

COMPLEMENTARY COPY

THE PISOS' FURTHER WRITINGS

Volume I

In Volume I:

- I. The Pisos' Completion of the New Testament
- II. Piso's (and Arrian's) Creation of Wisdom Literature
- III. The Creation of the Septuagint Greek Translation
of the Then Existing Hebrew Bible
- IV. The Apocrypha

In Volume II:

- V. Piso's Creation of Portions of the Prophetic Writings
- VI. How the Pisos Provoked the Second and Third Judaeen Revolts
- VII. A Kingdom's Treasure in his Art

Copyright © 2003 by
Abelard Reuchlin, Publisher
P.O.Box 5652, Kent, WA 98064
Printed in the United States
of America
All Rights Reserved.

*No part of this publication may
be reproduced or transmitted in any form or by any means
electronic or mechanical, including photocopy, recording
or any information storage and retrieval system,
without permission in writing from the publisher.*

THE PISOS' FURTHER WRITINGS

(in two volumes, consisting of Completion of New Testament,
Wisdom Literature, Apocrypha, Septuagint)

PREFACE

The Pisos' Further Writings is a more detailed supplement to the True Authorship of the New Testament, insofar as the Pisos' writings are concerned. The True Authorship explained how the Calpurnius Piso Family of ancient Rome created Christianity. The True Authorship must first be read and generally understood in order that one can then understand the Pisos' Further Writings.

Included in the True Authorship was a list of NT books written by the various Pisos, and also mention of other Christian and other works they created. These two volumes continue the discussion of their writings, particularly of those not discussed in the True Authorship.

This volume one explains, first, how the Pisos completed the NT; second, how they created wisdom literature; third, how Piso had the existing Hebrew bible translated into Greek in order that he could work from it. Then is set forth the Family's creation of Apocryphal literature.

Then the second volume of Further Writings presents the amazing decipherment of how Piso managed to insert prophetic foundations anticipating Jesus' life into the existing Hebrew prophets and psalms. Then is explained how the Pisos provoked the two bloody Judaeen revolts of the early second century. Finally volume two finishes with an overview of later writings by the Family's descendants.

CHART OF ARRIUS CALPURNIUS PISO and of his Family,
particularly those who helped him in the Family's Great Plan

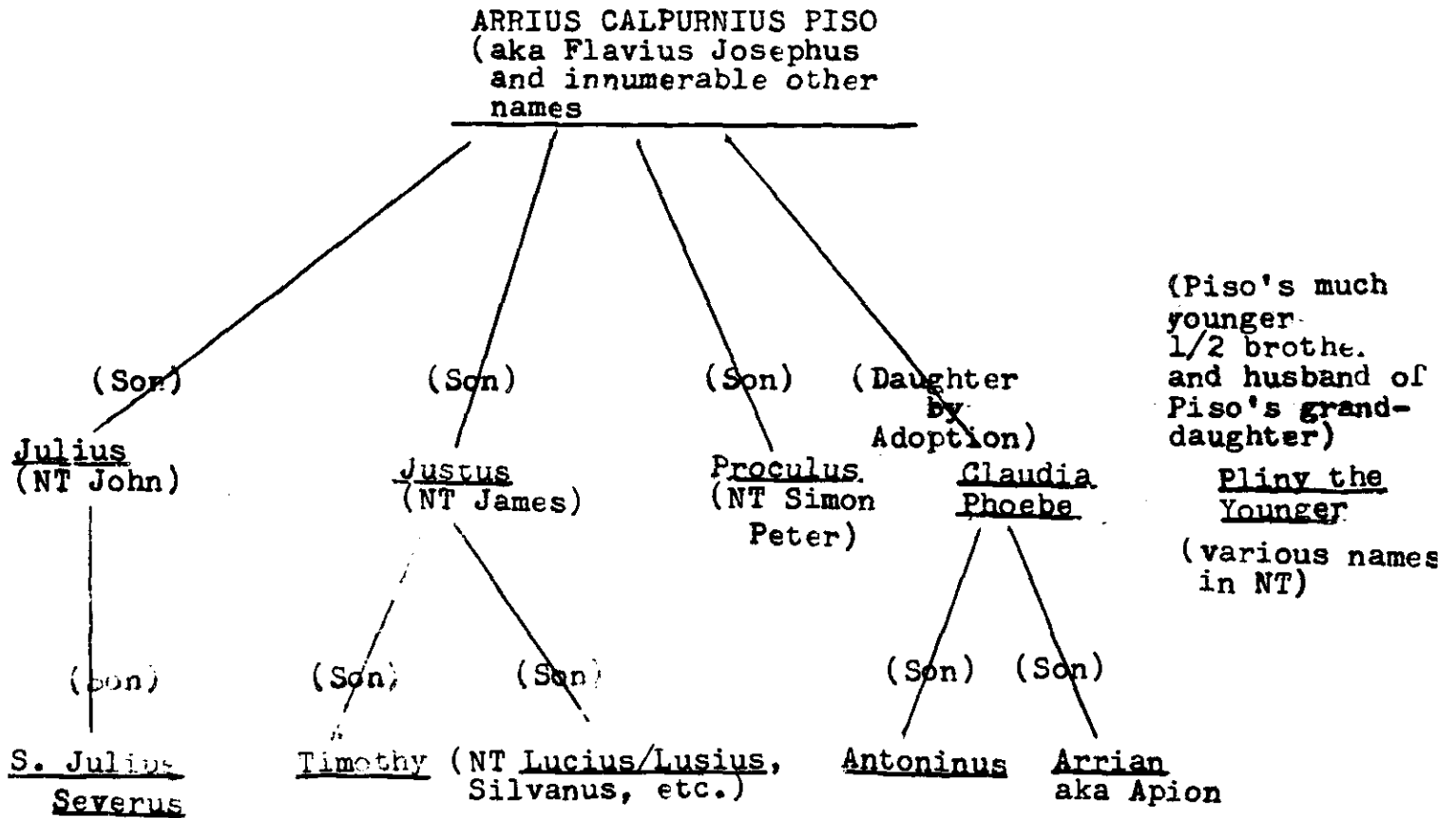


TABLE OF CONTENTS

Volume 1

I.	<u>THE PISOS' COMPLETION OF THE NEW TESTAMENT</u>	Page 4 ff.
	A. Introduction	
	B. The Letter of James	
	C. The Epistle of Jude	
	D. The First Epistle (Letter) of Peter	
	E. The Second Epistle (Letter) of Peter	
	F. The First Epistle (Letter) of John	
	G. The Second Epistle (Letter) of John	
	H. The Third Epistle (Letter) of John	
	I. Piso Corrects the Markan Genealogy	
	J. Piso Correct the Lukan Genealogy	
	K. Humor and Mockery	
II.	<u>PISO'S (AND ARRIAN'S) CREATION OF WISDOM LITERATURE</u>	Page 26 ff.
	A. Introduction	
	B. Plutarch and Aristotle	
	C. Nicomachus of Gerasa	
III.	<u>THE CREATION OF THE SEPTUAGINT GREEK TRANSLATION OF THE THEN EXISTING HEBREW BIBLE</u>	Page 41 ff.
IV.	<u>THE APOCRYPHA</u>	Page 47 ff.
	A. Introduction	
	B. The Letter of Aristeas	
	C. I Esdras	
	D. The Book of Judith	
	E. I Maccabees	
	F. II Maccabees	
	G. III Maccabees	
	H. IV Maccabees	
	I. Ben Sirach	

I. Piso's Completion of the New Testament

A. Introduction

By about 110, the basic parts of the New Testament had been completed: all four gospels, Acts of the Apostles, and almost all the epistles attributed to Paul. Of the NT epistles, only Hebrews remained to be written by Arrian in the late 130s, as well as Revelation.

Piso with Arrian's help had been writing the Apocrypha, as well as doing other writings he felt helpful for his Family--Ben Sirach, his writings as Plutarch and as Nicomachus, and numerous additional prophetic books and sections to be "voluntarily" translated into Hebrew by Bnai Brak and then added to their Hebrew Prophets as we will see.

However he also wished to fill in a few missing pieces for the NT. He would have Arrian's help. To that end some short letters were composed and included in the NT. Always a loving father, Piso named them after his son's aliases: John, James, Peter, and even Jude which was another form of John.

There were slight errors in the Gospels of Matthew and of Luke. He would use apocryphal works he would write to correct these errors, I Esdras and Jubilees.

Nor would a discussion of the Family's writing of the NT be complete without an explanation of the Humor and Mockery in their own numerous amazing coded attacks on their own works! These coded attacks are among the most startling aspects of this whole saga.

B. THE LETTER OF JAMES

Piso, while composing works for the Apochrypha, perceived that another letter needed writing for the NT. To that end, after finishing Ben Sirach, he turned to the writing of the Letter of James, perhaps with Justus' help. By writing James, he accomplished the following purposes:

1. He entitled it after James, the name of his son Fabius Justus in the synoptic gospels. Perhaps this indicated Justus was helping him write it. In any event it indicated that James was still among the disciples. For when James wrote the Gospel of John about the year 105, he had played the lead, Jesus, and therefore he did not insert his name as James in that gospel. Rather, he seemed to simply vanish from the disciples. Now he has returned because he has seemingly written a letter for the later New Testament.

2. Piso had written the book of Job of which he was very proud. He wished to historicize it by various means, and his efforts are like a trail of bread crumbs, a progression of one to the next:

First he had historicized Job by doing an insertion of this name into the Greek translation of Ezekiel chapter 14 so that it referred to Job. Then he had written Ben Sirach and in it (49.8-9) he had said the righteousness of Job was mentioned in Ezekiel. Thus so far he had historicized his recent Job, first in the Prophets portion of the OT and then in his Ben Sirach for the Greek Apocrypha. This left only the NT in which he felt he needed to historicize it. So now, while writing James for inclusion into the NT, he inserted in James 5.11 praise of the endurance of Job. And thus he had historicized his recent book of Job in all three types of religious works!

3. Faith had been enshrined into the NT, almost to the exclusion of good works. Piso corrects the over-emphasis by using the Letter of James. Writing with the sound of authority (for he is the leader!) he stresses that faith by itself without works is dead (James 2.17, 20). And to elevate the importance of good works along with faith, is the alleged reason that some unknown author wrote the Letter of James!

C. THE EPISTLE OF JUDE

The epistle of Jude or Judas also seems Piso's creation, for a number of reasons:

1. It consists of only one chapter and 25 verses, totaling 26 which is KP by the sequence system. As an aside, many centuries later, Inner Circle writer Henry Fielding, in his short book, A Journey from this World to the Next etc. included book one with 25 chapters, which also totaled 26. And then included additionally only chapter 7 in book 19, to again accentuate the 26!
2. As Piso had created the various Judases and even a feminine one, Judith, it is logical that yet another one created under the shorter name of Jude would likewise be by him.
3. The author, Jude, claims to be the brother of James. As that letter was written by Piso, probably with Justus' help, so it seems was this.
4. One of its purposes of composition was to name and quote Enoch (verse 14) in order to historicize it. That book was an earlier composition by Piso.
5. Clearly it is written later than the Pauline epistles, as it tells the believers to "remember the words spoken beforehand by the apostles" (verse 17).
6. He writes to the believers with authority, and must be Piso.

This epistle seems clearly Piso's. It consists of five chapters (as did James) but remarkably totals 105 verses.

Five of course was a number the Pisos started using once Piso became a fictional priest of Apollo at Delphi, and as Plutarch wrote a treatise explaining five was holy to Apollo at Delphi.

And 105 is likewise a self-allusion to Piso, the cumulated total of 14. It had seemed strange that after the cumulated totals of 16 and 19 were so hidden in the NT--the former in the believers in the upper room in Acts, and the latter in the scattering of the seed--in Judith the author blatantly comes out with her years of life at 105! It was like a deliberate hint. And we have now found at what it was hinting: the total verses of I Peter (and of I John as well). And as 105 represented 14 and thus Piso in the book of Judith, so must it also have in this epistle of I Peter (and of I John also).

The writer of I Peter historicizes (3.20) his own prior book of Noah. He speaks with authority, telling wives to be submissive to their husbands (3.11), and younger men to be subject to their elders (5.5). He sounds like the leader--and we well know his identity!

p1-1

I Peter seems to have originally ended three verses prior to where it now ends; there it had concluded with amen. Then were added 5.12-14. These verses say the writer had written to them through Silvanus, our faithful brother--which was another NT name of Lusius, Justus' elder son. Lusius was the alleged messenger here.

But then the writer sends greetings (as does) his son Mark. And Mark, or properly Marcus, was Justus' ancestral praenomen from his Pisonian great grandfather. This hint shows the author was Piso.

