

# Compilation of evidence that Emperors Titus and Vespasian were responsible for Jesus' story, that Domitian modified it, and the reason they left such evidence.

**Michael Menasgotz**

Copyright © M. Menasgotz April 2024

All Rights Reserved. No part of this document may be used or reproduced in any manner without written permission.

**Editor's Note** – this publication predates my book “**Christianity's Origin as a Flavian Secrecy Cult**”. **The thesis it describes is not as developed as the one in my book.** The evidence is not as complete nor as clearly explained. It does not discuss the possibility that the ‘revelations’ were going to be made under oath of secrecy, within a secrecy cult, or how that would have been structured. It also lacks a comprehensive evaluation of whether the APTVS pattern could result from coincidences or biased selection of parallels, and various other developments in my research following April 2024.

## Abstract

This paper develops J Atwill's discovery that Jesus' story parodies Vespasian and Titus' victories set out in War of the Jews, and also shows the opposite is true - i.e. that War of the Jews parodies Jesus' story back, and also shows that the parallels in both documents were arranged to form an intentional pattern presenting a signature of Vespasian or Titus.

When the locations of the parallels are plotted in as a star chart (per Hipparchus) they form lines, spelling the Latin letters A P T V S, although the A P T may not be original.

The way the documents parody each other, and work together to form that pattern, demonstrates that Luke and War of the Jews were created together, and since the latter was undeniably produced for the roman government, so was Luke.

It is shown mathematically, in section 5b, and via a different method in section 5h, that this pattern cannot be the result of ‘finding patterns in noise’ i.e. in a biased fashion.

A thesis is also presented, that explains these observations:

1. A first revelation was planned, where Jesus' story would be shown to mirror that of the Emperor who destroyed Jerusalem, to reveal him as Jesus' second coming, to make the people worship the Emperor.

2. A second revelation was planned for when they were ‘hooked’ on worshipping the Emperor (alongside Jesus), revealing concealed proof that the roman government invented Jesus' story, in order to leave the followers as ‘pure’ Emperor worshippers. This explains why such proof is available to be found.

It is likely that the original signature was just ‘V S’, pointing to a goal of making people the worship Vespasian, with the ‘A P T’ added via the surviving version of War of the Jews, to make the people worship Titus.

3. The plan was disrupted by Vespasian's death, and Titus' death two years later. Domitian, and all subsequent rulers prevented this information from becoming known, since making people see Jesus as a forerunner of their predecessors posed a threat to their rule (and for Constantine and the early Catholic Church, it was an even graver threat that people might discover that there is proof that Jesus' story was the roman's invention).

The paper also shows that Josephus Flavius' pivotal life story is a carefully hidden parody of Jesus' story, which shows that propaganda was not a blind spot for the otherwise strategically brilliant romans, and that seemingly independent and honest sources were operating as carefully disguised government mouthpieces.

# 1. Introduction

It was the Flavian Generals, Vespasian and his son Titus who led the invasion of Judea in 66AD, after its rebellion over the taxes required by Rome, and who destroyed the heart of Judaism in 69AD (Jerusalem, with its holy temple, where they believed that God physically resided).

Vespasian then gained the throne of the Roman Empire during that same year, 69AD, and their government published a record of their victories, called 'War of the Jews', or 'WAR' for short.

Thanks to Joe Atwill's bestseller 'Caesar's Messiah', it is known that the story of Jesus in Luke is a parody of the Flavian Emperor's victories as told in WAR. Whilst Atwill's evidence certainly suggests that Luke might be roman government's propaganda, this paper contains evidence that enables us to prove it.

## Vespasian had the means, motive, and opportunity, to create Jesus' story.

**Means** – Having retaken Judea, and become Emperor of the Roman Empire, Vespasian was now an absolute dictator. He was in a position to instruct the Roman-controlled synagogues in Judea and elsewhere of what narrative they should promote, and what documents they should show the commoners.

He didn't need to write the story himself – he would have ordered a large team of experts to be assembled and simply told them the outcome they must work towards and achieve.

**Opportunity** – His son Titus had just destroyed Jerusalem which the Jews believed to be the actual physical seat of God on earth. WAR describes the systematic destruction being so total as to leave 'no sign of habitation', which is a pointed jibe aimed at the Jewish belief that God lived there. Clearly the utter destruction of Gods physical seat on earth, would have undermined Jewish beliefs, and left the Jews casting around for a new direction for their faith.

Along with the death of the Jewish high priests, this gave Vespasian a window of opportunity, where the Jews would be vulnerable to 'good news' of an extraordinary Messiah with divine prophetic and healing abilities.

## Vespasian's motives: Retaining the throne, avoiding being killed like his predecessors, and maintaining order – all of which was achievable, if he could secure the total loyalty of the Empire's peoples and soldiers.

The 12 months prior to Vespasian's reign had seen four Emperors killed in quick succession (the famous 'year of four Emperors'), so his priority was to avoid being the 5<sup>th</sup> casualty.

If not only the Jews, but also the commoners and slaves, could somehow be made to be loyal to him, he would have a stronger grip on the throne, and if he could make the Legions and Praetorian Guard undyingly loyal to him, he could prevent any coups or assassinations.

Vespasian had just spent three years fighting Jews in Judea to suppress their rebellion, which even now threatened to erupt again, and if that forced him to send the Legions straight back into another big war, they might tire of him. So, this provides another reason why he needed to make the Jews become loyal to him.

Vespasian's empire was also struggling to fund the incredibly expensive Legions. Underpaying them risked losing their loyalty, which

is why Vespasian needed to collect taxes. And if the Jews could be made to be loyal, they would start paying them again.

My thesis is that his strategy (and later, that of his son Titus) was to design Jesus' story and publish this 'good news' albeit with a hidden messages concealed within it, which could later be revealed to indicate that the Emperor himself was the second coming of Jesus, to thereby convince all the Jews, commoners, slaves, and indeed the Legions to see him as their god.

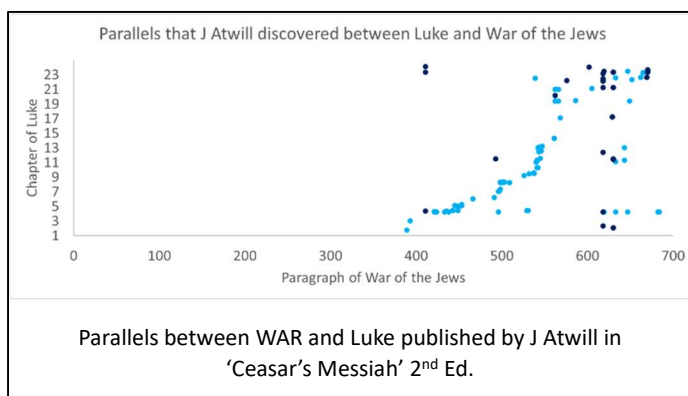
However this was not enough. The Emperor's objective was to make everyone adopt \*pure\* Emperor worship, so it was necessary to include additional hidden messages within the Gospels, that could later be revealed to show that Jesus was just a fiction, and indeed merely a parable about the Emperor, in order that the emperor-worshippers could be made to become pure emperor worshippers.

This aligns with all of their motives, and would meet all of their objectives.

## Existing evidence showing that Vespasian's government was responsible for Jesus' story.

In 2000 Joe Atwill published his book "Caesar's Messiah" showing that Jesus's story contains many obviously intentional parallels with the story in WAR describing Vespasian and Titus victoriously leading their Legions through Judea, crushing it and destroying Jerusalem.

The locations of the parallels he discovered (in Luke and WAR) are plotted below<sup>1</sup>. Those where Luke appears to parody WAR are light blue, and for the reverse I use dark blue.



The clearly visible 'string' of parallel events in Jesus' story and the Emperor's victories, certainly points to a pro-Emperor author for Luke, but doesn't prove it.

## The problem of 'why?'

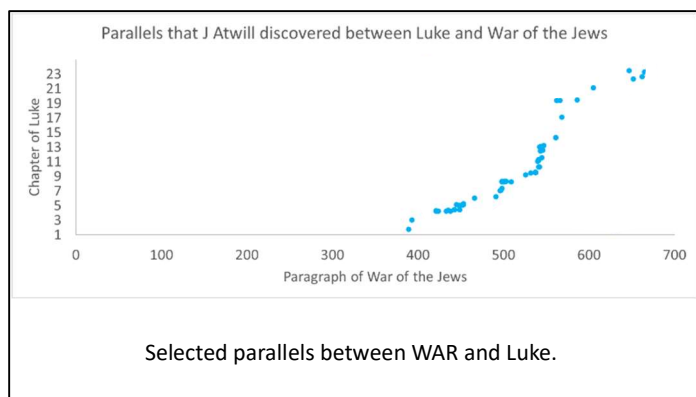
One argument that I think Atwill struggled to address was "Surely it makes no sense that someone creating a new religion would include evidence within it showing they made it up."

The thesis explained above – and the Emperor's requirement that belief in Jesus could be brought to an end once the people had accepted him as the second coming and were hooked on emperor worship - explains the observed facts.

<sup>1</sup> J Atwill's focus wasn't specifically on Luke, but where he cited Mark/Matthew I have tried to identify the matching story in Luke.

The proof that the roman government created Jesus' story is detailed in this paper.

**A first sequence of parallels to help lead Jesus-followers to see the Emperor as the second coming.**



If we look again at the sequence of parallels Joe Atwill published, we can see a sequence of them (shown above) that are arranged in almost the same order in both documents, and all of them involve Luke parodying WAR rather than vice versa.

These parallels are mainly ones where the victories of Vespasian and Titus in WAR are metaphorically paralleled by Jesus' life story in Luke.

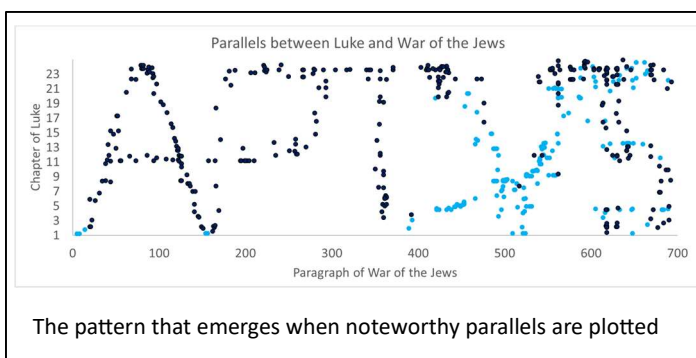
It was this sequence, give or take a few, that the Jewish and Gentile priests would have been ordered to show to their newly Jesus-following congregations. This would have led those Jesus-followers to accept the Emperor as his second coming.

Which Emperor? It's possible that this was originally intended to be Vespasian, but that his plan was derailed by his unexpected death in 79 AD, whereafter Titus continued the project, via the publication of a second edition of WAR.

This would explain why the surviving version of WAR mainly promotes Titus, and states that there was an earlier (non-surviving version), yet many hints remain in the text suggesting Jesus was also being equated with Vespasian and not solely Titus.

**A second sequence of parallels to form a 'final revelation' to cause the followers of Titus to abandon faith in Jesus.**

My own research builds on Joe Atwill's discoveries, and was a several-year effort finding and cataloging the parallels between Luke and WAR. These are plotted below, and you can see that there are far more than Atwill had shown in his book.



My research revealed that the parallels in Luke and War involve both documents parodying each other, with the parallels arranged to form a complex, and clearly intentional pattern – i.e. when plotted they form five Latin letters - APTVS.

Since it isn't possible to parody a story until the story to be parodied actually exists, if the core narratives of two stories very intimately parody each other, this can only mean they were created together<sup>2</sup>.

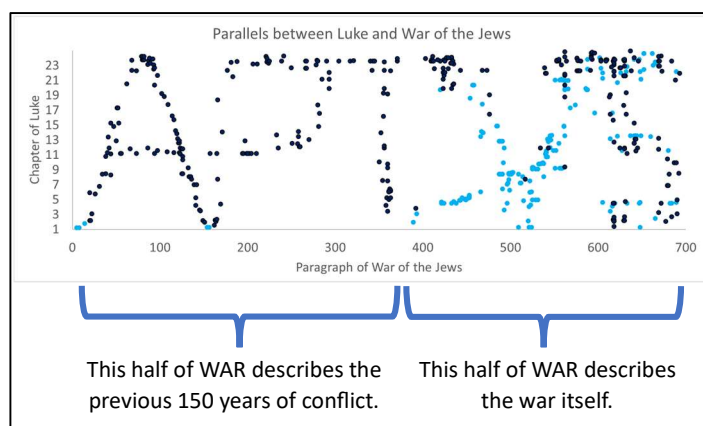
As will be shown, these parodies are carefully hidden, using subtle metaphors spread out in the texts, to ensure nobody would realize, yet allowing the author to reveal it whenever they chose in order to prove that Luke has the same origin as WAR. This origin is undeniably (and indeed explicitly) the government of Vespasian and Titus.

This thesis explains many things about Christianity and about WAR, for example:

- It explains why there are references to Jesus in all copies of WAR that have the semblance of being added in to a narrative that would flow perfectly well without them there – It's because they were added by a team of editors at the outset, who were trying to ensure the parallels would be correctly positioned to reveal the APTVS signature.
- It also explains why Luke is such a jumble of stories mashed together i.e. it's because a team of editors had worked and reworked it, probably for months, to ensure all the metaphors were in the desired places.
- It also explains why there were multiple synoptic gospels, with sometimes differing yet sometimes identical content but with their contents ordered completely differently. It was done this way so that Matthew could be published first with little risk of people discovering the parallels with Titus, and no risk of them discovering the APTVS signature, yet enabling Luke to be published afterwards without risk of it being rejected as fake, enabling the APTVS pattern to be revealed at the time of the Emperor's choosing.

**The first half of WAR may have been added during Titus' reign.**

In the second half of WAR – where the pattern forms VS – it is evident that both documents parody each other. But in the first half, mostly Luke parodies WAR, suggesting it might have been added by Titus, after Vespasian's death in AD 79.



Reasons why it seems that the first half of WAR was added later, are that that section has:

- Parallels seeming to parody Luke, but a severe lack of detail that seems to be parodied by Luke,

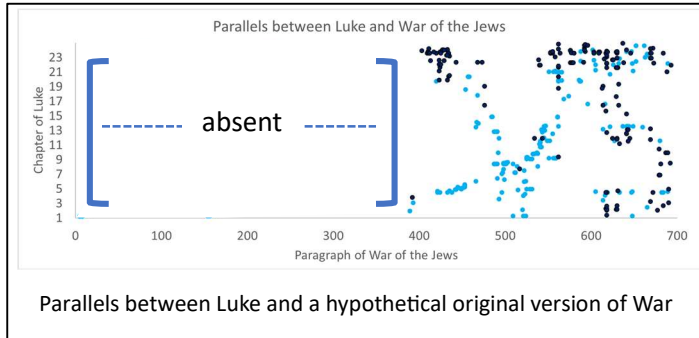
<sup>2</sup> I suppose you could argue that conceivably two stories were extremely heavily edited together at a later point until they were barely recognizable from what existed before, but again, the key point is 'edited together'. I.e. the resulting

stories were the result of a joint effort, and thus the mutually parodying versions of those stories and most of the detail in them, must originate from the same source.

- A different topic that doesn't match the title (preceding century of general conflict, not the war itself),
- A different writing style (rambling, with gossip and trivia),
- Consistently shorter paragraphs,
- A pattern where the letters have thinner lines,

And another reason to think this, is that WAR itself states that it was the second version, with the (non-surviving) first version being in the 'paternal' tongue. Modern linguists have shown that WAR is not a translation leaving us with a contradiction. But this can be resolved if the 'paternal tongue' is merely a joke referring to the father's signature – i.e. the VS for Titus' father: Vespasian.

With that in mind, the original version of WAR might have been perhaps half the length, arranged to work with Luke to present a 'VS' for Vespasian, more or less as shown below.



We don't have a copy of the original version of WAR, but we could speculate that it attributes various activities and victories to Vespasian, that the surviving version attributes to Titus.

Having acknowledged this complication, the key point remains that it can now be proven that Jesus' story in Luke, and *at least the second half of the surviving version of War of the Jews*, were written as a single literary project, which proves Jesus' story as described in the Gospels, is a work of roman government propaganda.

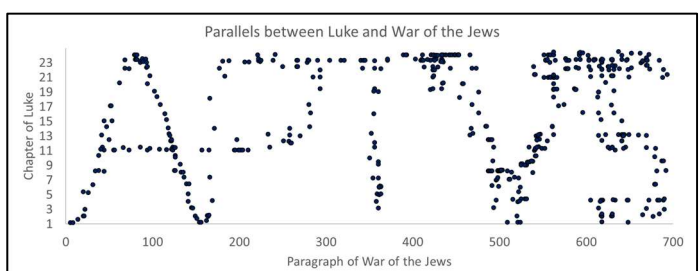
For the avoidance of doubt, I am not saying that the Flavian government invented Jesus per se, and I concur with the mainstream view that Pauline epistles came earlier (noting that they lack any awareness of most of the details of Jesus' story).

### What about the line of dots before the V?

I see two possibilities for what was intended:

1. Since the diagonal line was to be revealed to show Jesus' story is parallel with Titus', perhaps the followers would be told that it wasn't part of the final signature.
2. Another possibility is that the faithful were going to be told that Luke 24:4-8 (where Jesus tells them to 'remember' the events at Galilee) is saying that this is the location where the parallels relating to Galilee should be put.

If you do this, moving those parallels (the entire anomalous group I presume) up to Luke 24:6, you would end up with the following:



### Why didn't people end up worshipping the Flavians.

After Vespasian's death, Titus died just two years later. His brother Domitian succeeded him, and was apparently much less enthusiastic.

As will be detailed later, there is extensive evidence that Domitian had John and Acts written to ensure that if people started worshipping Titus, they would also end up worshipping a three-fold god (in later centuries formalized as the holy Trinity) including himself.

But Domitian stopped there. He apparently didn't want his brother worshipped as god, even if he would probably be worshipped as a hanger-on, and he never allowed the parallels between Jesus and Titus to be revealed.

Domitian's successors were from a different part of the royal family, and had no interest in people worshipping the 'wrong' emperor, explaining why they also kept this quiet.

The same applies all the way to Constantine. It was he who decided Christianity was useful – i.e. it made people humble and pay tax and accept kings as put there by god – and its curious that Constantine went to great lengths to reinforce the idea that Jesus was a real historical person. He even published a bizarre story that his mother went to Jerusalem, found the 300-year-old crosses, figured out which one was Jesus', and that its nails still had divine power over the elements.

And due to Constantine's decision to rule Europe via Christianity, he left the government with an immense need to keep the parallels secret. If word ever got out it could have undermined the government's power entirely, and later the roman Catholic Church's too.

This explains why all the early Christian apologists fail to mention that Josephus' works allude to Jesus' story even though at face value it would seem that mentioning this would strengthen the argument that Jesus was real. It also explains why the Catholic Church restricted independent writing for hundreds of years, and prevented the commoners having access to a bible in a language they could read.

### What does APTVS mean?

TVS either signifies Titus of Vespasianus (it matches the 'TVS' on his coinage) or perhaps Titus *and* Vespasianus.

The AP refers what in the original Greek was called "Agion Pneuma", which is traditionally translated as Holy Spirit, but that doesn't tell us what it means.

The meaning of the AP is repeatedly hinted at in the New Testament, this appears to relate to the words Arrius Piso (for example see the A to the O, first and last in Revelation). Details will be provided later but some of these hints involve the Greek word 'opiso'.

This AP character has been proposed (by Roman Piso and Abelard Reuchlin) to relate to a 3<sup>rd</sup> royal; Arrius Piso. Their position has received ferocious criticism in part because there is no direct record of any royal at the time with that name, and although an argument can be made that Domitian would have wanted to strike his name from the record (Damnatio Memoriae) that alone would not explain the absence of his name in War of the Jews. Roman explains this absence by suggesting Arrius used the name Titus.

I am not wedded to it, but here I will explore the opposite position; namely that Arrius Piso might merely have been a title used by Titus. It is attractive, for several reasons:

- There is no direct record of any royal called Arrius Piso, and most problematically; not even in WAR.



- Arrius is a Latinization of Areios meaning “of Ares”, “Immortal” or War God, or to retain the initial A perhaps translatable as ‘Almighty’.<sup>3</sup>
- The Pisos were such famously powerful royals at the time, that Titus would have wanted to align himself with them irrespective of whether he could legitimately claim a lineage to them.
- The AP in the Gospels (Agion Pneuma / Holy Spirit) also seems very much more to be a title, than a proper name, and the way that characters become ‘filled’ with this Holy Spirit, is evocative of it being a property, i.e. saying that they are filled with holiness or divinity.
- If Luke (or the synoptic gospels) are taken strictly in isolation, it is not clear that they point to god being threefold, which you would expect if a third royal had had central importance.
- Domitian went to great lengths, publishing John and Acts, to insert himself into the doctrine as a hidden third aspect of a triangular/threefold god. If Arrius Piso already *was* present as a third aspect (along with Vespasian and Titus), then Domitian would have either needed to suppress the APTVS signature and undermine the hints pointing to the words Arrius and Piso, or alternatively he would have had to assert that he himself was this AP character, but I found remarkably little evidence compatible with him trying to do this.
- Lazarus and Zacharius both appear to be puns combining ‘a’, ‘z’ (i.e. the “first and the last”, per revelation) and ‘arius’. But Zacharias appears to be used to represent Vespasian, which is compatible with Arrius Piso being a title used by Vespasian, and handed down to Titus (as per War of the Jews, where Lazarus’ son came running to Titus at the fall of Jerusalem).
- And several further reasons are set out in section 4.

A potential advantage of this position (although not a valid reason for adopting it) is that it provides a bridge between the scholarship positions of those focusing on Joe Atwill’s research, and those focusing on Roman Piso’s research. i.e. it allows us to take the view that perhaps both were in many ways correct.

That said, please note that I am exploring this idea, and am not staking my position to the idea that Arrius is a title.

But in summary, if the AP was merely a title of Titus, aiming to associate him with the Piso family, ‘APTVS’ would loosely mean “Almighty Piso Titus Vespasianus”.

### If the A and P were just a title, then why include them?

If Luke had been shared widely with the Empire’s synagogues before Vespasian’s death, but WAR had not been widely circulated, it would make sense for Titus edit and reissue WAR so as to present his chosen signature (as opposed to reissuing Luke).

Indeed, there was less value in reissuing a new version of Luke, because this only changes the height of the image, which wouldn’t be helpful in presenting a different signature.

In this scenario Titus would have wanted a signature that would match something found in the existing text of Luke, so that it would *seem* that Luke is talking about *his* godly signature, i.e. so that Luke would seem to be pointing to himself as the new god.

This makes APTVS a sensible choice, being the Latin word ‘apt’ or ‘fitting’ which is found in Luke 9:62 where it describes he who pushes the plough without looking ‘behind’, as being ‘apt’ to be in the kingdom of god.

Indeed the Latin version, the vulgate, uses the word ‘aptus’ here and almost nowhere else, and we also find the word ‘behind’ used here, which in Greek is that same word; ‘opiso’.

So the term APTVS was chosen not simply because it was an ‘apt’ signature of Titus, but because it would *seem* to be what Luke is talking about when it describes who has the right to be in god’s kingdom.

The intention was to convince the followers that the original version of Luke was pointing specifically to Titus as god, without having to undertake a difficult (and perhaps risky) recall and revision of Luke.

### Why does the APTVS signature involve slightly scattered dots?

One probable reason for avoiding perfectly straight thin lines, is to make them hard to find – and I can confirm that this was certainly effective.

This was especially important for the vertical and diagonal lines, where it would be impossible to prevent them becoming obvious. For example to create a dead straight vertical line for the T, a single paragraph of WAR would have to contain parodies of a dozen passages of Luke - it would be impossible to conceal. And if horizontal and vertical lines needed to be scattered, the rest need to be scattered to be in keeping.

This explains why one of the thinnest, yet densest lines is the right-hand side of the A. Not only does a diagonal line avoid the issue described above, but the parallels would be in reverse order in the two documents, so the author would have been less worried about people noticing.

But another reason why they wanted a slightly scattered effect, is that it was supposed to evoke an image of stars in constellations, forming letters. i.e. as per Luke 10:20 ‘your names are written in heaven’.

Below, I show an example of how it might have been intended to be depicted, with some randomly positioned stars scattered around it, to complete the effect.



Indeed, once the parallels between Luke and WAR are unpicked, we start to find links with roman mythology which is heavily focused on the stars and planets.

For example Jesus’ ‘twelve’ get linked with the zodiac. To unceasingly push the ‘plough’ is linked with the motion of the sky, i.e. the seven-star *constellation* of the plough (known as ura major or the big dipper, and elsewhere still as the plough), and so on.

Jesus’ story is about the stars too. For example the star the ‘three kings’ saw before giving gifts associated with royalty to baby Jesus, or the seven stars mentioned in Revelation. And other scholars have found reasons to draw stronger links between Jesus and a god coming from the firmament.

And in War a speech by Titus is recorded, and sure enough, he declares that slain war heroes (or as the Slavonic version puts it ‘demigods’) go to live among the stars.

meaning might be “Aries Pisces, Titus Vespasianus” (Aries to Pisces is the ‘Alpha to Omega, First to the Last’, since Pisces is thought of as the Omega of the constellations, and Aries is obviously the Alpha).

<sup>3</sup> There is no reason why different audiences would have been told different meanings, there is no reason why APTVS only has to have one meaning. It is possible various meanings were planned. Since Aries and Pisces are the first and last of the roman zodiac, another possible intended

Having appreciated this emphasis on god residing in the firmament, we can see that John 1 seems to be referring to the APTVS signature as an image of stars (in the beginning was the Logos, which is a word, and also is god, and is like a light in blackness).

### **But surely this is just a case of “finding patterns in noise”?**

The reader may be wondering if the APTVS pattern is more easily explained by a scenario in which I had picked notable parallels to discuss, but in a *biased* fashion.

In this scenario we must imagine that there are a great many parallels between the documents, all of which must have occurred by chance as coincidences, including one group which merely happen to look like they involve Luke parodying War, and another group which give the opposite impression.

However, the pattern is so clearly formed, with lines containing such densely packed parallels, that for this to be possible, the number of unintentional parallels would need to be extraordinarily large.

As I will show in section 5b, the number of unintentional parallels required for this to be possible, would not only fill up almost every sentence in WAR, but would also require 4000 verses of Luke just to

contain them. The fact that Luke only has 1150 verses shows that the scenario is physically impossible; i.e. it shows that the APTVS pattern was put there intentionally.

Further, in section 5h I compare parallels published by Cliff Carrington to my own (which I was unaware of when I first published this article with the APTVS pattern). I find that 18 of his 25 parallels have such precise alignment to the APTVS pattern, and that precise alignment of a randomly positioned parallel would only occur with a 25% likelihood. I observe that for an event with a 25% chance of occurring, to happen in at least 18 out of 25 tries, comes with a 1 in a million likelihood.

This indicates an exceptional degree of correlation between Carrington’s parallels and the APTVS pattern, which cannot be dismissed as coincidence, and the strength of this finding is reinforced by observing that of the 6 parallels that did not align, four were notably weaker, and two were entirely suspect.

I will now summarize the thesis overleaf, and then present the evidence that supports it in sections 2-5, and conclude with a more detailed discussion.

### Summary of how it can be proven that the Flavian Government invented Jesus' story in Luke:

The proof is outlined below. The rest of this article will detail the evidence for step 1 and 2, plus some of the riddles Domitian appears to have added by publishing John and Acts and concludes with a discussion of the meaning of the APTVS signature.

**Step 1** – Show that the Gospel of Luke contains an incredibly detailed parody of the 2<sup>nd</sup> half of WAR ('War of the Jews').

**Step 2** – Show that the 2<sup>nd</sup> half of WAR contains an incredibly detailed parody of the Gospel of Luke.

**Step 3** – Use logic to show this is only possible if Luke is the creation of the Roman Government. The logic runs as follows:

- **Both documents parody each other, and we can show this is intentional.** To an objective and rational observer the parodies described below (see the following pages) are very plainly intentional. However, for the benefit of the very skeptical reader, what makes this undeniable is that the parallels are arranged in lines that, when plotted, form several evenly sized and spaced letters in Latin (at an absolute minimum, there is a 'VS', apparently signifying Emperor Vespasian). I can demonstrate that the identification of a pattern of letters is not the result of selective bias on my part (for details see [section 5b](#)), which means the two documents must parody each other intentionally.
- **Therefore they were the result of a single literary project.** You can't parody a story that hasn't been created, so the core narratives of the two documents *intentionally* parodying each other means that, either:
  - They were written from scratch together as a single project,
  - They were written by two collaborating authors, towards a common goal, i.e. as a single project, or
  - They were alternately edited to achieve an end result of them parodying each other, i.e. a single project,
- **Therefore they were both written by, or on the orders of, a single person, group or organization.**
- All historians agree – and even the document itself is at pains to make clear – that WAR was produced by the Roman Flavian Government (by which I include its political elite, which its claimed author, Josephus, suggests he was, what with Vespasian giving him lands and tax-free status), **it therefore follows that the Gospel of Luke was written by the Roman Flavian Government.**

N.B. This doesn't prove the Flavian Government invented the idea of Jesus per se, but only the details of his story.

### Summary of the thesis:

The remarkable fact that such evidence was left in the Gospels, such that we could find it, is explained by the following thesis:

- Vespasian assembled a team of propaganda experts, and tasked them with securing his place on the throne, preventing coups and assassinations, which had been so common in the previous twelve months. He needed the loyalty of the Legions and Praetorian Guard.
- He also wanted to subdue the Jews, partly to make them pay the taxes needed to fund the Legions, but also to prevent another Jewish uprising, since the last one had required a huge war effort to suppress, and if he allowed that situation to be repeated it too, could weaken the Legions' support of him. And since he had been injured whilst crushing Judea, subduing the Jews was personal for him.
- This team (whether it included royals or not), came up with a plan to make everyone including the Legions, and especially the Jews, worship him as god, and indeed him alone. If it had been successful, it would have achieved all of Vespasian's goals.
- Their plan was to create story of a miraculous prophet, designed to attract Jews but also many other faiths, and convince them that this Jesus was their god. However Jesus' story would later be revealed to prophetically mirror Vespasian's own victories, leading everyone to accept the Emperor as the second coming of Jesus, and thus as their God.
- Once everyone was worshipping the Emperor they would reveal proof that Jesus' story has the same origin as War of the Jews, and would suggest it was written by the Emperor himself, even seeming to 'miraculously' present his own signature (VS). The Emperor worshipers would then see Jesus as a fictional parable of the Emperor, thus leaving them as pure Emperor worshippers.
- Vespasian died after publishing Luke, so his son Titus had War of the Jews edited to put the emphasis on himself, thereby presenting a new signature containing the letters TVS (APTVS) so as to suggest it was him who wrote the story of Jesus.
- With Titus unexpectedly dying just two years after Vespasian, his brother Domitian gained the throne, but the project posed a threat to Domitian as it would cause people to worship his predecessor. Accordingly he did little more than to meddle with the scripture by publishing John and Acts, in a manner designed to maximize the chances that if Titus came to be worshipped, he would too (evidence for this is included in this article).
- All of Domitian's successors, up to Constantine and beyond, all had a very strong need to avoid anyone finding out that Jesus represented Titus, since people worshipping their predecessor would weaken their position on the throne. Constantine made the decision that belief in Jesus was beneficial, presumably because it promoted tax paying and prevented uprisings, but naturally went to some lengths to make people believe that Jesus was historical. And from Constantine it was essential to avoid anyone discovering the truth, as that would undermine the religion that the government was using to control the commoners.

This explains why the links between Jesus and Titus were never revealed, why very early Christians apologists who clearly knew of Josephus' works studiously avoid mentioning that those works mention Jesus' story, why much propaganda was produced over the centuries suggesting that the Romans were against early Christianity (indeed during Nero's rein, which was before Luke was written) to make it hard for people to imagine that the Romans created Jesus' story, and also explains why people around the world worship Jesus and not the Flavian Emperors.

## 2. Evidence that Vespasian's government hid, to support a 'first revelation' guiding the Jesus-following Jews to accept Titus as Jesus' second coming.

I will now detail how Luke parodies War of the Jews, and how extraordinarily detailed the parody is. This sequence was first published by J Atwill, however I found that there are many more parallels in the sequence.

The parallels, whilst conceptual, are *astounding* in how detailed they are. As I will show, they were arranged in a very specific, intentional and meaningful pattern (the signature) to make it impossible for anyone to claim the parallels are mere coincidences.

I will begin with the main sequence, which was included to help convince followers of Jesus, that his second coming is Titus. Parallels that I found particularly interesting have a red border. For some I conclude with summaries that are identical on both sides, which provides a quick way for the reader to appreciate the level of detail in the parody.

<b>Titus and Vespasian's victories, and ethnic cleansing in Judea (in War of the Jews, aka WAR)</b>	<b>How Jesus' ministry, and healing of the Jews parodies this (in Luke)</b>
<p>WAR paragraphs 389, 393 (i.e. War of the Jews, 3.6.2 and 3.7.3).            Expecting a battle with John, Vespasian (described in WAR 435 as their 'Lord') <b>had his men go ahead making the road even and straight... and where rough no be made smooth/planed.</b> He frightens John's men, giving <b>time to repent. John flees, going before him, from Judea down the Jordan, only for his men be violently drowned in it.</b></p> <p><b>In summary:</b></p> <ul style="list-style-type: none"> <li>• <b>A Lord has at least one man go ahead straightening the path, and John goes ahead of this Lord,</b></li> <li>• <b>He has paths made straight, and the rough ways smooth,</b></li> <li>• <b>The Jews are encouraged to repentance,</b></li> <li>• <b>John's people went out through Judea to the Jordan, and get plunged into the river Jordan.</b></li> </ul>	<p>Luke 1:76, 3:3-5  <b>John will go before the Lord making paths straight and rough ways will be made smooth.</b> He <b>preached baptism of repentance..</b> and they <b>went out into Judea being baptized of him in (plunged into) the river Jordan...</b></p> <p><b>In summary:</b></p> <ul style="list-style-type: none"> <li>• <b>A Lord has at least one man go ahead straightening the path, and John goes ahead of this Lord,</b></li> <li>• <b>He has paths made straight, and the rough ways smooth,</b></li> <li>• <b>The Jews are encouraged to repentance,</b></li> <li>• <b>John's people went out through Judea to the Jordan, and get plunged into the river Jordan.</b></li> </ul>
<p>WAR paragraph 421 (3.7.31)            ...as the Jews fled back to Japha which had two walls. Their fellow citizens shut them out of the inner wall, and the romans shut the outer, so they died at the hands of their fellow citizens and <b>died 'by their own swords'</b>. (i.e. <b>near Capernaum the Jews spared Vespasian the effort, by killing themselves – this 'fixed' the issue described in WAR 442 i.e. the Jews were everywhere perverted – i.e. sick</b>)... the <b>romans climbed the walls</b> (of Japha - on a hill) on every side, and <b>Galileans opposed them from above</b> but soon gave up, <b>allowing Titus' men to leap into the city...</b></p> <p><b>In summary:</b></p> <ul style="list-style-type: none"> <li>• <b>Near Capernaum, people implied as sick 'cure' themselves,</b></li> <li>• <b>He went to the edge of their city, to the brow of the hill it was on, and they sought to throw him down the precipice, but they failed, and he passed through the midst of them, and went his way.</b></li> </ul> <p>WAR paragraphs 424, 433, 438, 647, 684, 496, 619 and 633.  <b>Remarkably, the paragraphs listed above also describe spontaneous mass Jewish suicides that spared Vespasian (or his son) the effort of killing them, whilst he overcomes the walls of their hilltop city to conquer them.</b> See footnote for details.<sup>4</sup></p>	<p>Luke 4:23-9            Jesus spoke of the proverb, <b>'Physician, heal yourself': 'what was done in Capernaum, do also here in your country'.</b>*            ...they led him <b>to the brow of the hill.. seeking to throw Jesus down the precipice, at the brow of the hill their city was built on... but he passed through the midst of them</b> (they failed)...</p> <p><b>In summary:</b></p> <ul style="list-style-type: none"> <li>• <b>Near Capernaum, people implied as sick 'cure' themselves,</b></li> <li>• <b>He went to the edge of their city, to the brow of the hill it was on, and they sought to throw him down the precipice, but they failed, and he passed through the midst of them, and went his way.</b></li> </ul> <p>*It is often said that a parody must include humor. Here' we see the sick vicious humor of extreme racism: Jewish mass suicide is equated with 'healing oneself', implying that Judaism is an affliction to be 'cured'. This theme gets repeated in other parallels.</p>

<sup>4</sup> 424, 433, 438, 647, 684, 496, 619 and 633 (3.7.34, 3.8.7, 3.9.3, 6.9.4, 7.9.1, 4.6.2, 6.3.5 and 6.6.2)

In WAR 424 (3.7.34) 433 (3.8.7), WAR 647 (6.9.4) and WAR 684 (7.9.1) in each of these sieges, the Jews in the city kill themselves in large numbers, so that Vespasian doesn't have to, and the Romans come in among them, by coming over the wall of a city, which in each case is located on the brow



WAR 435 (3.8.9)

Atwill observes that in Josephus' biography **Josephus links himself to a 'demoniac' that threw him down at Capernaum**, whilst WAR 435 itself describes Josephus making a prophecy both Titus and Vespasian as 'Caesar' in the manner of a divine prophecy, long before they take the throne, and as and as 'lord of the land, sea and all mankind' long before they are deified as gods by the senate. They respond with gifts and liberty, instead of the torturous death at the parade, expected for an enemy general.

**In summary:**

- **There is a man who was thrown down by a demoniac at Capernaum,**
- **This man is the first to recognize him as 'God',**
- **This 'god' responds by avoiding him being hurt,**

WAR 631 (**an example of WAR parodying Luke back**)

This describes an 'ambiguous oracle' in the Jews' sacred writings, about how one from their country should become governor of the habitable earth (note how this mirrors WAR 435 where Josephus is that ambiguous oracle/prophet, describing Vespasian as 'lord of the land, sea, and all mankind'). The Jews took this to belong to themselves, and were so deceived. Now this oracle denoted the dynasty of Vespasian, who was (later) appointed Emperor in Judea.

- **The story of that man involves an ambiguous prophecy of the Jews, talking about a person (who was taken to be Jewish but wasn't) who was to rule earth.**

Luke 4:33

**In Capernaum there was a man with an unclean demon** (Atwill points out the word is 'daimonion') who cried out...**I know you are the Holy One of God'**. Jesus made the devil come out. **It threw him down, and hurt him not.**

(i.e. an unnamed man who was thrown down by a 'demoniac' at Capernaum is the first to recognize Jesus as God, who in response avoids him being hurt)

**In summary:**

- **There is a man who was thrown down by a demoniac at Capernaum,**
- **This man is the first to recognize him as 'God',**
- **This 'god' responds by avoiding him being hurt,**

Note that this covertly mirrors the prophecy (which is another word for 'oracle') in WAR 435, and as such it provides an ambiguous oracle about the future ruler of the world, that is in sacred writings 'for' Jewish people.

Luke is 'for Jewish people' because it was written to convert the Jews. It is ambiguous because it has a plain meaning, and a hidden meaning.

**And to continue the summary:**

- **The story of that man involves an ambiguous prophecy of the Jews, talking about a person (who was taken to be Jewish but wasn't) who was to rule earth.**

Notice that there is a message here. When the parallels are compared, **Vespasian and Titus rather than Jesus, are being equated with 'holy one of God'**.

WAR 442 and 443 (or 3.9.7-8)

Vespasian was **killing Jews everywhere, who are described as being 'everywhere perverted' (i.e. they were sick) and in effect he 'fixed' this, and made them depart (by killing them).**

He confronted **Jesus** (Shaphat), the 'head of the robbers'... and **the city opened their gates (the door) crying out with joy, calling him their savior, but Jesus ran away.** And Vespasian restored the city to a **'quiet' state.**

Luke 4:40-41 Mark 1:33-34

The **sick came to be healed** by Jesus.. **And devils came crying out saying, You are Christ the Son of God [i.e. savior]...**

and he cast out the spirits (- **he made them depart**)...

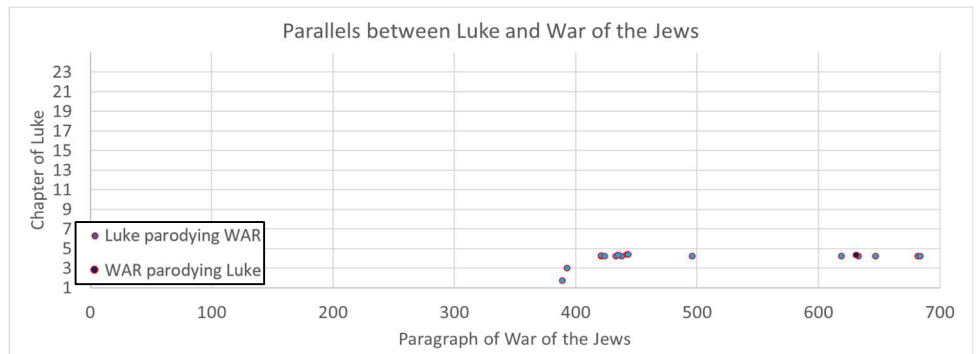
and all the **city was gathered together at the door.**

Jesus **would not allow the demons to speak.**

Notice that there is a message here too. When the parallels are compared, **Vespasian is equated with being 'the savior'**

To give a sense of the progress we have made, this chart shows the parallels.

Each dot corresponds to a parallel, and its location to where that parallel lies within War of the Jews, and within the Gospel of Luke.



The parallel that follows on the next page, is the most intensely detailed of all. If the reader is sceptical that the texts are intentionally parallel, a careful comparison of this next parallel should help.

of a hill. Similarly WAR 496 (4.6.2) describes Vespasian restraining his commanders from attacking hilltop based Jerusalem, because God was leading the Jews to kill each other 'with their own hands', WAR 619 (6.3.5) and 633 (6.6.2) observe that the Jews 'with their own hand' burned their own holy temple (again on a hill), and WAR 438 (3.9.3) continues the theme of Jews saving Vespasian the trouble by killing themselves although this time the Jews run down from their hill top city and kill themselves in boats, prior to the romans rushing into the city over the walls.

WAR 445-452 (3.10.2-3.10.9)

**On arrival he marched on the shore of Lake Galilee... and 'presented' himself** to his enemy. The text **implies he killed Jesus** (he killed "the author of the revolt" implying General, **Jesus** Shaphat). He **sends the good news** to his father. Many Jews escape in small ships (it suggests **multiple fishing vessels**). Titus begins a naval battle, with his forces also in boats catching enemy fighters on the water.

Titus had many men following him on **fishing vessels (there were two groups of ships) but his first attack at dawn failed**. Titus's ships attacked again, and **Jews jumped out of the ships** into the water. And using these fishing vessels, the Roman vessels sailed around so they **enclosed many** Jewish fishing boats, and many of **the boats sank**, and WAR records that **they had killed 6500**. Many Jews ended up swimming for their lives, and were caught swimming in the water. And **(in 69AD) Titus's men were 'catching men out of the water' and cutting their heads off (i.e. like fish)**. And the previous morning Titus gave a speech where he **urged his men to 'fear not', and afterwards they brought their ships to the shore, and laid what they had caught there** (i.e. killed the Jews on the beach).

At that lake battle **many Jews came, and Titus took many as prisoners, and gave some of that which was caught, as a gift to Agrippa**. It is implicit in the battle that **the Jews sought to touch him, and all those he came into contact with, were captured (taking men alive) or 'ethnically cleansed'**.

**Then Vespasian went across the lake and held council** to decide the fate of the Jews whose safety he had assured, and he was tempted to free them (**in effect he was suggesting he would forgive their 'sins'**). **But his friends suggested this was wrong, and instead suggested something wrong/evil** (in particular they said he should do what is profitable not what is right)

So Vespasian gave them **an 'ambiguous liberty to leave'**, but to go to Tiberias, and **they went along with their effects** anticipating freedom. But at Tiberias, Vespasian instead slaughtered or enslaved 37,000 of them (implicitly causing them **amazement and fear**).

**In summary:**

- **He is beginning his 3-year campaign in Judea.**
- **His 3-year campaign begins at LAKE GALILEE,**
- **His purpose is implied as to make the Jews repent,**
- **He sends the good news, involving a man called Jesus,**
- **On arrival at Lake Galilee he walks along its shore,**
- **The story points out that he showed himself there,**
- **He sees fishing vessels on the Lake, with men in,**
- **The previous night those men had caught nothing,**
- **Now those men were catching things and enclosing many things in the water with multiple fishing vessels,**
- **He is implied as being in one of the ships,**
- **At least one Jew jumped out of a ship and swam,**
- **boats began to sink, and a remarkable number were caught, and many followed him,**
- **And here at Lake Galilee, it is described that he makes his men effectively become fishers of men, albeit in the future with respect to the time of Jesus Christ.**
- **And he said 'fear not', and they brought ships to shore,**
- **And on the shore they laid down what they had caught.**
- **After this he went across the lake and held council,**
- **He proposed to forgive their sins,**
- **His associates suggested this was wrong, but it was they who were evil,**
- **So he gave them an ambiguous liberty to leave, and they duly collected their effects end went to a building,**
- **And they were amazed and filled with fear.**

...also there are **three other paragraphs** in WAR where the topic of **'Good News' of Titus/Vespasian's military victory**, is repeated:

WAR 525, 529 and 531 (4.10.6, 4.11.3 and 4.11.5)<sup>5</sup>

Luke 4:43-5:26 (as expanded on by Mark, Matthew, John)

**Jesus began** by saying he was to preach the **good news**, and this was his purpose.

Luke 5:1 onward:

**On arrival he walked on the shore of Lake Galilee and 'in this way Jesus showed himself'..**

Jesus saw **two fishing vessels, with two brethren making a haul**, for they were fishers. They **had taken nothing the previous night, and had no 'meat'**.

Then multitudes followed Jesus. He entered one ship, and taught the people out of the ship. The fishers **enclosed many** fishes such that... both **ships began to sink**. He drew the net to land full of many great fishes.

A Jewish disciple fell down at Jesus' feet ...**he cast himself into the sea** (- was swimming), for he was **astonished at how many had been taken**, as were other Jews.

And there **at Lake Galilee Jesus tells that (in the future compared to 30AD) he would make his men become 'fishers of men'** (Gospel of Marcion phrases it as **"taking men alive"**). **Jesus said Fear not, and they brought their ships to the shore, and** (as Matthew/John imply) **put the fish there...**

Luke 5:12 onward.

**Many (Jews) came to Jesus, and he took and he gave fish that were caught.... and** (as indicated in Mark), **around that time the Jews were continually trying to touch the hem of his garment: and all who did were made perfectly whole.**

**Then Jesus went over the lake, and there was implicitly a council** in the form of doctors of the law... and seeing the faith of the sick man...**Jesus said 'your sins be forgiven'. But certain scribes said that what Jesus was doing was wrong.** Jesus said, why **think you evil?**

In response Jesus said: **is it easier to say, Your sins be forgiven or to say Arise, and walk?..** So Jesus said 'Arise, **take up your effects, and go** to your house. And they... were all **amazed and filled with fear.**

**In summary:**

- **He is beginning his 3-year campaign in Judea.**
- **His 3-year campaign begins at LAKE GALILEE,**
- **His purpose is implied as to make the Jews repent,**
- **He sends the good news, involving a man called Jesus,**
- **On arrival at Lake Galilee he walks along its shore,**
- **The story points out that he showed himself there,**
- **He sees fishing vessels on the Lake, with men in,**
- **The previous night those men had caught nothing,**
- **Now those men were catching things and enclosing many things in the water with multiple fishing vessels,**
- **He is implied as being in one of the ships,**
- **At least one Jew jumped out of a ship and swam,**
- **boats began to sink and a remarkable number were caught, and many followed him,**
- **And here at Lake Galilee, it is described that he makes his men effectively become fishers of men, albeit in the future with respect to the time of Jesus Christ.**
- **And he said 'fear not', and they brought ships to shore,**
- **And on the shore they laid down what they had caught.**
- **After this he went across the lake and held council,**
- **He proposed to forgive their sins,**
- **His associates suggested this was wrong, but it was they who were evil,**
- **So he gave them an ambiguous liberty to leave, and they duly collected their effects end went to a building,**
- **And they were amazed and filled with fear.**

<sup>5</sup> The two paragraphs of WAR which mentions good news, and which I don't list are 317 (2.17.4) because it isn't about good news of Vespasian or Titus' success at all, and 393 (3.7.3) where Vespasian merely hears of a good opportunity to attack.

WAR 466 (4.2.3)

Titus arrived at the city and observed he could easily take it by force.

**On the Sabbath he offered John his 'right hand of security' if they made peace (e.g. they should extend their 'right hand' to him in return), but they rejected it saying it was unlawful to take action on the Sabbath day and this included even removing their arms and surrendering.**

Titus waited a day, but John used the opportunity to flee, so Titus massacred his men.

**In summary:**

- There was a man who needed a right hand.
- There was a debate over whether taking action on the Sabbath was allowed,
- He asked the Jewish man to extend his hand to him.
- He then gave the Jewish man a 'good' 'right hand',
- He did this on the Sabbath,
- It is implied that such action on the sabbath, doing good and saving life, is a good thing,
- The Pharisee leader rejected this,
- The story makes the Pharisee leader appear wrong and hypocritical, and suggests that taking action on the Sabbath is acceptable,
- And they were very angry at him, and sought what action they could take against him.

Luke 6:01-11

Jesus met a man whose right hand was withered, **On the sabbath, Jesus told him to stretch out his hand, and Jesus restored that man's right.** The Pharisees accused him, saying it was not lawful to work on the Sabbath. Jesus said **'is it lawful to.. save life on the Sabbath'. And they were filled with rage, and communed what they might do to Jesus.**

**In summary:**

- There was a man who needed a right hand.
- There was a debate over whether taking action on the Sabbath was allowed,
- He asked the Jewish man to extend his hand to him.
- He then gave the Jewish man a 'good' 'right hand',
- He did this on the Sabbath,
- It is implied that such action on the sabbath, doing good and saving life, is a good thing,
- The Pharisee leader rejected this,
- The story makes the Pharisee leader appear wrong and hypocritical, and suggests that taking action on the Sabbath is acceptable,
- And they were very angry at him, and sought what action they could take against him.

WAR 491 (4.5.2)

This describes the death of Ananus who **was 'just noble and dignified' etc [i.e. blessed], but was 'upbraided' [reproached],** and who foresaw that the Romans would not be conquered, and the Jews must make peace or be destroyed **[Since Titus is the son of Vespasian who gets deified as a god – he argued for the sake of a son of God]...** [but his advice was rejected – i.e. he was **hated**] Jesus was also joined with him... [but as a result] they were cast out naked **[separated from them],** and seen to be the food of dogs and wild beasts **[treated as evil].**

**In summary:**

- Jesus was involved,
- A man is described - in effect - as blessed,
- But he is hated, and separated from their company,
- He is also reproached, and cast out,
- He is treated as evil, for the sake of a son of a 'God'.

Luke 6:22

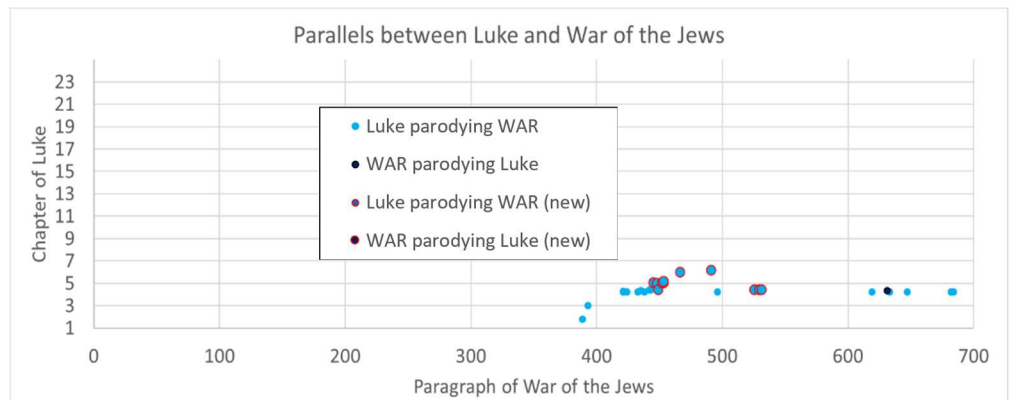
**Blessed are you, when men hate you, and separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake.**

**In summary:**

- Jesus was involved,
- A man is described - in effect - as blessed,
- But he is hated, and separated from their company,
- He is also reproached, and cast out,
- He is treated as evil, for the sake of a son of a 'God'.

Again, I briefly pause to plot the locations of these parallels (latest ones with red outline).

All I am doing here is noting the paragraph in WAR, and the location in Luke.<sup>6</sup>



<sup>6</sup> If a parallel occurs, say, halfway through a chapter - e.g. Luke 1:40 - I accordingly plot it at the half-way point, i.e., 1.5.



WAR 496 (4.6.2)

Vespasian tells his commanders they do not even need to enter Jerusalem (the holy **'house'**), since **god is acting as a commander** making the Jews kill each other.

The **occupants are described as sick ('afflicted with a distemper') and dying (killing each other)**<sup>7</sup> and have just been described (WAR 478 4.3.10) as being urged to accept **being slaves to romans**.

**In summary:**

- **there were occupant(s) of a 'house',**
- **who are equated with being a slave to romans,**
- **and who are suggested to be sick, and also dying,**
- **he ends up 'healing' their implied sickness,**
- **he does this without even needing to go inside the house, thanks to the power of a 'god',**
- **god/divinity is implied as residing in the form of a roman military leader.**

Luke 7:1

Jesus responds to a request to heal the **slave of a (roman) centurion**<sup>8</sup>, **who is sick and dying**. But Jesus **ends up healing the occupant without even going into the house** (via gods power).

**The roman centurion compares himself to Jesus... Jesus then declared him - the (roman) centurion - as being 'the greatest faith in all Israel'.**

**In summary:**

- **there were occupant(s) of a 'house',**
- **who are equated with being a slave to romans,**
- **and who are suggested to be sick, and also dying,**
- **he ends up 'healing' their implied sickness,**
- **he does this without even needing to go inside the house, thanks to the power of a 'god',**
- **god/divinity is implied as residing in the form of a roman military leader.**

Comparing these passages, shows that Jesus' story is parodying WAR 496, where Jesus finding a roman centurion to be the 'greatest faith in all Israel'. **So the Gospels are saying that God is to be found in the form of a roman commander called Vespasian, and this is a greater faith than Judaism.**

WAR 497-8 (4.6.3, 4.7.1)

Vespasian is still outside the city of Jerusalem and the Jews were coming out of every passage (i.e. **through the gates**) and **killing each other** with great 'barbarity' so that **they lay in heaps (i.e. much of the city was being killed)**. "to sum up, no other gentle passion was so entirely lost among them as mercy (i.e. the **Jews lacked compassion**) and the terror was so great **they called the dead happy ..and the unburied were the happiest...** and **they ridiculed gods laws (i.e. they did NOT glorify god)** and **the oracle of prophets...** and they fulfilled those prophecies relating to their country. For they had a certain ancient oracle saying that **the city would be taken and the sanctuary burnt (a visitation on them)..** by their own hand..."

And WAR will shortly after, go on to describe **various deaths outside Nain**.

**In summary:**

- **out of the gates came a man lying dead,**
- **with them were much of the city's people,**
- **they specifically did OR didn't glorify god,**
- **there specifically was OR wasn't compassion shown,**
- **the happiest were the unburied dead, and**
- **a prophecy was described about a certain visitation happening.**
- **This part of the story or thereabouts, describes deaths at Nain**

Joe Atwill points to WAR 498 as the key description of John the 'beginning to tyrannize (i.e. **John came**), and describes how other parts of WAR describe John as the **'demoniac'** who unleashed thousands into the countryside ('instances of wickedness'). Along with Simon, John is described in WAR as 'drinking the blood of the populace' (an analogy of being a **glutton** since so frequently wine is associated with blood).

**In summary:**

- **John came,**
- **John is a demon,**
- **This is linked to drinking wine, and sinning.**

Luke 7:11-35

Jesus goes to Nain with a crowd, but **out of the gate came a dead man** carried by his mother, and **much of the people of the city** was with her. Jesus had **compassion**, and touched the coffin (i.e. he was **lying** down). **He that was dead sat up and spoke (i.e. the happiest person was the unburied dead one)**

Fear came on them all, and **they glorified God**, saying, **a great prophet** is risen up among us; and God has **visited** his people.

**In summary:**

- **out of the gates came a man lying dead,**
- **with them were much of the city's people,**
- **they specifically did OR didn't glorify god,**
- **there specifically was OR wasn't compassion shown,**
- **the happiest were the unburied dead, and**
- **a prophecy was described about a certain visitation happening.**
- **This part of the story or thereabouts, describes deaths at Nain**

**Then John the Baptist came** eating no bread and drinking no wine, and you say 'he has a **demon!**' The Son of man has come eating and drinking, and you say 'Behold, a **gluttonous** and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by all her children.

**In summary:**

- **John came,**
- **John is a demon,**
- **This is linked to drinking wine, and sinning.**

Notice here how 'uncompassionate' and 'ungodly' Jews are parodied by Jesus (compassionate and godly), but in both stories John is consistently presented as evil. The author is taking the time to design these parallels to push a roman narrative.

<sup>7</sup> To paraphrase Atwill, parallels such as these reveal that when Luke describes Jesus cleansing and healing the sick, this is parodying how Titus massacred the Jews, by his own record a million of them in total (also known as ethnic cleansing).

<sup>8</sup> Many Christians like to think Jesus' focus was on helping the needy and promoting tolerance, which would be nice if it were true. But what Jesus is tolerating here is roman slavery, and the person whose bidding Jesus is doing (and who he declares to be the greatest faith in Israel), is a roman slave owner. Such insights betray the hidden agenda of the roman government in creating a new Messiah for the Jews.

WAR 498-503 (4.7.1-4.7.6)

Then Titus fought the Jewish leader John, who was **'beginning to tyrannize'**. His army chased John's forces to the river Jordan (i.e. **the mightier one came after him**) and **filled the river Jordan with their dead bodies**, killing ...thousands **all across the plains to Jordan**.

John filled the country with 10,000 instances of **wickedness (i.e. evil)**. But unable to break Titus' ranks, John's forces, like the wildest of wild beasts, rushed on each others' swords. **And the romans forced them into the river Jordan**. ...and the river and lake were both filled with their dead bodies. Perea surrendered and **they wanted him to leave**.

Vespasian **arrived at GADARA**. John's forces were **'too small for an army and too many for a gang of robbers'** (this is implying that **his force was the size of a LEGION**).

John's capture is not described explicitly, but (see my book) the texts contain riddles indicating he was tortured to death.

Vespasian captured **2200 Jews**. And having fallen on neighboring **cities**, the whole **country** was filled with slaughter. He then **put his soldiers on board the ships**, and slew those still on the lake. Most of Perea surrendered, and the Jews **wanted him to leave their country**.

WAR 509 And for good measure, a little later Titus is described, without any particular reason, as **sailing 'by Divine impulse'**.

Luke 8:27-33, etc.

There was **a man, with a spirit of an unclean devil (i.e. John), that cried out** "Let us alone... **have you come to destroy us? I know you who you are...**"

And **John...** beseeched Jesus... saying, **a mightier comes after me** (- a reference to the chase) and... **John said he should be baptized (plunged in the water) by Jesus**.

Luke 8:23-33. And there was **a great herd of wild pigs (- a derogative term for enemies)**... And... the devils/unclean spirits (i.e. evil) inhabited the pigs... and these wild pigs ran violently into the lake (Galilee or Asphaltites), and were choked (**the 'evil' wild beasts rushed and were drowned in a lake connected to the river Jordan**).

And they **went to Gadara / Gadarenes...** But when John saw Jesus **he ran (- a reference to the chase along the Jordan)**.. crying **'...I ask you not to torment me'**... And Jesus asked his name, and he said my name is **LEGION for we are many**.

Luke 8:33 etc. The number of **the pig herd was 'about 2000'**. And they that fed the swine fled, **and told it in the city, and in the country**. And Jesus came into the ship. And they began to **pray him to depart out of their coasts** (- wanting him to leave their country).

Also, at the beginning of this story Jesus controlled the wind on the water in a sail boat (**Divine sailing**) (Luke 8:23)

WAR 522 (4.10.3)

But now Vespasian's commanders.. cried out, how 'there are soldiers that **'live delicately at Rome** without venturing near war, who ordain whatever emperor they please' (i.e. **they are in a place that rulers rule**)'...

and they **declared how much more worthy Vespasian and Titus were than the recent few emperors**, and their opponent Vitellius...

(n.b. **Vespasian, is the man who had his forces drown John's men in the river Jordan**).

And whilst Vitellian is described as lascivious (**sexual glutton**) (and elsewhere e.g. WAR 530 as enjoying luxurious food - i.e. **glutton**) **Vespasian** is compared as being 'chaste' (**not a sexual glutton**), and praised for being a father of '**a son**', and is described as the '**savior**' of the empire.

**In summary:**

- **There is a discussion of who is the greatest of all, which is conceptually linked to being a Roman Emperor,**
- **This is linked to "living delicately" in places rulers rule,**
- **Someone who plunged Jews into the river Jordan, is linked to being the 'savior', and is described as living moderate life in contrast with one of gluttonous excess.**

Luke 7:25

A man clothed in soft clothing? They which are gorgeously appareled, and **'live delicately'**, are in **'kings' courts' (where rulers rule)**...

Luke 7:28 For there is **no one born of women (an obvious pun on Julius Caesar) that is a greater prophet than John (the man who plunged people in the river Jordan)** (as will be shown later - Vespasian is represented by Zacharias, whose son Zacharias was to going be called John - so in rare cases John who plunged people in the Jordan, is used to reference Vespasian who also plunged people in the Jordan).

John came eating no bread or wine (i.e. **John/Vespasian is not gluttonous**) And the Son of man (**aka the savior**) comes eating and drinking and you accuse him of being gluttonous... but wisdom is justified... (**i.e. the son of man isn't gluttonous**).

**In summary:**

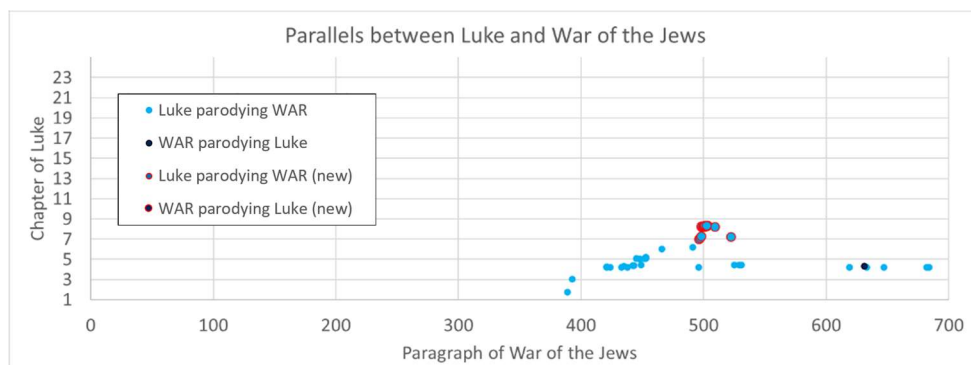
- **There is a discussion of who is the greatest of all, which is conceptually linked to being a Roman Emperor,**
- **This is linked to "living delicately" in places rulers rule,**
- **Someone who plunged Jews into the river Jordan, is linked to being the 'savior', and is described as living moderate life in contrast with one of gluttonous excess.**

Here again we see a narrative being pushed. 'one not born of women' is an obvious pun on Julius Caesar, who was famously born by what we duly call a 'Caesarean' birth. So this contains a message that an Emperor is the greatest prophet.



Once again I briefly pause, plotting the locations of these parallels (new ones in red).

This should make it easier for the reader to determine that the parallels are being plotted correctly and accurately.



WAR 525-6 (4.10.6-7)

Vespasian obtained the throne via Divine Providence, and a righteous kind of fate – i.e. **implying Vespasian is divine (something that Vespasian never states)** – (this presages that, according to other sources, he was later deified as a god by the senate).

And the Legions, and the people of every city (**them all**), all swore oaths of fidelity to him (**implicitly denying their allegiance to the former emperor, in order to follow him**)

Luke 9:18,23

Here Peter says that Jesus is ‘The Christ of God’ i.e. **implying Jesus is divine (something Jesus never states)**.

And Jesus told **them all**, ‘If **any man will come after me, let him deny himself**, and take up his cross daily\*, and **follow me**.’

\* (one explanation why followers should ‘take up’ a cross when marching, is – as explained in WAR 538 (5.2.1) – the mascot held up at the front of Vespasian’s Legion is a huge eagle, and with outstretched wings it forms a great cross. This is still mirrored by the tradition of the ‘monstrance’ carried aloft at the front of Catholic processions).

**Understanding the riddle: Jesus’ being divine, is here revealed to mean “Vespasian is divine”**

WAR 532-533 (5.1.1-2)

The sedition (- revolt) at Jerusalem had **split into three factions that fought each other**. One faction was led by John. Another was led by Eleazar son of Simon assisted by Judas and Simon. **These men were those ‘among the men of greatest power’, yet were they afraid of John, due to their small number. When one of the Jewish factions killed the other, this was seen as good from the Romans perspective, and the effect of ‘Divine justice’**. So the sedition is **like a wild beast grown mad (equivalent to them being devils)...**eating its own flesh.

**In summary:**

- **The Jews were divided and argued,**
- **He that was least, actually was the greatest of them,**
- **Someone who was not on their side, was assisting getting rid of devils/beasts, and was deemed to therefore be a good thing and on their side, i.e. the side of divinity.**

Luke 9:46-50

**There arose an argument among Jesus’ disciples, which of them should be greatest. And Jesus said he that is least among you, shall be great.**

And John said that **we saw someone casting out devils in your name but he followed not with us** (- because elsewhere devils are equated with beasts).

And Jesus said **he that is not against us is for us**.

**In summary:**

- **The Jews were divided and argued,**
- **He that was least, actually was the greatest of them,**
- **Someone who was not on their side, was assisting getting rid of devils/beasts, and was deemed to therefore be a good thing and on their side, i.e. the side of divinity.**

**Understanding the riddle: This is promoting a horrific message that traditional Jews are devils, and that killing them is a good thing from “God’s” perspective.**

WAR 531 (4.11.5)

Then Vespasian went to Alexandria, **and received good news from Rome** regarding the death of Emperor Vitellius and Vespasian being hailed as emperor. Note, the text uses the word **‘Evangelion’** - meaning ‘good news of military victory’. The same paragraph also details Vespasian’s **departure from Judea**, involving passing through and staying at six named cities (**went through the towns**)

WAR 525 and 529 (4.10.6, 4.11.3)

These two paragraphs similarly discuss the **sharing of the ‘Good News’ of Titus/Vespasian’s military victory**.<sup>9</sup> 525 discusses Vespasian’s **departure from Judea**, and passing from one city to another (**‘went through the towns’**),

Luke 9:6-7

And they **departed**, and **went through the towns, preaching the good news**, and healing everywhere.

Note that the text uses the word **‘Evangelizomeni’** meaning to announce good news of military victory.

**Understanding the riddle: The “good news” in Jesus’ story is revealed to mean “Good news of the Flavian Victories”.**

<sup>9</sup> To my knowledge there are only three other references to ‘good news’ in WAR, namely paragraph 449 which was discussed at the beginning of this article, and 319 and 393 which I am ignoring since they do not relate to the publication of Vespasian’s victories.

WAR 541-542 (5.2.4-5)

The Jews led by their generals (described elsewhere in WAR as **robbers**)... came **down from Jerusalem** and **killed many Romans**...

(having just brought his Legions through there, **Titus was effectively the ruler of Samaria, and he**) came to help them... and when the Roman soldiers scattered, Titus <rode among the Jews> and fought them himself... and then Titus also <stood at the front> of the Roman line to defend their camp...

'So it must be told, that **Titus saved the entire Legion twice from these "robbers" (who fell on them** implicitly)'. (i.e. in each of the **two cases**, the person deserving of their love was Titus).

Luke 10:30 etc.

Jesus said "...love the lord your god... and **love your neighbor** (i.e. **two 'people'**)".

Clarify 'neighbor', Jesus said: "A man went **down from Jerusalem**... and **fell among robbers**, who wounded him, and **left him half dead**... Unlike two examples of Jews **a Samaritan came to help**... and he **rode** to an inn, giving **two (roman) denarii** that Vespasian and Titus had minted to show their faces opposite the original symbol of early Christianity, the anchor and dolphin. Credit: James Vaillant).

**He who helped those attacked by the robbers [that fell on him], is the 'neighbor' (that you should love)."**

**Understanding the riddle:** In the well-known story of the 'Good Samaritan' where Jesus says 'love God and your neighbor', the term 'neighbor' gets clarified with Jesus pointing specifically to a person who came to the aid of those attacked by 'robbers'. And in the matching section of WAR, this person turns out to be specifically Titus. **This is saying that 'he that you should love' is Titus.**

WAR 538-9 (5.2.1-5.2.2)

An **immense number** of [adversaries] (= **evil beings**) leaped out at Titus **at the towers called the "Women's Towers"**...

and Titus 'ran with violence' into these people in battle and **overcame them despite lacking armor, due to the 'Providence of God'**.

This was after **Titus** had marched (**trod**) into the enemy's country...with the ensigns, who carried the 'eagle' (the mascot, **a fowl of the air**)... and when he had **'lodged'** there one night, he marched on to... that valley called **'the Valley of Thorns'** near Gabaothsath, which signifies "the **Hill of Saul**," (Saul means **'to pray'**) near Jerusalem [sits on a great **rock** which was **without water** during Titus' siege]...

**In summary:**

- **He implicitly 'cured' 'evil beings' of something described as 'women', where many were gathered,**
- **He caused 'evil beings' to come out of a 'tower', and he implicitly 'cured' them,**
- **This 'curing' was achieved using divine power,**
- **In the 'place of the thorns', something was heavily trodden on, and also overcome by a 'fowl of the air',**
- **And there was a rock there that lacked moisture, but something 'good' managed to lodge in a safe place, and there was something associated with a prayer.**
- **And the story is associated with someone called Saul.**

Luke 8:2-9 ...certain **women were there** who had been **healed of evil spirits (evil beings)**, including Mary Magdalene (Magdalene is the Hebrew word for **'Tower'**) **out of whom came seven devils**, and **many people gathered** from every city.

