ . Anyhow, I noticed that the cook ... just above me.	<i>Luke</i> 11:43, "Woe to you Pharisees! For you love the best seat in the synagogues ..." <i>Luke</i> 14:8, "... sit not down in the highest room ..." ⁵⁸ (also <i>Luke</i> 22:27 ⁵⁹ , <i>Proverbs</i> 25:7 ⁶⁰) <i>Mark</i> 10:37, "They said unto him, Grant unto us that we may sit , one on thy right hand, and the other on thy left hand, in thy glory."	<i>Epistle of James</i> 2, "3 If you show special attention to the man wearing fine clothes and say, ' Here's a good seat for you, ' but say to the poor man, 'You stand there' or ' Sit on the floor by my feet, ' 4 have you not discriminated along yourselves ... ?" ⁶¹ "Has some one had precedence of you at an entertainment or a levée ..." The <i>Enchiridion</i> of Epictetus 25. ⁶²
Barking guard dogs Personal inconvenience resulting from being frightened by dog(s).	72 ... Giton led us through the gallery to the door , where the dog on the chain welcomed us with such a noise that Ascylos fell straight into the fish-pond.		" Bronze dogs were suspended from two iron columns by the doorway of the room of the eternal flame. Whoever entered ... found that as soon he as he left, the dogs would bark at him , and the letters would flee from his mind ." <i>Strasbourgh Manuscript of the Toledoth Yeshu</i> ⁶³ .
A plan to get past the barking guard dogs. Giving up food or letters.	72 ... Giton had ransomed himself from the dog some time before by a very cunning plan ; when it barked he threw it all the pieces we had given him at dinner, and food distracted the beast from his anger.		"This is how Yeshuh was able to learn the letters ... Upon his exit the bronze dogs barked at him and the letters fled from his mind ..." <i>Strasbourgh Manuscript of the Toledoth Yeshu</i> ⁶⁴
Crowing cocks.	74 Just as he was speaking, a cock crew.	<i>John</i> 13:38 <i>John</i> 18:27 ⁶⁵	
Catching / delivering Reward money	74 "So anyone who catches the informer shall have a reward ."	<i>John</i> 13:21, "... one of you will betray me (paradidōmi: hand me over)." <i>Matthew</i> 26:15, "... and said, 'What will you give me if I deliver him to	

		you?' And they paid him thirty pieces of silver."	
Cooked cocks that crow(ed).	74 He had scarcely spoken, when the cock was brought in from somewhere near. Trimalchio ordered him to be killed and cooked in a saucepan.		Roasted cocks in Christian apocryphal texts ⁶⁶ .
Don't touch my corpse.	74 "... And to show that I can do her a bad turn, I will not have her kiss me even when I am laid out."	<i>John</i> 20:17, "Jesus said to her, 'Do not hold me ...'" (These words were spoken by the post mortem Jesus.)	
Woes and Vipers (poison snakes)	77 "You fetched your wife from you know where. You are not lucky in your friends. No one is ever as grateful to you as you deserve. You are a man of property. You are nourishing a viper in your bosom ..."	<i>Luke</i> 11:37-54; Criticism of the Scribes and Pharisees. <i>Luke</i> 3:7, "you offspring of vipers, who warned you to flee from the wrath to come?" (<i>Mt</i> 3:7) <i>Matthew</i> 12:34, "O generation of vipers, how can ye, being evil, speak good things? ..." <i>Matthew</i> 23:33, "You serpents, you generation of vipers, how can you escape the damnation of hell?"	<i>2Timothy</i> 3, "2 For men will be ..., ungrateful ... 5 ... Avoid such people."
Viper (poison snakes)	77 ... a bedroom where I sleep myself, this viper's boudoir, an excellent room for the porter ...	See above	
	77 ... Take my word for it; if you have a penny, that is what you are worth; by what a man hath shall he be reckoned ⁶⁷ .		
Grave Clothing.	[78] In a moment Stichus ⁶⁸ had fetched a white winding sheet and dress into the dining-room and ...	<i>John</i> 19:40, "They took the body of Jesus, and bound it in linen cloths ..." <i>John</i> 20:6-7, "... he saw the linen cloths lying, 7 and the napkin, which had been on his head ..."	
A Triumphal Procession. A crowd calls out blessings.	78 "I want to be carried out in splendour, so that the whole crowd calls down blessings on me."	"Jesus' Triumphal Entry" <i>John</i> 12:12-19, "13 So they took branches of palm trees and went out to meet him, crying out, 'Hosanna! Blessed is he ...'" (Also <i>Mark</i> 11:1-11; <i>Luke</i> 19:29-40; <i>Matthew</i> 21:1-17)	
The passage of time destroys treasures.	78 "Mind neither mouse nor moth corrupts them ⁶⁹ , Stichus; otherwise I will burn you alive."	<i>Matthew</i> 6:19: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ..." ⁷⁰	<i>James</i> 5: 2-3, "2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire." ⁷¹
Anointing. Equating Heaven (the afterlife) and Earth. Wine before death	78 He immediately opened a flask ⁷² and anointed us all and said, "I hope I shall like this as well in the grave as I do on earth." Besides this he ordered wine to be poured into a bowl, and said, "Now you must imagine you have been asked to my funeral."	<i>John</i> 12:3-4 (NIV), Jesus anointed, See Above. <i>Matthew</i> 6:10, "Your will be done in earth, as it is in heaven." Jesus gave wine to his disciples and predicted his death at the "Last Supper" ⁷³	
	78 The thing was becoming perfectly sickening, when Trimalchio, now deep in the most vile drunkenness ...	<i>John</i> 19:30, "When he [Jesus] had received the drink, ..."	
	(Trimalchio) propped himself on a heap of cushions, and stretched himself on his death-bed, saying, "Imagine that I am dead ..."	<i>John</i> 19:30, "Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit."	
Watchmen/soldiers Tools and Weapons	78 The watch, who were patrolling the streets close by ... and suddenly burst in the door and began with water and axes to do their duty in creating a disturbance.	<i>John</i> 18, "procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons."	
The companions fled.	78 My friends and I seized this most welcome opportunity ... and took to our heels as quickly as if there were a real fire.	<i>Mark</i> 14:50 "And they all forsook him, and fled."	
Kiss. Event that led to the protagonist's downfall.	79 We lay in a warm embrace and with kisses everywhere made exchange of our wandering spirits. Farewell, all earthly troubles. So began my destruction.	<i>Mark</i> 14:45-46, "And when he came, he went up to him at once, and said, "Master!" And he kissed him. 46 And they laid hands on him and seized him."	

The Agent of the protagonist's troubles. Sodomy.	79 Ascyllus, that wizard of my destruction, ravished the boy away in the darkness to his own bed, and took his pleasure of another man's love ⁷⁴ .	Judas participated in the arrest of Jesus. <i>John</i> 18:3, <i>Mark</i> 14:41, <i>Luke</i> 22:47, <i>Matthew</i> 26:47.	In many versions of the <i>Toledoth Yeshu</i> ⁷⁵ , Judas sodomized Yeshu (Jesus). As a result Yeshu lost his magic powers and was arrested.
	79 For one instant—if the word of a lover can be believed—I was tempted to run myself through with my sword.	<i>John</i> 18, “10 Then Simon Peter, having a sword, drew it ...”	
Threatening to cut a child in half. Sword. Cutting a child up into shares.	[80] He did not resist, but after we had divided our spoils with scrupulous honesty he said, And now we must divide the boy too.” I thought this was a parting joke. But he drew his sword murderously, and said, “You shall not enjoy this treasure that you brood over all alone. I am rejected, but I must carve off my share too, even with this sword.”	<i>John</i> 18:10 “Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear.” <i>Luke</i> 22:38, “The disciples said, ‘See, Lord, here are two swords.’”	<i>Kings</i> 3:24–25: “24 The king said, ‘Get me a sword.’ So they brought a sword before the king. 25 The king said, ‘Divide the living child in two, and give half to the one and half to the other.’”
Baring ones throat to protest an injustice. Death viewed as punishment for a betrayal.	80 “But if you must commit your crime,” he cried, “look here, here is my throat. Turn your hands this way and imbue your blades. I deserve to die for breaking the oath of friendship.”	The death of Judas: <i>Matthew</i> 27:5, <i>Acts</i> 1:18 ⁷⁶ .	“059 But they threw themselves on the ground and bared their necks and said they would willingly die, rather than see the wisdom of their laws transgressed.” Flavius Josephus, <i>Antiquities of the Jews</i> , 18.3.1.
Dinners in other texts that resemble the <i>Cena Trimalchionis</i>			“He (Tiberius) had a dinner given him by Cestius Gallus, a lustful and prodigal old man ...” Suetonius, <i>12 Caesars</i> , Tiberius, 42.2 ⁷⁷ . Also: Pliny the Younger chided a friend for breaking a dinner engagement in order to attend a more sumptuous dinner ⁷⁸ . A Dinner for Dissolute Christians ⁷⁹ .
Eumolpus	A character who appears in Chapters 90–140 of the <i>Satyricon</i> .		A lawyer mentioned in <i>Pliny's Letters, To Trajan</i> , 10.81. A figure from classical Greek mythology ⁸⁰ .
Deceiving predatory “Legacy hunters” or Fortune hunters is a major theme in the <i>Satyricon</i> and the subject of one of Pliny the Younger's letters.	116 ... the men you see in this city (Croton) are divided into two classes. They are either the prey of legacy-hunting or legacy-hunters themselves ⁸¹ . 124 The fortune-hunters all competed to win Eumolpus's favour with presents ... 125 Supposing some cunning legacy-hunter sends a spy over to Africa and finds out our lies?		“After having encouraged the attention of legacy hunters, he has left his estate to his brother's daughter, who he had adopted as his own.” Pliny the Younger, <i>Letters, To Rufinus</i> , 8.18 ⁸² . “Hence a sudden death, and an intestate old age; the ... tale runs the round of every dinner-table ...” Juvenal, <i>Satires</i> ⁸³ .
Social criticism by a near contemporary author. A comment about conquered provincials and freedmen becoming profligate slaves to vice.			“Step by step they were led to things which dispose to vice, the lounge, the bath, the elegant banquet. All this in their ignorance they called civilization, when it was but a part of their servitude.” Tacitus, <i>Agricola</i> , Book 1.21, and <i>The Germania</i>
A chapter by chapter demonstration of Trimalchio's lapses of taste, puns, etc. ⁸⁴			
Additional Passages in <i>Satyricon</i> that allude to early Christianity. ⁸⁵			
Tryphaena	A character who appears in Chapters 100 to 101 of the <i>Satyricon</i> , “The Voyage to Crotona”.		Tryphaena: An historical personage, a person mentioned in one of Paul's epistles and a character in an Apocryphal Christian text ⁸⁶ .
Circe	The name assumed by a character in Chapters 127 to 134 of the <i>Satyricon</i> . A woman who seduced Encolpius		Circe, a capricious goddess ⁸⁷ .
Chrysis	A character who appears in Chapters 128 to 139 of the <i>Satyricon</i> . A slave attracted to Encolpius.		A legendary Greek priestess responsible for burning the Temple at Argos ⁸⁸ .

