

War of the Jews intentionally parodies Jesus' story, and the parallels are arranged in a pattern (Article 1).

Abstract

An intensely detailed series of subtle parallels exists between Josephus' life, in the middle of 'War of the Jews', and the well-known story of Jesus' life in the Gospel of Luke. Surprisingly, Josephus wrote his own life story to be a significant part of this carefully concealed, yet detailed parody of the story of Jesus Christ.

The arrangement of parallels that form this parody are not distributed randomly, but have the form of at least four sequences, including two which form diagonal lines when their locations are plotted. This structure shows that these parallels are not coincidences.

This demonstrates that the parody of Jesus' story extends beyond Josephus' life story, is a theme threaded throughout War of the Jews. The overt references to Jesus' story in Josephus' works are shown to be present from the outset, as originally written, but they cannot be considered to be the kind of 'innocent, in passing' references that would lend credence to the historicity of Jesus Christ.

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Introduction

'War of the Jews' or 'the Jewish War' (for short 'WAR') in the name of Josephus Flavius is the famous official account of the Roman's invasion and retaking of Judea in AD 66-74, in which the Romans destroyed Jerusalem's temple - the earthly seat of the Jewish God, and focal point of Judaism.

A detailed parody of Jesus' story is described below, which was discovered as a by-product of a two-year effort to catalogue parallels between War of the Jews and the Gospel of Luke. These parallels have the nature of a parody – relying on farcical metaphor, which fortunately translate quite well.

This article is set out as follows:

Section 1. Evidence that the works of Josephus Flavius intentionally parody Jesus' story.

1A. Josephus parodying Jesus' death. The first list includes parallels where Josephus' capture parodies Jesus' capture and execution – as set out in the Gospel of Luke, Chapter 23.

1B. Extension of the parody of Jesus' death. I then outline how the parody begins with other characters paralleling Jesus' execution, starting with the Testimonium Flavianum.

2. A narrow section of WAR where Josephus' life parodies Jesus' life as a whole. List 2 involves Josephus' life described in a narrow section of WAR (paragraphs 350 to 363) but parodying aspects from varied locations in Jesus' story. These form a vertical line when plotted.

3. WAR parodying how Jesus' story can be related to Exodus 12 ritual. Next I describe a thematically consistent parody of Jesus' story which involves how the famine and siege of Jerusalem parodies those exact aspects of the story in Luke which can be readily related to the prescribed requirements of the Passover sacrifice ritual (set out in the Exodus 12).

Conclusion: War of the Jews intentionally and covertly parodies Jesus' story.

Section 2. Evidence that the parallels are arranged to have an intentional pattern.

4. An 'in order' sequence of parallels. The fourth list involves a sequence of parallels which are in essentially the same order in WAR and in Luke, so as to form a diagonal line when plotted.

5. A 'reverse order' sequence of parallels. The fifth list involves a sequence of parallels which are in the opposite order in WAR and in Luke, and form a remarkably straight, dense and thin line.

Discussion of the pattern: I also show that if I were guilty of 'selecting' parallels to form lines this would require so many parallels to be present that the conclusions below would be unchanged.

Conclusions:

- Josephus' parody of Jesus is even more extensive, threading through the majority of his works.
- War of the Jews arranges its concealed parallels with Jesus' story in an intentional 'pattern', making it impossible to explain them away as coincidences.
- There is no justification to think Josephus' references to Jesus were inserted in a later century.
- Josephus' overt references to Jesus are not 'innocent, in passing', so they fail the test for providing the (only) independent contemporary evidence for the historicity of Jesus.

Note - this article showing that WAR parodies Luke is the first of a three part series, where the second article (<https://www.academia.edu/104434251>) shows that Luke parodies WAR, and the third article (<https://www.academia.edu/104438116>) brings all this together to prove they have the same author, highlighting how the evidence was hidden within these documents because the author had a very specific reason that they needed to be able to later prove that they invented Jesus' life story.

Part 1. Josephus' story forming a major part of a parody of Jesus' Christ's story.

In this first part of my article, I will detail how Josephus' writes his own life story, in the pivotal section of 'War of the Jews' (WAR) so as to be a carefully concealed, yet incredibly detailed, parody of Jesus' story, primarily as set out in the Gospel of Luke.

To date this has never been appreciated, or at least not written about openly, however it is concealed so carefully that that is perhaps understandable.

Before I launch into the parallels, I will point out something which is rarely, if ever, commented on:

- The initial Christian Gospels, Matthew, Mark and Luke, are *'three, differing yet synoptic'¹, eyewitness evangelion² dating from the 2nd half of the 1st Century AD*.
- Similarly, Josephus' eyewitness account of Rome's invasion of Judea (WAR) is mirrored paragraph for paragraph by the shorter Slavonic version (referred to as WAR^S), and the initial 40% of WAR is also mirrored by the final 70% of the rather more detailed Antiquities of the Jews (Ant). All three documents present the same story and narrative proudly proclaiming (i.e. presenting as good news) the victory of the romans over Judea, and as such they are indeed *'three, differing yet synoptic, eyewitness evangelion dating from the 2nd half of the 1st Century AD*.

This is worth noting, because the parody of Jesus' story consists of parallels between these two trios of documents.

It is conventional when discussing Jesus' story to use one Gospel but draw on its two synoptic texts for the extra details they offer. Here I will do the same, focussing on the Gospel of Luke, and WAR, drawing as necessary from their respective synoptic texts.

Notes:

- WAR is short for 'War of the Jews' (also known as 'the Jewish War').
- WAR^S refers to the shorter version of WAR, commonly known as the Slavonic Josephus.
- Ant refers to Antiquities of the Jews, the second half of which parallels the first half of WAR.³
- Vita is Josephus Flavius' separate autobiography.
- References are given to the paragraph of WAR, to aid plotting on charts. Appendix 2 can be used to cross reference with the traditional 'volume, chapter, sub-paragraph' referencing approach.

The reader is encouraged to fact check any, or indeed *all*, of these parallels – I am confident that I have summarised the relevant information in a fair manner, and these texts can be very easily found online via any search engine⁴.

¹ 'Synoptic' means to present a common view – that is, despite having differences they offer much matching text and generally matching narrative.

² 'Evangelion' means to deliver 'good news'. Over the centuries the term 'Evangelion' has been supplanted by 'Good News' which became abbreviated as 'Gospel'.

³ Due to the historical detail it mentions, Antiquities is demonstrably from after AD92. However, a modest number of the parallels relate to the first 300 paragraphs of WAR which describe the previous century of conflict, seem to require information from Antiquities (but not those relating to the last 300 paragraphs of WAR, nor indeed those relating to Josephus' being besieged and captured, nor the section describing the Flavian victories in Judea). One possible explanation for this is that there was an earlier version of Antiquities prior to AD92 which contained the necessary information to establish those parallels. Another explanation might be that Antiquities was published in part so as to retrospectively add (i.e. dishonestly) to the sequences of parallels. The latter scenario will be discussed in my upcoming 4th article, however I would stress that if the information from Antiquities is omitted, the parody remains there largely unaffected.

⁴ With the exception of the Slavonic Josephus, where the relevant chapter of Leeming's translation can be purchased from Brill (35 Euros at time of writing to buy that specific chapter).