Jesus told a parable was that a sower went out to sow his seed.. which represents the word of god. Now some seed fell.. and was **'trodden down'** and devoured by **'fowls of the air'**. Some fell on a **'rock'** and withered for **lack of moisture**. Some fell **among thorns** to be choked. Others fell on good ground (**lodged** there).. and bore fruit a hundredfold. He cried 'he that has ears **let him hear' (a 'prayer')**. Jesus told his disciples that **[you shall understand the parable, but others shall not]... (i.e. the parables are riddles)**

N.B. as pointed out by Stephen Ballard, this evokes Paul's story in a number of ways<sup>10</sup>. This Paul was also called **Saul** (Acts 19:3) who gave his key gospel about **"THE UNKNOWN GOD"** on Mars **Hill**.

**In summary:**

- **He implicitly 'cured' 'evil beings' of something described as 'women', where many were gathered,**
- **He caused 'evil beings' to come out of a 'tower', and he implicitly 'cured' them,**
- **This 'curing' was achieved using divine power,**
- **In the 'place of the thorns', something was heavily trodden on, and also overcome by a 'fowl of the air',**
- **And there was a rock there that lacked moisture, but something 'good' managed to lodge in a safe place, and there was something associated with a prayer.**
- **And the story is associated with someone called Saul.**

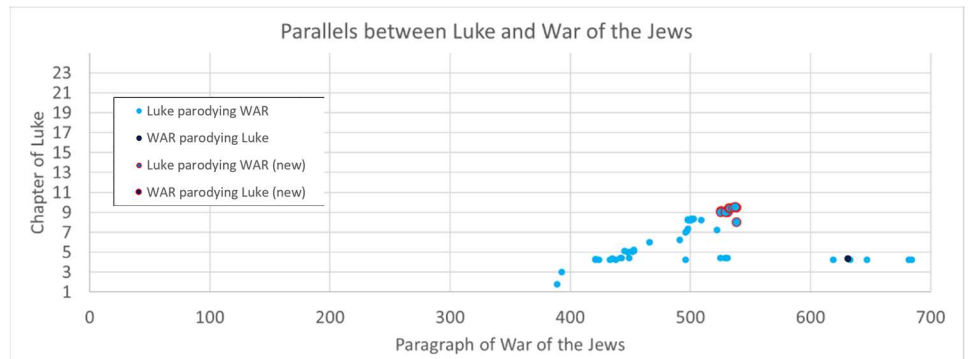
**Understanding the riddle:** Whilst these two passages are parallel to each other, the story of the sower evokes Paul's story in the Pauline Epistles. Although it was published later, Acts 19 describes Paul's as being called Saul, and giving his most important message on Mars Hill where he finds an altar with the inscription "the unknown god". When we compare the matching passage in WAR, we find that it was Titus who lodged near the Hill of Saul, so **Titus is being equated with the unknown god**.

But it seems there is more to it. Saul's Hill in Acts 19 was on Mars Hill, known as Areopagus, or literally Ares Hill, Ares the god of war, also known as Mars. **So Acts goes further, equating the unknown god Titus, with Ares.**

At the end of this article I will speculate what the AP in the APTVS signature means, with one possibility being that the A stands for either Arrius as a Latinisation of Areios (of Ares), or indeed **perhaps the A in APTVS simply stands for Ares.**

<sup>10</sup> Whilst Acts came later, the Pauline epistles are generally seen as predating the synoptic Gospels. This is entirely compatible with my thesis since I only claim proof that Jesus' \*story\* as in Luke (i.e. the great wealth of details about Jesus' life which are all absent in the Pauline epistles) was co-created with the story in the 2<sup>nd</sup> half of WAR. Stephen kindly pointed out that: Paul is the sower who went out to sow, but birds (or rather scribes) from James in Jerusalem plucked up his seed (Gal 2:11-12). Peter (Cephas the stone) represents the stony ground, and received Paul's word, but just as quickly withered (in the sense of becoming a Pharisee). The Church choked out Paul's word, but the Gentile believers produced a hundredfold, etc.

Once again, I plot the locations of the parallels, with the most recent ones in red outline, so the reader can see the pattern emerging, as we progress.



WAR 535-9 (5.1.6-5.2.2)

Titus left Cesarea and **headed to Jerusalem, with all his forces too...** but close to Jerusalem they were attacked (i.e. **they didn't want to receive him**). Some of his forces went ahead of him (**similar to sending messengers ahead to Jerusalem**)

His siege of Jerusalem was assured because John and Eleazar and Simon fought, burning all the corn houses, and burning the temple (god's seat on earth) causing almost all the corn to be burned (i.e. **John and Eleazar (sound like Elijah) caused fire in 'gods seat on earth' to burn the corn** – something obtained using a **plough**).

(in effect, with the Jews destroying themselves **Titus didn't need to destroy them, however he sent his forces there via several towns/cities**). **On the way, he met his friend Tiberius who then 'followed' him** with 3000 men, and acted as his counselor.

Titus brought the three legions and the **twelfth\*** legion which had been formerly beaten (i.e. **they left their dead behind them**)... so it marched now with greater alacrity to avenge themselves on the Jews, as remembering what they had suffered from them. (i.e. **it is right to push on without pausing**).

Luke 9:51-62

When he was to be received up, **he steadfastly set his face to go to Jerusalem**. And **sent messengers before him (to Jerusalem)** and **they did not receive him...** On seeing this, **John and James said, Lord, do you want us to command fire to come down from heaven, and consume them, even as Elijah did?** (N.B. in the old testament<sup>11</sup> Elijah meets Elisha of Shaphat ploughing with **twelve** teams of oxen. Elisha **stops ploughing and 'turns back'** and **burns his plough** – a **plough** is used in getting **corn**)

Jesus responded suggesting **he has not come to destroy men's lives**, but to save them. And **they went to another village**. And **on the way an unnamed man met them, and said 'I will follow you wherever you go'**.

One said, Lord, permit me first to go and bury my father. Jesus said, **Let the dead bury their dead:** but go you and preach the kingdom of God. **'No man, having put his hand to the plough\*\*, and looking behind him, is 'fit' for the kingdom of God.** (which can be understood as the **firmament**) (i.e. **it is right to push on without pausing**).

\*As explained in my 5<sup>th</sup> article regarding Jesus' connections with sun gods (some being well-known), Jesus' 'twelve' is a reference to the 12 constellations of the *zodiac* (that WAR 556 (5.5.5) claims were represented by loaves in the Jewish holy temple). With this understanding, the perseverance of the 12<sup>th</sup> can be **linked to the unceasing motion of the constellations across the firmament**.

- N.B. the relevance of the Zodiac will be come clear later in evidence item 4, example 4.

\*\*As will be explained later, pushing the 'plough' also refers to the famous constellation of the plough (aka big dipper/ursa major), and the idea that god pushes the sun and stars unceasingly. He who would pause is suggested as being unfit for the 'firmament' since that's what the Jewish god did. **So this is linked to the unceasing motion of the constellations across the firmament**.

WAR 540 (5.2.3)

Titus marched and **arrived at night...** deciding his men were tired (i.e. **so they could sleep**), and arranged **three Legions** around (**set them before**) Jerusalem (the holy **'house'** which had **its gates firmly shut**). (later WAR will describe how those gates were overcome)

He also arranged **ballistae** (which **launch stones** and are also known as **'scorpions'**), meanwhile the factions in the city fought each other.... The Jews cried out 'we are only courageous against ourselves, while the Romans will gain the city by our sedition' - (i.e. **their divided house caused their downfall**.)

In summary:

- **A person comes on a journey, arriving at night, requiring three things to be 'set before' a man,**
- **A man is implicitly inside a 'house', who wants him to leave, and keeps the door firmly shut,**
- **So instead stones and scorpions were offered,**
- **And the house was divided against itself, and as a result the house fell.**

Luke 11:5-11

..which of you will go to him at midnight (**arrive at night**) and say, "lend me **three loaves** For my friend **in his journey is come to me**"... he from within shall say,

**"Trouble me not: the door is now shut, my children are asleep with me..." "Knock and the door shall be opened"**  
If a son shall ask **bread or fish...**will he give him a **stone or scorpion...**

But every kingdom divided against itself is brought to desolation; **a house divided against a house falls.**

In summary:

- **A person comes on a journey, arriving at night, requiring three things to be 'set before' a man,**
- **A man is implicitly inside a 'house', who wants him to leave, and keeps the door firmly shut,**
- **So instead stones and scorpions were offered,**
- **And the house was divided against itself, and as a result the house fell.**

N.B. The connection between loaves and Legions, comes up again see the next page regarding WAR 551 and Luke 9:13.

<sup>11</sup> Kings 1:19-21. Note also Elisha is Elisha Shaphat, and earlier in WAR Titus has killed Jesus Shaphat.



WAR 541 (5.2.4)  
 The parties in Jerusalem had been fighting each other (- **the city is divided**)... now began to think of an awkward concord, and said... We are, it seems, only courageous against ourselves, while the Romans are likely to gain the city.. by our sedition (- **the city will fall because it is divided**).  
 The Jews attacked the Roman camp unexpectedly, and many **soldiers were killed running to get their arms**. But Titus came with more forces and 'scattered' the attacking Jews (**those who gather not with him, 'scatters'**) (i.e. he was **stronger and kept his camp safe**).  
 But **John's** forces, became **'still more and more in number'**, as encouraged by the good success of those that first made the attack.

Luke 11:17-29  
 But he, knowing their thoughts, said **'Every kingdom divided against itself is brought to desolation; and a house divided against a house falls'**. If the house of Satan is divided against himself, how shall his kingdom stand?  
 When **a strong man armed keeps his palace**, his goods are in peace: When a stronger one comes and overcomes him, **he takes his trusted armor from him**, and divides his spoils. He that.. gathers not with me **'scatters'**.  
**The crowds were increasing / people were gathered thick together**, and Jesus said, This is an evil generation...no sign be given to it, but that of Jonas (**John**) the prophet.

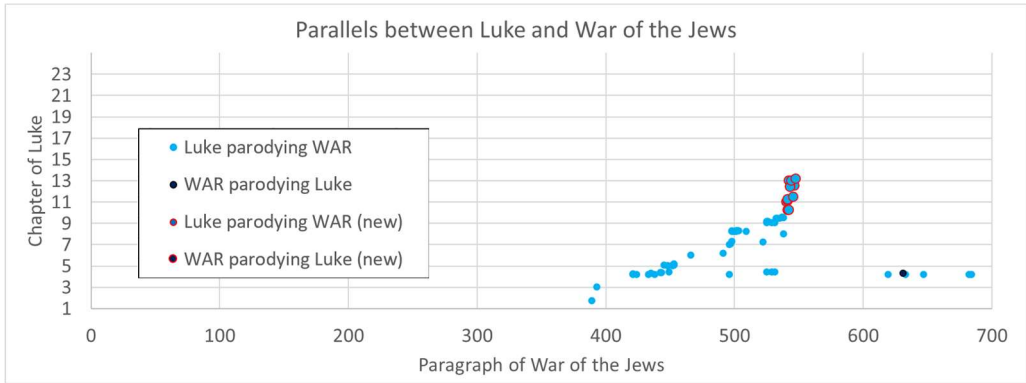
WAR 542-547 (5.2.5-5.3.5)  
 Titus was [in the valley adjacent to **Siloam**] and **Titus fell on great numbers** as they marched down the hill... (Atwill points out that the word for 'fell' here is written **'pipto'**) and this was outside **Jerusalem**.  
 In Jerusalem "on the 14<sup>th</sup> day of Nisan when it is thought the Jews were freed from Egypt", John sent men with concealed weapons into the temple... And those were his enemy ran away, avoiding an engagement (the guilty weren't beaten)... but those who had no concern in the sedition stood trembling at the altar with wooden and iron weapons.  
**(i.e. the innocent are beaten more than the guilty)**  
**(i.e. Jewish blood shed at the sacrificial altar on the 14<sup>th</sup> day of Nisan corresponding to Jews being freed)**  
 These men also seized this inner temple, and opposed Simon. Thus the sedition, **which had been divided into three factions, was now reduced to two factions.. [but Titus had come with three legions] (so it was now two against three)**.  
 The Jews devised a cunning strategy, which Titus was suspicious of. Ignoring Titus' orders some romans fell for it (**he discerned it, they didn't**), and chased the enemy (**they go with their adversary**). The Jews blocked their retreat (**are in the way**). Titus 'weighed the laws of war' (**judged what is right**) and considered executing them all (i.e. **Titus was their judge**), and the soldiers despaired, expecting just execution (**they expected to be punished**) but the other legions promised they **would make amends**, and Titus considered how he might get even with the Jews (**extract payment**).  
 Titus (who **came for 3 years** before returning to Rome) **had come to Jerusalem**. He gave orders for the army to clear the ground all the way to the wall of the city (**digging around it**). So they threw down the hedges and walls, and **cut down all the fruit trees**.

Luke 12:47-13:6  
 13:4 The tower of **Siloam fell on** those eighteen (**a lucky number** for Jews) (Atwill points out this uses the same word: **'pipto'**)... were they worse sinners than those in **Jerusalem**.  
 And that servant, which knew his lord's will, and did not follow it, shall be **beaten** with many stripes. Yet he... who did things deserving of stripes, will be beaten with few (**the innocent are beaten more than the guilty**)  
 13:1 **...told him about Galileans blood Pilate had mingled with their sacrifices (which was on the 14<sup>th</sup> day of Nisan, when a Jew called Barabbas was freed)**.  
 12:51 Suppose ye that I am come to give peace on earth? I tell you, **No, I (Jesus) come to give you division**: From henceforth there shall be five in one house **divided, three against two, and two against three**.  
 12:56 **..how is it that you do not discern** this time? And why do you not **judge what is right**? When **you go with your adversary** to the magistrate, as **you are in the way**, give diligence that thou mayest be delivered from him; lest he **hale thee to the judge**, and the judge deliver thee to the officer, and the officer cast thee into prison (**expect to be punished**). You will not depart, **till you have paid** the very last mite (you must **make amends**).  
 13:6 Jesus told a parable: 'a certain man had a fig tree in his vineyard, and told the vineyard keeper **'for 3 years I came** seeking fruit on this fig tree and find none – cut it down; why does it use up the ground. He answered: 'leave it alone this year **until I dig around it** and fertilize it. **If it still bears no fruit cut it down'**.

WAR 545-6 (5,3,3-4)  
 The Jews pretended to be vulnerable, and then rushed on the romans unexpectedly. WAR 546 describes Caesar saying that the **Jews "lay ambushes" against himself (Titus)**...

Luke 11:53-54  
 The scribes and Pharisees assailed him vehemently... lying in wait for him (**Jews lying in ambush against Jesus**), to catch him in something he might say...

Once again, I plot them, with the most recent ones in red, so the reader can see the pattern emerging, as we work through these parallels.



WAR 551, 556, 558, 559 (5.4.4, 5.5.5-8)

551 says Jerusalem's holy temple was 'built **on a hill**', and that when it was burned, **the fire began at the tower of Antonia, and spread to the Palace...** which WAR describes as being '**everywhere green**'. 599 adds that the **tower of Antonia was a guard to the Palace**, and 'there always **'lay' a Roman Legion** in it.'

(In summary, a Roman Legion, which has **4000-5000 men<sup>12</sup> arranged in ranks of 50s or 100s by companies, 'lay', on a 'hill' with 'much greenery'**.) Now WAR 556 says that in Jerusalem's holy temple, there were *three very wonderful and famous things among all mankind (i.e. these are important):*

**The 1<sup>st</sup> item involves 7 point-like things<sup>13</sup>.**

**The 2<sup>nd</sup> item involves 12 point-like things.**

The 3<sup>rd</sup> item: **13 things signifying God and his possessions.**

1. The Candlestick with **7 lamps signifying the 7 planets** (which were **only visible as point-like objects**).

2. The table with the **12 loaves** that (**were broken in the temple, with the ritual sacrifice i.e. cooked meat**) **signifying the circle of the zodiac** and year (each zodiac being a bundle of **point-like stars**).

(N.B. This is a misrepresentation, as the 12 loaves represented the 12 tribes of Judaism, and the 7 lamps on the candlestick represented Gods taking 7 days. **This seeks to distort Jewish doctrine into one that resembles Roman mythology.**)

3. The altar of incense – with **13 spices** that **signified God and how all things were his possessions.**

WAR 558 describes how **only one high priest could wear the sacred garments and the rest could not**, and pays special attention to the **temple was adorned by 12 precious stones that hung there**, which it takes time to list in detail.

Luke 9:13 (as expanded on by John, Matthew and Mark),

**Jesus comes with 'the twelve'**, and has 7 loaves and 2 fishes, and makes 5000 **sit down / recline (they lay) 'in ranks of 100s and 50s in a company'** who were '**men**', on the green grass (and John 6:3,15 adds that there was '**much green grass**' and this was **on a hill**', and Jesus 'broke the bread', and fed the 5000. The *fragments* that remained filled twelve baskets. Matt and Mark add details about a similar incident with 4000 men.

(In summary, **4000-5000 'men', arranged in ranks of 50s or 100s by companies, 'lay', on a 'hill', with 'much green' grass.**)

Mark and Matthew both add detail, including that 'the disciples' were there (in Luke as 'the **twelve**'). Matthew 16:9 describes how **Jesus highlights these numbers**, saying "**Do you not yet understand, or remember the five loaves of the 5000, or how many baskets you took? Or the seven loaves of the 4000<sup>14</sup>, and how many baskets you took?** The disciples duly answer both questions as follows:

**7 baskets of fragments (1<sup>st</sup> answer involves 7 point-like things)**

**12 baskets of fragments (2<sup>nd</sup> answer involves 12 point-like things)**

(Since each gospel confirms that Jesus brought 'the twelve', it is trivial to identify a **group of 13 representing God and what is 'his'**.

Jesus 'broke the bread' (in **a manner evoking a Jewish religious service**) – with two fish (some manuscripts of John say '**cooked meat**')

**Jesus suggests his puzzle warns 'against [Jewish]<sup>15</sup> doctrine'**

Luke 20:46-21:5

Here we find another link to WAR 551. Jesus here refers to 'casting money' into the treasury, N.B. the treasuring contained **13 trumpet shaped receptacles for offerings such as money<sup>16</sup> - i.e. property of god.**

The end of Luke 20 says "20:46 Beware the scribes, which **desire to walk in long robes...and the highest seats in the synagogues**" followed a few sentences later in 21:5 by "some spoke of ..how **the temple was adorned with goodly stones and gifts..**"

As shown above, Jesus was with 'the twelve' (i.e. thirteen in total), 'feeding the thousands' using a few loaves and fish – in one case he fed 5000 men leaving 12 baskets of 'fragment' leftovers, and in another 4000 men leaving 7 baskets.

It is Matthew 16:9 which conclusively shows that the two miracles are linked, because Jesus asks his disciples to compare and understand the number of baskets (12 and 7) from the two incidents. Jesus says he is warning against Jewish doctrine whilst asking some questions where the answers point to roman theology (i.e. gods being associated with the zodiac constellations and the planets and the sun and moon).

**The hidden message is that one should not merely beware the doctrine of the Jews, but accept roman mythology.**

This riddle (and Jesus' words make clear it is a riddle) has never had an adequate solution until now.

WAR 555 (5.5.4)

The holy temple (which is **where their 'flock' congregate**) has a holy curtain (**fabric**) described as representing all that was mystical in the heavens (the only use of **heavens**, plural, in WAR).

WAR 555 and 554 go to some lengths to describe a great abundance of gold and silver in the temple (i.e. **treasure** in the temple, which is what the end of WAR describes **burning**)

Luke 12:32

Fear not **little flock...** Provide yourselves bags (**fabric**) which do not age, a treasure in the heavens (only use of the word **heavens** in Luke) that does not fail, where no thief approaches, or moth corrupts.

Where your **treasure** is, there will be your heart too.

(N.B. Your 'hearts' is what the end of Luke describes **burning**)

<sup>12</sup> There were times over the centuries where a Legion had as little as 3000 or as high as 6000, but 4000-5000 was generally correct.

<sup>13</sup> More precisely, 5 of them were point-like and 2 weren't. From the perspective of 1<sup>st</sup> Century Roman and Jewish astrology, the seven 'planets' were considered to include the *Sun and Moon*, along with Mercury, Venus, Mars, Jupiter and Saturn (the rest being too faint for the naked eye). This might explain why the numbers 5 and 2 appear prominently in the puzzle.

<sup>14</sup> As with "sitting in ranks of 50s and 100s", Luke's description of "4000" or "5000" "men" is a description of a Roman Legion, since a Legion typically contained between 4000 and 5000 men (much less often varying as low as 3000 or as high as 6000).

<sup>15</sup> Jesus says his questioning was warning against the doctrine of Pharisees and Sadducees, which doesn't leave much else.

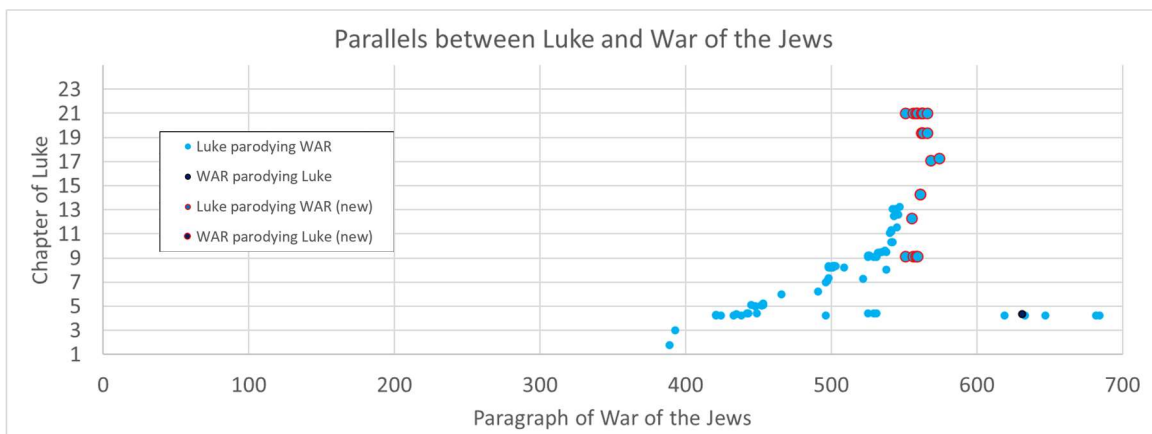
<sup>16</sup> Footnote to Thackeray translation of War of the Jews: Loeb Vol IV-VII. V 198-203, p261.



<p>WAR 561 (5.6.2)</p> <p>Titus identified a weak point in Jerusalem's defenses as the <b>tower</b> of John which <b>the builders had neglected to fortify (i.e. wasn't finished)</b>... (the text of WAR seems to <b>mock</b> the Jews for this).</p> <p>And <b>Josephus (acting on Titus' behalf as an 'embassage')... attempted to talk to the Jews, about terms of peace</b>; for he was known by them. The Jews refused... and so [Titus] knew ...that they would not listen (- the Jews would not talk terms of peace)...</p> <p>WAR 560 (5.6.1) The Jews in the city had <b>'10,000 men</b> besides the Idumeans'.</p>	<p>Luke 14:25-32.</p> <p><b>Who, intending to build a tower, doesn't first assess whether he can afford to finish it?</b> Otherwise, they will <b>mock</b> him, saying <b>'This man began to build, and was not able to finish'</b>.</p> <p>And <b>what king, going to make war, does not sit down first, and consult</b> whether he be able to win with <b>10,000</b> against 20,000? Or else... send <b>an embassy, seeking conditions of peace</b>.</p>
<p>WAR 562, 563, 566 (5.6.3, 5.6.4, 5.7.2)</p> <p>Titus the son of the Emperor had, as mentioned, set camp <b>at the Mount of Olives</b> and had come to destroy Jerusalem.</p> <p>He bombards Jerusalem with great catapult stones, but the Jews see them coming because <b>the stones are white*</b>, and since <b>the stones are audible</b> and visible the Jews <b>cry out 'THE SON COMES'</b><sup>17</sup> / &lt;'the sons are coming'&gt;. So to address this the Romans <b>blackened the stone</b>...</p> <p>At this time <b>a certain Jew was taken alive, who, by Titus's order, was crucified</b> before the wall... And the Romans got control of the first wall on the 7<sup>th</sup> of June (<b>start of summer</b>).</p> <p>(so, in conjunction with a <b>crucified Jew, Titus is described at the Mount of Olives, and they decried 'the son comes' as the stones made great noise these were hidden from their eyes, Titus (a white guy with a different face) was coming into Jerusalem, when summer was nigh</b>)</p>	<p>Luke 19:40-43, 21 etc (e.g. Matt 21, 24, 28).</p> <p>Jesus [was at <b>the mount of Olives</b>, outside Jerusalem] and said, I tell you that, if these should hold their peace, the stones would immediately cry out (i.e. <b>the stones are audible</b>)...</p> <p>And <b>when he came near, he beheld the city, and wept/cried over it</b>, Saying, '..but <b>now they are hid from your eyes</b>. For the days shall come upon you, that your enemies shall cast a trench about you..</p> <p><b>Before Jesus' crucifixion, at the Mount of Olives, Jesus said 'the stones will cry out'. and 'this is hidden from your eyes', and 'they will dig a trench around you' and 'the son will come again', in one generation / 40 years, when summer is nigh, but his face will be different and implicitly white.</b></p>
<p>Here, in conjunction with Jesus describing his second coming he also talks about stones crying out and something being hidden from your eyes. The matching section in WAR describes how Titus fired stones that made a whizzing sound and led the Jews to cry out 'the son comes' until the Romans blackened the stones to prevent them being seen. By equating the white stones coming, with 'the son' coming this is suggesting that 'the son' is white (i.e. a white guy) who is disguised by being 'blackened' i.e. in the form of Judean (implicitly 'non-white' from their perspective) Jesus.</p> <p>The message here, is that <b>Titus is using subterfuge, and initially disguised using a Jewish Messiah story, it's ultimately about worshipping a white guy.</b></p>	
<p>WAR 568 (5.7.4)</p> <p>Titus brought a siege engine to the north wall where a crafty Jew called Castor, lay in ambush, with <b>ten other men</b>. Castor did then <b>rise and show himself</b> and begged Caesar for mercy and <b>appeared openly to exhort those that were obstinate to accept of Titus's hand</b> for their security.</p>	<p>Luke 17:11</p> <p>As he went to Jerusalem....there met him <b>ten men</b> that were lepers, which stood afar off, and when he saw them he said <b>go shew yourselves</b> to the priests. and one of them turned back, and <b>with a loud voice glorified God</b>.</p>
<p>WAR 574 (5.9.4)</p> <p>Josephus found a place he could give a very long speech to those on the walls of Jerusalem, despite them jesting and throwing darts... and he mentioned that the Palestinians carried away our <b>sacred Ark</b>, but <b>God's wrath</b> on them caused them to excrete their entrails and have <i>ulcers in their privates</i> (a reference to sexual immorality as epitomized in <b>Sodom</b>).</p>	<p>Luke 17:27-32</p> <p>They eat, drank, and married...until the day that <b>Noe entered into the Ark</b>, and the flood destroyed them all. 17:28 Likewise it was in the days of Lot... but the day Lot left <b>Sodom</b> it rained fire and brimstone from heaven, and destroyed them all (i.e. <b>Gods' wrath</b>). Remember Lot's wife (i.e. who looked back at <b>Sodom</b> and similarly received <b>gods' wrath</b>)</p>

<sup>17</sup> I have not added this capitalisation. As Atwill points out – the original Greek text has this phrase in capitals, signifying its importance.

Once again, here are the latest parallels.



<p>WAR 586-7, (5.12.1-2) Titus built a wall <b>encompassing</b> Jerusalem, in just <b>three days</b>. WAR 588 (5.12.3) <b>The Jews tried to kill him but couldn't</b>, and the number of corpses forced them to just <b>'cast them out from the walls of the temple'</b>.</p>	<p>Luke 19:37-47. For the days shall come, that <b>your enemies will cast a trench about you, and encompass you around...</b> they will not leave one stone upon another ...<b>And the chief of the Jewish people sought to destroy him but couldn't...</b> ...and <b>he went into the temple and began to 'cast out them from the temple'</b> that sold and bought there.</p>
<p>WAR 588 (5.12.3) The robbers in Jerusalem broke into houses which were just graves for the dead (<b>tombs broken open</b>), and plundered the dead bodies (<b>the dead were disturbed</b>), and <b>took their garments</b> and <b>stuck their swords in the dead bodies</b> (in short, <b>a garment exchanged for a sword</b>).</p>	<p>Luke 23:46, Matt 27:52 Jesus died... and in Jerusalem the <b>tombs broke open</b> and the <b>dead were raised</b>, 22:36 He told them: He that has a purse, let him take it and his scrip: and <b>he that has no sword, let him sell his garment, and buy one (a garment exchanged for a sword)</b>. 22:37 For I say [these events are to occur before my death].</p>
<p>WAR 605 (6.2.1) <b>Titus attacked Jerusalem and its the holy temple during Passover</b> to take the holy city from the Jews. The Romans shout to the Jewish leader, <b>John</b>, that it is <b>never dishonorable to "repent, indeed even at the last extremity."</b></p>	<p>Luke 22:1 Matt 12:39/40 And <b>Jesus entered Jerusalem, and into the temple ... at Passover...</b> In the temple Jesus drove out money changers.... There only be the prophet <b>Jonas (John)</b>.... Men of Nineveh shall rise <b>"even at the last extremity because they repented"</b> at the preaching of Jonas (<b>John</b>).</p>
<p>WAR 622 (6.4.3) The so called <b>'robbers'</b> would <b>hide in caverns</b> under the city (at Jotapata WAR equates this as a <b>den of robbers</b>).  Titus met in a group of <b>seven specific important men</b> plus unspecified others, and they discussed killing more Jews or destroying Jerusalem's holy temple (a city described in several places in the Old Testament as a "harlot"<sup>18</sup> and... "the Lord's bride" – i.e. <b>Jerusalem is equated with an "adulteress bride"</b>). However, <b>Titus favored the living</b>, preferring to destroy the inanimate building (<b>the "adulteress bride" should die</b>). And they asked <b>no more questions</b>.</p>	<p>Luke 20:33-40. Jesus said 'you have made [the temple] a <b>den of robbers...</b>'  The Sadducees who deny any <b>resurrection</b> told a story of <b>seven brethren</b> who each took the same wife, and all of them died - asking whose wife she would be <b>in heaven</b> (the assumption being that this rather arguably <b>'adulterous bride' would also die</b>). Jesus answered, explaining that <b>God favors the living over the dead</b>. And <b>they dared not ask further questions</b>.  And in view of the next parallel involving John, we can also see that is very much linked with <b>Luke 13:17</b></p>
<p>Notice that the Jewish leaders are equated to 'robbers' as indeed they are throughout WAR. The metaphor of Jerusalem as an adulteress bride will come up again shortly, where the Jews bring Jesus an adulteress to be stoned, and Jesus repeatedly bends down and stands up, saying 'the innocent should cast the first stone'.  I will discuss later the reasons why this might also be a reference to the constellation of the plough / ursa major / big dipper.</p>	

<sup>18</sup> Isaiah 1:21; Jeremiah 2:20; 3:1–11; Ezekiel 16:1–43; 23 all pick up this theme. The New Testament does too in Galatians 4:25, and in Revelation which appears to cite the Old Testament when describing a great city that is harlot, indeed seeming to cite those older verses. I won't devote time to it in this article, but I note that Suetonis and others describe that Titus the destroyer of Jerusalem and evident hater of Jews, took a Jewish Queen as his lover who behaved 'in every respect as his wife'. What is more surprising than her being ten years his senior is that she had a wide reputation as an adulterous, not just from two divorces but from sleeping with her brother. Given the tendency for Suetonis to include in-jokes, and the paucity of Jewish writings about her (and indeed nothing about her after Titus discarded her), one wonders whether this is just royals exchanging in-jokes at the expense of the ignorant masses.

<p>WAR 626 (6.4.7)          Finally, <b>Titus entered the holy house</b> victorious, killing the priests. This was <b>during the month of Passover</b>.</p>	<p>Luke 22:1.          And <b>Jesus entered into the temple</b> in Jerusalem ... and <b>the Jews' Passover was at hand</b>.</p>
<p>WAR 632 (6.6.1)          A boy came from the walls of Jerusalem <b>to drink water, [but also] filled a vessel with water</b> in contravention of what the guards allowed, <b>and fled back into Jerusalem...</b></p>	<p>Luke 22:10.          'Behold, when you are entered into <b>[Jerusalem], there a man will meet you, bearing a vessel of water;</b> follow him into the house he enters....</p>
<p>WAR 633 (6.6.2)          Titus arranged an interpreter (i.e. as <b>he spoke</b>, the interpreter called out to the walls).          On three occasions Titus exhorted John to peace, and was refused each time (i.e. <b>The Jews deny Titus three times</b>). (These were identified by J Atwill – they are not easy to pick out from the text)          Titus says his father did not come to punish them for 'what they did under Cestius' (but WAR 336 says Cestius had actually sent Gallus, who the Jews had attacked, thereby starting the war<sup>19</sup>, and Gallus means <b>cock</b>) saying he came to <b>Galilee</b>.          And they offered to <b>come out</b> and go to the desert, but Titus decided to kill them all instead (<b>akin to smiting them</b>), <b>mocking them</b> and describing them repeatedly as 'miserable wretches' (i.e. <b>suggestive of crying</b>)</p>	<p>Luke 22:59-63          [in Jerusalem] They saw Peter and said: he is a <b>Galilean</b>. And Peter denied it and immediately, while <b>he spoke</b>, the cock crew.          .. he remembered the word of the Lord, how he had said '<b>Before the cock crow, you shall deny [Jesus] three times</b>'.          And he went (<b>came</b>) out, and <b>wept</b> bitterly. And the men that held Jesus <b>mocked</b> him, and <b>smote</b> him.</p>
<p>WAR 641 (6.8.3)          A priest called <b>Jesus removed the veil of the temple</b> of Jerusalem, and other sacred items, to give them to Titus.          WAR 647 (6.9.4)          The romans entered Jerusalem and broke up the ground (<b>rocks were rent</b>)... and there they found 2200 people slain partly by their own hand and one another, but chiefly by the famine.. and some would go in among the heaps of dead bodies and tread on them for a great deal of treasure was in these caverns... (i.e. <b>the graves of 2200 people were broken open, and their bodies disturbed and rifled through for treasure</b>)</p>	<p>Luke 23:45.  <b>At the death of Jesus, the veil of the temple of Jerusalem, was torn</b>          And (a detail added by the parallel section in Matthew 27:51) the veil of the temple was rent ...and the <b>rocks were rent, and the graves were opened; and many bodies of the saints which slept arose... and appeared unto many</b>.</p>
<p>WAR 649 (7.1.1)          And gave orders to leave <b>Jerusalem entirely levelled</b> such that &lt;people would not believe it had been a city&gt;<sup>20</sup>.</p>	<p><b>Luke 21:5</b> "the days will come, in the <b>which there shall not be left one stone upon another</b>, that shall not be thrown down.". (<b>the city will be utterly levelled</b>)<sup>21</sup></p>
<p>WAR 652, 662 (7.2.1, 7.5.3)          Titus had the <b>burning Jewish temple</b> quenched with water. And <b>Simon was caught and brought to Titus</b>.</p>	<p>Luke 24:32.          They said.. <b>Didn't our heart burn within us..</b> and returned to Jerusalem... saying, <b>The Lord.. appeared to Simon</b>.</p>
<p>WAR 652 (7.2.1)  <b>Simon rises 'out of the ground'</b> (evocative of <b>Satan</b>) and is caught, and kept (<b>controlled like a possession</b>) <b>to be executed</b> before Titus at the conclusion of the Triumph (i.e. a formal <b>judgement</b> on their adversary)</p>	<p>Luke 22:31-33          Simon will be given (<b>controlled like a possession</b>) to Satan to be sifted as wheat (judged), and <b>Simon said he was willing to go to prison and death</b>.</p>

<sup>19</sup> The link to Gallus is neither obvious nor certain. One link is the earlier descriptions in WAR of 'Gallus Cestius' and separately how 'Cestius sent Gallus'. Another is the work of previous scholars investigating Arrius Piso, who identified various names he was referred to by, which included 'Gallo'.

<sup>20</sup> N.B. WAR is short for 'War of the Jews', the roman publication about the war, and WAR<sup>S</sup> or <> is used here to indicate the text is from the Slavonic version of that document (a greatly shortened version of WAR, which frequently adds its own unique details, and which only survives to the modern era thanks to a translation which happens to be in Old Russian aka Slavonic).

<sup>21</sup> A similar comment is also found in Luke 19:37, but Luke 21 is more focused on this on this specific point.

WAR 663-665 / 7.5.4-6

Vespasian and Titus pooled their resources for a monumental Triumph procession in Rome.

**Early** they came out **crowned with laurel**, and **clothed in purple robes** (which only Emperors could wear), and went to the **governors of the city** for a **tribunal**, where the troops gave **attestations** of their valor. The **Praetorian Guard**, would implicitly have been a key part of the Triumph.

They gave a **feast (i.e. involving all the men)**, and paraded **to be seen by the multitudes**, and the parade involved great numbers of captives (including **women from Galilee**) **following and watching them**.

The parade was truly vast, with huge parade floats, troops, displays etc and rather than merely be a pompous show, it was, "as one may say, **running along like a river**".

**Titus and Vespasian** were later deified as gods. So **the "river" extends from two 'gods' located at its head down the middle of the main streets of the city**.

The huge riches displayed included immense quantities of gold, and silver. Also **a vast number of transparent precious stones** were carried along.

The key monument it passed through was the **Gate of the Pomp**, which all Triumphs must pass through, **and this giant stone gate straddled "either side" of the great parade**, which had murals/images ('leaves' of a sort) sculpted on its sides.

WAR 665 (7.5.6)

The procession reached the temple of Jupiter Capitolinus, for the enemy general to be slain. This building was **named after a skull** discovered in its foundations, and it is tradition for the Triumphator there **to be offered, but refuse, wine**.

Roman law required that **"malefactors" be executed** at the end of the parade... The Jewish general chosen was **Simon**, son of Gioras who had been dragged in the triumph via a rope. They waited in silence and when Simon had died all the people offered a shout for joy (an **attestation**).

Luke 23:1-49 etc.

The **multitude arose and led Jesus...** to the **governor...** they **arrayed him in a purple robe**, and put a **crown of thorns on** his head and a reed in his right hand: and they **bowed the knee** saying, Hail, King of the Jews! (a **mock attestation**)

They led Jesus to the hall of judgment (**- a tribunal**) known as the **Praetorium** and they called together **all the men..** and it was **early...** And they **had a feast**.

And as they walked, Jesus said that **the huge number of men and women following them should be weeping in sadness for their own misfortune**.

And **all the women that followed him from Galilee watched**.

Revelation 22:1-3

the angel showed a river of the water of life (i.e. **a living river**). It was clear as crystal (**- precious transparent stone**).

**This river extends from two Gods (Lamb and God) located at its source, down the middle of the main street of the city**.

**"On either side of the river" stood a tree of life** (- singular yet spans a street of a city - so this **has the shape of a city gate**)... And the **leaves of the tree/gate** are for the healing of the nations.

Luke 23:26-47 etc.

To Jesus they **offered him wine with myrrh, but he refused the wine**.

**And they laid hold upon Simon** and made him bear Jesus' cross... And they came to Calvary/Golgotha, the **place of the skull**, and crucified him with **"malefactors" executed** next to him.

The **Centurion (- a Roman) said that certainly Jesus was a righteous man. And all the people that gathered to see, smote their breasts** (- the practice of Roman soldiers when giving **attestation**).

WAR 665 (7.5.6)

Titus and Vespasian's triumph ended at the temple of Jupiter Capitolinus (- named after a skull like Golgotha).

According to ancient custom, **they stood and waited for news that the enemy general was slain** (- this is '**Evangelion**', meaning 'good news of military victory' which is the same name given to the Gospels).

This general was **Simon of Gioras**, who was tormented as he was **led in this triumph among the captives with a rope on his head**, and was drawn into a proper place in the forum...

and **when it was related that he had died all the people shouted for joy**.

Luke 2:25-34

[Jesus' parents brought him] **to Jerusalem...** And to **offer a sacrifice** [a pair of turtledoves / pigeons].

And there was a man called **Simeon...** it was revealed to him by the Holy Ghost, that **he should not see death, before he had seen the Lord's Christ...** and he blessed God and said "Lord, now let your servant depart in peace... For my eyes have seen your salvation..."

John 21:15-19

**When they had dined** (- after catching all the great fish), **Jesus said to Simon Peter, Simon, son of Jonas** (- Sounds like Simon Gioras, the Jewish General), do you love me **more than "these" [referring to the 'fish', i.e. more than Jews]?** Simon said yes..

Jesus told him: **Feed my lamblets.** ("**Boske mou arnia**" in the Greek text)

Jesus said to him a second time, Simon, do you love me? Simon said yes..

Jesus told him: **Tend my four-legged beasts.** ("**Poimaine mou probate**")

Jesus said to him **a third time**, Simon, son of Jonas, do you love me?

**Simon/Peter was deeply hurt** because Jesus said it a third time.. Simon said yes..

Jesus told him: **Feed my four-legged beasts.** ("**Boske mou probate**") (note - this is the third of the repetitions, so since John is saying 'god is three', this is the important one)

**Truly I tell you, When you were young, you tied/girded yourself** (here implies tightening your belt) **and walked where you wanted: but when you will be old, you will stretch forth your hands, and another shall tie you, and carry you where you do not want to go** (- i.e. Simon will be dragged by a rope to his death).

**This Jesus said, indicating the death by which Simon should glorify God** (- Simon will die at the Triumph Parade, to glorify Titus and Vespasian). And when he had spoken this, he said to him, **Follow me** (- mirroring Simon being led behind Titus in the Triumph).

23:26 - as mentioned earlier, a third **Simon** is described, being made to carry Jesus' cross (implicitly **against his will**) **in the procession**, and implicitly **attending the execution**.



Notice how John provides subtle information showing the fate of Simon. Also notice how the three Simons in Luke are all a parody of General Simon's execution at Titus and Vespasian's Triumph parade.

Historians have long observed that WAR is silent on how General Simon died – and it turns out the reason is that Luke describes that he gets fed to Titus' four-legged beasts. It would have been a bit too obvious if Luke and WAR both described Simon being dragged along to feed a king's four-legged beasts.

WAR 562 (5.6.3)

Titus fires white stones at Jerusalem, and the Jews respond by crying out 'the son comes'. This happened at the start of the fall of Jerusalem, 3 months before it finally fell. WAR also contains a bizarre description of a person in Jerusalem called Jesus Ananus who mimics Jesus Christ by foretelling the downfall of Jerusalem, indeed doing so continuously without getting hoarse for 7 years and 5 months, until he was hit by one of Titus' catapult stones and killed.

However, the (separate) description of white stones being decried by the Jews with the phrase 'the Son comes' was 3 months before Jerusalem completely succumbed.

In summary, **a Jesus in Jerusalem prophesies those events (the ones that Luke says will reveal the second coming) and does so 7 years 8 months ahead of them happening.**

Luke 9:21, 18:33, 24:7, 24:45

**Jesus will rise on the third day.**

Luke 21:25

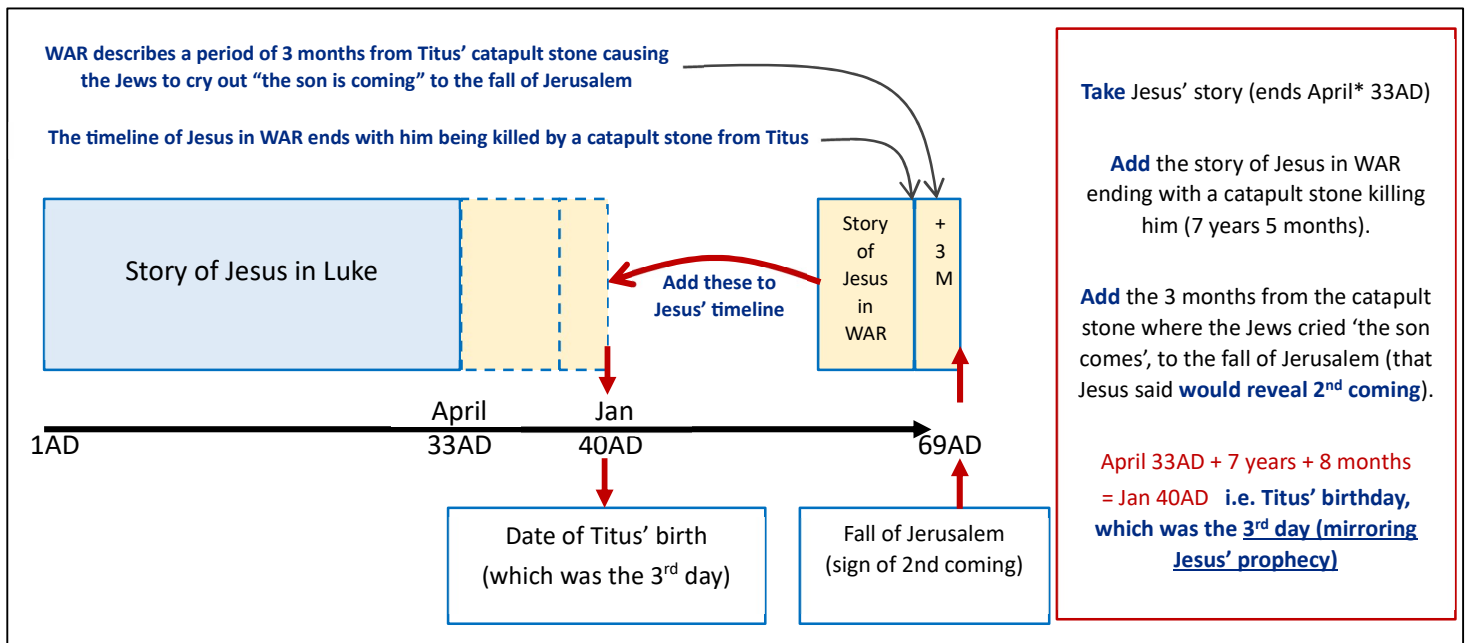
**Jesus Christ indicates that the fall of Jerusalem will reveal his second coming.**

Luke 21:32

**Jesus Christ talks of the events revealing the second coming, coming to pass 'within a generation' – at that time a generation meant 40 years.**

What links these four things together?... The answer is that Suetonius records that **Titus was born on the 'third day'** of the year<sup>22</sup>, **7 years and 8 months after Jesus Christ's death and prophecy**, **AND he was born 40 years later than Jesus Christ**<sup>23</sup>, and of course **he also caused the event that reveals the second coming.**

To illustrate this last riddle, I use the timeline below to show that when you take the life of Jesus Christ in Luke, and add to it the duration of the Jesus in War of the Jews (the one who offers similar prophecies to Jesus Christ), with the catapult stone joke taking this up to the fall of Jerusalem (which is what Jesus said would reveal his second coming), you arrive at the time Titus was born. And his birthday being the 3<sup>rd</sup>, completes Jesus' prophecy that he would rise again on the third day.



If anything further was needed to show that Titus was intended to be presented as Jesus' second coming, this seems to fit the bill.

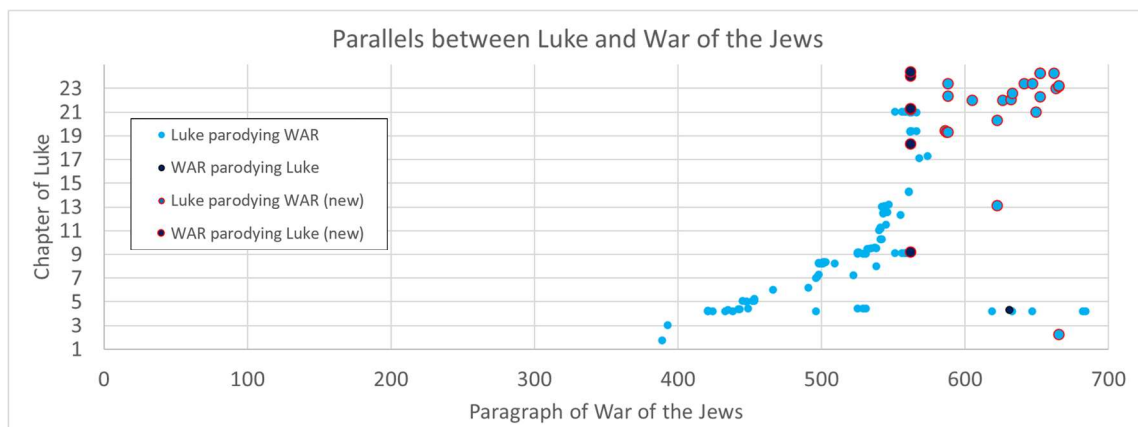
<sup>22</sup> The "third calends" of January according to Suetonius, 'Life of Titus', i.e. the 3<sup>rd</sup> of January. Gregorian calendars list his birthday as 30<sup>th</sup> December 39 AD, but that's due to differences in measurement of intervening leap years.

\*It is in the Gregorian calendar that Jesus' death is suggested by the synoptic gospels as 3<sup>rd</sup> April 33AD. As such, I do not attribute significance to Jesus dying on the 3<sup>rd</sup> April. I think this calculation was only intended to direct the reader to the relevant month, not the exact day. So, Titus' birthday being on the third day is significant only because Jesus said he would rise again on the 'third day'.

<sup>23</sup> Or at least, the year early Christians would have inferred Jesus was born, i.e. 1 AD.



Having reached the end of this sequence, I plot their location. Again, the latest ones are shown in red outline.



### How the parallels are being plotted

All I am doing in these charts is noting the location of each parallel passage and plotting them. So, I note the location in Luke (i.e. which chapter, out of 24, and the position within that chapter), and also which paragraph of WAR it parodies (out of 694 paragraphs), and put a dot at that location.<sup>24</sup>

Understanding this chart is important because I will describe more parallels, periodically adding them to the chart, to eventually reveal that they were arranged in an intentional and meaningful pattern – i.e. the APTVS signature.

### Did people in the 1<sup>st</sup> Century know how to plot charts in 2D?

This was an uncommon or indeed rare technique in that time (although as mentioned it was known since the 2<sup>nd</sup> Century BC – see Hipparchus who used it to plot the locations of stars).

However, if you wanted to hide a message where you could be certain nobody would find it until you revealed it to them, you should do so using a technique that is uncommon, and I think that is why the approach was chosen.

### Why it is clear Luke is parodying WAR, and not vice versa.

This can be seen by comparing the style of writing and overall plausibility of each body of text being the parody.

It's also obvious from the fact that archeological evidence and independent Jewish records confirm Titus' victories, whereas there is no independent evidence for Jesus Christ' life story. No documents, writings, monuments, family, remains, etc – nothing.<sup>25</sup>

Later we will discuss parallels where WAR is parodying Luke. The key point is that usually quite clear that one of the two stories is a carefully concealed and typically disjointed (and usually implausible, comic or unimportant), story that acts to parody an overt and coherent (and often serious and important) narrative in the other story.

### Would this sequence of parallels be enough to convince converts to accept Titus as his second coming?

In isolation, probably not. Most Jews hated the Romans who they had been fighting for over a century.

However, with the high priests dead, and the physical seat of the Jewish god on earth destroyed right to the foundations, the Jews would be forced to consider new directions for their faith.

And to overcome the likely resistance, Jesus' story drives an anti-Jewish and thus pro-roman message. It suggests Jews were corrupt (Matt 26:15), tries to normalize tax paying (Luke 2:1 and 20:25), says the Jews accepted the Jesus blood forever on their hands (Matt 27:25). Jesus repeatedly describes traditional Jews as the 'evil' and 'faithless' generation, and even says that in all Judea he had not found any faith as great as that of an unnamed (Roman) centurion (Luke 7:9).

Perhaps more powerful is Jesus saying his second coming will be revealed by the fall of Jerusalem, which Titus had just done. And if you add up the dates shown in the previous riddle, you arrive at Titus' birthday, along with other riddles too.

But the real game changer was that Vespasian controlled the synagogues of the Empire, including Judea. He had the power to make the priests push whatever narrative he wanted.

<sup>24</sup> As an example, our first parallel was Luke 1:76 vs WAR 389, so the first dot is at 389 on the horizontal axis, and (since Luke 1 has 80 verses), I plot it at 1 and <sup>76</sup>/<sub>80</sub>ths (i.e. 1.94) on the vertical axis. In earlier versions of paper used I used the convenient shorthand of plotting 1:78 at 1.78 (since, per Church verse numbering tradition) no chapter of Luke has more than 100 verses). The approach used in this version is probably what was intended, although in matters little since visually the two results are extremely difficult to tell apart.

<sup>25</sup> Indeed, the absence of evidence for Jesus' existence is so stark that many Christian scholars point to the text of War of the Jews itself (which, like Luke, is from around the 70s AD), and its supposedly independent and 'innocent and passing' references to Jesus' story, as the only evidence that Jesus existed. But of course there is nothing 'innocent' or 'in passing' about WAR's references to Jesus, so this isn't true, and indeed rather it is the case that War of the Jews was written to promote Jesus' story, and – as I will show in this article – was indeed co-written with Jesus' story.

### 3. Parallels intended for a final revelation, and not the 'first' revelation.

In the series of parallels that follow, I will show that the linear pattern gets completely replaced by lines that form letters. It is unclear whether the original text was supposed to be V S, or whether it was originally A P T V S (or perhaps T V S).

My guess is that it was originally V S, and then more text was added to the beginning of WAR, in either one or possibly two stages, to result in the signature being 'A P T V S'.

I'll begin with some parallels in which Luke is still parodying WAR, starting with this particularly interesting example.

<p>Luke 13:2-17</p> <p>This describes Galilean sinners who are 'sinners above all' (<b>the most sinful</b>). Unless you repent, you shall likewise <b>perish (Divine Judgement)</b>, and immediately mentions <b>the tower of Siloam falling</b> on the '18 sinners above all' (<b>the most sinful 18 had stones fall on them in Jerusalem</b>)...</p> <p>In the synagogue on the Sabbath, behold, a woman <b>who Satan has kept bound</b> (this wording allows an interpretation that <b>the woman was a sinner</b>) with an infirmity of <b>18 years, who could not lift herself up</b>.</p> <p>And Jesus said 'Woman, you are loosed you're your infirmity'. (i.e. he <b>freed her from her bonds</b>, and since she is implied as being a sinner, it follows that <b>she obtained a pardon from Jesus</b>)</p> <p>John 8:3-10</p> <p>The [Jews] <b>brought an adulteress (a woman who was a sinner), and set her in the midst (surrounded) to Jesus</b> asking; <b>should the adulteress be stoned...</b></p> <p>But <b>Jesus stooped down to... the ground</b>, as though he heard them not.. <b>and he lifted himself up..</b> Jesus said <b>"he that is first without sin among you, let him cast a stone at her."</b> (i.e. <b>the Jews cannot cast a stone</b>)</p> <p><b>Again Jesus stooped down</b> and wrote on the ground. So.. they left one by one leaving Jesus with <b>her alone in the midst</b>.</p> <p><b>Then Jesus lifted up himself</b>, and saw <b>there was no one left, (none of the Jews remained)</b> but the woman, he asked her "Where are your accusers? Has no man condemned you? And she said "No man, Lord".</p> <p>Jesus said <b>"Neither do I condemn you (implicitly, she obtained a pardon from Jesus).</b></p>	<p>From the perspective of the Romans coming to reclaim Jerusalem which had revolted from them, Jerusalem is conveniently aligned with the description in the Jewish holy text which reads:</p> <p>Isaiah 1:1,21,62</p> <p><i>'A vision... of <b>Jerusalem</b>... how has the faithful city <b>become a harlot?</b>... <b>Jerusalem, the Lord's bride</b>'.</i></p> <p>This equates <i><b>Jerusalem as being an adulteress bride, and it is a theme repeated several times throughout the Old Testament.</b></i><sup>26</sup></p> <p>WAR 545 (5.3.3) The Jews at Jerusalem went out to the <b>Women's towers of Jerusalem (that the Old Testament refers to as an adulteress)</b>, and... <b>threw stones at their own people</b>, and pretended to be vulnerable. The roman soldiers attacked, however Titus gave the order not to. And then the Jews <b>surrounded them, and threw stones at them</b>.</p> <p>WAR 562 (5.6.3) <b>Titus, who is to be revealed later as being both deified as a god, and also the son of a deified god</b>, has his ballistae (catapults) around the valleys with <b>Jerusalem in the middle</b>. <b>Titus' catapults 'bend down' to the ground</b>, to have a <b>stone</b> put on them, <b>and then lift up, casting stones at Jerusalem (i.e. at what the Old Testament refers to as the 'adulteress')</b>. It also describes how the Jews were unable to operate their own catapults (<b>the Jews cannot cast stones</b>, so they <b>perished, i.e. were removed</b>).</p> <p>WAR 637 The romans set the city on fire as far as <b>Siloam</b>... the Jews were by then <b>'a kind of prisoners already' (kept bound)</b>.</p> <p>WAR 641 And (implicitly <b>Titus</b>) <b>gave a priest called Jesus the oath of Caesar</b>, so he came and gave Titus the veils garments gold and precious stones, and the treasurer was forced to help... so he (implicitly <b>Jesus</b>) <b>obtained a pardon from Titus</b>.</p> <p>WAR 642 (6.8.4) adds that Titus' banks were <b>finished 'in 18 days' and then... 'certain towers [fell]</b> yielded to the battering rams'... <b>the tyrants were consequently ejected from the unassailable towers too, 'by God himself' (I.e. Divine Judgement)</b></p> <p>WAR 643 (6.8.5) and they were <b>ejected from the tower of Siloam</b>.</p> <p>WAR 644 (6.9.1) refers to 642 when it adds that <b>it was god who helped eject those tyrants from those towers</b>, and <b>Titus freed those who had been bound</b> by them...before entirely demolishing the city.</p> <p>WAR 649 (7.1.1) describes the destruction of Jerusalem as so complete it left <b>'no sign that it had been inhabited'</b>.</p>
--	--

In this remarkable group of parallels, the Gospel of John contributes information enabling an intentional parallel to be visible between Luke 13:2 and the siege of Jerusalem. The Old Testament concept of Jerusalem being an adulteress and a bride, is being built on, but is then used to suggest that the reluctant Jerusalem is, in a sense, Rome's rightful bride.

<sup>26</sup> Isaiah 1:21; Jeremiah 2:20; 3:1-11; Ezekiel 16:1-43; 23 all pick up this theme. The New Testament does too in Galatians 4:25, and also Revelation.

<p>WAR 605 (6.2.1)  WAR records how the <b>'daily sacrifice' ceased</b> on the 17<sup>th</sup> day of June AD 70. The famous Whiston commented what a remarkable date this was, since in Daniel (the Old Testament) it was stated that this <b>abomination of desolation event</b> would last 3 ½ years, and <b>the 17<sup>th</sup> June AD70 marked 3 ½ years since Vespasian had his begun his invasion.</b></p> <p>WAR 648 (6.10.1) <i>(N.B. we have already linked 647 to 4.23 earlier)</i>  Although Jerusalem had been taken many times, , <b>Vespasian destroying Jerusalem is the "Second time of its Desolation"</b></p> <p>WAR 689 (7.10.4)  Onias (whose story was relevant to the <b>'first Desolation'</b> in WAR 1, is now discussed building temple <b>a temple in Egypt to rival Jerusalem, 'with an altar and fittings resembling it'</b> but (later) <b>on Caesar's instructions it was emptied and locked, and left with no vestige of divine worship.</b>  – i.e. <u>the story, and its timing, mimics a second abomination of desolation.</u></p> <p>WAR 618 (6.3.4) And <b>Mary sacrificed her baby, saying 'I do abominate this sacrifice'</b>. <i>(Note this is our second example of WAR parodying Luke, rather than vice versa)</i></p>	<p>Luke 22:10-20  "For nation will rise against nation..." Matthew 24:7-15 continues with: <b>"when you see the 'abomination of desolation spoken of by Daniel'...</b> with Luke chiming in that "when you see Jerusalem surrounded, then know <b>the (implicitly Second) desolation</b> is nigh".</p> <p>Luke 4:21-27  Jesus says that he came to 'preach the acceptable <b>year of the Lord'</b> and <b>'today this scripture is fulfilled'</b> describing how in the days of Elias <b>heaven was shut up for 3 ½ years</b>, making them angry. This seems to refer to the 3 ½ years when Jerusalem was cut off from God due to cessation of the daily sacrifice (the 'abomination of desolation' referred to in Daniel) with Jesus suggesting this is now recurring – i.e. <b>a second desolation.</b></p>
<p>Notice the message here, which is that Vespasian has initiated a second 'abomination of desolation' which breaks contact between Jews and God (and this one implicitly ending the Jewish God's covenant with the Jews).</p>	
<p>WAR 648 (6.10.1)  This refers twice to 'King David' and states how many years passed between King David's rule and Titus' destruction of Jerusalem [which the Jews viewed as God's physical seat on earth – i.e. a 'throne'] which it describes as its 'last destruction' – (i.e. <b>'a throne' of God passing from King David to Titus, in perpetuity.</b>)</p>	<p>Luke 1:32  "the Lord God shall give unto him (Jesus) the throne of his father David, and he (Jesus) shall reign ..for ever with no end. <b>(i.e. the throne of God passing from King David to Jesus in perpetuity)</b></p> <p>Note also that this is related to Luke 22:10-20 and 4:21-27 (described immediately above)</p>
<p>WAR 680 (7.8.4)  This discusses <b>Cleopatra</b> as the threat that <b>'arose'</b> from Egypt, (i.e. <b>the queen of the south 'rises up'</b>) who often spoke with Antony to convince him to cut off Herod (i.e. acting <b>with a man to condemn him</b>), but as a result Herod built up Masada, <b>leaving it for the 'finishing stroke of the Romans'</b>.</p> <p>WAR 549, 552 AND 627 (5.2.4, 5,5,1, 6,4,8)  These both describe how Solomon laid the foundations of Jerusalem, and later how the romans rip it to pieces so that nothing remained<sup>27</sup>, <b>so this 'finishing stroke' involves the romans arriving and undoing Solomon's work (i.e. a greater than Solomon is here).</b></p>	<p>Luke 11:31  <b>The queen of the south shall rise up</b> in the judgment <b>with the men of this generation, and condemn them:</b> for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, <b>behold, a greater than Solomon is here.</b></p>
<p>WAR 660 (7.5.1)  Titus saw the <b>'Sabbatic river'</b> which only flows on the 7<sup>th</sup> day of each week and otherwise runs dry. i.e. <b>Titus observes watering happening in a divine fashion on the sabbath, as if to imply that god considers taking action of the Sabbath to be acceptable.</b></p>	<p>Luke 13:15  Jesus was accused of breaking the Sabbath by healing the sick, but he accused the Jews of hypocrisy, saying they lead their ox or ass from the stall to watering on the Sabbath' <b>(i.e. watering on the sabbath suggesting work on the Sabbath is acceptable)</b></p>

<sup>27</sup> Indeed Titus is sometimes described in the literature, slightly simplistically, as having "destroyed Solomon's temple".

### 3b. Zacharias and Mary

As will become clear, Zacharias is a parody of one of the royals behind the Gospels; either Vespasian or a relative of his<sup>28</sup>, and as we shall see later, the Gospels contain a riddle suggesting he got Mary pregnant and thus is the father of Jesus.

The story in WAR	How Luke parodies this, using Zacharias.
<p>WAR 509 (4.9.2) Vespasian was to march to Jerusalem but heard of Nero's death so he 'stood waiting' for news. Hearing Galba was throned, he still did nothing, awaiting orders.. <b>(Vespasian tarried)</b></p> <p><b>Vespasian [did not go to talk with Galba, but] sent Titus to salute him ...</b> When Galba died, Titus, by a Divine impulse returned to Vespasian [If Vespasian is divine, this <b>metaphorically equates to Vespasian beckoning</b> him back]. And they still did not attack Jerusalem, whilst Rome was unsettled <b>(Vespasian still tarried)</b>.</p> <p>WAR 521 (4.10.2) When Vitellius reigned, Vespasian restrained himself because.. it was winter <b>(Vespasian still tarried)</b></p> <p>WAR 524 (4.10.5) Finally he went to Rome, via Egypt. <b>(departed to his own house)</b></p>	<p>Luke 1:21-23 And the people waited for <b>Zacharias</b>, and marveled that <b>he tarried so long in the temple</b>.</p> <p>And when he came out, <b>he could not speak</b> to them: and they perceived that he had seen a vision in the temple: for <b>he beckoned</b> to them, and <b>remained speechless</b>.</p> <p>And it came to pass, that, as soon as the days of his ministration were accomplished, <b>he departed to his own house</b>.</p>
<p>WAR 5 (1.1.5) At Beth'zacharis' (beth means house, so <b>'house of Zacharis'</b>), a ruler <b>took a great army and gave battle on the way to Jerusalem</b> (as Vespasian did)</p> <p>WAR 8 (1.1.8). ... Cendebeus brought <b>an army to lay waste Judea</b>, and to <b>subdue Simon</b>. Though <b>he was now in years (i.e. old man)</b>, conducted the war as if he were younger (mirroring Vespasian sent despite being an <b>old man</b>, to subdue General <b>Simon</b>).</p>	<p>Luke 1:16-18 And <b>Zacharias shall turn many of the children of Israel to the Lord</b> their God.</p> <p>And Zacharias said to the angel, Whereby shall I know this? <b>for I am an old man</b>, and my wife well stricken <b>in years</b>.</p>
<p>WAR 14 (1.2.8) ...So <b>John</b> [i.e. John Hyrcanus, the originator of the Pharisees, who would become the <b>high priest</b>].. administered the government for <b>thirty-three years</b> (the <b>duration of Jesus's life</b>). He died, leaving five sons behind him... He it was who alone had three of the most desirable things in the world: the government of his nation, and the high priesthood, and the gift of prophecy. For <b>the Deity conversed with him</b> (i.e. like Jesus and the John of the Gospels).. (John Hyrcanus is paving the way for Jesus, mirroring that John in the Gospels).</p>	<p>Luke 1:63-80 And <b>Zacharias asked for a writing table, and wrote, saying, [my child's] name is John</b>. And they marveled all. 1:66 What manner of child shall this be! ..And thou, <b>[John] shall be called the prophet of the Highest</b> (a reference to John Hyrcanus the high priest): for you shalt go before the face of the Lord to prepare his ways; 1:80 And the child ... was in the deserts till the day of his shewing to Israel (one established meaning of this is <b>reaching priesthood</b>).</p>

The parody continues, but with Luke using Zacharias to parody Vespasian or his relative in WAR. Note – for these examples, WAR is now parodying how Luke does this, rather than vice versa.

How the story in War of the Jews parodies how Luke uses the character Zacharias.	The story in Luke, with Zacharias used to represent Vespasian or a relative of his
<p>WAR 493 (4.5.4) In Jerusalem the <b>Jews opposing Rome</b> set up fake tribunals to have <b>Zacharias</b> killed, <b>hoping to destroy that which could destroy them</b>, provoked by <b>his hatred of wickedness and love of liberty</b>. <b>Zacharias was a most eminent of the citizens and a rich man (i.e. righteous)</b>. <b>They accused Zacharias of 'sending to Vespasian'</b> to betray them. <b>All 70 judges</b> (evoking the elders of Israel) <b>found him innocent</b>, so two men came and <b>slew him in the middle of the temple of Jerusalem</b></p>	<p>Luke 11:50-51 etc. <b>Zacharias (the father of the son who was going to also be called Zacharias – i.e. a father son duo), is a prophet filled with the Holy Ghost</b> and Luke 1 very subtly indicates that <b>Mary got pregnant at Zacharias' house</b>. He swore to deliver us from our enemies <b>that we might serve him...</b></p> <p>His <b>righteous</b> blood is shed. <b>Zacharias is he 'whom you slew between the temple and the altar of Jerusalem etc.</b></p>

<sup>28</sup> Two reasons we might identify Zacharias as representing Vespasian is the matching discussion of 'tarrying' and how Zacharias 'sends' to Vespasian. This is certainly not proof, but for convenience, the rest of this discussion will refer to Vespasian. Applying a word-splitting technique that I will explain later suggests Zacharias may represent a long-hypothesised relative of Vespasian (details follow later). Another possibility I discuss later is that Arias means Arios/Ares i.e. the war god Mars, so **Zacharias** and **Lazarus** are puns on an "A to Z" of war gods – i.e. an embodiment of the power of all gods.