And of course, by adding the three verses, as was probably done by his Family after his death, this epistle was made to total 105 verses. Once again, as in the years of Judith's life, 105 is 14 by cumulative numbering, and hence an honor to Piso as the author!

THE SECOND EPISTLE (LETTER) OF PETER

Like 1 Peter, this too was Piso's composition. Again in 2.5 here he historicizes his prior book of Noah as he had previously done in 1 Peter 3.20. And each time he has indicated a total of eight people were spared. For eight cumulated at 36, which was Josephus and hence himself.

Writing this he is very old. For he says that as long as he is alive, and knowing that his death is imminent (2 Peter 1.13-14) he reserves the right to stir the brethren up by reminder.

He denies that "we followed cleverly devised tales," but rather were eyewitnesses to Christ's majesty (1.16) and he claims that they (he) were personally with Christ on the mountain (1.18). He cautions them against future false prophets (2.1). He includes in the unrighteous against whom to guard those who followed Balaam son of Beor and his dumb donkey (2.15-16). Centuries later the Talmud would call Piso/Jesus by the name of Balaam in a remarkable anecdote.

And he reminds them that this is the second letter in which he stirs them up by reminder (3.1), thus impliedly confirming that he had authored 1 Peter. And he promises them the coming of new heavens and new earth. A prophecy from the leader, Piso himself!

THE FIRST EPISTLE (LETTER) OF JOHN

This epistle contains five chapters and 105 verses, exactly as does I Peter, thus indicating it too was Piso's creation.

But there are other reasons also showing its authorship by Piso. One is that it starts so similarly to the way Luke does. Luke 1.2 starts by saying that eyewitnesses from the beginning have handed the account down to us. And Piso, with Justus, was the author of Luke. Similarly this First Epistle of John at its very start (1.1) says that "what was from the beginning," we have seen and heard; and also (2.24, 3.11) that you had "heard from the beginning," as well as a commandment from the beginning (2.7). Thus, this language, very similar to that in Luke, must be Piso's also.

And of course as the writer is Piso, he speaks with authority, calling the believers little children (3.7, 3.18, 4.4, 5.21). And teasingly he says "the whole world lies in (the power of) the evil one." (5.19). He says (2.8) "the darkness is passing away and the true light is already shining," reminiscent of John 1.5 where Piso, writing with Justus, implies Jesus is the light shining in the darkness. Although it is before the year 118, probably late in Trajan's reign, Piso is hinting and boasting that Christianity has already taken control of the empire!

JOHN

Upon the death of his grandfather in 115, Arrian was becoming the most prolific writer of further Christian works. Although his brother Antoninus and his uncle Justus also were busy doing writings, in sheer number of works and in letter writing Arrian was the leader. True to the family custom, he left hints connecting his writings and therefore his authorship of them. And even more specifically, as his grandfather used numerical allusion in the book of Judith to hint at his authorship of several late epistles in the NT--Arrian used literary allusion in III Maccabees to hint at his own authorship of NT epistles!

Thus in III Maccabees 4.20, when he writes of the census of the Jews being gathered to face the elephants in the arena, the generals doing the census are unable to complete it because "even the paper manufactory and the pens which they used for writing had already given out."

The gratuitous joke about paper and pens in III Maccabees was intended as a tie-in with the Second Letter of John which he had recently written. In it he writes to the "chosen lady and her children whom I love in truth (verse 1). This is his mother, Claudia Phoebe, and her children are Antoninus, Domitia Lucilla II, and himself. He has written other letters to her by other names from Egypt as we shall see. One of her children is not with her now. That is himself. And that is why the final verse has "the children of your chosen sister greet her."

He says he prefers to come to her and "speak face to face" and not "with paper and ink" (verse 12). By mentioning "paper and ink" Arrian has connected this epistle with III Maccabees 4.20 and thus has shown his authorship of this epistle also.

His mother died as "Plotina," Trajan's widow, that is Empress Pompeia Plotina, in 124.¹ Therefore he must have written this^{✓1} Dio Cassius Book VIII LXIX.10.3 II John prior to that date, even if III Maccabees somewhat later.

And as uncle Justus had honored his own brother Julius by placing his literary name John as the author on the Gospel of John, so Arrian likewise now honors his uncle Julius by placing his NT pseudonym, John, on this II John.

JOHN 2-2

This is like its predecessor II John, also a one chapter letter in the NT. It is addressed to Gaius. It seems written years after Pliny's death, and therefore he cannot be this Gaius. However there is another Gaius active for the Family in the early 130s. He is Julius' son, C. (for Gaius) Julius Severus. He was the overall commander of the Roman legions which crushed the Bar Cochbah revolt of 132-135.

As to him, the writer calls himself the elder, loves him (but only) "in the truth," that is not by close relationship, and could well be his older cousin Arrian. Once again, as in 2 John, the letter is entitled after, and thus honors, the writer's uncle Julius (that is, his NT pseudonym) whose son the addressee is.

The writer complains about Diotrephes, "who does not accept what we say" (verse 9). That must be Timothy, who bore the similar alias "Diotimus." As we will see, as Timothy grew to manhood he disliked Christianity and refused to help his father and Family with it.

The strongest hint that the writer of this III John is Arrian is that, like in II John, he again says he does not wish to write the many things "with pen and ink "(verse 13). Instead he hopes to see him soon "face to face " (verse 14), which are the same words he used in II John, verse 12.

And thus mention of "paper and ink" in II John, verse 12, became "paper manufactory and the pens" in III Macc. 4.20, and then "pen and ink" in 3 John, verse 13--all by Arrian!

We are reminded of James Russell Lowell's classic Inner Circle poem, A Fable for Critics. There, writing secretly of Piso, he described him as having "set up kind of a man-manufactory."

As he had erred by adding the name Cainan to the Lukan genealogy, he erred by omitting the name Jehoⁱiakim (Joakim) from the Matthew genealogy. In Matthew 1.11 he wrote that to Josiah there was born Jeconiah. Thereby he had omitted Jehoiakim (Joachim) who appears in the Hebrew bible in I Chronicles 3.15-16. There Josiah had a son Jehoiakim who in turn had a son Jeconiah.

As usual his "error" was deliberate. Had he not omitted a name in Matthew from the actual genealogy, he would have had 42 actual generations and could not have used the list to tease at the hidden 41 and Kalpournios.

Of course Piso had teased that he well knew he had omitted Joakim (Jehoiakim). For he would insert that name deliberately as the husband of Susanna, and as a judge in the story of Judith, and as king of Judah in I Esdras and in the book of Baruch and later in Daniel.

To attempt to reinsert Joakim (Jehoiakim) so as to conform to Hebrew biblical writing, he used a two-step process. First, in I Esdras 36.1-4, he wrote that Josiah's sons included Eliakim who was also known as Joakim (Jehoiakim). Then in Baruch 1.3, he wrote that Jeconias was the son of Joakim, king of Judah.

Thus indirectly he put Joakim (Jehoiakim) back into the genealogy of Jesus between Joakim's father Josiah and his son Jeconiah. And that was exactly how Joakim had been in the OT, and should have been also in the NT. And thus by his Apocryphal "biblical" writings, he had as best he could corrected the two gospel genealogies and made them conform to the original Hebrew writings.

K.

J. JUBILEES CORRECTS THE LUKAN GENEALOGY

Jubilees, which is a redoing of the OT until the time of Moses, shows the clear authorship of Piso. For he has God say he will circumcize the foreskin of their heart. He calls the Pentateuch (Torah) the first law. It is all the work of one author. And the demonology of the author of Jubilees appears in the NT.

But for our purposes Jubilees has particular significance as a means Piso attempted to use to correct an important divergence he had created. He had deliberately erred in the Lukan genealogy of Jesus in Luke 3.35-36. He did this to make this second genealogy numerically consistent in his own mind with the initial genealogy in Matthew chapter one. The Matthew genealogy had (seemingly) consisted of three times 14 generations, for a total of 42. He saw the next progression as being four times 14, that is a total of 56 names. But the total of ancestral names was only 55.

- 1 Jubilees I.23
- 2 Ibid. VI.22
- 3 Charles, Vol. I, Intro. to Jubilees s. 10
- 4 Ibid. s. 15

Therefore he needed to add another name. He chose Cainan which he added between Arphaxad and his actual son Shelah. He did this by inserting Cainan in a story in Jubilees which he now revised. Since Jubilees is referred to in the Qumram texts,² there must have been an earlier text which he amended. Jubilees became part of his Greek writings and he hoped it would be treated as a legitimate alternative to the Hebrew bible. However to the later church Jubilees must have appeared too suspect, for it was not included in the Septuagint nor even the Apocrypha to it, but only in the Pseudepigrapha.

✓ 5 Charlesworth
Vol. 2 p.41

The account of Cainan which he wrote he included in Jubilees 8.1-8.² He started by saying Arphaxad married a daughter of Susan (form of Susanna?--whom we will meet) and that they in turn had a son named Kainam. And when Kainam in turn married, he had a son named Shelah.

✓ 2 Charlesworth
Vol.2 p.71

He shows the importance of this section and his secret authorship by saying Arphaxad's marriage was on the 29th jubilee. For 29 was the equivalent in Greek small numbering of Peison and hence himself! And now Piso had an ancient "Jewish" book (although he wrote it in Greek) to support his inclusion of Cainan in the ancestry of Jesus!

Additional Bibliography to
Jubilees Corrects the Lukan Genealogy

1. Charles, R.H., chief editor, The Apocrypha (Vol. I) and Pseudepigrapha (Vol. II) of the Old Testament in English, The Clarendon Press of Oxford University, Oxford, England 1977-1988. In fact the great majority of the Apocrypha and Pseudepigrapha were not supplements to the OT but rather were written by **Piso, his Family and descendants.**
2. Charlesworth, James H., editor, the Old Testament Pseudepigrapha, Volumes I and II. Doubleday and Co. Inc., Garden City, NY 1983-1985

Piso, and then his Family, used much more humor than to merely prophecy the world's eventual deciphering of his secret; and much more mockery than to secretly mock the Jews.

The Family attacks the apostles (themselves!) by repeatedly warning the believers that apostles are liars. Piso himself starts the approach in Mat. 7.15 by warning to beware of false prophets in sheeps clothing. There are false apostles, deceitful workers, disguising themselves as disciples in II Cor. 11.13. In 2 Peter believers are misled by those who promise them freedom. In 2 John verse 7, many deceivers have come into the world. And in II Cor. 11.15, satan's servants have disguised themselves as servants of righteousness. By this the writers mean themselves, as it is their father who is playing the role of satan. And in Romans 3.7, Paul (really Proculus) admits that through his lie the truth of God abounded to his glory. And there is the classic boast of Justus in II Cor. 12.16, that nevertheless being crafty he caught them (the believers) by deceit.

Perhaps the Pisos feared they had almost stretched their double-talk too far, for escape clauses were inserted into II Cor. 4.2, that they were not walking in craftiness, and into II Peter 1.1.16: "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." And in Romans 7.15 Proculus as Paul confesses that "I am not practicing what I like to, but I am doing the very thing I hate." It was as if they were crossing their fingers so that God (if he existed!) would forgive them!

H&M-1

The Pisos also mock the gospel message itself. Of course, God is blamed. In I Cor. it is God who is pleased through the foolishness of the message to save those who believe (1.21), and God who has chosen the things that are not that he might nullify the things that are (1.28). And in II Thess. 2.11, it is God who will send upon them a deluding influence so that they might believe what is false.

In Romans, it speaks of those who exchanged the glory of the incorruptible God for an image in the form of corruptible man (1.23), and it speaks of those who exchanged the truth of God for a lie and served the creature rather than the creator (1.25). And again in Romans (3.8) it says, "...some affirm that we say 'let us do evil things that good things may come?'"

Again, the Pisos insert escape clauses to negate their mockery of the gospel message. In Col. 2.8 the believers are warned to beware of those who practice philosophy and empty deception, and in I Tim. 1.4, the believers are warned not to pay attention to myths and endless genealogies.

Nor do the new believers escape the bite of the Pisos' mockery. The believers are chastised for being followers of Balaam (II Peter 2.15), and to beware ungodly men who rushed headlong into the errors of Balaam (Jude verse 11). And to beware the false prophets who will arise among you to mislead you, causing the way of truth to be maligned (II Peter 1.1-2).

H²/M-2

Nor did they want the believers to understand what they were teasing. In I Cor. 14.38, Pliny writes, if one does not recognize, he is not recognized; but some ancient manuscripts state this more accurately, "if one is ignorant, let him be ignorant."