List 1A. Parallels between Josephus' capture and Jesus' capture.

Without further ado, I will now list the parallels that exist between these two stories, or more accurately; those that I have identified. For brevity, both stories are abridged and summarised but never misrepresented.

Story of Jesus (in the Gospel of Luke and its two synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
<p>During the events leading to his capture by the romans, he (Jesus) prophesied that the romans would utterly destroy the city he was in (Jerusalem) - and also prophesied the time when the Romans would do this.</p> <p>Jesus' prophecy was that his city Jerusalem – and specifically its holy temple – would be left with no stone standing in the timescale of 'one generation'. The Gospel of John clarifies that it had taken 46 years to build. (Luke 19:43, 21:5)</p> <p>Jesus was betrayed to the romans by a Jew (Judas), and Jesus said 'Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners'. (Mark 14:37)</p>	<p>WAR 423. During the events leading to his capture by the romans, he (Josephus) prophesied that the romans would utterly destroy the city he was in (Jotapata) - and also prophesied the time when the Romans would do this.</p> <p>Josephus' prophecy was that his city (Jotapata) would be captured and entirely demolished on the 47th day of the siege. By doing so he suggested that it would survive for 46 full days, and backing this up, he records that it was taken at dawn.</p> <p>Josephus was betrayed to the romans by a Jew, a deserter who told the roman general that the last watch of the night at the city walls would fall 'asleep' so the Romans should attack 'at that hour'.</p> <p>(WAR 3.7.33 (paragraph 423))</p>
<p>Jesus, who was Jewish, was crucified and refused to speak at his trial.</p> <p>In relation to Jesus' resurrection, Mark 13:24-26 says that the sun and moon shall be darkened (Luke 23:44, 21:25), and stars shall fall, and then the son of God would 'come in a cloud with great power and glory'.</p> <p>In summary; A Galilean Jew was crucified after refusing to speak, and then both the sun and the night sky was darkened, and the son of God came in a cloud with great power and glory.</p>	<p>WAR 424 Vespasian had believed the deserter who claimed the last watch of the night fell asleep, on the basis that he had tortured a Jew who had refused to speak about the city despite torture and crucifixion, and it was on this basis that Titus led his men into Jotapata and destroyed it and defeated Josephus. (3.7.33)</p> <p>Vespasian was a Roman General who went on to be deified as a God by the Senate (something that would not have happened if it had not been his goal long before then), and his son Titus – i.e. a 'son of God' – led the Roman forces into Jotapata at the break of dawn, just as a 'thick mist' descended on the city (implicitly causing 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. a very glorious victory.</p> <p>In summary; A Galilean Jew was crucified after refusing to speak, and then both the sun and the night sky was darkened, and the son of God came in a cloud with great power and glory. (3.7.34 /424)</p>
<p>Meanwhile Jesus' betrayer received bribe money. Luke 22:4.</p> <p>Matthew 27:3-9 then declares that having betrayed Jesus, Judas hanged himself, and the high priests took his bribe money and used it to procure a 'field of blood' which it calls a 'potters field' which was for burying strangers/foreigners.</p> <p>(N.B. a 'potters field' means a place for burying the poor, historically associated with a location where the mining of clay left convenient caverns that could then be used for cheap burials).⁵</p>	<p>WAR 423 The reason Vespasian believed Josephus' betrayer was because of this other Jew who had refused to speak about the city despite torture and crucifixion (i.e. hanging from a cross)..</p> <p>WAR 425 And so the romans rushed in at dawn killing 40,000, and also killed those hiding in the caverns in the following days (i.e. deaths followed by being in underground caverns for a few days)... (who from the perspective of the victorious side responsible for publishing WAR, were foreigners).</p> <p>(the reader should note that this links 'convenient caverns' with 'graves', and in particular links the caverns under Jotapata in which Josephus hid with being graves. This will be important on the next page)</p>

⁵ For a discussion of the role Acts plays compared to Matthew, see my book.

<p>In direct contradiction with Matthew 27:3-9 Acts 1:18-20 proceeds to provide a different story, with significantly more useful detail:</p> <p>Acts describes how Judas used the money himself to procure a ‘field of blood’, and that he then fell headlong in it and died, his intestines bursting out.</p> <p>The book of Acts proceeds immediately to then comment: “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’ .” (Acts 1:20)</p>	<p>WAR 424 Josephus’ betrayer procured by his acts that the city would become a battlefield, and the published record states that it ran with blood and that Jews were driven off the cliffs at its edges (meaning they fell headlong). (3.7.34 / 424)</p> <p>His place was taken (as city ruler) by Vespasian who had the city entirely destroyed and all the Jews killed or enslaved, such that it was left deserted with nobody to dwell in it. (3.7.36 / 426)</p>
<p>As implied by the Gospels and believed by his disciples, Jesus was the son of God.</p> <p>Jesus’ teachings match the practices of the little-known Essene sect, suggesting he was a member of it, and clearly a key member of the Essene.</p>	<p>After his capture Josephus, would be adopted as a family member, by the Roman General Vespasian, who would go on to be deified by the Senate as God, (and it can be reasonably assumed that Vespasian intended for this to happen long before it was done⁶). So in a sense, Josephus too, could be asserted to be a ‘son of God’.</p> <p>Josephus is likewise a key member of the Essene, being the only person who published information claiming to be a member of the Essene sect (Vita 2). Indeed the main source of information about its practices is WAR which bears his name as the author.</p>
<p>Jesus’ body was taken and put in a grave. (Luke 23:53)</p> <p>This grave was a sepulcher: i.e. an underground chamber with an upward entrance arranged to the side, not above.</p>	<p>WAR 433 As the romans flooded in and destroyed Jotapata, Josephus, the supreme commander, fled to a hidden underground cave/cavern with forty eminent companions – implicitly soldiers or officers. These men proceeded to systematically kill each other, so he was in a grave in all but name. (3.8.7 / 433)</p> <p>(This shows why it is important that the concept of a ‘potters field’ i.e. convenient caverns being used as graves, links ‘caverns’ and especially those in Jotapata, with ‘graves’.</p> <p>It means the cavern under Jotapata, which Josephus hid in, is equated with being a grave.)</p> <p>WAR 427 This ‘grave’ Josephus hid in was an underground den extending sideways from a pit that concealed its entrance. i.e. an underground chamber with an upward entrance to the side, not above (3.8.1 / 427)</p>
<p>Jesus talked of the temple of the city saying ‘you have made it a ‘den of robbers’’ (Luke 19:45)</p> <p>Jesus was subjected to soldiers casting lots over him, and they parted his clothes. (Luke 23:34)</p>	<p>WAR 433 In the cavern under the city, described as a ‘den’, Josephus went to hide with 40 fellow ‘eminent’ Jews who had swords (i.e. high ranking military). Eminent Jews in general are often described in the document as ‘robbers’, for stealing Judea or Jerusalem away from the Roman Empire.</p> <p>These comrades demanded that they all commit suicide, but he had them determine the order of killings my means of these soldiers casting lots, and he survived by luck, cunning, ‘or providence’ (implying an act of God). (3.8.7 / 433)</p> <p>During the siege, Josephus devised a strategy to convince the Romans that they were not running out of water, which involved spreading clothing out across the battlements, dripping with water – i.e. soldiers ‘parting clothes’. (3.7.13 / 403)</p>

⁶ Just as in the modern world where an aging father would make sure to let his children know whether to bury or cremate him on death, it follows that when Titus arranged for the senate to deify Vespasian as a God upon his death, this would have been in accordance with his fathers’ wishes.