<p>WAR 154, 156 (1.22.5, 1.23.2) When Herod was about to take a journey abroad he put his wife Mariamne (<b>Mary</b>) in the care of Joseph... but Joseph told Herod how she had procured a love potion for him, so <b>Herod concluded that Joseph must have debauched Mariamne (Mary)</b>... so Herod killed them both, <b>only to then have visions of her</b> and speak to her as if alive, and this happened at Sebaste in Samaria (<b>i.e. it happened in the mountains</b>).</p>	<p>Luke 1:22 as Zacharias came out of the temple <b>..it seemed he had seen a vision...</b> 1:27 and <b>A virgin called Mary was espoused to a man called Joseph</b>, of the house of David. 1:28 The angel told here <b>the lord is with you</b> (mirroring that Mariamne was Herod's wife), you are blessed. 1.39 and <b>Mary went into the hill country (the mountains)</b> and went <b>to the house of Zacharias..</b> Matt 1:19 [implicitly, Joseph knew the baby wasn't his – i.e. <b>Mary committed adultery</b>]</p>
<p>WAR 602-3 (6.1.6-7) Sabinus went with 'eleven others' (i.e. <b>twelve of them</b>) with a 'divine fury'... but he stumbled on a <b>"certain large stone" and fell down upon it headlong...</b> And two days later (e.g. <b>on the third day</b>) <b>twelve of those men</b> on the forefront, called for... and <b>a trumpeter..</b> and <b>[killed] at the 9<sup>th</sup> hour</b> of the night - they cut the throats of the guards <b>who were asleep..</b> and because of the noise all the Jews... <b>fell into a mine (put underground)...</b> and the fight [i.e. <b>killing of Jews</b>] lasted from the <b>9<sup>th</sup> hour of the night...</b></p>	<p>Luke 24:2 Jesus [who went around with what are termed '<b>the twelve</b>'] was in a tomb, and the women and others went and found 'the stone' rolled away, which Matthew 27:60 confirms was a '<b>big stone</b>'. Luke 23:33,46 And Jesus <b>died at the 9<sup>th</sup> hour</b> and was put underground and sun darkened (to which Matthew adds the sound of the <b>trumpet</b> was heard)</p>
<p>WAR 690 (7.11.1) <b>Jonathan led them into the desert</b> promising signs... and fled.. but <b>they searched for him</b> diligently all over the country... <b>he was at last taken</b> WAR 692 (7.11.3) Catullus came to Rome, <b>with Jonathan (John) in bonds</b>, expecting no further inquisition into his lies... <b>Vespasian first tormented Jonathan, and then burnt him alive.</b> (a metaphor for John's men being burned, and John tortured in the boat hulls on the Jordan)</p>	<p>Luke 4:42 <b>..Jesus went into a desert place: and the people sought him, and came to him, and stayed him, that he should not depart from them.</b> Luke 3:2 The word of God came to <b>John of Zacharias in the wilderness..</b> who came about Jordan, preaching the baptism, saying.. '<b>one crying in the wilderness..</b>' Luke 8:28 When [the man who lived in the tombs]* saw Jesus, he cried out, and fell down ..and said.. <b>I beseech you, torment me not.</b> *for an explanation of this parallel, which relates to <b>John</b> being tortured via Scaphism, see my book.</p>
<p>WAR 42 (1.7.4) when the temple was taken, the <b>Jews were "every day slain about the altar" of the temple of Jerusalem,</b> WAR 86 (1.13.2) There was a <b>battle in the marketplace [the outer court of the temple]</b> in which Herod's party shut the enemy up in the temple, and set sixty men in the next room to guard to them. But the people came in and burnt those men (<b>bloodshed in the temple of Jerusalem</b>) WAR 123 (1.18.2) Herod's party then killed them mercilessly all about Jerusalem, including <b>killing those who ran to the temple [i.e. through the marketplace].</b> WAR 235 (2.3.3) The Romans set fire to the cloisters of the holp temple ... leading <b>some those [within the temple]</b> who the fire prevented from escaping, to <b>take their own lives with their swords.</b> WAR 534 (5.1.3) with such force <b>the darts reached the altar... the priests...fell down</b> before their sacrifices, and sprinkled that altar with <b>their own blood;</b> WAR 543 (5.3.1) John sent his men in... <b>and the people that stood trembling at the altar, and about the holy house... were beaten with weapons and many died.</b> WAR 625 (6.4.6) Titus' men killed, leaving them <b>dead at the altar, the steps running with blood..</b> WAR 645 (6.9.2) Caesar killed the useless and old Jews and had the rest herded into the temple, where Fronto <b>then [slaughtered in the temple]</b> those who had been seditious and robbers. WAR 356 (2.21.3) Josephus invites a man into the 'most secluded' room of his house (evoking the sanctum of the holy house) and has him flayed such as to expose his bones and leave him covered in blood. [This discussion of Josephus' struggle with John, is part of a wider parody of Jesus' life, involving a man flayed to the bone in an inner room, mirroring the ones above]</p>	<p>Luke 11:50 <b>Zacharias is he 'whom ye slew between the temple and the altar' of Jerusalem.</b> 11:51 From the blood of Abel to <b>the blood of Zacharias which perished between the altar and the temple [of Jerusalem]</b> ( 'Abel to Zacharias' suggests a <u>series of killings spanning history</u>) Luke 11:43 <b>..Woe for you Pharisees who love greetings in the marketplaces [which includes the temple outer court where animals were sold], and the uppermost seats in the synagogues.</b></p>

WAR 443 (3.9.8) **Jesus ran away**, and the rest **declared Vespasian their "savior and benefactor"**

WAR 68 (1.10.9) Herod's army came to Jerusalem to overthrow Hyrcanus, who was his **'benefactor'**

WAR 177 (1.26.4) Herod put his sons in custody (**prison**) calling Eurycles, **'savior and benefactor'**

WAR 342 (2.19.6) Jerusalem's people came to open to Cestius proclaiming him their **'benefactor'**.

WAR 356 (2.21.3) Josephus said to the people - I have conducted myself so well as to please you, you may if you please punish [me **as**] **your 'benefactor'**.

WAR 468 (4.2.5) John ran away, and the people declared **Titus to be their 'benefactor'**.

WAR 473 (4.3.5) **John came to the 'prison'** to cut the inmates' throats, and 'grew insolent, as though **they had been the benefactors and saviors** of the city'.

WAR 591 (5.13.2) Is not Simon become unfaithful to his **benefactors**? And the following paragraph comments that Josephus' mother was in **prison**.

(For completeness I should mention WAR 133 contains the only other mention of 'benefactor' but this is omitted from my list since it says the person is no longer – i.e. *not* – the benefactor).

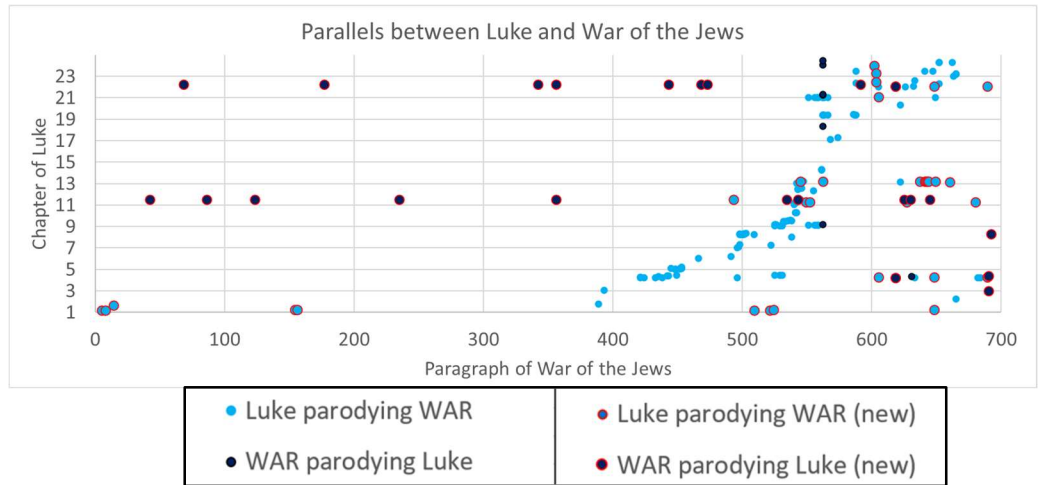
Luke 22:25 And Jesus said: **The kings of the Gentiles** (Romans) rule over them; and they that exercise authority over them **are called benefactors**.

22:33 And Simon said: Lord, I am ready to go with you, both to **go into prison**, and to death.

Having described those parallels relating to Zacharias and Mary, I pause again to the locations of these latest ones:

Most of these latest parallels deviate from the initial sequence, but that's to be expected as they relate to information that *new* followers of Jesus were not supposed to notice.

Although I've merely followed where the story took me, and noted the parallels, what's interesting is that these can almost be used as a key to help you see where the lines of parallels will lie. Already we can see a complete outline of the 'A' on the left, a bit of the T in the middle, and hints of the V and S on the right.



There are many hints that Zacharias represents a member of Vespasian's family.

One that isn't listed above is found in publications by Tacitus and Suetonius that whilst in Alexandria before setting sail to Rome, Vespasian cured the blind and the lame by touching them and applying his spittle to them (which from modern faith healings we know is quite easily faked using actors), and this is mirrored by Jesus doing the exact same thing in Luke 7, Mark 8:22 etc with Acts 27 adding the description of Paul sailing from Alexandria to Rome.

This concept of the 'old man' is repeated in John 3:4-5 where Jesus confirms that specifically an 'old man' can indeed be reborn, which given the importance of Jesus' second coming can be seen as saying that Vespasian too, is to be seen as a second coming, or new incarnation of an existing deity.

The next group of parallels will be particularly surprising for anyone who is familiar with Jesus' nativity story.

Christmas nativity plays usually doesn't emphasize that when the angel told Mary she would become pregnant, she immediately went with haste to the house of Zacharias, nor that Zacharias was a righteous old priest who walked in the ways of God, who also got a visit from an angel, and who Luke describes as able to make a woman pregnant in a divinely assisted manner (specifically the barren cousin of Mary). We also don't get reminded that Mary is described as being visibly pregnant (which starts around the 3-month mark) on departure from Zacharias' house three months afterwards, and we certainly don't get told that when a Zacharias appears later in Luke being slain at the temple, the only other place one finds a similar story is in WAR, where that Zacharias gets accused of 'sending to Vespasian' before his altar slaying.

We find all of this when we look closely, but the necessary pieces of information are scattered around like a puzzle.

Our story begins with Mary getting pregnant shortly after arrival at Zacharias' house:

Luke 1:35-57

An angel told Mary [mother of Jesus] that the holy ghost would come over her (- that god would impregnate her) (1:35) and she would become pregnant despite only being betrothed and still a virgin, reassuring her that this was possible, since her cousin **Elisabeth, the wife of Zacharias, was in her 6<sup>th</sup> month of pregnancy made divinely possible by God (since she was barren).**

So, Mary went **with haste** to visit Elisabeth, at Zacharias's house (**i.e. not pregnant yet, she goes to Zacharias' house**).

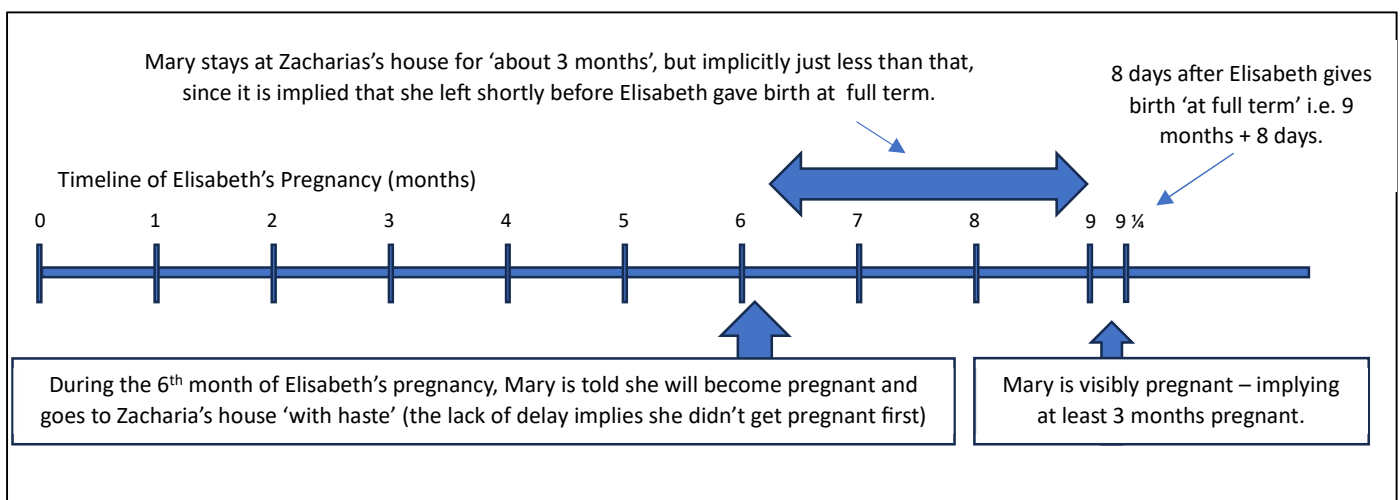
**Mary stayed at Zacharias' house for about 3 months** and returned home.

**Now Elisabeth gave birth at full term** and **8 days** later she named him... and he grew till '**the days**' of his showing [the age of entering the priesthood, usually around 30 years old]. And '**during those days**' (**i.e. those 8 days**)\* **Mary was pregnant / great with child\*\*** as she went with Joseph to be taxed, since Caesar Augustus decreed that everyone should be taxed.

\*'during those days' seems to refer to the '8 days'. The alternative is for it to refer to the 'days of his showing' i.e. three decades later, which is not compatible with Mary still being a virgin who was merely 'betrothed' rather than married.

\*\*ἐγκύω implying a swelling i.e. visibly pregnant, which generally starts at 12-18 weeks for a first pregnancy.

Notice how the author is so specific about the timing of events, in a manner not seen anywhere else in the New Testament, yet the information the reader must gather is scattered almost deliberately across 20 verses.



The timeline shows that Mary became pregnant at the beginning of her stay at Zacharias' house. With the angel in Luke 1:36 also indicating that the priestly prophet Zacharias was able to father an impossible (i.e. divine) pregnancy, this confirms Zacharias as the hidden father of 'the son' Jesus, i.e. mirroring Vespasian as the father of Titus.

As an aside, note the suggestion that Mary 'went to be taxed'. Setting aside the nonsense of people needing to travel to be taxed, this hints towards one of the motives for seeking to convert the Jews, via Jesus, to worship the emperors. Indeed, Jewish resistance to paying Roman taxes was one reason they had revolted, leading Nero to send Titus and Vespasian to retake Judea. It seems that, having then taken the throne, they saw religious conversion as a better way to end Judean resistance.

As another aside, the hidden message that Jesus' father was Zacharias, is enthusiastically mocked in the Jewish Talmud. The Talmud repeatedly refers to a 'Jesus, son of Pandera', and Pandera is used because it has the negative connotation of Panther, i.e. 'one who preys on everything'. An example of such mockery is shown below:

Talmud: Section Shab 104b:

He said, Didn't the infamous ben (meaning 'of') Stada take magic spells out of Egypt (- referencing Jesus' visit to Egypt)... They said: **Why did they call him ben Stada, when he was the son of Pandera?** (- This is saying Jesus' paternity is in doubt). Ben Stada (- Jesus) was a fool, and you cannot cite proof from a fool (- implying the Gospel story is nonsense)...

...**ben Stada's mother's husband** (i.e. Joseph), **acted as his father**, but **the one who had relations with his mother and fathered him was named Pandera** (- Jesus' hidden father, Zacharias, who represents a member of Vespasian's family)...

But wasn't the husband, Pappos ben Yehuda (a reference to one who locks his wife in his house, not trusting her fidelity), and rather his mother was Stada (- the root of Stada is 'sotah' and means adulterer, so this play on words is **also suggesting Mary was an adulteress**)

**But wasn't ben Stada's mother Miriam/Mary** (naming the mother **makes it more obvious it is talking about Jesus**), who let her hair grow long? (- 'long hair' is used to imply promiscuity, **suggesting Jesus was fathered via adultery**)... **this one strayed from her husband (- i.e. Mary was an adulterer).**

So, whilst Luke and WAR use the Old Testament theme of Jerusalem being an adulteress bride of God, in relation to Rome's deity Titus retaking his 'adulteress bride' Jerusalem/Judea, by contrast the Talmud is using the theme to mock the 'virgin birth' as pointing to Mary being an adulterous bride (with the goal presumably being to warn the informed reader away from Christianity).

The same theme is picked up centuries later in the Christian document known as 'Contra Celsum'. The way Jesus is referred to similarly as 'of Panthera' helps confirm that the Talmud was indeed mocking the Christian Jesus, when it referred to Mary, the mother of the son of Panthera.

Contra Celsum, Book 1 Ch 28, 32, 33 ...

**speaking of Jesus's mother**, when she was pregnant she was turned out of doors by the carpenter to she was betrothed to (this references Matthew 13:55 which suggests Jesus' father Joseph was also a carpenter), as having **been guilty of adultery. And she bore a child to a certain [Roman]<sup>29</sup> soldier named Panthera (the codename for Jesus' origin)**... and [this is relevant to] Jesus being the son of God...

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

---

<sup>29</sup> The original text does not have the word 'Roman' but see "Jesus in the Talmud" Peter Shaefer, p21. The Talmud goes greatly out of its way to identify Jesus' father, Pandera as a Gentile i.e. a Roman, and perhaps this is the reason Peter Shaefer indicates that the person was a Roman.



### 3c. Luke parodying WAR in reverse order, and filling out the VS.

I will now discuss further parallels which are not focused specifically on the characters Titus, Vespasian and Jesus. For this first group, these are arranged in essentially *reverse order* in the two documents.

Rome's invasion of Judea (in WAR)	How Jesus' story parodies it (in Luke)
<p>WAR 420 (or 3.7.30 using traditional references)  <b>Titus ordered</b> raising of earthen banks / <b>dug trenches around the city.</b></p>	<p>Luke 19:37-47            Jesus said... the days shall come, <b>your enemies will cast a trench about you, and encompass you around.</b></p>
<p>WAR 454 (4.1.1)            Gamala is a city shaped like a <b>camel</b> (N.B. camel and rope are the same word in multiple languages) <b>and this is the source of that city's name...</b>            The city also <b>hangs</b> (a metaphor for a rope hanging on a needle) <b>so strangely</b>, that it <b>looks as if it would fall down upon itself, so sharp is it at the top</b> (ditto).</p>	<p>Luke 18:25 Matt 19:24            It is easier for a <b>camel to go through the eye of a needle</b> (- the mention of 'needle' indicates that this verse is alluding to the well-known link between camel and rope – i.e. that these are same word in multiple languages), <b>than for a rich man to enter into the kingdom of God.</b></p>
<p>WAR 457-458 (4.1.4-4.1.5)            The Romans fought in Gishala, taking cover in the houses. <b>When the houses suddenly fell</b>, many romans died (<b>i.e. stone fell on them and destroyed them</b>); but others leaped on top of the houses and similarly died (<b>i.e. they also fell on the stone</b>) so <b>a great many were ground to powder</b> [the only instance of the word 'powder' in WAR].            So, Vespasian (who was shortly to become Emperor) entered the city with guards surrounded by shields, and was able to withstand the Jewish attacks (<b>i.e. they sought to lay hands on him</b>).</p>	<p>Luke 20:17-21            He said, What is this that is written... <b>Whoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.</b> [the only instance of the word 'powder' in Luke]            And in the same hour the chief priests <b>and the scribes sought to lay hands on him...</b> for they perceived that he had spoken this parable* against them... and asked him about giving tribute to Caesar.            * I.e. This story is a parable. (The parable relates to the Roman invasion of Judea, as described in 'WAR').</p>
<p>WAR 466-468 (4.2.3-5)            John tricked Titus' by saying that to persuade Gishala to surrender, it was necessary to wait until after the Sabbath, but he used this to run away in the night... i.e. John was <b>hypocritically leaving a place on the Sabbath...</b>            John led them to flee but the slower ones <b>at the back suggesting to turn back</b>, but Titus caught up and slew them (<b>i.e. it became a killing-field/battle-field</b>), so implicitly <b>for those who looked back but did not return, their hesitancy was fatal</b> whilst the others who ran faster survived (<b>i.e. the other group were not taken</b>).            So in summary, many <b>who sought to save their lives lost them.</b></p>	<p>Luke 13:15, 14:5, 17:31-36            You <b>hypocrite</b>, does not each of you on the sabbath loose his ox/ass from the stall and lead him away / pull him out of a pit (- <b>hypocritically leaving a place on the sabbath</b>)... ..he that is in the <b>field</b>, let him also <b>not return back.</b>            Remember Lot's wife (a reference to the Old Testament, <b>where looking back had been fatal to her</b>).            Whosoever shall <b>seek to save his life shall lose it</b>; and whosoever shall lose his life shall preserve it.            Two women shall be grinding together; the one shall be taken, and the other left.            Two men shall be in the field; the one shall be taken, and the other left. (<b>i.e. some shall be taken, others not</b>).</p>
<p>WAR 469 (4.3.1)            In Jerusalem 10,000 people crowded (<b>i.e. gathered</b>).. They considered John had taken 'flight'...            but John jested that even <b>if the romans had 'wings'</b> they <b>could never fly over the walls of Jerusalem.</b></p>	<p>Luke 13:34            O <b>Jerusalem</b>... how often would I have <b>gathered</b> your children together, as a hen gathers her brood <b>under her wings</b>, and you would not! (<b>i.e. Jerusalem refuses to be under the wings of the Romans</b>)</p>
<p>WAR 484-485 (4.4.2-4.4.3)  <b>20,000 men</b> came to fight at Jerusalem under John and Simon... and the exit of the <b>messengers</b> wasn't known...            and Ananus ordered the walls to be guarded... and <b>Jesus</b> stood on the tower and said 'every one of your leaders <b>deserves 10,000 deaths</b>'</p>	<p>Luke 14:31-32            Jesus said: What king, seeking war against another does not first consider whether with <b>10,000</b> he can meet him who comes with <b>20,000</b>?</p>

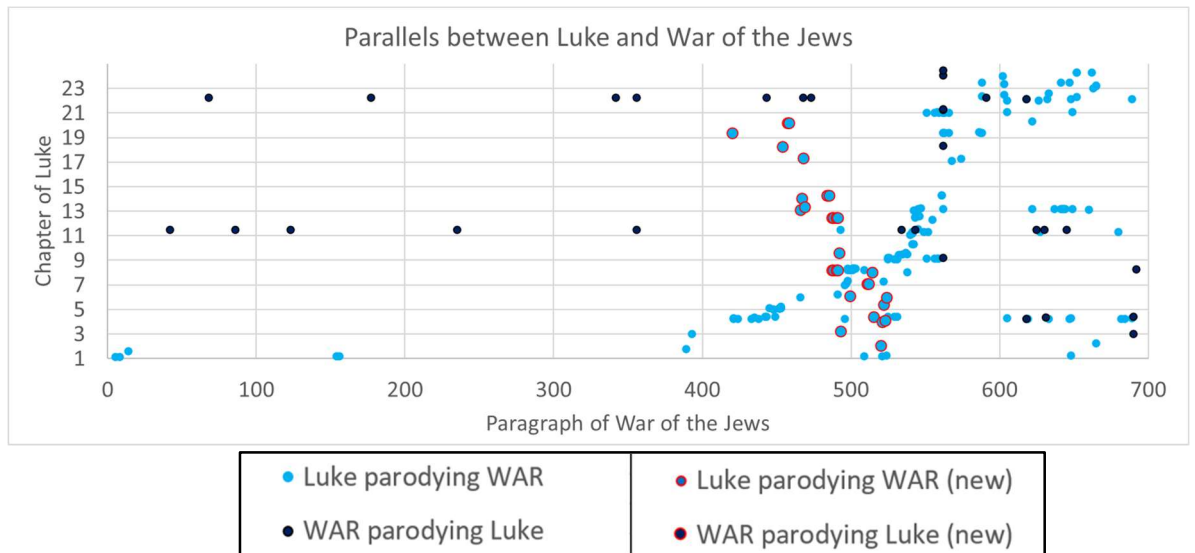
	Or while the other is a way off, sends a <b>messenger</b> , seeking peace conditions.
<p>WAR 487, 488, 490, 491<sup>s</sup> (4.4.5, 4.4.6, 4.5.1-2<sup>s</sup>)</p> <p><b>With Jerusalem</b> besieged, <b>Simon</b> gave a speech, causing high priest <b>Jesus</b>, to leave sorrowfully, concluding that the Idumeans wanted to fight... Jesus went away. So they <b>lay all night</b>... and there was a <b>great storm</b>, with utmost <b>lightnings etc.</b> Clearly... anyone should realize it foreshadowed great calamities. They thought it meant God was angry and on their side; but really it was ominous to themselves. (i.e. <b>they were unable to interpret divine signs – and implying it was a divinely controlled storm</b>)</p> <p>...As <b>the storm was very terrible</b>, Ananus let the guards <b>go to sleep</b>. The zealots sawed the gates, and the <b>wind</b> and thunder of the storm hid the noise.... At first <b>there came a fear</b> as they entered... The Jewish factions fought, and 8500 <b>perished</b>.</p> <p>They entered the temple in this <b>'terrible storm'</b>, killing guards <b>as they slept</b>... along with Ananus and <b>Jesus, and cast their bodies away 'though usually they would take down those who were crucified and bury them'</b> before sunset.</p> <p>Ananus <b>foresaw that war would come</b> and barring capitulation destroy them. Standing on Ananus and Jesus' bodies they laughed saying "how eloquent you were... but now rest!" (they joked <b>Jesus was 'asleep' during the storm</b>)</p>	<p>Luke 8:23-25, 12:49-54 and Mark 4:37</p> <p>As they sailed <b>Jesus fell asleep during a storm of wind</b>; and <b>they were in jeopardy</b>. And they awoke him, saying, <b>'Master, Master, we perish'</b>. He arose, and rebuked the storm and it became calm (- Jesus controlled it, therefore it was <b>a divinely controlled storm</b>). He said, where is your faith? They <b>were afraid</b> and wondered.. <b>what manner of man is this!</b></p> <p>And Jesus whilst replying said 'I am <b>come to send fire on earth</b> (when a Roman god does this, it means <b>lightning</b>)'. 'when you see a cloud rise out of the west you say <b>'a shower comes'</b> and so it comes to pass.. you hypocrites can discern the weather but how do you not discern this time? (i.e. <b>being unable to interpret divine signs</b>)</p> <p>And Matt 14.32-33 offers a rather similar story which one difference being that it involves <b>Simon</b> (which reflects Simon's role in the story in WAR)</p>
<p>WAR 492 (4.5.3)</p> <p>The Zealots and Romans slew them and threw their bodies away, to make room for prisoners; and <b>the dead weren't buried</b>.</p> <p><b>Those secured in their own houses could only shed tears in secret</b>, and... those that mourned were killed (i.e. <b>those who did any burying became dead</b>).. In the night they <b>throw a little dust/soil</b>, on the corpses..</p>	<p>Luke 9:60-62</p> <p>Jesus said; <b>Let the dead bury their dead</b>: but go you and preach the kingdom of God... and he responded, I will follow you; <b>but let me first go bid them farewell, which are at home at my house</b>.</p> <p>Jesus replied; No man, having <b>put his hand to the plough (i.e. moving soil)</b>, and looking back, is fit for the kingdom of God.</p>
<p>WAR 493 (4.5.4)</p> <p><b>Josephus' main role in his published story began in a city in Galilee when he was aged 30...</b></p>	<p>Luke 3:23</p> <p><b>Jesus' main role in his published story began in a city in Galilee when he was aged 30...</b></p>
<p><i>As already described above, in WAR 493 the 70 judges accused Zacharias of sending to Vespasian... etc etc etc. mirroring Luke 11:50-51). Not duplicated in the interests of brevity.</i></p>	
<p>WAR 499 (4.7.2)</p> <p>This tells how 'they fell on the holy places and cities'. The famous Whiston translation from the 1600s makes reference here (reference 11 of book 4) saying that "By these hiera, or 'holy places,' as distinct from cities, must be meant <b>'proseuchae,'</b> or <b>'houses of prayer,'</b> out of cities." Whiston continues, saying that we find mention of this "in the New Testament and other authors. See <b>Luke 6:12</b>, and Acts 16:13, 16..."</p>	<p>Luke 6:12</p> <p>"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."</p> <p>Ellicott's Commentary for English Readers clarifies that "...The original [text of Luke 6:12], at least, admits of another rendering. The word translated "prayer" (<b>proseuche</b>) had come to be applied to <b>the place dedicated to prayer</b>...[and these also existed] at Rome...<b>The precise combination of words...is not found elsewhere...</b>"</p>
<p><i>As already described above, in WAR 509,521,524 Vespasian tarried, didn't speak, beckoned, tarried, and departed, mirroring Zacharias' actions in Luke 1:21-23. Not duplicated in the interests of brevity.</i></p>	
<p>WAR 511-512 (4.9.4-5)</p> <p><b>At this time</b> the Jewish leader <b>Simon</b> built an army - no longer of slaves and robbers, but <b>a many of the populace</b>... He built a wall at a <b>certain village called Nain</b>... And sent Eleazor, to (the city of) Herodium to gain their favor, <b>but they made him throw himself from their wall and he died immediately</b>.</p>	<p>Luke 7:11</p> <p>And Jesus went into <b>a city called Nain</b>; and <b>many of his disciples (e.g. thus likely to include Simon)</b> went with him. When he came nigh to the gate of the city, <b>behold, there was a dead man carried out</b>.</p>

<p>WAR 514 (4.9.7)</p> <p>This city is older than Memphis, and was the home of Abraham, the father of the Jews (i.e. <b>Gods' original sower of his seed</b> per Genesis 28:14, Gal 3:16). Near there is <b>a terebinth tree</b> (Abraham's destination Gen 12:6 and the <b>'holy seed'</b> when cut Isaiah 6:13), <b>and this tree was very large</b> and reputedly existed since creation.</p> <p>Simon ravaged the cities and country... and the woods were despoiled of leaves as by locusts (i.e. as if <b>devoured by winged creatures</b>) <b>leaving nothing but a desert.</b></p> <p>Some places they burnt, some they demolished, and <b>whatever grew there, they either trod it down or fed on it</b>, and made the ground barren.</p>	<p>Luke 8:4-8</p> <p>Jesus told a parable: <b>A sower went out to sow his seed:</b> but some fell by the way side and <b>was trodden down, and the winged creatures devoured it</b> (- the word 'peteina' is used, which can be understood to cover 'winged creatures', not just birds).</p> <p>Some fell on a rock; and the sprouts withered away, for lack of moisture (i.e. <b>like a desert</b>).</p> <p>Some fell among thorns which choked it.</p> <p>Some fell on good ground, and <b>sprang up, and bore fruit an hundredfold</b> (- e.g. <b>in the manner of a large tree</b>)... The parable is this: <b>The seed is the word of God.</b></p>
<p>WAR 515 (4.9.8)</p> <p>At that time the zealots <b>seized Simon's wife and her attendants</b>... But he came to the walls of Jerusalem (i.e. <b>stood before</b>) and <b>rebuked them</b>, and killed people, so <b>they sent his wife back.</b></p>	<p>Luke 4:38</p> <p>And <b>Simon's wife's mother was taken</b> with a great fever; and <b>they besought him for her.</b> He <b>stood over</b> her, and <b>rebuked</b> the fever; and <b>it left her</b> and she arose and ministered to them.</p>
<p>WAR 520 (4.10.1)</p> <p>Vitellius came with a great many soldiers and once <b>no spaces allotted for them remained, he filled all the houses</b> of Rome, who when they <b>found themselves 'shone around about'</b> on all sides with silver and gold, had difficulty containing their desire to plunder and were ready to slaughter all who stood in their way (implicitly those people <b>would have been afraid</b>).</p>	<p>Luke 2.7</p> <p>Mary laid her son in a manger because there was <b>no room for them at the inn.</b> And in the same country shepherds were in the field watching over their flock by night. The angel of the lord came upon them and the <b>glory of the lord 'shone round about them'</b> and <b>they were sore afraid.</b></p>
<p>WAR 521 (4.10.2)</p> <p>Now <b>Vespasian returned</b> to Caesarea (this can refer to two places, one being located by <b>the highest mountain</b> of Israel), and Vespasian was tormented by <b>his sorrow at Vitellius gaining the throne of the Empire (all the kingdoms).</b></p> <p>So, he restrained himself from sailing to Italy, especially as it was still winter season (<b>he restrained his temptation to attack, for a season</b>).</p> <p>WAR 523 (4.10.4)</p> <p>Indeed his own troops tempted him, insisting even threatening him that he should become emperor (<b>they tempted their Lord</b>)</p>	<p>Luke 4.1</p> <p><b>Jesus returned</b> from the Jordan, and was led by the spirit into the wilderness, being tempted by the devil for 40 days... 4:5 The devil took him <b>up to a high mountain</b>, and showed him all the kingdoms saying '<b>all [the kingdoms of the world] I will give you</b>, if you will worship me'...</p> <p>4:12 Jesus replied '<b>thou shalt not tempt</b> the lord your god' and the devil <b>ended all temptation and departed from him for a season</b> (e.g. from winter to spring)</p>
<p>WAR 522 (4.10.3)</p> <p>If we estimate the capacity of governing by age (i.e. <b>old is better</b>), we should choose Vespasian (introduced in WAR 367 as being chosen because he was an <b>'old man'</b>), or if by the strength of a young man, Titus....</p> <p>WAR 524 (4.10.5)</p> <p>So Vespasian (the 'old man') agreed to be Caesar... and decided to gain dominion over Alexandria, as it would help him obtain the government, since it supplied the corn [to Rome]; and in this way he hoped to dethrone Vitellius (<b>the 'old man' went to take custody of the corn</b>)</p>	<p>Luke 5:39</p> <p>No man also having drunk old wine straightway desires new, for he says; '<b>The old is better</b>'.</p> <p>Luke 6:1 (which is the next verse)</p> <p>And on the second Sabbath after the first, <b>he went through the corn fields; and his disciples plucked the ears of corn</b>, and did eat, rubbing them in their hands.</p>

As usual I pause here, showing the locations of the latest parallels described (red).

The V is starting to emerge more clearly.

I now move on to others which are mainly located in the 'S'.



<p>WAR 539 J Atwill expertly points out that we find this paralleled by Titus being attacked. He is described riding <b>outside Jerusalem ‘with neither his headpiece or breastplate on’ (unclothed barring cloth) and escapes despite attempts of the Jews to kill him.</b> <b>N.B. this is an example of WAR parodying Luke in such a way that the parallel itself mirrors the story of Joseph in Genesis</b> (i.e. when Joseph escaped an amorous woman by leaving his robe behind)</p>	<p>Luke 22:50 Mark 14:49-53 Mark and Luke describe that the servant cut off the high priests’ ear, and Mark adds a random story of an unnamed <b>man [at Jerusalem] “unclothed barring a cloth” who escaped despite attempts by [the Jews] to seize him.</b> This is clearly an odd thing to interject into a pivotal part of Jesus’ story.</p>
<p>WAR 540-541 (5.2.3-4) <b>As Passover approached</b> (WAR 543 (5.3.1)) Titus established a base for two Legions at the Mount of Olives (i.e. <b>would attack the city/temple in the day, and rest there at night</b>), and in the city <b>the Jews were fighting other Jews</b>, but then turned their focus on attacking him, i.e. <b>tried to kill him</b></p>	<p>Luke 21:37 <b>As Passover drew nigh, In the day Jesus taught in the temple; and at night he lived at the Mount of Olives</b>, and the Jews tried to kill him for the feared the people (i.e. <b>Jews fighting Jews</b>).</p>
<p>WAR 553<sup>s</sup>, 555<sup>s</sup> (5.5.2-4) <b>In the temple there were three equal pillars</b> with titles on them... Above these pillars hung an inscription <b>in Greek, Latin and Jewish letters saying ‘Jesus the king did not reign, but was crucified</b> by the Jews, for prophesizing the destruction of the city and temple’. <b>This curtain was whole prior to this generation</b>, since the people were pious. <b>But now it was suddenly torn from the top to the bottom</b>, after they via bribes delivered the benefactor to death..</p>	<p>Luke 23:33-45 There were three crosses (i.e. <b>three pillars</b> with crossbars) and they mocked him questioning <b>whether he was really the king of the Jews...</b> And <b>a superscription</b> was written over him (i.e. on the <b>vertical pillar</b>) in <b>Greek, Latin, and Hebrew</b>, reading <b>“THIS IS THE KING OF THE JEWS”</b>. And as Jesus died the sun was darkened, and <b>the veil of the temple was torn in the middle.</b></p>
<p>WAR 614 (6.2.10) <b>Jonathan</b> the Jew was at <b>the monument of John</b>. He was of <b>low regard</b> and had <b>no regard to god...</b> he challenged the best Roman to combat (<b>esteemed himself highly</b>)... and <b>‘put the deity out of countenance’</b> with <b>‘abomination’</b> of his words. A roman challenged him, but slipped and died... Jonathan stood on his body <b>deriding them</b> until killed by a dart (<b>the end of John</b>)...</p>	<p>Luke 16:14-16 The Pharisees (Jews) <b>derided him...</b> and he said you <b>justify yourselves before men</b>, but <b>god knows your hearts</b>, for that which is highly esteemed among men is <b>‘abomination’</b> (the only instance of this word) <b>in the sight of god</b>. The law and <b>the prophets were until John..</b></p>



<p>WAR 614 (6.2.10)</p> <p>A Jew called <b>Jonathan</b> went out at a location <b>'by John's monument/tomb'</b> who was of a <b>'low stature'</b>, of no character either as to his family (i.e. <b>his descendants</b>) / undistinguished by birth, or in other respects, yet he challenged <b>'the best'</b> of the Romans to single handed combat.</p> <p>One Roman accepted the challenge on account of the <b>'lowness of his stature'</b>, but fell as he ran and was killed, and <b>John stood on top of his dead body (raised up)</b>. However, he was shot by a dart and fell down dead upon the body of the Roman (<b>he was brought down quickly</b>).</p> <p>WAR 476 (4.3.8)</p> <p>they sent for one of the pontifical tribes, which is called Eniachim/Eliakim (meaning <b>'god lifts up'</b>) they cast lots for a new high priest, but the lot fell on one who was not only not descended from high priests (i.e. <b>he was the opposite of 'high' and thus a 'low' person</b>) but scarcely knew what the high priesthood meant. And they dragged this rustic/clown out of the country and dressed him up, <b>'adorning him with a counterfeit tree'</b>.</p>	<p>Luke 19:2</p> <p><b>Zacchaeus</b> (a name like Zacharias, but this is someone that is being criticized, - Recall that Zacharias was going to have a son similarly called Zacharias, but he was then called John – so this <b>seems to be a reference to John, the swapped - i.e. "evil" - version of Zacharias</b>)</p> <p>So this person – whether it is talking about John or not – was of <b>'low stature'</b>, and could not see Jesus, so <b>he climbed up into a sycamore tree</b> (a mulberry or fig tree – i.e. <b>representing the family tree</b> of the Jews). But Jesus bid him to come down, so he did so hastily (<b>he was brought down quickly</b>)</p> <p><b>As an aside</b> - later I will describe a parallel relating to paragraph 616 (the number of the beast according to some manuscripts of Revelation) which relates to Satan falling. Notice that here, just two paragraphs earlier, John's low stature is mocked, and Jesus 'brought him down' When these are identified as a single riddle, John is being equated with the devil, but I will supply evidence of this later.</p>
<p>WAR 632 (6.6.1)</p> <p>Titus gained so much spoils from the temple, as did the soldiers, that in Syria, a pound weight of gold was sold for half its former value (i.e. <b>a rich man came to occupy, and he demanded and collected what he considered he was owed, but 'pound weight' of gold halved in value</b>).</p> <p>The reference to Syria, reminds the reader that at this point in the narrative, Vespasian has gone to Syria because he wanted to control Rome's grain supply in order to help gain the throne – i.e. he would control <b>the price of wheat</b>)</p>	<p>Luke 16:5 A rich man called his debtors asking how much he owns, and he said <b>100 measures of oil. And he said, take your bill and quickly write 50 (the value halved)</b>. And he another admitted he was owed 100 measures of <b>wheat</b>, he said take your bill and write fourscore.</p> <p>Luke 19:13 A nobleman went to receive a country for himself and gave them ten pounds saying <b>'occupy'</b> until I come. When he returned the first said <b>'your pound has gained ten pounds' (tenfold profit)</b>.</p>
<p>WAR 633 (6.6.2)</p> <p><b>You [i.e. the author is talking about Jews], like merciless serpents, have thrown out your poison</b> against those that treated you kindly... and you lie there like broken or dislocated limbs...</p>	<p>Luke 11:11</p> <p>If a son shall ask bread of any of you that is a father, will he give him a stone? or if he asks for a fish</p> <p>(metaphor for a Jew, in view of the 'become fishers of men' request mirroring Titus fishing Jews out of the same lake), will he instead give him a serpent (<b>equating Jews to serpents</b>)?</p>
<p>WAR 641 etc (6.8.3 etc)</p> <p>And the priest <b>Jesus had waited for Lord Titus to arrive</b> and gave him the precious things, including the temple's <b>two candlesticks</b>... (i.e. <b>they 'sold' everything</b> valuable to Titus in exchange for their lives)... and the treasurer showed Titus the <b>girdles</b> of the priests and some <b>immensely valuable fabric</b>... and a great many other <b>'treasures'</b>.</p> <p>The Jewish leaders (called <b>'robbers'</b>) <b>were gone</b>. And Titus had used battering rams against the city's gates and walls which yielded (<b>he knocked and they were opened</b>)</p>	<p>Luke 12:33-35</p> <p><b>Sell what you have</b>... and obtain a <b>treasure</b> in the heavens that does not fail, where <b>no thief</b> approaches nor moth corrupts (i.e. only <b>heavenly fabric</b> withstands moths)..</p> <p>...Let your loins have <b>girdles</b> and your lights burning (<b>candlesticks</b>) and be like men that wait for their lord, when he will return from the <b>wedding</b></p> <p>(this relates to the idea that Titus is reclaiming his <b>adulteress bride</b> – Judea/Jerusalem as per the OT sayings describing Jerusalem as the bride and the harlot),</p> <p>so when <b>he comes and knocks they may open immediately</b>.</p>
<p>WAR 643 (8.6.5)</p> <p>Here Atwill identifies a parallel where WAR refers to the 'slayers' (<b>evil</b>)...[who were in Jerusalem with <b>John</b>] who were 'a generation who were the occasion of their overthrow' (<b>evil generation of John</b>)</p>	<p>Luke 11:29</p> <p>This is an <b>evil generation</b>: they seek a sign; and there shall no sign be given it, but the sign of <b>Jonas</b> the prophet.</p>

<p>WAR 672 (7.6.6)</p> <p>Caesar instructed the <b>two men</b> to hand over control Judea, barring that part of the country and one place reserved for his 800 men.</p> <p>It is called <b>Emmaus, which was threescore furlongs from Jerusalem.</b></p> <p>(N.B. Whilst this appears to be among the relatively weaker parallels, actually it stands out as the only example of a sentence in one document that almost exactly matches the text of the other.)</p>	<p>Luke 24:13</p> <p><b>Two of them</b> went that same day to a village called <b>Emmaus, which was about threescore furlongs<sup>30</sup> from Jerusalem.</b></p>
<p>WAR 677 (7.8.1)</p> <p>Eleazar, the Sicarii commander ... <b>was a descendant</b> from that Judas who had persuaded many Jews.. <b>not to submit to the taxation..</b> which was a pretense to justify barbarity against those who did.</p> <p>(this is clearly propaganda saying the Jews were not only wrong to avoid paying taxes to Rome, but that their rationale was a lie)</p>	<p>Luke 2:4</p> <p>Joseph went to Bethlehem, the city of David; (because <b>he was of the house and lineage</b> of David (i.e. <b>a descendant</b>)) 2:5 <b>To be taxed</b> with Mary... as required by Caesar Augustus.</p> <p>(whilst at face value this seems to be one of the weaker parallels, here we see the propaganda message mirroring the one in WAR, here seeking to normalize the idea that 'good' Jews willingly go to great lengths to pay their taxes, specifically to the roman emperor.)</p>
<p>WAR 679 (7.8.3)</p> <p>There at Massada was a large tall rock with steep valleys... There is a path called the serpent because it looks like one is steep and winding, so you must... put one leg before the other leg (<b>placing your feet repeatedly on what is a serpent in both name and appearance</b>) and if you slip you will fall to your destruction in a 'vast chasm' that would instill terror in the mind – (evocative of <b>hell</b>)... And this rock is fortified such as to frustrate the attacks of enemies (<b>nobody can hurt you</b>)</p>	<p>Luke 10:15-19 And Capernaum... shall be thrust down to <b>hell</b>...even devils are subject to your name... I saw Satan as lightning <b>fall</b> from heaven (evoking the concept of <b>hell</b>).</p> <p>Behold, <b>I give unto you power to tread on serpents</b> and scorpions and over all the power of the enemy: and <b>nothing shall by any means hurt you.</b></p>
<p>WAR 679 (7.8.3) <b>Masada was a fortress on a great rock</b>, located above lake Asphaltites, but since there were no fountains nearby there were <b>reservoirs for water cut into the rock both inside and outside of the walls.</b></p> <p>WAR 680 (7.8.4) Herod built this fortress... it was wonderful, and there was corn, wine, oil, and pulses and dates heaped up... These fruits were fresh and full ripe, and like newly stored fruits, and 'not corrupted', despite being stored for nearly a hundred years... (<b>Herod's fruits did not corrupt for 100 years</b>)</p>	<p>Luke 6:43-48</p> <p><b>For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. (fruit that is not corrupted).</b></p> <p>...He who comes to me, and hears my sayings, and does them is like <b>a man which built a house</b>, and dug deep, and laid the foundation <b>on a rock</b>: and when the flood arose, the stream beat vehemently and could not shake it.</p>
<p>WAR 681 (7.8.5)</p> <p>The wind was blowing the flames towards the romans, but suddenly the wind changed to the south, 'as if it were done by Divine Providence'...So the Romans, 'having now assistance from God', returned to their camp with joy (i.e. <b>god controlling the wind to save them</b>).</p>	<p>Luke 8:24</p> <p>And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. (i.e. <b>god controlling the wind to save them</b>)</p>
<p>WAR 687-689 (7.10.2-4)</p> <p>Lupus (which Antiquities 19.270 takes the time to confirm as meaning '<b>wolf</b>', although note that Antiquities is not needed to realize this.) was given orders to destroy the temple of Onias (<b>a place destroyed</b>).. 689 and his successor completed the task such that there remained <b>no longer the least remnant of any Divine worship in that place.</b></p>	<p>Luke 9:58</p> <p>Jesus said to him, <b>Foxes have holes</b>, and birds have nests; but the Son of man has nowhere to lay his head (this mirrors the destruction of Jerusalem, 'God's seat on earth' – meaning <b>God does not have a resting place</b>).</p>

<sup>30</sup> A minority of manuscripts state 'thirty' furlongs which is presumed to be translation error. Christian scholars usually presume the two Emmaus' to be different towns with the same name. This misses the point that the documents are parodying each other, a genre of writing which affords very wide artistic license and which avoids factual similarity in favor of conceptual similarity.)

WAR 669 and 670

This passage offers offer a bizarre discussion of a plant called a 'rue' that 'deserved our wonder at its largeness, being in no way inferior to a **fig tree** [an odd comparison as rue does not bear fruit], and which had stood there since the time of Herod..

It produces a **root** which looks like flame or lightning (a metaphor for divinity), which **will not yield** to being taken by hand, until either a woman's menstrual blood be poured upon it (this could be talking about Judaism which is carried by the female bloodline) or her urine; nay, even then it is certain death to those that touch it.

One way to remove it is to hang it from your hand (this can be understood as relating to the 'root and branch' metaphor, where Christianity is seen as a branch being added to the root of Judaism).

Another way to remove it is to **dig a trench around it**, and tie a dog to it so that only the dog is killed. Yet after all the pains of getting it, is that **this root drives away demons**.

The passage mentions that it had existed since the time of Herod, and the previous paragraph (668) describes how Herod had come there and 'observed the nature of the place' (i.e. **Herod must have visited this extraordinary non-fruiting plant**), however WAR 669 adds that at a later time 'the Jews' **then cut it down**.

Luke 11:42 - The obvious and literal connection of this 'rue' in Luke, is to the mention of "tithes and **rues**".

Luke 13:7 and 3:9 - This is parodying Jesus' parable of a **certain man** who had a **fig tree** and visited it, but **wanted to cut it down** because **it did not bear fruit** for three **years**, but the vineyard owner argued to first **dig a trench around it**, and fertilize it, and only then if it still bears no fruit, **then cut it down**. This story is alluded to in Luke 3:9 where the tree that does not bring forth good fruit is hewn down and burnt.

Luke 23:36, 22:63, 23:33

In WAR 669 this **root is described as suited to 'driving out demons', and is followed by a description of an Eleazar confronting Vespasian's men in a manner evoking Jesus' death** (- i.e. in the next paragraph WAR 670 it says **Eleazar was to be whipped – Luke 22:63 - and die on a cross Luke 23:33**).

Antiquities 8.2.46-48 describes Solomon (founder of Jerusalem's temple) as philosophizing on "hyssop and cedar" and nothing specifically else, and immediately **Eleazar is described as using the root Solomon spoke of [cedar or hyssop], to drive out demons in front of Vespasian**, by putting it to the person's *nostrils* (i.e. *suggesting something fragrant*).

Given a choice of 'Cedar and Hyssop', **the obvious plant this 'root' represents is Hyssop**. Not only it is fragrant, but Jesus' sacrifice as a 'Passover lamb' story aims to undermine the Passover ritual that is central to maintaining the Jewish identity, nationalism and religion, and hyssop is the critical herb involved in that ritual – i.e. this is a metaphor for Vespasian using a 'hyssop ritual' story, to 'uproot' the female-led bloodline of the Jewish religion, that had **refused to yield**, by convincing the Jews to 'cut it down'.

Seeing that WAR 669 is about Hyssop being used to undermine Judaism, we can see the hidden link with Jesus' being proffered Hyssop and vinegar on the cross in John 19, which is found in Luke 23:36 where Jesus is offered vinegar on the cross.

WAR 392 (3.7.2).

**Josephus, the stated author of WAR had Messiah credentials**

The Jew's expectations of a Messiah, was a Jewish military leader descended from King David. There was no expectation of a miracle worker or a god.

In his 'autobiography' (Vita), Josephus claims to be of noble Jewish descent which essentially requires that he is descended from King David

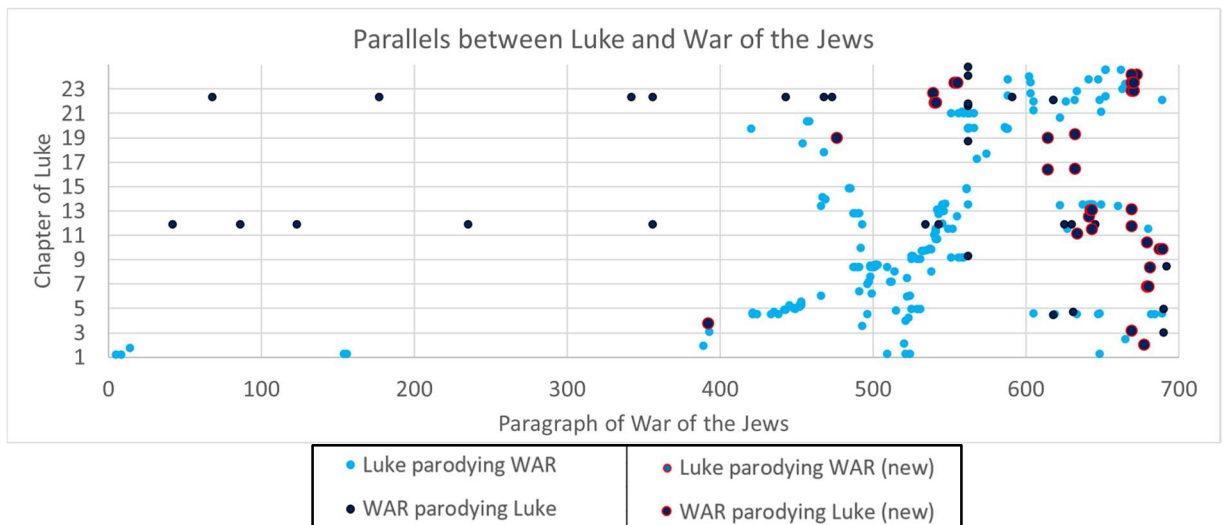
In WAR he indicates the additional Messiah credential of being the Jewish supreme commander and military leader

Luke 3:31

**Jesus also had Messiah Credentials (albeit weaker).**

Luke states that Jesus was descended from King David, this makes him a viable Jewish Messiah figure, although the fact he isn't a military leader detracts from this.

And once again, the latest parallels are here plotted with red outline.



### 3d. How WAR parodies how Luke parodies Exodus.

As any Christian can tell you, Jesus is “Gods’ lamb” and also a sacrifice killed at Passover and his flesh and blood are provided for us “to eat”. Whilst not all Christians might agree, this suggests that Jesus is acting as Gods’ Passover lamb sacrifice. And as any Jew could tell you, that ritual is defined by the Jewish God in the book of Exodus, Chapter 12.

Christians might be surprised to learn that every action required in that ritual in Exodus 12, can be found conceptually mirrored in some verse of Jesus’ story in Luke, and in almost all cases, in only one verse. What is even more surprising is that each of the locations in Jesus’ story which can be seen to be conceptually paralleling the acts required during the Passover ritual in Exodus 12, are parodied in WAR, specifically in those paragraphs which describe Jerusalem’s famine.

This is an incredibly specific way for WAR to parody Luke, but the advantage (for the Flavians that is) is that the parallels are harder to dismiss as arbitrary or coincidence, whilst making it possible that each individual parallel in isolation can be so subtle as to go completely unnoticed.

Passover Lamb Sacrifice Ritual in Exodus 12	Identifiable aspects of Jesus’ story relating to the Exodus 12 ritual	WAR parodying the aspects of Jesus’ story that can be related to Exodus 12.
Exodus 12:8 ... you must roast the lamb with fire, and <b>unleavened bread</b> . (- unleavened means it <b>has not been given time to rise during baking</b> )	Luke 22:19 Breaking <b>unleavened</b> bread Jesus said, this is my body which is given for you...	WAR 576-578 (5.10.2-3) [During the siege there was a famine in Jerusalem and] robbers searched men's private houses for food... People shut themselves up their houses and ate their corn... and some, <b>in their hunger snatched the bread out of the fire, half-baked</b> (- a subtle way of suggesting <b>the bread was unleavened</b> )...
Exodus 12:8 And you must <b>eat it with bitter herbs</b>	Luke 23:36 <sup>31</sup> Luke 23:56 Matt 27:34 Jesus’ followers prepared spices and ointments, and brought it to his grave. The soldiers gave Jesus vinegar <b>with gall/bile to drink</b> (- a bitter substance), which he <b>tasted</b> but refused to drink.	WAR 576-578 (5.10.2-3) continued: ...and these robbers/seditious men also stole from those that crept out of the city by night, as far as the Roman guards, <b>to gather some plants and herbs that grew wild</b> ; and snatched [the herbs] from them... even while they had entreated them by calling on the tremendous name of God.
12:7 and 12:22 ... you dip the Hyssop in the lambs blood and <b>strike this onto upper beam and the two side posts</b> of your house...	Luke 23:33 John 19 John 20:25 The Jews fixed Jesus onto a wooden cross using... ..nails ( <b>implicitly leaving blood of the lamb of God on the horizontal beam, and vertical post</b> ).	WAR 617 (6.3.3) A prodigious number died by famine in Jerusalem. The robbers would search dying people to find food in case they were <b>pretending to die</b> . The robbers... went reeling <b>against the doors of the houses</b> (- <b>striking the doorposts of the Jewish houses</b> ) like drunken men (- a reference to wine and thus blood)...
Exodus 12:11 You must have your <b>shoes on</b> ...	Luke 15:22 ( <b>describing a feast</b> , with the fatted calf killed for a returning son saying) <b>“put shoes on his feet”</b> ...	WAR 617 (6.3.3) continued: And <b>these robbers [wore] girdles</b> , and they [wore] <b>shoes</b> .
Exodus 12:11 And you shall eat it; <b>with your loins girded (wearing a belt)</b>	Luke 12:35 <b>Let your loins be girded</b> , and your lights burning; And wait for your lord.. when returns from the wedding, so that when he comes and knocks, you may open to him immediately.	WAR 641 (6.8.3) And as Titus was gaining the city, Jesus gave him garments of sacred worship, and the treasurer showed him the <b>coats and girdles</b> of the priests...
Exodus 21:11 continued... you shall <b>“eat (the lamb and bread meal) in haste”</b>	Luke 23:54 Jesus was taken from the cross and buried. ( <b>Implicitly this must have been done in haste</b> so that this would be achieved before the feast of Passover, as required by Jewish custom).	WAR 576 (5.10.2) During the famine/siege, this bread that the robbers were seeking to steal from them, they snatched it out of the fire, and <b>ate the (half-baked) bread ‘very hastily’</b> ...

<sup>31</sup> Mary also anointed the feet of Jesus with an ointment of the bitter herb spikenard (Luke 7), but by contrast to the gall/bile, this was not in relation to his death, so it seems less likely to be what WAR is intending to parody, and instead WAR 517 appears to be parodying the ointment in Luke 7 (listed below).



<p>Exodus 12:11 continued:... And you must eat the meal with your <b>staff in your hand</b>; (this being about the <b>slaughter of a juvenile sheep</b>, to cooked <b>using fire</b>)</p>	<p>Luke 22:49-52 They said <b>'shall we smite with the sword'</b> and... one cut off the high priests' servants' ear... and Jesus said... do you come out, as against a <b>thief</b>, with <b>swords and staves</b>? And they went into the high priest's house.. and <b>kindled a fire</b> in the hall.</p>	<p>WAR 625-6 (6.4.6-7) The seditious had their throats cut at the altar of Jerusalem's holy temple (<b>evoking the Passover sacrifice ritual</b>). They were in the holy house (<b>in a sense, in the high priests' house</b>) and Titus had the spearman beat the soldiers with <b>staves</b>. And one of his soldiers threw fire at the gate (<b>a fire kindled in the hall</b>) burning the holy house down. (another connection, this time to WAR 266-267 (2.9.3-4) will be described later).</p>
<p>Exodus 29:17 <b>you must wash the lambs legs...</b>  (implicitly both the hindlegs and forelegs – <b>equivalent to washing hands and feet</b> of a human)</p>	<p>Luke 7:37, 7:44 At Jesus' supper <b>Mary, a sinner</b> [this is the Mary who is seen as being a <b>prostitute</b>] was there... and she <b>wiped Jesus' feet</b> using <b>her hair</b> (- i.e. cleaning without wetting since Exodus 12:9 says it must be not be sodden) and she <b>anointed Jesus' feet with ointment..</b> John 11:2, 12:2 Mark 7:2-3 For the Jews do not eat until they have <b>washed their hands</b> Matt 27:24 and Pontius Pilate <b>washed his hands</b> of Jesus' blood.</p>	<p>WAR 517 (4.9.7) In Jerusalem John's men devoured the spoils they had taken, and <b>devoured them together with their blood</b>, and they <b>decked their hair, and wore make up and wore women's clothes, and applied ointments</b>, and <b>indulged in gay sex</b> to the extent that they invented new pleasures of that sort, and behaved as in a <b>brothel (i.e. prostitutes)</b>. They then <b>ran their swords through everyone they alighted on</b> (- gay men running their 'swords' through people can reasonably be a metaphor for a spit roast). And they <b>"abused women as sport"</b> (ditto).</p>
<p>Exodus 12:46. <b>You must not break any bone of the lamb...</b></p>	<p>The Romans consider it, but decide <b>not to break Jesus' leg</b>. This was done, <b>so the scripture would be fulfilled; A bone of him shall not be broken.</b> John 19:36 Luke 23:44 the <b>sun was darkened</b> and curtain of the temple torn <b>at the 9<sup>th</sup> hour</b> when Jesus died 24:38 Jesus said: ...handle me; for <b>as you see I have bones and flesh</b>, unlike a spirit.</p>	<p>WAR 630 (6.5.3) A prophet in Jerusalem called <b>Jesus was whipped until his bones were bare</b>. The robbers beat men, tore hair, shook children, skewered them, and a baby was cooked, darts shot, throats cut, and people were burned, crucified, and lying in piles. (<b>- all these actions omit breaking bones</b>) By contrast earlier in Jotapata, one person standing next to Josephus, was hit by a catapult stone and his skull was 'moved' about half a mile (ditto). And at the feast of unleavened bread a light was seen <b>at the 9<sup>th</sup> hour</b> at the altar such that it was bright as day for half an hour.</p>
<p>Exodus 12:7 and 12:22 You must <b>take a bunch of Hyssop</b>, and dip the Hyssop <b>in the lambs blood in the basin...</b> 12:5 the lambs to be killed <b>shall all be males of the first year</b>, of sheep, or goat. (prior to slaughter lambs are owned by <b>shepherds</b>)</p>	<p>There was a <b>vessel of vinegar</b>: and they filled a sponge with vinegar, and put it <b>around a stalk of Hyssop</b>, to Jesus' mouth. John 19:29 After the Magi betrayed him, Herod attempted to kill baby Jesus. He <b>slew all the children in Bethlehem (- the village where Jerusalem's lambs are reared)... from two years old and under.</b> Matt 2:2, 2:16 The Magi visit Jesus and fail to tell Herod, as mirrored in Luke 2:16 by <b>shepherds visiting Mary and her baby.</b> Luke 21:21-3 adds: they will encompass [implicitly Jerusalem] <b>'woe to them with child, and who breastfeed...</b></p>	<p>WAR 617-618 (6.3.2-3) I am now going to relate a matter.. the like to which no history relates (- a fiction).. I would willingly omit this calamity to avoid delivering what is so portentous to posterity, but I have so many witnesses... There was a <b>certain woman, called Mary and she had a baby boy</b>; her father was Eleazar, of the village Bethezob, which signifies <i>the house of Hyssop</i><sup>32</sup> (- <b>the baby had Hyssop in its bloodline</b>). Mary then attempted a most unnatural thing; and snatching (-i.e. <b>in haste</b>) up <b>her son, who was a child sucking at her breast (- i.e. under or about 1 years old)...</b></p>
<p>Exodus 12:8 And they shall <b>eat the flesh of the lamb</b>, and also you <b>eat it at night</b> (- it's eaten as <b>supper</b>)...</p>	<p>Jesus said.. I have desired to eat this Passover with you before I suffer... but I will not eat any more... this is <b>my body which is given for you..</b> John 19 / Luke 22:15 <b>Eat of my flesh.. my flesh is meat.</b> John 6:54-55</p>	<p>WAR 618 (6.3.4) continues... Come on [Mary said to her baby son] <b>'be my food'</b>. (Also, WAR 673 records that these robbers at the end hid in caverns and if they found anyone with food they <b>devoured it along with their blood</b>, and had their destruction not prevented it, <b>they would have tasted the corpses</b>)</p>

<sup>32</sup> The italics are not my emphasis. Atwill points out that in the original Greek text, this phrase is in italics, signifying its significance.

<p>Exodus 12:5 Your <b>lamb shall be a male without blemish.</b></p>	<p>Jesus was born in <b>Bethlehem</b> (-which is well known for being the location <b>where Jerusalem's lambs are reared</b> for slaughter at Passover) Luke 2:4</p> <p>John 7:42 Behold [Jesus is] <b>the lamb of God</b> John 1:29, 1:36</p> <p>Then Pilate said.. <b>I find no fault in Jesus</b> Luke 23:4 (for clarification that <b>no fault and no blemish are equivalent</b> see 1 Peter 1:18-19).</p>	<p>WAR 618 (6.3.4) continues ...[Mary continued her speech to her <b>male baby</b>, saying] <b>be a fury</b> (- this evokes the phrase used elsewhere in WAR, which is 'divine fury' – <b>thus perfect</b>) to these seditious Jews, and a <b>&lt;parable*&gt;</b> such as alone is wanting to the calamities of the Jews.</p> <p>*This is admitting that the story is a 'parable' (more accurately a parody) of Jesus' story.</p> <p>WAR 558 The priests officiating in the holy temple had to be <b>'without blemish'</b> (as well as WAR 93 which will be mentioned later).</p>
<p>Exodus 12:9 and you must <b>roast</b> it with <b>his head with his legs (i.e. whole), and with the purtenance (innards) thereof.</b></p> <p>12:10 <b>You must leave none of the carcass, and any that remain in the morning you shall burn with fire.</b></p>	<p>At the crucifixion Mary anointed the feet of Jesus with spikenard... on <b>both his head and his feet.</b></p> <p>Joseph (Luke 23:50) and Nicodemus came to Jesus by night [the night after the crucifixion] (- i.e. <b>they removed the carcass before the morning</b>)</p> <p>They wrapped Jesus in linen with myrrh and aloes, and the amount was about 100 pounds (about <b>half</b> of the weight of a typical man). John 19 / Luke 23:53</p> <p>Luke 12:41-46 <b>apportioning portions of "meat".. "will cut him in sunder and apportion his portion"</b></p>	<p>WAR 618 (6.3.4) continues... ...Having killed her baby son, <b>Mary then roasted the child...</b> &lt;and divided him into two halves&gt; and <b>Mary ate one half of him, and kept the other half by her concealed (i.e. she roasted the whole baby).</b> The seditious Jews came in smelling the scent, and threatened to <b>cut her throat.</b></p> <p>So she uncovered her son's remains and said she had saved a very <b>fine portion</b> of it for them... <b>"Come, eat of this food; for I have eaten of it myself! And if you abominate this my sacrifice, as I have eaten the one <u>half</u>, let the rest be reserved for me also."</b></p>
<p>Exodus 12:6</p> <p>The <b>whole assembly of Israel shall kill it on the 9<sup>th</sup> hour</b>, on the <b>14<sup>th</sup> day</b> (the high priest also sacrifices at the 9<sup>th</sup> hour)</p>	<p>The chief priests consulted with ...<b>the whole council</b>, and delivered Jesus to Pilate. John 15:1 And <b>they all cried out</b>, for Jesus to be taken away. Luke 23:18</p> <p>The gospels say <b>Jesus died on the 14<sup>th</sup> day</b> (based on Mark 5:42 and Luke 23:54 onward) And Jesus gave up the ghost at the <b>9<sup>th</sup> hour.</b> Luke 23:44-5</p>	<p>WAR 618 (6.3.4) continued... On saying this, <b>Mary slew her baby son...</b> ...and in [Jerusalem] <b>everyone trembled as if this had been done by themselves.</b></p> <p>WAR 619 (6.3.5) [Titus decided that as the Jews had begun to burn down the holy temple they] <b>deserved to eat such food. And this horrid [cannibalism should result in] the overthrow of their very country itself...</b></p> <p>WAR 603 (6.1.7) <b>"Titus' men cut the guards' throats at the 9<sup>th</sup> hour...</b> a fight which lasted until the 7<sup>th</sup> hour of the day...</p> <p>WAR 609 (6.2.5) Titus' commander gave the order to <b>attack the temple guards at the 9<sup>th</sup> hour...</b></p> <p>WAR 610 (6.2.6), In Jerusalem, Titus <b>began the fight at the 9<sup>th</sup> hour.</b></p>
<p>Exodus 12:9</p> <p>Eat not of it raw or with water, but <b>roasted with fire;</b></p>	<p>Luke 18:33</p> <p>the son of man shall be killed and <b>shall rise again on the third day</b> Mark 17:22-23 Jesus said, The Son of man shall be betrayed into the hands of men: And they shall kill him, and <b>the third day he shall be raised again. And they were exceeding sorry.</b></p> <p>Luke 22:55</p> <p>Before Jesus' death he was taken to the high priest's house (i.e. in the temple where the priests sacrifice the lambs) and <b>'a fire was lit in the hall, and Jesus sat beside the fire with a woman who watched 'him' earnestly ('him' being implied to be Peter, although this is not actively stated).'</b></p>	<p>WAR 613.</p> <p>Now as the siege of Jerusalem advanced higher... <b>on the 24<sup>th</sup> day</b> of the month of Panemus, <b>the Romans set fire to another cloister (- the Romans 'razed' part of the temple).</b></p> <p>WAR 615 (6.3.1) <b>On the 27<sup>th</sup> day (i.e. 3 days later)</b> of that month the Jews responded by filling that western cloister with tinder, bitumen and pitch, and retreating. The Romans followed them using ladders and filled the cloister and <b>the Jews set that whole cloister of the temple on fire</b> and the <b>Romans were surrounded with flames</b>, some throwing themselves down... with [Titus] only able to commiserate as they had gone in without his orders. And it was of comfort to those that died, that everyone saw Titus grieve, and that they died for him; for Titus cried out openly to them. So all of the Romans died cheerfully (- an impossibility, highlighting that this is a parody), carrying his words, and carrying this intention of Caesar <b>as a sepulchral (funereal) monument.</b></p>

Exodus 12.9 continued: The requirement to cook it wit fire means that unless you were wealthy enough to have a large oven, the ritual involved a spit roast – i.e. a stick driven lengthways through the body.

Luke 23:36 Matt 27:48 John 19:28 Mark 15:36 [on the cross Jesus cried out that he was thirsty]... **So a jar was placed, full of vinegar**, and someone ran and **filled a sponge with vinegar**, (i.e. – as many Christian scholars have noted, this is a Zylospongium – a communal **stick for scrubbing people’s butts**)..

**..and he put it on a reed / hyssop stalk and they held it up for Jesus to drink/water/irrigate...** and they put it **to Jesus’ mouth**... (note – the text doesn’t prevent an interpretation where it reached his mouth on its way *out* of his body)

But Jesus let out a **loud cry and breathed his last**. And **the veil of the temple was torn in two from top to bottom** (the reader should note the innuendo here).

N.B. To understand this parallel it is necessary to know of 1<sup>st</sup> Century bathroom habits. A sponge on a stick (known as a Zylospongium) would be left out for communal use, for people to scrub their butts with, and this would be left in a jar often containing vinegar which in the absence of toilet paper was considered hygienic enough. The clear hint towards a Zylospongium has previously been noted by Christian scholars, who assume the romans were humiliating Jesus by inviting him to drink from a communal butt-scrubber.

WAR 577 (5.10.3) [During the famine in Jerusalem whilst under siege by Titus the robbers] invented terrible methods of torment to discover food, including to **stop up the passages of the privy parts** of the miserable wretches, and to **drive sharp stakes up their fundaments; and a man was forced to bear what it is terrible even to hear**, to make him confess that he had but one loaf of bread...

This last parallel is interesting as it seems odd to find crude toilet humor in religious scripture. However, recall that the purpose of this second set of parallels was to leave proof that Titus’ government invented Jesus – with the end goal being to turn the ‘hooked’ Titus/Jesus-worshippers away from belief in Jesus, and leave them as pure emperor worshippers. With this in mind, repulsive content makes sense, as it would make the reader feel embarrassed to have believed Jesus was anything other than merely a parable of Titus<sup>33</sup>.