In II Thess. 2.10-12, Justus writing as Paul summarizes how God is deluding the believers--for they often blame God for what they themselves are doing. It states that God will send a deluding influence upon them so that they might believe what is false, because they did not believe the truth.

Even though Jesus was supposedly seen by thousands, even teaching in the Temple, claiming to be the son of God, and when one saw him, he saw God--I John 4.12 says that no one has beheld God at any time.

Justus, writing II Thess. 2.3-4, even mocks Jesus, no doubt at Piso's suggestion. He writes that the man of sin, son of perdition will be revealed: he who opposes and exalts himself above God, and who as God sits in the temple of God, showing himself that he is God. And we know who that was!

Justus also has Jesus mock his father (God/Piso) and himself as well in the Gospel of John. First, in John. 5.31, he has Jesus admit that "(i)f I bear witness of myself, my testimony is not true"; then three chapters later, in John 8.18, he has Jesus say "I am he who bears witness of myself, and the Father who sent me bears witness of me." In effect he is having Jesus himself attack as false both his own witness and that of his father!

HE M-3

By the time Piso writes I John, after 115, Christianity's grip, through Emperor Trajan, is solid. For he writes in I John 5.19, "the whole world lies in the evil one." Supposedly he means satan, but since he sees himself as playing satan, it is himself of whom he is boasting!

The mockery by the Pisos of their own story would continue after Piso's death, by his children and then descendants. Writing as church fathers, later as popes, they would periodically tease, write double talk and mock the story.

About the year 136, his son Julius would even turn allusions and code against his own father and the two others who with him had chiefly created Christianity. Julius' son, S. Julius Severus, in 135 had just conquered Bar Cochbah and ended the third and final Jewish revolt. Nonetheless his grandson had been omitted by Justus and Emperor Hadrian from the future imperial succession. In his anger, Julius would in his writing of Revelation create grotesque caricatures of the three main founders. Pliny would become the False Prophet, Justus would become the Dragon and Satan, and his father would become the Beast and, in Revelation 13.18, the Anti-Christ. For this vengeance, he and his grandson ("Ummidius Quadratus") would about 137 literally lose their heads.

Nonetheless, after Justus' death about 140, others in Piso's descendants would continue the mockery of the story. Justus' own surviving son, Timothy, in manhood had grown to dislike Christianity, as would Justus' grandson, Marcus Aurelius, emperor from 161. Each in turn would write a treatise on the ass who turns into a man and then back into an ass. They were spoofing Jesus, who had been divine, then became human, then divine once again. Timothy's story, entitled The Golden Ass, survives under his pseudonym of Lucius Apuleius. Marcus' story, simply the Ass, is among his Lucianic writings.

And once Marcus was securely emperor in 161, he would write many treatises which have reached us under his pseudonym of Lucian. Among these, he would attack Piso in the Lover of Lies and How to Write History; Justus in the Passing of Peregrinus; and Pliny in Alexander the False Prophet.

In his short book in his own name, on Stoicism, entitled the Communings of Marcus Aurelius, would appear his most open and stinging attack on Piso's creation. He wrote that "only a madman¹ will look for figs in winter." He was secretly referring to Jesus' cursing and withering of the fig tree (in Mark 11 and elsewhere) where Jesus so reacted because the fig tree was not able to bear fruit out of season!

✓ 1 M.A.
XI.3:

However of all the mockery, Piso was, as in everything, always the greatest. Perhaps the account which best expresses his boundless ego and his anger at the Judaeans for rejecting his (father's) marvelous story is contained in the Jewish War. ^{2 B.J.} V.272 The Romans were launching huge rocks at Jerusalem's walls. Each time one was launched, watchmen would warn of its approach with the shout in Hebrew of the equivalent of the Greek o uios erchetai. This meant literally "the son is coming." The Judaeans had rejected Piso's created son. Justus would write "he came to his own, and those who were his own did not receive him" (John 1.11). Therefore Piso would see to it that they received the assault on, and destruction of, their city. Even though they did not want his son, they would be forced to receive him!

This rock that symbolically was also Piso's son (as the rock also would symbolically become the church) has yet another effect. This instance of Piso's humor conclusively proves that his destruction of Jerusalem and its Temple was intentional, and was because the Judaeans had rejected Jesus. At that time, Jesus consisted of his father's book of Mark. This writing in Piso's Jewish War was before 80, when Piso had written two gospels and had been forming his future strategies and writings.

Thus, in his own words Piso has boastfully confessed both that (1) it was he who destroyed Jerusalem, and (2) that he had done so deliberately!

A. Introduction

Piso wished to alter the various wisdom disciplines to support and conform with Christianity. We will see that, writing as Plutarch, he did so with morality; and, as Aristotle, he did so with philosophy.

He must have planned with his grandson Arrian, then growing to manhood, the division of this labor. Arrian saw himself with good cause as emulating and succeeding his grandfather as the leading writer of Christianity. Arrian would practice his writing skills in his late teens as military commander in Egypt starting about 110. Later he would attempt to bring stoicism, then geography and astronomy, into conformity with Christianity.

Arrian, writing as "Claudius Ptolemy," in his work on astronomy posited the idea that the sun rotated about the earth. For it would have been natural that the earth was the center of the universe if God had sent his son to earth. Yet that idea was contrary to what the Greeks had long known. The result was that his idea was accepted and taught by the church for 1500 years; teaching the contrary was regarded as grievous error and heresy. This retarded true knowledge of the universe for all that time.

✓
B. PLUTARCH and ARISTOTLE

While he helped his son Fabius Justus start the Gospel of Luke about 85 to add to the Jesus story, Piso was himself creating two other momentous characters. One was Plutarchus or Plutarch; the other was Aristoteles or Aristotle.

He had purpose in these two creations. As Plutarch he wrote the Moralia and also Parallel Lives of famous Greeks and Romans. The first was intended to supply a moral foundation for Christianity; the second showed morality by example from the prior lives of notables. Appropriately the Parallel Lives were made to number 46.

Among Plutarch's writings he included the life of Alexander the Great, and in it created Aristoteles or Aristotle. He planned that Aristotle's philosophic writings would be issued as another cornerstone for Christianity.

P & A - 1

Piso saw himself as Aristotle, the mentor of Alexander the Great, who had been another Jesus-like figure. In addition Piso actually created (emphasis added) the great Aristotle.

This is provable for the following reasons: (1) Plutarch's bio of Alexander was the first after basically Strabo and the epitome of Curtius Rufus, as we shall see, to introduce this (emphasis added) Aristotle to the world; (2) we will see hints to Aristotle in Acts of the Apostles; and (3) the numerical equivalents of the letters in the name Aristoteles, Greek for Aristotle, were made to total 36.

This technique of creating a character and then having him create yet another character who then composes writings-- was used by the Pisos not only by having Plutarch's writings create Aristotle. The same was done in Acts with reference to Paul. Acts creates Paul who then himself writes epistles. Perhaps because the Pisos in their writing of Acts were experimenting with this technique, they did not use a name for the author(s) of Acts. Only later was Acts, as well as Luke, attributed to Luke, because the main author was Justus and his name (in Pliny) was L. (for Lucius) Fabius Justus.

There had been a prior Aristotle, who was a geographer and naturalist, but not a great philosopher or moralist. Piso built upon him in creating the momentous philosopher of the same name. That is, he recreated and magnified the original Aristotle into his own creation.

The original Aristotle is mentioned in the Geography writings¹ of Strabo. He was a Greek writer from Amasa in Pontus, a Roman province in Asia, which in Pliny's period he made familiar by writing of his service there. Strabo lived about 64/63 BC to 25 AD, and wrote geography concerning the natural phenomena observed in his travels around the eastern empire.

Eight
volume
in LCL

Strabo says the geographer Aristotle was from Stagira in Macedonia--as Piso's Aristotle would later be--and carried the same dates of birth and death. But he does not mention his father or son whose names the Pisos would create.

Strabo emphasizes much more than he does Aristotle's ideas, the ideas of Poseidonius, who had died about 70 years before Strabo's birth. He had written 52 volumes of a history (long since lost) on geography and astronomy. The general index to Strabo's writings² shows Aristotle references occupying 3/4 of one column, while Poseidonius' references run 2 1/2 columns. This indicates Aristotle's lesser significance compared to Poseidonius.

2 End of
Vol.8

Some years after Piso's death, his grandson Arrian wrote, under the pseudonym of Claudius Ptolemy, coincidentally on those same two subjects, Geography and Astronomy. Perhaps it was he who then accidentally "lost" all copies of all 52 volumes of Poseidonius' writings on those subjects!

In Strabo's mentions of Plato, the Athenian philosopher of 427-347 BC, he says nothing to connect Aristotle with him. Only via the Pisos would Aristotle the great philosopher become his pupil. Nor does he name the original Aristotle among the four named philosophers with whom he says it is honorable to engage in philosophic discussion.⁵

✓ 3 Strabo
Book 1,
p. 53

For his recreated philosopher, Piso took the name Aristoteles because like Pythagoras its Greek spelling totaled 36 in small numbering, and because a similar name, Ariston, had been Plato's father, as Piso saw himself as Jesus's "father."

Piso and his family did not destroy Strabo's references to his Aristotle nor his few writings on natural science, and even though astute readers might realize he was a different one from the great philosopher Piso had created. Even today the world little realizes these were two different Aristotles. Probably the Family felt it was worth allowing Strabo's references and the few writings to exist in order for Strabo to authenticate Aristotle's antiquity and distract attention from Piso having created the second and great Aristotle, the philosopher.

The second writer prior to Piso's Plutarch who mentions Aristotle is Quintus Curtius Rufus. He was probably the aged and recently deceased father of Verginius Rufus. Recently two of Verginius Rufus' children had married Piso's children. Therefore his survivors would not mind Piso taking liberty with Rufus' writings.

Rufus seems to be writing in the early 70s, soon after Vespasian's reign had commenced. The actual translation of what he wrote is very telling:

"The son, from Hercules, not of the sun, rising into light from darkness, restored the world."⁴

He uses the word huios, Greek for son--and we know whom that meant! However the translator prefers to see that as meaning his praise of this prince/emperor who has shone like a star.

✓
4 Quintus
Curtius
(Rufus)
LCL
Vol. 1
pp. 56-5

Aristotle appears only in the earlier portions of Rufus' writings in the epitome or summary part, the original early parts being missing.⁵ The epitome, including its mentions of Aristotle, must have been inserted by Piso or his Family.

✓
5 Ibid
Vol. 1
pp. 5, 8,
9, 11

Piso did not want his Plutarchian writings to be the first to coalesce his Aristotle into the ancient Aristotle the geographer. Hence the epitome of Rufus' writings on Alexander was done to historicize Piso's created Aristotle, via Plutarch's writings, as being identical with Strabo's geographer of more ancient times.

Having done that, Piso proceeded to honor Curtius Rufus for his having changed his Aristotle to make him compatible to the philosopher Piso had created. He did that by inserting into his revised Mark, written 75-80, that the Simon of Cyrene who bore Jesus' cross had sons named Rufus and Alexander. It was a fitting honorable combination of Curtius Rufus with the other hero of his epitome, Alexander the Great!

It was not difficult for the Pisces to "lose" all or portions of existing writings, and, then when desired, to redo some in epitome (summary) form. Rome controlled the whole civilized world through its local governors and officials, backed by legions stationed in questionable provinces. All cities and their libraries and scrolls were under Rome's control.

Thus Rufus was not the only one whose writings Piso used in order to historicize his Aristotle as being him from Stagira. He also added works to the writings of Philo of Alexander, the Jewish philosopher who wrote until about 40 A.D. One of these was The Eternity of the World. In it four times he inserted Aristotle. And it is this work among Philo's that is most subject to reasonable doubt as to its genuineness by scholars. As we will later learn, Philo himself was not genuine. Therefore none of his writings could have been genuine either.

✓6 Philo,
LCL,
Vol. IX
p. 172 ff
ss. 10, 12,
16, 18
✓7 Ibid.
Vol. IX
p. 172

That the unknown author is obviously Piso is shown by:

(1) the use of Philo to historicize his Aristotle, (2) his self-adulation in describing Aristotle as having a "pious and religious spirit."⁸ (3) his humorous self-description by saying Aristotle had "too much respect for philosophy to falsefy anything."⁹

✓8 Ibid.
Eternity
of the
World
s. 10
✓9 Ibid. s.
16

Nor did the Pisos fail to honor Philo

for their having used his writing. In Domans 16.15 the writer sends greetings to Philologus--which meant the logor or word of Philo.

We will then learn who had played the identity of Philo. This is but two verses following another mention of the name Rufus, who this time apparently is a member of the Verginius Rufus family.