Circumcision in order to look like a Jew.	102 "Oh! yes," said Giton, "and please circumcise us too, so that we look like Jews ..."		"They adopted circumcision to distinguish themselves from other peoples by this difference." Tacitus, <i>Histories</i> , 5.5.5.
Protesilaus, a resurrected Greek warrior.	140 Look at me and tell me whether Protosilaus ⁸⁹ or any of those ancient heroes was ever more blessed by heaven than I am now.	Jesus returned from the dead and spoke to a woman ⁹⁰ .	
Overcoming doubts by placing a hand on flesh raised up by god(s).	140 With these words, I lifted my tunic and displayed all of me for Eumolpus' approval. At first he was horrified, then he grudgingly believed, and with both hands held the gift of the gods... ⁹¹	John 20:27–28, "27 Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.' 28 Thomas answered him, 'My Lord and my God!'" ⁹²	
Chapter 141: The <i>Satyricon's</i> episode about cannibalism ⁹³			
A will (covenant/contract/or promise of future reward) stated that the legator's inheritors must eat pieces of his body.	141 ... "All those who come into money under my will, except my own children, will get what I have left them on one condition, that they cut my body in pieces and eat it up in sight of the crowd." ...	<i>Matthew</i> 26:26–28, "26 ... Jesus ... said, 'Take, eat; this is my body.' 27 ... 28 for this is ... the covenant ..." ⁹⁴ <i>Matthew</i> 17:24–26, "26 Then the sons are free." ⁹⁵ <i>John</i> 13:26, "It is he to whom I shall give this morsel ..." ⁹⁶ <i>John</i> 6:54, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day." <i>John</i> 6:57, "... the one who feeds on me will live because of me." ⁹⁷	
To overcome the aversion to eating human flesh.	141 I am not at all afraid of your stomach turning. You will get it under control if you promise to repay it for one unpleasant hour with heaps of good things.	<i>John</i> 6:61, "But Jesus, being aware that his disciples were complaining about it (eating his flesh), said to them, 'Does this offend you?'"	
Infanticide and cannibalism.	141... And when Numantia was stormed by Scipio, some women were found with the half-eaten bodies of their children hidden in their bosoms.	<i>Deuteronomy</i> 28:52–57, "56 The ... woman ... will grudge ... 57 ... her children whom she bears, because she will eat them secretly ... in the siege ..." ⁹⁸	"As soon as she had said this, she slew her son, and then roasted him, and ate the one half of him, and kept the other half by her concealed." Josephus. <i>Jewish War</i> 6.3.4 (VI, 193) ⁹⁹ .
David Blocker	2016/12/28		

Endnotes:

1) <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2007.01.0027%3Atext%3DSatyricon>

2) To Septicius: "I have accomplished the journey successfully, though with the one snag that one of my servants fell ill in the most oppressive heat. In fact, my reader Encolpius, mainstay of my serious studies and joy of my relaxation, coughed up blood when his throat was irritated by the dust. How grim this will be for him and what a harsh blow to me if this disqualifies him for intellectual work, when his entire charm lies in it. Who will then read and savour my books as he does? To whom will my ears be pinned as they are to him? But the gods give promise of a happier outcome. The discharge of blood has stopped, the pain diminished; then, too he is a self-controlled patient, we are exercised about him, and the doctors remain attentive, Moreover, the healthy climate, the retirement, and the relaxation give promise of a cure as much as of leisure. Farewell." *Epistle 8, i*, Letters of Pliny the Younger.

In a subsequent letter⁵⁶, Pliny wrote that family members and several slaves had died from the same illness (*To Paternus*, 8, xix).

3) Gaius Pompeius Trimalchio Maecenatianus : "Petronius" created this character's grandiose name by combining the names of Gaius, the mad Emperor, Gnaeus Pompeius Magnus, the conqueror of the East and would be tyrant of Rome, and Gaius Cilnius Maecenas, the plutocrat, political gadfly and patron of the arts, with the neologism Trimalchio or Triple King (i.e. Tri: Greek three and Malchio: Hebrew מֶלֶךְ (melech), Malchus king).

See also Endnotes 4 and 6.

4) Tri-malchio is a bilingual construction meaning Three King. (Greek – Tri: three. Malchio/Malchus is a transcription of the Hebrew מֶלֶךְ (melech); King.) This seems to imply that Trimalchio was a Judean.

5) "18 ... It had a picture of a slave-market on it, with the persons' names. Trimalchio was there with long hair, ..."

6) "71 ... 'Here lieth Caius Pompeius Trimalchio, freedman of Maecenas.'"

7) "44 ... when I (Trimalchio) first came out of Asia. ..."

"75 ... When I came from Asia I was about as tall as this candle-stick."

8) *Toledot Yeshu: The Life Story of Jesus: Two Volumes and Database*. Vol. I: Introduction and Translation. Vol. II: Critical Edition (Texts and Studies in Ancient Judaism), Tübingen, Mohr Siebeck, 2014. These volumes contain the Huldreich text and other versions of the *Toledoth Yeshu*.

9) Similar episodes from other versions of the *Toledoth Yeshu*:

"In front of him, within the bet ha-midrash, were Rabbi Eliezer, Rabbi Yehoshuah ben Levy and Rabbi Akiva." (From the Huldreich text of the *Toledoth Yeshu*.)

"One day the impious one passed by where his masters stood ranked together, one right next to other on the doorstep of the synagogue (as they call the bet ha-midrash)." (From the *Strasbourg Manuscript of the Toledoth Yeshu*.)

Yeshu (the *Toledoth Yeshu*'s stand in for Jesus) was observed by Elders or Rabbis; Trimalchio was watched over by eunuchs. The tradition on which the *Toledoth Yeshu* is based, and which is being parodied by *Satyricon*, probably described a confrontation between Jesus and the religious authorities. The author of "*Satyricon*" was likening the Judean religious authorities to eunuchs.

The *Toledoth Yeshu* and the author of the *Satyricon* are most likely parodying the same text, a now lost story about the life of Jesus.

Hugh J. Schonfield (*According to the Hebrews: a new translation of the Jewish life of Jesus (the Toldoth Yeshu), with an inquiry into the nature of its sources and special relationship to the lost Gospel according to the Hebrews*, London, Duckworth, 1937) proposed that the *Toldoth Yeshu* used the *Gospel of the Hebrews* as its source. *The Gospel of the Hebrews* was attested to by the Alexandrian Fathers, Clement, Origen and Didymus the Blind, and by Hegesippus, Eusebius, Jerome, possibly Epiphanius, Pseudo-Cyril, and Bede (Edward Byron Nicholson, *The Gospel according to the Hebrews*. C. Kegan Paul, London, 1879, p. 5–21).

10) This passage is a cheeky dismissal of Jewish and Christian rituals that involve water sprinkling, anointing with oil, or the laying on of hands.

Leviticus 14: 18 and 29, Cleansing From Defiling Skin Diseases, “29 The rest of the oil in his palm the priest shall put on the head of the one to be cleansed, to make atonement for them before the Lord.”

¹¹⁾ New Testament passages in which water was poured into a basin, or a head was wetted.

John 13:5, “Then he poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel with which he was girded.”

Mark 14:3, “3 And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.”

¹²⁾ The Didache (Greek: Διδαχή) or The Teaching of the Twelve Apostles, is an anonymous early Christian treatise, dated by most modern scholars to the first century.

¹³⁾ “1.6 Moreover, when he (Cicero) was quaestor in Sicily and was dedicating to the gods a piece of silver plate, he had his first two names inscribed thereon, the Marcus and the Tullius, but instead of the third, by way of jest, he ordered the artificer to engrave a chick-pea in due sequence.” (From Cicero in *The Parallel Lives*, Plutarch, Vol. VII, Loeb Classical Library, 1919.)

Plutarch (c. AD 46 – AD 120) was a Greek who became a Roman citizen. He was an historian, biographer, and essayist, known primarily for his *Parallel Lives* and *Moralia*. Plutarch’s surviving works were written in Greek, but were intended for both Greek and Roman readers.

¹⁴⁾ “650 It was unlawful to have in the temple any such thing as icons, or busts, or the image of any animal whatever. The king had put up a golden eagle over the great gate of the temple, which these learned men wanted cut down, saying that even if this was dangerous, it was a glorious thing to die for their ancestral laws, the soul was immortal and eternal happiness awaited anyone who died on that account, while the ignoble who had not the wisdom to properly love their souls, preferred death by disease rather than from an act of heroism.” Flavius Josephus, *Jewish War*, 1.33.2, Patrick Rogers’ translation.

¹⁵¹⁾ Herod was accused by the circle around Judas and Matthias of doing certain things contrary to the law, and indeed the king had at great expense built a large golden eagle over the main gate of the temple, while the law forbids those who claim to live under it from setting up or dedicating images or representations of any living creature.”, Flavius Josephus, *Antiquities of the Jews*, 17.6.2

¹⁵⁾ “IX And Peter seeing a great dog bound with a strong chain, went to him and loosed him, and when he was loosed the dog received a man’s voice and said unto Peter: What dost thou bid me to do, thou servant of the unspeakable and living God?”