We can see that early on, Vespasian already intended to be worshipped as a God, just as many emperors did, thanks to publications describing him publicly curing the blind and lame, which – unless you think he was a actually divine – can be assumed to have been faked using actors or suchlike. This is far from unusual – a great many emperors have tried to have themselves worshipped as a god – often specific roman gods such as Hercules. An example was his son Domitian who required everyone to refer to him in no other manner than ‘lord and god’.

Therefore, since Vespasian had WAR published at least four years after he had taken the throne, it can be assumed that he already intended to be worshipped as a God (although, he may well have intended this to begin whilst he was alive, only for these plans to be cut short by his unexpected death).

<p>After Jesus' betrayer Judas had died in his field of blood, the apostles sought to replace him. The two candidates were Joseph and Matthias.</p> <p>The first of these was also called Barsabbas Justus, but they selected the latter, by lot.</p> <p>Luke 23:18 And they asked Pilate to release Barabbas, Who for a certain sedition made in the city, and for murder, was cast into prison.</p> <p>Acts 1:23 adds that Jesus had been kept in a cell with this Barabbas Justus, described as being 'with those who had committed murder at the insurrection'.</p>	<p>WAR 432 When the Romans took his city Josephus hid in the cavern with forty men, and he was confined with these men who had committed murder at the insurrection (they had threatened insurrection by initially trying to kill him, and then immediately killed each other in a mass suicide pact).</p> <p>433 In that den, Josephus was subjected to the casting of lots for who should kill who, a process which had left only two men. One was unnamed, and the other was himself; Josephus Matthias. (3.8.4-7 / 430-433)</p> <p>WAR 432 Josephus had a son called Justus, so Justus was a family name of Josephus. (Vita 76)</p>
<p>The person who raised Jesus from the grave was God (Book of Acts).</p>	<p>The official account says the person who raised him from the grave to the surface, was Vespasian (3.8.1-2 / 427-428), who (as per other sources) would go on to be deified, and thus in a sense was a God.</p>
<p>Both Jesus and Josephus spent two days in the grave, only to be raised alive on the third day, thanks to 'supernatural providence'. (Luke 24:3 - 3.8.1 / 427).</p> <p>Also, in both cases:</p> <ul style="list-style-type: none"> • this grave belonged to a man called Joseph, (Matt 27:60 / WAR does not state this, but it is clearly occupied by Josephus (the same name as Joseph), and is under the city he ruled, so clearly he has a claim to it) • it had not been used as a grave before, (Luke 23:53 / In WAR it is implicit that it wasn't a grave until Josephus hid in it with 40 men, 39 of whom killed each other) • the person who led them to the grave was a woman who had been with him previously. (John 20:1 etc, 3.8.1 / 427 – note WAR is specific that she 'had been with them' – i.e. him and his 40 comrades - earlier'), • the entrance of the grave was guarded by many Roman soldiers. (Matt 27:66 - 3.8.1-3 / 427), • and those who arrived at the grave found two men inside it, alive. (Luke 24:4 - 3.8.7 / 433) 	
<p>And the two people they found alive in Jesus' grave were kneeling, and were wearing 'shining garments', and the Gospel comments that (unspecified) people were afraid, and asked 'why do you look for him among the dead'. (Luke 24:5)</p>	<p>WAR 433 Josephus and his sole surviving compatriot surrendered (implicitly afraid and kneeling or similar), and since Josephus, the supreme commander, had fled the battlefield, it is implicit that he at least wore a breastplate - a 'shining garment', and they were among 39 dead men. (3.8.7 / 433)</p>
<p>The person who attended the grave, and had defended him (at the Sandrehin), was Nicodemus ('victory of the people'), a ruler of the Jews. (John 3:1 and 19:39, mirrored by Luke 24:1)</p>	<p>WAR 429 The one person who both attended the grave, and had defended him (from the soldiers wishing to set fire to it), was Nicanor (meaning 'victory of man' or 'ruler'). (3.8.3 / 429)</p>
<p>Jesus, anticipating his capture, prayed to God (Luke 22:41)⁷</p>	<p>WAR 429 In the cave, prior to his capture, Josephus was 'in that hour filled with the spirit, and interpreted visions in dreams and prayed to God.' (and he had anticipated his capture) (3.8.3 / 429)</p>
<p>The soldiers gave Jesus 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). (Luke 23:11, Matt 15)</p> <p>At birth he also received gifts associated with being an emperor.⁸</p>	<p>WAR 435 After Josephus surrendered, a future emperor gave him expensive gifts including suits of clothing (received clothing of an emperor), (3.8.9 / 435) and adopted him as his son, and into the royal family (equivalent to receiving a crown).</p>

⁷ there is possibly also a link here to Luke 4:01 but that would be part of a different sequence, which is not discussed in this article.

⁸ ditto

<p>Jesus died at a specific place outside Jerusalem (whose destruction he had predicted). The place Jesus died was called ‘the place of the skull’. (Luke 23:33, Mark 27:33)</p> <p>This was shortly after Jesus at the Mount of Olives, having foreseen his death, withdrew from them about a “stone’s cast”, and having fallen on his knees, prayed to his father (Luke 22:41)</p>	<p>A compatriot standing with Josephus was hit by a Roman catapult stone which displaced his skull half a mile. (3.7.23 / 413) (N.B. this event is mirrored in WAR’s description the Jews responding to approaching catapult stones coming from outside Jerusalem, by saying ‘the son cometh’, and how a man who was called Jesus was killed by one of them).</p>
<p>Beware false prophets dressed in sheep’s clothing, who inwardly are ravenous wolves. (Mark 7:17)⁹</p>	<p>WAR 404 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. analogous to wolves) to procure water and other necessities (their thirst being analogous to being ravenous). (3.7.14 / 404)</p> <p>Josephus’ story mirrors Jesus’ story, and both of them made prophecies – but since Josephus’ story evidently is an unrepentant parody of Jesus’ story, it follows that Josephus here is knowingly presenting himself as a false prophet to some degree.</p>
<p>Jesus was the lamb of God, and indeed a metaphorical Passover lamb sacrifice, for believers to eat his flesh and blood.</p> <p>According to the custom of the time, this ritual involves the lamb being skewered lengthways and roasted on a spit.</p> <p>The soldiers stuck a spear in Jesus’ ribs (in the manner you would when checking a Passover lamb is cooked, to check the color of the juices) and blood and water came out. (John 19:34)</p> <p>Jesus’ crucifixion (with his arms outstretched) was the most significant death in Jesus’ story - to Luke 23:32.</p>	<p>WAR 425 When Josephus lost at Jotapata, the most significant death – namely the sole casualty on the Roman side – was a man who had climbed down to some survivors hiding in an underground cavern, receiving a spear straight up under the groin. (i.e. a man skewered lengthways). (3.7.35 / 425) [But the shorter version of the story, (WAR^s) offers different details, saying that then he stretched out his arm... the other man stabbed him with a spear in the ribs]</p>
<p>Jesus was the lamb of God, and was hung from a wooden cross. There were three crosses with men on. (Luke 23:32)</p> <p>Jesus’ death was marked by the sun being darkened (Luke 23:44), the earth shaking, the veil of the temple being torn (Luke 23:45), and angels were to come with a great sound of a trumpet.</p>	<p>WAR 409 Vespasian’s initial attack involved a battering ram with an iron tip shaped like the head of a ram that was hung below a wooden cross. (3.7.19 / 409) He also arranged three wooden towers with men on them to fire darts (3.7.30 / 420) and trumpeters sounded such that the Jews had to stop their ears, and the sky was darkened by the darts, (3.7.27 / 417).</p> <p>The great battering ram shook the walls at the first stroke causing a clamor as if the city had already been taken, and was then obstructed by sacks, but these cloth bags hanging at the gate were cut down. (3.7.20 / 410)</p>
<p>By the conventions of the time, Jesus could reasonably be referred to as Jesus of Joseph, since his earthly father was Joseph. The owner of Jesus’ grave was Joseph Arimathea is introduced in Luke 23:50</p>	<p>WAR 349 Having rejected the Romans, the Jews selected their own Generals, including ‘Josephus of Matthias’ [who is introduced into the narrative here].</p> <p>His name was Josephus, the Latin form of Joseph.</p> <p>Prior to his adoption, his name was Josephus Matthias, which has obvious similarity to the name of the owner of Jesus’ grave.</p>