Although Aristotle's birth was back in 384 B.C., his writings did not begin to surface until Plutarch's (and Piso's) day. The story is that his writings went through several hands, then were hidden in a cave for more than 350 years where they suffered from weather and rot. Somehow amazingly surviving, they were finally brought to Rome and published and arranged by a philosopher named Andronicus of Rome. Interestingly none of Andronicus' works have reached us.

Writing as Plutarch, Piso took time to also lay a foundation for his own ancestry. In his life of Numa

¹⁰
Pompilius, he historicizes his supposed ancestor, Calpus, ¹⁰ Numa XXL.
founder of the Calpurnian gens, as one of Numa's five sons. ^{1 ff.}
Plutarch's
Lives

That Piso created and wrote as Plutarch is obvious from a number of factors:

1. Plutarch had at least five children. ^{//} That was a remarkable coincidence considering that Piso too had five children, three living sons, a deceased son, and an adoptive daughter, and particularly because such large families were all but unknown in ancient Rome.

✓ // Plutarch's
Lives,
Modern
Library
edition
Intro.
p. x

2. Plutarch died about 120, ¹² which was about two years after Piso.

✓ 12 Ibid.

3. Only Piso himself (as Plutarch) would have dared allude to the names and numbers game.

4. Elements of Plutarch's life are hidden in Acts ch. 19.

5. The name was spelled Ploutarchos in Greek so it would total 42.

6. The god Pluto, who was also known as Hades, had been lord of the lower world. Similarly Minos was another identity Piso secretly used, and he was said to have been a judge in Hades. His assuming these identities was appropriate, because he loved to play the devil as well as God.

7. That he added archus which in its Greek form meant "chief" to the name Pluto, is seen from the name Aristarchus as which he appears in Acts.

No doubt Piso created not only Aristotle but also some writings under his name. Later his descendants-- including his grandson Arrian, later Sextus Empericus and Diogenes Laertius (the latter two as aliases) who also wrote of Aristotle--must have done additional writings under Aristotle's name. By the early 200s, Diogenes Laertius does a life of Aristotle, and there are so many Aristotelian writings that he can compose a huge listing of them.

Justus, who writes Acts 19.21 through the end of chapter 20, inserts a supposed Jewish follower of Jesus named Alexander into Acts 19.33 so that the crowd can roar at him, "great is Artemis of the Ephesians" (Acts 19.34; see also 19.28). Then he inserts the temple of Artemis into Acts 19.35. By this means, Justus is teasing/boasting that his father, writing as Plutarch, had written that Alexander (the great) was born on the day the temple of Ephesian Artemis was burned.

13

✓ 13 Alexander III.
Plutarch's Liv
LCL VII

It was only after the year 85 that Piso wrote as Plutarch, including his life of Alexander. Therefore the Pisos, who insert the name Alexander as above into the NT, did so over 10 years later when they wrote Acts in 96-100, and then also in 1st and 2nd Timothy (1 Tim. 1.20, 2 Tim. 4.14).

A remarkable thing about Piso's creation of Plutarch and Aristotle is how the family dared to insert them in a combined name. We have noticed Aristarchus previously as a traveling companion of various apostles in Acts, and rightly assumed this was Piso because Ariston had been Plato's father and because Piso had the name Titius Aristo as a Roman jurist. And also because Aristarchus' companions were the important Pliny under two of his lesser-known names: as Gaius in Acts 19.29 and Secundus in Acts 20.4.

Nor was the name Aristarchus original to Acts 19 and 20. For Aristarchus had been a title of the god Zeus.

14 ✓ H. Athenaenus
Vol. I
p. 463
LCL

But we suddenly realize why Justus chose to use the name Aristarchus and to insert it in Acts. It was because he saw it as a combination of "Arist" from Aristotles, together with "archus" from Plutarchus!

¹⁵Plutarch lived into the first few years of Hadrian's reign, which started in 117. That is because Piso, in his true identity, died in 118 under the name of C. Antius Julius Quadratus Bassus. The latter had governed several provinces and commanded a corps of several legions in the second Dacian war. Piso's name Arrius now appeared disguised as Antius, the double "r" being changed and hidden in "nt." And he was still seeing himself as the second Julius Caesar, because C. Antius' full name included Julius. The C. represented Gaius which was an honor to his father. He used the name Bassus to honor himself secretly as Bacchus or Dionysios, the god of the vine, as where Justus in Acts 15.1 playing Jesus, says that he is the true vine and his father is the vinedresser.

✓15 Plutarch
Moralia
Vol I
Intro. p.i

Then this C. Antius Julius Quadratus Bassus was sent to Dacia in 117 (although Piso was now 80!) as the final consular governor, where he died while campaigning. ¹⁶As his great grandson Marcus Aurelius aptly said some 50 years later, "those who have clung long and tenaciously to life . . . who after carrying many to their graves were at last carried to their own." ¹⁷

✓16 Syme,
Roman
Papers,
Vol. III,
pp.1286,
1392

✓17 Meditatio
IV.50

Of ancient writers and philosophers, the memories most revered by the medieval church were those of the divine Plutarch and of Aristotle. This was fitting, as both were Piso!

Additional Bibliography to PLUTARCH and ARISTOTLE

1. Athenaeus: Deipnosophistae, Loeb Classical Library
2. Claudius Ptolemy, his writings on Geography and Astronomy.
Published editions are rare
3. Marcus Aurelius, Meditations, Loeb Classical Library
4. Philo, The Eternity of the Word, appearing in Volume IX of his works
5. Plutarch, Moralia, Loeb Classical Library
6. Plutarch, Parallel Lives, Loeb Classical Library; also Plutarch's
Lives in Modern Library edition, Random House NY
7. Rufus, Quintius or Curtius (published as Quintus Curtius), History
of Alexander, Loeb Classical Library
8. Strabo, Geography, Loeb Classical Library
9. Syme, Sir Ronald. Roman Papers, Volume III. Clarendon Press. Oxford
1984. Note: Prof. Syme was the foremost Roman historian of the recent
period. Eight volumes of his treatises have been published at
the Clarendon Press, part of Oxford Univ. Press, Walton Street,
Oxford, England OX2 6DP. Initially these treatises appeared
in various issues of the Journal of Roman Studies.

✓
C. NICOMACHUS of Gerasa, the Pythagorean Mathematician

Writing as Flutarch, Piso hints at his great knowledge of mathematics. But to express this knowledge in detail he also assumed another identity. He wrote as Nicomachus of Gerasa, the Pythagorean mathematician.

That he wrote as Nicomachus can be deduced from Nicomachus' native town. It was Gerasa, across the Jordan. We have already encountered this name. It was the town from which the swine came in the synoptic gospels. However Piso had cautiously described it slightly differently, first as the country of the Gedarenes in Matthew 8.28, then more closely as the country of the Gerasenes in Mark 5.1 and then in Luke 8.26-27. This would tend to indicate that he wrote as Nicomachus probably about 90-95.

Nicomachus is today not well known, but two extant works are attributed to him. He wrote the History of Arithmetic on Pythagorean mathematics. And he wrote Harmonics. In his Harmonics he honored an unnamed noble Roman lady. He fails to mention her name, but it has been assumed she was Pompeia Plotina, empress wife of Emperor Trajan. It was she who was Piso's adopted daughter, whom we know in Pliny as Calpurnia Hispulla and in Romans 16.1 as "our sister Phoebe."

1.1 Manual o
Harmonic
pp. 33-3

The name Nicomachus leads us again to Piso's creation of Aristotle. He had created him in brief mentions in his Life of Alexander by "Plutarch," but he did not name his father. This was left to Domitius Ulpianus, the jurist. When he wrote in the guise of Diogenes Laertius in the early 200s, he mentioned that Aristotle's son was Nicanor (whose name we will encounter repeatedly in the tale of the Maccabees) and that his father was Nic omachus.¹ ✓
Piso's¹ VIII.88 use of the name Nicomachus was appropriate. It meant the victory of battle. It was appropriate too because Piso having created and thus been the "father" of Aristotle, Aristotle's father should carry the name of one of Piso's innumerable pseudonyms--Nicomachus!

Additional Bibliography to Nicomachus of Gerasa, Pythagorean Mathematician

1. Diogenes Laertius, Loeb Classical Library
2. The Manual of Harmonics of Nicomachus the Pythagorean. Translation and Commentary by Flora R. Levin. Phanes Press, Grand Rapids, Michigan, 1994

III. THE CREATION OF THE SEPTUAGINT GREEK TRANSLATION

After his destruction of Jerusalem and its Temple in 70, Arrius Calpurnius Piso became leader of the Piso Family in all respects, including the continuation of his father's Christian writings. Until now they consisted only of his father's Mark; Arrius was about to continue the saga of Jesus by creating additional versions of his life and career.

However to do so, he needed more familiarity with the existing Hebrew holy books. He was familiarizing himself with Hebrew religious beliefs and history, and the existing bible, and no doubt he knew many words and phrases. But he needed a fluent translation from which to work in composing his stories about Jesus.

His cousins the Herods had fled to Rome. They were fluent in Hebrew as well as Greek, and they were available. He would have his friend Herod Agrippa II supervise a translation into Greek of the Hebrew Torah, Prophets and Psalms, during the approximate years 70 to 80. Until the translation's completion, they would help him with the Hebrew words and meanings. Thereafter he would work from the Greek translation itself.

He dictated into his Jewish Antiquities about the year 90 a fanciful account of how this translation had come about several centuries previously. In this account, he secretly alluded to his own name and his Family's name, in order to secretly take credit for the translation.

Supposedly King Ptolemy II Philadelphus of Egypt (285-274) writes to Eleazar, high priest of the Judaeans in Jerusalem, that he had decided to have the Law translated into Greek and deposited in his library. In response Eleazar sends six elders from each of the 12 tribes, along with the Law, to translate it.

The many clues Piso inserts in his account show him claiming responsibility for the translation:

1. Aristaios, Jewish friend of the king, convinces him to free Jewish captives taken in subduing Judaea. This leads to the king's decision to also commission the translation. Aristaios in Greek totals 19, hence an allusion to the same total of the name Piso. And of course Aristaios is merely a longer form of Arias.

2. He makes the story obviously fiction by writing of the twelve tribes as in effect still existing during King Ptolemy's reign--whereas the northern ten tribes had been carried off by Assyria almost 500 years previously, and were long lost!

3. Nicanor is the official who officially receives the translators. Piso liked that name. In I Maccabees he makes him the Syrian general whom the Judaeans defeat and kill, and in Acts he is one of the seven deacons of the young church in Antioch.

4. Dorotheos is ordered by Nicanor to provide and serve the arrivees food. Dorotheos in Greek meant "gift of God" as did the Hebrew Mattathias. He was the father and family head of the heroes in the Chanukah story. A shorter form of his name, Matthias, was given to Josephus' father in his fictional Vita. Many centuries later, a feminine form of the name Dorotheos would reappear, searching for the wizard of the Emerald City!

5. He has the translators of the Hebrew bible into Greek work until the 9th¹ hour, because it was at the ninth hour that ✓ 1 XII.105 Jesus succumbed on the cross (Matthew 27.45-50, et al).

6. And of course, the fact that he wrote the very first account of the Septuagint's creation, is a strong hint that he was the one responsible. To alleviate this suspicion, his grandson Arrian 3/4 century later would write another account which would allegedly be from the "400 hidden years" to try to make "Josephus" Antiquities version seem not the original account.

Although hardly necessary, the Talmud too contributes a hint of Piso's responsibility. Slipped into it is the coded statement "Aryⁱⁿ key Matai," which meant "Ari (Arius) of the ayin (70 which equaled Septuagint) wrote Matthew." It could have meant Piso used it but by naming him "of" the Septuagint it seemingly meant he created it.

The account generally speaks of the translators as totaling 72, but also calls them "the 70 elders." For he is thinking of his name's spelling in Greek, Peison, by which it totaled 29, so that together with Kalpournios which totaled 41, their combined numbers totaled 70.

The title Septuagint in Greek meant the 70. Therefore, even though the account speaks of 72 translators, the title alludes to the number of which Piso was thinking.

Piso writes elsewhere also of delegations totaling 70. A delegation of twelve and then of 70 are dispatched in his Vita ss. 55-58. And in Luke 10.1, Jesus dispatches a delegation of 70. Some manuscripts there read 72. For in Luke, as in the Septuagint account in his Antiquities, Piso was hinting that in writing of 72, he was thinking of his Family's name which totaled 70.