Finally, to ensure nobody could argue that actually Luke and WAR are merely *both* mirroring Exodus 12, WAR also mentions details only found in Luke (e.g. the sacrifice of a human, and his mother being Mary) – these are below:

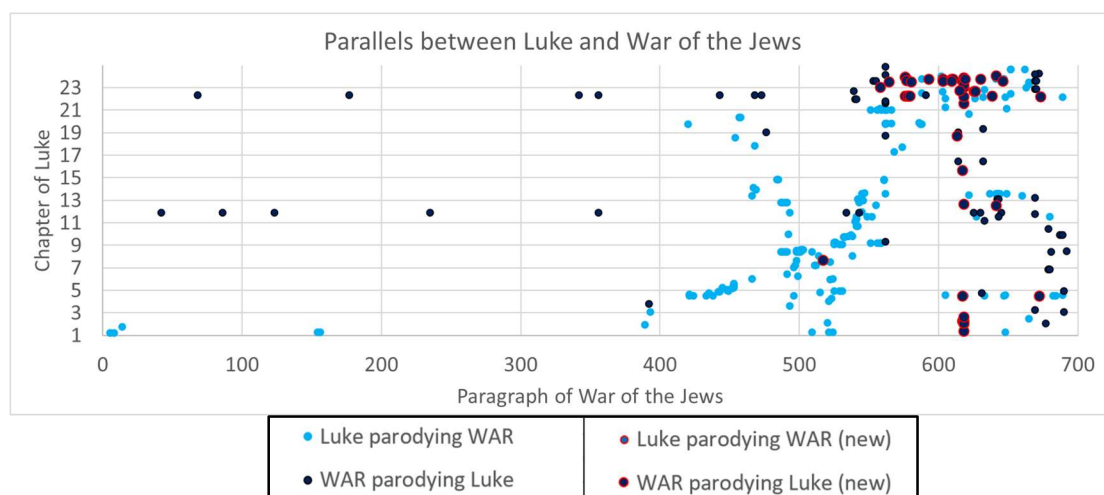
THE GOSPELS	PARODY OF THE GOSPELS IN WAR
Jesus the sacrificial lamb, was the <b>son of Mary</b> . Luke 1:31, Matt 1, 13. At birth he was placed in a ‘manger’ (the <b>baby boy was placed in an ‘eater’</b> for animals, Luke 2:7)	WAR 618 (6.3.4) The <b>baby boy who was eaten</b> , and cooked as a <b>‘sacrifice’</b> to complete the calamities of the Jews, <b>was the son of Mary</b> .
Simeon said to Mary his mother, This child is set for the fall and rising again of many in Israel. <b>Yea, a sword shall pierce through your [Mary’s] own soul (the Greek for ‘animal innards’ is used)</b> also, so that the thoughts of many hearts may be revealed. (Luke 2:34-35)	WAR 618 (6.3.4) Mary sacrificed and ate her baby son, and <b>the famine ‘pierced’ Mary, her very ‘bowels and marrow’</b> .
Luke 4:23... and Jesus said <b>‘whatsoever we have heard done in Capernaum do also here in your country’ (i.e. paying the half-shekel temple tax</b> , since in Matt 17.25 it says that in Capernaum they were asked to give the tribute money; the Jewish shekel temple tax).	WAR 617 (6.3.3) The drunken men went reeling into the doors... and <b>wisps of old hay became food to some (- a lamb’s food)</b> ; and some sold fibers for <b>four drachmae</b> (- equals <b>one shekel</b> ). (6.3.3) WAR 672. two drachmae (- a <b>half shekel</b> ) is the price Jews <b>used to pay the temple for a sacrifice</b> . This rose to <b>one shekel</b> after the war.
Jesus was taken to be <b>crucified</b> . Luke 23:32	WAR 564 (5.6.5) At Jerusalem Titus <b>took a certain Jew alive and crucified</b> him. WAR 580 Those escaping to gather food were whipped and tormented, and at least 500 were <b>crucified each day</b> at Jerusalem's wall. (this, again is self-evidently fiction – there weren’t enough trees, as they had cut them down, being short of timber)

<sup>33</sup> As an aside, the same scholars who have spent the past 40 years arguing that the Gospels and the Jewish Talmud repeatedly hint that the author of the Gospels was Arrius Piso have also claimed that there are a number of crude and sexualised hidden meanings within various books in the New Testament that are so *extraordinarily* distasteful that I don’t wish to repeat them here. These scholars (e.g. Roman Piso) suggest several possible reasons, including perhaps that the royals added offensive hidden meanings so that they could laugh all the harder at the commoners that bought into it.

If these double-entendres were indeed intentionally included, my thesis suggests a more practical reason; namely that they wanted to be able to eventually bring faith in Jesus to an end (i.e. once the followers were hooked on worshipping Titus), so perhaps they included such highly offensive content, so that when it was revealed, the Titus-worshippers would become embarrassed to admit that they believed in Jesus. It could potentially be very effective.

<p><b>Jesus died after his last supper</b> Luke 23:46</p>	<p>WAR 593 (5.13.4) And the rich Jews in Jerusalem ate the last of their food, but their bellies swelled up and 'burst asunder' (<b>i.e. the Jews died after their last meal</b>)</p>
<p><b>But Jesus survived</b> / was resurrected. Luke 24:3</p>	<p>WAR 641 (6.8.3) <b>The priest Jesus survived the siege</b>, since he was preserved by Titus, for giving him precious things of the holy temple.</p>
<p>Likewise also the cup after supper, saying, This cup is the new testament in <b>my blood, which is shed for you.</b> Luke 22:20</p>	<p>WAR 578-9... Simon and John [took turns] despoiling the people such that <b>they drank the blood of the populace to one another...</b> WAR 638 (6.7.3) If the robbers discovered food belonging to anyone, they seized upon it and swallowed it, <b>"with their blood also"</b>;</p>
<p>Luke 23:33 When Jesus was killed, he <b>died at the ninth hour</b></p>	<p>WAR 603 (6.1.7) <b>twelve</b> men gathered a few others and ...<b>went about the ninth hour of the night.. and cut the throats</b> of the guards as they were <b>asleep</b> [mirroring Jesus' betrayal due to sleep], and ordered the trumpeter to sound his <b>trumpet</b> [mirroring the trumpet sounding when Jesus died] WAR 609 (6.2.5) Titus gave orders that <b>they should attack the guards of the temple about the ninth hour</b> of that night, and (610) this battle continued from the <b>ninth hour</b> of the night till the fifth of the day. WAR 646 (6.9.3) <b>The priests slay their sacrifices at the ninth hour</b> till the eleventh, along with 250,000 slain at the same time by the people.</p>

Having described the parallels involved in this sophisticated parody, I again plot their locations.



It is important to note that **this parody had an incredibly specific theme** – namely descriptions of Jerusalem’s famine mirror those sections of Luke which can be seen as mirroring the ritual in Exodus 12 – and by the way, for each bit of the Exodus 12 ritual, only one location in Luke does so – **with the result that there is virtually no possibility of arranging the dots in any other locations, and yet all of them have excellent alignment with the letters that were already evident.**

As can be seen, the V, and S are entirely legible. Given the extreme popularity of abbreviating names in that era, a reader in the AD 70s would have had no difficulty identifying that this signifies their Emperor, Vespasian.

Aside from what the letters mean, the key point is that the meaningful pattern helps avoid anyone arguing that these are coincidences not parodies, and the two stories having their core narratives parodying each other is only possible if they were written together as a single project – thus proving the roman government origin of Jesus’ story in Luke.

## Summary

This completes the main evidence that the Flavian government concealed in the story of Jesus, to initially help the state-controlled temples to convince Jesus followers to accept Titus as his second coming, and once they were hooked on emperor worship, to then help them convince the followers to abandon faith in Jesus, and how the parallels are arranged to form letters.



### 3e. Parallels that can be easily summarized as a narrative.

I will now move on to a series of parallels, where instead of scattered parallel concepts, the parallels are quite easy to sum up as a sentence, so the fastest way to explain them, and indeed review them, is to set them out in narrative form.

In each case I will explain the parallels with the phrase “*and just like Luke, WAR describes.....*” and will provide the evidence immediately below.

Just like Luke, WAR describes **a variety of ‘signs’ seen in Jerusalem that foretold the destruction of Jerusalem, and this discussion of ‘signs’ parodies more than one location in Luke. The first example is where WAR describes a wonderful light shining around on people who have a flock, with a bright light from the nights’ sky shining down on them...**

<p>Luke 2:9 And, lo, the angel of the Lord came upon them, and <b>the glory of the Lord shone round about them</b>: and they were sore afraid. Matt 2:1 When Jesus was born in Bethlehem, there came wise men...Saying, Where is he that is born King of the Jews? For <b>we have seen his star in the east</b>, and are come to worship him.</p> <p>Luke 17:24 For as the lightning, that lights out of the one part under heaven, shineth to the other part under heaven; so shall also the Son of man be in his day. Matthew 24:27,31 adds: 24:27 For as the lightning (which causes <b>noise</b>) <b>cometh out of the east, and shineth even unto the west</b>; .. they shall gather together his elect <b>from the four winds</b>, from one end of heaven to the other.</p>	<p>This is mirrored in WAR 629-630 (6.5.2-3) describing how as the Romans burned the rest of the temple (i.e. <u>this is mostly about the siege of Jerusalem</u>)... one false prophet told them there would be signs from God to be interpreted positively regarding their deliverance, and many other false prophets said to ignore the signs. Thus the people failed to see the following very evident signs as foretelling their own destruction: And this false prophet spoke of “<b>A voice from the east, a voice from the west, a voice from the four winds</b>, a voice against Jerusalem...” And the signs included:</p> <p><b>Sign 1. A star like a sword, stood over the city, and a comet, that continued a whole year... and also a great light came and shone round the altar and the holy house, that it appeared to be bright day time for half an hour.</b></p> <p>Sign 2. Before the Jews' rebellion.. <b>at the feast of unleavened bread, on the eighth day of the [month of Passover]</b> and at the <b>ninth hour</b> of the night (the death of Jesus), so great <b>a light shone round the altar and the holy house, that it appeared to be bright day time</b> (- suggesting the light was ‘white’); which lasted for half an hour...</p>
---	---

...and just like Luke, WAR describes **the birth of a ‘lamb’ in the City of David as an act of God involving a sacrifice at the 9<sup>th</sup> hour at a festival of unleavened bread, a divine light shining around them, and men of power coming in a cloud...**

<p>Luke 23:33 and 2:9-12 Jesus <b>the ‘lamb’ of God, died at the ninth hour at the Passover festival</b> (involving unleavened bread). The angel of the Lord came, and the glory of the Lord shone round about them: and they were afraid. The angel said Fear not: I bring you good tidings...</p> <p>For <b>in the city of David [which was the name of Jerusalem (2 Samuel 5:9), not Bethlehem] Christ the Savior, is born</b>. And this shall be a sign to you; You shall find the [newly born] babe [who John introduces as the ‘lamb’ of God] wrapped in swaddling clothes, lying in a manger [an animal trough]. <b>Then they shall see the Son of man coming in the clouds with great power and glory</b>. (Mark 13 24 etc) Behold, He is coming with the clouds.” (Rev 1:7)</p>	<p>This is mirrored by WAR 630 (6.5.3): Now there were signs [in Jerusalem that foretold their desolation, and God’s denunciation of them, including a year-long comet... and <b>a great light shining on the altar at the ninth hour of the night</b> which the unskilled took as a good sign... Also <b>at that festival of unleavened bread</b> a cow was brought by the high priest to be killed, which gave birth to a ‘lamb’ in the middle of the temple [<b>an act of God resulted in the impossible birth of a lamb (by a sacrificial cow), in the City of David</b>].</p> <p>Soon after, incredibly <b>there were chariots and soldiers in their armor running among the clouds, before sunset</b>.</p> <p>Roman rule extends beyond the pillars of Hercules and walked among the clouds, upon the Pyrenean (also a reference to Hercules*) mountains. WAR 314 (2.16.4) *A hint that Titus planned to be worshipped as Hercules.</p>
--	---

...and just like Luke, WAR describes **more of these signs, including that ‘at the 6<sup>th</sup> hour’ a key entrance way of the temple was opened, parting at the middle, via some supernatural action...**

<p>Luke 23:44 It was about the <b>6<sup>th</sup> hour</b>, and there was a darkness over all the earth until the 9<sup>th</sup> hour. And the sun was darkened, and the <b>veil of the temple was rent in the midst</b>. (i.e. <b>opened from the middle</b>)</p>	<p>WAR 629-630 (6.5.2-3) continues, with the fourth sign, which was that <b>‘the huge gates of the temple</b>, typically requiring 20 men to push them, <b>opened by themselves [i.e. from the middle, since it is pair of gates]</b>, at the <b>6<sup>th</sup> hour</b> of the night’.</p>
---	---

...and just like Luke, WAR describes **more signs, with romans present, and people 'removing', and a shaking, and a man coming in a cloud, (which in turn is referred to and expanded on in Revelations), and immediately follows this up by summarizing the punishment the Jews in Jerusalem suffered and the destruction of Jerusalem by the Gentiles...**

Rev 1:7 Look, **he is coming with the clouds**, and every eye will see him

Luke 21:24-7 They shall fall by the edge of the sword, and **be led away captive (i.e. be removed)...** and **Jerusalem shall be trodden by the Gentiles [Romans]..And there shall be signs in the sun [etc].. And then shall they see the Son of man coming in a cloud... for the powers of heaven shall be shaken.**

WAR 629-630 (6.5.2-3): Sign 5. a few days after that feast, on the 21<sup>st</sup> of June.. before sun-setting, chariots and troops of **soldiers in armor were seen running about among the clouds**, and surrounding of cities. Sign 6. At the feast of Pentecost, as the priests were going by night into the inner court of the temple... they felt a quaking (i.e. **shaking**), and heard a great noise, and after that they heard a sound as of a great multitude, saying, "**Let us remove hence.**"

Indeed WAR 631 (6.5.4) **then goes on to immediately summarize the punishment suffered by the Jews in Jerusalem**, describing that the Jews brought miseries on themselves by demolishing the tower of Antonia and making their temple four-square, despite it being written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." [although in reality this] oracle certainly denoted the government of Vespasian... and **their madness was demonstrated, both by the taking of their city [Jerusalem] and their own destruction.**

...and just like Luke, WAR describes **a Jesus crying out 'woe to Jerusalem', him being beaten, and 'giving up the ghost' with a character relating to Jesus whose name begins with 'Ana' who did not leave for seven years, and who, as in Jesus' story, stayed unceasingly in the temple/city...**

Luke 21:23 **Woe to them... Jerusalem** shall be trodden down by the Gentiles. Luke 22:64 and before Jesus died **they beat him** Luke 23:46 and **Jesus gave up the ghost.** Luke 2.36 **Anna** was a prophetess, ..who had lived with an husband **seven years** from her virginity... **who departed not from the temple...** night and day.

Luke 11:43 is where Jesus says **Woe to the Pharisees (i.e. in Jerusalem)**

WAR 630 (6.5.3) cont. [Now among the many portents of doom that those in Jerusalem ignored to their peril, there was a seventh one which is] still more terrible: 7. **Jesus**, the son of **Ananus**, a plebian and **husbandman** (e.g. carpenter) who started crying '**woe to Jerusalem**' and continued doing so four yours **prior to the war**, and always **loudest during the festivals**, and kept doing it **despite getting beaten and whipped by [Romans]** without getting tired or his voice growing hoarse... thanks to some kind of **divine fury as it proved to be... This Jesus only stopped when he saw his prophecy/presage fulfilled, during the siege of Jerusalem**, and being killed by Titus' siege stone he '**gave up the ghost**' having lamented (**without leaving Jerusalem where the temple is**) **for 7 years** and 5 months.

...and just like Luke, WAR describes **men chosen at death by lot, a sword passing through a person's torso, a woman related to the name Eleazar who told them what happened in the underground cavern of the dead, and mirroring the passage in Luke, this similarly happened on the 15<sup>th</sup> day of the month of Nisan...**

Luke 23:34 And **at the death of Jesus the men cast lots** for his clothes... 23:55 And the women also...followed after, and beheld the sepulcher, and how his body was laid. 24:10 It was Mary Magdalene and Joanna, and Mary the mother of James (a reference to a **child**), and other women that were with them (e.g. including **Mary**, Jesus' mother, the **kin of Elisabeth**, the feminine form of **Eleazar**)), **it was these women who told the apostles what had happened at the underground cavern...** and this happened at the feast of Passover, i.e. the **15th of the month of Nisan**. Luke 2:35 **Yea a sword shall pierce through your bowels also.**

WAR 684 (7.9.1) The men under siege in Masada **chose men by lot** for who would slay all the rest... and after this they **similarly cast lots for killing themselves...** and the last one ran his sword entirely through himself (i.e. **he also had a sword through his bowels**)....

Yet there was a woman there, and also **a second woman who was kin to Eleazar**. These, women and their children concealed themselves in caverns underground... and WAR 685 (7.9.2) adds that **this second woman told them what happened when they were in the cavern underground...** and **this calamitous slaughter was made on the 15<sup>th</sup> of the month of Nisan.**

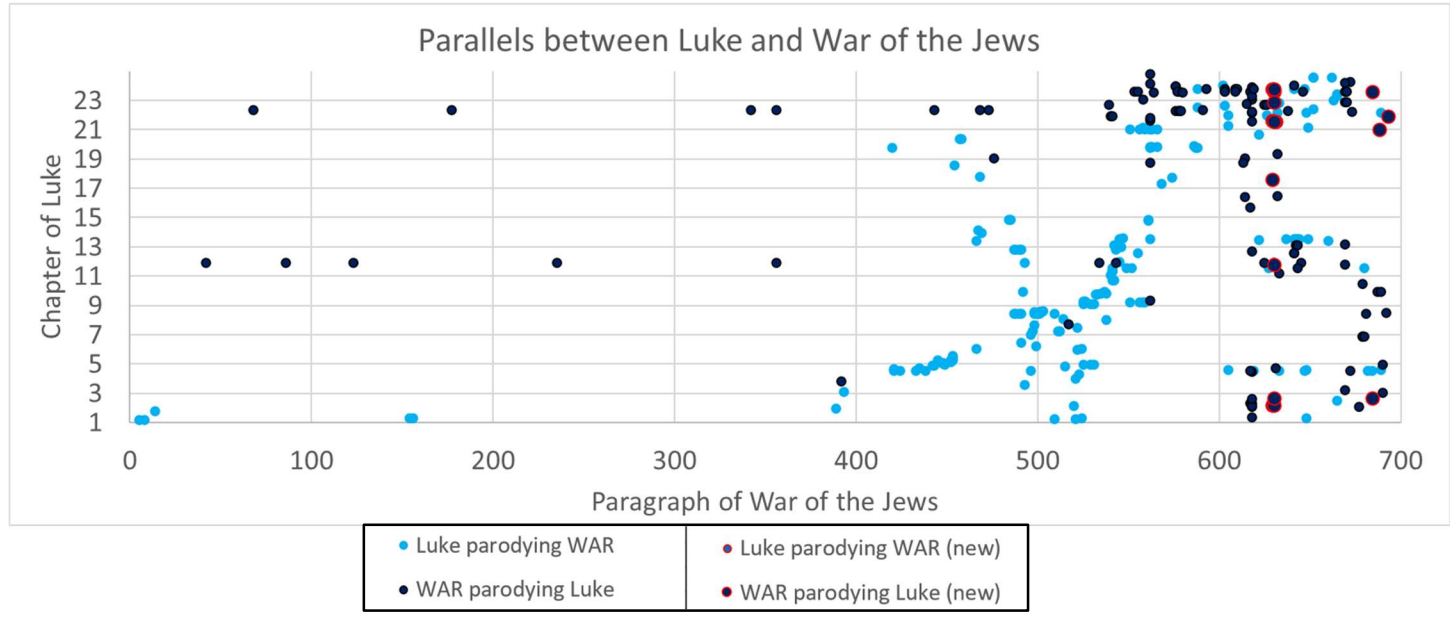
...and just like Luke, WAR describes **the rich giving gifts to a temple that at least looked like the holy temple in Jerusalem, and it having great wealth such that the 'temple was adorned with gifts'...**

<p>Luke 21:1 And he looked up, and <b>saw the rich men casting their gifts into the treasury...</b> 21:5 And as some spoke of the temple, how <b>the temple was adorned with goodly stones and gifts...</b></p>	<p>WAR 688 (7.10.3.) So in Memphis, Onias built a fortress and a temple.. and the altar <b>was in imitation of that in Jerusalem,</b> and <b>the temple was adorned with gifts</b> barring there was a gold lamp and chain, not a candlestick... The king gave him <b>a large country for a revenue, so the priests would be in plenty,</b> and God would have plenty of what was required for his worship</p>
---	--

...and just like Luke, WAR describes **a Jew who lied, which led to the coming of a 'ghost', and to his 'entrails falling out', seemingly as 'divine Justice'...**

<p>Luke 21:37 etc Judas betrays Jesus for money - but <b>lies</b> saying he won't betray Jesus - [leading him to be slain and <b>reveal the holy ghost,</b> and in the book of Acts <b>his entrails fell out, seemingly as divine justice</b>].</p>	<p>WAR 693 (7.11.4) <b>Jonathan accused the rich Jews falsely, but Catullus not only accepted this but exaggerated it adding further lies...</b> and implicating Alexander and Berenice and even Josephus although Vespasian acquitted him... and Catullus <b>was haunted by the ghosts of those he had slain,</b> and then <b>his corroded entrails fell out as divine justice.</b></p>
---	--

As before I plot the locations of the parallels (latest group with red outline). Again these involve WAR parodying Luke, in contrast to those at the beginning of the paper which mostly involved Luke parodying WAR.



### 3f. The astounding number of parallels between Josephus and Jesus

WAR itself states that its author is Josephus Flavius, and 'he' (if he isn't a penname of someone else that is <sup>34</sup>) takes the opportunity to describe his improbable life story, and his prophecies, and his capture by the Romans and acceptance into the roman royal family. Astonishingly, at every turn 'he' writes it to form a parody of Jesus' story.

The number of degrees of similarity between Josephus and Jesus **is truly staggering.**

I will resume with my "...and just like Luke, WAR describes..." format to list the parallels concisely.

**On first reading, the reader may wish to simply read the text in larger print, to get a sense of the scale of how intensely Josephus' story parodies Jesus' e.g. as a precursor to reviewing the evidence that backs up each parallel.**

<b>How Josephus' capture in WAR, is a parody of Jesus' capture in Luke.</b>	
<p><b>Just like Luke, WAR describes how the story's protagonist prophesized that:</b></p> <ul style="list-style-type: none"> <li>● <b>the romans would take and utterly destroy the city he was in,</b></li> <li>● <b>and the time that the romans would do this,</b></li> <li>● <b>with this being linked to 46 units of time.</b></li> </ul>	
<p>In Jesus' case he prophesized that 'within one generation' the temple would be left with no stone standing (19:43, 21:5), and John 2:20 records that <b><u>Jesus' city (or at least the holy temple which dominates it) had taken 46 years to build.</u></b></p>	<p>In Josephus' case he prophesized his defeat on the 47<sup>th</sup> day, but he records this happened exactly at dawn, so <b>in accordance with his prophecy, his city took 46 days to fall.</b> (WAR paragraph 423, traditionally cited as 3.7.33)</p>

**N.B:** By 'The protagonist' I mean the pivotal character of each of the two stories. In WAR this is Josephus Flavius (who is also the stated author of WAR). His story mirrors that of the protagonist in Luke, who is obviously Jesus.

Hereafter I will simply refer to them as He/Him/His (capitalized to be clear this refers equally to each of the two protagonists).

<b>...and just like Luke, WAR describes how He fulfills the requirements of a Jewish Messiah...</b>	
<p>Jesus is a Messiah candidate because he is explicitly descended from King David. He fails to meet the requirement of being a military leader, but perhaps this is one reason Luke says he 'comes with a sword'.</p>	<p>Josephus is presented as a Jewish Messiah candidate because:</p> <ol style="list-style-type: none"> <li>1. As described in Vita, he is descended from Jewish royalty and implicitly therefore King David, and</li> <li>2. He claims he was the Jewish military supreme commander.</li> </ol>
<b>...and just like Luke, WAR describes He gets betrayed to the romans by one specific Jew, with the betrayal happening at an 'hour' when His followers were asleep...</b>	
<p>In Jesus' case it was Judas, and Jesus said '<u>Sleep</u> on now, and take your rest: behold, the <u>hour</u> is at hand, and the Son of man is betrayed into the hands of sinners'. And he found them sleeping before Judas came to kiss him [to betray him] (Mark 14:37, Luke 22:45-47)</p>	<p>Mirroring this Josephus' was betrayed by a deserter who told the roman general Vespasian, that the last watch of the night at the city walls would fall '<u>asleep</u>' so the Romans should attack '<u>at that hour</u>'. (WAR 423 i.e. 3.7.33)</p>

<sup>34</sup> The stated author is Josephus Flavius however, as will become clear, since his whole life story is shown to be fiction, we should consider whether this was merely a pen name (perhaps belonging to a member of the famous roman royal family that Joseph is an anagram of in Hebrew, i.e. Piso.)



...and just like Luke, WAR describes how **His betrayer ‘obtained’ a ‘field of blood’, and that in this field there were underground caverns in which there would be dead people, such that the caverns are associated with graves, whilst guts get spilled and he himself gets hanged, and promptly a man’s position gets taken and the place is left uninhabited...**

**Important:** The similarities in the two stories (i.e. both having caverns under a field of blood, procured by the betrayer, with dead people in them, guts spilling and hanging and a position being taken/place uninhabited), mean that Josephus’ cavern is being equated with the caverns in the story in Luke **which were explicitly graves.**

**So Josephus’ cavern under Jotapata, isn’t merely a grave by virtue of containing 39 corpses and having the shape of a sepulcher, but is ALSO being actively equated with Judas’ field of “graves” described Matthew and Acts.**

The author went to some lengths to hide a message that the cavern of corpses Josephus was raised from on the third day, was to be seen as a ‘grave’. Understanding this is important for the reader to appreciate that Josephus’ story is definitely a parody of Jesus’ story – See below for detailed evidence.

Luke 22:4, and Matthew 27:3-9 set out how Judas betrayed Jesus but then hanged himself, and the priests used his bribe money to procure a ‘field of blood’ which was a ‘potters field’ (i.e. with caverns where clay was excavated, often used a cheap burial sites) for burying foreigners (i.e. the caverns are specifically equated with graves).

However Acts 1:18-20 directly contradicts Matthew, saying it was Judas himself who ‘procured a field of blood’ but that he then fell headlong in it, with his intestines bursting out.

Acts 1:20 immediately proceeds to say “for it is written in the Psalms: ‘may his place be deserted, with no one to dwell in it, and may another take his position’ ”.

Mirroring this in WAR 423,425 (3.7.33,3.7.34) Josephus’ betrayer procured by his acts (i.e. obtains through his actions) that the city became a battlefield, which ‘ran with blood’ (a field of blood), and the Jews were driven off the cliffs at the edges of the city, meaning they ‘fell headlong’. It is implicit that if 40,000 Jews were killed in a melee of sword fighting and driven off cliffs, a great many people’s guts implicitly must have been spilt.

Like Judas, Josephus’ betrayer was hanged by Vespasian, although in this case on a cross (noting that the terms ‘crucify’ and ‘hang’ were at that time usually interchangeable).

And those hiding in caverns under the city were killed (i.e. the caverns became graves for foreigners). **Importantly, it is one of these caverns that Josephus hid in.**

To complete the parallels Josephus’ place as ruler of the area was taken (by Vespasian), and the city was demolished and left uninhabited.

Additional evidence that Josephus’ cavern in particular is a ‘grave’ is detailed in the next parallel\*

...and just like Luke, WAR describes how **He was confined in what is presented as being a ‘grave’, and this grave had the shape of a sepulcher, and this grave had not been used as a grave before...**

Luke 23:53, they put Jesus’ body in a grave, or to be more specific in a sepulcher (an underground cavern with an entrance to the side rather than from above), which had not previously been used as a grave.

By contrast, WAR 427, 433 (3.8.1,3.8.7) describes how as the romans flooded in, Supreme Commander Josephus fled to a hidden underground cave/cavern with 40 eminent companions (implicitly soldiers/officers) who proceeded to systematically kill each other, so Josephus was in a grave in all but name.

In addition, the cavern is specifically described as having a sideways entrance to a pit allowing access to the surface – i.e. the shape of a sepulcher. In WAR 427/433 it is implicit that it wasn’t a grave before, i.e. only when Josephus hid in it with 40 men, 39 of whom killed each other)

...and just like Luke, WAR describes how **He spent two days in that grave, only to be raised alive on the third day, thanks to ‘supernatural providence’... .. and the person who led them to His grave was a woman who had been with him previously...**

This is detailed in John 20:1 and Luke 24:1 and 24:3. Mary is the woman who led them to his grave.

The text in WAR 427 (3.8.1) (Whiston translation) reads: “...as the city was first taken, he was assisted by a certain supernatural providence; for he withdrew himself from the enemy when he was in the midst of them, and leaped into a certain deep pit, whereto there adjoined a large den at one side of it, which den could not be seen by those that were above ground ...Thus [in that den, Josephus] concealed himself two days; but on the third day, when they had taken a woman who had been with them, he was discovered.”

...and just like Luke, WAR describes how **the person who raised Him from His grave was a ‘god’...**

In Jesus’ case this is indicated in the book of Acts and only implied throughout Luke.

In Josephus’ case the person who raised him from the grave to the surface, was Vespasian, who as mentioned was to be seen as a god and would go on to be deified as a god by the senate.

Note that getting deified as a god does not happen by chance – it was clearly Emperor Vespasian’s intention that he was to be seen as a god.

**Important:** The parody only becomes clear once the reader understands that both Vespasian and Titus planned and expected to be seen as Gods, and that WAR is their government’s propaganda document WAR 427-428 (3.8.1-2)

...and just like Luke, WAR describes that <b>His grave belonged to a man called Joseph...</b>	
Matt 27:60 Jesus' tomb belonged to a man of Arimathaea 'named Joseph'.	WAR does not state this explicitly, but it is clearly occupied by Josephus (the same name as Joseph), and is under the very city he ruled, so clearly he had a claim to it.
...and just like Luke, WAR describes <b>His grave's entrance was guarded by many Roman soldiers...</b>	
Matt 27:66 roman soldiers sealed the tomb, and set a watch. This would typically imply four roman soldiers at all times.	WAR 427 (3.8.1) describes how Josephus could not emerge because the romans were guarding all places. WAR 429 describes how the roman soldiers came outside his den, threatening to set it on fire.
...and just like Luke, WAR describes how <b>those who arrived at His grave found two men inside it, alive...</b>	
Luke 24:4-5	433 (3.8.7) the two men are himself Josephus, and the other unnamed survivor.
...and just like Luke, WAR describes <b>how these two people they found in His grave were at least implicitly kneeling and wearing shining garments, and how people there were afraid, and how the place was associated with dead men...</b>	
Luke 24:5 indicates all of the above, including that the men were explicitly kneeling and wearing 'shining garments' concluding with 'why do you look for him among the dead?'	By contrast WAR 433 has Josephus and his sole surviving compatriot surrendering (implicitly afraid and kneeling), and since Josephus the supreme commander of the Jews, had fled the battlefield it is implicit he would at least have had a breastplate i.e. a 'shining garment', and they were there among 39 dead men.
...and just like Luke, WAR describes how <b>His associates included a Simon, a John, a Matthew, a Joseph and a Jesus, and also mentions multiple Marys, a Judas, a James, a Lazarus, an Eleazar, a Philip, and also specific individuals such as Augustus Caesar, Tiberius Caesar, Emperor Nero, the two Herods, and Pontious Pilate...</b>	
This is well known. Nero is mentioned in Acts not Luke. N.B. It's noteworthy that there are so many matching names, even though they do not all appear together. That said, the identification of a single matching name doesn't count as notable in the absence of surprisingly parallel details, so I am not adding these to the chart.	Note that in WAR, whilst Josephus and the high priest Jesus became adversaries, Josephus speaks about him in fond terms.
...and just like Luke, WAR describes how <b>He promoted the idea that commoners should pay taxes to Rome... ..and submit to oppression and accept servitude... ..and give up possessions and wealth... ..and accept little or no pay... and His story equates grass with food...</b>	
Jesus teaches to be like a servant, to sell your possessions and give away your money, and that soldiers should be content with low wages. In Luke 12.14-33 he teaches to sell your possessions and give your money to the needy, and that you should not worry about having clothes or possessions. Luke 12:28 talks of "grass which is... cast into the oven"... and you should "seek not you what you shall eat".	This is all mirrored by Josephus' argumentation in WAR e.g. 251 onwards (2.8.2) i.e. that the blame for the war was with the Jews for not paying taxes and how stupid rebellion was, and in how he recounts in glowing terms the improbable behavior of the Essenes who he claims live piously without possessions or money, and even doing nothing except that which their seniors tell them to. Indeed by WAR 257 it goes on to equate that such people would eat grass as food.
...and just like Luke, WAR describes how <b>He advocates accepting being diminished, and having no fear of death, and believing that bad souls go to a place of perpetual torture...</b>	
Luke 12:4 Jesus says: Be not afraid of them that kill the body, and after that have no more that they can do. I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath <b>power to cast into hell</b> ; yea, I say unto you, Fear him.	WAR 259 (2.8.10) continues praising the Essene, saying how they have a rigid four-tier class system (i.e. inequality), and how "our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces ...but they smiled in their very pains, and laughed ...and resigned up their souls with great alacrity, as expecting to receive them again. WAR 260 adds that they allot good souls to a [place over the ocean], and bad souls a dark and tempestuous den, full of <b>never-ceasing punishments...</b> and have a similar notion to the Greeks with ungodly souls of the wicked going to Hades.

...and just like Luke, WAR describes how **At his capture by the Romans, he was subjected to soldiers casting lots over Him, and His city had a 'den of robbers', and clothes that in a sense were His, were parted, and...**

Luke 19:45 has Jesus talking of the temple of Jerusalem saying 'you made it a den of robbers'. Luke 23:34 tells how at his execution the roman soldiers cast lots over him, and parted his clothes.

By contrast in WAR 433 (3.8.7) the cavern/grave that Josephus was hid in, is specifically described as a 'den' along with these 40 'eminent' Jews, but WAR describes Jewish leaders in general as 'robbers', since the political narrative being promoted is that Judea's bid for independents should be seen as the Jewish leadership stealing it from Rome (Josephus himself seems to be an exception since he advocated surrender to Rome). From that perspective his city therefore contained a 'den of robbers'. In this cavern/grave/den, Josephus was faced with an insurrection, where these 40 Jews demanded a suicide pact, and threatened to kill him when he declined. At his suggestion they cast lots 39 times, for which of them would kill the next of them, but luckily for him, Josephus was in the final two who decided not to kill each other – i.e. soldiers cast lots over him.

Earlier during the siege in WAR 403 (3.7.13) Josephus tried to convince Vespasian that the city had plenty of water, so he had clothes spread out (another sense of 'parted') across the battlements soaked in water.

I will resume describing the parallels momentarily, but it's worth pausing to bring together a selection of these similarities and appreciate their combined significance – as follows:

**In summary, War of the Jews is describing Josephus as a Jewish Messiah Candidate:**

- whose moral teachings match Jesus',
- whose prophecies conceptually match those of Jesus',
- whose associates' names match Jesus',
- who, like Jesus, gets betrayed by a Jew at an hour that his followers were sleeping, with that betrayer procuring a field of blood containing graves,
- who, like Jesus, gets confined within a grave shaped like a sepulcher and owned by a man named Joseph, and gets subjected to soldiers casting lots over him, with roman soldiers guarding his grave, and
- **and, like Jesus, this Jewish Messiah candidate gets raised up alive from his sephulcher/grave on the third day, by god, yet when they came to his grave they looked among the dead, and found two men alive in it who were implicitly kneeling and wearing shining garments.**

**Once these details are identified, it is undeniable that this is intentionally parallel to Jesus' story** – or rather, it is a parody of Jesus' story, in view of it being done in carefully concealed, piecemeal, and often comedic style.

That said, this still isn't even remotely the end of the parallels between Josephus and Jesus, and I now resume describing them:

...and just like Luke, WAR describes **His story involving a Galilean Jew being crucified after refusing to speak, followed by both the sun and the night sky becoming darkened, and the son of God coming in a cloud with great power and glory...**

This is set out quite plainly in Luke 23:44, 21:25 and Mark 13:24-26, the crucified Jew being Jesus himself.

In WAR this parodied by a second Galilean deserter who refused to speak of the city despite torture and crucifixion, leading Vespasian to trust the first deserter (the betrayer mentioned above). Vespasian became Emperor during the war, and was later deified by the senate as a God (something they wouldn't do to you unless you wanted it!), and like many emperors he certainly expected to be seen as a 'god', and it was Titus, the son of this 'god', who led the roman forces over the wall at dawn to destroy Jotapata, aided by a providential 'thick mist' descending on the city (and since this was at dawn it caused both the rising sun, and the night sky to be darkened), and this helped him take the city and kill 40,000 Jews, suffering only one casualty – i.e. demonstrating great power and glory. (WAR 423-424)

...and just like Luke, WAR describes how **there was a person who both attended His grave, and who also defended Him, and this persons' name began with 'Nic', meaning victory...**

John 3:1, 19:39, mirrored by Luke 24:1 describing the man Nicodemus ('victory of the people') who attended the grave and defended Jesus at the Sanhedrin.

In WAR 429 (3.8.3) it is Nicanor ('victory of man') who attended the grave and defended him from soldiers wishing to set fire to the pit and cavern.

...and just like Luke, WAR describes how, **anticipating His capture by the romans he duly prayed to God...**

Luke 22:42

WAR 429 (3.8.3)

...and just like Luke, WAR describes how **after His capture He was given the clothes of an Emperor, and how, both at his capture and his birth, he was treated in a manner equating him with royalty ...**

In Jesus' case the soldiers gave him a gorgeous purple robe (the color exclusive to the emperor, since the dye was more expensive than gold) and a crown of thorns (evoking the laurel wreath of an emperor – equating him with royalty. (Luke 23:11, Matt 15).

in Jesus' birth, he was given gold, incense and myrrh (symbols of royalty)

In Josephus' case WAR 435 (3.8.9) records that after his surrender, he was given expensive suits of clothing by Vespasian, who by then had become the emperor, and he adopted Vespasian's royal name, Flavius.

and regarding his birth, he claims to be "descended from royalty" (Vita)

...and just like Luke, WAR describes how **His story involves 'the son coming' resulting in death associated with someone called Jesus, with a specific place of a skull, and this involves a distance relating to the trajectory of a stone...**

Luke 22:41 Mark 27:33 has Jesus being led (coming) to a place outside Jerusalem called 'the place of the skull', and when Jesus foresaw this he 'withdrew from them a distance of "a stone's cast"'.  
Atwill points out that in WAR 562 'the son' is equated with a stone that implicitly 'crushes', and thus linked to Luke 20:17 "the stone (Titus) the builders (e.g. Jews) rejected has been made the cornerstone.... On he whom it falls will be utterly crushed"

This is mirrored by WAR 413 where Josephus stood with a man who was hit by a roman catapult stone (a stone cast), which displaced his skull by half a mile (the place of the skull), and this event is mirrored by a later event in WAR 562 in the siege of Jerusalem where the Jews respond to Titus' catapult stones (a stone cast) by crying out 'the son comes', and later by a man called Jesus who mirrored Jesus Christ's prediction of the fall of Jerusalem only to be killed by one of Titus' catapult stones. (N.B. This is not to be confused with Titus' parade ending with Simon's death and the Capitolinum which was named after a skull – that's a different parallel that I will discuss later.)

Atwill points out that in WAR 562 'the son' is equated with a stone that implicitly 'crushes', and thus linked to Luke 20:17 "the stone (Titus) the builders (e.g. Jews) rejected has been made the cornerstone.... On he whom it falls will be utterly crushed"

...and just like Luke, WAR describes how **His story involves men relating to a false prophet dressed in sheep's clothing, who inwardly are like ravenous canines...**

Mathew 7:15 states this plainly as 'beware false prophets dressed in sheep's clothing, who inwardly are ravenous wolves (canines)'.  
The corresponding location is WAR 404 (3.7.14) describing how during the siege Josephus had his men seek water and other necessities, by creeping out of the city on all fours, with sheepskins on their backs (dressed in sheep's clothing) so as to look like dogs (i.e. also canines) to procure water and other necessities (their thirst being analogous to being ravenous), the false prophet is Josephus himself, who prophesied the downfall of Jotapata accurate to the day, however he is a 'false' prophet since in reality his story is merely a parody (of Jesus' story).

The corresponding location is WAR 404 (3.7.14) describing how during the siege Josephus had his men seek water and other necessities, by creeping out of the city on all fours, with sheepskins on their backs (dressed in sheep's clothing) so as to look like dogs (i.e. also canines) to procure water and other necessities (their thirst being analogous to being ravenous), the false prophet is Josephus himself, who prophesied the downfall of Jotapata accurate to the day, however he is a 'false' prophet since in reality his story is merely a parody (of Jesus' story).

...and just like Luke, WAR describes how **the most important death during the conflict in His city is readily identifiable as a metaphor for a traditional spit-roasted Passover lamb sacrifice whilst also being linked to a crucifixion...**

In Jesus' story this is fairly obvious; Jesus is the lamb of God and dies as a metaphorical lamb Passover sacrifice for believers to eat his flesh and blood. (Luke 23:33) To help complete the metaphor John 19 has the soldiers stick a spear in his side/ribs with 'water and blood' coming out, evoking the manner of someone cooking a Passover lamb sacrifice who would naturally stick a skewer in, to

This is parodied in WAR 425 (3.7.35) where, as the roman's attack Josephus' men in Jotapata they kill 40,000 men only losing one man. This one man – the most significant death of the fight – died climbing down to some survivors in a cavern (WAR is silent on whether it's the same cavern Josephus was in), only to receive a spear upwards through the groin (i.e. skewered lengthways), however WAR<sup>5</sup> 425 offers slightly different detail, saying the man 'stretched out his arm (mirroring Jesus on the cross), only to receive the spear in the ribs (in the manner of Jesus on the cross).



<p>see if the juices run clear or red (to determine whether it was cooked through or not).</p>	
<p>...and just like Luke, WAR describes how <b>His story involves an adult version of a lamb hung from a wooden cross, three wooden towers with men on them, a great trumpet sound, a great shaking, the daylight being darkened, and cloth at the gates of the city being torn...</b></p>	
<p>Luke 23:32,44,45 has Jesus the adult lamb of god, hung from a wooden cross, with three crosses with men on. At his death, the sun is darkened, the earth shakes, there is a great trumpet sound, and the veil of the temple is torn. John adds that as Jesus was crucified lambs were slaughtered.</p>	<p>In WAR 409, 410, 417, 420 (3.7.19,18,27,30) Vespasian brings a battering ram, and the tip is sculpted into the shape of a ram (and adult version of a lamb), and this is hung between a wooden cross. He also arranges three wooden towers with men on, and trumpeters to blast noise, and the sky is darkened by the darts his men fire. His battering ram makes the walls shake. Josephus intervenes by hanging great cloth bags of chaff, down the battlements, to be in front of the gates to soften the ram's blows, but the romans tear them down.</p>
<p>...and just like Luke, WAR describes how <b>He was set to die before a crowd, with those involved being Simon, Jesus, John with either Joseph or Joseph's wife...</b></p>	
<p>Luke 23:26 has Jesus being led to Golgotha <b>to die</b> (after being <b>whipped</b>), with many unnamed people watching, and <b>Simon</b> the Cyrene was made to bear his cross, whilst Mary (<b>Joseph's wife</b>) was present, and <b>John</b> claims to have been present.</p>	<p>Meanwhile in WAR 356 (2.21.3) <b>Josephus</b> was accused of corruption so <b>John</b>, under the authority of a man called <b>Jesus</b>, came with a mob (many people) causing his friends to flee barring four unnamed ones, but Vita clarifies that <b>he had only one remaining friend, who was called Simon</b>. He implicitly <b>expecting to die</b>, but instead has one of his enemies <b>whipped...</b></p>
<p>...and just like Luke, WAR describes how <b>in His story regarding the conflict with the romans, a man who was high up on something analogous to a cross, miraculously escaped death by divine provenance, which involved leaving it and directly entering a subterranean cave, which caused the romans to think he was dead, but how on the third day that man spoke to those searching for him, and how he was then to become their leader...</b></p>	
<p>In Luke this is plainly Jesus, who is taken from the cross, put in the grave, rose on the third day, spoke to those searching his grave for him, and was to 'come again' as leader, e.g. in his second coming we was to claim the earth as his kingdom. Luke 23:32, 23:53.</p>	<p>In WAR 371 (3.2.3) in the same battle where Josephus was fighting, a man called Niger was in a tower (which in view of the parallel two earlier, 'tower' can be seen as intended to be a metaphor for Jesus' cross) and he leapt from the tower into a subterranean cave and was 'preserved' there. The romans thought him dead, but on the third day he spoke out to those searching for him, and he came up 'as if by divine providence' to become their future leader (i.e. replacing Josephus' who was captured).</p>
<p>...and just like Luke, WAR describes how <b>in His story, and during the same conflict a Jewish man from Galilee refused to defend himself, and he was pierced in five places by the romans, and high up, he was displayed to the multitude outside the city, presenting in effect an adult version of a lamb, and in a sense he was 'next to' two men, whilst a person linked to Salome moved a very great stone, with a key person's foot being pierced leaving 'the son' in agony...</b></p>	
<p>Once again, in Jesus' story, this all relates to Jesus' death (23:33). Most of this is fairly self-evident, but the story continues with: Luke 24:10 where the women, including <u>Salome</u> come to Jesus' grave and ask 'who shall roll the stone away' but found that it already was despite being '<u>very great</u>'.</p>	<p>Parodying this in WAR/WAR<sup>5</sup> 411 (3.7.21) we have the 'son of Salome' lifting an 'enormous' (very great) stone, and using it to break the iron ram sculpture (i.e. an adult version of a lamb) off the tip of the battering ram, and he took it, without defending himself, and displayed it high up on the walls of Jerusalem to the soldiers outside Jerusalem, and was pierced in five places by roman darts and died up there. WAR continues, saying 'next to him, two brothers showed their courage' (a different sense of 'next to'), and then that Vespasian himself was pierced in the foot by a dart too, which caused 'the son' to be in agony (at face value, 'the son in agony' here refers to Titus concerned for his father, but the metaphor is fairly plain) (412 or 3.7.22).</p>
<p>...and just like Luke, Josephus – in this case in Vita – describes how <b>His story involves a trio of men being crucified together, some distance outside of the walls of Jerusalem, but that whilst two of them died, one of them was brought down and survived...</b></p>	
<p>For Jesus' story this does not need explaining (Jesus can be said to have survived, since he resurrected from the dead).</p>	<p>For Josephus' story we must now refer to his autobiography 'Vita' paragraph 75, where he recalls how during a journey back from Thecoa (a 10 mile journey from the south, whose midpoint is at or near Bethlehem) he saw three 'former acquaintances' being crucified, and he begged Titus who had them brought down, but two died whilst the third recovered.</p>

	<p>It is perhaps worth noting that WAR mentions that Josephus' acquaintances include the high priest Jesus who became his adversary, but who he speaks of fondly, and that when Josephus talks about Jesus and Ananus being killed, he does so mentioning simultaneously that other people were crucified and taken down and buried.<sup>35</sup></p>
<p>...and just like Luke, WAR describes how <b>He has leaders seeking to lay their hands on Him, but then holding their peace, Him being affirmed at teaching the true way of God, craftiness in the conversation being perceived, and being tempted, speaking truth, and a conclusion being reached regarding whether something should be given to Caesar or to God...</b></p>	
<p>In Luke this is found at 20:19-26. The chief priests ...<i>sought to lay hands on him</i>... And they said... "we know you say and teach rightly (<i>he had spoken the truth</i>)... <i>teach the way of God truly</i>: Is it lawful for us to give tribute unto Caesar, or no?" But he <i>perceived their craftiness</i>, and said, "Why do you <i>tempt</i> me? Show me a denarius coin. Whose image and superscription does it have?" They replied, "Caesar's". And he said, "<i>Give to Caesar the things which are Caesar's, and to God the things which are God's</i>". And so they ...<i>held their peace</i>.</p>	<p>WAR 434-435 describes that when Josephus was captured, many senior romans crowded round him and there was a tumult... and some threatened him (i.e. <i>leaders sought to lay their hands on him</i>). Those further away crying out for execution, and those nearer showing concern for him... and the commanders, initially enraged at him relented on seeing him (i.e. <i>they held their peace</i>). Vespasian gave orders to keep him, as if planning to send him to Nero.</p> <p>And Josephus asked Vespasian to keep him, and called him "Caesar", and said he should be punished if he rashly affirmed anything of God (i.e. <i>he must only teach the true way of God</i>). Vespasian initially thought it a cunning trick (<i>perceived craftiness</i>), yet came to believe it, God erecting his expectations (being <i>tempted</i>) partly as Josephus <i>had spoken truth</i>, e.g. prophesying his own sides' downfall to the day. <b>So, Josephus was to be given to the Caesar of the time, but instead was given to a future god - Vespasian (the future Caesar, who would be deified by the Senate).</b></p>
<p>...and just like Luke, WAR describes how <b>His main role in his published story ended in Jerusalem when He was aged 33...</b></p>	
<p>Luke 24:51.</p>	<p>In War of the Jews it is at WAR 637 (N.B. the <u>very</u> last mention of Josephus is later - WAR 692 is - but this mention of him does not involve Josephus doing anything)</p>
<p>...and just like Luke, WAR describes how <b>At this age – 33 – he was considered dead outside Jerusalem, but afterwards He was found to be alive and He appeared in front of Simon and showed His wounds, thereby confounding His mother's expectation of him being buried, and that part of the story is linked to Lazarus' resurrection...</b></p>	
<p>In Luke 24:3,15,34,40,42 Jesus was <i>thought to be dead by the romans outside Jerusalem, but was afterwards alive</i>, and Mary found he was not in his grave (<i>his mother had intended him buried, and was confounded</i>). So they returned saying 'the Lord rose and <i>appeared to Simon</i>'. Then Jesus <i>showed his wounds</i> and ate broiled fish and <i>honey</i>. This story is linked to that of <b>Lazarus</b> (in John), since both stories involve Jesus performing a resurrection.</p>	<p>In WAR/WAR<sup>s</sup> 592-3 and 596, after being hurt, <i>Josephus was thought to be dead outside Jerusalem</i>, but was <i>later found to be alive</i>, which <i>caused his mother to lament that she could not bury him</i>. Then he <i>showed his wounds</i> to his followers who were <i>watched by Simon</i>, but meanwhile Syrians decided to rip apart thousands of Jews escaping Jerusalem, believing they had <i>swallowed gold</i>, with the story proceeding in WAR 596 to mention <b>Jesus Christ's resurrection of Lazarus. This is linked to Lazarus' resurrection firstly by how swiftly the story moves to mention Lazarus' resurrection, and secondly by saying Lazarus' son fled to Titus<sup>36</sup>.</b></p>
<p>...and just like Luke, WAR describes how <b>He was captured by the Romans 33 years after a key point in a Jesus' life...</b></p>	
<p>In Jesus' case, 33 years since his birth (Luke 23:32 but confirmed by various other details in the Gospels).</p>	<p>In Josephus' case AD66 which is 33 years after Jesus' death, WAR 434 (3.8.8).</p>

<sup>35</sup> I won't include this parallel on the chart, since this information is found in Vita (Josephus' 'autobiography') and not War of the Jews. But it is interesting that if I had done so, it would align with the pattern that is emerging (perfectly aligned at the top end of the LHS of the 'A').

<sup>36</sup> Elsewhere I discuss that Lazarus is a pun, being a word containing "A-Z" and "Ar(i)us", which evokes Arrius Piso (A to the O, first to the last). If, as I have argued, Arrius Piso is probably a title used by Titus, meaning that he is the "Immortal" Piso. And in the introduction, I explained that the surviving version of War aims to present Titus as god, but the original probably aimed to present his father as God. This explains why we would find Lazarus' son running to Titus at the fall of Jerusalem. It's a pun, suggesting that the 'Immortal Piso' title is passing (in the form of a son) to Titus. This concept of an immortality being passed from the father to the son, might help explain the doctrine of Jesus and his father being one.

...and just like Luke, WAR describes how **His story involves the names Joseph and Matthias being placed side by side, along with the name Justus which in turn is linked to insurrection and murder in the city, in which two men were confined together...**

After Judas died, the apostles sought to find a replacement for him. Acts describes how two candidates were selected, and they were **Joseph and Matthias**, although the first one also went by the name Barsabbas **Justus**. Barsabbas (which can be taken to mean 'son of old man' – i.e. a reference to a son of Vespasian the 'old man' Nero sent to Judea) is remarkably similar to Barabbas (and the possibility of a connection has not gone unnoticed by some Christians) who **the Romans released**, and Acts 1:23 adds that he was '**cast into prison**, for a certain **sedition made in the city**, and for **murder**' (Luke 23:18). Here, the two men who were confined together in prison were Jesus and Barabbas.

Meanwhile Josephus' name (prior to adopting Vespasian's name Flavius), was Joseph ben (meaning of) Matthias, so **Joseph Matthias** and in his autobiography (Vita 76) he indicates that **Justus** is a family name of his, since he gave it to his son. WAR 432-433 describes how when Josephus hid in the cavern with the 40 men, he was confined there (**imprisoned**), and they **committed insurrection** (against him) and **murder** (against each other), **under the city**. The two men confined together under the city were Josephus and his unnamed co-survivor (the ones who decided not to kill each other), prior to **him being released by the Romans**.

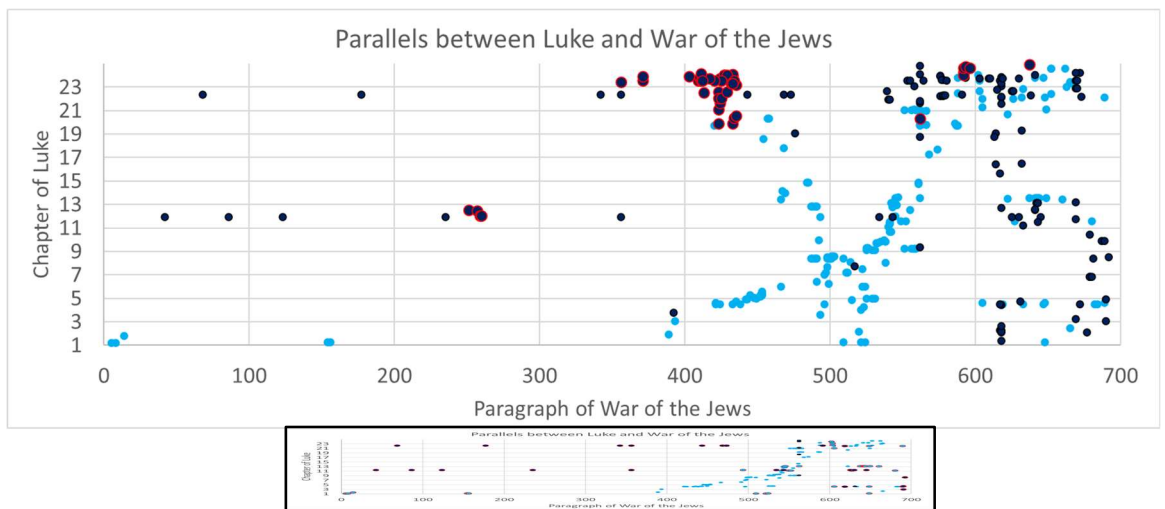
...and just like Luke, WAR describes how **His name is not only related to the name Jesus Christ, but is also similar to the name of the man who tended Jesus Christ's grave...**

According to local conventions, Jesus could reasonably be referred to as 'Jesus of Joseph', which clearly contains Josephus' name. In addition, the Hebrew form of Jesus' name (i.e. Yeshua) is pronounced Joshua, which is a variant of Joseph. Likewise, the man responsible for Jesus' burial was '**Joseph Arimathea**' (Luke 23:50).

Both have similarities to **Joseph<sup>37</sup>** and **Joseph Matthias** (who was responsible for his equivalent 'grave'), WAR 427 (3.8.1)

Note – this is **not** the end of the Josephus-Jesus parallels – it continues after the chart that follows:

I pause here briefly to show where these parallels lie when plotted.



What's different is those already described form the left-hand edge of the V, and those that follow are arranged to form the vertical line of the T (around paragraph 350-360).

I will now continue describing how Josephus and Jesus' stories are parallel (still referring to them as capitalised 'He').

...and just like Luke, WAR describes how **He suggests that God's sacred covenant with the Jews ended, and is being replaced by a new arrangement, as a result of the 'abomination' of the Jews...**

Luke 16:15  
Abomination in the sight of god...The law and the prophets were until John (i.e. implying the end of the Jewish Prophets, and implicitly the end of the Jewish covenant, resulted from an abomination).

This is mirrored in WAR<sup>5</sup> 476 (4.8.3) which describes the degradation of the divine law made the priests weep bitterly, as they had set the covenant with god at naught, and... They believed the desolation of the city and prophecy would cease... if abomination was found in the holy place.

<sup>37</sup> The gospels were written in Greek which wasn't the language of Judea in Jesus' time. The Gospels give his name as Jesus (Iēsous ) which is the Greek version of Yeshua, which if you say it out loud is "Joshua". From Joshua we get Josef and Joseph which in Latin is Josephus. It's all variants of the Jewish name meaning 'god saves'.

<p>...and mirroring Luke, WAR describes <b>His story involves him being on the roof of a house, and a man being scourged/whipped and made to be a red color...</b></p>	
<p>Luke 4:9 Satan took Jesus <b>onto the pinnacle (roof) of the holy house.</b> John 19:1-2 Pilate <b>had Jesus' scourged/whipped</b>, and they put a purple robe on him (he was <b>covered in a red color</b>).</p>	<p>WAR 358 (2.21.5) But some still sought to attack, so <b>he got on the roof of his house</b>, and bid them calm and asked them to send in a delegation, so four leaders went in (Vita says only one) to the most secluded part of his house (a metaphor for the inner part of the holy house), and he closed the outer door. <b>He then had him flayed to the bone</b>, and then threw the doors open and dismissed him/them all covered in blood (i.e. <b>he was red</b>), so the others fled.</p>
<p>...and mirroring Luke, WAR describes <b>Him also entering a boat on Lake Galilee, with a man called James... ...with messengers of a man called John departing...</b></p>	
<p>Luke 5:9 When Jesus met his disciples and <b>went into the boat</b> (implicitly/probably on <b>Lake Galilee</b>) one of the disciples was called <b>James</b>. Luke 7:24 And when <b>the messengers of John were departed...</b> 7:27 This is he, of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you. Luke 9:49 And John said, Master, we saw one casting out devils in your name... And Jesus said 'Forbid him not: for he that is not against us is for us.' 9:51 And it came to pass...he set his face to <b>go to Jerusalem, 9:52</b> <b>And sent messengers before his face...</b></p>	<p>WAR 359 (2.21.6) To evade assassination by John, <b>Josephus jumped into a boat</b> two guards and went into the middle of Lake Galilee. Only in Vita 18 do we find clarification that one of the guards <b>was called James</b>. WAR 360 (2.21.7) <b>John sent messages to Jerusalem</b>, where the leaders responded by sending four men to undermine Josephus, these included <b>Simon</b> and <b>Judas</b> the son of Jonathan (Vita 40 says this Judas was called Jonathan – i.e. <b>John</b>), but Josephus captured them and sent them back.</p>
<p>...and mirroring Luke, WAR describes <b>Him having 4000 men being required to be down on the ground...</b></p>	
<p>Luke 9:14 there were 4000 men and Jesus commanded them to sit down in fifties (evoking the formation of a legion which was arranged in groups of 50 – i.e. this evokes the idea that these men are soldiers).</p>	<p>WAR 360 (2.21.7) Josephus threatened John's followers with the death of their families, leading 3000 of his followers to come and <b>throw their arms down at his feet</b> (i.e. they 'down on the ground') However, Josephus' autobiography ('Vita') suggests instead the correct number was <b>4000</b> men.</p>
<p>...and mirroring Luke, WAR describes <b>Josephus as lord/ruler and how he appointed 70 leaders to go into each of the cities, and them successfully subjecting those cities to their rule, through his authority/name...</b></p>	
<p>Luke 10:01 <b>the LORD appointed 70</b> and sent them two and two into <b>every city</b> where he would come. 10:17 the 70 returned saying even devils were subject through his name (i.e. <b>they were ruled over</b>).</p>	<p>WAR 350 (2.20.5) Josephus came to Galilee and <b>[as ruler] he appointed 70 prudent elders to be rulers</b> of 'the whole of galilee', covering '<b>each</b>' city, with 7 in each city to adjudicate petty matters. (N.B. half of surviving manuscripts mention 72, the other half say 70.)</p>
<p>...and mirroring Luke, WAR describes <b>His story involving a scene evoking the use of wings, and moving under authority of a lord, as a metaphor...</b></p>	
<p>Luke 13.34 how often <b>I would have gathered your children together, as a hen doth gather her brood under her wings</b>, and ye would not! 13:35 <b>Behold, your house is left desolate.... Blessed is he that cometh in the name of the Lord.</b></p>	<p>WAR 352 (2.20.7) Josephus [the ruler of Gamala] taught them <b>how to expand the wings of an army</b>, and make them wheel about; and <b>when one wing has had success, to turn again and assist the others...</b> and <b>not to indulge in theft robbery etc.</b></p>



...and mirroring Luke, WAR describes His activities on Lake Galilee<sup>38</sup>, including all of the following:

- Him being described in one of multiple boats on Lake Galilee,
- in the boat He was with a man called Simon,
- the people on the shore only saw the boats,
- some of the boats had come from Tiberias,
- the people in the boats motioned for others to join them,
- the boats were positioned a suitable distance from the shore,
- at least one of the boats contained four people,
- He in at least in one sense 'instructed' people from the boat,
- a huge 'catch' was made, that at least implicitly made the boats sink lower in the water,
- His men became 'catchers of men',
- a betrayal is described,
- a man was ready to throw himself out of a boat,
- the hand of the betrayer was placed on a hard surface,
- on the sabbath day one hand was spared destruction,
- they were angry and wanted them to depart their coasts.

In the Gospels these events are found via several passages, as follows: Luke 5:1-10 ..Jesus stood by the lake of Galilee and saw two boats standing by the lake: but the fishermen were gone out of them (i.e. **the boats were not full with people**), and were washing their nets. He entered one of **Simon's** boats, and asked him to thrust out a little from the land (i.e. **suitably far from the shore**).

He sat down, and **taught/instructed the people out of the boat**. They beckoned to their partners (**sent signals**) in the other boat to help. And then **they enclosed a great multitude of fishes**: and their net broke. And they beckoned [for the other boat to] help them... until... **the boats.. began to sink**.

When Simon Peter saw it, he fell down at Jesus' knees, and **he said, Depart from me**; for I am a sinful man, O Lord. For.. **they were astonished at the amount of fishes taken**: And so was also James, and John... with Simon. And Jesus [i.e. **there were four men in the boat**] said to Simon, Fear not; from henceforth you **shalt catch men**.

John 6:21-24 They received Jesus into the boat and it was immediately at their destination. **But the people on the shore saw only the boats** with the disciples. **'How was it that other boats came from Tiberias?'**

And **the people also took to boats** and came to Capernaum seeking Jesus, and found him on the other side of the lake. John 21:7 And Jesus taught them how to cast the net, and **Simon Peter cast himself out of the boat into Lake Galilee**.

Luke 22:21 behold **the hand of him that betrays me is on the table** with me. Luke 6:6 And **on the sabbath**, Jesus taught: and **there was a man whose 'right' hand was withered**. 6:8 **Jesus told him to rise and stand forth**.

6:9 and Jesus asked... "Is it lawful on the sabbath days... to save life, or to destroy life? 6:10 **And Jesus told the man: Stretch forth your hand. And he did so: and his hand was restored whole as the other**. 6:11 And **they were angry** and discussed what they might do to Jesus.

By way of evidence, in WAR these events are set out across three paragraphs, as follows:

- WAR 361 (2.21.8) [after he had captured **Simon** and the other three commanders] **Josephus got 230 boats on Lake Galilee**. But he put no more than **four mariners in each boat**, and had them stay far from the shore so as to appear to be full (i.e. **suitably far from the shore**)... And he sailed across the lake (**he was in a boat**) to threaten Tiberias [and implicitly Tiberias **wanted them to depart**]. The city via signals sought to surrender to the boats (**implicitly he 'instructed' them from the boats to surrender**).

- WAR 362 (2.21.9) And he took 7 guards, and arrested men of Tiberias in batches, first ten, then fifty, and eventually 600 of their senate and 'about' 2000 of the populace (i.e. **a great many Jews were 'caught' using the boats**. – and at nearly 10 extra men per boat, this **implicitly made the boats sink lower** into the water). [So in summary, with his soldiers **they caught men** and took them in the boats] and then **the boats left Tiberias** to return to Taricheae.

- WAR 363 (2.21.10) Now the citizens declared that the uprising (in a sense **the betrayal** of Josephus) so Josephus tried to send 'Levius' (mirroring John Levi) to cut his hands off although he was afraid to go.

Clitus was also too terrified to come forwards. And Josephus was in such passion he was ready to **'leap out of the boat'** (into Lake Galilee) to punish John himself. But Josephus agreed to spare one hand if Clitus would cut the other off himself.

So **Clitus cut his left hand off with his own sword [implicitly requiring some hard surface to chop down onto]**. And once the 2000 men had been taken, the people blamed Clitus for the revolt against Josephus, asking him to **'spend his anger on him'**.

But Josephus 'wanted to slay nobody' (i.e. **didn't want to destroy life**), so he planned to cut both of Clitus' hands off. But Josephus agreed that if Clitus cut one hand off *himself*, he would only need to lose one hand. And in that way **Josephus saved Clitus' 'right' hand from being lost**. (WAR 361 indicates that **these events happened on the Sabbath day**).

<sup>38</sup> Which, interestingly, themselves are a parody of Titus' naval battle on Lake Galilee where the boats sank and he made his men 'become fishers of men'. The circular nature of this (i.e. WAR parodying a part of Luke that in turn is a parody of a different section of WAR) was quite deliberate, since the author wanted it to be able to later prove that the documents were written as a single literary project, so that Jesus' story could be proven to be the invention of the roman government, so that once the Jews (and others) were hooked on worshipping Titus, they could then be made to stop believing in Jesus as anything other than a parable about Titus.

...and mirroring Luke, WAR describes **His story involving people being betrayed whilst they sleep, and being taken and bound, and a plan to encompass them with a wall (i.e. all around)...**

Mark 14:41 And Jesus came the third time, and said, **Sleep on now**, and take your rest: it is enough, the **hour is come; behold, the Son of man is betrayed** into the hands of sinners. 15:1 And when they came to take Jesus to Pilate **they bound him**.

Luke 19:43 For the days shall come upon you, that your enemies shall cast a trench about you, and **compass you round, and keep you in on every side**.

WAR 356 (2.21.3) **...Josephus was asleep when they came for him**, awaking only when they **came to set fire to his house**. So he rushed out with **his clothes torn** and ash on his head, and **his hands bound** behind him, and his sword suspended from his neck (i.e. offering himself for execution), eventually speaking when permitted, to say he planned to use the money to **encompass them with a wall**.

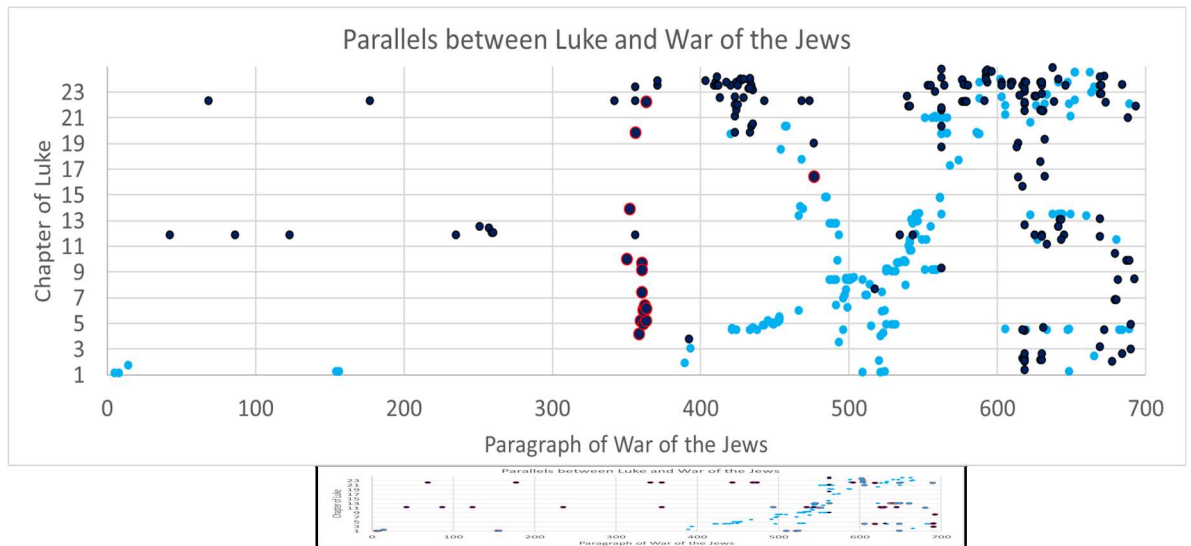
**...and last but not least... His story makes it at least implicitly clear that He was one of the two most important members of the 'Essene' sect.**

'Josephus' is the only person to have written that he had been a member of the Essene (Vita 2), and indeed his own writings are the main source of information about it and its practices, as well as being the only source that gives names of (conveniently long dead) individuals alleged to be members of the sect. He's also the only source to mention a specific location that the Essene lived (which he published just after that city had been destroyed so thoroughly as to leave no sign that it had been inhabited).<sup>39</sup>

Jesus' teachings match those of the Essene making it implicit that he was Essene.  
The Gospels present him as a Messiah, and imply he is the son of God, which is an attempt to present him as the most important member of the supposed Essene sect.

The chart shows our progress again. The middle of the T is now visible.

Clearly, taken as a whole, Josephus' life story is an *extraordinarily* detailed parody of Luke<sup>40</sup>.



<sup>39</sup> The fact we have shown Josephus' entire life story to be a fictional parody of Jesus, doesn't change that he is a key member of the Essene sect, since the dominant source of documentary evidence that the Essene sect existed (WAR) is also shown to be a work of fiction.

<sup>40</sup> It can also be shown that Josephus isn't merely parallel to Jesus, but also that there are parallels from both stories to the Joseph of Genesis (however comparing the stories it remains clear that Josephus in WAR parodies Jesus rather than both stories only parodying Genesis). This is not of critical importance here so I will not devote time to it.

### 3g. The way Jesus and Josephus are also linked to Joseph in Genesis

To a fair approximation, Josephus' story simply parodies Jesus', but the way it does so also has links to how Jesus mirrors the original Joseph of Genesis.

There are a remarkable number of similarities between **all three figures** - Jesus in the Gospels - Josephus in War of the Jews - Joseph in Genesis.

- His name is a variant derivative of Jeshua -'god saves'.
- He began his campaign at age 30.
- Was underground but delivered up from underground on the third day.
- Knew the future.
- Counted/numbered among criminals.
- Finished up as a ruler, against all expectations.
- Was given precious gifts (e.g. gold) by a king.
- A false story was told of his death deceiving many.
- Involves a Joseph being given a wife by a god.
- His brethren planned to slay him.
- A woman held him by the garment or feet.
- Story involves three men condemned.
- He received a new name from a god.
- Involves a serpent being on a path or trodden.
- Story involves ears of corn.
- He gathered corn.
- Able to ensure a great many received bread.
- Given clothing.
- Clothing either stripped or parted.
- Considered dead.
- Presents self as belonging to gentiles.
- Wore royal robes.
- Presented as wise and trustworthy.
- Acted as an advocate.
- Provided food.
- Story ends with reconciliation.
- Succeeded in everything he did.
- Never committed a recorded sin.
- Related to the holy spirit<sup>78</sup>.
- Was on a house.
- Made them astonished.
- Was outside Jerusalem.
- Bound.
- Imprisoned but charges deemed false.
- They were sorrowful for their treatment of him.
- He attempted no appeal.
- Leaders made efforts to rescue him from death.
- Two leaders acted as his judges.
- Became a servant.
- Despised.
- Falsely accused.
- Suffered.
- He was betrayed, involving money or procurement.
- Hated by his brethren.
- Seen as the revealer of secrets.
- He was exalted.

- Story involves a Simon being bound.
- His story involves miraculous dreams.
- His story involves temptation.