”XXXII And Peter seeing the strangeness of the sight cried unto the Lord Jesus Christ: If thou suffer this man (Simon Magus) to accomplish that which he hath set about, now will all they that have believed on thee be offended, and the signs and wonders which thou hast given them through me will not be believed: hasten thy grace, O Lord, and let him fall from the height and be disabled; and let him not die but be brought to nought, and break his leg in three places. And he fell from the height and brake his leg in three places. Then every man cast stones at him and went away home, and thenceforth believed Peter.” From *The Acts of Peter*, In “*The Apocryphal New Testament*”, M.R. James-Translation and Notes, Oxford: Clarendon Press, 1924.

¹⁶⁾ From Pliny, *Natural History*, Book 13. 4–5: Chapter 4 – The Excesses to Which Luxury has Run in Unguents.

These perfumes form the objects of a luxury which may be looked upon as being the most superfluous of any, for pearls and jewels, after all, do pass to a man’s representative, and garments have some durability; but unguents lose their odour in an instant, and die away the very hour they are used. The very highest recommendation of them is, that when a female passes by, the odour which proceeds from her may possibly attract the attention of those even who till then are intent upon something else. In price they exceed so large a sum even as four hundred denarii per pound: so vast is the amount that is paid for a luxury made not for our own enjoyment, but for that of others; for the person who carries the perfume about him is not the one, after all, that smells it.

And yet, even here, there are some points of difference that deserve to be remarked. We read in the works of Cicero, that those unguents which smell of the earth are preferable to those which smell of saffron; being a proof, that even in a matter which most strikingly bespeaks our state of extreme

corruptness, it is thought as well to temper the vice by a little show of austerity. There are some persons too who look more particularly for consistency⁴ in their unguents, to which they accordingly give the name of “spissum”; thus showing that they love not only to be sprinkled, but even to be plastered over, with unguents. We have known the very soles⁶ even of the feet to be sprinkled with perfumes; a refinement which was taught, it is said, by M. Otho⁷ to the Emperor Nero. How, I should like to know, could a perfume be at all perceptible, or, indeed, productive of any kind of pleasure, when placed on that part of the body?

We have heard also of a private person giving orders for the walls of the bath-room to be sprinkled with unguents, while the Emperor Caius had the same thing done to his sitting-bath: ⁹ that this, too, might not be looked upon as the peculiar privilege of a prince, it was afterwards done by one of the slaves that belonged to Nero. (underlined for emphasis)

Chapter 5.—When Unguents Were First Used by the Romans.

¹“I cannot exactly say at what period the use of unguents first found its way to Rome. It is a well-known fact, that when King Antiochus and Asia were subdued, an edict was published in the year of the City 565, in the censorship of P. Licinius Crassus and L. Julius Cæsar, forbidding any one to sell exotics; for by that name unguents were then called. But, in the name of Hercules! at the present day, there are some persons who even go so far as to put them in their drink, and the bitterness produced thereby is prized to a high degree, in order that by their lavishness on these odours they may thus gratify the senses of two parts of the body at the same moment. It is a well-known historical fact, that L. Plotius, the brother of L. Plancus, who was twice consul and censor, after being proscribed by the Triumvirs, was betrayed in his place of concealment at Salernum by the smell of his unguents, a disgrace which more than outweighed all the guilt⁶ attending his proscription. For who is there that can be of opinion that such men as this do not richly deserve to come to a violent end?” (underlined for emphasis. Note similarity to offering a perfumed drink to Jesus (*Mark* 15:23) just prior to his death by judicial violence)

(From *The Natural History*, Pliny the Elder. John Bostock, M.D., F.R.S. H.T. Riley, Esq., B.A. London. Taylor and Francis, Red Lion Court, Fleet Street. 1855.)

Some of the underlined phrases in Book 13, Chapters 4 and 5 of Pliny’s *Natural History* correspond to phrases in the *New Testament*. These include a woman traditionally assigned to a profession where she advertise herself (*Luke* 7:39: “she is a sinner”), the cost of the unguent (*Mark* 14:5: “300 denarii”), foot anointing (*John* 12:3, *Luke* 7:38), a perfumed room (*John* 12:3), a bitter drink (*Mark* 15:23, *Matthew* 27:34 and also some versions of the *Toledoth Yeshu*), a betrayal or handing over (Multiple New Testament references to Judas, the “betrayed”), and a violent death (The crucifixion of Jesus: *John* 19:16–18, *Mark* 15:22–32, *Luke* 23:33–38, *Matthew*: 27:33–44).

¹⁷ “I am told that, moved by some foolish urge, they (Christians) consecrate and worship the head of a donkey, that most abject of all animals.” Minucius Felix (2nd–3rd cent.), *Octavius* 9, 5–6 (based on M. Cornelius Fronto [100–166]).

¹⁸ Trimalchio was wearing a Jewish prayer shawl, a tallit. Encolpius, the story’s ostensible narrator, does not know its significance. The meal Trimalchio served was not Kosher, suggesting that if he was a Judean, he was either not observant or did not know the dietary laws.

A *tallit* (Hebrew: טלית) is a fringed garment traditionally worn by Jews. The *tallit* has special twined and knotted fringes known as *tzitzit*. The tallit may have stripes.

Numbers 15:38: “Speak to the Children of Israel, and say to them, that they shall make themselves tassels on the corners of their garments throughout their generations, and they shall put on the corner tassel a purple thread.”

Deuteronomy 22:12: “You shall make yourself twisted cords, on the four corners of your garment with which you cover yourself.”

¹⁹ Martial described a dinner given by a debauched host, Zoilus. Zoilus served Opimianum wine to his favorites, while less well regarded guests were given poor quality vintages. Epigram 3,83, To Rufus: in Bohm’s Classical Library, *The Epigrams of Martial*, p. 168, George Bell and Sons, London, 1897.

Marcus Valerius Martialis (40–104) was a Roman poet best known for his twelve books of Epigrams, distributed in Rome between AD 86 and 103, during the reigns of the emperors Domitian, Nerva and Trajan.

Other passages in the *Satyricon* that have parallels with passages in the works of Martial are listed in this essay by Stephane Ratti:

Stéphane Ratti, « Le monde du *Satyricon* et la maison de Pline le Jeune », *Anabases*, 13 | 2011, 79–94.

or

Stéphane Ratti, « Le monde du *Satyricon* et la maison de Pline le Jeune », *Anabases* [En ligne], 13 | 2011, mis en ligne le 01 mars 2014, consulté le 30 novembre 2016. URL : <http://anabases.revues.org/1753> ; DOI : 10.4000/anabases.1753

²⁰⁾ 1 *Timothy* 2:8: “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting ...”

Pliny the Younger, *Letters*, 6.20: “Many raised their hands to the gods, and even more believed that there were no gods any longer and that this was the one last unending night for the world ...”

Ps Dionysius Areopagite (*Eccl Heir* 2.2.6): “The congregation swears and raised their arms to heaven.”

²¹⁾ “What a huge gullet to have a whole boar—an animal created for conviviality—served up to it!” Juvenal, *Satires*, Edition and translation by G. G. Ramsay, Loeb Classical Library, 1918, *Satire*, between verse 127 and 147.

²²⁾ “As for the initiation of new members, the details are as disgusting as they are well known. A young baby is covered over with flour, the object being to deceive the unwary. It is then served before the person being admitted into the rites. The recruit is urged to inflict blows onto it—they appear to be harmless because of the covering of flour. Thus the baby is killed with wounds that remain unseen and concealed. It is the blood of this infant — I shudder to mention it — it is this blood that they lick with thirsty lips; these are the limbs they distribute eagerly; this is the victim by which they seal their covenant, and the fact that they all share knowledge of the crime pledges them all to silence.” Minucius Felix (2nd–3rd cent.), *Octavius* 9:5–6.

See endnote 43, for additional references to infantophagy.

²³⁾ “... impersonating Bacchus ... Dionysus, rise and be free.”

This is a multilingual pun. Other epithets for the god Dionysus were Bacchus and Eleutherios (Greek: Ελευθέριος, “the liberator”), whose wine, music and ecstatic dance freed his followers from fear and care, and subverted the oppressive restraints of the powerful (<https://en.wikipedia.org/wiki/Dionysus>). See endnote 25.

The full translated passage from the *Satyricon*: “As we were speaking, a beautiful boy with vine leaves and ivy in his hair brought round grapes in a little basket, impersonating Bacchus in ecstasy, Bacchus full of wine, Bacchus dreaming, and rendering his master’s verses in a most shrill voice. Trimalchio turned round at the noise and said, ‘Dionysus, rise and be free.’”

²⁴⁾ *Mark* 5:41, “41 Taking her by the hand he said to her, ‘Tal’itha cu’mi’; which means, ‘Little girl, I say to you, arise.’”

Acts 9:40, “40 But Peter put them all outside and knelt down and prayed; then turning to the body he said, ‘Tabitha, rise.’”

John 5:8, “Jesus said unto him, Rise, ...”

(Compare *Acts* 9:40 to *Matthew* 9:25 and to *Mark* 5:40.

Matthew 9:25, “After the crowd had been put outside, he went in and took the girl by the hand, and she got up.”

Mark 5:40, “40 They began laughing at Him. But putting them all out ...” Underlined for emphasis. (The same phrase recurs in miracle stories found in *Mark*, *Matthew* and *Acts* suggesting that the stories share a common literary source.)

²⁵⁾ Compare “god of liberation” to Jesus. Jesus/Joshua is a rendering of the Hebrew “Yehoshua”, meaning “Yahweh saves/liberates”. See endnote 23 for additional punning on similarly named pagan gods.

See *A Hebrew and English Lexicon of the Old Testament*, Francis Brown, with S.R. Driver and C.A. Briggs, based on the lexicon of William Gesenius. Oxford: Clarendon Press. p. 221 & 446.

²⁶⁾ "... Trimalchio went on: "... god ... is my father."

Similar claims were made about Jesus. See endnotes 27 and 28.

²⁷⁾ John 5:18, "18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."

²⁸⁾ Also: *John* 20, "28 Thomas said to him, 'My Lord and my God!'" One of Jesus' disciples stated that Jesus is not only the son of god, but god himself. A pious Judean would find this statement disturbing.

Mark 1:1, "Jesus Christ the son of god."

Mark 15:39, "Truly this man was the Son of God!"

Matthew 16:16, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Matthew 27:43, "He trusts in God. Let God deliver Him now if He wants Him. For He said, 'I am the Son of God.'"