⁹ This could be linked to Luke 22:17, which would align well with one of the groups when plotted, however it could also be linked to Luke 6:43 or 10:3 and since it is not clear to me what the intention of this parallel is, or indeed whether it was intended to be plotted, I will simply highlight it here, but refrain from plotting it.

<p>Luke 23:26 As they led Jesus away, they seized one Simon of Cyrene and made him bear Jesus' cross (Jesus went to die, and he was with a Simon but not his disciples)</p>	<p>WAR 356 ...money stolen from Agrippa and Bernice [queen of the Jews] was given to Josephus, so he was accused of betraying the people. John, under authority of Jesus of Shaphat, came with a mob causing all of Josephus' friends (analogous to disciples) to flee barring four (Vita clarifies that Josephus was left to die with only one friend/disciple - who was called Simon)...</p>
<p>Jesus was on a cross, then buried in a sepulcher (a subterranean funeral chamber), being raised on the third day, thanks to divine providence. (Luke 23:32, 23:53)</p>	<p>WAR 371 During the same battle where Josephus fought, Niger escaped death at the hands of the Romans, by leaping from a tower (which in view of the parallels immediately above, can be a metaphor for a cross), into a subterranean cave, and being preserved there. The Romans thought he was dead, but on the third day afterward spoke out to those searching for him to give him a decent funeral, and he came up, as if by 'divine providence' to be their future commander, i.e. Josephus' replacement. (3.2.3 / 371)</p>
<p>Jesus was metaphorically God's Passover lamb, but yet also an adult (adult version of a lamb is a ram). He did not defend himself, and was pierced in five places (hands, feet and his side) at a high up place on display in front of the Jews before dying there next to two men. (Luke 23:32) And when the women (Luke 24:10) including Salome came to Jesus' grave they asked 'who shall roll the stone away' and they looked and found that it was rolled away for it was 'very great'.</p>	<p>WAR 411 During the battle one of Josephus' men from Galilee, Eleazar the [WAR^s son of Salome], lifted an enormous (very great) stone, and with it broke the iron ram's head sculpture from the giant battering ram. He came and took this metal ram sculpture (took an adult version of a lamb) without defending himself, and displayed it high up (on the wall) in front of the Jews and Romans, and was pierced in five places by the Romans and died up there, and the official account continues adding that 'next to him, two brothers showed their courage...' (a different sense of being 'next to') (3.7.21 / 411)</p>
<p>Both men promoted the idea that the Jews should pay taxes to Rome, submit to oppression and servitude, and eschew possessions and wealth (in Josephus' case by describing the ways of the Essene sect in glowing terms). (2.8.2-14 / 251 vs Luke 20:19)</p>	
<p>Both had Messiah credentials: Being of noble Jewish descent (Vita) meant that Josephus was implicitly descended from King David, just as Jesus was. Josephus had the additional Messiah credentials of being the Jewish supreme commander and military leader (3.7.2 / 392 vs Luke 3:31).</p>	
<p>Both had a Simon, a John, a Matthew, a Joseph and a Jesus among their associates (although in the case of Josephus and the high priest Jesus, they were, or became, adversaries rather than friends)</p>	
<p>Three men were crucified together outside Jerusalem, but whilst two died, one of them (Jesus) was brought down by Joseph and resurrected (survived).</p>	<p>Josephus recalls how he had taken the sacred books from Jerusalem, and how Titus had also sent him to Thecoa (10 miles south of Jerusalem) but on his way back (a 4 hour walk with Bethlehem as it's mid-point¹⁰) he saw many people crucified, three who were his former acquaintances¹¹. On his request the three men were brought down, but two died while the third recovered. (Vita 75)</p> <p>In summary: Josephus saw three of his acquaintance crucified together not far from Jerusalem and perhaps at Bethlehem, and had them brought down, and whilst two died, one of them survived.</p>

¹⁰ The fastest route across the terrain, ignoring modern roads and urbanisation, takes you up the valley straight into Bethlehem, and from there into Jerusalem.

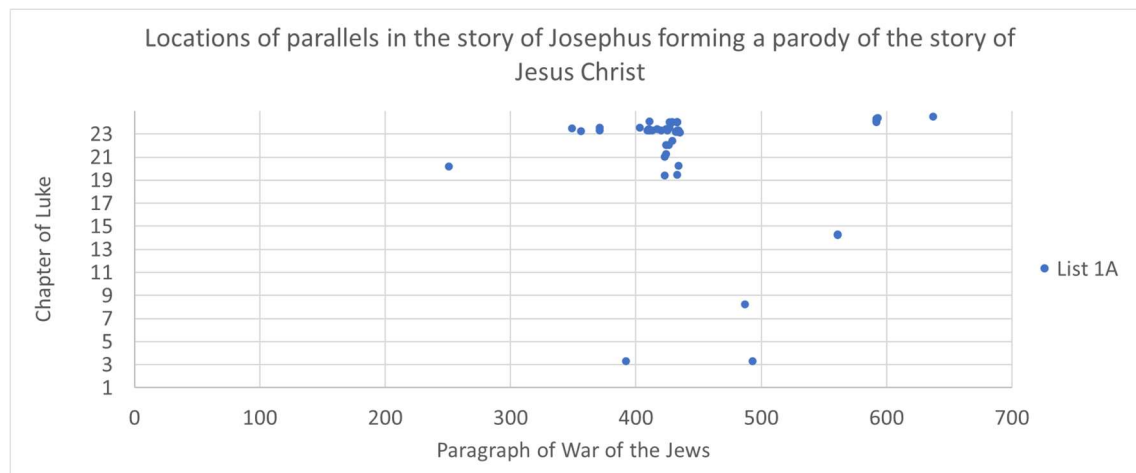
¹¹ It is perhaps worth noting that one acquaintance Josephus mentions in WAR is the high priest Jesus, who along with Ananus, at that time were his adversary in Jerusalem, although when Josephus speaks of their deaths, in WAR 4.5.2 / 491 he speaks of them almost fondly. In describing their deaths he does not suggest Jesus and Ananus were crucified, but he quite unnecessarily decides to simultaneously reference other people being crucified but then being taken down and buried.