Inevitably the suspicion of the actual translators falls upon the Herodians, his kinsmen though his mother. There are hints to this family by their insertion all through the NT. The most obvious mention is "Greet Herodion my kinsman," in Romans 16.11. This is written by Proculus, Piso's then third living son, who calls himself "Tertius" meaning the third in Romans 16.22. Among Jesus' followers is Joanna, the wife of Chuza, steward of Herod in Luke 8.3. Manaen, who in the original Greek is literally "foster brother" of Herod the Tetrach, is one of the prophets and teachers of the young church in Antioch, in Acts 13.1.

At least two of the fictional disciples in the gospels carry names from Herod's people (as they appear in Josephus' public writings). One is Philip, who was Herod's son by Cleopatra (and tetrach of three provinces). Another is Bartholomew. This meant son of Ptolemy, and Ptolemy was the name of a general², also of a friend³ of Herod.

- ✓ 1 JA XVII.21
- ✓ 2 Jewish War I.314 JA XIV. 431-432
- ✓ 3 Jewish War I.280, JA XIV. 378

These names are remarkable for the disciples, considering that: (1) the disciples were poor working men, hardly aristocrats; (2) by the NT story, the Herodians (and the Pharisees) were allegedly persecuting Jesus!

Josephus even surnamed his youngest son Simonides, Agrippa, probably after King Herod Agrippa II (lived 28-92), a close friend of Josephus.⁵ And in Rev. 2.13, about the year 135, Julius bemoans the death of his witness Antipas who was killed. Probably he was the Antipas⁴ who, besieged in and defending the royal palace at the start of the revolt of 66-70, met his death. All these names--Agrippa, Herodian, Antipas--were names in the family of the former Herodian aristocracy

- ✓ 4 Vita ss.427-428
- ✓ 5 Jewish War VII Appendix (13)p.551
- ✓ 6 Jewish War II.557

Back about the years 66-67, the surviving Herods who had collaborated with and been fighting alongside the Romans, fled to Rome to join their Pisonian relations and friends. When they did so, they no doubt took with them whatever wealth they could in order to support their lives there. With their familiarity with the Hebrew language, as well as their fluency in Greek, they were the logical and willing ones to have done the lengthy translations into Greek of the Hebrew bible.

When we discuss the people mentioned in the Epistle to the Romans, chapter 16, in the NT, we will more closely delineate the identities and relationships of the various Herodians, now transplanted to Rome. And we will show how they helped their cousin Piso by translating the Hebrew bible into Greek, and then in other literary tasks.

SEPT-6

IV. THE APOCRYPHA

47

A. Introduction

Before Piso after 100 wrote short letters in the alias names of his son--John, James and Peter--for the NT, he and his Family were already busy on two other types of helpful writings. One was additions to his Septuagint Greek bible. Soon he would "require" the surviving Judaeans rabbis and scribes to translate into Hebrew and include these in their biblical books. The other was so-called Apocryphal books of which he would dictate the majority.

The Apocrypha consisted of tales supposedly written in prior centuries concerning the "400 lost years" since the completion of the Hebrew Prophetic books

He had various purposes for these additional writings. One was that at a number of places his Antiquities writings had diverged from Jewish history as recounted in the Hebrew bible. To correct those "errors," he would either write new "ancient" books with which those errors could be consistent; or in the alternative his new writings would correct his errors and be consistent with the Hebrew bible. Either way, he wished to demonstrate to Roman leadership--the "Inner Circle"--that any errors had been deliberate, he had not erred.

He also wished to make both prior Judaism and Judaeen heroes more consistent with Christianity. The heroes would appear as almost savior-like deliverers of their people. His book of Judith would be an outstanding example of that. And he would phrase their speeches to more fully agree with his view of the law.

As yet another purpose, he humorously inserted veiled attacks on those who were preventing the Judaeen people from being Christianized, the Pharisees! Notable in this respect were his criticisms included in the books of Judith and Susannah.

Another more prominent reason for his Apocryphal writings was to glorify the Judaeen foundation on which he had created the new Faith. The NT as written was intended to be read to, and accepted by, the pagan slaves and poor of the empire. It would serve as "social" security for their masters. For the millions of downtrodden it would be solace, hopefully more satisfying than even bread or circuses!

And in order that they more readily accept it, he wished to make the Judaism of the prior unwritten centuries brave and victorious. To that end, in his Jewish Antiquities, and then later in book form, he had created two stories of great Judaeen victories. Both showed Judaeans to have been very brave and ultimately triumphant against overwhelming governmental oppression. Of course not Roman oppression but rather Persian oppression at the time of Esther, in the Septuagint; and Greek/Syrian oppression at the time of the Maccabees, in the Apocrypha. And both he would write, had culminated in Judaeen holiday celebrations.

And after he composed the additional works for his Apocrypha and Septuagint, his Family would historicize these writings by slipping mention of them into the NT which they were finishing.

His Apocryphal Enoch would be mentioned in Jude 14, and years later in Hebrews 11.5; and his Apocryphal Noah (which no longer exists) would be mentioned in 1 Peter 3.20 and 2 Peter 2.5, then later in Hebrews 11.7.

To historicize his Daniel which he would write for the Septuagint, they would specifically add his mention to Matthew 26.15 and add him by implication to Mark 13.14. Daniel would also appear along with Baruch (which Piso had written for his Apocrypha) in the Septuagint Nehemiah 10.6. Then the Judaeans would be required to add this verse to their Hebrew bible where it appears as Nehemiah 10.7.

Job too would be historicized. He had been previously mentioned only in Genesis 46.13 in the OT. But after Piso dictated his long story, Piso added praise of him for his endurance in the Letter of James 5.11. Then the Judaeans at Bnai Brak would be required to add him conspicuously along with Daniel and Noah to their existing Ezekiel in chapter 14 where he would be praised for his righteousness.

That the Pisos were able to add names into writings they were doing or had previously done is understandable. After 96 they were in semi-control of the empire and in full control of all its writings.

But that they were able to force Judaeen sages and scribes in faraway Bnai Brak to add verses to their existing bible is startling. This perception will lead to a whole series of books which the Family added to their Septuagint Greek bible and then forced the Judaeans to translate into Hebrew and include in their holy writings. The Family's whole series of forgeries in which it then forced Judaeen complicity will later be explained.

However for now we will explore the books in the Apocrypha-- many but not all of them. The ones to be discussed are those which seem most interesting for our purposes. They are those (1) most discernible as Piso's or Arrian's; (2) or which present Piso's goals in his struggle for his new faith; (3) or which contain aspects of his ongoing military and theological campaign against the Judaeans.

B[✓] THE LETTER OF ARISTEAS

Arrian was back in Rome following his two military commands in Egypt during the Jewish revolt of 115-117. Now he continued following his grandfather's lead in various ways. We will see that Arrian had been practicing his writing skills in upper Egypt in the years before the revolt. He had been preparing himself to be a leading participant in the Family's further writings.

Piso had written in his Antiquities of Aristaios and the writing of the Greek version of the Hebrew bible, the Septuagint, in Alexandria several hundred years earlier. In fact, he must have supervised the original Septuagint in the 70s, using his Herodian relations as the translators. This was because he wished a Greek translation from which to work.

The Antiquities was known to have been issued in 93. Hence a more ancient account was felt helpful to validate the recent account in Josephus' Antiquities. For that purpose, Arrian rewrote his grandfather's account, calling it the Letter of Aristeas.¹ This writing purported to have been several hundred years old. Nonetheless this writing became part of the Pseudepigrapha, a collection the church felt of even lower sanctity than the Apocrypha. This showed that its authorship was admittedly suspect.

I Charles,
Apocrypha
and Pseude-
pigrapha
Vol 11
pp 83-122

We include it as part of the Apocrypha only because it connects so closely with Piso's first account of the Septuagint's creation which he had included in his Jewish Antiquities.

That Arrian authored the Letter of Aristeas is decipherable on several accounts. Arrian used the name Aristeas. It contained all the letters of Arrian except the "H." It totaled 16 in Greek, as his grandfather's pseudonym, Aristaios had totaled 19, which of course was Piso. In addition it has been realized that 2 and 3 Maccabees share similarity of language and style with the Letter of Aristeas.² And both the former works, as we shall see, disclose Arrian's secret authorship. This is provable from the pseudonyms he inserted into them from his main Christian writings.

✓ 2, Charles
Apocrypha
and
Pseude-
pigrapha of
the OT, Vol. I
p. 156,
Intro to
3 Maccabees
s. 4

Supposedly this letter is written to Aristeas' brother Philocrates. That name meant "lover of strength" in Greek. He had requested an account of Aristeas' motives and objects in his mission to Eleazar the high priest, requesting that Eleazar send translators of the law to the Egyptian king. Aristeas tells Philocrates that he (Philocrates) had recently come to them from the island with disposition toward holiness and sympathy toward men who live according to the law. He also reminds him that he had sent him information about the Jewish race from the high priests in Egypt.

In this letter, Arrian is secretly addressing his kinsman Pliny, who until the year 105 had done Christian writings, first as Paul and then as Ignatius Theophorus.

Discerning that the "Philocrates" to whom he writes is really a pseudonym for Pliny is helped by finding the name Theophilus as the first translator from the ninth tribe, as listed among the names by Aristeeas. For we recognize that name. Piso had had Justus start Luke and Acts by addressing Theophilus. In Luke 1.3 the writer (Piso) sends him an account of what had been accomplished among the disciples and apostles. And in Acts 1.1 he sends him the first account composed by the writer (Piso) of all that Jesus began to do and teach. And now Arrian writes similarly to Theophilus under the latter's alias of Philocrates.

By the time Arrian writes this letter, Piso had written Daniel, for that is the final translator's name listed from the ninth tribe, as Theophilus was the first listed from that tribe.

And of course Theophilus as mentioned early in Luke and Acts could be seen as Pliny because in his pseudonym of Ignatius he carried the title Theophorus, "bearer of god." Thus Pliny's pseudonyms can be traced from Theophorus (bearer of god) to Theophilus (love of god) to Philocrates (lover of strength)!

There was reason Philocrates (Pliny) had returned from the island, where he had been **separated** from the Family. In fact Pliny had been in exile on an island because of his gross malfeasance in Egypt. A military governor there in 103-107 had molested a small boy, and therefore was relieved of his office and exiled to an island. His name was C. Vibius Maximus. We recognize this as yet another Maximus pseudonym of Pliny.

3 Syme, Sir Ronald,
Roman Papers
Vol. I, Clarendon
Press, Oxford Univ.
England 1979

Understandably Arrian now reminds Philocrates that he has now returned to them "from the island" renewed "with disposition of holiness" and with "sympathy toward those who live under the law." Pliny seems the only Family member ever openly scandalized in this type situation, although as always under an alias!

Aristeas (Arrian) ends the account of the translation by saying he has sent him the complete story, and by praising him as finding greater pleasure in such things than in the writings of myth makers, and as being devoted to things which benefit the soul and spending much time on them.

Although this account professes to have been written several hundred years previously, it must have been written when Arrian was back in Rome and just before Pliny was killed leading his legions in western Parthia.

This letter introduces Nicanor as a royal official delegated to make preparations for the arriving 70 translators, and he had appeared as such also in Josephus' Antiquities account.

Nicanor was also the name of the Syrian general killed by the Maccabees, again both in the Antiquities and also in I and II Maccabees. The earliest insertion of Nicanor is as a tribune of Titus who speaks to Josephus in the Jewish War, written about 75-80. ✓ 1 BJ, 111, 346-355

Nicanor also appears in Acts 6.5 as one of the seven deacons chosen to lead the young church. There among his six also fictional colleagues is Parmenas. Not only was this a disguised Hermas, which was an alias of Arrian. In addition the name Parmenas with but change of "m" to "th" produces parthenas. Then only the change of "a" to "o" is necessary in order to see, once again, the Greek word parthenos which meant both virgin and young woman!

Another interesting appearance of "Nicanor" will be 100 years later in the writings of the philosopher Diogenes Laertius. We will see that he was really Domitius Ulpianus, the jurist, and played also the role of church father Origen. Diogenes Laertius writes Aristotle's will and inserts Nicanor as the administrator and apparently the son in law of Aristotle!

✓
C. I ESDRAS

This was a Greek rewriting of Jewish biblical history, basically from Josiah's Passover to Ezra's reading of the law. Since it was Piso's composition, appropriately 14 appears in the very first sentence.

✓
1 Charles,
Intro. to
I Esdras,
s. 1, p. 1,
Vol I,
Apocrypha
and Pseude-
pigrapha

It appears in the Apocrypha. In fact, Charles classes it as an historical work in the Apocrypha along with I, II and III Maccabees. As a book for the Apocrypha the Judaeans were never required to translate it into Hebrew.

Its significance for us are the various prophecies of the ultimate triumph of truth which Piso teasingly inserted.