Matthew 27:54, "Truly this was the son of god"

2 Corinthians 1:19, "For the Son of God, Jesus Christ, who was preached among you by us ..."

Ephesians 4:13, "... until we all attain to the unity of the faith and of the knowledge of the Son of God ..."

"They say that I am a bastard whereas I am actually the Son of God ..."; from the *Vienna Manuscript of the Toledoth Yeshu*.

"... They [the Christians] assured me that the sum total of their error consisted in the fact that that they regularly assembled on a certain day before daybreak. They recited a hymn antiphonally to Christus as to a god ..." Pliny the Younger, *Epistles* X.96.

²⁹⁾ The Seleucid dynasty ruled a Hellenistic state in Asia from 312 to 63 BCE. It was founded by Seleucus I Nicator, one of Alexander the Great's generals. Antiochus IV Epiphanes was the ruler of the Seleucid Empire at the time of the Maccabean Revolt in Judea (167 to 160 BCE).

³⁰⁾ Ganymede was a beautiful boy who was lifted up into heaven by Zeus and granted immortality. Ganymede was cup bearer to the Olympian gods.

[https://en.wikipedia.org/wiki/Ganymede_\(mythology\)](https://en.wikipedia.org/wiki/Ganymede_(mythology)) (10/22/2016)

Compare Ganymede to the central figure of Christian mythology, who passed around a cup to his fellows and was ascended into heaven and granted immortality by his father god.

³¹⁾ The version of the Lord's Prayer in the Gospel attributed to Luke (Luke 11:2–4) does not contain the words "on earth as it is in heaven". Therefore, Luke's Version of the Lord's Prayer does not correlate with the Satyricon as well as the version of in the Gospel attributed to Matthew. Based on the evidence in the Satyricon, Matthew 6:10 may be original to the so-called Lord's Prayer, and was deleted from the version that appears in the Gospel attributed to Luke.

³²⁾ Another verse from the canonical gospels that refers to heaven and bread.

John 6:50, "50 This is the bread which comes down from heaven, that a man may eat of it and not die."

³³⁾ "It has been a common place of Roman Library history that the public libraries of Rome here divided into Latin and Greek Sections, houses in separate buildings." M. Nicholls, *Bibliotheca Latina Graecaque: on the Possible Division of Roman Public Libraries by Language*. In: *Collections Latomas*, v. 327, Neronia VIII, Bibliothèques, livres et culture écrite dans l'empire romain, Paris, 2008, p. 11.

Trimalchio was boasting that his book collection copied the great imperial libraries in Rome.

³⁴⁾ *Satyricon* Chapter 48 ... Trimalchio ... said "... Of course, I do not practice in court myself, but I learned literature for domestic purposes. And do not imagine that I despise learning. I have got two libraries, one Greek and one Latin. So give me an outline of your speech, if you love me." Then Agamemnon said: "A poor man and a rich man were once at enmity." "But what is a poor man?" Trimalchio replied. "Very clever," said Agamemnon, and went on expounding some problem or other. Trimalchio at once retorted: "If the thing really happened, there is no problem; if it never happened, it is all nonsense".

The author of the *Satyricon*, speaking through Trimalchio, implied that the story about the rich and poor man (*Luke* 16:19–31) is a nonsensical fiction.

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- ³⁵) “51 But there was once a workman who made a glass cup that was unbreakable. So he was given an audience of the Emperor with his invention ... Caesar had him beheaded. Why? Because if his invention were generally known we should treat gold like dirt.”
- ³⁶) “In the reign of Tiberius, it is said, a combination was devised which produced a flexible glass; but the manufactory of the artist was totally destroyed, we are told, in order to prevent the value of copper, silver, and gold, from becoming depreciated. This story, however, was, for a long time, more widely spread than well authenticated. But be it as it may, it is of little consequence; for, in the time of the Emperor Nero, there was a process discovered, by which two small glass cups were made, of the kind called “petroti,” the price of which was no less than six thousand sesterces!” Pliny the Elder, *The Natural History*, Book 36, Chapter 66. Translators John Bostock, H.T. Riley. Taylor and Francis, Red Lion Court, Fleet Street. London, 1855.

Subsequent mentions of flexible glass, which probably used Pliny as their source:

Cassius Dio (c. AD 150–235), *Historia Romana* 57.21.7.

Isidore of Seville (c. 560–636), *Etymologiae* XVI.16.6, ‘De vitro’.

pseudo-Heraclius, *De coloribus et artibus Romanorum* III.vi [256].

- ³⁷) King’s son. This might be a reference to Rome’s “client kings”, who were appointed by Rome and supported as long as they could keep their people under control and the tribute money flowing into Rome. Herod the Great founded a dynasty of Roman client kings.
- ³⁸) “57 But are you so full of business that you have no time to look behind you? You can see the lice on others, but not the bugs on yourself. No one finds us comic but you: there is your schoolmaster, older and wiser than you: he likes us. You are a child just weaned, you cannot squeak out mu or ma, you are a clay-pot, a wash-leather in water, softer, not superior. If you are richer, then have two breakfasts and two dinners a day. I prefer my reputation to any riches.”
- ³⁹) Matthew 7:1–5, “1 Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”
- ⁴⁰) “Jesus says: ‘The straw that is in thy brother’s eye, though seest; but the beam that is in thine own eye, thou seest not! When thou hast cast out the beam that is in thine own eye, then thou wilt see to cast out the straw from thy brother’s eye.’” *Gospel of Thomas*, Logion 26, Doresse Translation.
- ⁴¹) “60 We were not given long to admire these elegant tours de force; suddenly there came a noise from the ceiling, and the whole dining-room trembled. I rose from my place in a panic: I was afraid some acrobat would come down through the roof. All the other guests too looked up astonished, wondering what the new portent from heaven was announced. The whole ceiling parted asunder, and an enormous hoop, apparently knocked out of a giant cask, was let down. All round it were hung golden crowns and alabaster boxes of perfumes. We were asked to take these presents for ourselves ...”

Trimalchio’s gift dispensing machine made out of an old barrel hoop was an attempt to mimic the sophisticated machinery and plumbing Nero had incorporated into the dining room of his Domus Aureus (See endnote below).

- ⁴²) “... the Golden House. Its size and splendour will be sufficiently indicated by the following details. Its vestibule was large enough to contain a colossal statue of the emperor a hundred and twenty feet high; and it was so extensive that it had a triple colonnade a mile long. There was a pond too, like a sea, surrounded with buildings to represent cities, besides tracts of country, varied by tilled fields, vineyards, pastures and woods, with great numbers of wild and domestic animals. In the rest of the house all parts were overlaid with gold and adorned with gems and mother-of-pearl. There were dining-rooms with fretted ceilings of ivory, whose panels could turn and shower down flowers and were fitted with pipes for sprinkling the guests with perfumes. The main banquet hall was circular and constantly revolved day and night, like the heavens. He had baths supplied with sea water and sulphur water. When the edifice was finished in this style and he dedicated it, he deigned to say

nothing more in the way of approval than that he was at last beginning to be housed like a human being.” Suetonius, *Lives of the Caesars*, Nero, Loeb Classical Library, 1914.

43) “And the uproar did not end with a dog-fight, for a lamp upset over the table, ..., so he kissed his favourite, and told him to jump on his back.”

“On special days they [Christians] gather in a feast with all their children, sisters and mothers, all sexes and all ages. There, flushed with the banquet after feasting and drinking, they begin to burn with incestuous passions. Then they provoke a dog tied to a lamp stand to leap and bound toward a scrap of food which they had tossed outside the reach of his chain. By this means the lamp is overturned and extinguished and with it the common knowledge of their actions. In the shameless dark, with unspeakable lust they copulate in random unions, all equally being guilty of incest....” M. Cornelius Fronto [100–166] paraphrased by Minucius Felix (2nd–3rd cent.), *Octavius* 9:5–6.

“And whether they perpetrate those fabulous and shameful deeds — the upsetting of the lamp, and promiscuous intercourse, and eating human flesh²²— we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you wish to read it, I will give you.” Justin Martyr (100–165 CE), *The First Apology for the Christians*, Chapter 26. Translated by Marcus Dods and George Reith. From Ante-Nicene Fathers, Vol. 1. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Buffalo, NY: Christian Literature Publishing Co., 1885.

“For what sensual or intemperate man, or who that counts it good to feast on human flesh, could welcome death that he might be deprived of his enjoyments, and would not rather continue always the present life, and attempt to escape the observation of the rulers; and much less would he denounce himself when the consequence would be death?” Justin Martyr, *The Second Apology for the Christians*, Chapter 12, Roberts-Donaldson Translation. (Eusebius of Caesarea cites this passage in Book 4, Chapter 8 of his *Church History*.)

“For why did we not even publicly profess that these were the things which we esteemed good, and prove that these are the divine philosophy, saying that the mysteries of Saturn are performed when we slay a man, and that when we drink our fill of blood, as it is said we do, we are doing what you do before that idol you honour, and on which you sprinkle the blood not only of irrational animals, but also of men, making a libation of the blood of the slain by the hand of the most illustrious and noble man among you? And imitating Jupiter and the other gods in sodomy and shameless intercourse with woman, might we not bring as our apology the writings of Epicurus and the poets?” Justin Martyr, *The Second Apology for the Christians*, Chapter 12, Roberts-Donaldson Translation.

“Are our lives and customs also slandered among you? And I ask this: have you also believed concerning us, that we eat men; and that after the feast, having extinguished the lights, we engage in promiscuous concubinage?” Justin Martyr, *Dialogue with Trypho*, Chapter 10.

“We (Christians) are called abominable from the sacrament of infanticide²² and the feeding thereon, as well as the incestuous intercourse, following the banquet, because the dogs, that overturn the lamps, (our pimps forsooth of the darkness) bring about the shamelessness engendered by our impious lusts.” *Tertullian’s Defence of the Christians against the Heathen*, Translated by Alexander Souter, Chapter. VII, Cambridge: University Press, 1917. Tertullian (c. 155 – c. 240 CE) was an early Christian author from Carthage in the Roman province of Africa. He is the first Christian author to produce an extensive corpus of Latin Christian literature. Tertullian has been called “the father of Latin Christianity”.