To spare the reader (and myself) I only offer exceptionally brief details<sup>41</sup>. I am sure there will be more as this was compiled from a very quick comparison.

Although it needs more research, this gives an insight into how this 'Piso' (whether it is a name of a royal, or just a title of Titus) saw his godly position, i.e. he (again, possibly Titus rather than an undocumented 3<sup>rd</sup> royal) was also equating himself with the original Joseph in Genesis.

**Isn't Jesus' story widely seen as deriving from many myths – this is just adding one more to the list?**

It does seem that there is a pattern. Titus was to be seen as the second coming of Jesus, but *also of Joseph in Genesis*, but *also Samson and Hercules and Roman gods of the zodiac* (see evidence in my 5<sup>th</sup> article), and of course the Jewish God, and perhaps also the 'immortal Piso' family, and perhaps also Mithras (see later), and probably also the Egyptian Pharaohs too (see evidence in my book), and also numerous other earlier myths identified by various authors (see for example the works of Acharya S)?

The remarkable ease with which many earlier myths can be identified in Jesus' story has caused much confusion. This has led many scholars (Mythicists) to conclude that Jesus' story is *innocently* derivative of these earlier myths.

The reality is that Jesus' story is linked to earlier myths in *deceitful* manner, so that believers of each faith would readily see the links to their own faith (and probably not notice the links to other faiths), and be easily led to begin worshipping Jesus, and as a result, Titus. The claimed time for when Jesus live, was chosen not only so nobody could dispute his existence, but so that he would act as a prophetic forerunner of Titus.

Titus was to be seen as a reincarnation of god by people of many faiths who had been attracted to Jesus, so he would be worshipped by commoners of all faiths.

Given the recent civil war in Rome, Vespasian and Titus were focussed on cementing their grip on the throne, and avoiding yet another coup or assassination. To achieve this, they planned to attract all faiths into a belief system leading people to worship them and only them.

In that sense, it was intended to result in a Roman 'Universal' Church, and it is probably no coincidence that another word for 'Universal' is 'Catholic'.

<sup>41</sup> Some citations for links between Jesus and Genesis can be found at time of writing at this 3rd party site:

<https://www.minimannamoments.com/yeshua-and-yosef-jesus-and-joseph-parallels/>

### 3h. How could nobody have noticed Josephus' entire life story is a parody of Jesus'?

It is certainly strange that it has gone unnoticed that Josephus' life story is simply a well-hidden parody of Jesus', since Josephus' life story was rather implausible anyway.

Edit: After publishing this article I discovered that Cliff Carrington had noticed some aspects of this (i.e. Josephus being in the cavern and being raised on the third day) yet didn't go on to identify that there was far more to it. So the question remains – why hasn't anyone observed the extraordinary extent of the parallels between Josephus and Jesus?

Some reasons why this should have attracted attention are below:

1. 'Josephus' claims he became the supreme Jewish military leader (WAR 392/3.7.2). **Yet there is no contemporary Jewish record of them having such a leader.**
2. Josephus is the only person to have ever claimed to be a member of the Essene sect (Vita), and also claims he left it and became the religious leader of the Jewish nation. **There is no Jewish record of this, or indeed of him at all (or indeed of the Essene).**
3. Josephus claims he prophesized his own defeat and the very day it would occur and told his own forces of this (WAR 435/3.8.9). **No military leader would ever openly predict total defeat, even if it was possible to make such an accurate prediction.**
4. Josephus claims he was able to prophesize that Vespasian and Titus were to become successors to Emperor Nero (WAR 435/3.8.9), even though Vespasian was supposedly of humble origins (Suetonius). **Even if this were possible, no one would dare predict the fall of the current Emperor, for fear of execution. His claim to divine prophecies and divine assistance also mark him out as a liar.**
5. Josephus claims that despite being a key enemy general, he was not only spared death, but was freed and then treated almost like royalty by the Emperor, who gave him freedom, precious gifts (WAR 435/3.8.9) and lands and tax-free status (Vita). **This was culturally and politically impossible – the expectation was for enemy generals to be taken to Rome to be publicly executed in the triumph celebrations. Josephus even mentions that this was roman law (WAR 665/7.5.6).**
6. He claims that senior roman figures crowded around calling for his death, until they got close enough to see him, and spontaneously changed their minds and liked him. **This is clearly nonsense<sup>42</sup>.**
7. Perhaps most astonishing (it's a tight race though), is his claim that Vespasian and Titus let him write and publish the official record of the seven-year war, even though it was not only Vespasian's crowning achievement, but such a huge and important war that it defined the politics of the era.

Let's just put this in perspective. Based on the fatalities stated in WAR for the Jewish side alone, that war *directly* killed a considerably greater proportion of the world's population than *WWI and WWII put together*.

So this is like Hitler announcing to his own forces that Germany would be defeated, and succeeding in predicting it to the exact day, but then President Roosevelt intervening to save his life, the senate deciding they liked him once they had seen him in person, and him being given US citizenship, freedom from paying taxes, and permission to script all war related content on PBS TV network and National Public Radio, AND

all German war records mysteriously having no record of this Hitler person.

Hundreds of books would have been written about it, if there had been such bizarre circumstances in WWII. This comparison shows the extent to which it has been normalized to accept Josephus as a historical person, and to brush away the implausible elements of his story. Why is this?

I think the answer is that Vespasian's propaganda team knew that they were at risk of making Josephus seem implausible. They needed people to believe Josephus was a real person because if the early converts to Jesus figured the truth out they wouldn't trust WAR, and therefore couldn't be led to accept Titus as the second coming. But they didn't want to delete those implausible passages of text, since each one served a purpose.

So they went to great lengths to convince people that Josephus was real. For one, they published an autobiography in his name. But obviously it would be more convincing, if a variety of politically active writers were to mention 'in passing' that they knew him in person. Better yet, they should write innocuous 'private' letters to each other on unrelated topics, mentioning that they knew Josephus personally, with those letters 'just happening' to end up being widely circulated.

This isn't an extraordinary idea. We know from modern dictatorships that controlling all news, media and public narrative is a priority, and that creating fake news outlets of every form is a standard tactic. The Roman Empire was the epitome of an extreme dictatorship, and since handwritten letters were the only form of distance communication, that would be what the government would want to control and distort.

On a related note, there have been many ancient writers claiming that the Romans persecuted early Christians (including even Nero!), to the point that this is the most well-known 'fact' about the Romans. We even teach it to school children before they reach the age of reason.

Yet nobody questions why! Why would the romans persecute a religion that promoted rendering tax to Caesar and acceptance of inequality, oppression and slavery, in preference to Judaism which did the opposite and was Rome's main enemy?

The simple answer is that these publications are government propaganda (originating from under different political rulers), each publication masquerading as independent writing. Together they are successful in making it almost impossible for people to imagine that Jesus's story was created by the romans, or indeed that most of the details of Jesus' story were invented after Nero's death.

**Summary:** Demonstrating Josephus' life story to be a fiction has significant consequences. We can no longer judge historical sources to be trustworthy simply because they are backed up by others, and where we have done so (i.e. a lot) we may have accepted government generated fiction as historical fact.

But there is a way forwards. Having proven Josephus's works, and the Gospels to be plain fiction, we can identify groups of authors that support each other, and start to unpick this web of lies. An effort to do this (which I have not been involved with) is underway, under the banner of NCS (New Classical Scholarship).

---

<sup>42</sup> It would appear that Josephus a pen name of a roman royal, so this is a metaphor alluding to this.



### 3i. Finishing the T

Whilst that was a remarkable series of parallels, it still was not the complete list. WAR's parody of Luke isn't limited to Josephus' life parodying Jesus' life, nor to a small section of WAR parodying the end of Luke.

I now describe those parallels which do not specifically involve Josephus' life story. These form a left-hand side to the T.

<p><b>Continuing the parody of Jesus' story, WAR describes a John as the worst, most wicked person, and associate the Pharisees with hypocrisy in conjunction with a great crowd crushing together...</b></p>	
<p>Luke 7:28 There is no greater prophet than John, but everyone in the kingdom of God is greater than John (i.e. <b>John is the worst person</b>).</p> <p>Luke 12:1 In the mean time, when <b>there were gathered together an innumerable multitude</b> of people, <b>so much that they trod one upon another</b>, he began to say to his disciples first of all, Beware ye of the leaven of the <b>Pharisees, which is hypocrisy</b>.</p>	<p>WAR 354 (2.21.1) There arose a man called <b>John</b> (elsewhere in WAR described as <b>a Pharisee</b>) <b>Levi</b> of Gishala... he was a '<b>hypocritical</b>' pretender to humanity... <b>John had no equal anywhere in wicked practices</b>, a thief and liar.. and treacherous deluder... and he got certain companions, at first few, and then still more and more numerous..</p> <p>WAR 356 (2.21.3) <b>...ultimately John got 100,000 armed men crowded into the hippodrome (i.e. they would have been stepping on each other's toes)</b></p>
<p>...and mirroring Luke, WAR describes <b>John accepting that he was the lesser compared to a more mighty person, discussing the gathering of corn on the sabbath, and the relationship of fire to buildings, and someone being at another person's feet...</b></p>	
<p>Luke 3:15 ..and all men mused whether John was the Christ; 3:16 <b>John said..</b> but one mightier than I cometh, "the latchet of whose shoes I am not worthy to unloose" (<b>being at someone's feet</b>): and <b>he shall baptize you with fire</b> and with the Holy Ghost and: 3:17 Whose fan is in his hand, and he will thoroughly purge his floor, and will <b>gather the wheat</b> into his <b>barn/storehouse</b>; but <b>the chaff he will burn with fire</b> unquenchable.</p> <p>Luke 6:1 And it came to pass on the second sabbath after the first, that <b>he went through the corn fields; and his disciples plucked the ears of corn</b>, and did eat, rubbing them in their hands. 6:2 And certain of the Pharisees said to them, <b>Why do ye that which is not lawful to do on the sabbath days?</b></p>	<p>WAR 360 (2.21.7)</p> <p><b>...John fled</b> to Gishala, and the Galileans came from their cities to Josephus.. crying out that they were come <b>against John..</b> and at the same time <b>they would "burn him"</b>, and his city. Josephus ..announced that he would... "<b>burn their families with fire</b>, and also <b>burn their houses</b>" if they did not renounce John. So 3000 of John's party left him for Josephus, and threw "their arms <b>down at his feet</b>."</p> <p>WAR 361 (2.21.8) adds that Josephus then sent out his soldiers to <b>gather the corn'/forage because the following day was the Sabbath</b>.</p>
<p>...and mirroring Luke, WAR describes <b>a discussion of the sale of oil at double price, but also a ruler gaining tenfold profit...</b></p>	
<p>Luke 16:5 A rich man called his debtors asking how much he owns, and he said <b>100 measures of oil. And he said, take your bill and quickly write 50 (halve it)</b>.</p> <p>Luke 19:13 A nobleman went to receive a country for himself and gave them ten pounds saying 'occupy' until I come. When he returned the first said <b>'your pound has gained ten pounds' (tenfold profit)</b>.</p>	<p>WAR 355 (2.21.2)</p> <p>To raise funds John bought four <b>amphora of oil</b>, for four drachmae, and <b>sold half</b> an amphora for the same price. Vita, Josephus' autobiography, mirrors this indicating that <b>the profit was tenfold</b>.</p>
<p>...and mirroring Luke, WAR describes <b>a discussion of fourfold gain being achieved by false accusation, and the gain specifically being a gain of four cities...</b></p>	
<p>Luke 19:8</p> <p>And Zacchaeus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor; and <b>if I have taken any thing from any man by false accusation, I restore him fourfold....</b> 19:18 And the second came, saying, Lord, your pound has gained five pounds... 19:19 And he said 'likewise' to him, Be you 'also' over 'five cities'. (i.e. the pound became 5, increasing by 4 – so by implication <b>he gained four cities</b>, not five)...</p>	<p>WAR 360 (2.21.7) Jerusalem sent four commanders including Simon and Judas, since these were the most able speakers, in order to withdraw the goodwill of the people from Josephus. And by these means 'four cities' revolted from him.</p> <p>But Josephus regained those four cities without war by routing those four commanders.. (i.e. <b>the four commanders had taken four cities from Josephus by false accusation – implicitly one city per commander. But Josephus had the four cities restored back to him i.e. fourfold what each commander had - individually - gained</b>).</p>

...and mirroring Luke, WAR (in its Slavonic version only) refers to **Jesus Christ dying on the cross, mentioning him being condemned by Pilate, and appearing alive on the third day...**

In Luke this is found in chapter 23, particularly at 23:33.

Note - this only appears in the Slavonic version of WAR (aka the Slavonic Josephus). The description of Jesus is expanded on in more detail in 'Antiquities of the Jews' most of which is an expanded retelling of the first half of WAR.

The only surviving version of Antiquities dates from AD90s, i.e. two decades after Vespasian's reign, so we must be cautious here; Given that Luke only parodies the second half of war, and we know that WAR states there was an earlier version, we should consider the possibility that the parallels relating to the first 300 or so paragraphs of WAR might have been added during Domitian's reign a decade or two later.

But back to the parallel itself: What WAR<sup>s</sup> 266 (2.9.3) states is that they brought in '**that wonder-worker**'. And **Pilate understood he was good rather than evil...** and **they crucified him**.

WAR 267 (2.9.4) is then expanded on in 'Antiquities' 18.3 by the famous '**Testimonium Flavianum**' passage where it states that **Pilate executed 'the Christ' on the cross, and he appeared to them alive again the third day**.

...and mirroring Luke, WAR describes **a person being found 'blameless' by romans and provides a sacrifice, with someone becoming King of the Jews, at a place named after a skull, and this is placed on an inscription for all to see, coupled with a three-year activity of a king...**

In Luke this is all fairly obvious:

Luke 23:4 Pilate found **no fault in Jesus** (mirroring Exodus 12:5 requiring **sacrificial lambs** to be blemish free). 23:38 and after **they walked in procession** [to Calvary, the **place of the skull**] Jesus was crucified, with an **inscription** above him saying '**King of the Jews**'.

In WAR 278-280 (2.11.4-6) the Senate at Rome the soldiers declared Claudius, the new **emperor, to be blameless..** and Claudius went without delay to make **sacrificial offerings to God...** and he gave Judea to Agrippa (he became **king of the Jews**), and at the Capitol (the place named after a skull – i.e. **the place of the skull**<sup>43</sup> which was **at the end of the parade** of any Triumph) **had this news engraved in brass (an inscription) where all could see**. And Agrippa reigned there **three years**.

...and mirroring Luke, WAR describes **a King of the Jews, and another crucifixion occur in relation to Jerusalem, this time with a prophet coming from Egypt...**

23:33 At **Jerusalem**, [after **Judas** betrayed him] **Jesus** [who had been in **Egypt in his youth**] **was crucified**, under an inscription saying '**king of the Jews**'.

WAR 290 (2.13.2) Nero made Felix procurator of Judea (became **king of the Jews** of a sort) and captured Eleazar (the descendant of Judas the betrayer of the people), and he **crucified** so many of Judas' robbers the number could not be enumerated. 291 and when he had done that other robbers called Sicarii sprang up **at Jerusalem** and killed people in the city, chiefly at the festivals, and the first one they slew was Jonathan the high priest. Indeed 292 one of these was the **Egyptian false Prophet** who came to the mount of olives proposing that the walls of Jerusalem would fall down.

...and mirroring Luke, WAR describes **a man of equestrian rank (i.e. a roman royal) being crucified, and refers to a new type of religion, and a fire at the temple, with priestly Jews once again going into underground vaults...**

23:33 **Jesus** [who represents **Titus the equestrian roman, is equated with nobility** by the presents at birth, by his purple robe and crown at death, and by his descent from King David etc], **was crucified as a sacrifice** [which led to a new religion – **new rules of divine worship**]. 23:35 and Joseph put **Jesus (leader of the Christian religion)** in an **underground grave**, at a **festival**. (after Jesus had prophesied the **destruction of the city and temple**, which WAR records was also **burned** by both the romans and the Jews themselves)

WAR 304 (2.14.9) **Never before had men of equestrian order (nobility) been crucified**  
 WAR 317 (2.17.2) In Jerusalem they persuaded those that officiated in the Divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; for **they rejected the sacrifice of Caesar..** 318 and they created **new rules of a strange Divine worship**,  
 WAR 321 (2.17.6) at another festival they brought wood to **burn** at the everlasting fire of the **temple**, but then **set fire to the city and the high priests went underground and concealed themselves in the vaults...**

<sup>43</sup> This was well known. Additionally, 'Caput' means skull in Latin, explaining why WAR did not need to offer more to link this passage with Golgotha. 'Capitolinum' originally meant the temple of Jupiter. However according to a myth attributed to the building, the men digging the foundations found a man's head with 'its features intact', and that this led to the building being called the Capitol, since the word 'head' in Latin is Caput, and as a result the Capitol was foretold to become the citadel of the empire and the 'head of the world' (History of Rome, Book 1. Benjamin Oliver Foster, chapter 55).

...and mirroring Luke, WAR describes **a conflict at Jerusalem involving a metaphor for a cross, the clue once again being an emergence from 'below' on the third day...**

Luke 23:33-50 They crucified Jesus on a cross (which had a central pillar – a tower), **at a place outside Jerusalem**. John associates this crucifixion with **the raising (destruction) of the temple**. Jesus was then **placed in an underground cave** – a sepulcher - and remained there **until being raised up alive on the third day**.

WAR 340-345 (2.19.4-9) Cestius led the Roman army to Jerusalem, and came and **set part of the city on fire (raised it) and attacked the temple** itself. Some Jews fought the wicked Jews, seeking to accept Cestius as their **benefactor**, but were unsuccessful. So Cestius retired to his camp at Scopus (meaning the watch **tower**) **outside Jerusalem and lay there all night**. See also the **'reincarnation' of Priscus who died during this battle**.<sup>44</sup>

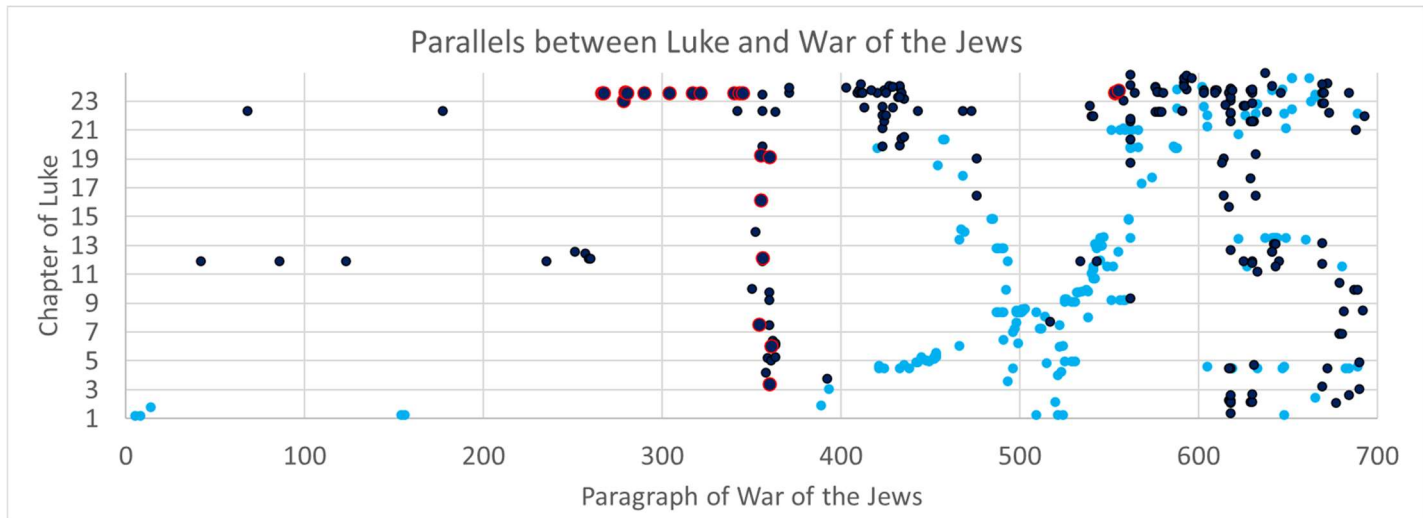
WAR 343 (2.19.7) On being attacked he retreated and was besieged at Gaboa for two days, finally retreating into the gorge of Bethhoron and losing a huge number of men **(they were 'among the dead' and in a sense were below the earth's surface)** and **in the night of that third day he emerged to the surface alive**, escaping to Antipatris.

...and mirroring Luke, WAR **mentions Jesus' Christ's crucifixion, and describes an inscription being placed on a post written in Greek, Latin, and implicitly Hebrew, and the 'curtain' (implicitly of the temple) being torn.**

Luke 23:33 [and there were three crosses i.e. including **three vertical posts**] 23:36 and they mocked him [questioning **whether he was really**] **the king of the Jews** 23:38 And a **superscription** also was written over him (i.e. on the **vertical post**) in letters of **Greek, and Latin, and Hebrew**, reading **'THIS IS THE KING OF THE JEWS'**. 23:45 And [as Jesus died] the sun was darkened, and **the veil of the temple was rent in the midst**.

WAR<sup>s</sup> 553 (5.5.2) **In the temple there was an inscription** and there were **three equal pillars** and **on them titles in Greek, Latin and Jewish letters** warning that no foreigner should enter. And above these titles hung a fourth title in the same characters (i.e. **again in Greek, Latin and Hebrew**) **announcing that Jesus the king did not reign, but was crucified** by the Jews, because he prophesied the destruction of the city and the devastation of the temple.

WAR<sup>s</sup> 555 (5.5.4) **This curtain was whole prior to this generation**, since the people were pious. **But it was suddenly torn from the top to the bottom**, after they via bribes delivered the benefactor to death..



As shown above, already, the T, for Titus and the VS for Vespasianus are clearly legible.

<sup>44</sup> Later, I will discuss a centurion called priscus, meaning 'first', and show that he is being equated with the "I am the a to the o, *first* to the last" in Revelation. The fact that a pricus commander of the 6<sup>th</sup> legion dies in WAR 343, and a centurion priscus is suddenly mentioned in WAR 614 is not accidental.

## 4. “Arrius Piso” and the possibility this was merely a title used by Titus.

It is indisputable that the royal Piso family were incredibly powerful – the simplest illustration being that one of them was named heir to the throne by Emperor Galba, a mere 6 months before the first of the Legions declared their loyalty to Emperor Vespasian.

Meanwhile, the Holy Spirit is described in the Gospels as being more sacred (or rather unblasphemable) than Jesus, and in the original text the initials of this ‘Holy Spirit’ (in Greek: Agion Pneuma) are A.P.

In publications by Roman Piso and Abelard Reuchlin, and Henry Davis, it is shown that the Gospels repeatedly hint towards an individual called Arrius Piso (i.e. A.P.). Roman also discussed the possibility that this Arrius Piso is referred to using the name Titus, in War of the Jews.

Whilst I remain entirely open to the position that Arrius Piso is an undocumented royal entirely distinct from Titus, here I will explore the possibility that Arrius Piso is merely a title used by Titus, meaning perhaps ‘Immortal Piso’ (and perhaps used by Vespasian before him).

This position bridges the scholarship positions of Joe Atwill and Roman Piso. If it turns out to be correct, *both* camps would have been largely correct all along.

### Reasons for wondering if Arrius Piso (or Ares Piso) was merely a title used by Titus Flavius (and perhaps Vespasian too):

1. It avoids the problem that there is no direct record of any royal called Arrius Piso. Whilst the absence of such a person from the historical record might be explained by Domitian’s need to eradicate any contender for being the 3rd aspect of God, this does not explain why War of the Jews talks about Titus and Vespasian *ad nauseum*, yet never directly mentions Arrius Piso.
2. Paul gives his most important sermon on Mars Hill, where he proclaims that he beheld an altar with the curious inscription ‘*the unknown god*’. Luke and WAR offer a parallel pair of passages (see second half of page 14) which both evokes the story of Paul (whose other name was Saul), WAR places Titus on Sauls Hill, thereby equating Titus with the “unknown god” on Mars Hill. This seems to point to Titus being the central figure and nobody else.
3. Continuing with this observation about Paul/Saul on Mars Hill, the hill is in Greece, is called Areopagus – literally ‘**Ares** Hill’. In legend it is where the *Mars* supposedly was tried before being vindicated. This offers a hint that Arrius might Latinization of the Greek word Areios (of Ares), or perhaps the A in APTVS is supposed to stand for Ares rather than Arrius. But I see Titus as being the one who wanted to be seen as a war god. For example in the Slavonic version of War of the Jews Titus gives a speech saying fallen warriors and ‘demigods’ go to live among the stars, by which he almost certainly means to include himself), and in my 5<sup>th</sup> article I show he probably wanted to be seen as Hercules, and I show that Pliny deliberately lied about the date of the great eruption over Herculaneum, placing it closer to the likely date of Titus’ inauguration whilst describing the events that parody Jesus’ story (see 5<sup>th</sup> article, p15-17).
4. Points 2 and 3 don’t address why Titus would want the name Piso, however they were such a famously powerful royal family at the time, that it seems reasonable that Titus would have wanted to align himself, irrespective of whether he was related to them. So, Arrius Piso, or Ares Piso, seems compatible with being a title.

5. The A.P. in the synoptic Gospels (Agion Pneuma / Holy Spirit) does seem very much like a title, rather than a proper name.

The way that characters become ‘filled’ with this Holy Spirit, is evocative of it being a property, i.e. saying that they are filled with holiness or divinity. Examples include Zacharias being ‘filled’ with the Holy Spirit, Jesus being ‘filled’ with the Holy Spirit, Elizabeth, Paul, the disciples all ‘filled’ with Holy Spirit. This suggests the Holy Spirit (AP, Agion Pneuma) is a characteristic. I.e. the characteristic of holiness, and as such could be a valid title as in ‘his holiness’.

6. As explained later, Domitian went to some lengths to insert himself into the doctrine as a hidden third aspect of a triangular/threefold god. If an Arrius Piso *was already* there as a third aspect alongside Titus and Vespasian, then Domitian would either have (a) heavily suppressed and undermined the APTVS signature and the hints pointing to Arrius Piso, or (b) asserted that he himself was what Arrius Piso, Agion Pneuma and APTVS had been referring to all along. But I didn’t find evidence of him trying to do either of these things.

Indeed, if the synoptic gospels were taken strictly in isolation (and Domitian’s efforts are ignored), it is not clear they strongly point to god being threefold, which you might expect if a third royal had 10.510.1.1.1.11.1.1.1.1.1.1 had a central importance, or if the APTVS signature was about three individuals, Arrius, Titus and Vespasian.

7. Lazarus and Zacharius both appear to be puns combining ‘a’, ‘z’ (i.e. the “first and the last”, per revelation) and ‘arius’. Yet Zacharias appears to represent Vespasian (see section 3b). And the fact Zacharias has a son called Zacharias is compatible with Arrius being a hereditary title applicable to both Vespasian and Titus. This premise is strengthened by how WAR describes that “Lazarus’ son” came running to Titus at the fall of Jerusalem.

If Arius is the Latinization of ‘Areios’ meaning ‘of Ares’ i.e. God, it seems plausible that **Lazarus** and **Zacharius** are both a pun on an a-to-z of gods, essentially a way of saying Vespasian and Titus embody the power of ‘all the gods’.

The way that Jesus uses Lazarus’ body to perform a resurrection, and WAR describes Lazarus’ sun running to Titus, suggests a goal of presenting Titus as the product of all the gods throughout history - *combined*.

This fits perfectly with the premise that Jesus’ story seems to evoke so many existing religious ideas, and such a range of existing divinity myths and faiths, simply because Titus was seeking to attract peoples of all faiths into his new religion.

8. Vespasian’s primary goal was to shore up loyalty especially within the Legions by making everyone worship him, in order to prevent other parts of the royal family deposing him, and Titus most likely shared this goal. As such it was not in his interests to allow nearly half the focus of the new religion to be devoted to a cousin of his, irrespective how close or helpful that cousin might have been.

And if we suppose Emperor Titus was so enamored with this cousin, to allow some of the new religion’s focus to be on him, it then seems jarringly strange that this cousin would go unmentioned in WAR.

9. Roman, who has argued for Arrius Piso as being a separate individual, has suggested the reason he isn’t mentioned in WAR is because in that document Arrius is referred to as ‘Titus’. But if WAR exists primarily to promote worship of Titus as God, surely this would be the one name to avoid using? Here, Roman’s effort to address a difficulty with his thesis, risks exacerbating the issue.

If Roman is willing to posit that Arrius Piso used the name Titus, then is the reverse not a simpler proposition (e.g. from an Occam’s



Razor point of view) – i.e. that Titus was the key person, and Arrius Piso was merely a title he used?

10. In my 5<sup>th</sup> article, I discuss Atwill's discovery that the Shakespeare plays mock Titus' creation of Christianity (albeit covertly to avoid the Elizabethan censors). The author seems aware of the APTVS signature and Arrius Piso but does not seem to present Arrius and Titus as cousins or compatriots. Conversely - *whilst I am reluctant to place much emphasis on it* - the choice to present Paris (Arrius Piso) as Juliet's (i.e. Judaisms') suitor prior to Romeo's (Rome etc) seduction, is compatible with the author seeing Arrius Piso as a hereditary title.

11. In my 6<sup>th</sup> article I discuss how in the Jewish Talmud, Jesus' story is mocked (but covertly to evade the Roman censors). In it, Jesus is equated with Vespasian and Titus, and in places lists are used (e.g. the four evil ones incl. Balaam). I don't see the Talmud hinting at Titus and Arrius being cousins or compatriots (e.g. as would be the case if they had been included side by side in one of the lists of evil people).

However, I note Arrius is referred to using the Hebrew word *Ari* meaning 'Lion', whilst Jesus is equated with Titus, Vespasian, 'Panther' and 'Lion' (the Lion of Judah). If the Torah uses the same animal to refer to both Arrius and Titus, this is compatible with the Talmud authors seeing Arrius and Titus as the same person.

Another example described in my 6<sup>th</sup> article is how the Talmud refers to the character Pishon, and in doing so seems to draw on two riddles, one which equates Josephus to Piso/Pishon, and another which seems to equate Pishon with Titus. This seems very compatible with Piso being another name used by Titus.

12. In my 7<sup>th</sup> article, I show that Arrius Piso is equated with the Rich Young Ruler that Jesus talks with in the Gospels, and how this presents Arrius Piso as an absolutely central character, and indeed as God who is exempt from the normal rules requiring people to give away their money to go to heaven.

However the person who is consistently being presented as Jesus' second coming, and as God, is Titus and to a lesser extent his father Vespasian, so if Arrius Piso isn't a title used by Titus then we seem to have two conflicting narratives, and it becomes unclear whether the primary goal of the Gospels is to promote Emperor Titus as God, or an undocumented roman royal.

The third possibility - that the Gospels aim to present both Titus and a separate person called Arrius Piso as the new gods - would be more believable if the Gospels provided something rather clearer to indicate this, otherwise it would seem to risk causing confusion.

13. History records (*very implausibly*), that Constantine didn't convene the Council of Nicea to decide the Biblical Canon, but rather to address a view held by a priest simply called "Arrius" (that Jesus hadn't existed prior to conception), and that Constantine devoted his entire life trying to eradicate it. This story appears to be a metaphor or in-joke, describing how Constantine introduced a new Christian doctrine, in which it was vital to suppress knowledge about Arrius.

But if Arrius was merely a title, offering an easy way for those in the know to refer to Vespasian and Titus, the story still makes sense. We can then understand it as a metaphor for Constantine having a dire need to suppress knowledge that that Vespasian and Titus 'conceived' Jesus' story.

14. And I note at the end of this article that the AREPO found in the Sator Square, might be a contraction of Arrius Piso or 'Ares Piso'. The earliest Sator Square dates from before 62AD, which best fits this being a title that the Flavian Emperors inherited.

In summary: If Arrius Piso was merely a title of Titus, aiming to assert himself as god and link him to the Piso family, 'APTVS' was intended to be interpreted as either:

**"ARRIUS PISO TITVS VESPASIANVS"**, or perhaps,

**"ARES PISO TITVS"**, with the first two words potentially being abbreviated as 'AREPO' in the famous Sator Square used by both early Christians and Roman Legions of that time.

### Reasons for thinking that Arrius Piso was another, i.e. distinct, royal, e.g. a cousin of Titus Flavius:

The main reason to adopt this position is the body of research published by Roman Piso and Abelard Reuchlin over the past four decades, and more recently by Henry Davis.

It was Roman and Abelard who first publicly presented evidence pointing to the idea that a royal called Arrius Piso was central to the creation of the Gospels. They maintain that he is a distinct person, who is entirely different from - indeed a cousin of - Titus Flavius.

Much of their evidence suggesting Arrius was distinct from Titus, is based on building up profiles of different individuals, and identifying pennames and in-jokes they used to covertly refer to each other, which makes this evidence difficult for the lay reader to verify.

Also, I'm not aware that anyone has posed the suggestion to them before that Arrius Piso might be a title used by Titus, so it's unsurprising that their publications haven't aimed to address that specific question.

Despite this difficulty, I think we should pay great attention to their work, not least because my own research demonstrates they have been repeatedly right, against huge vocal opposition:

1. They were alone in arguing that Josephus was merely a penname of a roman royal. My discovery that in his autobiographical story in War of the Jews, his life story is entirely a (well-hidden) parody of Jesus' shows that they were correct all along.
2. They were alone in saying that documents like War of the Jews aren't merely government propaganda, but that the government was publishing through fake outlets – i.e. Josephus was a fake persona, and other writers backing up his historicity were government propaganda outlets too. As per point 1 above, my demonstration that Josephus is fake, shows they were correct.
3. They were the first to publicly describe how the Gospels (and Talmud) point to the name Arrius Piso. My independent research, including the AP in the APTVS signature and the parallel story of Artorius (see especially "Example 5" below), confirms that they had it right all along.

### But is it a straightforward either/or question?

To me this is not as simple as a binary yes/no question - in large part because Roman has argued that the reason Arrius Piso does not appear in War of the Jews is that War of the Jews refers to him using the name Titus.

So, *debatably*, the question can be reduced to these two positions:

1. There was a royal called Arrius Piso, who was also called Titus, or
2. There was a royal called Titus, who was also called Arrius Piso.

Posing the question this way shows that the two positions have a lot in common; either way, a roman royal who could be referred to by both of these names, was the central authority directing the Roman Government's creation of Jesus' story.

In this paper I maintain an open mind on this question, and welcome further research to settle the matter.

I will now move on to showing that there is ample evidence pointing to Arrius Piso – whoever he is – being a central but well-hidden figure talked about repeatedly in the Gospels.

### Evidence that the term 'Arrius Piso' is hinted at in the Gospels.

During my research I came across several significant pieces of evidence supporting the theory that the phrase Arrius Piso is being highlighted in the Gospels as important, without ever setting out to:

**Example 1.** The obvious example is the APTVS signature you find when you plot the parallels between the Gospels and War of the Jews, and it's first letters being 'A.P.' which clearly has to stand for something.

**Example 2.** I have proven Josephus' life story in WAR, to be a parody of Jesus', so it is clear that he is a pen name.

Roman has long argued that Josephus Flavius is merely a penname of Arrius Piso, and he points out that in Hebrew, 'Josephus', or rather his alleged birth name Joseph (יְהוֹשֻׁעַ) is an anagram of Piso (פִּסוֹ).

The table below shows how Piso and Josephus are anagrams (Hebrew is written from right to left, and the letter 'ק' sounds like a 'p' at the beginning of a word, but like an 'f' when it is at the end).

Hebrew	English		Hebrew	English
י	i / j		ס	S
ל	O		ק	'p' / 'f'
סו	Iso		סוּק	Piso
סוּי	ios / jos		קוּסוּי	losef

In this paper I provide proof that Josephus is indeed fiction (i.e. because his entire life story set out in WAR is demonstrably a well-hidden parody of Jesus), so this clearly strengthens Roman's position.

**Example 3.** For my third example, I must begin by showing how Arrius' name can be found where two words are hidden within one. I must stress that in places this regurgitates Roman's work, but in other places is my own take, but it is all building up to a key discovery ("Example 5", later).

<sup>45</sup> I don't find it problematic that the 'us' is absent at the end of Ari, since it's just a riddle. To show that this is not a significant difference, see for example Josephus, whose name was Joseph prior to being Latinized.

<sup>46</sup> True, this would be assumed to mean the Aramaic name Miriam, but my point has to do with what the original text actually states.

<sup>47</sup> Roman and Abelard have compiled a list of pseudonyms that Arrius appears to be talked about using, including primus (first) and maximus

I'll start with 'Joseph Arimathea' in the Gospels who comes to Jesus' tomb. The first name is a Hebrew anagram of Piso, but the last name 'Arimathea' has an obvious way it should be split into two, since Mathaea is a common name meaning 'gift of god'. Splitting this up gives "Joseph (anagram of Piso) Ari Gift of God", or perhaps "**Ari Piso, Gift of God**" or if Ari is short for Arrius/Areios then "**Immortal Piso, Gift of God**".<sup>45</sup>

Another example is found in Zacharias who appears to be a parody of Vespasian, and Lazarus who Jesus appears to resurrect. Lazarus contains "A-Z" and "arus", whilst Zacharias contains "Z-A" and "arius". Why A-Z or vice versa? Because Arrius Piso is referenced in Revelation as "A to the O, first to the last" and in the Latin alphabet it is A and Z that are the first and last letters.

Another example is found in Mary the virgin, betrothed to Joseph. Her name in the original Greek text is Maria<sup>46</sup>, and in seven places she is referred to in the genitive case, i.e. "Marias", for which the correct English translation would be Maria's.

Curiously, the King James Bible not only translated her name as Mary rather than Maria (forcing later translations to do the same) – but also gave a weak translation in all seven instances of the genitive case to read instead 'of Mary' (which later Bibles often corrected).

Intentionally or otherwise, the King James Bible conceals the seven instances of the word "**maria's**" preventing the reader from seeing that they contain the letters 'arias' and 'm'. Her espousal to Joseph is not obscured, perhaps because it's unlikely an English reader would notice that Joseph and Piso are anagrams in Hebrew.

Another example is found in Maria Magdalene. Magdalene is very well known to be linked to 'fish', and we know this is significant because Jesus' story so plainly mirrors how Titus made his men become fishers of men. Fishing is 'piscor' in Latin. Clearly it is not hard to find a P in both Mary the 'virgin' (parthenon), and in Magdalene (Piscor), but if the reader finds this tenuous, the anagram link between Joseph and Piso is quite sufficient by itself.

So, what might the 'm' represent?

One word beginning with m stands out as occurring very frequently in the Gospels (243 times with various endings<sup>47</sup>). This is the ancient word 'Mega', which today is an internationally used prefix (e.g. used in MHz etc). English Bibles often translate it as 'Mighty' or 'Great'. For example John 21:11 connects 'great' with 'fish', via the phrase "great (megalon) fish".

If 'mega' is the intended meaning of 'm', then splitting "Marias" into two, and latinizing it gives us "Mighty Arius"<sup>48</sup>.

**Example 4.** Using the previous example, we can see that the words pointing to Arrius Piso include **Mega, Opiso, Angel** and **Pneuma**, the **first and last letters being A and O**, and – as argued by Roman – various writers refer to it using euphemisms like Primus (**first**), and –

(greatest). I'd speculate the latter might be used to refer to him being the 'mighty' one, and the former to him calling himself 'I am the A to the O, the first and last'.

<sup>48</sup> This isn't how Roman and Abelard put it – I think in one publication they suggested Marias was in some ways a female variant of Arias. As with the rest of this discussion, this is my personal take elaborating on their publications.

as I will argue at the end of this paper – a constellation of **seven stars**.

I observe that there is one place we find all of these words together: Revelation 1:10-20 says: “On the Lord’s day, I was in the spirit (**Pneuma**) and behind (**opiso**) me I heard a great (**Megalen**) voice ‘like’ the son of man (**N.B., like Jesus, but not Jesus**)... saying “I am the **Alpha to the O, the first to the last**... write to the seven churches..... the mystery of the seven stars ... is that the **seven stars** are the angels (**Angeloi**) of the seven churches...”

**Example 5 (which this has all been leading up to)**

<b>Luke 4:5-10 which had been asserted as being a hint towards ‘Arrius Piso’.</b>	<b>Paragraph 616 of WAR (‘the number of the beast, in some manuscripts of Revelation)</b>
<p>Luke 4:5-10 The <b>devil</b> took Jesus to a <b>high mountain</b>... saying ‘<b>all this power and glory I give you</b>’. Jesus answered <b>Satan</b>, saying “<b>get thee behind me</b>”.. [the word ‘behind’ is given in the original Greek as ‘<b>O P I S O</b>’] (<b>N.B. ‘o’ means ‘the’ in Greek</b>)</p> <p>Then the <b>devil</b> brought Jesus <b>to Jerusalem</b>, setting him <b>on a pinnacle of the temple</b>, and said: If you are the Son of God, <b>cast yourself down from [the temple]</b>: For ...<b>his angels</b> shall... <b>bear you up in their hands</b>, lest.. you <b>dash</b> your <b>foot against a stone</b>.</p> <p>‘opiso’ can be split into two known words, giving ‘<b>the Piso</b>’.</p>	<p>WAR 616 (6.3.2) The romans had set fire to the cloisters on the 24<sup>th</sup>, but now on the 27<sup>th</sup> of the month (<b>the third day – evoking the day Jesus gained the power over death</b>, and <b>emerged from the tomb*</b>) the Jews now set fire to the temple themselves. Some Romans had gotten up on <b>the holy temple</b> (on the cloisters/roof) of Jerusalem (i.e. on a notable <b>hill/mountain</b>), and were now trapped <b>in the flames</b>, fearful of leaping to their deaths. One Roman, Artorius escaped in a ‘subtle’ way, by &lt;summoning&gt;<sup>49</sup> <b>Lucius</b> (this <b>evokes summoning Lucifer – the devil</b> who was <b>an angel</b>). <b>ARTORIUS (N.B. ‘to’ means ‘the’ in Greek)</b> said that he would leave him heir to all he had (<b>leaving his ‘power’ to him</b>) if he would catch him as he fell, so Lucius came running (implicitly <b>extending his hands to bear the man up</b>). Artorius <b>cast himself down from the temple</b> (implicitly, <b>feet first</b>) onto Lucius, and saved his life, while Lucius was ‘<b>dashed</b>’ against &lt;the ‘stone’&gt;<sup>50</sup> and died. Artorius retreated (i.e. implicitly to <b>behind</b> his friend). And the temple burned as far as John’s tower (also known as <b>John’s tomb*</b>)</p> <p>‘Artorius’ can be split in the same fashion into two known words, giving ‘<b>the Arrius</b>’. *relevance will be explained later.</p>

As shown; paragraph 616 of WAR expertly parodies Luke 4:5-10 in numerous details, allowing the reader to use the same word splitting technique, on one site where ‘opiso’ splits to form ‘the Piso’, and on the right where ‘Artorius’ splits to give ‘the Arrius’.<sup>51</sup>

All the 1<sup>st</sup> century followers needed to know, is that ‘o’ and ‘to’ in words in Greek, and that Arrius Piso was a title of Titus – something he could have easily made known.

**Why would he (Arrius or Titus) suggest he was connected somehow with Satan?**

The most plausible explanation is that he didn’t planned to be worshipped as a roman godly judge of heaven and hell/hades, i.e. having power over Satan, rather than being Satan.

This is perhaps less surprising if we note that the New Testament refers to the concept of Hades – which is clearly Roman Mythology – an astonishing 11 times.

In my 5<sup>th</sup> paper I showed that Titus probably wanted to be viewed as Hercules, implying Vespasian is his father Zeus, so it is noteworthy

Since 1979 or before, Roman and Abelard were arguing that Jesus’ statement in Luke 4 “Get thee behind” is a hint where the word ‘behind’ (in Greek ‘opiso’) is a hint towards ‘the Piso’ (it’s the same word splitting technique, because ‘o’ means ‘the’ in Greek).

Over four decades later, my effort to catalogue the parallels between Luke and War revealed that this verse in Luke is parodied by paragraph 616 of WAR, and that applying the same word splitting technique to the obvious word in WAR (Artorius) gives us “The Arrius”.

Independent verification is the hallmark of good science – this suggests Roman was right that the Gospels hint at ‘Arrius Piso’.

This remarkable parody is detailed in following table:

that in Greek Mythology, it is three of Zeus’ sons who are appointed as judges of the afterlife.

The most significant mention of Hades in the Gospels is found at Luke 16:19 discussing Lazarus.

In Greek, Lazarus is **Lazaros**, and “az” are the first and the last letters in Latin. Lazarus in Greek is Lazaros, which contains the word azaroz, who was Jesus’ great (x5) grandfather, and Azaroz is known to be short for **Azarius**. Arrius in Greek is Areios, which means ‘of Ares’ i.e. ‘of god’, (the emphasis being on war gods or mars).

This allows us to make connections as follows: **Lazarus in Greek is Lazaroz, which evokes Jesus’ ancestor Azaroz, which is short for Azarius, which in Greek can be seen as “Az-areios” meaning “AZ of Ares” i.e. an “A-to-Z of Gods” or “all the gods”.**

Why did Jesus resurrect a man called Lazarus, rejecting millions or billions of other candidates, and why was this such an important story in the earliest centuries of Christianity?

The reason is that it is a riddle, with the solution implying that Jesus has power not only over death (Hades), but also over all the gods. This has implications for Jesus’ second coming – i.e. Titus. It is either

<sup>49</sup> <> is used to indicate text only found in the shorter version of War of the Jews, that is commonly known as the Slavonic Josephus.

<sup>50</sup> In the Slavonic it appears to simply say ‘stone’ not ‘paving stone’.

<sup>51</sup> I will show later that WAR 141 is a kind of prequel to 616.

a way of saying that Titus has power over all the gods, or perhaps more likely, that Titus is the resurrection of all the gods.

This explains why the Roman catacombs and sarcophagi dating from the earliest centuries of Christianity, have over 100 paintings illustrating Lazarus' resurrection.

So, lets return to the Gospel story of the Lazarus in Hades: This describes Lazarus, a rich man, carriage via angels (the same word in Holy Spirit, 'Angelic' which gives the letter A for Arrius), being at a gate, being licked by dogs (plural), and being cast down to Hades, (the KJV Bible mistranslates it as 'hell', but later Bibles have corrected this).

Why 'at a gate'? Why a dog? Or indeed, dogs *plural*? The answer seems to be that in Roman mythology Hades is guarded by a many-headed dog located at its gate. The fact that Lazarus is carried to heaven by angels after being at the gate, supports the idea that Lazarus represents Arrius.

Exploring this a little more we find Lazarus parodied in WAR 596 where 'Manneus of Lazarus' comes running to Titus" out of "that one gate" – but the text never specifies which gate!

This is followed by a discussion of how this unspecified gate was 'entrusted to the care of' Lazarus, and that whilst he was not 'set as governor' of this gate he was nonetheless was appointed to pay the stipend for carrying these bodies out, and that 115880 dead had been carried out in two and a half months starting on 14<sup>th</sup> Nisan (the day of Jesus' death), or 600,000 dead men were thrown out through this gate in total.

Not only does this apocalyptic number evoke the passage of souls into Hades, but why would you need to pay a stipend to throw a dead body out of the city through an unspecified gate during a siege?

To me this sounds rather like the coin – often gold – placed in the mouths of deceased, to pay the passage to Hades, and indeed a few paragraphs earlier in WAR 593 we find Jews described escaping after swallowing gold coins only to be killed for them, and a suggestion that the ground would swallow them up.

Given that we are decoding riddles, the name Manneus of Lazarus clearly merits attention. On this occasion I have to draw on the publications by Roman and Abelard where they explained their observation that n's and r's are frequently switched, particularly when referring to Arrius. (to give an example, one of the names they identified as a common euphemism for Arrius was Antonius, but switch the n's with r's and Antonius becomes Artorius – the very same name we found in WAR whose name splits to give 'the Arrius').

Applying this approach, Manneus becomes Marreus, which sounds like Marias (the genitive of Maria, the virgin espoused to Joseph) – the same word that splits to give Mighty Arrius that we began with.

Having seen all this, it becomes clearer that Arrius Piso (or Titus, with Arrius Piso as his title) is being presented as judge of heaven and hell/hades. So John – the antithesis who was originally going to be called Zacharias before his mother changed her mind – is being presented as the devil.

This explains why in Luke 7:33 there is the oddly bold statement: **"For John the Baptist** came neither eating bread nor drinking wine; and ye say, **He hath a devil."**

It also explains why in Luke the devil takes Jesus to the top of the temple of Jerusalem. It's because that's where John was when Titus arrived, and in that passage of WAR it describes **the fire going as far as John's tomb** – it's a metaphor for hades/hell. So when Jesus

spends three days in the tomb, this too, is a metaphor for going to hades/hell and coming back having conquered it.

Since that same paragraph of WAR takes the opportunity to mention that on that third day, the fire in the holy temple spread "as far as John's tower" (aka *John's tomb*), we can finally see what is at the heart of this great big riddle.

Putting all this together, John, the Jewish leader who presided over Jerusalem is being equated with the devil, and Jerusalem itself - the physical seat of the Jewish god on earth - is being equated with Hades.

And Titus, as the second coming, is presented as conquering it and emerging victorious on the third day, embodying the power of all the gods and having the power to judge over heaven and hell.

This brings me to another parallel relating to John and the concept of him being cast down:

The bringing down of the fig tree (or in Luke 19, its occupant) links the three verses in Luke, and the two Jews of 'low stature' helps us identify the link to WAR 614 (made clearer by the references to prison and exulting over / control over the dead), but the author makes the riddle more challenging using rich Zacchaeus rather than John, requiring the reader to recognize that Zacharias was originally to be called John.

The links are discussed in the following table:



Luke	WAR
<p>Luke 3:9-21</p> <p>[if a tree lacks good fruit bring it down, (<b>tree brought down</b>) and <b>cast into the fire</b>] (<b>evoking both hell, and other passages relating to the destruction of a fig tree</b>)</p> <p>...all men mused in their hearts of <b>John</b>, whether he were the Christ, or not (suggesting someone with <b>similarities to but distinct from Jesus</b>); John answered, saying <b>...one mightier than I comes behind</b> (In Matthew/Mark restated using the word '<b>opiso</b>')... he shall baptize you with the <b>Holy Ghost</b> (Agion Pneuma) and with fire (<b>evoking hell</b>): <u>...he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable</u> (<b>metaphor for controlling whether people go to heaven or hell</b>)</p> <p>But Herod... shut up John in <b>prison</b>. Now ...the heaven was opened, And the <b>Holy Ghost descended</b> in a bodily shape like a dove upon [John], and a voice came from heaven (<b>presumably a 'great' voice</b>), which said, Thou art my beloved Son; in thee I am well pleased.</p> <p>Luke 13:6 And Jesus told a parable of cutting down a <b>fig tree</b> (which mirrors Mark/Matthew where it is Jesus who curses the fig tree, and which equate the fig tree with Judaism with the temple, being destroyed) – see also Luke 13:30 Behold, there are last which shall be first, and there are first which shall be last.</p> <p>Luke 19:2 And there was a rich man called <b>Zacchaeus</b> (<b>note - first and last letters of Latin alphabet – 'Za'</b>) who was of <b>little stature</b> (<b>evokes Zacharias who was originally to be called John, and here has low stature</b>) who climbed a sycamore-fig,<sup>1</sup> but <b>Jesus made him come down</b>.</p>	<p>WAR 613.</p> <p>Now the <b>temple was burning</b>... and the Jews <b>cut its roof off</b> (analogous to the destruction of the fig tree in Luke)</p> <p>WAR 614.</p> <p>A Jew called <b>Jonathan, was of low of stature</b>, and despicable appearance; of no character either to his family, or otherwise: He went out at the high priest <b>John's monument/tomb</b>, and challenged the <b>best</b> of the romans to combat. Many romans [hesitated since he] <b>had no regard to God [and they worried Jonathan might take them prisoner]</b>.</p> <p>The challenger to step forwards was a roman called <b>Pudens</b> (<i>a name that occurs only once in the bible, in 2 Timothy 4:21, where it is said that <b>he is in prison</b></i>)... who, <b>on account of [Jonathan's] lowness of stature</b>, ran out, but he fell whilst running. Jonathan cut his throat, and then, <b>standing upon his dead body (i.e. the low person raised himself higher) ...exulted over the dead man</b>, and jested... till the centurion <b>Priscus</b> (<b>meaning 'the first'</b>), shot him through with a dart... So Jonathan ...fell down... (<b>he raised himself up but the centurion called 'first' brought him down</b>)</p> <p><b><u>N.B. What roman centurion would be called the 'first'?<sup>1</sup> Surely he who is called "the first and last, the A to the O" – Arrius Piso.</u></b></p>

Again we see John/Jonathan cast as the 'low' one that tried to raise himself up, but gets brought down again (by Jesus in Luke, and by Priscus in WAR), and again this is described in connection with John's tomb (a metaphor for Hades/Hell).

Whilst the fig tree is a metaphor for the fall of Judaism, it's only with an awareness of the riddle in paragraph 616 that we can see that this is linking a roman centurion whose name is 'first' to control over heaven and hell. This aligns with earlier work by Roman suggesting

that one of the many phrases historical writers used to refer to Arrius was Primus.

Again we see the link in Luke to someone who is "mightier comes behind (**opiso**)" and he will "gather wheat to the barn and chaff burnt with fire unquenchable".

This is again saying that "the Piso" (whether this is referring to Arrius or Titus) is the arbiter of access to heaven and hell.

## 4b. The involvement of Emperor Domitian.

Vespasian's project got off to a slow start due to Vespasian dying unexpectedly, followed two years later by his son Titus, with the throne passing to Titus' brother, Domitian.

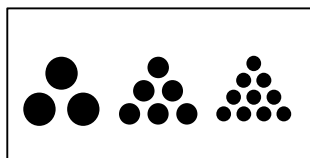
Domitian seems to have pursued the project without much passion, focusing his efforts on ensuring god would be seen as triangular or threefold, and that if Titus ended up being worshipped then he – the third Flavian emperor – would be seen as the third aspect of God.

Here I return to the discoveries of J Atwill, where in his second book (Shakespeare's Messiah) he showed that John and Acts work as a pair to greatly strengthen the idea that god is a trio, with riddles that imply the third aspect is Domitian.

A person trying to create scripture covertly saying that god is a 'triangle', might perhaps wish to include riddles leading to the most famous properties of triangles.

Examples that the author included, are listed below:

1. Extensive use of triangle numbers (numbers that can be arranged in a solid triangle with no gaps) the first three being 3, 6, 10. (shown to the right)
2. A riddle involving three-digit triangle numbers, relating to how all triangles have internal angles adding up to 180 degrees.
3. A riddle involving three-digit triangle numbers, relating to how the square root of three is approximated by the ratio 265/153 (as was famously shown by Archimedes).
4. Use of the first three of the very rare 'triple-triangle' numbers – the first three (ignoring '1'), being 6, 21 and 666.
5. Extensive use of the number 'three', and words relating to 'three-ness'.



### EVIDENCE FOR ITEM 2:

**John and Acts contain a pair of three-digit triangle numbers that readily lead the reader to 180, the internal angle of all triangles (and indeed are the first pair of three-digit triangle numbers capable of doing so).**

This pair of three-digit triangle numbers in John and Acts is **300** (in John 12), and **120** (in Acts 1).

It so happens that 300 and 120 are the first (i.e. lowest) pair of three-digit triangle numbers which can be used in a simple sum (e.g. addition, subtraction<sup>52</sup> etc) to arrive at 180 – the internal angle common to all triangles.

And I should mention that the 360-degree angle convention was by then firmly established.

In summary: **the two pairs of three-digit triangle numbers in John/Acts are riddles pointing to the concept of a divine triangle or divine threeness.**

<sup>52</sup> If the reader is wondering why subtraction was used rather than addition or multiplication, the answer is that there simply isn't a pair of triangle numbers that sum to 180, nor a pair that when multiplied or divided give exactly 180. By contrast, with subtraction there are six ways it can be done. The first is 130-10 which does not involve two three-digit numbers, and the others involve increasingly large awkward

### EVIDENCE FOR ITEM 3:

**John/Acts contain a riddle involving use the other two three-digit triangle numbers to arrive at the square root of 3.**

The other two of those three-digit triangle numbers are **153** (the 17<sup>th</sup> one, in John 21), and **276** (the 23<sup>rd</sup> one, in Acts 27).

Here we rely on Mr Atwill's ingenuity to identify and solve the riddle. In John 21 the number 153 is the number of 'great fish' caught in the lake and as we already know these 'fish' represent swimming Jews (from how Jesus saying 'become fishers of men' relates to the Jews that Titus' men fished for in lake Galilee).

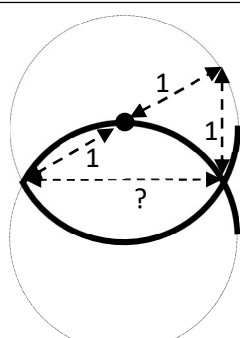
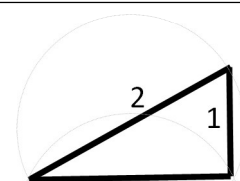
In Acts we find 276 Jews on a boat called 'Gemini' (the 'twin'), which sank forcing them to swim to safety, whilst a small number of captives boarded a smaller boat to escape (but apparently they failed, and being captives they presumably then drowned when the ship sank). In the parallel text – i.e. John – we find a story where there were eleven Jews on a (implicitly small) fishing boat, so combining the stories, we can identify the number of swimming Jews as 276 minus the 11 that boarded the small boat i.e. 265.

**So, John's talk of 153 'fish', and the numbers in Acts metaphorically lead us to 265 'fish'.**

To understand how 153 and 265 and the concept of a 'fish' bring us to the concept of 'three', we need to be aware of Archimedes'<sup>53</sup> then-famous treatise on the value of  $\sqrt{3}$ , which is related to the 'vesica piscis' symbol – i.e. a 'fish', in which Archimedes concluded that  $\sqrt{3}$  is approximated by the ratio 153/265.

By introducing riddles relating to swimming 'fish', and the numbers 153 and 276 and 11, and via the symbol of the fish, the reader is led to the value of the square root of three.

Here two circles each have a radius of 1, and each half-overlaps the other. This gives the 'vesica piscis' i.e. **fish** symbol (bold), whose length is the unknown in this riddle.

$\sqrt{(2^2 - 1^2)}$ , or  $\sqrt{3}$ , or about 265/153

On the right the problem is redrawn as a triangle.

Using Pythagoras' theorem, the lower side of the triangle (the length of the fish) is shown to equal  $\sqrt{3}$ , which Archimedes famously approximated as **265/153**.

numbers. Therefore, the combination of the numbers 120 and 300 is notable as being the lowest pair of three-digit triangle numbers that combine to give the internal angle common to all triangles.

<sup>53</sup> The route Archimedes used to show that  $\sqrt{3}$  approximates 265/153 is not well understood and much debated, but the key is to be aware that he did so, and indeed famously too.

## EVIDENCE FOR ITEMS 1, 4 AND 5:

### How the first three “triple-triangle” numbers are hidden within John and Acts:

The concept of a triangle number is quite simple – it is one which can be arranged to form a solid triangle.

A ‘Triple-triangle’ number is a very rare special case, where:

1. The number itself is a triangle number.
2. The side-length is a triangle number, *and*
3. The circumference is a triangle number.

Triple-triangle numbers are accordingly very rare. Neglecting the number 1 (which doesn’t form a triangle), there are only four of them between 1 and 100,000, the first *three* being **6, 21 and 666**.

### The first triple triangle number – 6.

Six is a very common number, so to find it in a document is quite uninteresting.



To overcome this, noting that it is triple triangle number **1**, its side length (3) is the **2<sup>nd</sup>** triple number, and its circumference (6) is the **3<sup>rd</sup>** triangle number, a good way to include a clearer reference to it, would be to use the numbers 1, 6, 2 and 3 *in conjunction*.

Indeed, we find this in John **1**, in the ‘**first**’ miracle where Jesus fills **6** jars with wine, that are “**2 or 3**” measures apiece.<sup>54</sup>

### The second triple triangle number – 21.

21 is less common than six, but still somewhat common, so a little thought was needed for how to emphasize its importance.



We can identify the number 21 in the fact that **Acts contains exactly 21 triangle numbers<sup>55</sup>, and also exactly 21 words relating to ‘threeness’<sup>56</sup>**

### **(N.B. this provides the evidence for item 5)**

It is unnecessary to highlight its side length (6) since that has number already been emphasized (see above), however its circumference (15) is the 5<sup>th</sup> triangle number, and this is referenced by ensuring that both

<sup>54</sup> And this is the first of ‘six’ miracles. As explained in my book, each of them is interesting in their own right (they are omitted here for brevity).

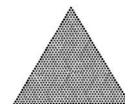
<sup>55</sup> In the Greek, the word ‘three’ occurs in 15 locations in Acts, ‘third’ in five locations, and along with the word *tristegou* (three-story) giving 21 examples. N.B. In some translations the ‘third hour’ of the day (Acts 2:15 and 23:23) is translated in the modern way – i.e. it reads as “six o’clock” – so is easily missed.

<sup>56</sup> The 21 triangle numbers include those 15 instances of the number 3, two instances of the number 6, and one of each of 10, 15, 120 and 276.

<sup>57</sup> Why 599 Jews, rather than 600? As mentioned at the beginning, Vespasian and Titus had planned to convince the Jesus-worshippers to accept Titus as the second coming, and become emperor worshippers, and only then reveal that they made Jesus up. This would involve revealing the APTVS signature, which involves revealing that Josephus is a parody of Jesus, and thus not a real person. Including Josephus as one of the 600 who swam from the ship ensures that the riddle is very hard to solve (or even identify as such) unless you appreciate that ‘600 Jews including Josephus’ actually means ‘599 Jews’. This tallies with the

John and Acts each mention all of the first five triangle numbers, 1, 3, 6, 10 and 15 but no others (barring the aforementioned three-digit ones). **(N.B. this provides the evidence for item 1)**

### The third triple triangle number – 666.



Most people know that 666 is mentioned in Revelation, but until now it was not known that it can be found in a riddle linking Josephus’ ‘autobiography’ (Vita) and the disastrous sea voyage described in Acts (i.e. mirroring how the shipwreck stories in John and Acts work together to lead the reader to the square root of three – on previous page).

Vita 3 describes a story about a shipwrecked voyage linked to that in Acts 27 (i.e. the boat trip on the ship called Gemini, the ‘twin’), where Josephus describes ‘about 600’ passengers including himself – i.e. 599 Jews (since as demonstrated in this article, Josephus was a fiction and merely a pen name of a roman<sup>57</sup>), who had to swim for their lives (mirroring the drama in Acts). Acts continues saying that ‘I with some others, 80 in total’ (i.e. for the same reasons this means 79) swam, however he describes that 12 of them were in bonds (like the prisoners on the boat in Acts), and implicitly would have drowned. Adding the 599 to the 79 that he swam with, but deducting the 12 who would have drowned, gives 666 Jewish swimmers.

By the way, the circumference of the third triple triangle number is 105, and its side-length is 36, which are the 14<sup>th</sup> and 8<sup>th</sup> triangle numbers respectively, and at the end of this section\* I will explain how these numbers are used to point towards Domitian.

### **How this effort to promote a divine triangle concept was designed to imply Domitian is the third aspect of god.**

As described in Mr Atwill’s second book<sup>58</sup> there are some obvious clues. One is that John describes Jesus four times as the ‘begotten’ son. Begotten means ‘special among others’, and can be readily understood as meaning this because of its use to describe Abraham in the Old Testament – it is another way of saying ‘Jesus wasn’t the only son’. If this weren’t enough Revelations says that ‘Jesus... is the firstborn’ – i.e. implying that Jesus had a sibling. Christians do tend to overlook this.

If this sibling of Jesus was supposed to represent Domitian then it is worth noting Domitian’s official title – ‘Lord and God’. This matches

idea that Domitian merely wanted to ensure that if – and only if – the commoners were led to worship Titus, they would also come to conclude that god is ‘three’ or a ‘triangle’ and thereby conclude that the third Flavian emperor (himself) was god too.

<sup>58</sup> Again I should stress that, along with the momentous discovery that Luke parallels/parodies WAR, Mr Atwill made most of these discoveries relating the triangle numbers to Domitian via the story of the doubting Thomas. He also observed that cannibal Mary appears to parody Jesus’ story, but did not identify that it was a small part of a much larger parody.

In what I have described so far, my contribution has been to catalogue the parallels in both directions and plot their locations, demonstrate that WAR was also parodying Luke which proves they have a common author (and that Josephus’ life story is a fiction), identify the Flavian strategy of making them worship Titus and then undermining faith in Jesus (which allows the purpose of Domitian’s activities to be better understood), identify the APTVS signature and some of its likely symbology, and identify the relevance of triple triangles, the 180, and discover the 666 being referred to in Vita.

the phrase used in John 20:28 where Didymus 'the twin' puts his hand where Jesus' hand had been, and says **'my lord and my god'**:

Suetonius' Life of Domitian: 13. Emperor Domitian required the form of a letter used by his procurators to begin with: **"Our lord and god commands so and so,"** from which **it became a rule that no one should style Domitian in any other manner** either in writing or speaking.

Another clue is the boat is called Gemini, 'the twin', which relates to the myth of Gemini the twins, who 'shared a single divinity'. If the goal is to promote Domitian, the brother of Titus, as being part of a three-in-one god with Vespasian, then Gemini is an obvious choice – importantly it is one of the 'twelve' by which I mean the twelve constellations of the zodiac.

Gemini is a name given to a few of the roman Legions, each formed from the remnants of two earlier Legions, but the other key place we find a 'twin' is Jesus' disciple in the Gospel of John, who shares his initial (D) with Domitian.

John 20:21-25: Now **Thomas (which is Hebrew for 'Twin'), one of the twelve**, who was also called **Didymus (which is Greek for 'Twin'), was not with them when Jesus 'came'** (- Didymus is Domitian, who was not with Titus when he came to Judea, because he was too young at the time)...

Interestingly, this 'D' character volunteers for no apparent reason to die with Lazarus, in a story unique to John.

The vagueness in how the Gospel of John is worded **permits a carefully hidden second interpretation, where this 'twin' gets resurrected instead of Lazarus.**

**As shown at the end of the last section Lazarus represents Arrius (who is either a third royal, or else perhaps Domitian took advantage of the reader being likely to assume Arrius was a 3rd royal). This tells the informed reader that Domitian is the 3<sup>rd</sup> aspect of God.**

After this Didymus – for no apparent reason – puts his hands on the cross where Jesus did. I.e., reinforcing that the 'twin' got resurrected along with Jesus<sup>59</sup>.

John 11:14-23 Then said Jesus to them plainly, Lazarus is dead. **Thomas, known as Didymus, said to his fellow disciples, 'Let us also go, that we may die with him'** (- suggesting that Lazarus and Didymus lie dead together). And Jesus came and found he had already lain in the grave for four days.

Jesus said to Martha, 'Your brother (making it ambiguous whether it is Lazarus, or Thomas the twin) shall rise again... **he that believes in me, though he were dead, yet shall he live'**. (- this is where it is implied that it is Thomas/Didymus that will be

raised from the dead - since it is he who John 20 describes as doubting *but then believing*).

..and **Jesus called 'Lazarus, come forth'** (- Lazarus is the Hellenized version of Eleazar, meaning 'whom god helps' so this is a riddle: Jesus isn't asking Lazarus to come forth, but rather is saying 'he whom god helps, come forth')...

and **he that was dead came out of the grave** (- the text has implied that both Lazarus and Didymus are dead together, and now fails to specify which person rose) bound in graveclothes **with a napkin bound about his face** (- this explains how the people to fail to realize that he is Didymus, not Lazarus)...

John 20:24-28 When the disciples told Didymus of Jesus, he said that 'unless **I... put my finger where the nails have been** (- this is equating the location of Didymus/Domitian's hand with the location of Jesus/Titus' hand on the cross) **and thrust my hand into his side (- like the usual depiction of the Gemini twins, embracing or holding hands)**, I will not believe'. (- this indicates that Thomas the Twin was a 'doubter', a reference to Domitian's doubting 14<sup>th</sup> Legion known as 'Twin')<sup>60</sup>

And after **8 days** Jesus told Thomas to do so (- Didymus is instructed to place his hand where Jesus' hand was, and to thrust his hand into Jesus' side, as per the symbol of the Gemini twins), and to **be believing** and **Thomas answered saying 'My Lord and my God' (which is Domitian's famous title he required everyone to always use).**

What this shows is that John was written to contain hidden riddles which could one day be used to promote faith in a 'brother of Jesus'. Jesus represents Titus, so this brother, represents Titus' brother – Emperor Domitian. The riddle in John continues however, suggesting that Didymus was the first to arrive at Jesus' grave, as if to imply that he managed to get into Jesus' grave too!

John 20:3 Peter went to Jesus' sepulcher with 'that other disciple' (i.e. the one 'beloved' of Jesus. Christians generally take this to mean John, however, taking into account this new understanding of Didymus as the 'twin' of Jesus, and noting that Didymus went to die saying it couldn't separate him from Jesus' love, this character is **Didymus), who outran him on his way to the tomb.** 20:12 and in the tomb 'two angels in white' were seen...

So already we have a clear hint that Jesus had a sibling, a 'twin' being introduced with initial 'D', who can be read as being resurrected like Jesus and ending up on the same cross, and even getting into the same grave, and this happened '8 days' after being told to, and referring to 'lord and god' which was Domitian's title.

The reason that John describes Didymus as 'not being with Jesus' earlier during his ministry, is that Domitian had been too young to accompany Titus in his campaign crushing Judea.

<sup>59</sup> Aside from the gospels making clear that it means 'twin', Didymus in the context of twin gods and a son of Zeus, also evokes the term 'Dioscuri' - twin deities who succoured shipwrecked sailors and usually are seen as sons of Zeus.

<sup>60</sup> Hence the phrase 'a doubting Thomas'. Interestingly Thomas is identified explicitly as the brother and indeed the twin of Jesus in the 'Book of Thomas the Contender' (not to be confused with the Gospel of Thomas) which dates from the early centuries of Christianity and was

discovered in 1945. Curiously it talks in heavy metaphor about the woes of believing a lie and being controlled by it, and appears to include the same 'new branch, old branch/root' metaphor as is used in the Gospels, WAR, Talmud, Suetonius and the Shakespearean plays and even in certain paintings by Lawrence Alma-Tadema for describing the Gospels being transplanted onto Judaism.



**\*The significance of 8 and 14.**

When discussing the third triple triangle, '666' I said I would come back to discussing the relevance of its circumference (105), the **14<sup>th</sup>** triangle number, and its side-length (36) the **8<sup>th</sup>** triangle number.

Notice that in the previous paragraph, there was no obvious need to include the number 8'. This is where John provides that missing number, 8, (where Jesus tells the 'D twin' to get on his cross).