To be sure, he started the process in the Synoptic Gospels in Jesus' various prophecies of the revelation of truth, such as Matthew 10.26: "For there is nothing covered that will not be revealed, and hidden that will not be known."

Mark 4.22 states the purpose more pointedly: "for nothing is hidden except to be revealed; nor has been secret, but that it should come to light." That is, that the secret was done deliberately so that it should be there available to someday be revealed!

Later Justus has Jesus say in John 8.32: "and you shall know the truth, and the truth shall make you free." But of what-- sin? death? the Law? Or in fact, did it not mean, free of the story itself?!

And he continued the teasing in his Jewish Antiquities about 90. "We ...must believe truth...to be the strongest thing, against which no injustice can prevail" (XI.55).
 "Truth is immortal and eternal" (XI.56).

However his repeated prophecies of the triumph of truth, carrying with them the implication of his great secret's ultimate downfall, find their greatest expression in his I Esdras in the years after 100. Thus he writes "Above all things, truth beareth away the victory" (3.12). "Great is truth and stronger than all things" (4.35). "But truth abideth and is strong for ever; she liveth and conquereth for evermore" (4.38). "Great is truth and above all things" (4.41)

Thus it was Piso himself who had secretly prophesied in his own writings that his great secret would ultimately suffer revelation and therefore downfall.

Centuries later, great writers who also knew the secret would also state the prophecy of revelation. "Shakespeare" in the Merchant of Venice, and A. Conan Doyle at the end of his final Sherlock Holmes story are leading examples. Perhaps the most telling expression would be by the British poet Alfred Noyes in his The Roman Way: "Ten thousand lies may pluck at him, but only truth can tear him down."

To create an example of individual bravery for one's faith, Piso created for his new Israel the book of Judith. He had not included this story in his Antiquities. Perceiving its lesser importance, the church would later include it not in its Greek Septuagint bible, but in the Apocrypha.

Perhaps Piso's wife Boionia Procilla or his daughter Claudia Phoebe had complained that he had invented Judases in the NT, an evil one and also a righteous one, and then a brother of Jesus named Judas. He would even create a short letter of Jude as well.

And he had made up another male Judah, Judas Maccabeus, first in his Antiquities, then again for his Greek bible. Yet he had not created a single female heroine named Judith!

Nor apparently had he mollified his wife by sometimes even causing her to be listed as Priscilla or Prisca (both forms of Procilla) before him in Acts 18.18 and later in Romans 16.3 and in 2 Tim. 4.19. His daughter Claudia Phoebe too would be honored in Romans 16.1-2, for having been "a helper of many and of myself (Proculus, the author there) as well."

The book of Judith¹ corrects the oversight. Judith[✓] Charles, R.H. was a pious Jewish woman who saves her besieged town from Apocrypha and Pseudegraphia. the enemy general Holofurnus. Supposedly the story took Vols. I and II Clarendon Press, Oxford place when Nebuchadnezzar was ruler of Assyria and Arphaxad Univ., Oxford. England 1977 was king of Medea. In fact, Arphaxad was never king of 1978. Vol. I pp. 242-267 Medea.

And supposedly after Nebuchadnezzar utterly destroyed Arphaxad and his army, he sent his general Holofurnus to conquer Judaea, which included the besieging of Bethulia. This too was incorrect. In fact, Holofurnus was not general at that time. Rather he was the brother of the king of Cappadocia and was sent by a different ruler against Egypt but died in his own country.

For the story, some of Holofurnus' huge army assembled in the plain of Arioeh, and we will later meet that name again.

The name "Holofurnus" was simply too good for Piso to pass up. "Holo" was a take off on Helios, the ancient Greek sun-god. And furnus was very similar to purnius in Piso's Calpurnius name. Thus he could see "Holofurnus" as yet another allusion to himself.

Living in Bethulia, the town which Holofurnus and his army had besieged, was noble and most righteous Judith. Her most remote ancestors are listed as Salamei son of Salasada--and we will later be reminded of those names as well as the name Arphaxad

Piso takes this story's central plot from the Hebrew bible's book of Judges. There Jael invited Canaanite general Sisera into her tent, and then drove a tent ²pin into his head. ✓ 2 Judg IV.2 et a

Judith follows a similar course. She bravely goes to the tent of Holofurnus outside her besieged town, then cuts off his head in the style of the death of John the Baptist in the NT. Piso has humorously killed himself once again: this time as the sun-god who is also furnus/purnius!

After having separated Holofurnus from his head, Judith returns to her town bearing the evidence, and naturally deserves the life-long honors by her townspeople.

Although this is not a long book, Piso has managed to insert various hints to himself and his authorship:

1. He mocks the Pharisees. He writes that Judith took with her to the enemy's tent her own maid to carry her own food. Although on the way to commit murder and probably adultery, Piso in effect teases, she is so religious that she refuses to eat non-kosher food or drink.

2. He mocks the Hebrew Bible. Piso well knew that Numbers 23.19 in the Hebrew Bible has Balaam say: "God is not a man that he should lie, nor a son of man that he should repent."

Similarly Piso has her address her townspeople before her perilous endeavor, "for God is not a man that he should be threatened, neither as the son of man that he should be turned by entreaty."

Piso had deliberately created a man who was God, and a God who was son of man--in fact he had deliberately called him "son of man." Having deliberately but secretly mocked the Hebrew Bible, Piso was now flaunting that he knew full-well what he had done.

3. Piso stressed he had not erred in his translating of parthenos. In the Greek Septuagint that meant either virgin or young woman, unlike the Hebrew original almah which meant only a young woman. A separate Hebrew word, betulah, meant virgin. Piso named Judith's town Bethulia, a town never heard of before nor since. By so doing, he was demonstrating that he well knew the difference between almah and betulah, and that his misquoting the Hebrew original had been deliberate!

4. Piso showed his authorship by an equivalent of 14. In addition to all the foregoing examples of Piso's attitudes secretly expressed in the book of Judith, he inserts for the Inner Circle an even more telling indication of his authorship. He said that Judith lived to age 105. That was the equivalent of 14 by cumulated numbering. One through 14 totals 105.

Of his three favorite numbers (14, 16, 19) which he had inserted in his Vita, we had seen 19 cumulated as 190 in the scattering of the seed in Mark 4.8; and 16 cumulated via the 136 total of the 120 people in Acts 1.15. Of course, 14 had appeared along with 16 and 19 to each be cumulated and then added together, in Justus' story of Paul's journey to his trial in Acts 23.23. But we had not found 105, which is the cumulated total of 14, by itself in the NT. Now here Piso corrects that oversight by inserting it as Judith's age at death in this fictional tale.

Piso composed an account of great Judaeen military bravery which has reached us as I Maccabees. He had previously written this story in his Jewish Antiquities¹, but by rewriting it in biblical¹ Antiquities¹ form it would supply an alleged more ancient historical account of the Hasmonean revolt and victory. XII.319

Unlike many of his "Judaeen" compositions, he did not require the Judaeans to translate this and include it in their Hebrew bible. Rather, like his Judith, the church later relegated it to the Apocrypha.

Nor did the Judaeans voluntarily rewrite his story. They must have perceived they could not rewrite his story without elevating him as the hero of the saga, which he was secretly in his story.

Although without their own Hebrew formal story, ancient Judaeans commenced celebrating the holiday Piso had created. They called it Chanukah. Their holiday would be based solely on the miracle of the lights. This would be set forth briefly in the Talmud several centuries later.

Both Maccabean accounts by Piso tell of the successful revolt against Grecianized Syrians by the rag-tag band of the sons of Hashmon. Piso created for him five sons--for Piso himself had five sons, that is four sons plus Pliny. And likewise he had made Jesus one of five brothers.

He names the leading brother Judah because that name had been the villain in the NT story. Now he was the hero. He gave, but only to him, the surname Maccabios. That was because machei in Greek meant battle, and by'it in Hebrew meant house, and thus an allusion to the holy house, the Judaeen Temple. Thus Piso could secretly chortle, I made the machei on the by'it, I destroyed the Temple! Mackeh in Hebrew meant a striking or smiting. Thus Hebrew too would give the same secret meaning!

Upon the triumph of the revolt,² Piso wrote that the ✓ 2 Ibid.

Judaeans began to celebrate an eight-day Festival of Lights. It started on the 25th of Kislev, which was the correlative of the 25th of December in the Roman calendar. For December 25 was the birthday of the Persian sun god Maitras or Mithras. It was part of the composite from which he had created Jesus.

Piso wrote that the Judaeans celebrated the first day of an eight-day Festival of Lights by kindling lights on the lampstand in the inner Temple. But he did not say they lighted candles for eight days or nights. Rather that became part of the Judaeian response to Piso: lighting candles for each of eight nights, instead of lighting a single candle each night.

Eight had not appeared to be an inner circle number. But in experimenting with it, its numbers of one through eight were found to cumulate at 36--which we well knew was Josephus! By this method we had found the code method which Piso himself, writing as Plutarch, described as the process of triangular numbers. And which we describe--we feel more appropriately--as cumulating numbers. Of course there are other ways to discover cumulating numbers, such as totaling one through 36 and finding 666!

The Judaeans clearly perceived that the reason that Piso had given them this eight-day holiday was because he secretly cumulated one through eight at a total of 36 which was himself as Josephus. And they wished to secretly emphasize that they knew that 36 was the secret cumulated total of one through eight. Therefore a Talmudic controversy was created³ as to whether the progression of the candle lighting starts at eight and goes down to one on the eighth night; or whether the lighting starts with one light and an additional light is added each night until the total reaches eight on the eighth. And this controversy is placed back at the time of the schools of the House of Shammai and the House of Hillel. 3 Shabbat 21b

But notice that the two alternatives encompass each one through eight, and each in effect totals 36. In this way the Talmud writers were stressing that they well-knew Piso had created the equivalence between eight and 36 to honor himself!

About 20 years after finishing his Jewish Antiquities,

Piso wrote a second and similar account of Judas and his brothers. That way, there would be an alleged more ancient historical account of the Hasmonean revolt and victory. It came to be known as I Maccabees and was included in the Apocrypha.

The church did not forget who had created the story of the Maccabees and who had played the leading role of Judas in it. August 1st became the Feast of the Holy Maccabees.³ It was one of only two feast days of purported early Hebrew martyrs celebrated by the western church.⁴ And thus did Piso in his guise of Judas Maccabeus take his place in the litany of ancient church heroes, along with Piso in his other roles as Plutarch and Aristotle! Again, as in the NT, and as noticed in Shakespeare's As You Like It, one man playing many roles!

1967
National
Catholic
Almanac,
p. 147

W.G.Ryan,
The Golden
Legend,
Vol. II,
p. 33

Additional Bibliography to I Maccabees

1. de Voragine, Jacobus, The Golden Legend, Readings on the Saints, Translated by William Granger Ryan, Princeton Univ. Press, Princeton NJ (paperback) 1995
2. 1967 National Catholic Almanac, Felician A. Foy O.F.M, Editor, St. Anthony's Guild, Paterson, NJ, Publisher, Doubleday and Co. Inc., Garden City, NJ distributor, 1967

F. II Maccabees

Arrian too writes an account of the successful Judaeen revolt against the Syrian army controlling Judaea, but with several interesting variations.

For one thing it was used to historicize the holiday of Purim. Near its conclusion is detailed the finding of the body of Nicanor, the Syrian general, after his defeat in battle by Judas. It then says Nicanor's head was hung from the citadel, and that the Jews decreed to celebrate 13 Adar to commemorate this victory. And it added that this was "the day before the day of Mordecai,"¹ by which was meant Purim.

✓ 1 II Macc.
15.28-36

This reference served to place the holiday of Purim in prior Jewish history, and to predate Purim even to that of Chanukah. The latter supposedly took place and was being written about some 300 years previously, that is, what is now about 165 B.C.

This reference to Purim "as the day of Mordecai" also showed that the Jews, at the date this was being written (about 140), which was about 30 years after the book of Esther, were already celebrating Purim.

We will see that Jewish tradition later reversed the sequence by stating that the day preceding Purim was formerly (emphasis added) Nicanor's day--that is not afterwards!--and why this was done.

II Maccabees contains the first account of the torture and murder of Eleazar an aged (90 years old!) principal scribe and the seven sons and their mother² for refusing to eat swine's flesh. ✓ 2 II.VI.17-
VII.42

It was composed by Arrian. And another variation from the original I Maccabees is the repeated insertions by him to show the Inner Circle that he was the author.

Firstly, the author's secret praises of Piso is typical of Arrian. In II Maccabees he fails to mention Mattathias³ and he attempts to glorify Judas.⁴ While Piso had played both roles in I Maccabees, as Mattathias he saw himself as father of the five sons. The name Mattathias was an allusion to the fictional name of his own father in his Vita. Basically Piso had seen himself as Judas, the brave military hero, and all the stories of the Maccabees were named after Judas' surname.