“567 ... Yet who ever came upon a half-consumed corpse (amongst us)? Who has detected the traces of a bite in our blood-steeped loaf²²? Who has discovered, by a sudden light invading our darkness, any marks of impurity, I will not say of incest, (in our feasts)? ... For no doubt, 568 when any desire initiation in the mysteries, their custom is first to go to the master or father of the sacred rites. Then he will say (to the applicant), You must bring an infant, as a guarantee for our rites, to be sacrificed, as well as some bread to be broken and dipped in his blood; you also want candles, and dogs tied together to upset them, and bits of meat to rouse the dogs. Moreover, a mother too, or a sister, is necessary for you. What, however, is to be said if you have neither? I suppose in that case you could

not be a genuine Christian.” From *Ante-Nicene Fathers*, Vol. 3, *Latin Christianity: Its Founder, Tertullian*, Wm. B. Eerdmann’s Publishing Company, Grand Rapids MI, *Ad Nationes*. p. 458 et seq., Translated by Dr. Holmes, Book I, Chapter VII. P. 545—The Christians Defamed. A Sarcastic Description of Fame; Its Deception and Atrocious Slanders of the Christians Lengthily Described.

“Chapter IX.—Argument: The religion of the Christ is foolish, inasmuch as they are said to worship a crucified man, and even the instrument itself of his punishment. They are said to worship the head of an ass, and even the nature of their father. They are initiated by the slaughter and the blood of an infant²², and in shameless darkness they are all mixed up in an uncertain medley.”

“On a solemn day they assemble at the feast, with all their children, sisters, mothers, people of every sex and of every age. There, after much feasting, when the fellowship has grown warm, and the fervour of incestuous lust has grown hot with drunkenness, a dog that has been tied to the chandelier is provoked, by throwing a small piece of offal beyond the length of a line by which he is bound, to rush and spring; and thus the conscious light being overturned and extinguished in the shameless darkness, the connections of abominable lust involve them in the uncertainty of fate. Although not all in fact, yet in consciousness all are alike incestuous, since by the desire of all of them everything is sought for which can happen in the act of each individual ...” *The Octavius of Minucius Felix*, Chapter. IX. Roberts-Donaldson English Translation. Marcus Minucius Felix was an early Latin apologist for Christianity. Nothing is known of his personal history. He is now exclusively known by his Octavius. He wrote sometime between AD 150 and 270. Lactantius (d. 325) stated that he was “not unknown among solicitors” (*Institutionum divinarum* v. 1) and Jerome (d. 420 CE) wrote that he was “one of Rome’s notable solicitors” (*De Viris Illustribus* #58).

“Believe us ourselves when penitent, for we also were the same as you, and formerly, while yet blind and obtuse, thought the same things as you; to wit, that the Christians worshipped monsters, devoured infants²², mingled in incestuous banquets. And we did not perceive that such fables as these were always set afloat by those (newsmongers), and were never either inquired into nor proved;...” *The Octavius of Minucius Felix*, Chapter XXVIII.

“Otherwise you would not have been moved by senseless men to yield yourself to empty words, and to give credit to the prevalent rumor wherewith godless lips falsely accuse us, who are worshippers of God, and are called Christians, alleging that the wives of us all are held in common and made promiscuous use of; and that we even commit incest with our own sisters, and, what is most impious and barbarous of all, that we eat human flesh. But further, they say that our doctrine has but recently come to light, and that we have nothing to allege in proof of what we receive as truth, nor of our teaching, but that our doctrine is foolishness.” Theophilus, the 7th Bishop of Antioch (c. 169–c. 183), *Apology to Autolycus (Apologia ad Autolycum)*, Book 3.4. Translated by Marcus Dods. From *Ante-Nicene Fathers*, Vol. 2. Christian Literature Publishing Co., Buffalo, NY, 1885.

“Consider, therefore, whether those who teach such things can possibly live indifferently, and be commingled in unlawful intercourse, or, most impious of all, eat human flesh, especially when we are forbidden so much as to witness shows of gladiators, lest we become partakers and abettors of murders. But neither may we see the other spectacles, lest our eyes and ears be defiled, participating in the utterances there sung. For if one should speak of cannibalism, in these spectacles the children of Thyestes and Tereus are eaten; and as for adultery, both in the case of men and of gods, whom they celebrate in elegant language for honours and prizes, this is made the subject of their dramas.” Theophilus, the 7th Bishop of Antioch (c. 169–c. 183), *Apology to Autolycus (Apologia ad Autolycum)*, Book 3.15. Translated by Marcus Dods. From *Ante-Nicene Fathers*, Vol. 2. Christian Literature Publishing Co., Buffalo, NY, 1885.

“⁹ These then are the doctrines of the excellent Carpocratians*. These, so they say, and certain other enthusiasts for the same wickednesses, gather together for feasts (I would not call their meeting an Agape), men and women together. After they have sated their appetites (“on repletion Cypris, the goddess of love, enters,” as it is said), then they overturn the lamps and so extinguish the light that the shame of their adulterous “righteousness” is hidden, and they have intercourse where they will and with whom they will.” Clement of Alexandria, *Miscellanies*, Book III, excerpts from chapter 2, in *The Library of Christian Classics: Volume II, Alexandrian Christianity: Selected Translations of*

Clement and Origen with Introduction and Notes by John Ernest Leonard Oulton, D.D., Regius Professor of Divinity in the University of Dublin; Chancellor of St. Patrick's and Henry Chadwick, B.D., Fellow and Dean of Queens' College Cambridge, Westminster Press, Philadelphia, 1954.

* A Christian sect.

“Christians offered up an infant in sacrifice, and partook of its flesh;” and again, “that the professors of Christianity, wishing to do the ‘works of darkness,’ used to extinguish the lights (in their meetings), and each one to have sexual intercourse with any woman whom he chanced to meet.” Origen, *Contra Celsus*, Book 6.27. Translated by Frederick Crombie. From Ante-Nicene Fathers, Vol. 4. NY, Christian Literature Publishing Co., 1885.

”Three things are alleged against us: atheism, Thyestean feasts (cannibalism)²², Oedipodean intercourse (incest).” *A Plea for the Christians*, Chap. III. Charges brought against the Christians. Athenogoras of Athens.

“But they have further also made up stories against us of impious feasts and forbidden intercourse between the sexes, both that they may appear to themselves to have rational grounds of hatred, and because they think either by fear to lead us away from our way of life, or to render the rulers harsh and inexorable by the magnitude of the charges they bring.” *A Plea for the Christians*, Chap. XXXI. Confutations of the Other Charges Brought Against the Christians. Athenogoras of Athens (latter half of second century CE).

”This was the main reason why that wicked and outrageous suspicion regarding us was current among the unbelievers of that time – the suspicion that we practiced unlawful intercourse with mothers and sisters and took part in unhallowed feasts.” Eusebius (c. 265– c. 340 CE), *The History of the Church from Christ to Constantine*, Translated by G.A. Williamson, Dorset Press, N.Y., 1984, p.160.

See the Commentary about *Satyricon* 40 and 49²². *Satyricon* 40 and 49 may allude to alleged Christian initiation rites involving infanticide and cannibalism.

Compare these accusations of perverse practices made against the early Christian sectarians to this excerpt from *Pliny's Letter to Trajan* which appears to absolve the Christians of these wicked practices. Pliny the Younger specifically enquired about the Christian's food, but found it to be “ordinary and innocent”. This indicates that the letter writer was aware of accusations that the Christian's food was not innocent.

“They (accused Christians) asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food—but ordinary and innocent food.” Pliny, *Letters*, 10.96 (Underlined for emphasis.).

There may be an echo of the accusations made against the Christians, in this statement about the Jews by Tacitus: “They sit apart at meals, and they sleep apart, and although as a race, they are prone to lust, they abstain from intercourse with foreign women; yet among themselves nothing is unlawful.” Tacitus, *Histories*, 5.5.5.

Recent essays have proposed that Pliny the Younger's correspondence with Trajan is either a forgery, or was rewritten in order to make them appear less antagonistic to the Christians.

Detering, Hermann (2011). *Falsche Zeugen*. pp. 75–121. ISBN 978-3-86569-070-8.

Enrico Tuccinardi, *An Application of a Profile-Based Method for Authorship Verification: Investigating the Authenticity of Pliny the Younger's Letter to Trajan Concerning the Christians*; DOI, <http://dx.doi.org/10.1093/llc/fqw001> , Digital Scholarship Humanities (2016), first published online: 14 February 2016.

The 2nd and 3rd century accusations that Christians indulged in ritual cannibalism and incest were recycled during the High Middle Ages and used by the Catholic Church to slander Christian sects it deemed heretical.

Another old heresy has recently spread beyond measure, arising from those who forsook the Lord when he spoke about eating his flesh and drinking his blood, declaring “this saying is hard” and turning

back. They are called Publicans or Patarines*, everywhere among Christians they have lain hidden since the time of the Lord's Passion, straying in error. At first they had special houses in the villages where they lived, and all of them, whensoever they came, recognized their houses by the smoke as the saying goes. They do not accept the Gospel of John; in the matter of the body and blood of Christ, the blessed bread, they laugh at us. Men and women live together, but no sons or daughters are born of that intimacy.

Many, however, have recovered their senses and have returned to the faith. These have told how, about the first watch of the night, when gates doors and windows have been closed, the groups sit waiting in silences in their respective synagogues, and a black cat of marvelous size climbs down a rope, which hangs in their midst. On seeing it, they put out the lights. They do not sing hymns or repeat them distinctly, but hum through clenched teeth and pantingly feel their way toward the place where they saw their lord. When they have found him they kiss him, each the more humbly as he is the more inflamed with frenzy – some the feet, more under the tail, most the private parts. And, so as if drawing license for lasciviousness from the place of foulness, each seizes the man or woman next to him and they comingle as long each is able to prolong the wantoness. the masters also say, and teach the novices, that it is perfect charity to do or suffer what brother or sister may have desired or sought, namely to soothe one another when burning with passion; and from submitting they are called Patarines*.

Only sixteen have as yet come to England, and they disappeared after they had been branded and beaten with rods by order of King Henry II. They are not known in Normandy or Brittany; in Anjou there are many, but in Aquitaine and Burgundy their number is beyond all bounds.

(*Footnote 3 p. 701: the sect name "Patarines" as equivalent to "Cathars" is first encountered in the sources in canon 27 of the Third Lateran council (Mansi, Concilla, XXII, 209) ... by mid-thirteenth century, the terms Cathari and Patarini had become common and interchangeable in Italy.)

