

FROM THE BABYLONIAN TALMUD, WHAT CENTURY DOES IT PLOT JESUS IN?

Jewish tradition is a huge part of what it means to be a Jew in every sense. Christianity has a narrative that insults the traditions and considering how Christians have treated Jews and oppressed the religion and created a religion based on suppression, "We have God's promises now not them" this is a serious matter.

WHY DOES THIS TEXT SOTAH 47a jump from Elisha to Jesus as if Jesus lived at that time?

WHY DOES THIS TEXT get ignored by Christians who wish to argue that women saying Jesus rose must validate the gospels for women were never used as witnesses so nobody was making the story up?

And there are those who say: Gehazi pushed the Sages away from coming before him, preventing them learning from Elisha, as it is written, after the aforementioned incident: "And the sons of the prophets said to Elisha, behold this place where we are staying before you is too cramped for us" (II Kings 6:1). This proves by inference that until that time the place was not cramped, as Gehazi would turn people away.

The Gemara returns to the incident in which Yehoshua ben Peraḥya turned away Jesus the Nazarene: What is this incident? When King Yannai was killing the Sages, Shimon ben Shataḥ was hidden by his sister, Yannai's wife, while Rabbi Yehoshua ben Peraḥya went and fled to Alexandria of Egypt. When peace was made between Yannai and the Sages, Shimon ben Shataḥ sent him the following letter: From myself, Jerusalem the holy city, to you, Alexandria of Egypt. My sister, my husband dwells within you, and I am sitting desolate. Rabbi Yehoshua ben Peraḥya said: I can learn from it that there is peace, and I can return.

When he came back to Eretz Yisrael, Rabbi Yehoshua arrived at a certain inn. The innkeeper stood before him, honoring him considerably, and overall they accorded him great honor. Rabbi Yehoshua ben Peraḥya then sat and was praising them by saying: How beautiful is this inn. Jesus the Nazarene, one of his students, said to him: My teacher, but the eyes of the innkeeper's wife are narrow [terutot]. Rabbi Yehoshua ben Peraḥya said to him: Wicked one, is this what you are engaged in, gazing at women? He brought out four hundred shofarot and excommunicated him. Every day Jesus would come before him, but he would not accept his wish to return.

One day, Rabbi Yehoshua ben Peraḥya was reciting Shema when Jesus came before him. He intended to accept him on this occasion, so he signaled to him with his hand to wait. Jesus thought he was rejecting him entirely. He therefore went and stood up a brick and worshipped it as an idol. Rabbi Yehoshua ben Peraḥya said to him: Return from your sins. Jesus said to him: This is the tradition that I received from you: Anyone who sins and causes the masses to sin is not given the opportunity to repent. The Gemara explains how he caused the masses to sin: For the Master said: Jesus the Nazarene performed sorcery, and he incited the masses, and subverted the masses, and caused the Jewish people to sin.

And there are those who say a different version of Rabbi Neḥemya's opinion: Anywhere that one valid witness came at the outset, even one hundred women who later contradict him are considered like one witness, and do not override his testimony. And with what are we dealing here in the mishna? A case where a woman came at the outset, and testified that she saw the killer. Then two other women arrived to contradict her statement. And according to this interpretation you must amend the statement of Rabbi Neḥemya so that it reads like this: Rabbi Neḥemya says: Wherever the Torah relies on one witness, follow the majority of opinions. And they established that two women against one woman are like two men against one man. But two women in opposition to one man who is a valid witness is like half of a pair of witnesses and half of a pair of witnesses, and the mishna did not address that case.