<p>Luke 20:19-26 The chief priests ...sought to lay hands on him... And they said... “we know you say and teach rightly (he had spoken the truth)... teach the way of God truly:</p> <p>Is it lawful for us to give tribute unto Caesar, or no?”</p> <p>But he perceived their craftiness, and said, “Why tempt ye me? Show me a denarius coin. Whose image and superscription does it have?” They replied, “Caesar’s”.</p> <p>And he said, “Give to Caesar the things which are Caesar’s, and to God the things which are God’s”.</p> <p>And so they ...held their peace.</p>	<p>WAR 434 When Josephus was captured, many Romans crowded round him and there was a tumult... and some threatened him (i.e. they sought to lay their hands on him). Those further away crying out for him to be executed, and those that were near becoming concerned for him... and the commanders despite having being enraged at him, relented when they saw him (i.e. they held their peace).</p> <p>Vespasian gave strict orders that he should be kept with great caution, as though he would in a very little time send him to Nero. And 435 Josephus agreed with this asking Vespasian to keep him, and calling him “Caesar”, and said he should be punished if he rashly affirmed anything of God (i.e. he must only teach the true way of God).</p> <p>Vespasian initially thought it was a cunning trick (perceived craftiness), yet came to believe it was a true foretelling, God erecting his expectations (being tempted) partly because he found that Josephus had spoken truth on other occasions, including prophesying his own sides’ downfall to the day.</p> <p>In summary, Josephus was to be given to Nero (Caesar at the time) but instead was given to Vespasian (the future Caesar, who would go on to be deified by the Senate as a God)</p> <p>i.e. he should be given to Caesar, and he should be given to a (future) God.</p>
<p>Luke 8:22-24 Jesus went into a ship with his disciples: and he said unto them, Let us go over to the other side of the lake. (Jesus left that place) And they launched forth.</p> <p>But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.</p> <p>And they came to him, and awoke him, saying, Master, master, we perish (‘we’ – implies Jesus would also perish). Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. (the storm was controlled by God)</p> <p>Matthew 14:32-33 tells a related story, with the disciples in a boat in a storm, and tells how Peter was there (who is known also as Simon)</p>	<p>WAR 487-490 the Idumeans make an acclamation to what Simon had said; but Jesus went away sorrowful (Jesus left that place)... and the Idumeans lay all night before the wall.. and there broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, tremendous lightning, thunder ...like an earthquake... indicating some destruction coming... The Idumeans and citizens were in agreement that (in relation to the storm it meant that) God was angry... (i.e. the storm was controlled by God)</p> <p>The Zealots sawed the gate open for the Idumeans to enter... whilst Ananus gave the guards permission to sleep, so they fell asleep.</p> <p>The noise of the wind and thunder, prevented the saws from being heard. And they ran into the city and killed the sleeping guards, and proceeded to kill 8500 people (they perished), including Jesus (Jesus perished).</p>
<p>Luke 14:25 For which of you, intending to build a tower, doesn’t sit down first, and count the cost, whether he has enough to finish it? Lest after he hath laid the foundation, and cannot finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.</p> <p>Luke 14:31 what king, going to make war, does not sit down first, and consult whether he be able to win with 10,000 against 20,000? 14:32 Or else,... send an embassy, seeking conditions of peace.</p>	<p>WAR 561. Later, at Jerusalem (once Josephus had switched to the Roman side) Titus went around the city to find where best to assault the walls.... And chose the monument (i.e. tower) of John the high priest; because this first fortification was lower, and the second fortification wasn’t joined to it, the builders having neglected to fortify it... (i.e. they didn’t finish building around the tower)</p> <p>And Josephus... attempted to talk to the Jews, about terms of peace; 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)... WAR 560 adds that the Jews in the city had ‘10,000 men besides the Idumeans’. (WAR 5.6.2)</p>

<p>In the grave Jesus was dead, but afterwards he was alive again (the resurrection). (Luke 24:15)</p> <p>Jesus' mother came to the grave and found he was no longer in it (she had intended him buried, but was confounded). (Luke 24:3)</p> <p>So his followers returned to Jerusalem saying 'the Lord has risen and appeared to Simon. (Luke 24:34)</p> <p>(24:40) Then Jesus showed his wounds to some of his followers near Jerusalem, and he asked if they had food and ate broiled fish and ate honey (which is golden). (24:42)</p> <p>Jesus also raised Lazarus from the dead (Book of John), suggesting that Lazarus and Jesus had successful resurrection in common.</p>	<p>WAR 592 (During Josephus' capture at the destruction of Jotapata, he <i>hadn't been</i> dead in that 'grave'). Yet, later, at the corresponding destruction of Jerusalem Josephus was believed by the multitude to be dead, but then he recovered and was found to be alive, with both events causing great consternation. This caused his mother who was in prison to lament that she could not bury him. (5.13.3)</p> <p>And then [WAR^s he showed] his wounds to his followers in Jerusalem, who were [WAR^s watched by Simon so they could not defect]. But many succeeding in escaping to the Romans and were given nourishment, although the Syrians ripped thousands of them apart believing they had swallowed gold (5.13.4 / 593) and this story then proceeds [WAR^s 5.13.7 / WAR 596, to mention Jesus' resurrection of Lazarus, saying that after Jesus raised Lazarus from the dead, Lazarus' son fled to Titus to tell him that 115,800 corpses had been carried out of the city]</p>
<p>Both were captured by the Romans 33 years after a key point in Jesus' life (in Jesus' case, since 33 years since his birth Luke 23:32 as confirmed by other details in the Gospels. In Josephus' case AD66 which is 33 years since Jesus' death, WAR 434).</p>	
<p>In both cases their main role in their published story began in a city in Galilee when they were aged 30. WAR 493 Luke 3:23</p>	
<p>In both cases their main role in their published story ended in Jerusalem when they were aged 33. Luke 24:51 WAR 637 / 6.7.2 (n.b. 692 / 7.11.3 is the very last mention of Josephus, but it does not involve Josephus' taking action)</p>	

Locations of the parallels:

As shown below, many, but not all, of these parallels relate to Luke 23. The ones that do form a horizontal line.



List 1B.

Next, I will show that the horizontal line starts much earlier, even before Josephus is introduced, via some other characters described in WAR.

The portion of WAR which is intimately tied with the last three Chapters of Luke begins at paragraph 181, but the *straight* horizontal line corresponding to Luke 23 appears to begin at paragraphs 266-267. This is the famous overt reference to Jesus in the Slavonic version of WAR, and its counterpart in the matching location in Antiquities of the Jews, known as the 'Testimonium Flavianum'.