From *Heresies of the High Middle Ages*, Walter L. Wakefield and Austin P. Evens, Columbia University Press, 1969, 1991, p. 254–255. *Translated* from Walter Map (Latin: Gualterius Mappus; 1140–c. 1210), *De Nugis Curialium*, LXXX.

Satyricon 141, which is incompletely preserved, refers to eating human flesh in order to win an inheritance.

"All those who come into money under my will, except my own children, will get what I have left them on one condition, that they cut my body in pieces and eat it up in sight of the crowd."

"So I warn my friends not to disobey my orders, but to eat my body as heartily as they damned my soul."

The above passages from *Satyricon* 141 hint at Jesus' command to commemorate his death by symbolic ritual cannibalism (*Mark* 14:22, *Matthew* 26:26, "... Take, eat; this is my body." *1 Corinthians* 11:24 (KJV), "... Take, eat; this is my body which is broken for you; do this in remembrance of me." Also *John* 6:52–56, "... 55 for my flesh is true food and my blood is true drink ...").

Flavius Josephus wrote that a story about Jews annually capturing and fattening a Greek to be sacrificed and "tasted" was savage, impudent and untrue (*Against Apion* 2.89–102).

⁴⁴⁾ Bucca was a child's game ("Hoodman Blind" in English) where one child was blindfolded and the others touched him on the cheek, and asked him how many fingers, or how many children, had touched him.

⁴⁵⁾ "Trimalchio ... told him to clamber up on his shoulders. This the boy promptly did, riding his master piggyback, beating him with the palms of his hands, and shrieking, 'Horsey, Horsey, guess how many fingers I am holding up?'" Arrowsmith translation, p. 71. (William Arrowsmith, *Petronius' The Satyricon*, A Mentor Book, NY, 1959)

⁴⁶⁾ *Mark* 14:65, "Then some began to spit at him; they blindfolded him, struck him with their fists, and said, 'Prophecy!' And the guards took him and beat him." *Mark* 14:65 contains only the imperative 'Prophecy' without the qualifier to identify his abuser. In *Luke* 22:54 and *Matthew* 26:58, Jesus' tormenters demand that he identify them. Some versions of the *Toledoth Yeshu* contain a similar episode*. While the author of *Mark* had the guards demand that Jesus display his purported abilities by making a grand prophecy, the guards in the other texts taunted Jesus by trivializing his abilities by making him the object of a childish game.

**Vienna Manuscript of the Toledoth Yeshu*, “One started to hit him with a rod of pomegranate wood, and after having struck his face quizzed him, ‘Who hit you?’”

47) “9 ... And Joseph said to Mary: Behold, I have received thee from the temple of the Lord; and now I leave thee in my house, and go away to build my buildings, and I shall come to thee.”
(*Protevangelion of James*, Roberts Donaldson Translation.) According to this text, Joseph was a builder of buildings.

48) “390 He (Herod) ... chose ten thousand of the most skilled workmen and bought a thousand vestments for as many priests and had some trained as stone-cutters and others as carpenters and then began to build the Temple.” *Jewish Antiquities* 15.11.2.

49) “is circumcised”, Arrowsmith translation, p. 74.

50) “68 He never went to school, but I educated him by sending him round the hawkers in the market. So he has no equal when he wants to imitate mule-drivers or hawkers. He is terribly clever; he is a cobbler too, a cook, a confectioner, a slave of all the talents. He has only two faults, and if he were rid of them he would be simply perfect. He is a Jew and he snores. For I do not mind his being cross-eyed; he has a look like Venus. So that is why he cannot keep silent, and scarcely ever shuts his eyes. I bought him for three hundred denarii.”

51) *Lamentations Rabbah* 1:16:48.

Expensive perfumed spikenard oil (*Tosefta Demai* 1:26) was not used after the destruction of the Temple as a sign of national mourning (*Tosefta Sotah* 15.9).

Spikenard oil was stored in a glass bottle (*Tosefta Shabbat* 8:20) whose neck sometimes broke off (*Kelim* 30:40). When the bottle was opened, the aroma escaped (*Abodah Zarah* 35b).

52) Compare John 12:3, “and wiped his feet with her hair” to Satyricon 111, “... But she took no notice of his sympathy, struck and tore her breast more violently than ever, pulled out her hair, and laid it on the dead body.” and to Luke 7:38, “... and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet.” Both Luke 7:38 and Satyricon 111 mention an overt display of grief (breast tearing/weeping) and the laying on of hair. The text of John may originally have contained a reference to Mary’s display of grief which was preserved in Luke 7:38 but later removed from John.

53) Trimalchio, a former slave, like the former slave of Nero referred to by Pliny, defied sumptuary laws and wore clothing and used perfume above his station.

54) “... at the present day, there are some persons who even go so far as to put them (unguents) in their drink, and the bitterness produced thereby* is prized to a high degree, in order that by their lavishness on these odours they may thus gratify the senses of two parts of the body at the same moment. It is a well know historical fact that L. Plotius, the brother of L. Plancus, who was twice consul and censor, after being proscribed by the Triumvars, was betrayed in his place of concealment at Salernum by the smell of his unguents, a disgrace which more than outweighed all the guilt attending his proscription. For who is there that can be of the opinion that such men as this do not richly deserve to come to a violent end.” Pliny, *Natural History* 13.5.

*Compare the underlined phrase above to the New Testament passages about the bitter drink offered Jesus.

Mark 15:23, “There they offered him wine mixed with myrrh, but he did not take it.”

Matthew 27:34, “34 they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it.”

Also *Jeremiah* 49:12, *John* 18:11, *Mark* 10:38, *Luke* 22:42, *Matthew* 26:42.

55) 71 Trimalchio cheered up at this dispute and said, “Ah, my friends, a slave is a man and drank his mother’s milk like ourselves, even if cruel fate has trodden him down. Yes, and if I live they shall soon taste the water of freedom. In fact I am setting them all free in my will. I am leaving a property and his good woman to Philargyrus as well, and to Cario a block of buildings, and his manumission fees, and a bed and bedding. I am making Fortunata my heir, and I recommend her to all my friends. I am making all this known so that my slaves may love me now as it I were dead.” They all began to thank their master for his kindness, when he turned serious, and had a copy of the will brought in, which he read aloud from beginning to end, while the slaves moaned and groaned.

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- ⁵⁶) “To Paternus: The sickness which has lately run through my family and carried off several of my domestics, some of them too in the prime of their years has deeply afflicted me. I have two consolations, however, which though they are not equal to so considerable a grief, still they are consolations. One is that I have always readily manumitted my slaves (for their death does not seem altogether immature, if they lived long enough to receive their freedom): the other, that I have allowed them to make a kind of will, which I observe as religiously as if were good in law. I receive and obey their last requests, as so many authoritative commands, suffering them to dispose of their effects to whom they please; with their single restriction, that they leave them to some in my household, for to persons in their station the household takes the place of the city and commonwealth. But though I solace myself with such reflections, I am overpowered by those very sentiments of humanity which led me to grant them that indulgence. However, I do not therefore wish to become more callous. Others, I know, describe misfortunes of this kind by no higher a term than “a pecuniary loss”, and fancy they thereby shew themselves men of sense and spirit. Their wisdom and magnanimity I shall not dispute, but men, I am sure, they are not; for it is the very essence of human nature to feel those impressions of sorrow, which it yet endeavors to resist, and to admit, not to be above consolation. But perhaps I have detained you too long upon this subject – though not so long as I would. For there is a certain luxury in grief; especially when we pour out our sorrows in the bosom of a friend, who will approve or at least pardon our tears. Farewell.” *Epistle 8, xvi. Letters of Pliny the Younger, An English translation by William Melmoth, rev. by W.M.L. Hutchinson, Heinemann, London, 1915.*
- ⁵⁷) “...in the rush for seats, the guests were almost shoved bodily from the couches. I had to endure seeing the cook ... installed just above me on the couch. Worst of all not content with a place at the table ...” *Satyricon*, Arrowsmith translation, p.76.
- ⁵⁸) *Luke 14:7–11 (NIV)*; 7 When he noticed how the guests picked the places of honor at the table, he told them this parable: 8 “When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. 9 If so, the host who invited both of you will come and say to you, ‘Give this person your seat.’ Then, humiliated, you will have to take the least important place. 10 But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all the other guests. 11 For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”
- ⁵⁹) *Luke 22:27*, “27 For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.”
- ⁶⁰) *Proverbs 25: 6–7*: “6Do not claim honor in the presence of the king, And do not stand in the place of great men; 7For it is better that it be said to you, “Come up here,” than for you to be placed lower in the presence of the prince,”
- ⁶¹) *James 2: 1–4*, “My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism. 2 Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in filthy old clothes also comes in. 3 If you show special attention to the man wearing fine clothes and say, “Here’s a good seat for you,” but say to the poor man, “You stand there” or “Sit on the floor by my feet,” 4 have you not discriminated among yourselves and become judges with evil thoughts?”
- ⁶²) *The Manual (Enchiridion) of Epictetus 25*, “Has some one had precedence of you at an entertainment or a levée or been called in before you to give advice? If these things are good you ought to be glad that he got them; if they are evil, do not be angry that you did not get them yourself. Remember that if you want to get what is not in your power, you cannot earn the same reward as others unless you act as they do. How is it possible for one who does not haunt the great man’s door to have equal shares with one who does, or one who does not go in his train equality with one who does; or one who does not praise him with one who does? You will be unjust then and insatiable if you wish to get these privileges for nothing, without paying their price.”
- ⁶³) “Giton led us through the gallery to the door, where the dog on the chain welcomed us with such a noise that Ascyrtos fell straight into the fish-pond.”

”Bronze dogs were suspended from two iron columns by the doorway of the room of the eternal flame.

Whoever entered and learned the letters found that as soon as he left, the dogs would bark at him, and the letters would flee from his mind.” *Strasbourg Manuscript of the Toledo Yeshu*.

⁶⁴) “Giton had ransomed himself from the dog ... by a very cunning plan; when it barked he threw it all the pieces we had given him at dinner, and food distracted the beast from his anger.”