So in relation to Didymus the 'doubter' where is the number 14?

The answer is that Gemini (meaning twin) is also the name given to certain Legions formed from two earlier Legions, including the **14<sup>th</sup>**

**Gemina** Legion which **doubted** Flavian rule by rebelling specifically against Domitian.

So, to complete the riddle, and to complete the numbers too, we arrive squarely at Domitian the very 'lord and god' that Didymus (the twin) mentions in John.

And having seen that the number 14 is used to signify that Domitian is the third aspect of god, it now becomes clear why John directly contradicts the synoptic gospels by suggesting that Jesus' death occurred on the 14<sup>th</sup> day of the month, rather than the 15<sup>th</sup>.

## 5. The parallels that complete the AP in the APTVS signature.

Without further ado, I resume describing the parallels, continuing with a group that form the *extraordinarily* straight line on the right-hand side of the 'A'.

<p style="text-align: center;"><b>Story of Jesus</b> (in the Gospel of Luke and its two synoptic texts)</p>	<p style="text-align: center;"><b>The parody of the story of Jesus in WAR</b> (in WAR and the synoptic Slavonic version and Antiquities)</p>
<p>Luke 23:7, 17, 32 and 36 <b>Herod was at Jerusalem</b> at the end of a <b>festival</b> ... <b>and one who was called 'Cleopas'</b>, answered Jesus... They said, <b>Did not our heart burn within us...</b> Jesus stood in the middle of them saying <b>'peace be to you'</b>...</p>	<p>WAR 86-87 (1.13.2-3) <b>Herod's men chased them to Jerusalem...</b> But the people came and <b>burnt those men</b>. Jerusalem was full with the <b>festival</b> of Pentecost... Antigonus wanted Pacorus <b>to be accepted as a reconciler (a peacemaker)</b>... But Pacorus took Hyrcanus, <b>(advisor to Cleopatra's lover)</b></p>
<p>Luke 23.55-56 <b>the women who came with him from Galilee</b> came and saw the grave... bringing spices... (Matthew confirms the <b>sepulcher had a 'guard'</b>, because Jesus was viewed as a 'deceiver' (<b>treachery</b>)).</p>	<p>WAR 88 (1.13.4) Now at <b>Galilee</b>... he gave them <b>gifts</b>... Antigonus devoted many <b>women</b> with them... they waited for Herod to be informed of <b>their treachery</b>... <b>but they saw the guards</b> not far away.</p>
<p>Luke 23:16-19 Pilate said <b>'I will chastise Jesus and release him'</b>... who for a certain <b>sedition</b> made in the city, and for murder, was cast into <b>prison</b>..</p>	<p>WAR 89 (1.13.5) Phasaelus reproached (<b>chastised</b>) <b>the governor to his face</b> for this treacherous (<b>seditions</b>) plot, <b>but promised he would give him more money (i.e. released him)</b>... but the Parthians seized upon Phasaelus (<b>put in bonds/prison</b>)</p>
<p>Luke 23:50,52,53,55 Behold a man named <b>Joseph</b>, a <b>counsellor</b>, a good and just man, of Arimathaea.. He took the body of Jesus down (implicitly at Golgotha, <b>the place of the skull</b>), and <b>laid it in a sepulcher hewn in stone</b> which <b>had not been used before</b>... and the <b>women from Galilee followed</b> after. The <b>women</b> observed the tomb (which Matt 27:66 indicates was <b>guarded</b> with soldiers.)</p>	<p>WAR 92 (1.13.8) Herod erected a fortification called Herodium [<b>Herod's own sepulcher</b>, a bespoke giant mound <b>in which nobody had been laid before</b>]... and at a place called <b>Rhesa</b> [a Greek transliteration of a name deriving from the word <b>'head'</b> (also Luke 3:27 says that Rhesa was Jesus and Joseph's forefather)] Herod was <b>'met by his brother Joseph</b> who advised him (<b>as a counsellor</b>) to retain only some followers, so he <b>left 800 men to guard the women</b>.</p>
<p>Luke 22:36,41,48,49,50 ...Jesus said 'he <b>that has no sword..</b> buy one'... 22:41 Jesus withdrew about <b>a 'stone's cast'</b> and <b>kneeled..</b> 22:48 saying 'do you betray the son of man with a kiss' (i.e. <b>causing harm with his mouth</b>) 22:50 And one of them smote the servant of the <b>high priest</b>, and <b>cut off his right ear</b>..</p>	<p>WAR 93-94 (1.13.9-10) Antigonus <b>bit off Hyrcanus's ears with his teeth</b> as <b>he fell down upon his knees</b>, so he could not take the <b>high priesthood..</b> but Phasaelus, though he <b>'neither had command of his sword'</b> nor his hands, prevented all abuses by <b>dashing his head against a stone</b>... As he expired he was relieved to learn that Herod had escaped.. Ant. 14.366 adds to this story, commenting that <b>he "cut off" his ears</b>.<sup>61</sup></p>
<p>Luke 23:3-4 Jesus is implied as being <b>'king of the Jews', deemed to be 'without fault'</b> (1 Peter 1:18-19 reaffirms the meaning of this, clarifying that Jesus was a Lamb <b>without fault and without blemish</b>) <b>by Pilate</b>.</p>	<p>WAR 93 (1.13.9) The <b>high priests who officiated (e.g. the Passover sacrifice)</b> <b>had to be 'without blemish'</b> but Hyrcanus had his ears bitten off so he could never again officiate.</p>
<p>Luke 20:17-18 The stone the builders rejected, has become the head of the corner? <b>Whoever falls on that stone shall be broken</b>; but on who it falls, it will grind to powder.</p>	<p>WAR 94 (1.13.10). And he prevented all abuses by deliberately <b>dashing his head against a stone</b>,</p>
<p>Luke 21:25,26,36 And <b>there shall be signs... the sea and the waves roaring</b>... men's hearts failing for <b>fear</b> 21:36 Watch ye therefore, and pray always, that ye may be accounted <b>worthy to 'escape'</b>...</p>	<p>WAR 97 (1.14.2) After <b>Herod 'escaped'</b> the plot to kill him, he visited Cleopatra and then, <b>being neither frightened at the height of a sudden storm, nor at the tumults that were now in Italy</b>, he sailed for</p>

<sup>61</sup> Another example of how details in Josephus' synoptic trio of 'evangelion' are used to provide the information needed to identify the parallels. This shows one of the ways how Josephus hides his parody, and especially its structure, very carefully.

	Rome. 98 and asked Antony for assistance, <b>telling him how he had sailed to him through a storm, to do so.</b>
Luke 19:11-13 Jesus said a parable (about a nobleman seeking to obtain a country and <b>giving money</b> for his servants to occupy it), because <b>he was nigh to Jerusalem..</b>	WAR 102 (1.15.3) Despite Antigonus <b>bribing (giving money to)</b> others, Herod remained powerful. <b>So Herod went to Jerusalem</b> , via galilee collecting reinforcements..
Luke 18:35-37 Jesus went to <b>Jericho</b> . a certain blind man sat by the way side <b>begging</b> : 18:36 And hearing <b>the multitude pass by</b> , he asked what it meant..	WAR 105 (1.15.6) Herod <b>begged</b> Silo's captains not to leave him.. and then plundered <b>Jericho. A great multitude of armed men were gathered together</b> about <b>Jericho</b> , and lay upon the mountains, to watch those that brought the provisions...
Luke 17:29 But the same day that Lot went out of Sodom <b>it rained fire and brimstone from heaven (i.e. from above)</b> , and destroyed them all.	WAR 109 (1.16.4) <b>Herod</b> sent men down in a chest <b>from above</b> , to attack those in caves, and <b>they sent in fire and burned them.</b>
Luke 16:5-6 and he said <b>100 measures/'baths of oil' (metaphor for drowning)</b> , and he said to him 'take your bill (the <b>price</b> ) and sit down quickly and <b>write 50'</b>	WAR 114 (1.17.2) Pheroras would have given him <b>'50 talents' as a price</b> to avoid Josephus being beheaded... Antigonus's party brought the principal of Herod's men and <b>'drowned them'</b> .
Luke 15:23,25 The elder son was in the field, and the younger son returned. The father said bring the fatted calf and kill it and let us eat and be merry (a <b>feast</b> ) for my son was dead ( <b>his brother was dead</b> ) and is alive again. And he came to <b>the house</b> and heard music and dancing (a <b>feast</b> ).	WAR 116 (1.17.4). <b>Herod marched to avenge his 'brother's death'</b> and there was a 'providential sign' as he <b>feasted</b> and when the guests left, <b>the house fell down.</b>
Luke 14:8-21 when you are bidden by any man to a wedding <b>sit not down in the highest room...</b> 14:16 and a man bade many to a great supper 14:18 and they all began to make excuses to leave ( <b>they fled</b> )... 14:21 so he said <b>'go quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and blind.</b>	WAR 118 (1.17.6) Herod marched with rage.. to a village.. in every house <b>the upper rooms were crowded</b> with soldiers for their defense.... Herod pulled the houses to pieces.. and had the roofs shaken down... and <b>the multitude slain in heaps was so great that the conquerors could not pass along the roads...</b> when the multitude which was gathered saw... <b>they dispersed themselves and fled..</b>
Luke 13:31 it was <b>that same day</b> that <b>there came certain Pharisees saying 'get you out, and depart hence: for Herod will kill you'.</b>	WAR 119 (1.17.7) <b>That evening</b> (i.e. <b>the same day</b> after the battle) Herod was still hot in his armor from the battle and went to bathe. <b>Herod encountered some enemy soldiers in the baths, hiding from the battle. They trembled and ran by him in flight despite him being naked</b> , and... Herod was content that no harm came to him, so those men escaped in safety.
Luke 13:6-29 a 'certain' man had a fig tree and came and found no fruit. He said: <b>these 3 years</b> I come seeking fruit and find none - cut it down. And the vineyard keep replied saying <b>'let it alone until I dig around it</b> and fertilize it, and if it still does not bear fruit, <b>then cut it down'</b> 13:22-29 and <b>he journeyed towards Jerusalem. Strive to enter at the straight gate.. many will seek to enter and shall not be able to.. The master of the house has shut the door</b> and you begin to <b>stand outside and knock (like a battering ram)</b> saying open to us and they shall come from east west north and south and sit down ( <b>surround on four sides</b> ) in the kingdom of god.	WAR 120 (1.17.8) Now <b>Herod marched on (journeyed towards) Jerusalem</b> , and brought his army to the wall, this being <b>the 3rd year since</b> he had been made king at Rome, and pitched camp by the temple (where <b>a gate</b> is) for on that side it might be <b>besieged...</b> and raised <b>three banks</b> (involves <b>digging a trench around it</b> ) around Jerusalem, 122 and returned to pitch camp at the <b>north</b> wall ( <b>a fourth location surrounding Jerusalem</b> )

<p>Luke 12:35-39 be like men that wait for their lord, when <b>he will return from the wedding</b> that when he comes and <b>knocks</b>, they may open to him immediately (<b>he would enter</b>).</p> <p>If the goodman of the house had known what hour <b>the thief</b> would come, he would have watched, and not have <b>suffered his house to be broken through</b>.</p>	<p>WAR 121-122 (1.17.9-1.18.1) This paragraph of WAR is expanded on by Antiquities 14.468 and 474, saying: Sossius <b>returned after his wedding...</b> and <b>met his commanders and Herod at the walls of Jerusalem with eleven battalions to lay siege....</b> And the walls of Jerusalem shook (were '<b>knocked</b>') due to their siege engines... The Jews burned their siege engines... but Sossius set fire to the cloisters of the temple of Jerusalem (i.e. <b>broke through</b> and <b>entered the holy house</b>).</p> <p>And in the city they got together <b>robbing</b> food from each other...</p>
<p>Luke 11:17 He said, <b>Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.</b></p> <p>Luke 12:51-52 Do you think I am come to give peace on earth? <b>No; rather division:</b> For now on <b>there shall be five in one house divided...</b></p>	<p>WAR 122 (1.18.1) <b>The Jews in Jerusalem were divided into several factions..</b> And bold men got together and <b>robbed others...</b>because there was no food..</p>
<p>Luke 11:5-9 And he arrived at midnight, And <b>he from within shall answer and say, Trouble me not: the door is now shut..</b> the door is now shut, <b>and my children are with me</b> in bed; I cannot rise and give you. And <b>yet despite [not wanting to] this he must rise.. Knock and it shall be opened..</b></p>	<p>WAR 123 (1.18.2) After <b>battering walls down (i.e. knocking and it being opened)</b> then <b>Herod's men finally got over Jerusalem's wall, ending the siege,</b> and they seized upon, around the temple... and <b>no mercy was shown to infants,</b> nor to..</p>
<p>Luke 11:43 Woe to you, Pharisees! for <b>ye love the uppermost seats in the synagogues,</b> and greetings in the markets.</p>	<p>WAR 125-126 (1.18.4-5) is expanded on by Ant. 15.2 to 96. In which Ant. 21-22 describes how although Hyrcanus was unable to receive the high priesthood, Herod <b>gave Hyrcanus the 'upper place' at public meetings</b> (- implying an abuse of power).</p>
<p>Luke 10:33-34 A certain Samaritan journeyed and saw the man and had compassion, 10:34 And went and bound up his wounds, <b>pouring in oil and wine,</b> and set him on his own beast.. and took care of him. (- a mixture of oil and wine, beaten together, is widely regarded as among the best '<b>balsams</b>' <b>for a fresh wound</b>)</p>	<p>WAR 126 (1.18.5) Antony had reclaimed some of territory, especially the palm grove at Jericho <b>where the balsam grows,</b> and presented them to Cleopatra. Ant 15. 96 expands on this saying this country bears palm trees, but also <b>"the balsam which is the most precious drug, and which grows there"</b> in Jericho. (-a balsam means a medicinal plant resin mix, generally including <b>alcohol and oil</b>)</p>
<p>Luke 10:14 But it shall be <b>more tolerable for Tyre and Sidon</b> at the judgment, than for you.</p>	<p>WAR 126 (1.18.5) In addition to the tract of land with the balsam, he took many of those cities for Cleopatra <b>except 'Tyre and Sidon'.</b> [i.e. reflecting that the Roman treatment of <b>Tyre and Sidon was 'more tolerable'</b> than elsewhere]</p>
<p>Luke 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, and he neither abode in any house, but in the tombs (<b>a metaphor for someone enclosed in wood on water, and dying there – see my book for an explanation of this parallel, as it is quite complex</b>).</p>	<p>WAR 125-126 (1.18.4-5) is expanded on by Ant. 15.2 to 96. Ant. 46 says that Cleopatra had two coffins prepared for her and her son to be placed in, to be conveyed onto a ship (<b>the young man was enclosed in wood on water</b>) to escape Herod. Ant 15.55 says that Herod then caught them, and arranged for the son to be drowned in a large fish pond (<b>he then died in water,</b> fish being the earlier metaphor for Jews)</p>
<p>Luke 9:14-16 There were about 5000 men (who implicitly were <b>hungry</b>). Jesus had the men sit down (<b>i.e. 5000 men arranged on the ground in one place</b>) arranged in groups of 50 (<b>- a reference to how an army is structured, evoking an image of soldiers</b>). Then he took the five loaves, and two fishes, and looking up to heaven blessed them.. (evoking the manner of a <b>sacrifice</b>)</p>	<p>WAR 132 (1.19.6) Herod had given a speech referring to the present 'famine' (<b>hunger</b>), and now excited the Jews to fight the Arabians, <b>offering sacrifices first...</b> WAR 132 continues, expanded on by Ant 15.152 and 159, saying that Herod became ruler of the nation is victory upon which '5000 men lay dead upon the spot' (<b>i.e. 5000 soldiers arranged on the ground in one place</b>).</p>



<p>Luke 8:4-11</p> <p><b>A sower went out to sow his seed.</b> The disciples asked - What might this parable be? Jesus said <b>to you is given to know the mysteries (concealing nothing)</b>... but others will not understand ...that 'corn' on the good ground represents those 'honest' with good heart (e.g. faithful) having heard the word, kept it and bringing forth fruit with patience (i.e. <b>the provider of the corn reaps the benefit of being honest and faithful</b>)</p>	<p>WAR 133-135 (1.20.1-3)</p> <p>Herod was concerned by his important friendship with Anthony.... He travelled to Caesar.. and <b>concealed nothing</b> of the truth (<b>he was honest</b>)... describing how he <b>had sent... 10,000's of measures of 'corn'</b> to Antony... And said 'I ask Caesar to <b>consider how faithful I have been</b>, rather than whose friend I have been'. (i.e. <b>the provider of the corn should reap the benefit of being honest and faithful</b>)</p>
<p>Luke 7:37-38</p> <p>A <b>woman</b> in the city who was <b>a sinner</b>, ..and she brought an alabaster box of ointment (<b>evoking a potion</b>), and stood at his feet behind him weeping (i.e. <b>in distress</b>), and began to wash his feet with tears, and wiped them with <b>her hair</b>... (evocative of someone throwing themselves down at person's feet begging, e.g. as at <b>a trial</b>).. and anointed him. And John 11:2 gives the name of a woman that did this, as <b>Mary</b>.</p>	<p>WAR 136 (1.20.4) is expanded on by Ant 15.200-343. Ant 223,229,234 describes Herod's wife Mariamne (<b>Mary</b>) refused to lay with him, but procured <b>a love potion</b>, and intended <b>to apply the potion to him</b> and she was imprisoned for this crime (i.e. <b>a sinner</b>), and when she was discovered she was <b>put on trial</b> and she tore <b>her hair</b> (i.e. <b>in distress</b>)</p>
<p>Luke 6:48</p> <p>he is like a man which built a house and dug deep and laid the foundation on a rock, and when the flood arose, the floodwaters.. could not shake it, for it was founded on a rock. (i.e. <b>a great body of water acts against the building, but it is founded on a rock that can resist it</b>)</p>	<p>WAR 139 (1.21.3) Caesar bestowed a country on Herod where he built a white marble temple, by the fountains of Jordan, on a mountain of immense height, under which a dark cave ..has a huge and bottomless body of water.. which might be the origin of the river Jordan. (i.e. <b>a great body of water acts against the building, but it is founded on a rock that can resist</b>)</p>

<p>Luke 4.5-11</p> <p>The devil took Jesus up in to a <b>high mountain</b> saying... if you will <b>worship</b> me all will be yours.</p> <p>4:8 Jesus told Satan <b>“get thee behind me” (using the Greek word ‘opiso’ which as previously shown is a hint to ‘the Piso’)</b></p> <p>For it is written.. in their hands they shall <b>bear you up</b>, lest at any time <b>you ‘dash’ your foot against a ‘stone’</b>.</p> <p><i>Notice that this is the section which is parallel to WAR 616, and which evokes the concept of Jesus/Titus as lord of heaven and hell/hades, and which reveals the mirrored texts ‘the arrius’ and ‘the piso’ which either is a name of another royal, or a title used by Titus.</i></p> <p><u>Luke 4:8 is repeated and elaborated on by Matthew and Mark, as follows:</u></p> <p>Mark 8:27 Matthew 16:13 When Jesus came into the coasts of <b>Caesarea Philippi (i.e. Panium/Banias/Panias, relating to Pan, God of the wild)</b>, his disciples said others thought he was John or Elias, but Peter said he was the Christ, the Son of the living God.</p> <p>16:18 Thou art Peter, and <b>upon this rock I will build my church; and the gates of Hades<sup>62</sup> shall not prevail against it.</b></p> <p>16:19 And <b>I will give unto thee the keys of the kingdom of heaven</b></p> <p>Matt 16:20 Mark 8:30 Then charged he his disciples that they should tell no man that he was Jesus the Christ.</p> <p>Matt 16:23 Mark 8:33 Jesus said <b>“Satan get thee behind me”</b></p> <p>Matt 16:27 For the Son of man shall come in the glory of his Father with his <b>angels</b>..</p> <p><b>Matt 17: Mark 9:2 And Jesus took them into a high mountain</b> and was transfigured his clothes became <b>white</b> as snow.</p>	<p>WAR 139-141 (1.21.3-5) And on an <b>immense mountain Caesar had a temple (place of worship) of white marble built called ‘Panium’ (a name derived from Pan, the God of the wild)</b>, - i.e. <b>“A white place of god on a mountain”</b>.</p> <p>and <b>at the bottom of the mountain, there is a cave containing a horrible precipice descending abruptly to a ‘vast depth’ containing an immovable body of water, so deep that ‘no length of cord’ is sufficient to reach the bottom (metaphorically, this white place of god on an immense mountain, is above hell/hades and its rivers)</b>, and as some think, this is the root of the Jordan.</p> <p><b>But we will tell the true story of this in the sequel<sup>63</sup>.</b></p> <p>...and indeed Herod built other temples, and filled the country with such temples in Caesar's honor, and built many cities which he called <b>Cesarea</b>.</p> <p>And he rebuilt <b>Strato's tower (which elsewhere is identified as a metaphor for Jesus' cross) in white marble</b> ...all who sailed for Egypt were obliged to lie (<b>being borne up by the water</b>) in the stormy sea... The wind raised such vast waves that 'dash' upon the rocks (<b>dashing themselves upon stone</b>)..</p> <p>And WAR 143 goes on to discuss the creation of a Colossus of Caesar not less than that of Jupiter Olympus which it resembled (<b>equating the Emperor with a roman god</b>) ...and he named the city <b>Caesarea</b>.</p>
<p>This parallel only becomes remarkable if we first observe how WAR 616 evoked the story of Lucifer in the flames giving his power and casting himself down from the top of the temple, with his companion bearing him up to avoid him dashing himself on a stone. Here in WAR 141 we find a different metaphor for white heaven and hell below, followed by a comment that this will be told more truthfully later or in a 'sequel' – i.e. perhaps paragraph 616.</p>	

<sup>62</sup> Again, some versions of the Bible mistranslate this as Hell. The original Greek text of the Gospels reads “Hadou” meaning Hades.

<sup>63</sup> Thackeray translation.

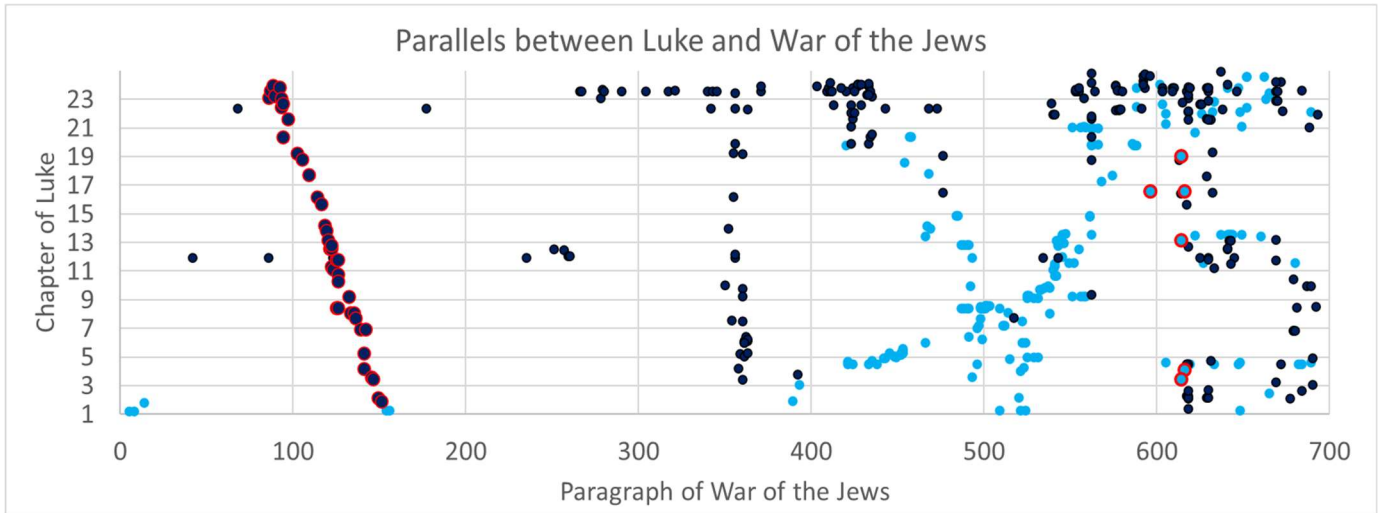
The key link to this idea of heaven and hell, is the implausible description of a white temple on a mountain named Panium (God of the Wild) with a cavern at the bottom having depth that no length of cord could reach – i.e. an impossibility for a cavern under a mountain, and clearly a metaphor for Hades and its rivers. Indeed many scholars have linked the Panium described in paragraph 139 of War of the Jews to the entrance to Hades mentioned in Matthew 16:18.<sup>64</sup>

So is there another word here to be split into two to give Arrius or Piso? The obvious candidate<sup>65</sup> is Caesarea (Καيسάρεια): Caes evoking Caesar (which at that time was a way of referring to the Emperor generically), and Arias. If Arias is the Latinization of Areios i.e. Immortal – this would give a phrase such as “Immortal Caesar”.

<p>Luke 6:48  <b>He is like a man which built a house</b>, and dug deep, and <b>laid the foundation on a rock: and</b> when the flood arose, <b>the floodwaters.. could not shake it</b>, for it was founded upon a rock.</p>	<p>WAR 142 (1.21.6)  The place by the sea where he built was unsuitable, so he worked very hard to overcome that difficulty so that its firmness would resist the waves of the sea (<b>implying that he laid great foundations and/or stone, so the building at the harbor would withstand the waves</b>).</p>
<p>Luke 5:1  And .... he stood by the lake of Gennesaret (Matthew and Mark add <b>'Jesus walked' by the shore</b>) 5:2 And <b>saw two ships standing by the lake: but the fishermen were gone...</b></p>	<p>WAR 143 (1.21.7)  Now <b>in this harbor</b> that Herod built, <b>there were arches where the mariners (fishermen) dwelt... a large valley, or 'walk'</b>, for a quay, or landing-place, to those that came on shore; .... So <b>Herod dedicated the haven to the sailors there;</b></p>
<p>Luke 3.23 to 3.38  This sets out <b>Jesus' family tree</b> including <b>his father</b> and all <b>his forefathers</b>.</p>	<p>WAR 145 (1.21.9)  <b>Herod also greatly loved his father;</b> for he made a monument to him, in the form of a city which.. had rivers and trees in abundance, and <b>named the city Antipatris (meaning 'for forefather')...</b> and he also built a wall around a citadel and dedicated it to his mother.</p>
<p>Luke 3.19-21 But Herod the tetrarch... shut up John in prison. When all the people were baptized... <b>the holy ghost descended in 'a bodily shape' like a dove upon John (this references a convex shape</b>. It is expanded on in Acts 11 which describes the shape as 'like a great sheet descending, being lowered down by four corners' - <b>thus has the convex shape of the tomb of Herodium)</b></p>	<p>WAR 146 (1.21.10)  And likewise <b>Herod built a memorial for himself</b>, a fortress called Herodium (<b>this perfectly circular man-made hill also became Herod's tomb</b>), arranged <b>on a hill that was 'the shape of a woman's breast'</b> (i.e. a <b>bodily convex</b> shape)</p>
<p>Luke 2:8 to 2:20  <b>This tells how shepherds came - (people who keep a flock of animals)...</b> the glory of the lord shone around and they were sore afraid... (<b>multiple men implicitly were amazed</b>).  Instead of shepherds, Matthew and Mark instead describe Magi, <b>who 'betrayed' Herod</b>. (Magi implies royal religious leader who thus – rather like a shepherd – has a 'flock', so this is a metaphor for three royals creating a religion).</p>	<p>WAR 149 (1.21.13)  In one day, <b>Herod caught forty wild animals</b> (it doesn't say killed – it could equally mean he collected animals)... and <b>men have 'stood amazed'</b> at Herod's readiness in his exercises... and fortune was very favorable to Herod, and if he failed <b>this was only ever when Herod was 'betrayed'...</b></p>
<p>Luke 1:76-80  John (the child of Mary's cousin, who is later baptized and baptizes <b>(being put in water)</b>, and who <b>'wore no clothes'</b>) shall be called the prophet <b>of the highest...</b> and the child.. <b>was in the deserts</b> till the day of his shewing (a phrase which can be interpreted as <b>reaching the priesthood</b>)...</p>	<p>WAR 151 (1.22.2) Mariamne (Mary) had a brother called Aristobulus. <b>Herod had given him the high priesthood (the highest position) at the age of seventeen</b> (which is implausible), but killed him soon afterwards (similarly implausible). Since <b>the crowds fell into tears when he wore the holy clothes</b> at the altar at a festival (similarly implausible).  Upon this the child was sent to Jericho (an oasis <b>in a desert</b>) and <b>drowned in a pool</b> (being <b>put in water</b>).</p>

<sup>64</sup> Deluxe Edition of Halley's Bible Handbook (2000, 2007) page 550.

<sup>65</sup> For those familiar with the tendency for n and r to be switched when discussing the term 'Arrius Piso' (irrespective whether it is a name or merely a title used by Titus), another candidate is Panium which Pliny gives as "Panias". I suppose there is no reason the author wouldn't leave two hints rather than one.



Having listed those parallels, I again add them to the chart (right). The relationship between WAR 616 and Luke 4:5 (and WAR 614 and Luke 3.17), revealing the identity of Arrius Piso, are found up the left-hand edge of the S.

Personally, I find that some of these latest parallels are slightly less impressive than many of those located in the second half of WAR, or rather there are relatively few *especially impressive* ones. Also, they seem to lack the thematic coherence found in the second half of WAR (unless I merely haven't identified the themes).

However it is the precision with which the right-hand side of the A is formed, that is both remarkable and important.

## 5b. Could I have “selected” from a body of unintentional parallels to falsely suggest they appear in lines?

This is a reasonable question the reader may have, since people do sometimes mistakenly find patterns in noise. So I will address the question here.

### Overview:

I will use the very thin and densely populated right-hand edge of the A, to show that if I had faked the signature by “selecting” unintended parallels, there would need to be about 2000 notable parallels in which War appears to parody Luke (requiring about 5000 sentences) for it to be possible for me to select such a clearly defined pattern. And each of those would have to have occurred simply as coincidences.

This would be absurdly improbable even if War had 5000 sentences in the first place (which it doesn't).

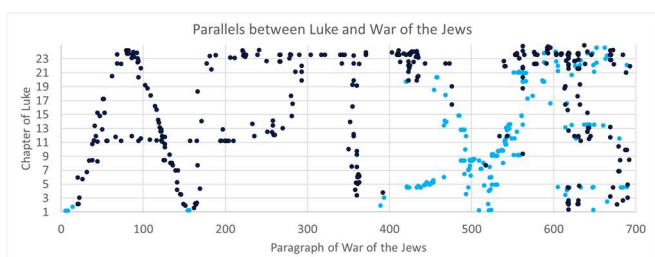
I will then use the densely populated lines around the V to show that if I had faked the signature by “selecting” unintended parallels, there would also need to be about 2000 notable parallels in which Luke appears to parody War (requiring rather more than 4000 verses of Luke). And each of those would have to have occurred simply as coincidences.

This is physically impossible, since Luke only has just over 1000 verses.

This will show that I cannot be guilty of ‘finding pattern in noise’, inadvertently or otherwise, since there isn't enough content to contain enough ‘noise’ to find such a detailed and densely populated pattern.

### 1. In how many places would War need to contain unintentional parallels seeming to parody Luke?

I begin by noting that the APTVS signature has evenly spaced, equal sized Latin letters, as seen below.



This is important because it shows that there is very little room for maneuver to place the line at a different location or angle. The right-hand side of the A has to be in that location and have that angle, otherwise it does not fit the rest of the text.

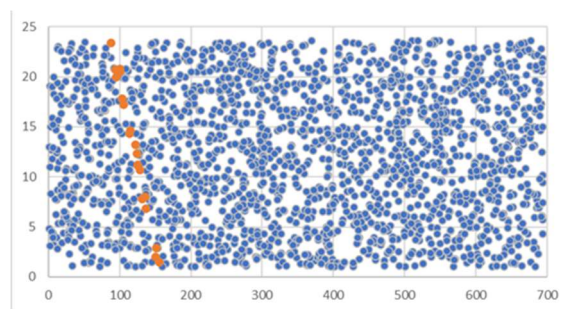
The line of parallels I have described (below in green) has 32 parallels and an  $R^2$  value (alignment) of 98%.

Since in the observed line, a few parallels are less well aligned than the rest, if I were faking it, I probably would have chosen to ignore the four least aligned parallels, to give me an even more straight line, containing 28 parallels, with a more impressive  $R^2$  value of 99%.

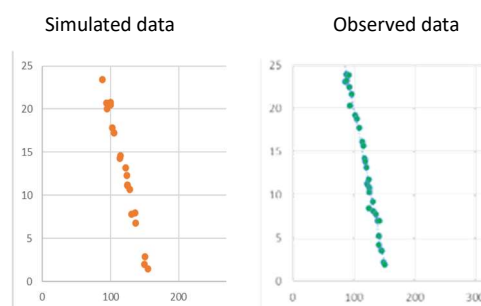
Next I run a simulation to find out whether such a line could be ‘faked’ if there happened to be 2000 unintentional parallels where War coincidentally appears to parody Luke.

Here I will assume that unintentional parallels would occur at random. This is a simplification, however at the end of this discussion\* I will explain why it strengthens my analysis, rather than weakening it.

The hypothetical scenario, with 2000 random parallels, is shown in the simulation below, where I configured the simulation to automatically highlight those that appeared on that line +/- 1.5 chapters of Luke (orange).



As shown below, the simulated line failed to achieve the quality of the observed line, giving a line (orange) with only 20 dots.

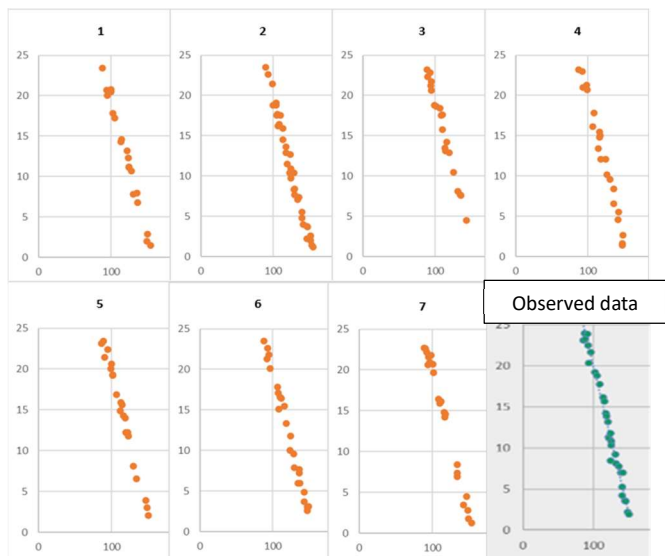


But since I had a very small degree of freedom to choose a line to complete the ‘A’ at a slightly different position or angle, this effectively gives me multiple tries.

To see whether having several tries could result in a line with the observed characteristics, I re-ran the simulation a number of times.



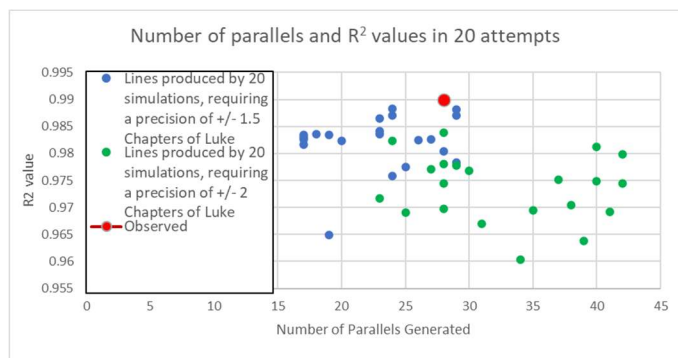
The inset below shows seven such attempts, where all but one of them produced a line with too few dots, and even the one with enough dots failed to have the observed degree of alignment (the  $R^2$  value) seen in the observed line.



In an effort to be more systematic, I then ran the simulation a further 40 times, as follows:

- 20 times, each time requiring alignment to +/- 1.5 Chapters of Luke (blue).
- another 20 times but requiring alignment to +/- 2 Chapters of Luke (which tended to produce lines with more parallels, but poorer alignment - green).

The results are shown below.



It should now become apparent why I mentioned that if I had been faking the line, I would have deleted four of the parallels that were less well aligned with the rest, to achieve a very straight line, with an  $R^2$  value (statistical measure of alignment) of 99%.

This is because none of the 40 simulations produced a line with an  $R^2$  value of 99%.

That said, some of the simulations produced lines with enough dots, that by deleting a few judiciously, you could probably produce a line with the observed characteristics, at - more or less - the required position and angle.

This shows that if I had been selecting parallels to artificially present them in lines, this would necessitate that about 2000 such notable parallels would have occurred entirely by chance.

So - is that a plausible scenario?

Where War is parodying Luke, War each notable parallel usually involves multiple sentences of War, averaging around two or three sentences.

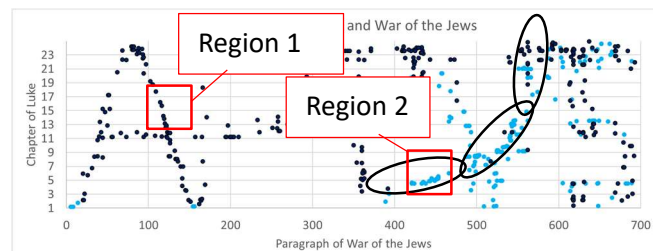
So for War to contain 2000 parallels seeming to parody Luke, approximately 5000 sentences of War would need to contain such parallel information – all as a series of coincidences.

Even if War had 5000 sentences (and it doesn't quite, it's closer to 4500) this would require nearly all of them to contain such content, *i.e. a series of nearly 5000 such coincidences occurring more or less in a row.*

In short the scenario can be completely ruled out.

## 2. And what about the reverse? In how many places would Luke need to contain unintentional parallels seeming to parody War?

Whilst the A of the APTVS signature was used in the previous section, for this discussion I will use the strong lines around the V which involve Luke parodying War, e.g. those highlighted in ovals below.



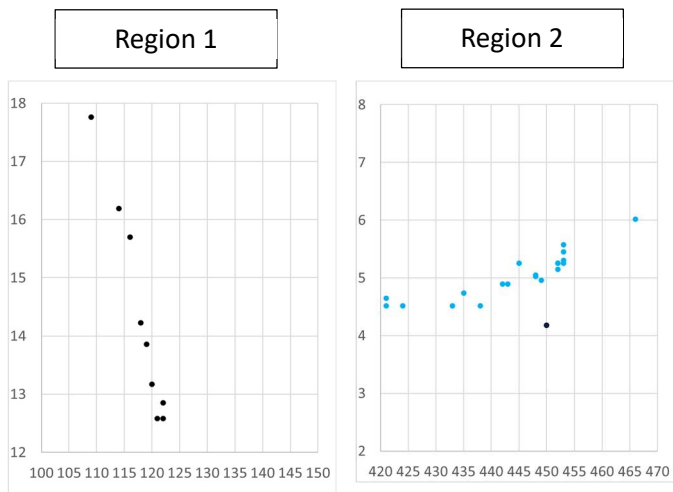
Within the region of the V there also appears to be a strong line, however it seems to be curved, which would make the mathematics more complicated.

I will therefore take the easier route of simply showing that this line would be harder to reproduce than the straight line in the A.

This can be demonstrated:

- Firstly, by pointing out that not only are there 57 parallels in a tightly defined line (or indeed about 93 parallels in a somewhat less tightly defined line).
- Secondly, by highlighting the region labelled (2) in which the notable parallels are packed together so densely that in places some of them overlap and cannot be discerned. For example in one place, what looks like a single dot, is six that appear to be overlapping.

To illustrate the latter point, a comparison of Regions 1 and 2, is shown below, at the same scale.



This suggests that the number of unintentional parallels where Luke appears to parody War, wouldn't need to be 'about 2000' but instead 'rather more than 2000'.

Where Luke is parodying War we find that each one tends to involve a considerable number of verses of Luke. But just for the sake of argument, suppose that on average, each notable parallel only involves just two verses of Luke.

Even with these very conservative estimates, that means Luke would need to contain 4000 verses that are involved in notable parallels seeming to parody War, all by coincidence.

And that's physically impossible because Luke only has 1150 verses.

So – for a second time – the scenario can be completely ruled out.

**\*But is there a counterargument here? The fact that stories have sections with varying lengths and topics, surely makes lines more likely to appear by chance?**

As mentioned earlier, it was a simplification to assume that unintentional parallels would be distributed randomly.

Although in the regions discussed there is nothing unusual in the lengths of the paragraphs or chapters that I focused on, it is obviously true that different chapters, verses, and paragraphs do have different lengths, and also cover different

topics, some of which are more likely to result in parallels than others.

This would have the effect of making a vertical or horizontal line more likely to appear by chance.

However by the same logic, this has the effect of making a diagonal line less likely to occur by chance. As such, this makes the preceding calculations and arguments more robust, not less.

### Summary

I have shown mathematically, that if I was guilty of 'faking' the APTVS signature (intentionally or otherwise), by 'selectively' choosing from a body of unintentional (and thus randomly distributed) parallels, this could only be done if there were a vast number for me to pick from, including:

- at least 2000 notable but unintended parallels where War has the appearance of parodying Luke, and
- at least 2000 notable but unintended parallels where Luke has the appearance of parodying War.

Even if the (1150 verse-long) Luke actually had 4000 verses, this would require almost every sentence of both War and Luke to – by coincidence – contribute detail to these supposed 4000 notable yet unintentional parallels.

This scenario is not merely implausible beyond imagination; it also could not have escaped the attention of generations of historians. And in Luke there physically isn't enough text for the required content.

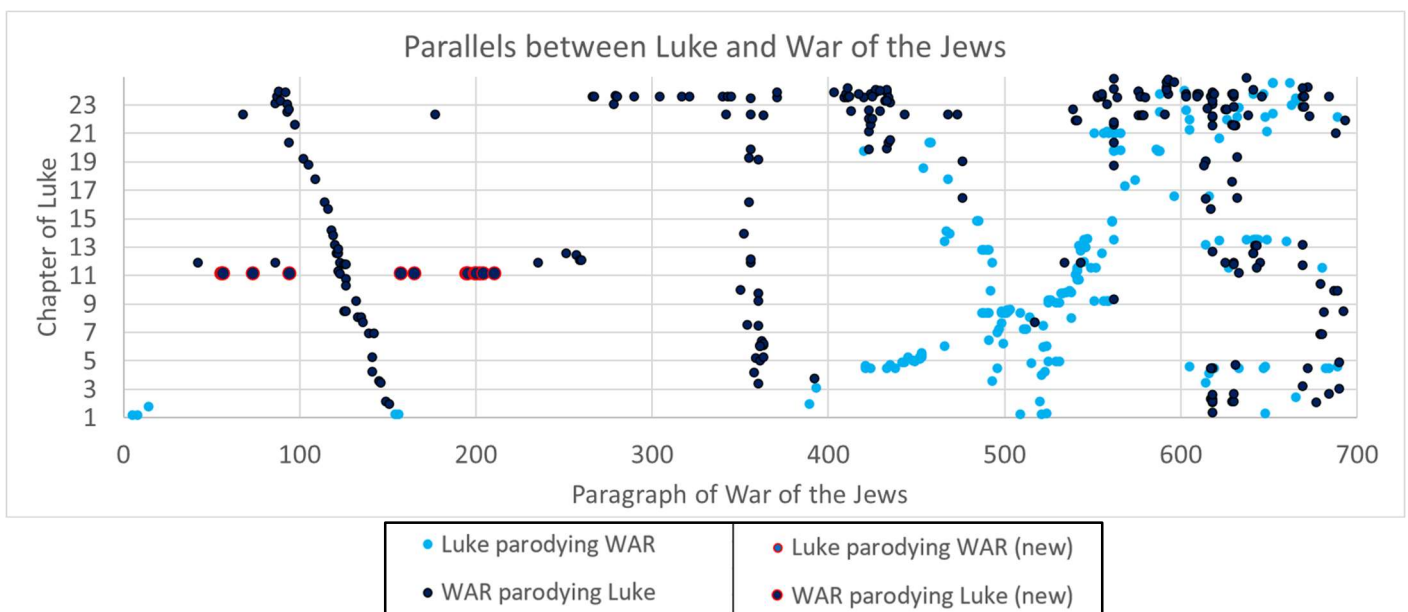
This demonstrates that the parallels cannot be there as a result of some 4000 unintentional coincidences more or less in a row. We are left with the only alternative; that a much smaller number of notable parallels exist, and the pattern we find them in, can only mean that they were arranged to form that pattern intentionally.

So this research isn't a case of 'finding a pattern in noise'. Rather, the identified pattern is genuine, consisting of discrete lines, evidently forming a series of evenly spaced and sized Latin letters.

## 5c. The cross of the A and the P.

I begin with a single excerpt of Luke, which Mark helps link to poison, and show that a whole sequence of paragraphs of WAR can be readily identified as linking to it.

How the story in War of the Jews parodies Luke	The story in Luke
<p>WAR 202 (1.31.1) Herod discovered that they had brought a second poison in case the first did not work, adding that it was a poison of <b>asps</b> [i.e. the adder, a snake - <b>this links poison with serpents</b>] and of <b>other creeping/crawling things</b> [i.e. covering snakes, reptiles and perhaps scorpions].</p> <p>WAR 55-56 (1.9.1-2) But envy prevented the hopes of Caesar; for Aristobulus was <b>killed by poison</b> given him by those of Pompey's party.. and they also killed '<b>his son</b>' by beheading.</p> <p>WAR 73 (1.11.5) Cassius promised that Herod would be <b>king of Judea</b> after the war.. and so these brilliant expectations of <b>the son</b> proved the occasion of his father Antipater's destruction, for Malichus corrupted one of the king's cup-bearers with money [<b>bribed to betray</b>] to give a poisoned potion to Antipater, so he <b>became a sacrifice</b> to his wickedness, and <b>died after leaving the banquet</b>.</p> <p>WAR 94 (1.13.11) Phasaelus (the brother of Herod) prevented all abuses by dashing his head against a "stone" but Antigonus ordered physicians to cure it but then had them <b>inject/infuse poison</b> (metaphor for snake bite) into the wound and killed him. Ant 14.368. [<b>So poison in the head was substituted for a stone in the head</b>].</p> <p>WAR 157 (1.23.3) So the <b>father</b> [Herod] drew Alexander [One of Herod's <b>sons</b>] as far as Rome, and charged him with an attempt of <b>poisoning</b> him before Caesar.</p> <p>WAR 165 (1.24.6) Nay, Pheroras had been accused before, while the queen was alive, as if he were in a plot to <b>poison</b> Herod;</p> <p>WAR 194-204 (1.29.4-1.31.1) When Pheroras died Herod was suspected of <b>poisoning</b> him. 195 Then Herod was told that Pheroras had been <b>poisoned</b>, but it had been by accident because they had planned to prepare a love potion 199 Herod determined by torturing them that Antipater [<b>Herod's eldest son</b>] had secured this <b>poison</b> from Egypt. 200 But the woman accused claimed she had tried to destroy the <b>poison</b>, only keeping a little in case she needed to use it on herself because she was scared of him. 204 Antipater feared his <b>poison</b> plot had been discovered.</p> <p>WAR 210 (1.32.4) Antipater [i.e. <b>the son</b>] was convicted for [<b>planning to give his father a poison of serpents</b>].</p>	<p>Luke 11:11 If a <b>son</b> shall ask bread of any of you that is a <b>father</b>, will he <b>give him a stone?</b> or if he ask for a fish, will he for a fish <b>give him a serpent?</b></p> <p>...And he was <b>casting out a devil</b>, and it was dumb. And it came to pass, when the devil was gone out, <b>the dumb spoke</b>; and the people wondered.</p> <p>It is useful to note that parallel concepts are restated in a passage in Mark, which <u>links serpents to poison</u>:</p> <p>Mark 16:17 ...In my name <b>they shall cast out devils; they shall speak with new tongues</b>; 16:18 They shall take up <b>serpents</b>; and <b>if they drink any deadly poison</b>, it shall not hurt them; they shall lay hands on the sick, and they shall recover.</p> <p>As with WAR 202, this <u>links serpents with poison</u>. This gives us greater confidence that the rest of these passages in WAR relating to the poison plot, are all related to the same parallel in Luke.</p>



This sequence allows us to place nine parallels along a horizontal line corresponding to Luke 11:11, but it turns out there are many more, and this will form the crossbar of the 'A'. And without further ado I will now describe these.

## 5d. The rest of the A

<p>WAR 40,44 (1.7.2,6) Now having brought <b>battering rams against the walls</b> and 41 (1.7.3) come in over the walls, 42 (1.7.4) Pompey took the temple and entered it. WAR 40 indicates this was made possible thanks to <b>division within Jerusalem</b> leading them to burn the temple and kill themselves.</p> <p>Now Pompey did not touch any of the sacred money and gold, <b>but instead commanded the temple to be 'cleaned'</b> and for it to continue its work. But there was nothing that affected the nation so much...as that their holy place, <b>which had been hitherto seen by none, should be laid open</b> to strangers; for Pompey, and those that were about him, went into the temple itself whither it was not lawful for any to enter but the high priest, and <b>saw the candlestick repositied therein</b> with its lamps ..of gold.</p>	<p>Luke 11:7 From within he shall say 'trouble me not, <b>the door is shut'... but 'knock, and it shall be opened</b> to you'... 'for him that knocks it shall be opened'.. 11:17 and <b>a house divided</b> against a house falls.. 11:21 when a strong man armed keeps his 'palace'... but when a stronger one comes he takes his armor and divides his spoils...</p> <p>Luke 11:24 an unclean spirit.. says 'I will return to my house', and <b>when he comes he finds it 'swept and put in order'</b> (the house has been cleaned)</p> <p>Luke 11:33 when he has <b>lighted a candle, no man, putts it in a secret place</b>, neither under a bushel, but on a candlestick, that <b>they which come in may see the light.</b></p>
<p>WAR 66 (1.10.7) ...inflamed with envy [<b>they reproached</b>]... and thanks to their actions, Herod slew so many men without his giving him any command to do it, either by word of mouth, or by his letter / 'written instructions' [i.e. <b>they killed without him using his hand</b>], which was in contradiction to the '<b>law</b>' of the Jews...</p>	<p>Luke 11:45 Then answered one of the lawyers, and said to him, Master, thus saying you <b>reproach us</b> also. 11:46 And he said, Woe to you also, ye <b>lawyers!</b> for ye lade men with burdens grievous to be borne, and <b>ye yourselves touch not the burdens with one of your fingers.</b></p>
<p>WAR 97 (1.12.2) The king of Arabia '<b>repented</b>' of killing Herod's brother... Herod changed course to Alexandria; and when he came into the city, he was received by Cleopatra (a <b>Queen of the south</b>) with great splendor, who hoped he might be persuaded to be commander of her forces ('she is an ally of Herod, thus <b>she stands with Herod in condemning the king of Arabia</b>)...</p>	<p>Luke 11:31-32 The <b>queen of the south shall rise up</b> in the judgment <b>with the men of this generation, and condemn them</b>... behold, one greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for <b>they repented</b> at the preaching of Jonas; and, behold, a greater than Jonas is here (<b>i.e. as Herod is greater than Solomon, Jesus is greater than John</b>).</p>
<p>WAR 108 (1.16.3) Herod followed them and slew them... till those that remained were <b>scattered</b> beyond the river Jordan... and <b>those that remained lay concealed in caves [the Judean caves are very dry places]</b> ... and Herod <b>distributed</b> the fruits of their former labors to the soldiers and gave them <b>silver</b> and more to their commanders...</p>	<p>Luke 11:21-24 When a strong man armed keeps his palace, his goods are in peace: But <b>when a stronger man overcome him, he.. divides his spoils.</b> He that is not with me is against me: and he that gathers not with me <b>scatters.</b> When the unclean spirit is gone out of a man, <b>he walketh through dry places,</b> seeking rest;</p>
<p>WAR 116 (1.17.4) Herod marched ... to avenge his brother's murderers; where happened to him <b>a providential sign, in which at the feast the house fell down immediately after he left it.</b> he was thought very dear to God; ...he judged this to be a common signal.. and engaged in a battle [i.e. division].. but was injured with a dart..</p>	<p>Luke 11:16-17 And others, tempting him, <b>sought of him a sign from heaven.</b> But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house divided against <b>a house falls.</b></p>

Having listed these, I now list the remaining ones forming the right-hand side of the 'A'.

<p>WAR 50 (1.8.5) <b>Alexander's mother stayed in Judea out of concern for her relations that were captives at Rome, which included her husband and her other children.</b> She stayed there convincing Gabinus to demolish the cities...</p> <p><b>He then parted the whole nation into five conventions,</b> assigning one portion to Jerusalem (west), one to Gadara (east), one to Amathus (east), a fourth to Jericho (west), and to the fifth <b>division</b> was allotted Sepphoris, a city of Galilee (west). (i.e.. <b>divided the nation into 5 parts, three on the west separated by the Jordan, with two on the east</b>).</p>	<p>Luke 12:51-53 The father shall be divided against the son, and the son against the father; <b>the mother against the daughter, and the daughter against the mother;</b> the mother in law against her daughter in law, and the daughter in law against her mother in law. Do you suppose that I am come to give peace on earth? I tell you, No; but rather <b>division</b> For from henceforth <b>there shall be five in one house divided, three against two, and two against three.</b></p>
--	--

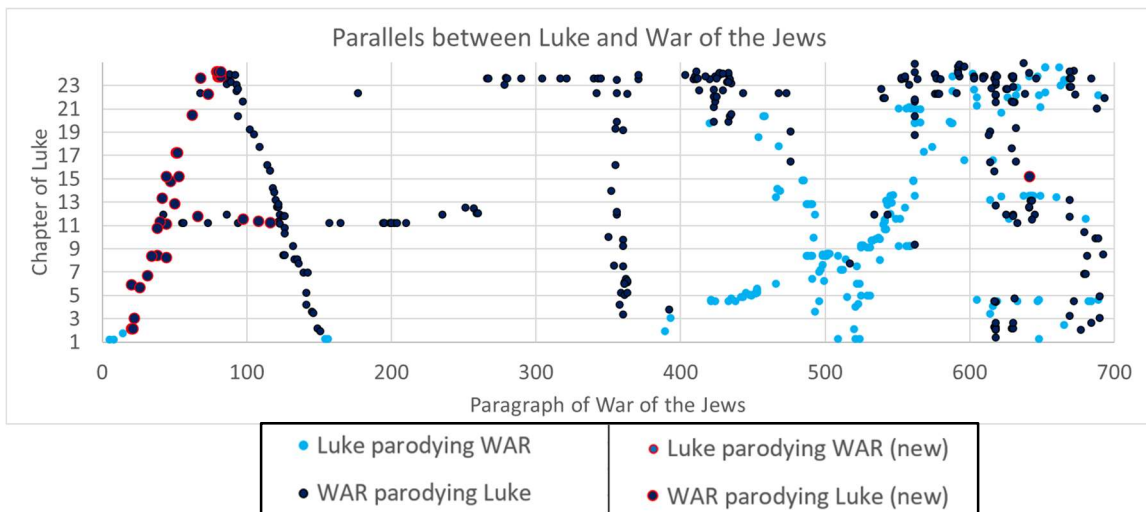


<p>WAR 41 (1.7.3) The Romans would not have succeeded, but <b>Pompey took advantage of the Jews abstaining from all work on Sabbath.</b> Thus he was able to raise his bank <b>against the walls of Jerusalem</b>, without needing to fight.</p>	<p>Luke 13:14 And the ruler of the synagogue answered with indignation (<b>leader within Jerusalem was angry</b>) because Jesus healed on the sabbath, and <b>complained that men should only work.. on the six days, not the sabbath...</b> And Jesus replied... and <b>all his 'adversaries' (implying a battle) were ashamed</b>, and all the people rejoiced (roman troops had success)</p>
<p>WAR 47 (1.8.2) Alexander... overran Judea... and <b>came to Jerusalem, and ventured to rebuild its wall...</b> But being afraid of being attacked, <b>he gathered an army of 10,000 armed footmen</b>, and 15000 horsemen. He also built walls about several other places... [but was defeated at Jerusalem, implying he <b>didn't have time to adequately rebuild the walls</b>]</p> <p>WAR 51 (1.8.6) Aristobulus came and <b>attempted to build a wall around the city</b>, but had to retreat when Gabinus arrived. Then he came to Machereus and <b>attempted to fortify it</b>, although this was done in <b>a poor manner</b>.</p> <p>WAR 52 (1.8.7) continues that Alexander had 30,000 men but <b>were defeated, with 10,000 of them</b> dying and the rest [<b>implicitly 20,000</b>] fleeing.</p>	<p>Luke 14:28-31 For which of you, <b>intending to build a tower</b>, sits not down first, and counts the cost, whether he have sufficient to finish it? Lest haply, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, <b>This man began to build, and was not able to finish.</b> Or what king, going to make.. sits not down first, and consults whether he be able with <b>10,000</b> to meet him that cometh against him with <b>20,000</b>?</p>
<p>WAR 51 (1.8.6) Aristobulus attempted to build a wall and being unsuccessful he then dismissed the <b>'unprofitable multitude'</b> and marched on with only 8000 armed men.</p> <p>WAR 52 (1.8.7) continues with Gabinus <b>going to Jerusalem</b>, but this is expanded on by ANT 14.98-104,14.100 describing <b>the jews besieging mount Gerizim (the heart of Samaria)</b></p>	<p>Luke 17:10 so likewise ye when ye shall have done all those things which are commanded you say we are <b>unprofitable servants</b> we have done that which was our duty to do .. 17 11 and it came to pass as <b>he went to Jerusalem</b> that he passed through <b>the midst of Samaria</b> and Galilee</p>
<p>WAR 62 (1.10.3) Caesar sent orders for these honors to be graven in the Capitol as his memorial.. Ant 14.141-153 elaborates, describing the decree to be engraved including <b>a shield of gold (the shape and metal of a coin)</b>, a crown of gold, and also his statue in brass (i.e. <b>the emperor's graven image</b>)</p>	<p>Luke 20:24 <b>Show me a denarius coin. Whose image and superscription has it? They answered and said, Caesar's.</b></p>
<p>WAR 73 (1.11.4) Cassius promised Herod to make him king of Judea after the war. But these powers and brilliant expectations of the son [<b>the 'son' becomes king of the Jews</b>] proved the cause of the death of his father Antipater by poisoning He corrupted one of the king's cup-bearers with money to <b>give a poisoned potion to Antipater (bribed to betray him)</b>; so he <b>became a sacrifice</b> to Malichus's wickedness, and <b>after leaving the feast/banquet.</b></p>	<p>Luke 22:20 Likewise also the cup <b>after supper</b>, saying, <b>This cup</b> is the new testament in my blood, which is shed for you. 22:21 But, behold, <b>the hand of him that betrays me [Judas who took the bribe] is with me on the table.</b> [and Jesus went on to <b>die at the festival as a sacrifice</b>] 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar (an <b>unpleasant drink</b>), 23:37 And saying, If you be the king of the Jews (<b>the son of God as King of the Jews</b>), save yourself.</p>
<p>WAR 68 (1.10.9) is expanded on by ANT 14.181-268 and 14.188-267 lists decrees of friendship and confederacy made between Hyrcanus as high priest and the (roman) Caesar [setting out <b>how they would rule the Jews</b>]. 14.188, 191, 197, 220 indicate how <b>these were written on brass plates supported on pillars, in Greek and Latin</b>, and that a Piso (Lucius Piso) was present at writing of this.</p>	<p>Luke 23.38 [Jesus and two others died on three crosses (i.e. each had a central <b>pillar</b>), and] on Jesus' cross they attached a superscription over him in letters of <b>Greek, and Latin</b>, and Hebrew, saying "THIS IS THE <b>KING OF THE JEWS.</b>"</p>
<p>WAR 80-82 (1.12.3-5) is expanded upon by ANT 14.299-324, and in the middle of this at 14.309, 311 it describes that <b>when Caesar was killed the sun turned away his light from us</b>, and Brutus then fled and suffered the same fate as Cassius. [this references to the well known myth that when Brutus and Cassius killed Julius Caesar <b>there was a very long darkness of the sun</b>, for example mentioned in Pliny's Natural Histories].</p>	<p>Luke 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. (i.e. <b>when Jesus died, the sun was darkened</b>)</p>

<p>WAR 79 (1.12.2) Herod had been sick... but as soon as he was recovered (<b>metaphor for resurrection</b>) he... drove Felix out of Masada and <b>drove Marion (Mary) out of Galilee</b> (i.e. <b>two people left</b>)... and those Tyrians he caught he 'preserved alive'...</p> <p>WAR 80 (1.12.3) so Herod returned to Jerusalem... and married Mariamne... (<b>He was with Mary at Jerusalem</b>)</p> <p>WAR 82 (1.13.5) Then came a hundred Jews to Antony, who was already in love with <b>Cleopatra</b> to the degree of slavery.</p>	<p>Luke 24.10 And Mary, Mary Joanna and others told them about Jesus not being in the tomb 24.13 <b>And two of them left Jerusalem</b>... 24.22 When they didn't find his body they came saying they had seen a vision of angels saying that he was alive.. And Jesus came near... And Cleopas (<b>a shortened version of Cleopatra</b>) answered him saying "...don't you know what has happened in Jerusalem these recent days?"</p> <p>John 19.38 expands on this by adding that Mary turned to Jesus, but he told Mary 'Do not cling to me' (<b>Jesus pushing Mary away</b>).</p>
<p>WAR 20-21 (1.3.6-1.4.1) relates to ANT 31.318-372. in particular 13.345 expands a story of Ptolemy <b>killing all the women and children of the villages</b> in Judea, and cut them up and cast them into boiling cauldrons, <b>devouring their limbs as sacrifices</b>.</p> <p>(this <b>evokes the story of Herod killing all the children around the village of Bethlehem</b>)</p>	<p>Luke 2:8 Shepherds keeping watch over their flock.. came to see Jesus. This is paralleled by Matthew 2, where Herod sends Magi to see Jesus (a leader who leads a religious 'flock'). Herod was angry that the Magi deceived him, and <b>killed all children around Bethlehem (where the lambs are raised for sacrificial slaughter at the age of 1</b> at Jerusalem).</p>
<p>WAR 38 (1.6.6) Now here is the most fruitful country of Judea, which bears a vast number of palm trees besides the balsam tree, which produces that Balsam, <b>whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears</b>. ANT 14.54-57 expands on this, saying that Aristobulus 'repented'... but got put in 'prison'.</p>	<p>Luke 8.27 Matt 5.5 <b>John came 'crying' ( - tears) and cut himself with stones</b> and he was kept .. and driven into the wilderness.</p> <p>(- this John who preached '<b>repentance</b>' and was put in '<b>prison</b>' is a metaphor for General John trapped in the boats, his arms 'sprouting' out either side of the hulls implicitly to be <b>hit and cut by rocks</b> of the riverbank)...</p>
<p>WAR 44, 53 (1.7.6, 1.8.8)</p> <p>Pompey entered the holy temple and saw the gold <b>candlesticks</b> and other sacred items, but did not remove them (<b>does not take possession of the precious metal</b>) and instead ordered that the place (holy <b>house</b>) <b>be cleaned</b>.</p> <p>But offering the directly opposite approach Crassus later came into the temple and removed all the gold that Pompey had left (<b>got the precious metal</b>)</p> <p>WAR 641 describes Titus finally <b>removing both the candlesticks and the rest of the gold</b>, being given them by none other than the priest of the temple, whose name is <b>Jesus</b>, thereby being the only person apart from Josephus indicated as receiving a pardon from Titus.</p>	<p>Luke 15:8</p> <p>Either what woman having ten pieces of silver, if she lose one piece (<b>does not have possession of the precious metal</b>), doth not light a <b>candle</b>, and sweep the house (<b>house to be cleaned</b>), to find it?...and then saying, Rejoice with me; for I have found the piece which I had lost (<b>got the precious metal</b>).</p>
<p>WAR 22 (1.4.2) relates to the encounter with Ptolemy. Ant 13.338 expands on this, saying <b>the victory was achieved by allowing the enemy army to cross the Jordan to meet him, so that their back would be to the river Jordan, and then he then killed at least 30,000 men.</b></p>	<p>Luke 3:2 Annas and Caiaphas being the high priests, the word of God <b>came to John the son of Zacharias in the wilderness. 3:3 And he came into all the country about Jordan, preaching the baptism</b> of repentance (which followers of Titus would recognize as relating to John's men being 'baptized' to death in the Jordan).</p>
<p>WAR 20 (1.3.6)</p> <p>he threw up a great deal of blood, and his servant he accidentally '<b>spilled</b>' it on the same place as his brother (<b>new blood put in the place of old blood</b>) whom he had had killed. And &lt;those that saw it declared it <b>divine providence</b>&gt;. And he '<b>burst</b>' into tears and <b>died</b>... (i.e. <b>both the owner of the new blood and the owner of the old blood perished</b>).</p>	<p>Luke 5:37 <b>No man puts new wine into old bottles; else the new wine will 'burst' the bottles, and be 'spilled', and the bottles will perish.</b></p>
<p>WAR 26 (1.4.6)</p> <p>The Jews had recently made an insurrection at a festival (a <b>feast</b>), and now Alexander slew them and carried the captives to Jerusalem, <b>crucifying 800 Jews on crosses</b>, and cutting the throats of their wives and children in front of them. and <b>he watched these executions 'as he was drinking and lying down with his concubines' (i.e. drinking with sinners)</b>.</p>	<p>Luke 5:29</p> <p>there was a great <b>feast</b>... 5:30 But they murmured against his disciples, saying, "<b>Why do ye eat and drink with publicans and sinners?</b>" 5:31 And Jesus replied, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."</p>

<p>WAR 31 (1.5.3) The Jews slew the man who had helped Alexander crucify 800 of their fellows, and then they convinced Alexandra to put to death the rest of those that had attacked them (so <b>the ones that condemned the Jews, were in turn condemned</b>)</p>	<p>Luke 6:37 Judge not, and ye shall not be judged: <b>condemn not, and ye shall not be condemned</b>: forgive, and ye shall be forgiven... For <b>with the same measure that ye mete withal it shall be measured to you again.</b></p>
<p>WAR 44 (1.7.6) Pompey (i.e. <b>a foreigner</b>) <b>went into the holy temple (where he was forbidden)</b> and <b>saw the candlestick</b> and lamps and other things of gold (<b>things kept from view</b>)... but <b>instead of taking them he left them there.</b></p>	<p>Luke 8:16 <b>No man, when he has lighted a candle, covers it with a vessel</b>, or puts it under a bed; but sets it on a candlestick, that they which enter in may see the light. 8:17 For nothing is secret, that shall not be made manifest; <b>neither any thing hid, that shall not be known and come abroad.</b></p>
<p>WAR 34 (1.6.2) There was a conflict with Hyrcanus and a siege. This is expanded on by ANT 14.22-28 which talks of <b>Onias, the brother of Jesus</b> (ANT15.41), <b>who could control the weather by praying to god</b>, as he had previously done so to end a drought. They killed him and <b>god punished them by bringing a storm</b> which destroyed all the fruit of the country.</p>	<p>Luke 8:22-25 Jesus went into a ship with his disciples.. but he fell asleep: and there was a storm of wind on the lake.. And they said .. master, we perish. Then <b>Jesus arose, and rebuked the wind and the raging of the water: and they ceased</b>, and there was a calm. And he said Where is your faith? And they wondered 'What manner of man is this! for <b>he commands even the winds and water</b>, and they obey him.'</p>
<p>WAR 38 (1.6.6) Pompey made haste to Jericho where the soil was most fertile in Judea, and produces abundance of palm and balsam trees, the stems of the balsam trees are cut with sharp stones and the balsam is collected where it exudes like tears. Ant 14.54 expands on this saying <b>the Balsam is the most precious ointment.</b></p>	<p>Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 10:34 And went to him, and bound up his wounds, <b>pouring in oil and wine (a balsam)</b>, and set him on his own beast, and brought him to an inn, and took care of him. (- <b>it is well known that a mixture of oil and wine, beaten together, is considered to be one of the best balsams for a fresh wound</b>)</p>

I'll pause here to chart the locations of the parallels described in this section (again, red used for the latest ones).



## 5e. Finishing the signature.

Finally, I now list the parallels that make up the rest of the 'P'.

Text in War of the Jews that parodies Luke	Text in Luke being parodied
WAR 162 (1.24.3) <b>Herod complained to his wife that he had married a woman of a low family...</b>	Luke 1:46-8 And <b>Mary</b> said... [God] has regarded the <b>low estate of [myself] his handmaiden...</b>
WAR 163 (1.24.4) Herod gives Mariamne's ( <b>Mary's</b> ) <b>garments</b> to his later wives <b>as gifts</b> , who complain that they are soon to wear no better than <b>hair-cloth</b> (a rough cloth of <b>animal hair</b> ) rather than <b>royal garments</b> .	Luke 2:12,16 <b>Mary</b> has the babe <b>wrapped in swaddling (cloth)</b> in a manger ( <b>for animals</b> ) ...and the shepherds came (which is mirrored by <b>Magi giving royal gifts</b> )
WAR 171 (1.25.4) Herod's anger abated, thanks to the argument that 'because it is in kingdoms as it is in gross bodies, "where some member or other is ever swelled by the body's weight" ( <b>the dropsy</b> ), it is not proper to cut off such member, but to heal it gently' (He suggested to <b>Herod to take the approach of healing the dropsy</b> ).	Luke 14:2 <b>Jesus healed a man with the dropsy</b> (i.e. edema or inflammation of the lower extremities)
WAR 181 (1.27.3) So Herod asked every one's sentence, and the first to give sentence was Saturninus, who condemned the young men, but not to death; for it was not fit for him, who had three sons, to vote for the destruction of the sons of another. (i.e. <b>he gave sentence on a 'son', but refused to sentence him to death</b> )	Luke 23.24 <b>Pilate gave sentence on</b> Jesus ( <b>the son</b> of god), <b>but refused to sentence him to death</b> , handing him to the Jews.
WAR 250 (2.8.1) During this administration a <b>certain Galilean called Judas</b> , prevailed with his countrymen to revolt (i.e. <b>betrayal</b> ), and said they were cowards if they would pay a tax to the Romans ( <b>wouldn't give money to the Romans</b> ) and after God submit to mortals as their lords.	Luke 22:48 etc <b>Judas betrayed</b> Jesus by receiving <b>money</b> from the <b>romans</b> .
WAR 164 (1.24.5) Herod's wife (Mariamne - Mary) had a sister that Herod promised in marriage to Pheroras, and on her death he then promised Mariamne's (Mary's) daughter instead. But he didn't consummate the marriage (with Mary's relative) because he loved his maidservant. So Herod gave her instead to another man (her cousin, and Herod's nephew).  [In summary, <b>Mary's daughter was involved with Mary's relative's husband who was an adulterer who didn't consummate marriage with her, so she ended up with her cousin.</b> ]	Luke 2:4 When Joseph took Mary to be taxed, she had already become pregnant at/via Zacharia's house (Vespasian, the father of Titus, implying that Zacharias fathered Jesus), staying there with her cousin Elisabeth (Mary's relative). Joseph knew it wasn't his own child, but (Matt 1: 19) did not wish to make a public example of her. Josephus was espoused to Mary but not married, so could not consummate marriage.  [In summary, <b>Mary was with her cousin, and involved with Mary's relative's husband who was an adulterer, and she ended up with a different man who didn't consummate marriage with her.</b> ]
WAR 165 (1.24.6) This Pheroras had been accused, whilst Mariamne (Mary) was still alive, as if he were in a plot to poison Herod ( <b>Mary's relative plotting to kill Herod</b> )	Matt 2:16-18 and Luke 2:17 <b>Herod plots to kill Mary's relative</b> – her son Jesus after the Magi avoid returning to him, which is mirrored by Luke 2:17 describing the travels of the Shepherds.