Story of Jesus (in the Gospel of Luke and its two synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
<p>Luke 23.33 Jesus died on the cross (having being condemned by Pilate).</p> <p>Luke 23:46 Jesus (the son of God) died on the cross (in Jerusalem, after a ministry lasting three years, although he wasn't to remain dead)</p>	<p>WAR^s 266 / 2.9.3 ...and they brought in that wonder-worker. And Pilate understood he was a doer of good not evil... And Pilate received 30 talents to give Jesus up to them, and they crucified him against the ancestral law¹² (i.e. an overt and widely recognized reference to the story of Jesus Christ).</p> <p>WAR 267 described Pilate procuring an aqueduct, which is expanded on in the parallel or 'synoptic' text of Antiquities of the Jews 18.3, in particular with the famous 'Testimonium Flavianum' where it states that Pilate executed 'the Christ' on the cross, and he appeared to them alive again the third day, and his followers were the Christians.¹³</p>
<p>23:4 Pilate found no fault in Jesus (mirroring Exodus 12:5 requiring sacrificial lambs to be blemish free).</p> <p>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'.</p>	<p>WAR 278 And in the Senate at Rome the soldier declared Claudius The new emperor to be blameless..</p> <p>279 and Claudius went without delay to make sacrificial offerings to God... and the emperor gave Judea to Agrippa (he became king of the Jews), and at the Capitol (the place named after a skull found in its foundations – i.e. the place of the skull¹⁴ which was at the end of the parade of the roman Triumph) had this news engraved in brass (an inscription) at a place all could see.</p> <p>WAR^s 280 / 2.11.6 Agrippa worked to build the walls of Jerusalem, but first died without a son after a three year reign... At that time followers of the aforementioned wonder worker (which refers to Jesus Christ being referenced at WAR^s 266 and WAR 267 and further supported by Ant)... were going around claiming that he was dead but remained alive.</p>
<p>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'.</p>	<p>WAR 290 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.</p>
<p>23:33 Jesus [who is implied as being 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].</p>	<p>WAR 304 Never before had men of equestrian order (nobility) been crucified</p> <p>317 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</p>

¹² Credit – Leeming et al.

¹³ When referencing Luke's story it is well known that it is sometimes necessary to import information from the versions of that part of the story in the synoptic texts Mark and Matthew. Similarly, sometimes when referencing WAR it is therefore reasonable to import information from the matching locations in its two 'synoptic' texts too, WAR^s (which reads quite parallel to WAR paragraph for paragraph). Here, I have also drawn in the information from Antiquities (in which volumes 8-22 mirror paragraphs 3-300 of WAR adding much detail as they do so), although note that without the information from Antiquities the parallel is still entirely clear - i.e. this parallel does not rely on Antiquities.

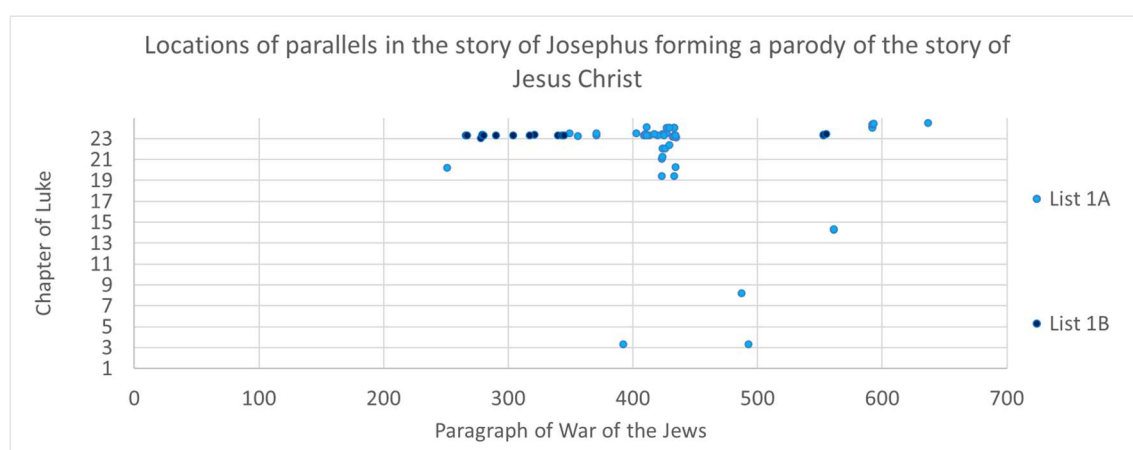
¹⁴ This was well known. Additionally, 'Caput' means skull in Latin, explaining why WAR did not need to offer more to link this passage with Golgotha. 'Capitolinum' originally meant the temple of Jupiter. However according to a myth attributed to the building, the men digging the foundations found a man's head with 'it's 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).

<p>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)</p>	<p>sacrifice of Caesar.. 318 and they created new rules of a strange Divine worship, 321 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...</p>
<p>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.</p>	<p>WAR 340-345 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 watchtower) outside Jerusalem and lay there all night. 343 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.</p>
<p>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.</p>	<p>WAR^s 553: 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^s 555: This curtain was whole prior to this generation, since the people were pious. But now it was suddenly rent/torn from the top to the bottom, after they via bribes delivered the benefactor to death..</p>

Locations of the parallels

As shown below, Josephus’ story in WAR acts to *continue* a parody of Luke 23, rather than being the sole part of WAR that focusses on parodying Luke 23.

This suggests that Josephus is not seeking to present himself as equivalent to Jesus, since if he were he would have ensured the entire parody of Jesus’ story related to himself.



List 2. Parallels between various aspects of Jesus' life, and Josephus' life that are all contained in a specific, narrow, section of WAR.

I now turn to a series of parallels which continue the parody of Jesus' life, and which are confined to a rather narrow section of WAR, yet relate to highly varied parts of Jesus' story. So, whilst lists 1A and 1B form a horizontal line when plotted, the following ones are arranged to form a vertical line.

Story of Jesus (in the Gospel of Luke and its two synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
<p>Luke 16:5 A rich man called his debtors asking how much he owns, and he said 100 measures of oil. And he said, take your bill and quickly write 50 (halve it).</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 'thy pound hath gained ten pounds' (tenfold profit)</p>	<p>WAR 355 To raise funds John bought four amphora of oil, for four drachmae, and sold half an amphora for the same price. Vita, Josephus' autobiography, mirrors this indicating that the profit was tenfold.</p>
<p>Luke 10:01 the LORD appointed 70 and sent them two and two into every city where he would come. 10:17 the 70 returned saying even devils were subject through his name (i.e. they were ruled over)</p>	<p>WAR 350 Josephus came to Galilee and [as ruler] he appointed 70 prudent elders to be rulers of 'the whole of galilee', covering 'each' city, with 7 in each city to adjudicate petty matters. (N.B. half of the surviving manuscripts mention 72, the other half 70.)</p>
<p>Luke 13:34 how often I would have gathered your children together, as a hen doth gather her brood under her wings, and ye would not! 13:35 Behold, your house is left desolate.... Blessed is he that cometh in the name of the Lord.</p>	<p>WAR 352 Josephus [the ruler of Gamala] taught them how to expand the wings of an army, and make them wheel about; and when one wing has had success, to turn again and assist the others... and not to indulge in theft robbery etc</p>
<p>Luke 7:28 There is no greater prophet than John (Mark 1:6 says John was clothed in camel hair.), but everyone in the kingdom of God is greater than John (i.e. John is the worst person).</p> <p>Luke 12:1 In the mean time, when there were gathered together an innumerable multitude of people, so much that they trod one upon another, he began to say to his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.</p>	<p>WAR 354 There arose a man called John (elsewhere in WAR described as a Pharisee) Levi of Gishala (meaning camel) ... he was a 'hypocritical' pretender to humanity...</p> <p>John had no equal anywhere in wicked practices, 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 ...ultimately John got 100,000 armed men crowded into the hippodrome (i.e. they would have been stepping on each other's toes)</p>
<p>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.</p> <p>Luke 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,</p>	<p>WAR 356...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.</p>
<p>Luke 4:9 Satan took Jesus onto the pinnacle (roof) of the holy house.</p> <p>John 19:1-2 Pilate had Jesus' scourged/whipped, and they put a purple robe on him (he was covered in a red color).</p>	<p>WAR 358 But some still sought to attack, so he got on the roof of his house, 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, and he closed the outer door. He then had him flayed to the bone, and then threw the doors open and dismissed him/them all covered in blood (i.e. he was red), so the others fled.</p>