✓ Charles,
Intro. to
II Macc.
Vol. I p.12
A&F to OT
✓ 4 Ibid. p.124

Thus Arrian who emulated his grandfather Piso and secretly praised him, saw him as Judas Maccabeus--as Piso too had seen himself--and hence magnified his role in II Maccabees.

And when Arrian inserts a governor named Apollonius, he makes him (son) of Thraseas⁵ to further honor Piso, as Piso's actual father had the pseudonym Thrasea.

✓ 5 II Macc.
3,4

In the next century Piso would fictionally appear as a traveling holy man appropriately named Apollonius.

Arrian has the prophet Jeremias appear in order to give Judas a holy gold sword, a gift from God.⁶ Centuries later Piso will again receive a magic sword when he is secretly honored as King Arthur.

✓ II Macc.
15.15

Arrian even omits from II Maccabees the name John as one of Judas' brothers, and substitutes Joseph.⁷ For that name in Hebrew had the same letters as did Piso in Latin, and its insertion was yet another secret honoring of his grandfather.

✓ II Macc.
8.22

Secondly, another proof of Arrian's authorship is his introducing of Heliodorus,⁸ the chancellor of the king who is sent to raid the Temple treasury but instead is prevented by Heavenly apparitions from taking it. Remarkably Heliodorus was the precise Roman name under which Arrian was a noted philosopher.

✓ II Macc.
3.7-13

Thirdly, one named Rhodicus also appears in II Maccabees.

Another form of that name Rhode (or Rada) had appeared prominently in the very first sentence of the Shepherd (or Pastor) ⁹ of Hermas which was also written by Arrian. Eusebius too mentions Rhode ¹⁰ as a pupil of Tatian (who was in fact Arrian's brother Antoninus). Incidentally in connection with Rhodicus appears a town named Beth-sura, and elsewhere is mentioned a fort named Bethsaron. ¹¹ We recognize both as hints at the Hebrew besorah which meant good news, that is gospel!

✓ Pastor of Hermas, Ch. I, Ferdmans, Ante Nicene Fathers Vol II 2nd Series ✓ Eus. E.R. V. XIII
✓ II Macc. Ibid. 13.22; 11.5-6 ✓ Ibid. 10:12

Fourthly, he introduces Ptolemy who was called Macron.

Ptolemy was an allusion to himself, as he had been writing astronomy and geography as Claudius Ptolemy. Macron was an allusion to his uncle Justus who was in the revolt of 115-117 had used the name Marcus (Marcus). Later when Justus wrote as Justin Martyr a few years prior to his death and before Arrian wrote 2 Maccabees, he had created the heretic Marcion, an evil alter ego of himself!

✓ Ibid. 4.40-42

Fifthly, he introduces Auranus, ¹² a foolish elder man who is slain in a mad charge. With additions of a second "r" in place of the "u," and then the addition of an "i," appears the spelling of the name, Arrianus!

When this was written, apparently about 140, the Judaeans probably had not yet settled on the name Chanukah for the festival, because the author here calls it Tabernacles or like a feast of Tabernacles.¹⁴ He also writes that the priests¹⁴ found thick liquid¹⁵ from which they made fire and with which sacrifices were then burned on the Temple alter.¹⁴ II Maccabees 10.6
¹⁵ Ibid. 1.21

Arrian, church leader after uncle Justus' death in 140 and writer of many Christian works, then humorously demands his ability by saying he is merely recasting the story of the Maccabees, and is not the original historian.¹⁶ And he ends II Maccabees 2.30-31 by saying that if the story was "poor and indifferent, that was all I could manage."¹⁷ II Maccabees 15.38-39

However the later church was well pleased with his work. For it had portions of it read in the Catholic breviary for October.¹⁸ Charles, Intro. to II Maccabees, s.6, Vol.1, p. 131, A&P of OT

Additional Bibliography to II Maccabees (also known as 2 Maccabees)

1. II Maccabees. This is a book in the Apocrypha. For it we used Charles, Apocrypha and Pseudepigrapha to the Old Testament, Volume II, pp. 125-154. It is published at Clarendon Press of Oxford Univ Press, Walton St., Oxford, England OX2 6DP 1978 Edition
2. The Pastor of Hermas. Another one of Arrian's many secret writings. For it we used W.B. Eerdman's Anti-Nicene Fathers Vol. II Fathers of the Second Century, 1975 Edition. It includes the Pastor of Hermas at pp. 3-58

Having composed II Maccabees, Arrian then turned to the writing of what we now know as III Maccabees. It appears in Charles, Volume I, pp. 125-154. Its connection in style and language is particularly close to that of both the Letter of Aristeas and II Maccabees.¹ That is not surprising, as Arrian wrote both those works as well.

✓ 1 Charles, Vol. I., Intro. to 3 Macc. sec. 4

The focus of the III Maccabees story is on 500 elephants, drunk on a combination of frankincense and unmixed wine, to whom the Jews of Alexandria are exposed in a great arena to accomplish their death. He borrows the story from his grandfather Piso's tale in Contra Apionem.² He borrows the 500 from the over 500 brethren to whom I Cor. 15.6 says Jesus appeared after death.

✓ 2 Ibid. ii. 53-55

Again Arrian inserts himself. The king is Ptolemy³ Philopater--because Arrian was using the name Ptolemy in one of his pseudonyms. The lackey the king had placed in charge of the elephants was named Hermon--because that was close to the name Hermas which Arrian had used as the author of the Pastor or Shepherd of Hermas. As he had hinted his authorship in 2 Maccabees with the name Heliodorus, he hints his authorship in this 3 Maccabees with the name Hermon.

✓ 3 Although in Contra Apionem it was also Ptolemy: Ptolemy Physcon

7.

Frankincense is mixed with the wine because it is borrowed from the NT account in Matthew 2.11 of the gifts of the magi (see also Rev. 18.13).

Especially interesting is Arrian's choice of Alexandria as the place of the tale. Under his name of Appian he had served there as military commander early in the Jewish revolt of 115-117, only to flee for his life. He was replaced by uncle Justus as Marcius Turbo, who then proceeded to defeat and slaughter the Jews of Alexandria. We will later learn that Arrian had returned to Egypt to assist him.

He is thinking of the slaughter of the Jews and of his grandfather's deeds in Judaea when he has the king swear an oath that he would march against Judaea, level it to the ground with sword and fire including burning the temple to the ground which the Jews who had sacrificed therein could not enter forever.⁴

✓ 4 3 Macc.
5.43

The Jews of Alexandria are miraculously saved from the drunken elephants. The king, who had a change of heart, then decided the Jews were to celebrate their deliverance with a seven day festival.⁵

✓ 5 3 Macc.
6.30

Arrian's grandfather had provided the background for the Jewish holiday of Chanukah. And his grandfather⁶ in his original story of the elephants had originated too this festival for the Jews of Alexandria which Piso said they thereafter kept.

✓ 6 Contra
Apionem
II.55

However the Jews of Alexandria failed to pick up on the celebration of deliverance from the elephants, for there is no record of them ever celebrating it. Beside, after the destruction of the Jews of Alexandria in 117, Jews would probably have lacked the number and the motivation to celebrate it!

The king even gave the righteous spared Jews license to destroy those of their co-religionists⁷ who had sinned against God's will. Therefore they slew over 300 men. This is reminiscent of the Jews also allegedly slaughtering their enemies in the story of Esther. 7 3 Macc. 7.12,15

Arrian had inserted 300 because that secretly represented the Greek T which was the sign of the cross, hence Christianity. Secretly he was teasing that Christianity was a transgression of God's law!

The few later references to 3 Maccabees are entirely by ⁸ Christian writers. That is, it was not cited by ancient Jewish writers. And that too was understandable! 8 Charles, Intro. to 3 Macc., Sec. 9

IV MACCABEES

¹
This is an expanded account of the aged Eleazar, of priestly stock and expert in the law and philosophy, and of the seven sons and their mother. All of them are cruelly tortured and murdered at command and in presence of tyrant king Antiochus Epiphanes, for their determined refusal to eat swine's flesh. Once again it is the Greeks portrayed as the torturers and murderers, not the Romans!

✓ 1 Charles,
Apocrypha
and Pseude-
pigrapha
Vol. II
pp. 653-
685

²
This book is attributed by Eusebius to Josephus, and 200 years later Jerome agreed. However they were wrong,, because it is openly written from the standpoint of philosophy and reason. Therefore it is probably the work of Avidius Cassius, Arrian's son, about 170, who wrote philosophy under the pseudonym of Aelius Aristides.

✓ 2 Charles,
ibid.
Vol. II
p. 656

However it is not unexpected that they would attribute IV Maccabees to Josephus. As church leaders they well knew he had originated the story of the Maccabees, first in his Jewish Antiquities, then in I Maccabees. And because the story lacked sufficient hints of the actual authorship, it was easiest for them to assume he had written this continuation of the story.

IV Maccabees' source has always been uncertain even to Inner Circle scholarship. Perhaps that is why, unlike I, II and III Maccabees, Charles includes it in the Pseudepigrapha rather than in the Apocrypha.

I. BEN SIRACH

78

Ben Sirach or simply Sirach was yet another work by Piso. It is also known as Ecclasticus, but must be distinguished from the similar title Ecclesiastes which appears in the Septuagint, and its Hebrew translation in the Jewish bible as Kohelet, meaning the preacher. ¹ Charles, R.H., The Apocrypha and Pseudepigrapha of the OT, Vol. I, pp. 268-517

Ben Sirach today appears in the Apocrypha. It is a very long collection of moral principles.

This book is perhaps the easiest one to be seen as that of Piso. Not only is another (Christian) name for Ben Sirach, Ecclasticus, which meant of or for an ecclesia, a Christian assembly or church, but the Preface to Ben Sirach almost points at Piso. It openly states Ben Sirach was written by the writer's grandfather after he had made himself familiar with the Law and the Prophets. ² He specifically calls his grandfather iesous. This was Piso! And the unnamed Preface writer was obviously Arrian!

² Charles, R.H. Volume I Apocrypha p. 316

The Preface states it was written in the 38th year of Euergetes. Thirty eight, although seldom used, was a code number for Pliny, because it was his Sekoundos name in Greek small numbering. Pliny died in 116 in battle in western Parthia. Ben Sirach (Sirach) was most probably completed just after his death by Arrian. And thus the honorable insertion secretly of Pliny by the number 38.

Arrian under his Appian identity, had fled his command in Egypt during the Judeaan revolt which erupted in 116. He would then return as Prefect with Justus' huge force in 116. Arrian's grandfather died in Asiatic Turkey about the time Arrian returned to Rome in 118. That is probably why he could not collaborate with him in the writing of Ben Sirach, and instead he added the preface to this work which Piso had completed.

Even more evidence that the author was Piso seems hardly necessary--because he is called Iesous and described as having made himself familiar with the law and the prophets. Yet the Greek Seirach leads by yet another way to the author.

Sei in Greek was a short form of seio, which in turn was a synonym for su which meant: "thou."

The sound rach is what pointedly leads us to Piso. That was an allusion to av'rāch, which meant, "I will bend the knee." It was a phrase by which pharaoh, speaking Hebrew in Genesis 41.43, commanded his people to obey Joseph with the figurative meaning "bend the knee."

To the Family, by merely shortening the "a" in rach from a long "a" to a short "r," and then dividing the word av'rach into two parts, it would consist of av meaning father, and rach meaning gentle or tender, that is gentle father.

The result of all this is that Piso, seeing himself as the second Joseph, successor to Joseph in Egypt, would see himself as the new gentle or tender father, that is, as "thou" (art the) "gentle" (father).

Pliny, a party to all of this, in one of his public Latin letters, writes to (secretly) Justus, telling him that they share the same gentle father of the family. Centuries before, "gentle father" had been a term used by Homer, as a footnote to that letter states.

Medieval Jewish scholars well knew Piso had seen himself as av rāch. Therefore dots were placed above the word avrāch in the Torah where they still appear. Their presence is neither understood nor even noticed by orthodox Jews who study and read the Torah.

However Arthur Conan Doyle well knew the importance of avrāch in Piso's code systems. Therefore he secretly inserted it twice into his very first Sherlock Holmes story, A Study in Scarlet. First, as the address 221B for Holmes' address because rach av would convert into R (200), Ch 20, A (1), total of 221, plus the V left as its basic form, B.

Second, the same story contains the word rache written in blood on the wall. Three times the word is mentioned in the story, and each time within a couple of lines previous, appears the sounds: of, off, above. Each of these supplies the sound "of" which together with rache produces av rach.