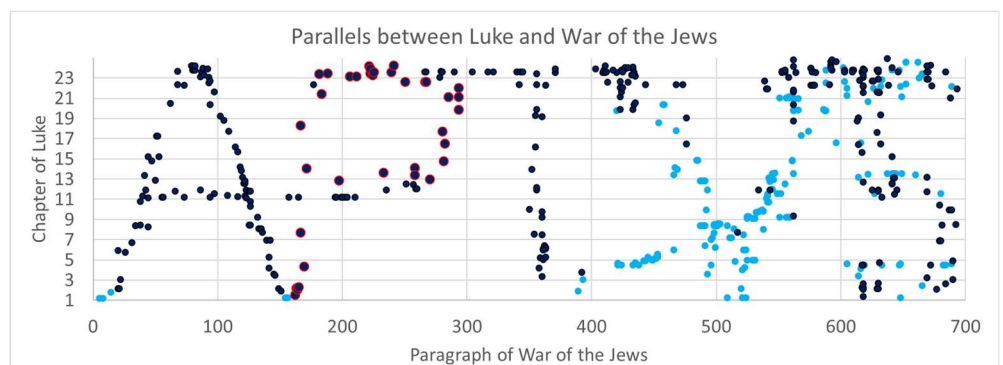


<p>WAR 166 (1.24.7) There were three eunuchs - one appointed the king's butler, another of them got his supper ready for him (the <b>king of the Jews eating</b>), and the third put him into bed (the eunuch was a <b>sinner</b>), and lay down by him to be used obscenely (<b>receiving it</b>)... but Alexander said not to fix their hopes upon Herod, an old man, and one so shameless as to color his hair... (<b>a cosmetic applied to hair</b>)</p>	<p>Luke 7:37 Jesus sat down to have meat (the <b>king of the Jews eating</b>). And, a woman in the city, who was a <b>sinner</b>... brought an alabaster box of <b>ointment</b>... and she... wiped his feet with the hairs of her head... and anointed them with the ointment. (<b>a cosmetic in connection with hair</b>).. and the Pharisee said '<b>what manner of woman is this (a crude metaphor for a eunuch) that touches him:</b> for she is a sinner'.</p> <p>Luke 18:15 They brought him infants (i.e. genderless), that he would touch them: but his disciples rebuked them. - Matt 19:13 adds: 'For there are some eunuchs born that way, <b>others were made eunuchs of men:</b> and some made themselves eunuchs for the kingdom of heaven's sake. <b>He that is able to receive it, let him receive it.</b>'</p>
<p>WAR 206 (1.31.5) <b>he came to salute Herod</b> but <b>Herod stretched his arms and turned away</b></p>	<p>Luke 23:11 And <b>Herod</b> with his men of war set him at nought, and mocked him... Mark 15:18 adds that <b>they saluted him</b> [prior to him being on the cross, <b>arms outstretched</b>]</p>
<p>WAR 280 (2.11.6) is expanded on by Ant 19.343-20. 109. In this section Ant 20.25 describes the location of <b>Noah's Ark</b>.</p>	<p>Luke 17:27 .. the day that <b>Noah entered the Ark</b>, and the flood came..</p>
<p>WAR 169 (1.25.2) Herod gave Archelaus the four books which Alexander had composed about Pheroras and the plot to kill Herod, and <b>Herod read the books with him</b>.</p>	<p>Luke 4:17 And <b>Jesus opened the book in the synagogue and read from it</b>, and all eyes were fastened on him.</p>
<p>WAR 183 (1.27.5) <b>Herod's barber was bribed to kill him but refused</b></p>	<p>Luke 21.18 <b>not a head of your hair shall perish</b></p>
<p>WAR 188 (1.28.4) <b>Two wives of Herod were barren</b>, the rest all had difficulties...</p>	<p>Luke 23:29 For...they shall say, <b>Blessed are the barren, and the wombs that never bare</b>, and the paps which never gave suck.</p>
<p>WAR 197 (1.27.1) Herod (<b>the father</b>) had slain Alexander and Aristobulus ...after he Mariamne (<b>the mother</b>) and her children he would spare nobody; .. Then there are the heads of hydra growing up against me and my children - Slavonic adds: Just as <b>Hercules</b> worked to cut off the heads of the beast with a sword - even thus I have cut off those two men but ..their sons stand in their place...<b>he was of all fathers the greatest hater of his children. (This is about Herod feuding and killing his family)</b></p>	<p>Luke 12:53 <b>The father shall be divided against the son, and the son against the father;</b> the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.</p>
<p>WAR 211 (1.32.5) Then Varus bid Antipater make his defense; but <b>he remained 'in silence'</b>, and said no more but this, "God is my witness that <b>I am entirely innocent.</b>" So Varus gave <b>the potion to be drunk by a condemned malefactor</b> in prison, who died on the spot</p>	<p>Luke 23:9 Then Herod questioned Jesus in many words; but <b>Jesus said nothing in defense</b>. And Pilate declared that he found 'no fault' in Jesus, i.e. <b>innocent</b>. Luke 23:33-36 and there were <b>malefactors dying</b> next to him on crosses, and the soldiers came and <b>offered Jesus a drink of vinegar</b>.</p>
<p>WAR 221 (1.33.8) Herod <b>survived the slaughter of his son</b>, and [promptly] <b>died</b>... and when these men were gone, <b>Salome told the soldiers that the king was dead</b>... and they went to an assembly where a letter was read, which had been left for the soldiers.</p>	<p>Luke 24:10 Having found that Jesus wasn't in the tomb (<b>a slaughtered son that involved dying and survival</b>) certain women (Mark 15:40 states that one of them was <b>Salome</b>) told these things to the apostles (i.e. <b>Salome told them that the alleged King of the Jews was dead</b>)... and they communed together (<b>an assembly</b>) and Jesus came and expounded the scripture (<b>equivalent to reading an epistle, i.e. a letter</b>)</p>

<p>WAR 222 (1.33.9) Herod's body was <b>followed by a multitude including 500 servants and freedmen</b> (mourning him implicitly <b>weeping/lamenting</b>).</p> <p>Herod was buried at Herodium (i.e. <b>under the hill</b>), which famously is <b>a hill the shape of a woman's breast</b>, (a point which is confirmed in WAR 146/1.21.10).</p> <p>Those <b>500 people had sweet spices in their hands</b>.</p> <p>WAR 224-5 continues with Archelaus coming from Rome and <b>at the feast of unleavened bread setting up a trial, where Jews clamored for him to release those that were in prison.. and then he offered sacrifices... and they lamented those put to death by Herod</b>.</p>	<p>Luke 23:27 <b>there followed him a great company of people, with women, who bewailed and lamented him</b>.</p> <p>23:29 For the days are coming, in the which they shall say, Blessed are the barren.. and <b>the breasts which never gave suck</b>. 23:30 Then shall they begin to say to the mountains, Fall on us; <b>and to the hills; 'Cover us'</b>. (i.e. <b>connecting female breasts with being under a hill, and with lamentations</b>)</p> <p>Luke 23:56 At Jesus' death they came with spices John 19:39 about a hundred pound weight (<b>an amount of spices for a royal burial</b>).</p> <p>Luke 23:18 And (<b>at a feast of unleavened bread</b>) they cried out for (<b>the roman installed head of the tribunal</b>) Pilate, that Barabbas <b>would be released from prison...</b> after which 23:33 Jesus was <b>put to death (in a manner resembling a Passover sacrifice</b>, and partly as a result of the actions of a <b>Herod</b>)</p>
<p>WAR 233 (2.3.1) When that feast called Pentecost, was at hand, its name being taken from the number of the days [after the Passover festival]... They came and laid their forces around Jerusalem in three parts, to the <b>North, South and West</b> of Jerusalem, 'thus on all sides' to besiege the Romans who were in Jerusalem. Ant 17.255 expands on this saying they encamped (i.e. <b>sat down</b>) and the first (i.e. northern) part extended from the northern extent to the southern extent of the temple on the <b>East</b> quarter.</p>	<p>Luke 13:24 Strive to enter in at the strait gate: for many, I say to <b>you, will seek to enter in, and shall not be able</b>.</p> <p>13:25 When once the master of the house is risen up, and has <b>shut to the door, and ye begin to stand without, and to knock at the door..</b> (i.e. a siege)</p> <p>Luke 13:29 And they shall come from the <b>east, and from the west, and from the north, and from the south</b>, and shall sit down in the kingdom of God.</p>
<p>WAR 239-241 (2.4.3-2.5.2) A certain <b>shepherd</b> (a reference to Jesus' ancestors Abraham to David, who had been shepherds), called Athrongeus whose great strength (<b>evoking Samson who Jesus parallels</b>) and his 'soul that despised death' (<b>metaphor surviving death</b>) qualified him to be king. He acted like a king and put on the diadem and ventured to make himself into a king (<b>king of the Jews and a Messiah figure</b>), and overran the country and although he fought the Romans, no Jew escaped him (metaphor for Jesus converting Jews i.e. <b>Athrongeus is a metaphor for Jesus</b>) and he had 4 (unnamed) brethren 'resembling himself' who were like generals to him (five brethren in total).</p> <p>This man attacked Roman troops at Emmaus (<b>two named men went to Emmaus: Arius and Athrongeus</b>) and <b>his men slew Arius</b> with 40 of his men. Of the five brethren, three were subdued and one surrendered and this 'was their end' (i.e. a notable absence of the fifth meeting an 'end').</p> <p>WAR 241 (2.5.2) Then, <b>at Jerusalem, at the festival</b>, Varus met with other generals including <b>Joseph</b>, and captured <b>the authors</b> (a phrase previously used describing Jesus Shaphat in WAR 448/3.10.5) of the revolt, putting those of least concern into custody.</p> <p>But the most guilty of them were crucified who numbered about 2000 (i.e. leaving the implication that <b>Athrongeus was crucified</b>).</p>	<p>Luke 23:33 And [<b>at Jerusalem, at the festival</b>] <b>Jesus was crucified [whilst Barabbas was imprisoned but not crucified]</b></p> <p>Luke 23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man.. and <b>Joseph went to Pilate...</b> and took Jesus' body.</p> <p>Luke 24:13 And, behold, <b>two of them went..to a village called Emmaus</b>, which was from Jerusalem about threescore furlongs. 24:15 And ..while they reasoned.. <b>Jesus himself drew near, and went with them</b>.</p> <p>(In summary, as with the capture of Josephus by the Romans, WAR 239-241 parodies the capture of Jesus.)</p>
<p>WAR 258 (2.8.9) regarding the Essenes on the sabbath they are not allowed to even remove a vessel to relieve themselves into it... on <i>other</i> days they will dig a small pit with a hatchet [so that implicitly on the Sabbath they can] ease themselves into that pit... (<b>using a pit on a sabbath</b>)</p>	<p>Luke 14:5 And answered them, saying, Which of you shall have <b>an ass or an ox fallen into a pit, and you won't straightway pull him out on the sabbath?</b></p> <p>Luke 13:15 This repeats this story of leading the ox from the 'stall' (analogous to a latrine) to 'watering' on the Sabbath, although without mentioning the pit.</p>

<p>WAR 266 (2.9.3)          Jews objected to images of Caesar in the temple and came and <b>lay down [in protest]</b> prostrate, lying immovable for five days.  <b>Pilate sat on his tribunal</b> at the market place (i.e. at/by the temple)... <b>and Pilate ordered the soldiers to draw their naked swords..</b> But the Jews fell down and exposed their necks causing him to refrain...          WAR 267 (2.9.4)... Then the Jews came again to protest that Pilate had used the temple money to build an aqueduct but <b>Pilate ordered the soldiers</b> not to use swords, but <b>to instead use their staves</b>, to beat the Jews... Ant 18.62 expands on this saying the soldiers went beyond his orders and a great many were slain (<b>i.e. Pilate spilt the blood of the people at his tribunal at/near the temple where they performed their sacrifices</b>).<sup>66</sup> And about this time there a wise man Jesus.. called the Christ... who Pilate condemned...          And after this WAR 270 (2.10.1) describes <b>the next emperor Caius as taking himself to be a god</b></p>	<p>Luke 22:45-53.          Jesus found them 'sleeping for sorrow' (i.e. <b>lying down in protest</b>).. after Judas betrayed Jesus they said 'lord shall <b>we smite with the sword?</b>'. And one cut off the high priests ear [implicitly with a sword] but Jesus said 'suffer ye thus far, and healed him [Jesus was saying no to using swords], and Jesus said '<b>do you come out... with swords and staves?</b>... ye stretched forth no hands against me'.           Luke 13:1 There were present at that season some that told him of <b>the Galileans, whose blood Pilate had mingled with their</b></p>
<p>WAR 281 (2.12.1)          A soldier is described making an insult at a feast leading to tumult <b>requiring armed men</b> to suppress it, and <b>who killed a great many Jews</b>, such that the feast became a mourning.  <b>The number killed was 10,000</b>, according to some copies of the text, <b>30,000</b> according to other copies of the text, but Ant 20.112 expands on this saying the soldiers came to the fortress of Antonia (<b>which was a tower</b>) before <b>killing 20,000</b>.</p>	<p>Luke 14:28-31 For which of you, intending to build <b>a tower</b>, sits not down first, and counts the cost...          Or <b>what king, going to make war...</b> does not consult <b>whether he be able with 10,000 to meet ...20,000?</b></p>
<p>WAR 285 (2.12.5) is expanded on by Ant 20.122-129 which describes the '<b>most eminent in Jerusalem</b> tried to persuade (i.e. <b>predicted to</b>) <b>the seditious regarding the three miseries/disturbances that they would befall</b>.</p>	<p>Luke 21:6–21:24  <b>In Jerusalem, Jesus prophesied these disturbances</b> – i.e., the fall of the country, destruction of Jerusalem's temple, and enslavement of the people.</p>
<p>WAR 282 (2.12.2)          on the road he carried furniture and robbers fell on him... <b>a soldier tore and burned the sacred book of the law of Moses...</b> So the Jews were in great disorder, as if their whole country were in a flame, saying they could not bear to live any longer if the law was so affronted. Ant 20.116</p>	<p>Luke 16:17          And it is easier for heaven and earth to pass, than a single pen-stroke to fall out of the law (<b>the law cannot be destroyed</b>).</p>
<p>WAR 293 (2.13.5)          Now an <b>Egyptian prophet led his followers to the Mount of Olives</b>.          (Ant 20.170) adds that he then <b>claimed that the walls of Jerusalem would fall at his command</b>,          but the Romans attacked him and dispersed and killed his followers, but <b>he disappeared</b>.</p>	<p>Luke 19:43 and 21:5  <b>Jesus [who had been in Egypt as a child, Matt 2:14] prophesied that the walls of Jerusalem would fall at the time of his second coming</b>. 21:23 and these things would happen within one generation. Luke 21:37 ...Jesus went out and <b>abode in the Mount of Olives</b>. 22:2 The chief priests and scribes <b>sought how they might kill him</b>; for they feared the people.</p>

Now, having added all those parallels between the Gospel of Luke, and WAR, it can be seen that the author (or his team of underlings most likely) had carefully arranged them to spell out the Latin word APTVS when plotted, as shown below:



<sup>66</sup> William Whiston (successor of Isaac Newton as Lucasian Professor, whose translation in 1737 remains very popular) includes a footnote pointing out that this passage references Luke 13:1. The connection between 267 and 22:46 was also noted earlier regarding how WAR parodies how Luke parodies Exodus.

## 5f – Addressing the parallels between the T and the V

So, what are we to make of the short sequence of parallels between the T and V?

It's possible the author never saw this as a problem<sup>67</sup> and during the final revelation (of the 5 letters) the followers would have been told to ignore these, since they were only present to support earlier first revelation (i.e. showing that Titus is the second coming).

Nobody would have cared because the point of the second revelation was to show that the Flavian government invented Jesus and it was all a piece of fictional literature masterminded by the brilliant divine Flavians.

As mentioned in the introduction, another possibility is that Luke 24:6 was intended to come to the rescue.

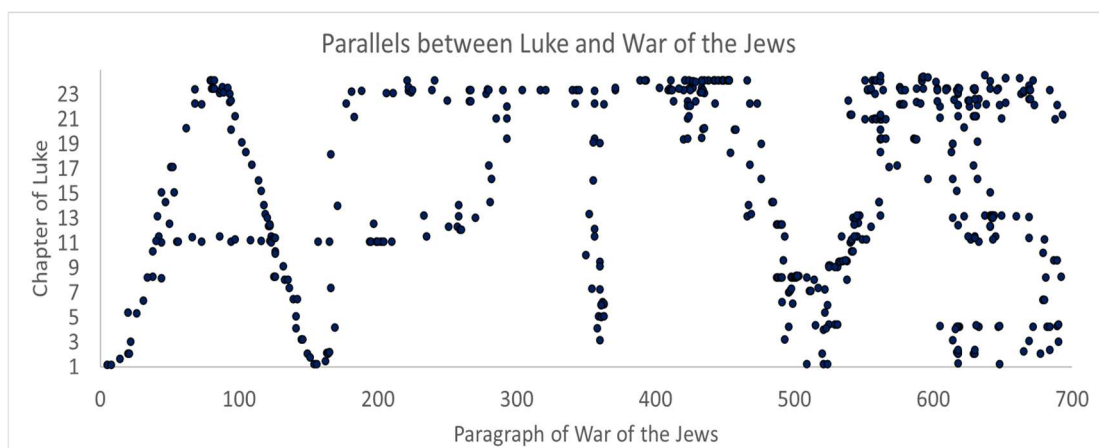
Luke 24:6 states that 'they were much perplexed' by the absence of Jesus in the tomb, but said 'remember how he spoke when he was in Galilee.'

This relates to most of the parallels to the left of the V, as well as almost all of those sticking slightly out to its right (the feeding of the 5000 by the north shore).

Perhaps it was intended that the priests would have explained that this is an instruction to move those parallels all up to the position 24:6 – and indeed perhaps they should do so to those groups wholesale (i.e. without agonizing over whether it strictly applied to every single one of them or to any others). This not only makes the issue disappear, but the top left and top right of the V become better defined as a result.

As an aside, it's curious that in the Slavonic version, the paragraph describing the Galilee Lake battle is missing, almost as if to try to remove the issue<sup>68</sup>.

But if we follow the approach of moving that group of parallels and reposition them to 24:6, this results in a significant improvement in the clarity of the APTVS signature, as is shown below:



<sup>67</sup> Indeed, the same goes for the seemingly random scattering of other parallels which I have noted in passing but which do not seem to be part of the pattern – since the followers were going to have the pattern revealed to them, rather than find it themselves, the authors did not feel the need to go to any effort to ensure no other parallels existed, knowing these would simply be ignored. As long as these were merely isolated and scattered examples that paled in significance (which is the case), this was not seen as a problem.

<sup>68</sup> It is so conspicuously absent that according to Leeming et al, the text simply says 'and having caught up with them, they killed 16,000, including those killed first' and then proceeds straight on to say 'Vespasian after this victory sat in a court of law at Tarichaea', without ever having described the pivotal events of the lake battle (credit J Atwill).

Again, the result is that the group between the T and V would be mostly absent, and no line could be identified there (since most of those parallels depend hugely on that key paragraph).

(See also the famous passage where the stones come and the Jews cry 'the son comes' (WAR 562/5.6.3). Notice that in the Slavonic version it says 'the sons come' – plural. This points to the Slavonic originating in Domitian's era.)



## 5g. Parallels found in Carrington's blog.

By way of background, when I first talked to people about my initial results in June 2023, I struggled to convince anyone that it was worth their time to review a compilation of parallels alleged to follow a pattern (which at the time still had noticeable gaps), produced by someone with no existing reputation.

For the same reason, obtaining peer review proved optimistic. The peer reviewed journal route wasn't an option, since I it would require splitting my compilation into at least 5 parts to meet the 10k wordcount limits, which not only undermines the point, but means a paying a lot in journal fees (I found no free peer-reviewed journals for secular hermeneutics).

As such, my explainer video on YouTube was key to getting people to appreciate that there was something worth spending their time reading. The date I surpassed 50 views

was 23<sup>rd</sup> Feb, so to a reasonable approximation the earliest date my research gained any real attention was March 2024.

As it turns out, the delay was beneficial, since it enabled me to refine my ideas, and discover further parallels leaving me with an APTVS pattern that is now largely free of gaps.

I updated this paper several times prior to April 2024 when I was informed that Cliff Carrington had published a blog containing some parallels. See:

<https://www.oocities.org/athens/atrium/3678/flavian.html>

These are useful not only because they help complete the APTVS pattern, but because we can compare them to the pattern I had discovered and published prior to knowing about Carrington, in order to assess whether I have been objective in my selection of what counts as a 'notable' parallel.

I will start by listing those that contribute to the APTVS pattern here, labelling them A-H, and will refer back to them afterwards when discussing whether Carrington's list of parallels (as a whole) is a match with the APTVS pattern.

### List of relevant parallels found in Carrington's blog:

	<b>War of the Jews</b>	<b>Luke</b>
<b>A</b>	<p>In the publication by Cliff Carrington, I noted some parallels being identified. Many of them are already listed above, and others relate to Vita or 'Against Apion' rather than War of the Jews, which are interesting but not directly relevant.</p> <p>On his first main page "Gospels page 1", he identifies relating to Cyrenius / Quirinius and the census, where each time Quirinius is linked with Judas the Galilean and the birth of the Jewish Rebellion.</p> <p>Carrington then shows that this specific pair of concepts relating to Quirinius – the birth of the Jewish revolution and Judas – is then mirrored in the final collapse of the Jewish revolution (where in place of Judas, it is his grandson Eleazar who is present).</p> <p>Unlike the other references he offers, which relate to Antiquities and don't seem to be associated with a specific passage in WAR, Carrington offers two specific locations in War of the Jews, which are WAR 7.8.1/670 and WAR 7.6.4 / 677.</p>	<p>Carrington explains in his post how this relates to the birth of Jesus (i.e. Luke 2:6) but since this involves Judas and the death of the revolution, it also relates to Luke 22:46 and 23:46 where Judas betrays Jesus, and Jesus dies.</p> <p>So: War 670 vs Luke 2:6, 22:46 and 23:46</p> <p>And: War 677 vs Luke 2:6, 22:46 and 23:46</p>
<b>B</b>	<p>Carrington continues by identifying Antiquities 18.5.2 (aka Ant 18.119 I believe) as the location where Herod kills John the Baptist, which corresponds to the location in War of the Jews 2.9.5 / 268. Although War of the Jews doesn't mention this event here, it mentions instead a conceptually similar event of Herod imprisoning Agrippa for predicting himself a "future ruler of the world".</p>	<p>Carrington links this to Luke 13:31 which has Jesus (the anticipated "future ruler of the world") being warned he might be killed by Herod (implicitly after John was).</p> <p>So: WAR 268 vs Luke 13:31</p>
<b>C</b>	<p>Carrington then identifies a similarly relevant passage in the Slavonic version of War of the Jews – indeed a rather famous passage talking about John the Baptist<sup>69</sup>. This section corresponds to paragraph 2.7.2/247 of WAR.</p>	<p>Carrington rightly identifies this as again being linked to Luke 13:31.</p> <p>So: WAR 247 vs Luke 13:31</p>
<b>D</b>	<p>Carrington then links Ant 18.3.1 and WAR 2.9.4 / 267 with Luke 23:1-25. In WAR/Antiquities Pilate holds a tribunal, Carrington points out that Antiquities acts to make Pilate blameless for the brutality of his soldiers.</p>	<p>Luke 23:1-25 describes Jesus' trial before Pilate. Pilate escapes the blame, with the Jews being responsible for Jesus' death instead.</p> <p>So, WAR 267 vs Luke 23:10</p>

<sup>69</sup> Many scholars have argued or assumed that these famous passages are 'additions', largely because 1) they have the semblance of being inserted into otherwise coherent text - although in reality it was 'inserted' at the outset because the author was moving bits of text around to ensure their locations were apt to ensure the APTVS signature would be presented correctly, and because 2) Christian apologists of later centuries clearly knew of Josephus' works, but declined to mention him referencing Jesus' story, which you might expect them to if they were seeking to argue that Jesus existed (although this is readily explained by realising that many Emperors from Vespasian onwards, had a vested interest in preventing people from noticing the links between Josephus' story and Jesus' story, as that would have undermined the Roman government's project to make the people accept Jesus' teaching to pay taxes, and that from Constantine onwards this was of even greater importance in order to prevent people realising that Jesus and Josephus parody each other since from this we can prove the Roman Government invented Jesus' story).

<b>E</b>	<p>Carrington then identifies the passage in Ant 20.5.3 and WAR 5.1.3 / 547 as involving the spilling of blood in sacred offerings at the holy temple's altar:</p> <p><i>"...for those darts that were thrown by the engines came with such force, that they went over all the buildings, and the temple itself, and fell upon the priests, and those that were about the sacred offices;... [They] fell down before their own sacrifices themselves, and sprinkled the altar,... with their own blood;..."</i></p>	<p>Carrington identifies this as linked to Luke 13:1-2 there were <b>some present</b> who told him about the Galileans <b>whose blood Pilate had mingled with their sacrifices</b>. He asked, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans?"</p> <p>So: WAR 547 vs Luke 13:1</p>
<b>F</b>	<p>Carrington then identifies WAR 4.4.3 / 552 as where Jesus the high priest declares the temple to be like a den of robbers.</p> <p>"Accordingly, <b>Jesus</b>, the eldest of the high priests next to Ananus, stood upon the tower that was against them, and said thus;... They are <b>robbers</b>, who by their prodigious wickedness have profaned this most sacred floor, and who are to be now seen drinking themselves <b>drunk</b> in the sanctuary."</p> <p>To this I would add that this is a <b>speech by Jesus</b>, mentioning robbers plundering <b>Jerusalem and neighbouring cities</b>, and asks whether "<b>anyone has been caught as he went out [of Jerusalem]</b>..</p>	<p>Luke 19:45-46 etc It is written, my house shall be called a house of prayer, but you make it a den of robbers. Carrington notes that the same Greek word for 'Robbers' is used in both passages.</p> <p>To this I would add, that Luke also contains a speech by a Jesus, (Luke 10:29-36) describing robbers catching someone on his way out from Jerusalem to Jericho (a neighbouring city), along with the use of alcohol (pouring in wine and oil).</p> <p>So: WAR 485 vs Luke 19:45 and Luke 10:32</p>
<b>G</b>	<p>Carrington then identifies a parallel relating to the release of Barabbas.</p> <p>In Ant 20.9.3 (Ant 20.208), the sicarii secure release of Eleazar, the son of Ananias, and force the roman governor to release ten prisoners, i.e. rebels being freed.</p> <p>This passage equates to War of the Jews 2.14.1 or WAR 296.</p>	<p>It is in Luke 23:18-25 that Pontious Pilate frees the Jewish rebel Barabas.</p> <p>Carrington highlights this is clearly fiction – Roman governors did not free Jewish rebels, and as such it's linkage to the similarly implausible passage in Antiquities is significant.</p> <p>So: WAR 296 vs 23:20</p>
<b>H</b>	<p><i>War 7.1.1</i> i.e. WAR 641</p> <p>Caesar gave orders to demolish the entire city and temple... There was left nothing to make visitors believe it had ever been inhabited.</p>	<p>Carrington identifies three locations in Luke where this is discussed:</p> <p><i>Luke 21:5-6</i> (per <i>Matthew 24:1-2</i> &amp; <i>Mark 13:1-2</i>): When some were speaking about the temple... he said, "...these things that you see, the days will come when not one stone will be left upon another; all will be thrown down."</p> <p><i>Luke 19:41-44</i> offers more detail: [Jesus] saw [Jerusalem] and wept over it, saying, "...the days will come, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."</p> <p>A similar warning is found in the comparison of <i>Luke 13:34-35</i> and <i>Matthew 23:37-38</i>, which Carrington comments as being evidence for the existence of a Q source<sup>70</sup>: Jerusalem... See, your house is left to you./ See, your house is left to you, desolate.</p> <p>So, 641 vs 21:5, 19:42 and 13:34.</p>

<sup>70</sup> The supposed Q source is not something I have discussed so far. The tendency to find text in synoptic A that seems to come from synoptic B, and also vice versa, can be adequately explained by a scenario where the synoptics were constructed jointly, but with differing information deliberately omitted from each (i.e. a bit like a riddle), to ensure that A) the parallels with War of the Jews and the riddles they encode, could be more easily revealed to believers who have access to all three synoptics, but B) the roman government could publish Matthew and Mark first aiming to attract audiences in Judea and the Legions, with no risk of anyone discovering the APTVS pattern, and they could later publish Luke (enabling them to reveal the APTVS pattern at their leisure) with no risk that Luke would be rejected as fake. That said, War of the Jews states in its preface that it was based on an earlier (non-surviving) version, and for reasons discussed in this paper, it seems likely that the two versions were produced under Vespasian and Titus respectively. Knowing this, we must consider it possible that the synoptics are similarly based on a non-surviving version produced under Vespasian – i.e. in this scenario, proponents of a Q source would be correct.

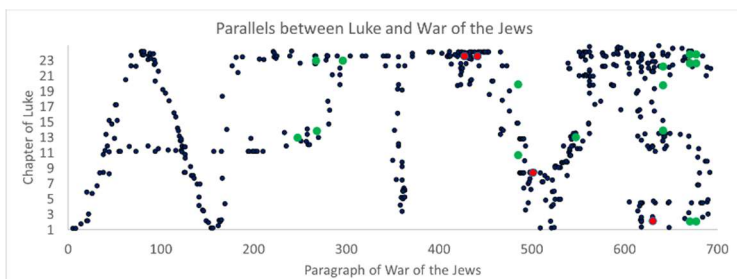
## 5h. Using Carrington's blog to assess whether the APTVS pattern is the result of researcher bias.

Cliff Carrington's blog (which I first learned of on 16<sup>th</sup> April 2024, after publishing earlier versions of this article<sup>71</sup>) presents an opportunity for an independent test of whether the APTVS pattern is genuine, or the result of research bias.

In section 5b I described one way that we can show mathematically that the APTVS pattern cannot be the result of researcher bias. I offer this section as an independent double-check.

### Do the parallels Carrington identified, overall lend weight to, or detract from the identification of the APTVS pattern?

This chart below shows items A-H from the previous section (in Green). It also shows those parallels which Carrington identified, but which I had already noticed long ago (Red).



Undoubtedly these have superb alignment with the APTVS pattern, however the reader would be right to ask how many I have omitted which did not align with the pattern.

Carrington's blog, a copy of which can be retrieved at <https://www.oocities.org/athens/atrium/3678/flavian.html>, appears to have been published no later than 2009. The three pages of interest are named "Gospels page 1-3" and contain 25 relevant parallels discussed under various headings.

Of Carrington's 26 parallels, 18 of them align very precisely with the APTVS pattern, 2 align less precisely, and five are not a match – as follows:

Four of them are parallels I've noted previously and described earlier on in this paper:

- **"Star over Bethlehem"** Described earlier, in 3e (p43).
- **"Luke's Miracle"** Described earlier in section 2 (p12).
- **"The Resurrection"** Two parallels in 3f (p47 and p52).

Sixteen of Carrington's parallels were new to me. I added them as items A-H in the table on the preceding two pages:

- **"The Census and Birth of Jesus"**. Six parallels – Item A.
- **"John the Baptist in Josephus.."** – Item B
- The poorly named "Addition 9". – item C.
- **"Pilate's Character"**. – Item D.

- **"Temple Riot"**. – Item E.
- **"Cleansing the Den of Robbers"**. – Item F.
- **"Barrabas"**. – Item G.
- **"The..destruction of the Temple"**. 3 parallels – Item H.

I won't elaborate further as these are described across the previous two pages.

Six of the parallels Carrington described do not align with the APTVS pattern. Since in each case these parallels have clear weaknesses, I will point these out:

- **"The Census and Birth of Jesus". (Three Parallels)**  
Whilst discussing the parallels in item A above, Carrington also links Luke 2:6 to Antiquities 17,.13. 5. 18. 1. 1. and 20. 5. 2. However all three of these were difficult to link to a specific passage in WAR, making me skeptical that they should be listed. Based on the closest location in the parallel narratives, they are to the bottom right of the 'P'. The validity of relying on Antiquities is open for debate<sup>72</sup> But I think it is fairest to record these as parallels that don't fit the pattern.
- **Beginning of "Gospels page 2"**. Here Carrington discusses WAR 2.13.4/292 and Antiquities 18.4.1. He discusses reasons to compare this with Luke 9, but also finds reasons **not** to see this as a parallel – i.e. he isn't saying it's a strong parallel. Perhaps this as a null result, but in the interests of fairness I will list this as a parallel that does not align with the APTVS pattern.
- **"Gerasene Swine"**, Here I think Carrington has erred. As identified by Atwill (and by Carrington immediately afterwards) these are clearly to do with Titus' naval battle, and it is clear that the metaphors in WAR almost never relate to more than one location in Luke. However since Carrington lists it, I will duly record it as a parallel that does not fit the APTVS pattern.
- **"I too am under Authority"** Carrington comments on a similarity of WAR 2.10.4 / 273 describing a Roman leader who declares he follows orders but didn't always, vs in Luke 7:6 a Roman leader who declares he gives orders. For me this link is too weak to consider notable, but since Carrington mentions it, I will duly note it as a parallel that does not fit the APTVS pattern.

For completeness, it is worth briefly mentioning one parallel Carrington lists under "Gospels page 2 – Parable of the Vineyard" relating to "the vineyard": Ant 20.9.7 /20.219 (WAR 2.14.1/296) vs Matthew 20:1:15.

Not only is the story about the workers in Antiquities not present in the relevant location in the parallel narrative in

<sup>71</sup> This can be demonstrated, as earlier copies have been distributed, without the parallels in the above table, nor any mention of Carrington.

<sup>72</sup> The surviving version of Antiquities dates from Domitian's reign, not Vespasian or Titus, so it's quite possible it was written with a different goal. Also, I've previously mentioned that I welcome anyone to try to assert that the P is actually an R, since I can only prove that the lines I have identified are genuine, and that the background noise is definitely weaker (on the basis that if the background noise wasn't weaker, there wouldn't be enough verses in Luke to contain the necessary parallels)

WAR, but the parable in Matthew 20 is not found in Luke either. I suppose a connection with the related vineyard parable in Luke 20:9-15 could be asserted (which by the way, would then align perfectly with the APTVS pattern). Not only am I skeptical that the author intended this connection, but much more pertinently; it would be very unreasonable to attribute this connection to Carrington.

As such, it appears we have exhausted Carrington's links between WAR and Luke. The rest of the links he discusses relate to other books such as Vita or Against Apion.

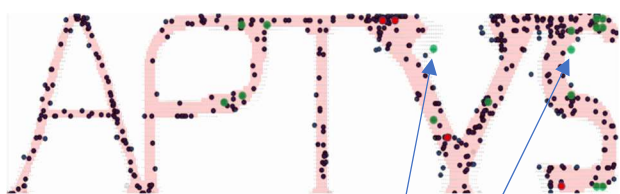
As an aside, it is surprising that whilst I have identified over 500 parallels, only four of Carrington's parallels overlap with mine. This no doubt reflects a very different research style and approach, however it also highlights that I most definitely have not discovered all of the noteworthy parallels. There are clearly many more to discover but the fact Carrington only found 25 of them, shows what a daunting task this is.

So how does my research stand up to a comparison with Carrington's identified parallels?

Of Carrington's 26 parallels, 18 align very precisely with the APTVS pattern, 2 align less precisely, and six are not a match.

If, as I suspect, the APTVS image is intended to be an image/Logos evoking a "constellation of stars" then the intentionally scattered effect would defy a precise boundary. Since 18 parallels match 'precisely' it is both easier and more useful to identify that region corresponding to a 'precise' match, so I undertook a conservative assessment of the shape of the letters, without attempting to force every parallel to be inside that area. This took into account that these are Latin letters that should be expected to have some natural symmetry to them as per inscriptions of the 1<sup>st</sup> Century.

This is illustrated below (pink area). When measured, this assessment of what constitutes 'precise' alignment, fills 24.003% of the chart area<sup>73</sup>.



With these two parallels, one is not a precise match, and I have excluded the other as being too borderline

As can be seen, whilst 20 of Carrington's parallels (shown green and red) generally align with the APTVS pattern, only 18 do so 'precisely'.

We can calculate the odds of this occurring by chance, by observing that if the APTVS pattern was a figment of the imagination, each of the parallels Carrington chose to identify would have a 24% chance of aligning 'precisely' with it.

<sup>73</sup> This was calculated using a grid of 48 vs 347 (i.e. 16656 blocks), filling it in manually, and counting those that were filled in (i.e. 3998). I tweaked it upwards (only by a fraction of a percent) to arrive at a conveniently round number of 24%, and there is probably an error margin of two percent in this

The odds of at least 18 successes out of 25 tries, with each having a 24% chance, is easily calculated as **one in 700,000**<sup>74</sup>.

Add to this, that of the six non-matching parallels, four are on the weaker side, and two are plain suspect, it is clear that Carrington's parallels are correlated with the APTVS pattern to a degree that would not occur by chance.

Other explanations can be ruled out as follows:

- Earlier versions of my article in various locations on the internet, all attest to the fact I identified the APTVS pattern without knowing of Carrington's work. Indeed, had I known of it I certainly would have drawn on it.
- Carrington couldn't have known of my research, as he published before 2010 and I began my work in 2019.
- Carrington clearly wasn't confining his discussion to narrow parts of the two documents, and the APTVS signature is a complex shape stretching the length and height of the chart anyway.
- Even if the reader argues we should ignore all of Carrington's parallels that rely on Antiquities, this leaves us with 11 out of 14 being a precise match, and the odds of this are then 1 in 25,000. Even then it is still a stretch to just dismiss this as chance.

Certainly, the reader could devise their own assessment of what area constitutes 'precise' alignment, and how many fall within it, in order to arrive at somewhat different odds. Indeed a biased critic might deliberately select whichever approach points to the least impressive odds without it being too obviously unreasonable – maybe producing odds as generous as 1 in 1,000. But this matters little, since even that would still point to the same conclusion; namely that the degree to which Carrington's parallels conform to the APTVS pattern could not be expected to occur if the parallels weren't in fact laid out in that pattern.

## Conclusion

In the absence of other viable explanations, the exceptional correlation of Carrington's parallels with the APTVS pattern, shows that the parallels between Luke and WAR do preferentially conform to a pattern of lines that spelling the Latin letters 'APTVS'.

Additionally, the observation that all six of the non-matching parallels are noticeably on the weaker side, and in two cases are plainly suspect, *further* increases the strength of that support, albeit this is more difficult to quantify.

This points to the same conclusion reached via the analysis in section 5b, namely the APTVS pattern genuinely does stand out from the background noise and cannot be the result of the researcher (myself) 'selecting' parallels to, intentionally or otherwise, falsely present them as adhering to this pattern.

figure anyway. The reader could choose to assess the area as being larger, indeed towards 34% if evaluating a 'reasonable match' rather than a 'precise match', although then the number that match increases from 18 to 20.

<sup>74</sup> There are many online probability calculators that can quickly confirm this.



## 5i. Other belatedly noted parallels.

There are also a few other parallels that I found recently. I include them here for convenience, rather than redoing all the diagrams throughout the paper.

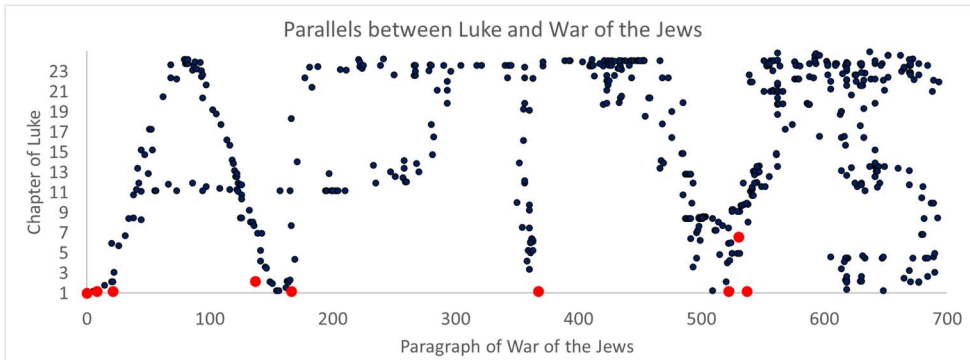
War of the Jews	Luke
<p>In WAR 4:11.4/530 it is interesting that Emperor Vitellius is not only <b>implicitly/obviously rich</b>, and <b>he also feeds himself most luxuriously in anticipation of his execution</b>, and has <b>his clothes torn in ribbons</b>, but especially that he is <b>forced to <u>present</u> his face to be struck</b>.</p>	<p>This aspect of Vitellius' downfall and Vespasian's ascendancy to the throne, appear to relate to Luke 6:          6:24 <b>But woe unto you that are rich!</b> You received your consolation.          6:25 <b>Woe unto you that are full!</b> For you shall hunger.... etc          6:29 <b>And to him that smites you on the one cheek, offer also the other (present your face to be struck);</b> and <b>him that taketh away thy cloak</b> forbid not to take thy coat also.</p> <p>So, WAR 530 vs Luke 6:25</p>
<p>Preface to War of the Jews, which to avoid re-numbering the whole paper, I will refer to as 'paragraph zero'.<sup>75</sup></p> <p>Preface part 4: "[by way of <b>introduction</b>, the destroyer of Jerusalem] <b>Titus, is himself a witness</b> [to the veracity of my account of these things]".</p> <p>Preface part 12: "<b>I have written this</b> [account] <b>for those who love truth...</b>"</p>	<p>Right at the beginning of Luke:</p> <p>Luke 1:2-4 "[by way of <b>introduction</b>] <b>We/I write as an eyewitness</b> from the beginning, to these things [that I will recount]... <b>it seemed good to me to write to you</b> most excellent <b>Theophilus*</b>"</p> <p>*Theophilus means "<b>Lover of God</b>" which has an obvious conceptual similarity to "Lover of Truth".</p> <p>So: WAR 0 vs Luke 1:2</p>
<p>WAR 4.10.3 / 522</p> <p>If <b>experience</b> calls for years of age (or as Leeming translates it: "<b>Experience of years</b>" &lt;Slavonic Version phrases this as '<b>old</b>' age&gt; Vespasian is worthy. [whereas Titus has the vigour of youth] (i.e. a <b>virtuous old man who became ruler of Judea</b>)</p> <p>This restates the important passage WAR 367 which is where Vespasian is said to have been chosen to lead the invasion of Judea, because he was an '<b>old man</b>' [who had various virtuous attributes].</p>	<p>Luke 1:5-18</p> <p>1:5 Ther was in the days of Herod, <b>the king of Judaea</b>, a certain <b>priest named Zacharias</b>...</p> <p>[and Zacharias has many positive attributes, such as being a priest and filled with the Holy Spirit – see Luke 1:5-67]</p> <p><b>Zacharias</b> said to the angel, How shall I know this? <b>for I am an old man</b>, and my wife well stricken in years.</p> <p><b>(i.e. a virtuous old man associated with a ruler of Judea)</b></p> <p>(the importance of this is hinted at in John 3:4-5 where Jesus confirms that specifically an 'old man' can be reborn, and in section 3b I have shown that Zacharias represents Vespasian. Indeed, in section 4.7 I show that <b>Zacharias</b> and <b>Lazarus</b> might be puns on a concept of 'a-z of the gods' (arius potentially alluding to arius or ares – i.e. war god or mars) i.e. the embodiment of all the gods combined, which both Vespasian and Titus lay claim to). I.e. Zacharias represents the 'supreme divinity' of the Flavians.</p> <p>So: WAR 367 and 522 vs 1.17</p>
<p>WAR 1.2.2/8 he could not make the <b>king</b> ashamed of his ambition.. yet Antiochus sent Cendebeus with an army to lay waste Judea; yet he, <b>though he was now in years, conducted the war as if he were a much younger man</b>. He ...<b>was superior</b> in all his attacks [and became] <b>conqueror after so glorious a manner</b>, he was made <b>high priest</b>, (again a <b>virtuous old man associated with a ruler of Judea, and a priest</b>)</p>	<p>Ditto (noting that Zacharias was also a priest)</p> <p>So, WAR 8 vs 1.17</p>
<p>WAR 1.4.1/21 Now the king's wife loosed the king's brethren, and made Alexander king, who appeared both <b>elder in age, and more moderate in his temper (again, a virtuous older man associated with a ruler of Judea)</b></p> <p>WAR 1.24.7 / 166 Now Alexander... had three Eunuchs... one of which put him to bed and lay down with him, who he bribed with gifts, to use him in an obscene manner...[under torture these Eunuchs revealed that] they were deluded by Alexander who told them not to fix their hopes on Herod, and old man, and one so shameless as to color his hair (i.e. the text seeks to imply that <b>the 'old man', who is also king of Judea, is the comparatively virtuous one</b>)</p> <p>WAR 5.1.6/537 Tiberias (the name of a former Emperor) Alexander [Titus' friend] was formerly governor of Alexandria, but now thought worthy to be general of the army [under Titus].... He followed Titus (the future Emperor) as a counsellor, very useful to him in this war, both by <b>his age and skill</b> in such affairs (<b>again, a virtuous older man associated with a ruler of Judea</b>)</p>	<p>Ditto –</p> <p>So, WAR 21, 166 and 537 vs 1.17</p>

<sup>75</sup> When I started writing this article I adopted a paragraph numbering system which ignored the preface (partly because it is absent in the Slavonic version, and partly because it ends by announcing that the 'first chapter' starts immediately after it). Traditionally it is viewed as comprising 12 paragraphs, but in terms of the visual effect on the chart, calling the preface 'paragraph zero' is - so far at least - negligible.

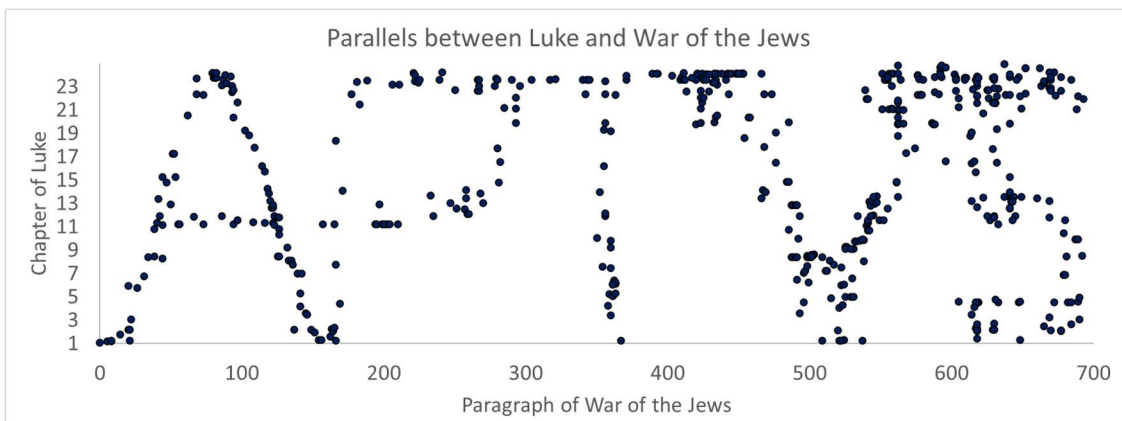
WAR 1.21.1 / 137 is greatly expanded on in its Slavonic Josephus version, which retells the gospel story of how Herod seeks to kill baby Jesus, describing how Astronomers come to him talking of this star, and went off to find baby Jesus.<sup>76</sup>

Luke 2:9 retells the concept of the Magi/Wise Men seeing “the star” and following it to find Jesus, but instead describes shepherds doing so (shepherds and Magi/priests have an obvious link – they both lead a flock).

Having listed these, the chart below shows their locations.



So, based on my effort to catalogue notable and clustered parallels so far, the pattern appears to be as below:



<sup>76</sup> As an aside - it’s fascinating how this version of the story tells how Herod’s Astronomers describe seeing a “star image” signifying the birth of a king and bringing gifts for this infant, which could be seen across the whole world, and when Herod saw the marvellous star he worshipped God, but then demanded to know it’s meaning. The more detail you read this in this story and compare it to the description of the Logos in John 1, the more it seems likely to be referring the APTVS signature representing the stars being rearranged to spell out the name of the unknown god – however this is a topic I discuss at the end of the paper.

Many scholars have assumed that such famous passages are later ‘additions’ which is understandable as they have the appearance of having been jammed into text that would flow perfectly well without them being there, but this bizarre style can also be explained by the original author “adding” them in prior to declaring the document complete, in order that they would provide a ‘dot’ at the desired place when charted.

## 6. The meaning of the APTVS signature

In this discussion I will set aside the possibility that some parallels have been missed and perhaps it should actually read 'ARIVS' either being a reference to a person or to a title 'Areios' meaning 'Immortal' or 'War God'.

At face value, APTVS is the Latin word meaning apt, fitting, or 'capable of' which in the latter sense evokes that 'omniscient' quality that a prospective god would want to advertise.

But it is interesting that the image has a seemingly intentional scattered effect, rather like stars of a constellation.

This would explain the following statement in Luke 10:20-21 **"Rejoice, because your names are written in heaven. In that hour Jesus rejoiced** in spirit, thanking his father Lord of heaven and earth", as if to say it is Jesus' names (or those of his second coming, Titus), that are written in the firmament.

And similarly this would also explain the Logos that John 1 talks: **"the Logos/Word that was with God, and was God... a light shining in the darkness"**.

Plotting the dots like stars on a black background, perhaps with a scattering of other stars, illustrates what might have been intended (below).



APTVS is a Latin word, means 'apt', 'fit' or 'fitting', is found not just in Luke 1:3, but in Luke 9:62 (and indeed the vulgate version uses the term 'aptvs', or rather the slightly more modern 'aptus'), so let's take a look at that verse:

Luke 9:62 **He who.. pushes the plough** but looks **behind**<sup>77</sup> (e.g. hesitates, or pauses), is not **apt** to be in the kingdom of god (i.e. readily interpreted as **'in the heavens'**).

We can be fairly certain that Luke 9:62 references the word APTVS, since the later vulgate uses that word there and indeed nowhere else – although by that time (400 AD) lower case letters had indeed the letter 'u' had been adopted.

<sup>77</sup> In Luke 4 we had Jesus telling Satan to be 'opiso' him offering a hint 'the piso' is behind Jesus (since 'o' means 'the'). Here in Luke 9:62 the word 'fit' is arranged adjacent the word 'opiso', allowing it to be read as saying 'fit the piso is, to enter the kingdom of god'.

It has been suggested that in 'fit' in the original Greek, given as "euthetos" (εὐθετός), its 2nd and 3rd letters, are perhaps evocative of

Luke 9:62 (Vulgate version)  
ait ad illum Iesus nemo mittens manum suam in  
aratrum et aspiciens retro **aptus** est regno Dei

A few things to note here:

- Firstly, the 'plough' is the most well-known constellation in 'the heavens' – which the romans referred to as the 'ploughs', the 'three bears' or 'septentrio' meaning 'seven ox plough'. In modern times many parts of the world know it as 'Ursa Major' the 'great bear' or the 'big dipper', but some parts, such as the UK, still call it the plough.
- Secondly, it was the Jewish god who paused the motion of the sun and moon for a full day (i.e. the heavens stopped turning). This is described in the Old Testament or Jewish Torah, in Joshua 10:13.

If the plough indeed refers to 'the plough' then this is saying that the Jewish god is 'unfit' to be in the heavens, unlike the three 'gods' represented by APTVS – i.e. Titus and Vespasian, along with whatever the AP means.

The AP appears to mean Agion Pneuma but seems to relate to the phrase 'Arrius Piso'. Whilst this 'Arrius Piso' might be a separate royal, another possibility is that it is simply a title, with Arrius being a Latinization of the Greek word "Areios" meaning "Immortal Mars / God of War" suggesting APTVS means: "God of War Piso Titus Vespasianus", or perhaps loosely translatable as "Almighty God"<sup>78</sup>, Titus Vespasianus".

If the point is to associate Vespasian, and Titus, with the constellation of the 'seven ox plough', this might explain:

1. Justin Martr (recorded as dying in 165 AD) saying that **Jesus made "ploughs and yokes"**.
2. Suetonius' biography of Vespasian (book of Twelve Caesars, book 8), describes a strange 'omen' as follows:

While [Vespasian] was **at supper, a plough-ox** throwing the yoke off his neck, broke into the room, and after he had frightened away all the attendants, on a sudden, as if he was tired, **fell down at [Vespasian's] feet**, as he lay still upon his couch, and hung down his neck.
3. Vespasian, Titus and Domitian all had coins minted with their face on one side and a pair of yoked oxen on the other, although admittedly this was a common motif used by other emperors too.

the Latin letters V and T (noting that 'u' was pronounced 'v' in both Greek and Latin). If this was intentional, it offers another way that APTVS points to our three royals. I am a quite uncertain about this, but it merits mentioning.

<sup>78</sup> On the basis that Piso is a Hebrew anagram of Joseph, meaning 'magnifying God'.

Revelations records that:

“[implicitly **Jesus**] **held in His right hand seven stars** (i.e., **the number of stars in the plough**) and a sharp double-edged sword came from His mouth (**a coded message about coded messages**). His face was like the sun shining at its brightest.. He placed His right hand on me and said, “Do not be afraid. I am the First and the Last...”

This is interesting since Vespasian, Titus and Domitian all had coins minted with their images encircled by **seven stars** (in Domitian’s case with the insignia DIVVS implying divinity).

Sangwan Lee discusses this passage about Jesus and his seven stars, identifying a connection with certain roman coins, which – surprise – are those of Vespasian, Titus and Domitian. He shows that some of these coins also have the inscription ZEYΣ KPHTAΓENHΣ which is a reference to a Cretan-originating myth about the constellation of the **plough**.<sup>79</sup>

The upshot is that **Vespasian, Titus and Domitian all went out of their way to associate themselves with the seven stars of the constellation of the plough.**

**From the above we can infer that the seven stars of Jesus in Revelation are also the stars of the constellation of the ‘Seven Ox Plough’ (aka Ursa Major/Big Dipper).**

Another apparent reference to the Plough is found in Luke 20:33-40, which was discussed earlier on. This contains a description of “seven brothers” who all marry the same woman and die, asking which of them will be her husband in heaven – e.g. the firmament. It also mentions the term ‘resurrection’ twice, with Jesus replying that ‘they who are worthy to obtain that world and the resurrection from the dead ... cannot die anymore, for they are equal to the angels / rising messengers’ (which might be a metaphor for stars). It’s a reference, sure, I don’t find this an especially impressive one.

Another possible reference to these seven stars, is that the book, War of the Jews, itself is divided into seven parts – books 1 to 7, and indeed slightly arbitrarily. When I found the five letters, APTVS, I wondered why there aren’t five books, and speculated that this was done to avoid making the pattern easier to find. I now wonder if the structure was chosen to reflect the importance of the plough constellation, and its seven famous stars, but have not found any way to be sure.

### Is this the amount of emphasis we would expect?

If the ‘APTVS’ signature was going to be the final revelation, perhaps we should expect would be riddles about it strewn throughout the synoptic Gospels, and these riddles would

indicate that they were important, or that they were something that would be finally revealed.

I see two scenarios that might explain this. One I will only comment on briefly, is the possibility that I might have missed some parallels, and actually the text should read ‘ARIVS’, perhaps being the Latinization of Areios meaning ‘Immortal’ or ‘Immortal God of War’.

My preferred explanation is that *original* signature was simply VS, and the APT was added by enlarging WAR to create a second version during Titus’ or Domitian’s reign.

In that scenario a ‘less than amazing’ group of references to APTVS makes sense. Titus simply took advantage of an existing riddle in Luke 9:62, which wasn’t the most important aspect at the outset.

So, if we want a more direct discussion of the APTVS signature, we should look to the subsequent books – i.e. John and Acts which Domitian had written. And indeed we find it, right at the beginning of John 1, in the description of the ‘Logos’.

John 1:1 **In the beginning was the Word (Logos).** And the Word was with God and **the Word was God.** ...in him was...**light shining in the darkness.**

The idea that this hidden message would be a ‘light shining’ is mirrored by Luke 8:17 saying that what is hidden and secret will be revealed and ‘*come to light*’, although this may have been written with the intention of revealing just ‘VS’.

So what’s a logos? Literally it means ‘word’ or ‘reason’. Philo of Alexandria offered more detail, suggesting the view that it is an ‘image’ (hence the modern term, ‘logo’). Whilst Philo claims to be independent his nephew fought with Titus in destroying Jerusalem and lead the legions in accepting Vespasian as Emperor, and like ‘Josephus’ he is one of the three original (and indeed dubious) sources describing the Essene.<sup>80</sup>

Whilst at face value this passage in John might be taken to relate to Genesis, it’s talking about an image that is god and that is god’s name – and that’s exactly what the APTVS is.

By saying that the Logos ‘was’ God, it is supporting the narrative that the roman emperors wanted to be seen as gods who lived in the stars, and indeed ‘had their place in the firmament’. The idea that the gods are in the stars or perhaps are stars, is supported in the Gospels where the return of Jesus involves falling stars, and in Revelation 1:20 which talks of the seven stars, which are commonly understood to relate to seven emperors.

This narrative is supported by the description in WAR where Titus gives a speech to his men, where he suggests that noble

<sup>79</sup> See Jesus, the Holder of the Seven Stars in His Right Hand ‘An Examination of Rev 1:16a in Light of Numismatic Evidence’ Sangwan Lee.

<sup>80</sup> Philo is recorded as having lived and died a few decades earlier, but if the government wanted to publish information in his name after his

death, there really was nothing stopping them in those days, and maybe it suited Domitian to have supporting information appear to originate from a few decades earlier, or alternatively, maybe it really had been published previously, and Domitian’s team of writers saw the opportunity it presented.



souls go to live among the stars, and in this he most certainly includes his own:

WAR 6.1.5: Titus' gave a speech to his men saying "...It is well known **that those souls severed in battles... are** joined to that company **placed among the stars to become** good demons and heroes [the Slavonic version adds, 'and **demigods**'] and show themselves as such to posterity."

There are of course, other well-known scholars who have come to the conclusion through their own methods, that the narrative in Luke is driving at the idea that god came from the heavens or sky, and returned to reside there, although here it seems the emphasis is that god resides more specifically in the firmament – i.e. the stars.

### Other possible links between Jesus, Vespasian and the constellation of the Plough

After publishing this article, another researcher (who prefers to remain anonymous) pointed out the following possible links. I do not claim they are all correct, but they could well be:

1. Firstly he pointed to a well-known mystery of early Christianity: the 'Sator Square' (see right). The reader may already be familiar with it, and its usage within early Christianity (200 AD onward), and how its letters can be arranged to 'PATERNOSTER' (our father).

Being a two-dimensional palindrome, it offers coherent Latin text when read both forwards and in reverse, and also upward and downward. It also does so when read in 'boustrophedon style', an ancient Greek term meaning "as the **Ox plows**" (i.e. reading the words in alternating directions).

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

<sup>81</sup> The reader might be interested to know that Areopagus (Mars Hill) has already been speculated at by other scholars, as being what AREPO may a contraction of.

The Wikipedia entry on the Sator Square had this to say (abridged with emphasis added):

..the following translations are known..

**SATOR**... sower...

**AREPO**... **an unknown word, potentially a proper name...**  
[one interpretation suggests it relates to the '**Alpha and O**']...

**TENET**... to hold...

**OPERA**... effort/care...

**ROTAS**... wheels...

Irrespective of ..its origin, the evidence that the Sator square...became adopted into Christian imagery is not disputed.....[it has been associated in early medieval Christian settings] including:

- A claim [by cardinal Danielou] that Bishop Irenaeus of Lyons (c. A.D 200) knew of it and had written of "Him who joined the **beginning with the end**, and is the Lord of both, and **has shown forth the plough** at the end" ..

- Wikipedia.org

AREPO is interesting because it can be seen as a possible condensation of 'Arrius Piso' (the A to the O). However, the team behind the discovery of the Sator Square at Pompeii claim they can date it to before 62AD, which does not fit well with it being to do with an ally of Titus and Vespasian.

My view is that if 'Arrius Piso' wasn't a name of a 3<sup>rd</sup> royal, but rather just a title perhaps belonging to Titus (since Arrius derives from Areios meaning 'of **Ares**'), then AREPO might perhaps be a contraction of **ARE**los **PIS**O, or indeed perhaps of simply **ARE**s **PIS**O. This would align with common word contractions of the era, such as Jupiter being a contraction of "Jove Pater". In this scenario it makes sense that the phrase was in circulation before the Flavian reign.

Indeed, I note that the first word of the Sator Square is 'sower'. In Luke we find the parable of the Sower, which both evokes the story of Paul (aka Saul, as per Acts 19), and Paul on his unnamed hill with altar to an "unknown god", is mirrored in WAR by Titus alighting at the Vally of the Thorns which is by the "Hill of Saul" which was Mars Hill or Areopagus<sup>81</sup> (Ares Hill). This parallel (described in the middle of section 2) can be solved to reveal that Titis is the "unknown god" and suggests that the A in APTVS isn't just Arrius but more specifically Ares. For the details of this parallel see the second half of page 14.

This in turn leads us to see the APTVS signature as a contraction of "Ares Piso Titvs", and Arepo in the Sator Square as a contraction of Ares Piso.

Putting all this together, the Sator Square reads "The Sower, Ares Piso (i.e. Titus) turns the wheels".

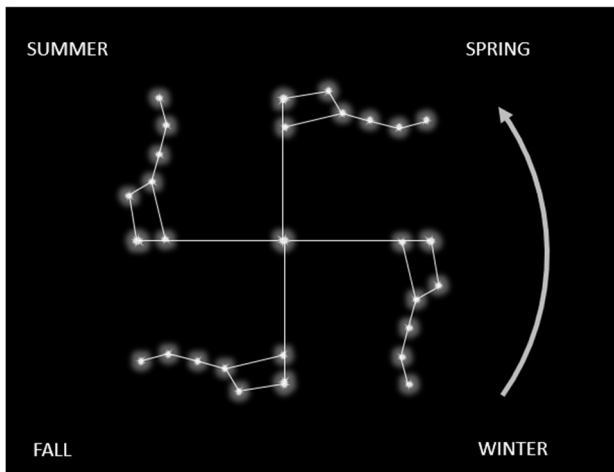
Now, returning to the excerpt from Wikipedia, hat the cardinal's assertion shows, is that Bishop Ireneus' saw **a connection**

between Jesus and a 'plough', which he found necessary to conceal. The last word 'Rotas' (wheel), brings us to my second point.

2. Secondly he (my anonymous researcher friend) noted that the plough, as it 'rotates' around the north pole<sup>82</sup>, is one of the likely origins of the 'broken cross' or 'wheel of Mithra' - Mithras in Roman mythology being known as 'Sol Invictus' (invincible sun).

Abstractions of this shape are found in various forms – for example in Chinese mythology it is the 'Gates of Heaven', and it survives also as the Swastika, which was a widely used religious symbol (until it became associated with Nazism in the 1900s and fell out of favor).

Given the popularity of Mithraism in Roman mythology, if the Emperor wanted to be seen as living in the stars after his death, in charge of pushing the stars and the Plough which gives the broken-cross shape of the 'Wheel of Mithra', this might explain why they wanted Jesus (representing the Emperor) to be presented as dying up on a cross.



Many readers will be aware that this walks us straight towards the literature of those scholars who have been pointing to intimate links between Christianity and Mithras all along. Examples include the Mithraic traditions of a sun-god, and "god of light", the idea of baptism with water, a feast with sacred food of bread and wine, light having moral connotations, Satan, judgement day, angels and demons, and

<sup>82</sup> Due to the precession of earth's axis every 26,000 years, Polaris was further from the north pole in Roman times than it is today. Whilst the pole didn't have a star directly at it, this wouldn't have very noticeably affected the four positions of the plough. Also, no, the plough doesn't rotate according to the seasons – the rotation is once per day. However, in different seasons it tends to appear at different heights in the sky and so will tend to be seen at different orientations. I.e. the Wheel of Mithra is merely a representation of this.

<sup>83</sup> Samson's divine hair represents sun's rays, and his nemesis Delilah is a play on 'de layla' meaning "the night" etc etc – see 5th article.

<sup>84</sup> As an aside - some secular scholars assume that the various passages about Jesus' story, like the one above, were added to all surviving copies of War of the Jews, the Slavonic Version, and Antiquities of the Jews, by various Christian apologists.

of course the deity's birthday being 25<sup>th</sup> December (although the latter was introduced later by the Catholic Church).

3. Contrasting with this, in my 5<sup>th</sup> article I provide evidence that Jesus' story conceptually mirrors that of Samson in over 40 ways (despite Samson's story being just 90 sentences long), and show that this is being done to equate Jesus with a sun-god, since Samson is a Jewish analog of a sun-deity myth<sup>83</sup>. It appears that this is being done to associate the Emperor with Hercules, since Samson is known to be a Jewish analogue of Hercules (also a sun god, and a famous constellation).

**Conclusion.** Putting all of these facets of information together, perhaps Emperor Vespasian had intended to be worshipped as a sun-god via *multiple* religious traditions in order to draw in commoners of as many faiths as possible.

Maybe the Emperor didn't greatly care which Roman god the commoners worshipped him as, just as long as they worshipped him and his family, thereby cementing their hold on the throne, preventing uprisings, keeping the Legions loyal, and ensuring people paid their taxes.

#### Is there more to be discussed regarding the APTVS signature?

Some scholars imagine that the passages in War of the Jews that refer to Jesus' story, must have been added in later centuries by Christian apologists, however readers of my 4<sup>th</sup> article will appreciate why such a desperate explanation is unnecessary<sup>84</sup>, and that these passages were carefully arranged at the outset, to present the "APTVS" pattern when their locations were plotted.

In the shorter version of War of the Jews – known as the "Slavonic Josephus" – one of these passages retells Jesus' nativity and how the astronomers followed the star to Bethlehem, but notice that it describes it as a "star image" and talks of a "message of the stars". In doing so, it seems to reinforce our hypothesis that the APTVS signature intentionally evokes stars of the sky being rearranged to spell out god's names/initials.

Before I launch into it, I'll mention that plotting things in 2D charts was already a known technique by the 1<sup>st</sup> Century AD, with the key example being Hipparchus in the 2<sup>nd</sup> Century BC,

This is a slightly desperate explanation for their existence, given that the passages don't align with what Christians would have believed, no copies survive without these various passages, no other important historical documents have been edited this way, and yet the two versions of War of the Jews have completely different 'supposed additions' about Jesus' story, which means two different groups of Christians had to have been busily adding bizarre references to Jesus' story to the two different versions.

Readers of my 4<sup>th</sup> article will appreciate that the often strange references to Jesus' story are there so that the parallels would present the APTVS pattern when plotted, and this explains why some of them seem to have been 'inserted' being found in locations where they don't fit the rest of the narrative, and why they are so strange, and Christian apologists in 2<sup>nd</sup>-3<sup>rd</sup> century AD strenuously avoided talking about them despite clearly being aware of Josephus' works.

who plotted the stars using a 2D coordinate system, and whose teachings relate to and build on that of **the Chaldeans**.

War of the Jews (Slavonic Josephus version) 1.20.4 – (the section retelling Jesus’ nativity story).

Herod’s astrologers said “our fathers and children have been excellent astrologers, watching the stars... and we too... have never distorted **the message of the stars**... The **star image** appeared to us signifying the birth of a king...

and [the story continues, describing how the star appeared three times, disappearing each time]...

they told Herod, ‘King, we are sons of Persia. Astronomy which is our science and craft, our ancestors took over from the Chaldeans.

As we gazed upon the stars we have never been wrong. And a star of ineffable beauty appeared to us separated from all [the other] stars. The star was not one of the seven planets,

(- Note that in Roman times, the planets were thought of as ‘stars’, so this is why the author needs to rule them out) and **not one of the spearmen, swordsmen or archers**,

(- Having already ruled the planets out, why would it be necessary to rule out that the star was a spearman, swordsman or archer, since those are found in the characters of the constellations?<sup>85</sup> In view of this, it seems the author is **very subtly ruling IN the possibility that this “star image” is actually a constellation**)

nor a comet, but brilliant like the sun...’

(- A possible reference to Jesus who appeared transfigured with his face “shining like the sun”, Matt 17:2)

Herod said ‘can you show it to me?’ And they said ‘**we reckon the whole world sees it**’..

(- Given that there is a riddle relating to Pythagoras in the gospel of John - see section 4b above - and Pythagoras had already shown that the world was round some 600 years earlier, we have to wonder if this suggestion that the whole world could see it, is a way of saying that **this great APTVS constellation is supposed to entirely span 360 degrees around the heavens/zodiac**. This is a point I will pick up on later)

and when Herod saw it he marveled and worshipped God...

and he asked his priests if any understood **the meaning of that star**.. and they said ‘**it is written**:...’<sup>86</sup>

- Leeming et al. Slavonic War of the Jews. Emphasis, comments and numbering added.

In summary, this seems to be hinting that the APTVS signature is a giant divine ‘star image’ aka constellation, which the astronomers followed on their journey to find Jesus.

The astronomer’s description of the star image appearing/disappearing suggests this new god lives in the stars as a constellation (a common roman idea, e.g. the god Hercules who exists in the sky as the constellation Hercules), and comes down to earth temporarily in the form of Jesus and Titus (and indeed perhaps Samson and Hercules – for evidence see my 5<sup>th</sup> article).

This would align perfectly with what John 1 tells us about the Logos (word/image), namely that it isn’t just the word of God, but is also actually God himself.

### The hints in Luke

I will now return to discuss Luke. The reader might have noticed that the two passages of Luke I showed earlier as being relevant to the APTVS signature – the last verse of Luke 9, and also Luke 20 – are quite close together.