“This is how Yeshuh was able to learn the letters. He wrote down the letters on a piece of parchment, cut open his thigh and put the parchment in the incision. The letters on the parchment allowed him to endure cutting open his flesh, and to seal his skin back in place. Upon his exit the bronze dogs barked at him and the letters fled from his mind. Arriving at home, he cut open his flesh, and withdrew the parchment.” *Strasbourg Manuscript of the Toledo Yeshu*.

⁶⁵) *John* 13:38, “38 Jesus answered, ‘Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.’”

John 18:27, “27 Peter again denied it; and at once the cock crowed.”

⁶⁶) In the *Satyricon*, the crowing cock was cooked. In the Christian Apocrypha there are numerous examples of cooked cocks crowing.

See, Illona Nagy, *The Roasted Cock Crows: Apocryphal Writings (Acts Of Peter, The Ethiopic Book of The Cock, Coptic Fragments, the Gospel of Nicodemus) and Folklore Texts*, Folklore (Tartu), 36, 2007, p. 7–40. Retrieved from:

http://www.academia.edu/4366096/THE_ROASTED_COCK_CROWS_APOCRYPHAL_WRITINGS_ACTS_OF_PETER_THE_ETHIOPIC_BOOK_OF_THE_COCK_COPTIC_FRAGMENTS_THE_GOSPEL_OF_NICODEMUS_AND_FOLKLORE_TEXTS

or <https://www.folklore.ee/folklore/vol36/nagy.pdf>

Also: Remi Gounell, *A propos des volailles cuites qui chantent lors de la passion du Christ*, *Recherches Augustiniennes* 33, 2003, p. 19–63.

Pierluigi Piovanelli, *Exploring the Ethiopic Book of the Cock, An Apocryphal Passion Gospel from Late Antiquity*, *Harvard Theological Review* 96, 2003, p. 427–454.

Christopher Leydon, *Judas, his Sister, and the Miraculous Cock in the Middle Irish Poem “Crist ro crochadh”*, *Proceedings of the Harvard Celtic Colloquium*, Vol. 28 (2008), pp. 152–168. Retrieved from <http://www.jstor.org/stable/41219621>.

⁶⁷) “... by what a man hath shall he be reckoned”

This passage from the *Cena Trimalchionis* sounds biblical even though I could not locate a parallel text.

The passage from the *Cena* is actually a negation of biblical values since it equates a man’s worth with his wealth and not his good deeds.

James 1, “9 But let the brother of low degree glory in his high estate: 10 and the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.”

James 2:1–6, “1 My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. 2 For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, 3 and you pay attention to the one who wears the fine clothing and say, ‘Have a seat here, please,’ while you say to the poor man, ‘Stand there,’ or, ‘Sit at my feet,’ 4 have you not made distinctions among yourselves, and become judges with evil thoughts? 5 Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? 6 But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court?”

James 5:1–3, “Come now, you rich, weep and howl for the miseries that are coming upon you. 2 Your riches have rotted and your garments are moth-eaten. 3 Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days.”

Luke 16:15, “... For what is exalted among men is an abomination in the sight of God.”

The passage from the *Cena Trimalchionis* about a man's worth might be related to this passage from the Paulina and Mundus episode in Pseudo-Hegesippus about a woman's value: "What did your stubbornness profit you, except that it deprived you of the twenty thousands which I had offered as payment. I mimicked the kind gods, who give us without price what cannot be obtained from you at great price." (underlined for emphasis)

⁶⁸⁾ "Stichus", the name of Trimalchio's slave, is also the name of a comedic Latin play attributed to the early Roman playwright Titus Maccius Plautus (c. 254–184 BC). *Stichus** is about gifters and social parasites, the same as the *Satyricon*.

Plautus also wrote *Amphitryon*. *Amphitryon* is a play about a god who impersonated a beautiful woman's husband in order to impregnate her while her husband was overseas fighting a war.

Plautus' *Amphitryon* is similar to the story of the impregnation of Olympias in the *Romance of Alexander*** (an exiled priest disguised himself as a snake god in order to have sex with Olympias while her husband, Philip, was away fighting a war), the Paulina and Mundus story in Josephus' *Antiquities of the Jews* 18.3.4 (a member of the equestrian class pretended to be a god in order to have sex with a virtuous woman), the conception of Jesus story in *Luke* 1:26–38 (Gabriel (Hebrew: gibor hayil : English: a strong soldier or warrior) stated he was angelic so that he could impregnate a naïve virgin) and the Rape of Miriam story in the *Toledot Yeshu**** (a soldier pretended to be the fiancé of a virtuous woman so that he could have sexual intercourse with her, while her husband was away studying at the synagogue).

The above stories also have features in common with Phaedrus' *Soldier's Story* and the *Satyricon's Tale of the Ephesian Matron*.

I have previously demonstrated that the tale of the Ephesian Matron is a parody of the crucifixion and resurrection of Jesus and has a significant number of literary parallels with the story of Paulina and Mundus in Flavius Josephus' *Antiquities of the Jews* 18.3.4

(<https://rogerviklund.wordpress.com/2016/04/24/the-relationship-between-the-satyricons-tale-of-the-ephesian-widow-and-texts-associated-with-early-christianity/>).

* English Translation: *Stichus, or The Parasite Rebuffed*, by T. Maccius Plautus, Henry Thomas Riley, Translator and Editor. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0109>

** Richard Stoneman, translator, *The Greek Alexander Romance*, Penguin UK, 1991.

*** *Toledot Yeshu: The Life Story of Jesus: Two Volumes and Database*, Mohr Siebeck, 2014. Vol. 1.

⁶⁹⁾ "them": Trimalchio's funerary goods, i.e. the treasures stored up during his lifetime.

⁷⁰⁾ Also:

Matthew 6:20: "But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal."

Luke 12:33 "Sell your possessions and give to the poor. Provide yourselves with purses that will not wear out, an inexhaustible treasure in heaven, where no thief approaches and no moth destroys."

1 Timothy 6:9: "Those who want to be rich, however, fall into temptation and become ensnared by many foolish and harmful desires that plunge them into ruin and destruction."

⁷¹⁾ *James* 5:1–3, "1 Come now, ye rich, weep and howl for your miseries that are coming upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire."

⁷²⁾ "a jar of fabulously expensive spikenard" Arrowsmith translation of the *Satyricon*, p. 83.

⁷³⁾ Last Supper narrations: *John* 13:1–26, *Mark* 14:12–26, *Luke* 22:7–39, *Matthew* 26:17–30, *1 Corinthians* 11:23–26.

⁷⁴⁾ This passage is from the Arrowsmith translation, p. 85. This section of the Latin text was not translated by Michael Hazeltine, in order to protect his Victorian era readership from unseemly materials.

⁷⁵⁾ *Toledot Yeshu: The Life Story of Jesus: Two Volumes and Database*, Mohr Siebeck, 2014.

⁷⁶⁾ Judas' untimely death has traditionally been viewed as a punishment for betraying his teacher.

⁷⁷⁾ "42.2 He (Tiberius) had a dinner given him by Cestius Gallus*, a lustful and prodigal old man, who had once been degraded by Augustus and whom he had himself rebuked a few days before in the senate, making the condition that Cestius should change or omit none of his usual customs, and that

nude girls should wait upon them at table. He gave a very obscure candidate for the quaestorship preference over men of the noblest families, because at the emperor's challenge he had drained an amphora of wine at a banquet. He paid Asellius Sabinus two hundred thousand sesterces for a dialogue, in which he had introduced a contest of a mushroom, a fig-pecker, an oyster and a thrush. He established a new office, master of the imperial pleasures, assigning it to Titus Caesonius Priscus, a Roman knight. "Suetonius, *12 Caesars*, Tiberius, 42.2.

*Cestius Gallus was also the name of the legate of Syria at the start of the outbreak of the first Jewish Revolt. Tacitus, *Hist.* v. 10, 13; Suetonius, *12 Caesars, Vespasian*, 4; Josephus, *Bell. Jud.* ii., 14–20. Cestius Gallus the legate, was probably the son of the Cestius Gallus mentioned in Suetonius in the above passage.

⁷⁸⁾ "To Septitius Clarus: Ah! You are a pretty fellow! You make an engagement to come to supper and then never appear. Justice shall be exacted; – you shall reimburse me to the very last penny the expense I went to on your account; no small sum, let me tell you. I had prepared, you must know, a lettuce apiece, three snails, two eggs, and a barley cake, with some sweet wine and snow (the snow most certainly I shall charge to your account, as a rarity that will not keep). Olives, beet-root, gourds, onions, and a thousand other dainties, equally sumptuous. You should likewise have been entertained either with an interlude, the rehearsal of a poem, or a piece of music, whichever you preferred; or (such was my liberality) with all three. But the oysters, sows'-bellies, sea urchins, and dancers from Cadiz of a certain – I know not who, were, it seems, more to your taste. You shall give satisfaction; how, shall at present be a secret. Oh! you have behaved cruelly, grudging your friend, – I had almost said yourself; – and upon second thoughts I do say so; – in this way: for how agreeably should we have spent the evening, in laughing, trifling, and literary amusements! You may sup, I confess, at many places more splendidly; but nowhere with more unconstrained mirth, simplicity, and freedom: only make the experiment, and if you do not ever after excuse yourself to your other friends, to come to me, always put me off to go to them. Farewell." Epistle 2, XI of Pliny the Younger. (Underlined for emphasis.)

⁷⁹⁾ "...They (Christians) gather together ignorant people from the lowest dregs, and credulous women, easily deceived as their sex is, and organize a rabble of unholy conspirators, leagued together in nocturnal associations and by ritual fasts and barbarous foods, not for the purpose of some sacred rite but for the sake of sacrilege — a secret tribe that shuns the light, silent in public but talkative in secret places? They despise the temples...they spit upon the gods, they ridicule our sacred rites...they despise offices and official robes. What amazing folly! What incredible arrogance!" Minucius Felix (2nd–3rd cent.), *Octavius* 9, 5–6 (based on M. Cornelius Fronto [100–166 CE]). (Underlined for emphasis.)

⁸⁰⁾ According to Greek mythology, Eumolpus (Ancient Greek: Εὐμόλπος, Latin: Eumolpus) was the son of Poseidon (Neptune in Roman tradition) and Chione. Chione, pregnant with Eumolpus by Poseidon, was frightened of her father's reaction, so she threw the baby into the ocean. Poseidon brought him to shore and Benthesisikyme, a daughter of Poseidon, raised the child. Eventually, Eumolpus went to Eleusis where he became one of the first priests of Demeter and one of the founders of the Eleusinian Mysteries.