Apparently it was originally written in Hebrew, hence it was a Judaeen writing. Later it was redone by Piso in Greek.

Fragments of a Hebrew translation of the Greek version have been found in the genizah in Cairo, and the Talmud quotes from the Hebrew version of the Greek Ben Sirach. That version no longer exists, although in recent times a copy was supposedly discovered at Masada.

3 Charles,
Vol. I
Intro.
to Sirach,
s.2(a),(d)

Apparently the Judaeans were forced to do a Hebrew version of Piso's Greek Ben Sirach for their bible, in order to historicize it. This was the same as they were required to do, as we will see, as to various Greek-language prophetic books which the Family had written

However when medieval Jewish scholars referred to it, they did not call it Sirach (Seirach) but Sirah, that is with a soft h rather than a hard ch. It may be possible to discern the reason. In the Hebrew bible the Edomites had a mountain named Seir. Often, their land too was therefore referred to as Seir.

By changing the hard ch of Sirach to a soft h, and reversing the sequence of the e and the r, and pronouncing the e as an a—the word Sirach could be changed to Sirah. By this process the original Sirach could be seen as meaning an Edomite, to-wit Piso!

Although the original Hebrew version of Ben Sirach was apparently gone by Maimonides' time (1135-1204), he well knew of it. He also knew who had written the existing version in the Christian Greek Apocrypha, that is Piso. Apparently he disliked it because of its authorship. For writing of Ben Sirah, Maimonides said it was written by one who "wrote books containing mockery." And he said those books lacked "sense and purpose" and were only a waste of time.

4 Quotations
from Carmilly-
Weinberger,
Moshe,
Censorship
and Freedom
of Expression
in Jewish
History
p.15 and
p.224 n.12

The church fathers through Jerome and then Cassiodorus mentioned Sirach as did Saadia about 925. Probably before Maimonides, the church must have demoted it from its bible to its Apocrypha, perhaps because its Preface made it too obviously Piso's work. And thereafter the Jews, sensing it was no longer obligatory on them, must have destroyed their Hebrew version. For it is no longer part of the Hebrew bible.

The Hebrew version of Piso's Greek-language Ben Sirach must have still existed when the Talmud cautioned against reading Ben Sirach as well as Ben Lanu. Lanu in Hebrew meant unto us. But it also brings to mind Velleianus, brother of Velleius Paterculus, Piso's grandfather, founder of the "Christian" Pisos and first originator of their story. Velleianus, his brother's name,⁴ was possibly one of Velleius' Family names. A shortened version of Velleianus could be "lanu."

3 ✓ Charles
Vol. I
Intro.
to Sirach
s.3, n.3
4 Velleius
Paterculus
p. 291

"Lanu" is further an allusion to Deut. 27.28 in the OT which contains coded dots above its word "lanu." That verse with its word "lanu" was chosen because it speaks of the secret things belonging only to God. And appropriately the chapter and verse there totaled 57, which was the 57 generations in Luke 3 and therefore also alluded to Piso.

Thus whereas ben Sira must have meant Piso's apocryphal writings, "lanu," which was 14, meant Piso's gospel writings.

Thus, by the time of the Talmud's completion (whether in about the 500s or in the early 700s), Judaeans were being cautioned not to read the various Pisonian writings that were in Greek. And this was even though, as we will see, the rabbinic leadership well knew of these writings. In fact the rabbis continued composing religious writings in which they replied to Piso through the crusades of the 11th and 12th centuries and beyond.

They simply must have feared if the average Judaeans knew too much about the subject, for fear they would too openly talk or write and thereby bring calamity upon their people.

This fear to enlighten the common folk is borne out by the later instructions as we will see, to the "pious men of Germany" to release the information to the "wise" meaning the rabbinic leadership, and by implication not to the common folk.

Ben Sirach praises Enoch, Noah and Seth, and contains parallels to Ahiqar, Tobit and Enoch. ⁷ Probably all these works were written before it. It says that the righteousness of Job was mentioned in Ezekiel, ⁸ but does not say that the verses in Ezekiel also mention Daniel. That was because Job was inserted into Ezekiel before Ben Sirach was written, whereas Daniel was finished later as we will see.

✓ 7 Charles,
Vol. I,
Intro.
to Sirach
s. 7

✓ 8 Charles,
Vol. I
Sirach
49.8-9

The letter of James in the NT gives "abundant and clear" evidence of acquaintance with Ben Sirach. ⁹ That was expectable because they shared a common author: Piso.

✓ 9 Charles,
Vol. I
Intro.
to Sirach
s. 7

The hidden author (Piso himself) boasts that he was
advanced by God's blessing, that he filled his winepress
as a grape-gatherer. ¹⁰ And we recall that in John 14.1, ¹⁰ Sirach
33.16
Justus writing as his brother John (Julius) likens himself
to his father who had played Dionysius, the god of the vine,
when he says: "I am the true vine, and My Father is the
vinedresser."

The author of Ben Sirach also says there that he had
labored not for himself but for all who seek wisdom. ¹¹ He ¹¹ Sirach
33.17
was thinking of wisdom in the NT as being the vehicle
to Christ, such as 2 Tim. 3.15 wherein the sacred writings
give believers the wisdom leading to salvation through
faith in Christ.

ECCELESIASTES--PISO'S REGRETS

The Family, including Piso himself, did not use only the gospels to secretly confess their guilt for what they were doing. No less than Piso himself wrote an entire book to admit the ultimate futility of his great NT writings. The book appears in the Greek bible as Ecclesiastes, and the ancient Jews redid it in Hebrew under the title of Kohelet.

From its contents it clearly appears Piso's composition. It starts by saying it is the word of Ecclesiastes, which is what the author called himself. That Greek word meant a member of the ekklesia which in Greek meant originally an assembly duly summoned. Later in the NT, ekklesia acquired a slightly different meaning: the church as a body of Christians. With that meaning ekklesia appears in the Greek NT in Mat. 16.18, I Cor. 11.22 and Romans 16.5.

The Hebrew version called the author Kohelet, because that meant a member of a kehilah or assembly, thus approximating Piso's chosen meaning. Later Hebrew tradition explained that Kohelet, the preacher, was a pseudonym of King Solomon, David's son. David had 19 sons according to I Chronicles III.1-8, but the name Kohelet does not appear with regard to Solomon or any other son. Today the Greek bible's Ecclesiastes is translated into English as the preacher, as in the translation of Kohelet.

Piso saw himself as the leader of his ecclesia which he had created. Thus he was the ecclesiastes. But because Ecclesiastes was called the son of David (Greek bible, I.1), Piso saw himself also as the son of David. For he had in fact played the role of son of David in the NT. Firstly, his created son and alter ego, Jesus, was called the son of David in various verses in Matthew, and also in Mark and Luke. Secondly, the same applied to Joseph, the putative father of Jesus, who was the alter ego of Piso's pseudonym, Josephus. Joseph was called son of David by no less than the Lord in Mat. 1.20 and by an angel in Luke 1.32.

The book of Ecclesiastes abounds with hints of Piso's authorship.

1. His first chapter has 18 verses, for a total of 19, which was Piso.

2. Piso uses the word vanity all through the work. In the Greek, vanity was mataistes. It suspiciously resembles his father's alias names of Matthias and Matthew and Mattathias.

3. Since he is writing to his Inner Circle, he repeatedly uses various forms of the word kuklos in Greek, which meant a circle, in the very first chapter in verses five and six.

4. He says in II.7-8 that he had treasures and wealth, servants and entertainers, even a butler, thus, unlike the Genesis story of Joseph in Egypt, pointedly omitting the word baker.

5. He writes of the various alternatives which are still famous today, that is, a time of birth, a time to die, (II.2) etc. He includes a time to pluck what has been planted--which is reminiscent of plucking a chicken. He speaks of a time to throw stones (II.5)--reminiscent of the Jews stoning Paul.

6. He says to observe the commandment of the king (VIII.2)-- which is reminiscent of the gospel admonition to render unto Caesar the things which are his.

7. Although he does not use many numbers, he does use 100 in VI.3 and seven and eight (a multiplied total of 56) in XII.2.

8. Do not sin, he says and "say not in the presence of God that it was an error; lest God be angry at thy voice and destroy the work of thy hands" (V.5)--in effect saying that his Family's repeated confessions in the NT would avail them naught. ✓

9. He negates the whole message of his NT with the statement (IV.8) "there is one and there is not a second; yea, he has neither son nor brother...."

10. His final chapter, XII, seems to originally have had 12 verses, for a total of 24 which was Jesus--until the Jews added verses 13 and 14 to their Hebrew copy as an answer to Piso. Therefore the Family also added the final two verses, but again the total of chapter and verses was 26 which was a Piso number!

Among his still famous expressions from Ecclesiastes are:

1. It is impossible to add to God's work and to take away from it (III.4)
2. A good name is better than good oil (VII.2)
3. Eat, drink and be merry (VIII.15)
4. The race is not to the swift, nor the battle to the strong (IX.11)
5. He who digs a pit will fall into it (X.8)
6. "Send forth thy bread upon the face of the water, for thou shall find it after many days" (XII.1)

Ecclesiastes is of course most famous for its negative aphorisms, its stress on all human endeavors as being ultimately mere vanity. Its approach is summarized in its very second verse, "...vanity of vanities, all is vanity."

His many examples of vanity include (1) acquiring wisdom leads to knowledge which increases sorrow (I.18); (2) (an admission that) all his works and labor were vanity (II.11); (3) all his labor he must leave to his successor without knowing whether he will be wise or a fool--and that too is vanity (II.18-19); (4) the righteous and the evil doers alike are in God's hands and all will die (IX.1-6); (5) "of making many books there is no end, and much study is a weariness of the flesh" (XII.12).

Probably the Family did not require the Jews to redo into Hebrew their Greek writings other than the books for the prophets such as Daniel and Zachariah as we will see. For those books contained the additional Christological foundations/prophecies for the Jesus story. But the Jews redid in Hebrew the book of Ecclesiastes as they had redone Esther. Just as they felt it appropriately revealing when Piso had crucified Aman (the Min, himself!) 60 cubits high, it was also revealing when he repeatedly confessed his guilt for having spent his life at futility, vanity as he called it.

Vanity in Hebrew was hevel, which appears repeatedly in the Hebrew Kohelet. The Jews already had hevel along with v'reek in Isaiah 30.7. Hevel v'reek meant vanity and emptiness, that the world's gods were vanity and emptiness. V'reek happened to add up to 316 in Hebrew regular numbering. And 316 was the numerical reason, because of John 3.16, that they had created a shortened version of Iesous, Yeshu, for Jesus. For Yeshu, like v'reek, added up to 316 in Hebrew regular numbering.

Having v'reek as the equivalent of 316/Jesus, it was noticed that the adjoining word, hevel, totaled 37, and that lacked only the addition of the letter lamed or "l" which was 30 to create 67, which was a Greek equivalent of Piso! Piso had so repeatedly used vanity in his Ecclesiastes that hevel (vanity) was most appropriately felt to represent him.

Thus did hevel v'reek join such other Hebrew words as minus and goy and yeshu for use in later Jewish writings to secretly allude to Piso.

The Hebrew Kohelet (the rewriting of the Greek Ecclesiastes) does like the Hebrew book of Esther bear the signature of Rabbi Akiva. The author inserts his name into the second and third verses of the very first chapter. Therein appear the Hebrew words amar Kohelet, then five words are skipped, then yisron, then one word is skipped, then bekol amolo. The initial letters of these five words are akyba which in Hebrew spelled Akiva, that is alef, koof, yud, bet, ayin. The yud could have the sound of either "y" or "i." The "b" and the "v" are the same consonant.

It should be noted that this was a variant spelling of Akiva, because his name actually starts with the letter ayin and ends with the letter aleph. But it was spelled this way because only those letters were available in sequential form in the early verses.

The Hebrew version adds two final verses to answer Piso's NT message: the 13th verse of chapter 12 says we will hear everything, which is to fear God and keep his commandments. The use of the word commandments shows the verse's Jewish origin. For Piso thought in terms of the Law and the Prophets, whereas the ancient Jews thought in terms of the Torah (the teaching) and the commandments.

The 14th verse said that God will bring into the judgment concerning everything that has been hidden, whether it is good or bad. The Family evidently felt it prudent to also add the final two verses to their own original Greek version.

The Hebrew version by Akiva must have been written about 110, a couple of years after Akiva wrote the Hebrew book of Esther where he had secretly disclosed his identity with numbers 180 and three, and again with 28. Having done so, he now uses another method, the first letters of sequential words which are in close proximity, to spell his name Akiva.