On closer inspection, this entire section of text is of interest, and the following table explains why:

<sup>85</sup> Gemini and Sagittarius for example have a bow, Centaurus a spear, and Orion a sword or bow.

<sup>86</sup> The priests go on to make three statements as to what is written, which are listed below. I am unsure as to their meaning, but some guesses are in blue:

...and he asked his priests if any understood **the meaning of that star**.. and they said ‘**it is written**:

[1] A star shall shine forth from Jacob, (- maybe a reference to Titus or Vespasian, noting that 1. in John, the Samaritan asks Jesus, whether he is

greater than Jacob, whose other name was Israel, 2. In other publications I show that Vespasian sought to covertly assert a lineage from Jacob’s family)

[2] and a man shall arise from Judah’ (- maybe a reference to Leo which is ‘of the tribe of Judah’, Leo being ‘Ari’ in Hebrew).

[3] And Daniel writes that a priest is to come, but we do not know who this is. We reckon that he will be born without a father. (- this conceivably points to Jesus on the basis he lacked a real earthly father)

What the Gospel of Luke says	The hidden meaning
<p>Luke 9:62 “He who pushes the <b>plough</b> but looks not <b>behind</b>, is ‘<b>apt</b>’ to be in the kingdom of God”</p>	<p>He who pushes the constellations, such as the famous constellation of the <b>plough (aka Ursa Major / Big Dipper)</b> without pausing in the manner that the Jewish god did, is fitting to have his place in the heavens/firmament.</p> <p>The word apt/fitting is used (in Latin APTVS) to evoke the APTVS signature.</p> <p>The word ‘behind’ in Greek is ‘opiso’ and we have shown that its use in Luke 4 is parodied by Artorius in War 616 with opiso and artorius being Greek puns on “o piso” and “to arius” (i.e. the Piso, the Arrius), which in turn relates to the A.P. individual known as the Agion Pnuema (usually translated as Holy Ghost), and who appears to be what the A.P. at the beginning of APTVS stands for, with the TVS standing for Titus Vespasianus.</p>
<p>Luke 10:1 Jesus appointed the <b>72<sup>87</sup></b> and sent them before his face in <b>pairs</b>...</p>	<p>APTVS clearly has 5 letters. If these letters are intended to span the cosmos – i.e. around 360 degrees<sup>88</sup> then each letter would span <b>72</b> degrees.</p> <p>Notice however, that War of the Jews (including the introduction) has 706 paragraphs, i.e. 353 pairs, which is noticeably close to 360, the angle spanned by the night sky.</p> <p>If this is a riddle, all we have to do to arrive at the magic number 360 all we have to do is observe that Jesus also instructs “the 12” to go in pairs, and that his parents sacrifice “one pair” of doves. This would leave us reframing the horizontal axis of the APTVS signature in pairs, so that it is plotted with a horizontal axis of 1-360, i.e. evoking a star chart, with the APTVS signature a constellation spanning all the way around the zodiac.</p>
<p>Luke 10:16 [still speaking with the 72] Jesus said ‘he that hears you hears me’</p>	<p>If you can see the message APTVS, you are seeing a message about Jesus.</p>
<p>Luke 10:17 and the 72 <b>returned again</b>...</p>	<p>As the night sky rotates, the APTVS sign returns (repeatedly).</p>
<p>...and they said ‘even devils are subject to <b>your name</b>’</p>	<p>This seems to emphasize that the passage is talking about Jesus’ name.</p>
<p>Luke 10:18-19 And the Lord said ‘I saw Satan as lightning falling from heaven’. And behold I give you the power to tread on serpents...</p>	<p>This might be an attempt to emphasize that Jesus/Titus is to be seen as having power over the devil/hell/Hades, and a judge of the afterlife.</p>
<p>Luke 10:20 ...but <b>rejoice because your names are written in heaven</b>.</p>	<p>This is the giveaway. It shows the intention for the APTVS to be seen as a constellation of stars in the sky. This contributes to the sense that each letter is a name.</p>
<p>Luke 10:21 <b>And in that hour Jesus rejoiced</b> in the Holy Spirit, and thanked his father... <b>for hiding these things</b> from the wise and revealing them to babies.</p>	<p>Since Jesus rejoices, this suggests the APTVS signature relates to him, or indeed his ‘second coming’ i.e. Titus.</p> <p>Here we have references to Jesus (Titus), the Holy Spirit (in Greek, Agion Pnuema the AP), and the father (Vespasian, the V).</p> <p>The comment about this being hidden, alludes to the hidden APTVS signature.</p> <p>To understand comment that it would be revealed to babies, i</p>
<p>Luke 10:22 ..no man knows who the son is but the father, nor who the father is but the son, and he [it is revealed to]</p>	<p>Here, it is plainly saying that no-one – not even followers of Jesus – was to know who Jesus and his father actually are.</p> <p>We now know they represent Titus and Vespasian.</p>
<p>Luke 10:23-24 and he spoke privately with his disciples, saying ‘blessed are the eyes which see the things you see’... ‘many have desired to see what you see, but have not...</p>	<p>Again, the scripture suggests that regular people do not see this thing that is being mysteriously talked about. The scripture is talking about a big secret, which has been hidden from everyone.</p>
<p>Mark 6:14 and [after Jesus sent <b>the 12 before his face in pairs</b>] king Herod heard of him <b>for his name had become manifest/shining</b>’.</p>	<p>This comment evokes the story in the Slavonic Josephus where Herod has his astrologers seek the star/constellation to find baby Jesus. (The word ‘phaneron’ is used here meaning visible, deriving from the root ‘phanio’ which means ‘shining’).</p>

My view is that this supports, but does not prove, the hypothesis that the APTVS signature was to be seen as a giant “star image”, or constellation of stars in the firmament, that not only spells the names of the god that was going to reveal himself.

I would conjecture that since the APTVS signature was intended to be seen as a constellation of stars arranged so that their names would be ‘written in heaven’, they might have intended that this pattern would adorn future temples,

perhaps spread 360 degrees around the inside of a domed temple ceiling, and possibly painted as silver stars so to have the ‘glory of the lord shining round about’ the priests and their flock, since this would match the description in Luke 2:9 where this happened to the shepherds following the ‘star’ to find Jesus.”

If this ‘spanning the zodiac’ message is what was intended, it highlights a further potential reason why the author settled on

<sup>87</sup> Approximately half of surviving copies say 72, and approximately half say 70.

<sup>88</sup> Which by that era was already well established as the number of degrees in a circle.



APTVS as their preferred signature, namely that these letters are found in the signs of the Zodiac, indeed in that same order:

Capricornus, Aquarius (**A**), Pisces (**P**) -> *and returning to the beginning* -> Aries, Taurus (**T**), Gemini, Cancer, Leo, Virgo (**V**), Libra, Scorpius (**S**), and Sagittarius.

I will conclude by highlighting one further parallel, which links the term APTVS to Vespasian. As it turns out, the word 'apt' or 'fitting' arguably occurs in a second place in Luke, at verse 1:3, right next to the word Logos.

Luke 1:1-7:

Although many having written of these things which are surely believed by us... who were **eyewitnesses** and ministers of the **Logos**, it seemed good/**fitting** to me also, having had a perfect understanding, to write to you most excellent Theophilus...

There was a priest called Zacharias [and he is describes as] an **old man**...

Luke 1:59 [and **Zacharias' son ended up being called Zacharias**...

*(who we already know Zacharias may be a metaphor for the Flavian lineage, i.e. Like Lazarus he may represent "A-Z of Areios" i.e. "A-Z of Gods").*

These motifs in Luke are repeated in War of the Jews as below:

WAR introductory paragraph 4 of 12

For [the Jews were to blame for the] burning of our holy temple, **Titus Caesar, who destroyed it, is himself a witness**, who, during the entire war, pitied... and delayed ...to let the authors have opportunity for repentance.

WAR<sup>s</sup> 522 (4.10.3)

If the experience of **old age** is **fitting** for power, **Vespasian** is worthy. And if courage and young, who is stronger than **Titus**?

Again we see links where the Logos and the word 'apt' are parallels with a description of Titus.

To me the very beginning of both documents referring to an 'eyewitness', is fascinating, since in Luke the eyewitness is the unnamed author, and in War of the Jews the eyewitness is Emperor Titus.

This contributes to my thinking that Titus had planned to eventually be seen as the author of the Gospels (even though I'm sure it was delegated to a team of propaganda experts!) and since once the Jesus worshippers became Titus worshippers, and eventually \*pure\* Titus worshippers, after that point Jesus could be revealed to have been Titus' "divinely clever" trick to convince the 'evil generation' to come to see him as their god. It also gives us a further indication, if any was

needed, that the APTVS signature is specifically to do with Titus.

### The possible relevance of Marcion – 85-160 AD

Marcion is most famous for the Gospel of Marcion, which has been reconstructed by historians, thanks to the number of Christian apologists who wrote about his 'heresy'.

The gospel of Marcion is remarkably similar to Luke, in content and order, albeit often uses shorter phrases. Some scholars think Luke was based on the Gospel of Marcion, others vice versa, and some that both are based on something else.

I noted that in the Gospel of Marcion, although most of the parallels between Luke and War of the Jews seem unaffected. I have not tested this in detail, but it appears that the APTVS pattern would also show when comparing Marcion's Gospel with War of the Jews.

The wording is often a little different though. For example, he describes Jesus on Lake Galilee, not as planning to make his men become fishers of men, but rather telling them "you shall catch men alive". Curiously, in War of the Jews that's another thing Titus that did on the lake (i.e. he took many prisoners) – i.e. Marcion contains at least one metaphor linking with WAR which Luke does not contain.

This makes me wonder if Marcion knew full well about the parallels with War of the Jews.

Indeed, despite his gospel being so similar to Luke and the extremely obvious face-value message that Jesus was a Jewish Messiah, Marcion's position seems to be that **Jesus was not a Jewish Messiah, but rather was a "previously unknown god"**, and that from the perspective of believers of this new god, the Jewish god was real, but entirely evil.

Although Marcion ignores Acts, it is in Acts 17 where it says Paul was also known as Saul, and he proclaimed on "Mars Hill" that he found an altar with the inscription "the unknown god". I previously described a parallel between the Sower parable in Luke and the passage in War of the Jews describing the valley of Thorns, and various other parallel information along with 'Saul's Hill. This is midway through section 2 at the end of p14. Notice that it is Titus who alights at 'Sauls Hill' which is equated with the place of "the unknown god" – implying that Titus is the unknown god.

Did Marcion perhaps know this full well?

I can't be sure, however my research proving that Jesus represents the first coming of the deified Flavian Emperor(s), shows that Marcion was remarkably 'on the mark'.

His teachings align so accurately with my proof that Jesus covertly represents the deified Flavian Emperors, it does make you think perhaps he knew all about these connections.

I also notice he focused on Luke to the exclusion of the other synoptic gospels, which aligns with my observation that it is

only Luke that contains the parallels in the correct order. I see the other two as:

- a) providing supporting information which carried less risk of people realizing the truth compared to putting all the information in one place, and
- b) providing tailored messages to different audiences – for example Matthew is aimed at a Jewish audience and Mark more at a Gentile one – which reflects the goal of converting both Jews and the soldiers in the Empire’s Legions.
- c) disguising the APTVS pattern. For example Matthew and Mark could be published first with no risk of it being detected, since they do not present the information in the correct order.

And as such I agree with Marcion that Luke is the “truest” of the synoptic Gospels.

I would add that many of the vocal and early Christian apologists clearly knew of Josephus' works. I suggest they refused to talk about the passages that parody Jesus' story because knowledge of this this posed a threat to the emerging Christian doctrine, especially under Constantine.

As such, Marcion would have been a threat too, and that would explain why there was such a storm of condemnation at Marcion, and only his critics' works have survived.

## What about the theory that the Shakespeare plays were about the Flavian creation of Christianity?

In my research I investigated this theory, which is discussed in Joe Atwill’s second book “Shakespeare’s Messiah”.<sup>89</sup>

Atwill provides a great deal of evidence to support this premise (for example that the play Titus Andronicus is a veiled mockery of Titus), and I found that once you have an understanding of the parallels between Luke and WAR, and how Jesus’ story was created, then is it possible to see that the Shakespeare plays are talking about this in coded language.

My 5<sup>th</sup> article details how Titus Andronicus and Othello do this. It also explains why Jesus’ story has over 40 parallels with Samson despite Samson’s story only being 90 sentences long.

The 5<sup>th</sup> article also shows how by changing the names of the two lead characters in the “Tragedy of the marriage of Romeo and Juliet” it can be seen to be a very clever “Tragedy of the marriage of Rome and Judaism”.

Indeed, everything falls into place, starting from the two houses of the Montagues (French for peaked mountains – i.e. Italy where the play is set – almost as clear a pun as Romeo) and Capulets (i.e. ‘little cap’ people – the pun is as obvious as “Ju”liet). The *entire* play can be re-read with the second meaning, it is quite astonishing.

I will not repeat all that here, but it is important to note that when decoding the Shakespeare plays I identified references to the fit/apt ‘APTVS’ signature in relation to the constellation plough/Ursa Major. These – described below – suggest that the author was aware of the APTVS/apt signature and its meaning.

“I know thy **constellation** is right ‘**apt**’”

– Twelfth Night

**Lucius** [upon learning of tablet provided by **the god Jupiter, i.e. the father of Heracles/Hercules**, who is referred to elsewhere in the play] declares: **Thou, Leonartus, are the lion’s** whelp [i.e. young lion] (N.B. Lion in Hebrew is ‘Ari’, enabling this to be a reference to Arrius Piso, whose initials form the first two letters in ‘APTVS’, the signature meaning ‘apt’ i.e. ‘fitting’) The **fit and apt construction of thy name**, being Leo-natus **doth import so much.**”

– Cymbeline

“we make guilty of our disasters **the sun, the moon, and stars** (the signs of the second coming foretold in Luke), as if we were villains on necessity; fools by heavenly compulsion; knaves, thieves, and treachers by spherical predominance (a reference to the 360 degrees of the sky)...**his goatish** disposition to the charge of **a star!** My father compounded with my mother under the Dragon’s Tail (*a reference to Revelations 12:4 – the Dragon’s tail sweeps a third of the stars from heaven to earth*), and **my nativity was under Ursa Major**. ...had the maidenliest star in the firmament twinkled on my **bastardizing** (lacking a legitimate father is here used to mock the story of Jesus)”

– King Lear.

**FOOL:** Thy **asses are gone** about ‘em. **The reason why the seven stars are no more than seven is a pretty reason.** (Many assume this relates to Pleiades. The reference to ‘asses’ points to the ‘seven ox plough’ constellation.)

– King Lear

**JULIET:** Gallop apace, you fiery-footed steeds, towards Phoebus’ lodging: **such a waggoner as Phaethon** would whip you to the west... **[when my Romeo dies] take him and cut him out in little stars**, and he will make the face of heaven so fine... she brings news, and every tongue that speaks but Romeo’s name speaks heavenly eloquence.

<sup>89</sup> Atwill does not tend to refer to Roman Piso’s work, but I note that Roman first published in 1979 and mentioned in that pamphlet that

Shakespeare’s works contain references to the roman creation of Christianity, and accordingly is due a lot of credit for that.

(This references the myth of Phaethon<sup>90</sup>, who took charge of the chariot carrying the sun across the sky, and how “when the horses left the usual path, and the cool stars of **Ursa Major** and Ursa Minor grew hot for the first time” (i.e. **the constellation of the Plough appeared**), and Boötes, fled in confusion “hampered by **the plough.**” (N.B. Boötes is a constellation next to the plough, who according to one myth **‘invented the plough and was memorialized for his ingenuity as a constellation’**<sup>91</sup>)

– Romeo and Juliet

**ROMEO (As he dies):** here will I set up **my everlasting rest**, and **shake the yoke** of **inauspicious stars** from this world-wearied flesh (N.B. a yoke is how a plough is pulled).

– Romeo and Juliet

Also, as regards the A in APTVS potentially meaning Ares, i.e. Mars the ‘unknown god’ in Acts 19, notice that the Shakespeare plays pick up that theme too, for example:

**"Beware** the ides of March (**the Roman Festival of Mars**)"

– Julius Caesar

Whose hot incursions and great name in arms, holds from all soldiers chief majority and military title capital through all the kingdoms that acknowledge **Christ**. Thrice hath this Hotspur, **Mars in swathing clothes, this infant warrior**, in his enterprises... (this appears to associate Jesus, a baby in swaddling clothes, and Mars)

– Henry IV

**Mars** his true moving, **even as in the heavens, So in the earth**, to this day is **not known**. (this links Mars as being both in the firmament and on earth, with being a ‘unknown’, i.e. evoking the “unknown god” in Acts)

– Henry VI

**PISTOL:** Thou art the **Mars** of malcontents. **I second thee**. (a potential reference to Piso being the second word behind Ares/Mars)

– The Merry Wives of Windsor

[\_They advance to the **altar of Mars**, fall on their faces before it, and then kneel.\_] Thou mighty one, that with thy power hast turned Green Neptune into purple (a symbol of an **Emperor**); whose approach **Comets prewarn** (a metaphor for the “star” that led the shepherds to baby Jesus).

– Two Noble Kinsmen

HELENA. ...you were **born under a charitable star**. PAROLLES. **Under Mars**, I. HELENA. I especially think, under Mars. (notice earlier that Shakespeare describes the nativity being under Ursa Major, the Plough constellation, and now links being born under a star with ‘Mars’)

– All’s well that ends well

Two other names for Mars are Martius and March (March being the month of Mars), so it should be no surprise that we find Martius and March even in the characters themselves:

The Character “**Martius** Caius Coriolanus” – the central character in Coriolanus

The Character “Young **Martius**” aka “boy” - Coriolanus

The Character **Martius** – the son of Titus in Titus Andronicus

The Character The Earl of **March** – Henry IV

The Character The Earl of **March** – Henry IV

The Character **Marchioness** Dorset – Henry VIII

<sup>90</sup>See the great and little bears in <https://ovid.lib.virginia.edu/trans/Metamorph2.htm> (Bk II:150-177 The Horses run wild)

<sup>91</sup> Pasachoff, Jay M. (2000). Stars and Planets, Houghton Mifflin.

## Summary of the possible meanings behind the APTVS signature:

Taking all these observations together, it seems that the APTVS signature was conceived of and proposed by Emperor Titus' propaganda-writing team, with several goals in mind.

These probably included:

**Firstly**, it provided a hidden message that ensured the pattern of parallels between the Gospels and War of the Jews would be seen as clearly intention – in turn so that these documents could be proven to have been written together, and that therefore Jesus was Titus' divinely clever fictional story.

This would only be revealed after the followers had accepted Titus as their new god, so that they would abandon faith in Jesus and become pure Titus worshippers. This was important to help lock down the beliefs of the new religion in place and close off any exit routes, so that the peoples of the Empire would keep worshipping Titus (and presumably his descendants, thereby cementing Flavian rule for generations).

**Secondly**, the letters were chosen to clarify to the followers who their god was.

The TVS clearly indicates Titvs<sup>92</sup> (or possibly Emperor Titvs *and* his father Vespasianvs).

The AP relates to the words Arrius Piso, and could mean one of two things:

1. **Either the AP indicates the name of a separate royal called Arrius Piso** (who Roman and Abelard have long argued to be the key author of the Gospels who they believe is a cousin of Titus, albeit no direct record exists of him),
2. **Or the letters AP were added for other reasons, including:**
  - A need to make Titus' signature seem to be specifically envisaged by the author of Luke (in Luke 9:62 – 'he who pushes the plough without looking behind is 'apt' to be in gods' kingdom'), in order to avoid people focusing on any literature published by Vespasian and concluding that he was the true god<sup>93</sup>.
  - A desire to assert Titus as the Ares/Areios (i.e. War God<sup>94</sup>), and indeed via hints like Lazarus/Zacharias (the A-S of Gods) imply that Titus embodies the power of all the gods.
  - A desire to assert, validly or otherwise, an undocumented lineage from the famously powerful Piso family in Rome (and for the benefit of Jewish converts, perhaps imply a lineage from the Joseph of the Old Testament<sup>95</sup>).
  - A need to add a previously unknown title (Arrius Piso) to the TVS (Titvs), to enable Titus to be referred to repeatedly in the Gospels (an example being the Agion Pneuma – aka Holy Ghost), without any risk that new followers of Jesus would see the connection between Jesus and Titus, until it was revealed.
  - A desire to connect Titus' godly identity to five of the Zodiac signs in order<sup>96</sup>.
  - A desire to give Titus a title (Arrius Piso / Areios Piso / Ares Piso) that would then seem to the Legions to be what their apparently already popular 'Sator Square' palindromic riddle refers to, in its famously unexplained word fourth word 'Arepo'.

**Thirdly**, in view of Jesus rejoicing in conjunction with 'rejoice your names are written in heaven', it seems the followers were intended to see the APTVS signature as an image or Logos of a majestic constellation of stars spanning the night's sky, and perhaps this image was intended to adorn the ceilings of the temples so that the shepherds and their flock could have the 'glory of the lord shining around' as Luke 2:9 puts it.

But in view of the speech Titus gives in the Slavonic War of the Jews, saying that roman warriors and demigods go to live among the stars when they die, it's possible the followers were to be led to believe that this constellation wasn't merely their god's name, but rather actually is their God too (just as Romans have done before, worshipping Hercules and believing he resides in the stars as the constellation Hercules).

It is conceivable that the followers would be led to believe that since nobody can see the constellation, this is merely evidence that their God is currently on earth in earthly form, i.e. as their Emperor.

<sup>92</sup> Also known as 'Titus Caesar Vespasianus', 'Titus Flavius Vespasianus', or 'Titus Flavius Caesar Vespasianus Augustus' but the giveaway is that his coinage commonly includes the letters 'TVS' to signify his identity.

<sup>93</sup> This seems to be a valid objective irrespective of whether Vespasian had had an earlier (non-surviving) version of War of the Jews produced, and irrespective of whether Vespasian had had an earlier (non-surviving) version of Luke produced.

<sup>94</sup> Another possibility to consider, is that it might intend to evoke Ares the Zodiac sign, again suggesting not only the Roman God of War, but also the Egyptian Pharaoh Amun-Ra (often thought to be the original source of Jews ending prayers with Amen, on the basis that Jews escaped slavery previously under that Pharaoh), given that elsewhere in my publications I show that the Flavians sought to assert a lineage back to the Pharaohs. That said, maybe it was chosen to evoke all of these associations.

<sup>95</sup> A possibility to bear in mind, in view of the repeated reliance on Piso and Joseph being anagrams in Hebrew.

<sup>96</sup> Capricornus, Aquarius (A), Pisces (P), Aries, Taurus (T), Gemini, Cancer, Leo, Virgo (V), Libra, Scorpius (S), and Sagittarius.



## 7. How we can be sure the core narratives of both documents parody each other, and that it's not all one big parody in a single direction?

A key point of this article is that because the core narratives of the two stories intentionally parody each other (and the APTVS signature shows that these cannot be just a series of coincidental parallels), this is only possible if they were written together, essentially simultaneously, by an individual or team with a common purpose.

The term 'parody', means a creative work designed to imitate, comment on, and/or mock its subject by means of satiric or ironic imitation." This is what Jesus' story does with Titus' story, and what Josephus' story does with Jesus' story. You could substitute other adjectives, such as 'satire' or 'parable' if you wish.

Parody generally involves an element of humor, and as such is a good description of what's going on, because the way the stories parody each other does involve a nasty kind of humor; the humor of a racist who thinks ethnically cleansing and brainwashing the Jewish people and calling them pigs or fish is funny. I don't subscribe to it, but from the author's perspective it was clearly all quite funny. But how can we be sure that there are two opposed parodies.

Whilst there are some that are unclear, it is frequently very clear which story is parodying which.

**Determining which story is parodying which is possible as follows: The parody is the one that is formed using carefully hidden, disparate pieces of information, and which is either magical in nature or farcical or comical. The story being parodied by contrast is stated plainly and coherently offering a comparatively plausible narrative.**

Some readers will feel that more needs to be said to justify that both stories unambiguously parody each other. In reality the best answer is to read the parallels and see for yourself that in places it is quite clear that Luke parodies War and in other places vice versa.

In case it helps, I will elaborate somewhat below, but some readers may be content to skip the rest of this section.

### Firstly, is Jesus is parodying Titus, or Titus parodying Jesus?

I start by noting there is ample evidence for the Flavian invasion and the destruction of Judea and Jerusalem. It's found in Jewish documents, and there's piles of evidence in the form of broken city walls and bones and weapons littered around Israel. If we ignore Josephus Flavius and all the small details, the big picture described in War of the Jews is a factual one – the war happened. Rome did invade, and Judea was crushed. By contrast there is zero evidence that Jesus Christ existed. He left no writings, family, remains, documents, monuments, or anything else, and there are no Judean

records of him, nor indeed any mention of him until at least four decades after his supposed life.

Unlike Titus whose story is relatively sane, Jesus' story is a magical one: walking on water, controlling the storm, feeding the 5000, healing the sick, curing the blind and lame, making the dead rise from their tombs, turning water to wine and resurrecting Lazarus (in John), and resurrecting himself etc, etc. There are some 36 miracles in total.

In Luke we also have several characters who act as a parody of General John.

1. General John and his men were chased by Titus and Vespasian's forces down the Jordan (i.e. John went before him), and forced into the foaming river which was in flood, and are described as dying in droves. One location where Luke parodies this is in the character John the Baptist, who is described as going 'before Jesus', and who declares that 'a mightier one comes after me' (i.e. Titus chased him and was the victor) but when John meets Jesus he insists that Jesus should baptize *him*, in that very same river Jordan (notice also the nasty racist humor of the author who parodies a genuine massacre of Jews, as like a Jew being subjected to a purity ritual). Later at Gadara (near the Jordan) John is described seeing Jesus and 'running' crying 'I ask you not to torment me' and saying his name is "Legion for we are many" (a transparent parody of a general who has a force the size of a Legion)

2. Another example has Jesus meeting a man with an unclean spirit (again we see the nasty humor equating Jews as unclean spirits) who said 'have you come to destroy us' (a transparent metaphor for Titus coming to destroy them).

3. A third example is where Luke describes a 'great herd of pigs' numbering 'about 2000' (reflecting that Vespasian's forces caught 2200 Jews there by the Jordan), and Jesus puts the unclean spirits in them and makes them rush 'violently' down the slope to be drowned in the lake (which again, is a transparent metaphor for Vespasian's men forcing the Jewish army into the Jordan where War of the Jews describes them then drowning). Notice again the nasty humor – the racist author is describing Jews as pigs, and from his perspective this is clearly funny.

Similarly the whole story of Jesus' death mirrors Titus' triumph parade, which not only clearly happened but is described as following established roman customs, complete with a crown of leaves, refusing wine, going to the place named for a skull and attending an execution of a leader – by contrast there is no reason why Jesus needed to go to the place of the skull, except to parody Titus going to the Capitolium. I could give many more examples, but in short, it is plainly obvious that

the story of Titus Vespasian and General John is a real story, and that the story of Jesus and John is parodying it.

### **Secondly, is Josephus parodying Jesus or Jesus parodying Joseph?**

Here the key is the farcical nature of the interaction of the two stories. Jesus' role as a lamb of God might be magical, but it is *important* – he is described providing his flesh and blood for us to eat and dying to save our sins at the exact moment during Passover that the lambs are sacrificed (essentially as a reenactment of the Exodus ritual and implying that Jesus saved your sins so now you don't need to sacrifice a lamb each year). It's important because the Passover ritual was pivotal to why the Jews excluded non-Jews from their houses, and felt such a strong bond of nationality, and refused to integrate with Rome – indeed Jewish resistance to Roman rule can be largely traced to that nationalism that the Passover ritual instills.

By contrast, when Josephus spends two days in a cavern that gets equated with a grave and is raised alive on the third day, it isn't important. He could have claimed he hid in trees and came down on the eighth day and it wouldn't have mattered the slightest bit to his story. This is because what matters in his story, is that he was the Jewish leader, and that he got captured after arguing that it was wise to surrender to Rome, and then he converted to the roman side and was rewarded royally, thereby providing a perfect role-model for Jews who might consider switching to the roman side. With considerations like those in mind (and we could make a long list of similar ones), even though Jesus' story is fiction, Josephus' story is clearly parodying it.

But to settle the question definitively, we should not focus solely on Josephus, and instead ask whether the story in War of the Jews definitely parodies Luke's story. Here we can answer with even greater certainty because there are examples where several locations in War of the Jews mirror a specific location in Luke (the opposite happens extremely rarely). One example is where Jesus asks if a son would instead give a father a stone or a serpent (a concept with Mark links to poison), which is parodied in War of the Jews by a huge

sequence of paragraphs where the children of Herod plot to give him the poison of a serpent only to inject it into his brother's head instead, but when put on trial the son deliberately dashes his head with a stone.

Perhaps the best example of 'many-to-one' is in the spilling of human blood on the altar of the holy temple in Jerusalem. This is described only once in Luke, at the pivotal verse describing Zacharias killed by the altar, but referring to the "blood of Abel to the blood of Zacharias". This is not a trivial event, since at the Passover sacrifice, the temple sacrifices a lamb and its blood is sprinkled on that specific altar, and we already know that Zacharias represents a member of Vespasian's family, whilst Jesus (Gods lamb that gets sacrificed at Passover) represents Titus and Vespasian.

This is directly parodied in War of the Jews, *not only* at paragraph 493 where someone called Zacharias is killed next to that altar, but in seven other locations (paragraphs 42, 86, 123, 235, 534, 543 and 625) where various people are all killed at or next to that very altar. Now, if these seven killings were part of traditional human sacrifices that regularly occurred, then it wouldn't be such a coincidence and perhaps it could be argued that Luke is parodying this tradition. But no such tradition exists, and War of the Jews does not describe the murders as being part of religious sacrifices, but rather as simply happening to have occurred next to that altar. With this in mind, it becomes clear that Luke is parodied in eight places by War of the Jews. The latter is doing the parodying.

### **Summary:**

By demonstrating that the core narratives of both stories contain detailed intentional parodies of each other, this demonstrates that they must have been written together, at the same time, with a common goal (namely the goal of ensuring they could later prove that they invented Jesus' story), if not by a single author then (more likely) by a team.

Since War of the Jews was undeniably produced under the authority of a Flavian Emperor (Vespasian and/or Titus), it follows therefore, that the story of Jesus in Luke was too.

## 8. Why didn't everyone end up worshipping the Flavian Emperors?

Vespasian died unexpectedly in AD 79, and his son equally unexpectedly just two years later (it is theorized malaria might have been the cause). Rather than killing the project, Domitian published John and Acts to ensure he would be seen as a third aspect of God. But it seems Domitian died without revealing the purpose of Jesus' story, and with that the Flavian era ended, and other parts of the royal family gained the throne.

Why didn't Domitian's successors allow the purpose of Jesus' story to be known? Why would they continue Domitian's policy of ensuring Arrius was stricken from the public record? The simple answer is that both of these would increase the risk that the commoners might decide to worship the wrong part of the royal family as gods, which would pose an obvious threat to their reign, especially if it grew in scale.

As we all know, it was Constantine who revived Christianity via the Council of Nicaea<sup>97</sup>. He repurposed it as the state religion, probably due to its ability to make commoners pay their taxes and accept poverty as if it were a virtue. But notice that he greatly reinforced the idea that Jesus was real and divine, even publishing news that his mother had found Jesus' cross in Jerusalem and that the nails taken from the cross retained magical properties of calming storms etc. He clearly saw it as important to present Jesus as real, and to prevent people discovering that Jesus' story is a parable of Titus'.

And as for the later Roman Catholic Church which took over control Europe, its motive was even greater. If the truth ever came out that Jesus was really a parable of Emperor Titus, designed with the goal that people would eventually worship him, people would stop believing in Christianity, and the whole edifice governing Europe would have crumbled.

This was such an extreme risk to the political elite in Rome, whose wealth depended on Catholic rule, that for over 1000

years the bible was only allowed to be published in Latin, thereby ensuring the commoners couldn't read it for themselves. Indeed the 'dark ages' of Europe – the period where independent writing was suppressed, and which has always evaded an adequate explanation<sup>98</sup> – can be explained on this single fact alone.

### What about the 'fact' that the romans greatly persecuted early Christians?

If every subsequent government of Europe had a strong need to prevent people realizing that the roman government invented Jesus' story in the late AD 70s, this explains why over several centuries a large number of authors have claimed that the Romans persecuted the early Christians. The promotion of this narrative - so much so that it is seen as a 'fact' even though modern historians are increasingly questioning it - has been very effective at preventing people from imagining or accepting that the romans created Christianity.

Notably, none of these historical authors ever explains why the Romans would subject early Christians to fire and lions etc, (despite them paying taxes and not revolting), *in favor of doing the same to the Jews*, (who were revolting and refusing to pay tax, and indeed at war with the Romans to such an extent that it dominated the politics of that century)?

The lack of any reasonable explanation tells us that most or all of this is government propaganda masquerading as independent writing.

In summary, it is not surprising that people are resistant to the idea that the roman government created Jesus' story, as it goes against a preconception that has been ingrained in us as children, before we reached the age of reason.

---

<sup>97</sup> By the way, history records that the reason the Council of Nicaea was held wasn't to decide the canonical works of Christianity, but rather to address the controversy over someone called 'Arrius' whose offense was to claim that the existence of Jesus began when he was fathered by God, rather than being 'preexisting' beforehand. Some sources even claim that Constantine spent his entire life trying to eradicate this viewpoint which is ridiculous, and instead the story can be seen as a parody of whether the third aspect of God should be seen as Domitian or the 'preexisting' Arrius.

<sup>98</sup> To illustrate this, common explanations include that "during that period the empire was weakened by external groups, and that the church became powerful, superstitious and corrupt". This is an embarrassingly weak explanation for a sustained suppression of independent writing lasting several hundred years. 'Cultural decline' does not stop people writing. Banning writing is what stops people writing.

# APPENDIX 1: Cross reference of paragraph numbering in War of the Jews

A cross reference of the conventional numbering system (Volume, Chapter, and Paragraph) with the paragraph number (treating the seven volumes as one book), is shown below.

<b>Volume I</b>	72-1.11.3	144-1.21.8	216-1.33.3	285-2.12.5	357-2.21.4	425-3.7.35	493-4.5.4	562-5.6.3	630-6.5.3
1-1.1.1	73-1.11.4	145-1.21.9	217-1.33.4	286-2.12.6	358-2.21.5	426-3.7.36	494-4.5.5	563-5.6.4	631-6.5.4
2-1.1.2	74-1.11.5	146-1.21.10	218-1.33.5	287-2.12.7	359-2.21.6	427-3.8.1	495-4.6.1	564-5.6.5	632-6.6.1
3-1.1.3	75-1.11.6	147-1.21.11	219-1.33.6	288-2.12.8	360-2.21.7	428-3.8.2	496-4.6.2	565-5.7.1	633-6.6.2
4-1.1.4	76-1.11.7	148-1.21.12	220-1.33.7	289-2.13.1	361-2.21.8	429-3.8.3	497-4.6.3	566-5.7.2	634-6.6.3
5-1.1.5	77-1.11.8	149-1.21.13	221-1.33.8	290-2.13.2	362-2.21.9	430-3.8.4	498-4.7.1	567-5.7.3	635-6.6.4
6-1.1.6	78-1.12.1	150-1.22.1	222-1.33.9	291-2.13.3	363-2.21.10	430-3.8.5	499-4.7.2	568-5.7.4	636-6.7.1
7-1.2.1	79-1.12.2	151-1.22.2		292-2.13.4	364-2.22.1	432-3.8.6	500-4.7.3	569-5.8.1	637-6.7.2
8-1.2.2	80-1.12.3	152-1.22.3	<b>Volume II</b>	293-2.13.5	365-2.22.2	433-3.8.7	501-4.7.4	570-5.8.2	638-6.7.3
9-1.2.3	81-1.12.4	153-1.22.4	223-2.1.1	294-2.13.6		434-3.8.8	502-4.7.5	571-5.9.1	639-6.8.1
10-1.2.4	82-1.12.5	154-1.22.5	224-2.1.2	295-2.13.7	<b>Volume III</b>	435-3.8.9	503-4.7.6	572-5.9.2	640-6.8.2
11-1.2.5	83-1.12.6	155-1.23.1	225-2.1.3	296-2.14.1	366-3.1.1	436-3.9.1	504-4.8.1	573-5.9.3	641-6.8.3
12-1.2.6	84-1.12.7	156-1.23.2	226-2.2.1	297-2.14.2	367-3.1.2	437-3.9.2	505-4.8.2	574-5.9.4	642-6.8.4
13-1.2.7	85-1.13.1	157-1.23.3	227-2.2.2	298-2.14.3	368-3.1.3	438-3.9.3	506-4.8.3	575-5.10.1	643-6.8.5
14-1.2.8	86-1.13.2	158-1.23.4	228-2.2.3	299-2.14.4	369-3.2.1	439-3.9.4	507-4.8.4	576-5.10.2	644-6.9.1
15-1.3.1	87-1.13.3	159-1.23.5	229-2.2.4	300-2.14.5	370-3.2.2	440-3.9.5	508-4.9.1	577-5.10.3	645-6.9.2
16-1.3.2	88-1.13.4	160-1.24.1	230-2.2.5	301-2.14.6	371-3.2.3	441-3.9.6	509-4.9.2	578-5.10.4	646-6.9.3
17-1.3.3	89-1.13.5	161-1.24.2	231-2.2.6	302-2.14.7	372-3.2.4	442-3.9.7	510-4.9.3	579-5.10.5	647-6.9.4
18-1.3.4	90-1.13.6	162-1.24.3	232-2.2.7	303-2.14.8	373-3.3.1	443-3.9.8	511-4.9.4	580-5.11.1	648-6.10.1
19-1.3.5	91-1.13.7	163-1.24.4	233-2.3.1	304-2.14.9	374-3.3.2	444-3.10.1	512-4.9.5	581-5.11.2	
20-1.3.6	92-1.13.8	164-1.24.5	234-2.3.2	305-2.15.1	375-3.3.3	445-3.10.2	513-4.9.6	582-5.11.3	<b>Volume VII</b>
21-1.4.1	93-1.13.9	165-1.24.6	235-2.3.3	306-2.15.2	376-3.3.4	446-3.10.3	514-4.9.7	583-5.11.4	649-7.1.1
22-1.4.2	94-1.13.10	166-1.24.7	236-2.3.4	307-2.15.3	377-3.3.5	447-3.10.4	515-4.9.8	584-5.11.5	650-7.1.2
23-1.4.3	95-1.13.11	167-1.24.8	237-2.4.1	308-2.15.4	378-3.4.1	448-3.10.5	516-4.9.9	585-5.11.6	651-7.1.3
24-1.4.4	96-1.14.1	168-1.25.1	238-2.4.2	309-2.15.5	379-3.4.2	449-3.10.6	517-4.9.10	586-5.12.1	652-7.2.1
25-1.4.5	97-1.14.2	169-1.25.2	239-2.4.3	310-2.15.6	380-3.5.1	450-3.10.7	518-4.9.11	587-5.12.2	653-7.3.1
26-1.4.6	98-1.14.3	170-1.25.3	240-2.5.1	311-2.16.1	381-3.5.2	451-3.10.8	519-4.9.12	588-5.12.3	654-7.3.2
27-1.4.7	99-1.14.4	171-1.25.4	241-2.5.2	312-2.16.2	382-3.5.3	452-3.10.9	520-4.10.1	589-5.12.4	655-7.3.3
28-1.4.8	100-1.15.1	172-1.25.5	242-2.5.3	313-2.16.3	383-3.5.4	453-3.10.10	521-4.10.2	590-5.13.1	656-7.3.4
29-1.5.1	101-1.15.2	173-1.25.6	243-2.6.1	314-2.16.4	384-3.5.5		522-4.10.3	591-5.13.2	657-7.4.1
30-1.5.2	102-1.15.3	174-1.26.1	244-2.6.2	315-2.16.5	385-3.5.6	<b>Volume IV</b>	523-4.10.4	592-5.13.3	658-7.4.2
31-1.5.3	103-1.15.4	175-1.26.2	245-2.6.3	316-2.17.1	386-3.5.7	454-4.1.1	524-4.10.5	593-5.13.4	659-7.4.3
32-1.5.4	104-1.15.5	176-1.26.3	246-2.7.1	317-2.17.2	387-3.5.8	455-4.1.2	525-4.10.6	594-5.13.5	660-7.5.1
33-1.6.1	105-1.15.6	177-1.26.4	247-2.7.2	318-2.17.3	388-3.6.1	456-4.1.3	526-4.10.7	595-5.13.6	661-7.5.2
34-1.6.2	106-1.16.1	178-1.26.5	248-2.7.3	319-2.17.4	389-3.6.2	457-4.1.4	527-4.11.1	596-5.13.7	662-7.5.3
35-1.6.3	107-1.16.2	179-1.27.1	249-2.7.4	320-2.17.5	390-3.6.3	458-4.1.5	528-4.11.2		663-7.5.4
36-1.6.4	108-1.16.3	180-1.27.2	250-2.8.1	321-2.17.6	391-3.7.1	459-4.1.6	529-4.11.3	<b>Volume VI</b>	664-7.5.5
37-1.6.5	109-1.16.4	181-1.27.3	251-2.8.2	322-2.17.7	392-3.7.2	460-4.1.7	530-4.11.4	597-6.1.1	665-7.5.6
38-1.6.6	110-1.16.5	182-1.27.4	252-2.8.3	323-2.17.8	393-3.7.3	461-4.1.8	531-4.11.5	598-6.1.2	666-7.5.7
39-1.7.1	111-1.16.6	183-1.27.5	253-2.8.4	324-2.17.9	394-3.7.4	462-4.1.9		599-6.1.3	667-7.6.1
40-1.7.2	112-1.16.7	184-1.27.6	254-2.8.5	325-2.17.10	395-3.7.5	463-4.1.10	<b>Volume V</b>	600-6.1.4	668-7.6.2
41-1.7.3	113-1.17.1	185-1.28.1	255-2.8.6	326-2.18.1	396-3.7.6	464-4.2.1	532-5.1.1	601-6.1.5	669-7.6.3
42-1.7.4	114-1.17.2	186-1.28.2	256-2.8.7	327-2.18.2	397-3.7.7	465-4.2.2	533-5.1.2	602-6.1.6	670-7.6.4
43-1.7.5	115-1.17.3	187-1.28.3	257-2.8.8	328-2.18.3	398-3.7.8	466-4.2.3	534-5.1.3	603-6.1.7	671-7.6.5
44-1.7.6	116-1.17.4	188-1.28.4	258-2.8.9	329-2.18.4	399-3.7.9	467-4.2.4	535-5.1.4	604-6.1.8	672-7.6.6
45-1.7.7	117-1.17.5	189-1.28.5	259-2.8.10	330-2.18.5	400-3.7.10	468-4.2.5	536-5.1.5	605-6.2.1	673-7.7.1
46-1.8.1	118-1.17.6	190-1.28.6	260-2.8.11	331-2.18.6	401-3.7.11	469-4.3.1	537-5.1.6	606-6.2.2	674-7.7.2
47-1.8.2	119-1.17.7	191-1.29.1	261-2.8.12	332-2.18.7	402-3.7.12	470-4.3.2	538-5.2.1	607-6.2.3	675-7.7.3
48-1.8.3	120-1.17.8	192-1.29.2	262-2.8.13	333-2.18.8	403-3.7.13	471-4.3.3	539-5.2.2	608-6.2.4	676-7.7.4
49-1.8.4	121-1.17.9	193-1.29.3	263-2.8.14	334-2.18.9	404-3.7.14	472-4.3.4	540-5.2.3	609-6.2.5	677-7.8.1
50-1.8.5	122-1.18.1	194-1.29.4	264-2.9.1	335-2.18.10	405-3.7.15	473-4.3.5	541-5.2.4	610-6.2.6	678-7.8.2
51-1.8.6	123-1.18.2	195-1.30.1	265-2.9.2	336-2.18.11	406-3.7.16	474-4.3.6	542-5.2.5	611-6.2.7	679-7.8.3
52-1.8.7	124-1.18.3	196-1.30.2	266-2.9.3	337-2.19.1	407-3.7.17	475-4.3.7	543-5.3.1	612-6.2.8	680-7.8.4
53-1.8.8	125-1.18.4	197-1.30.3	267-2.9.4	338-2.19.2	408-3.7.18	476-4.3.8	544-5.3.2	613-6.2.9	681-7.8.5
54-1.8.9	126-1.18.5	198-1.30.4	268-2.9.5	339-2.19.3	409-3.7.19	477-4.3.9	545-5.3.3	614-6.2.10	682-7.8.6
55-1.9.1	127-1.19.1	199-1.30.5	269-2.9.6	340-2.19.4	410-3.7.20	478-4.3.10	546-5.3.4	615-6.3.1	683-7.8.7
56-1.9.2	128-1.19.2	200-1.30.6	270-2.10.1	341-2.19.5	411-3.7.21	479-4.3.11	547-5.3.5	616-6.3.2	684-7.9.1
57-1.9.3	129-1.19.3	201-1.30.7	271-2.10.2	342-2.19.6	412-3.7.22	480-4.3.12	548-5.4.1	617-6.3.3	685-7.9.2
58-1.9.4	130-1.19.4	202-1.31.1	272-2.10.3	343-2.19.7	413-3.7.23	481-4.3.13	549-5.4.2	618-6.3.4	686-7.10.1
59-1.9.5	131-1.19.5	203-1.31.2	273-2.10.4	344-2.19.8	414-3.7.24	482-4.3.14	550-5.4.3	619-6.3.5	687-7.10.2
60-1.10.1	132-1.19.6	204-1.31.3	274-2.10.5	345-2.19.9	415-3.7.25	483-4.4.1	551-5.4.4	620-6.4.1	688-7.10.3
61-1.10.2	133-1.20.1	205-1.31.4	275-2.11.1	346-2.20.1	416-3.7.26	484-4.4.2	552-5.5.1	621-6.4.2	689-7.10.4
62-1.10.3	134-1.20.2	206-1.31.5	276-2.11.2	347-2.20.2	417-3.7.27	485-4.4.3	553-5.5.2	622-6.4.3	690-7.11.1
63-1.10.4	135-1.20.3	207-1.32.1	277-2.11.3	348-2.20.3	418-3.7.28	486-4.4.4	554-5.5.3	623-6.4.4	691-7.11.2
64-1.10.5	136-1.20.4	208-1.32.2	278-2.11.4	349-2.20.4	419-3.7.29	487-4.4.5	555-5.5.4	624-6.4.5	692-7.11.3
65-1.10.6	137-1.21.1	209-1.32.3	279-2.11.5	350-2.20.5	420-3.7.30	488-4.4.6	556-5.5.5	625-6.4.6	693-7.11.4
66-1.10.7	138-1.21.2	210-1.32.4	280-2.11.6	351-2.20.6	421-3.7.31	489-4.4.7	557-5.5.6	626-6.4.7	694-7.11.5
67-1.10.8	139-1.21.3	211-1.32.5	281-2.12.1	352-2.20.7	422-3.7.32	490-4.5.1	558-5.5.7	627-6.4.8	
68-1.10.9	140-1.21.4	212-1.32.6	282-2.12.2	353-2.20.8	423-3.7.33	491-4.5.2	559-5.5.8	628-6.5.1	
69-1.10.10	141-1.21.5	213-1.32.7	283-2.12.3	354-2.21.1	424-3.7.34	492-4.5.3	560-5.6.1	629-6.5.2	
70-1.11.1	142-1.21.6	214-1.33.1	284-2.12.4	355-2.21.2			561-5.6.2		
71-1.11.2	143-1.21.7	215-1.33.2		356-2.21.3					



## APPENDIX 2: The parallels described in this article, between Luke and War of the Jews.

This table lists the parallels described in this article. Those in blue text are part of Luke's parody of WAR, and those in black text are part of WAR's parody of Luke.

The five columns have the following contents:

WAR paragraph	(traditional reference)	Luke plotting location	Luke (parodying)	Luke (being parodied)
---------------	-------------------------	------------------------	------------------	-----------------------

389	3.6.2	1.938	1.76	
393	3.7.3	3.077	3.03	
421	3.7.31	4.511	4.23	
421	3.7.31	4.644	4.29	
424	3.7.34	4.511	4.23	
433	3.8.7	4.511	4.23	
438	3.9.3	4.511	4.23	
496	4.6.2	4.511	4.23	
619	6.3.5	4.511	4.23	
633	6.6.2	4.511	4.23	
647	6.9.4	4.511	4.23	
682	7.8.6	4.511	4.23	
684	7.9.1	4.511	4.23	
435	3.8.9	4.733	4.33	
631	6.5.4	4.733		4.33
442	3.9.7	4.889	4.4	
443	3.9.8	4.889	4.4	
445	3.10.2	5.250	5.1	
448	3.10.5	5.025	5.01	
448	3.10.5	5.050	5.02	
449	3.10.6	4.956	4.43	
452	3.10.9	5.150	5.06	
452	3.10.9	5.250	5.1	
453	3.10.10	5.250	5.1	
525	4.10.6	4.956	4.43	
529	4.11.3	4.956	4.43	
531	4.11.5	4.956	4.43	
453	3.10.10	5.300	5.12	
453	3.10.10	5.450	5.18	
452	3.10.9	5.250	5.1	
453	3.10.10	5.575	5.23	
466	4.2.3	6.020	6.01	
491	4.5.2	6.440	6.22	
496	4.6.2	7.020	7.01	
497	4.6.3	7.216	7.11	
498	4.7.1	7.647	7.33	
498	4.7.1	8.404	8.23	
498	4.7.1	8.526	8.3	
503	4.7.6	8.596	8.34	
499	4.7.2	8.404	8.23	
500	4.7.3	8.404	8.23	
501	4.7.4	8.404	8.23	
501	4.7.4	8.544	8.31	
501	4.7.4	8.579	8.33	
502	4.7.5	8.526	8.3	
509	4.9.2	8.404	8.23	
502	4.7.5	8.579	8.33	
522	4.10.3	7.490	7.25	
525	4.10.6	9.286	9.18	
526	4.10.7	9.286	9.18	
531	4.11.5	9.095	9.06	
525	4.10.6	9.095	9.06	
529	4.11.3	9.095	9.06	
532	5.1.1	9.730	9.46	
533	5.1.2	9.730	9.46	
535	5.1.4	9.810	9.51	
538	5.2.1	9.825	9.52	
537	5.1.6	9.937	9.59	
538	5.2.1	8.035	8.02	
540	5.2.3	11.091	11.05	
541	5.2.4	10.698	10.3	
542	5.2.5	10.698	10.3	
541	5.2.4	11.309	11.17	
541	5.2.4	11.382	11.21	
541	5.2.4	11.527	11.29	
542	5.2.5	13.111	13.04	
546	5.3.4	12.967	12.58	
543	5.3.1	12.850	12.51	
543	5.3.1	12.783	12.47	
544	5.3.2	13.167	13.06	
547	5.3.5	13.611	13.22	
545	5.3.3	11.964	11.53	
551	5.4.4	9.206	9.13	
556	5.5.5	9.206	9.13	
558	5.5.7	9.206	9.13	
559	5.5.8	9.206	9.13	
551	5.4.4	21.026	21.01	
556	5.5.5	21.026	21.01	
558	5.5.7	21.128	21.05	
559	5.5.8	21.026	21.01	
555	5.5.4	12.550	12.33	

561	5.6.2	14.778	14.28	
561	5.6.2	14.861	14.31	
562	5.6.3	19.755	19.37	
562	5.6.3	19.816	19.4	
563	5.6.4	19.816	19.4	
566	5.7.2	19.816	19.4	
562	5.6.3	21.000	21	
562	5.6.3	21.000	21	
563	5.6.4	21.000	21	
566	5.7.2	21.000	21	
568	5.7.4	17.289	17.11	
574	5.9.4	17.711	17.27	
586	5.12.1	19.878	19.43	
587	5.12.2	19.755	19.37	
588	5.12.3	19.755	19.37	
588	5.12.3	23.807	23.46	
588	5.12.3	22.500	22.36	
605	6.2.1	22.014	22.01	
622	6.4.3	20.688	20.33	
622	6.4.3	13.472	13.17	
652	7.2.1	24.593	24.32	
626	6.4.7	22.014	22.01	
632	6.6.1	22.139	22.1	
633	6.6.2	22.819	22.59	
641	6.8.3	23.789	23.45	
647	6.9.4	23.807	23.46	
649	7.1.1	21.128	21.05	
652	7.2.1	24.593	24.32	
662	7.5.3	24.593	24.32	
652	7.2.1	22.431	22.31	
663	7.5.4	23.018	23.01	
665	7.5.6	23.298	23.17	
665	7.5.6	23.456	23.26	
665	7.5.6	2.472	2.25	
562	5.6.3	9.333		9.21
562	5.6.3	18.750		18.33
562	5.6.3	24.130		24.07
562	5.6.3	24.833		24.45
562	5.6.3	21.641		21.25
562	5.6.3	21.821		21.32
545	5.3.3	13.556	13.2	
562	5.6.3	13.556	13.2	
637	6.7.2	13.556	13.2	
641	6.8.3	13.556	13.2	
642	6.8.4	13.556	13.2	
643	6.8.5	13.556	13.2	
644	6.9.1	13.556	13.2	
649	7.1.1	13.556	13.2	
605	6.2.1	21.256	21.1	
605	6.2.1	4.600	4.27	
689	7.10.4	22.139	22.1	
689	7.10.4	4.600	4.27	
618	6.3.4	22.139	22.1	22.1
618	6.3.4	4.467	4.21	4.21
648	6.10.1	1.284	1.23	
648	6.10.1	22.139	22.1	
648	6.10.1	4.600	4.27	
680	7.8.4	11.564	11.31	
549	5.4.2	11.564	11.31	
552	5.5.1	11.564	11.31	
627	6.4.8	11.564	11.31	
660	7.5.1	13.417	13.15	
509	4.9.2	1.259	1.21	
521	4.10.2	1.259	1.21	
524	4.10.5	1.284	1.23	
5	1.1.5	1.198	1.16	
8	1.2.2	1.198	1.16	
14	1.2.8	1.778	1.63	
493	4.5.4	11.909	11.5	
154	1.22.5	1.272	1.22	
156	1.23.2	1.272	1.22	
602	6.1.6	24.037	24.02	
603	6.1.7	23.579	23.33	
603	6.1.7	22.639	22.46	
690	7.11.1	4.933		4.42
690	7.11.1	3.051		3.02
692	7.11.3	8.491		8.28
42	1.7.4	11.909		11.5
86	1.13.2	11.909		11.5
123	1.18.2	11.909		11.5

235	2.3.3	11.909		11.5
534	5.1.3	11.909		11.5
543	5.3.1	11.909		11.5
625	6.4.6	11.909		11.5
630	6.5.3	11.909		11.5
645	6.9.2	11.909		11.5
356	2.21.3	11.909		11.5
443	3.9.8	22.347		22.25
68	1.10.9	22.347		22.25
177	1.26.4	22.347		22.25
342	2.19.6	22.347		22.25
356	2.21.3	22.347		22.25
468	4.2.5	22.347		22.25
473	4.3.5	22.347		22.25
591	5.13.2	22.347		22.25
420	3.7.30	19.755	19.37	
454	4.1.1	18.568	18.25	
457	4.1.4	20.354	20.17	
458	4.1.5	20.354	20.17	
466	4.2.3	13.417	13.15	
467	4.2.4	14.139	14.05	
468	4.2.5	17.816	17.31	
469	4.3.1	13.944	13.34	
484	4.4.2	14.861	14.31	
485	4.4.3	14.861	14.31	
487	4.4.5	8.404	8.23	
488	4.4.6	8.404	8.23	
490	4.5.1	8.404	8.23	
491	4.5.2	8.404	8.23	
487	4.4.5	12.817	12.49	
488	4.4.6	12.817	12.49	
490	4.5.1	12.817	12.49	
491	4.5.2	12.817	12.49	
492	4.5.3	9.952	9.6	
493	4.5.4	3.590	3.23	
499	4.7.2	6.240	6.12	
511	4.9.4	7.216	7.11	
512	4.9.5	7.216	7.11	
514	4.9.7	8.070	8.04	
515	4.9.8	4.844	4.38	
520	4.10.1	2.132	2.07	
521	4.10.2	4.022	4.01	
523	4.10.4	4.267	4.12	
522	4.10.3	5.975	5.39	
524	4.10.5	6.020	6.01	
539	5.2.2	22.694		22.5
540	5.2.3	21.949		21.37
541	5.2.4	21.949		21.37
553	5.5.2	23.579		23.33
555	5.5.4	23.579		23.33
614	6.2.10	16.438		16.14
614	6.2.10	19.041		19.02
476	4.3.8	19.041		19.02
633	6.6.2	11.200		11.11
641	6.8.3	12.550		12.33
632	6.6.1	19.327		19.16
632	6.6.1	16.469		16.15
642	6.8.4	13.111		13.04
643	6.8.5	13.111		13.04
643	6.8.5	11.527		11.29
672	7.6.6	24.241		24.13
677	7.8.1	2.075		2.04
679	7.8.3	6.860		6.43
679	7.8.3	10.442		10.19
679	7.8.3	6.860		6.43
680	7.8.4	6.860		6.43
681	7.8.5	8.421		8.24
687	7.10.2	9.921		9.58
689	7.10.4	9.921		9.58
669	7.6.3	11.764		11.42
669	7.6.3	13.194		13.07
669	7.6.3	3.231		3.09
669	7.6.3	24.211		23.69
669	7.6.3	22.875		22.63
670	7.6.4	22.875		22.63
669	7.6.3	23.579		23.33
670	7.6.4	23.579		23.33
392	3.7.2	3.795		3.31
576	5.10.2	22.264		22.19
578	5.10.4	22.264		22.19
576	5.10.2	23.982		23.56
578	5.10.4	23.632		23.36
617	6.3.3	23.579		23.33
617	6.3.3	15.667		

576	5.10.2	23.947		23.54
625	6.4.6	22.681		22.49
626	6.4.7	22.681		22.49
517	4.9.10	7.725		7.37
630	6.5.3	23.772		23.44
617	6.3.3	2.302		2.16
618	6.3.4	2.302		2.16
618	6.3.4	21.590		21.23
618	6.3.4	22.208		22.15
673	7.7.1	22.208		22.15
618	6.3.4	2.075		2.04
618	6.3.4	23.070		23.04
558	5.5.7	23.070		23.04
618	6.3.4	23.877		23.5
618	6.3.4	12.683		12.41
618	6.3.4	23.316		23.18
619	6.3.5	23.772		23.44
603	6.1.7	23.772		23.44
609	6.2.5	23.772		23.44
610	6.2.6	23.772		23.44
613	6.2.9	18.750		18.33
615	6.3.1	22.764		22.55
577	5.10.3	23.632		23.36
618	6.3.4	1.383		1.31
618	6.3.4	2.132		2.07
618	6.3.4	2.642		2.34
617	6.3.3	4.511		4.23
672	7.6.6	4.511		4.23
564	5.6.5	23.561		23.32
580	5.11.1	23.561		23.32
593	5.13.4	23.807		23.46
641	6.8.3	24.056		24.03
578	5.10.4	22.278		22.2
579	5.10.5	22.278		22.2
638	6.7.3	22.278		22.2
603	6.1.7	23.579		23.33
609	6.2.5	23.579		23.33
646	6.9.3	23.579		23.33
629	6.5.2	2.170		2.09
629	6.5.2	17.632		17.24
630	6.5.3	2.170		2.09
630	6.5.3	23.579		23.33
629	6.5.2	23.772		23.44
629	6.5.2	21.615		21.24
631	6.5.4	21.590		21.23
630	6.5.3	11.782		11.43
630	6.5.3	21.590		21.23
630	6.5.3	22.889		22.64
630	6.5.3	23.807		23.46
630	6.5.3	2.679		2.36
684	7.9.1	23.596		23.34
684	7.9.1	2.660		2.35
688	7.10.3	21.026		21.01
693	7.11.4	21.949		21.37
423	3.7.33	19.878		19.43
423	3.7.33	21.128		21.05
423	3.7.33	22.625		22.45
424	3.7.34	23.772		23.44
424	3.7.34	21.641		21.25
423	3.7.33	22.056		22.04
425	3.7.35	22.056		22.04
427	3.8.1	23.930		23.53
433	3.8.7	23.930		23.53
427	3.8.1	24.019		24.01
427	3.8.1	24.056		24.03
433	3.8.7	24.093		24.05
429	3.8.3	24.019		24.01
429	3.8.3	22.583		22.42
435	3.8.9	23.193		23.11
413	3.7.23	22.569		22.41
562	5.6.3	20.354		20.17
403	3.7.13	23.930		23.53
433	3.8.7	19.918		19.45
425	3.7.35	23.579		23.33
409	3.7.19	23.561		23.32
420	3.7.30	23.561		23.32
417	3.7.27	23.772		23.44
410	3.7.20	23.789		23.45
356	2.21.3	23.456		23.26
371	3.2.3	23.561		23.32
371	3.2.3	23.930		23.53
411	3.7.21	23.561		23.32
411	3.7.21	24.185		24.1
412	3.7.22	23.579		23.33
434	3.8.8	20.396		20.19
435	3.8.9	20.542		20.26
592	5.13.3	24.278		24.15
592	5.13.3	24.056		24.03

592	5.13.3	24.630		24.34
593	5.13.4	24.778		24.42
596	5.13.7	24.630		24.34
434	3.8.8	23.561		23.32
637	6.7.2	24.944		24.51
432	3.8.6	23.316		23.18
433	3.8.7	23.316		23.18
251	2.8.2	12.550		12.33
257	2.8.8	12.467		12.28
259	2.8.10	12.067		12.04
260	2.8.11	12.067		12.04
476	4.3.8	16.469		16.15
358	2.21.5	4.200		4.09
359	2.21.6	5.225		5.09
360	2.21.7	7.471		7.24
360	2.21.7	9.778		9.49
360	2.21.7	9.222		9.14
361	2.21.8	5.025		5.01
363	2.21.10	5.250		5.1
363	2.21.10	6.120		6.06
361	2.21.8	6.120		6.06
350	2.20.5	10.023		10.01
352	2.20.7	13.944		13.34
356	2.21.3	19.878		19.43
361	2.21.8	6.020		6.01
362	2.21.9	6.420		6.21
363	2.21.10	22.292		22.21
363	2.21.10	6.220		6.11
354	2.21.1	7.549		7.28
356	2.21.3	12.167		12.1
360	2.21.7	3.385		3.15
361	2.21.8	6.020		6.01
355	2.21.2	16.156		16.05
355	2.21.2	19.265		19.13
360	2.21.7	19.163		19.08
266	2.9.3	23.579		23.33
267	2.9.4	23.579		23.33
278	2.11.4	23.070		23.04
279	2.11.5	23.667		23.38
280	2.11.6	23.579		23.33
290	2.13.2	23.579		23.33
304	2.14.9	23.579		23.33
317	2.17.2	23.579		23.33
321	2.17.6	23.614		23.35
340	2.19.4	23.579		23.33
343	2.19.7	23.579		23.33
345	2.19.9	23.579		23.33
553	5.5.2	23.561		23.32
553	5.5.2	23.667		23.38
555	5.5.4	23.789		23.45
616	6.3.2	4.111	4.05	
616	6.3.2	16.594	16.19	
614	6.2.10	3.436	3.17	
614	6.2.10	13.167	13.06	
614	6.2.10	19.041	19.02	
596	5.13.7	16.594	16.19	
86	1.13.2	23.123		23.07
87	1.13.3	23.632		23.36
88	1.13.4	23.965		23.55
89	1.13.5	23.281		23.16
92	1.13.8	23.877		23.5
93	1.13.9	22.500		22.36
93	1.13.9	23.053		23.03
94	1.13.10	22.694		22.5
94	1.13.10	20.354		20.17
97	1.14.2	21.641		21.25
102	1.15.3	19.224		19.11
105	1.15.6	18.795		18.35
109	1.16.4	17.763		17.29
114	1.17.2	16.188		16.06
116	1.17.4	15.697		15.23
118	1.17.6	14.222		14.08
119	1.17.7	13.861		13.31
120	1.17.8	13.167		13.06
121	1.17.9	12.583		12.35
122	1.18.1	12.583		12.35
122	1.18.1	11.309		11.17
122	1.18.1	12.850		12.51
123	1.18.2	11.127		11.07
125	1.18.4	11.782		11.43
126	1.18.5	11.782		11.43
126	1.18.5	10.767		10.33
126	1.18.5	10.326		10.14
125	1.18.4	8.474		8.27
126	1.18.5	8.474		8.27
132	1.19.6	9.222		9.14
133	1.20.1	8.070		8.04
135	1.20.3	8.070		8.04
136	1.20.4	7.725		7.37
139	1.21.3	6.960		6.48

141	1.21.5	4.222		4.1
142	1.21.6	6.960		6.48
141	1.21.5	5.250		5.1
145	1.21.9	3.590		3.23
146	1.21.10	3.487		3.19
149	1.21.13	2.151		2.08
151	1.22.2	1.938		1.76
202	1.31.1	11.200		11.11
55	1.9.1	11.200		11.11
56	1.9.2	11.200		11.11
73	1.11.4	11.200		11.11
94	1.13.10	11.200		11.11
157	1.23.3	11.200		11.11
165	1.24.6	11.200		11.11
194	1.29.4	11.200		11.11
195	1.30.1	11.200		11.11
199	1.30.5	11.200		11.11
200	1.30.6	11.200		11.11
204	1.31.3	11.200		11.11
210	1.32.4	11.200		11.11
44	1.7.6	11.127		11.07
40	1.7.2	11.309		11.17
66	1.10.7	11.818		11.45
97	1.14.2	11.564		11.31
108	1.16.3	11.382		11.21
116	1.17.4	11.291		11.16
50	1.8.5	12.883		12.53
41	1.7.3	13.389		13.14
47	1.8.2	14.778		14.28
51	1.8.6	17.263		17.1
52	1.8.7	17.263		17.1
62	1.10.3	20.500		20.24
73	1.11.4	22.278		22.2
68	1.10.9	23.667		23.38
80	1.12.3	23.772		23.44
81	1.12.4	23.772		23.44
82	1.12.5	23.772		23.44
79	1.12.2	24.185		24.1
80	1.12.3	24.185		24.1
82	1.12.5	24.185		24.1
20	1.3.6	2.151		2.08
21	1.4.1	2.151		2.08
38	1.6.6	8.474		8.27
44	1.7.6	15.242		15.08
53	1.8.8	15.242		15.08
641	6.8.3	15.242		15.08
22	1.4.2	3.051		3.02
20	1.3.6	5.925		5.37
26	1.4.6	5.725		5.29
31	1.5.3	6.740		6.37
44	1.7.6	8.281		8.16
34	1.6.2	8.386		8.22
38	1.6.6	10.767		10.33
162	1.24.3	1.568		1.46
163	1.24.4	2.226		2.12
171	1.25.4	14.056		14.02
181	1.27.3	23.421		23.24
250	2.8.1	22.667		22.48
164	1.24.5	2.075		2.04
165	1.24.6	2.321		2.17
166	1.24.7	7.725		7.37
166	1.24.7	18.341		18.15
206	1.31.5	23.193		23.11
280	2.11.6	17.711		17.27
169	1.25.2	4.378		4.17
183	1.27.5	21.462		21.18
188	1.28.4	23.509		23.29
197	1.30.3	12.883		12.53
211	1.32.5	23.158		23.09
221	1.33.8	24.185		24.1
222	1.33.9	23.474		23.27
222	1.33.9	23.982		23.56
233	2.3.1	13.667		13.24
224	2.1.2	23.316		23.18
225	2.1.3	23.579		23.33
239	2.4.3	23.579		23.33
241	2.5.2	24.241		24.13
258	2.8.9	14.139		14.05

## Appendix 3 - Bibliography

### **Caesar's Messiah – Joe Atwill**

In his first book (2000) Joe Atwill shows that the story of Jesus in the Gospel of Luke is paralleled in detail by the story of Titus in 'War of the Jews' published in the name of Josephus Flavius. He also identifies the story of Mary the cannibal as a parody of Jesus, among many other noteworthy things. In response to criticism, his second edition showed that the parallels between Titus and Jesus were more numerous.

### **Cliff's Speculation on the Roman Creation of Christianity – Cliff Carrington**

This is a blog, originally on geocities, and retrievable at <https://www.oocities.org/athens/atrium/3678/flavian.html>. Cliff describes parallels not only between the Synoptics and War of the Jews, but also Vita, Against Apion, Tacitus and more, observing that the Gospels appear to constantly draw on concepts found in the works of Josephus.

### **Creating Christianity – Henry Davis**

This carefully argued book describes the core discoveries and theories presented by both Roman Piso and Joe Atwill, and shows that they are compatible with each other. He expertly explains those aspects of the theory about Arrius Piso for which accessible evidence can be presented.

### **Shakespeare's Messiah – Joe Atwill**

In his second book, Joe shows that the Shakespeare plays are a guerilla counter-literature parodying, mocking or reversing the activities of the Flavian emperors in destroying Judea and creating Christianity to destroy Judaism. Joe presents evidence that the main author of the Shakespeare plays was Emelia Lanier (for more extensive evidence of this see also Shakespeare's Dark Lady by John Hudson). Additionally, he takes time to show how triangle numbers are used by John and Acts to point to Domitian, and much more.

### **The True Authorship of the New Testament – Abelard Reuchlin and Roman Piso**

This pamphlet, published in 1979, argued that the Gospels and the Jewish Talmud both contain hidden messages suggesting that a man called Arrius Piso, apparently a cousin of Emperor Titus, wrote the Christian Gospels. It mentions that a number of well-known publications, including the works of Shakespeare, appear to talk about this in a coded fashion.

### **Piso Christ – Published under the name Roman Piso**

This book argues that the Gospels and the Talmud both point towards the name Arrius Piso, as author of the Gospels. Roman also argues that – rather like some authoritarian governments today – the Roman government controlled all publications and released subtle propaganda in the form of publications and correspondence from multiple seemingly-independent sources, thereby both controlling the political narrative of the time and also misleading modern historians.

### **Slavonic Josephus (A version of 'War of the Jews' of which the only surviving copies derive from a translation into Old Russian)**

This is widely misunderstood as being different from War of the Jews 'in some places'. In reality every paragraph has differences in content, generally offering a bare bones summary with many small additions and fewer (albeit often famous) large ones. The Loeb version of WAR volumes 4-7 includes at the end several excerpts of the Slavonic Josephus, and some summaries are online.

A full English translation is offered by Leeming et al, although note that the relevant section (i.e. the translation) is available directly from Brill.com for an order of magnitude less than the cost of purchasing the entire book.

### **War of the Jews, or 'The Jewish War' (referred to in this article as 'WAR') - Published in the name Josephus Flavius**

The English translation by William Whiston (the Oxford successor of Isaac Newton) is freely available on many websites. The Thackeray translation is only available in Loeb publications and via Loeb online subscription.