⁸¹⁾ "116 ... we saw ... a town ... we learned from a farm-bailiff that it was Croton ... we went on to inquire ... the man replied ... But if you profess to be men of a superior stamp and thorough-paced liars, you are on the direct road to wealth. In this city ... the men you see in this city are divided into two classes. They are either the prey of legacy-hunting or legacy-hunters themselves. ... 'Yes,' he went on, you will go into a town that is like a plague-stricken plain, where there is nothing but carcasses to be devoured, and crows to devour them."

⁸²⁾ "There is certainly no truth in the popular belief, that a man's will is the mirror of his character. We have an instance to the contrary in Domitius Tullus, who appears a much better man in his death than during his life. After having encouraged the attention of legacy hunters, he has left his estate to his brother's daughter, who he had adopted as his own. He has complimented his grandsons, and also his great grand daughter, by a number of very agreeable bequests. In a word, all the provisions of the will showed the utmost family feeling and all the more as they were unexpected ... others on

the contrary, applaud him precisely for having disappointed the hopes of this infamous tribe of men whom considering the manners of the age, it is but prudence to deceive this way.” *Letters*, Pliny, *To Rufinus*, 8.18, From the *Letters of Pliny*, translated by William Melmoth, revised by W.M.L. Hutchinson, Harvard University Press, 1947, Vol. 2, p. 147. (Underling for emphasis.)

Apparently Domitius Tullus deceived an “infamous tribe of legacy hunters”, much as Encolpius and his accomplices deceived the legacy hunters of Croton.

⁸³⁾ “Hence a sudden death, and an intestate old age; the new and merry tale runs the round of every dinner-table, and the corpse is carried forth to burial amid the cheers (jeers?) of enraged friends!” Juvenal, *Satires*, Edition and translation by G. G. Ramsay, Loeb Classical Library, 1918, Satire, between verse 127 and 147.

Note the references to dinner table gossip, and the anger caused by dying without bequeathing a legacy to one’s “friends”. These are topics that also appear in the *Satyricon*.

⁸⁴⁾ “Dinner with Trimalchio”: <http://www.angelfire.com/art/architecture/articles/trim.htm>

or

<https://web.archive.org/web/20160724225930/http://www.angelfire.com/art/architecture/articles/trim.htm>

⁸⁵⁾ Passages in the *Satyricon*, not in the *Cena Trimalchionis* or the *Tale of the Ephesian Matron*, that allude to topics associated with early Christian history.

⁸⁶⁾ Tryphaena (141 BC–11 BC) was a Ptolemaic princess. She married the Seleucid king Antiochus VIII Grypus (See endnote²⁹) and was queen of Syria (124–111 BC).

Tryphaena of Thrace or Tryphaena 10 BC–55 CE) was a Princess of the Bosporean Pontus, Cilicia, Cappadocia and the Roman Client Queen of Thrace. Tryphaena’s brother Polemon II married the Judean Princess Julia Berenice*.

A person named Tryphaena was mentioned in *Romans* 6:12.

”Queen Tryphaena” was a character in the apocryphal *Christian Acts of Paul and Thecla*.

* Flavius Josephus, *Antiquities of the Jews* 20.7.3.

⁸⁷⁾ <https://en.wikipedia.org/wiki/Circe>

⁸⁸⁾ “4.133 ... The temple of Juno in Argos was also burnt down the same summer, by the negligence of Chrysis the priestess, who, having set a burning torch by the garlands, fell asleep, insomuch as all was on fire and flamed out before she knew. Chrysis, the same night, for fear of the Argives, fled ... and they, according to the law formerly used, chose another priest in her room ...” Thucydides, *History of the Peloponnesian War*, Thomas Hobbes, Ed. 4.133.

⁸⁹⁾ Protesilaus.

<https://en.wikipedia.org/wiki/Protesilaus>

A character from Greek Mythology. Protesilaus was killed during the Trojan War. He returned from the underworld to speak to his wife.

⁹⁰⁾ Jesus returned from the dead and spoke to a woman.

John 20:11–18, *Matthew* 28:9–10.

⁹¹⁾ “with both hands held the gift of the gods”

Encolpius, miraculously cured of impotence, displayed his raised up flesh, the gift of the gods, to doubting Eumolpus. The author of the *Satyricon* has equated a resurrection of the flesh with a fleshy erection.

⁹²⁾ *John* 20: 24–29, “24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.’ 26 Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, ‘Peace be with you.’ 27 Then he said to Thomas, ‘Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.’ 28 Thomas answered him, ‘My Lord and my God!’ 29 Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet believe.’”

⁹³⁾ Chapter 141: The *Satyricon*’s episode about cannibalism.

See endnote 43 for a collection of texts that accused the early Christians of cannibalism and other unseemly acts.

See endnotes 97 through 99 for other texts that referred to or alluded to cannibalism.

- ⁹⁴) *Matthew* 26:26–27, “While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, ‘Take, eat; this is my body.’ 27 Then he took a cup, and after giving thanks he gave it to them, saying, ‘Drink from it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’”

Also *Mark* 14:22–24, and *Luke* 22:19–20.

- ⁹⁵) “except my own children”

Matthew 17, 25–26 (Berean Study Bible), “What do you think, Simon? He (Jesus) asked. ‘From whom do the kings of the earth collect customs and taxes: from their own sons, or from others?’ 26 ‘From others,’ Peter answered. ‘Then the sons are exempt’ Jesus declared ...” (Underlined for emphasis.)

- ⁹⁶) *John* 13:26,” 26 Jesus answered, “It is he to whom I shall give this morsel when I have dipped it.” So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.”

- ⁹⁷) Jesus promised a future reward to his followers on the condition that they eat him (*John* 6:54). In *John* 6:51–59, Jesus alternated death threats (*John* 6:53) with promises to preserve his followers’ life, but only on the condition they eat his flesh and drink his blood (*John* 6:54–57).

Jesus’ demand that his followers consume his flesh and drink his blood is reminiscent of the phraseology of *Ezekiel* 39:17–24.

In this passage god informed the “son of man” that he (god) would display his power to the people of the world by gathering wild animals to eat the flesh and drink the blood of the disobedient and unclean Israelites. Even the flesh and blood of princes and influential men would be consumed as if they were only farm animals (*Ezekiel* 39:18).

It is not surprising that some of Jesus’ hangers-on rejected him when he requested they drink his blood (*John* 6:66), especially if they were familiar with the Old Testament’s references to blood drinking.

Most of the Old Testament suppliers of blood to drink were wicked or impious tyrants, and the blood drinkers were usually dogs (*1 Kings* 14:11, *1 Kings* 16:4, *1 Kings* 21–19, *1 Kings* 21:23–24, *1 Kings* 22:38, *2 Kings* 9:36, *Jeremiah* 15:3). In the case of King Ahab, not only did dogs drink his blood, but whores bathed in it (*1 Kings* 22:38, JPS 1985, or any other modern translation that has not been bowdlerized).

Spilling blood for canine consumption was seen as god’s punishment for impiety. Thus, the followers of Jesus who drank his blood can be compared to the dogs that lapped up the blood of impious Kings.

This disturbing mental image might have prompted desertions from the ranks of Jesus’ supporters (*John* 6:60, 66).

- ⁹⁸) *Deuteronomy* 28:52–57 (RSV), “52 They shall besiege you in all your towns, until your high and fortified walls, in which you trusted, come down throughout all your land; and they shall besiege you in all your towns throughout all your land, which the LORD your God has given you. 53 And you shall eat the offspring of your own body, the flesh of your sons and daughters, whom the LORD your God has given you, in the siege and in the distress with which your enemies shall distress you. 54 The man who is the most tender and delicately bred among you will grudge food to his brother, to the wife of his bosom, and to the last of the children who remain to him; 55 so that he will not give to any of them any of the flesh of his children whom he is eating, because he has nothing left him, in the siege and in the distress with which your enemy shall distress you in all your towns. 56 The most tender and delicately bred woman among you, who would not venture to set the sole of her foot upon the ground because she is so delicate and tender, will grudge to the husband of her bosom, to her son and to her daughter, 57 her afterbirth that comes out from between her feet and her children whom she bears, because she will eat them secretly, for want of all things, in the siege and in the distress with which your enemy shall distress you in your towns.”

Also:

Lamentations 4:5 (KJV), “They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.”

Lamentations 4:10 (NIV), “With their own hands compassionate women have cooked their own children, who became their food when my people were destroyed.”

Leviticus 26:29, “29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.”

Jeremiah 19:9, “9 And I will make them eat the flesh of their sons and their daughters, and every one shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them.”

2 Kings 6:28–30, “28 And the king asked her, ‘What is your trouble?’ She answered, ‘This woman said to me, ‘Give your son, that we may eat him today, and we will eat my son tomorrow.’ 29 So we boiled my son, and ate him. And on the next day I said to her, ‘Give your son, that we may eat him’; but she has hidden her son.” 30 When the king heard the words of the woman he rent his clothes – now he was passing by upon the wall ...” Compare the theme of a hidden edible baby in *2 Kings* 6 to the hidden roasted baby in Josephus’ *Jewish War* 6.3.4. Both texts also refer to the ruler’s distress when he learned about the baby eating (*2 Kings* 6:30 and *Jewish War* 6.4.5).

See endnote 22, about the accusations that Christians ate babies.

⁹⁹⁾ Mary, daughter of Eleazar, of Bethzezebub, allegedly ate her infant son during the siege of Jerusalem (c 70 CE)

“As soon as she had said this, she slew her son, and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, ‘This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also.’ After which those men went out trembling, being never so much afrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother.” Josephus, *Jewish War* 6.3.4 (VI, 193).

Note the similarity of the phrase “Come, eat of this food; for I have eaten of it myself!” in the passage above to *Matthew* 14:26 (“Take and eat; this is my body.”) and the similarity of *Satyricon* 141 (I am not at all afraid of your stomach turning.) to *John* 6:61 (But Jesus, being aware that his disciples were complaining about it (eating his flesh), said to them, “Does this offend you?”).