<p>Luke 5:9 When Jesus met his disciples and went into the boat, one of the disciples was called James.</p>	<p>WAR 359 Now John devised another strategy, and feigning sickness gained permission to use the hot baths at Tiberius, and stayed there for two days, and when Josephus arrived on the third day he sent soldiers to kill him. However to evade this Josephus jumped into a boat two guards and went into the middle of Lake Galilee. Vita clarifies that one of the guards was called James.</p>
<p>Luke 7:24 And when the messengers of John were departed... 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 go to Jerusalem, 9:52 And sent messengers before his face...</p>	<p>WAR 360 John sent messages to Jerusalem, where the leaders responded by sending four men to undermine Josephus, these included Simon and Judas the son of Jonathan (Vita says this Judas was called Jonathan – i.e. John), but Josephus captured them and sent them back.</p>
<p>Luke 3:15 ..and all men mused whether John was the Christ; 3:16 John said.. but one mightier than I cometh, "the latchet of whose shoes I am not worthy to unloose" (being at someone's feet): and he shall baptize you with fire and with the Holy Ghost and: 3:17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his barn/storehouse; but the chaff he will burn with fire unquenchable. Luke 6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 6:2 And certain of the Pharisees said to them, Why do ye that which is not lawful to do on the sabbath days?</p>	<p>WAR 360 ...John fled to Gischala, and the Galileans came from their cities to Josephus.. crying out that they were come against John.. and at the same time they would "burn him", and his city. Josephus ..announced that he would... "burn their families with fire, and also burn their houses" if they did not renounce John. So 3000 of John's party left him for Josephus, and threw "their arms down at his feet." WAR 361 adds that Josephus then sent out his soldiers to 'gather the corn'/forage because the following day was the Sabbath.</p>
<p>Luke 19:8 And Zacchaeus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.... 19:18 And the second came, saying, Lord, your pound hath 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 he gained four cities, not five)...</p>	<p>WAR 360...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. But Josephus regained those four cities without war by routing those four commanders.. (i.e. 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)</p>
<p>Luke 15:38 there were 4000 men and Jesus commanded them to sit down.</p>	<p>WAR 360 Josephus threatened John's followers with the death of their families, leading 3000 of his followers to come and throw their arms down at his feet (i.e. 3000 'lay down') (But Vita suggests instead the number is 4000 men).</p>

<p>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.</p> <p>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).</p> <p>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.</p> <p>And then they enclosed a great multitude of fishes: and their net brake.</p> <p>And they beckoned [for the other boat to] help them... until... the boats.. began to sink.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>John 21:7 And Jesus taught them how to cast the net, and Simon Peter cast himself out of the boat into Lake Galilee.</p> <p>Luke 22:21 behold the hand of him that betrays me is on the table with me.</p>	<p>WAR 361 [after he had captured Simon and the other three commanders] Josephus got 230 boats on Lake Galilee.</p> <p>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)...</p> <p>And he sailed across the lake (he was in a boat) to threaten Tiberias [and implicitly Tiberias wanted them to depart].</p> <p>The city via signals sought to surrender to the boats (implicitly he 'instructed' them from the boats to surrender).</p> <p>WAR 362 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)</p> <p>[So in summary, with his soldiers they caught men and took them in the boats] and then the boats left Tiberius to return to Taricheae. (WAR 2.21.8-9)</p> <p>363 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 surface to chop down onto].</p>
<p>Luke 6:6 And on the sabbath, Jesus taught: and there was a man whose 'right' hand was withered.</p> <p>6:8 Jesus told him to rise and stand forth.</p> <p>6:9 and Jesus asked... "Is it lawful on the sabbath days... to save life, or to destroy life?</p> <p>6:10 And Jesus told the man: Stretch forth your hand. And he did so: and his hand was restored whole as the other.</p> <p>6:11 And they were angry and discussed what they might do to Jesus.</p>	<p>WAR 363 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.</p> <p>But Josephus agreed that if Clitus cut one hand off <i>himself</i>, he would only need to lose one hand. And in that way Josephus saved Clitus' 'right' hand from being lost.</p> <p>WAR 361 indicates that these events happened on the Sabbath day.</p>

Now, whilst it may seem slightly out of place, having previously shown one apparent parallel between WAR and the beginning of Luke 4, it seems pertinent to show that there are two further locations which parody Satan in Luke, along with two more parallels spread further afield:

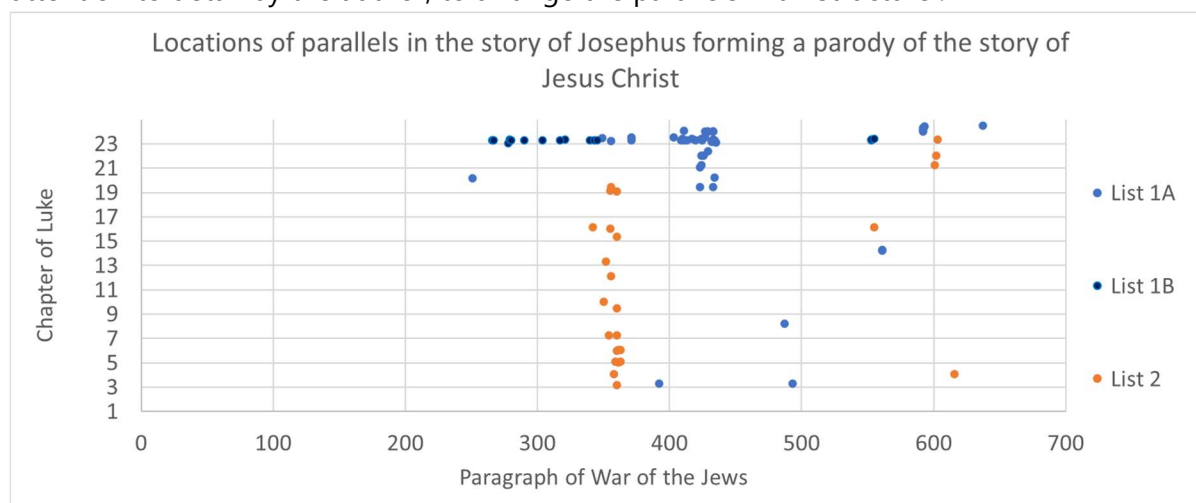
Story of Jesus (in the Gospel of Luke and its synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
<p>Luke 4:5-10 The devil took Jesus to a high mountain... saying ‘all this power and glory I give you (leaving power to him)’.</p> <p>Jesus answered “get the behind me”... (Satan was behind a man venerated by the Jews, who died willingly, at a high place at Jerusalem)</p> <p>And then the devil brought Jesus to Jerusalem, and set him on a pinnacle of the temple (on the temple), and said, “If you are the Son of God, cast yourself down from here:</p> <p>For ...his angels shall bear you up in their hands, lest... you dash your foot against a stone.”</p>	<p>WAR 616. When the Jews set fire to the temple of Jerusalem (which was place of huge power over Judaism worldwide, sitting atop a hill/mountain), some Romans were up in the temple but trapped in the flames.</p> <p>One Roman, Artorius escaped by [WAR^s summoning] his companion Lucius (summoning a ‘Lucius’ in the presence of flames and being ‘cast down’, evokes Summoning Lucifer¹⁵ – the devil who was an angel who was cast down).</p> <p>Artorius retreated to his friends, implicitly moving behind Longus who ‘appeared to deserve a memorial more than all others’, and was admired by the Jews, but who lifted up his sword and slew himself (implicitly he was behind a man venerated by the Jews, who died willingly, at a high place at Jerusalem, like Jesus).</p> <p>Artorius said that he would leave him heir to all he had (i.e. leaving his ‘power’ to him) if he would catch him as he fell, so Lucius came running (implicitly extending his hands to bear his weight up) and Artorius cast himself down from the temple (implicitly, feet first) onto Lucius, and saved his own life, while Lucius was ‘dashed’ against the ‘stone’ pavement [WAR^s simply says ‘a stone’] and died (i.e. an ‘angel’ bore him up such that he didn’t dash his feet against the stone). (WAR 6.3.2)</p>
<p>Luke 21:25 – there shall be signs in the stars and sun and moon Matt 24:31 and there shall be a sound of a great trumpet.</p> <p>22:3 Then Satan (who in Luke 4:8 was on the roof of Jerusalem’s temple) entered into Judas surnamed Iscariot, being of the number of the twelve.</p> <p>Acts 1:18 – and for betraying Jesus, Judas received bribe money with which he procured a field of blood, which he fell headlong and died in.</p> <p>Mark 14:41 And Jesus told his disciples ‘Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed...’</p> <p>Luke 23:34-46 there was darkness from the 6th hour to the 9th hour.. And Jesus ‘gave up the ghost’ and was put in an underground chamber, and the great stone was rolled away.</p>	<p>WAR 601-603 Titus gave a speech saying those dying by the sword are given a place among the stars.</p> <p>602 Sabinus [WAR^s who was bony, of a ‘dry kind of body’, and with a black face¹⁶, and who had a demi-god’s soul] was the first up on the wall of Jerusalem (i.e. on top of the temple) accompanied by 11 others like himself (i.e. there were twelve) at the 6th hour of the day.</p> <p>The Jews rolled stones at them, and he tripped on one stone, falling ‘headlong’ [in the battlefield], and he got up again on one knee this being on the third day of the month, but covered with darts he ‘gave up the ghost’.</p> <p>603 two days later twelve of them went and killed the watchmen whilst they were sleeping (like in Jotapata where the betrayer told Vespasian to attack at that ‘hour’) and had the trumpeter sound his trumpet.. and the Jews fled and accidentally fell into a mine (Jews in an underground cavern, like Jotapata), and the Romans attacked and the fight began at the 9th hour of the night, lasting until the 7th hour of the day.</p>
<p>Jesus suggested that God had ended his sacred ‘salt’ covenant with the Jews due to their blasphemous behavior, and that it was being replaced by a new arrangement. (Luke 16:14)</p>	<p>WAR 342 and WAR^s 555 Josephus suggests that God had ended his sacred ‘salt’ covenant with the Jews due to their blasphemous behavior, and that it was being replaced by a new arrangement.</p>

¹⁵ The reason this isn’t a reference to the Gospel of Luke is that when War of the Jews was written and published, that Gospel had not yet acquired the name ‘Gospel of Luke’ since like the other Gospels, it was an anonymous document, which gained its name through later Church tradition.

¹⁶ If being black was intended to help the reader identify Sabinus as Satan, then this is a racist trope of that era and of that that culture.

Locations of the parallels

Before concluding this part of the article, it is worth noting that the locations of these parallels have distinct characteristics. When plotted, a clear horizontal line is visible, and also a clear vertical line. This shows curious attention to detail by the author, to arrange the parallels with 'structure'.



Part 2. Investigation into a more wide-ranging parody spanning War of the Jews.

With the realization that Josephus' capture and internment at Jotapata is a parody of Jesus' capture and internment at Jerusalem, this brings me to another list of parallels, in which the siege of Jerusalem – which Josephus was also involved in albeit after he switched to the roman side – appears to intentionally parody those aspects of Jesus' story which can be seen as matching elements of the prescribed Passover ritual mandated to the Jewish people, in Exodus 12.

I have not seen any literature suggesting that modern scholars recognize that Jesus' story has an element matching essentially every step of the Passover lamb feast ritual in Exodus 12, but I find it hard to imagine that nobody has noticed this before.

This does raise the curious question of whether the Gospel of Luke *intentionally* contains a narrative element that can be readily linked with each requirement of the Passover lamb sacrifice meal (which might perhaps strike a chord with some readers, since the Gospels do describe Jesus as 'Gods lamb' and as 'a sacrifice for us to eat') or whether Josephus merely identified that such elements coincidentally happen to occur in the Gospel of Luke and perhaps just took advantage of it. I will not attempt to answer that question here though.

Before I begin, it is worth being familiar with the details of the annual Passover ritual, as mandated by the Jewish God and recorded in the Jewish holy book in Exodus, Chapter 12 - so here is a summary:

Exodus 12: And the LORD said... ..On the tenth day of this month every man shall take a lamb that is without blemish, a male of the first year: of sheep, or goat...

...you keep it up till the fourteenth day and kill it in the evening...

...you take a bunch of hyssop, and dip it in the blood that is in the bason, and you strike the top and side posts of your door with the blood that is in the bason; and do not leave through the door until the morning...

...you eat the flesh in that night, roasted with fire, and unleavened (unrisen) bread; and with bitter herbs...

... don't eat it raw, nor sodden with water, but roast it with fire; its head with its legs, and with the purtenance (innards)...

...and leave nothing of it... and anything which remains burn it in the morning with fire.

...eat it with your loins girded, your shoes on your feet, and your staff in your hand; and in haste...

...and you must wash the lamb's legs and not break any of its bones...

I will now detail how the author of WAR has identified that for each of these requirements, a metaphorically matching element of Jesus' story can be found, and how in Jerusalem's siege and famine described in WAR, these elements are parodied in metaphor (as before, sometimes to the point of being a farcical parody).

List 3. Parallels between WAR and aspects of Jesus' story that are relatable to the Exodus 12 ritual.

Passover Lamb Sacrifice Ritual in Exodus 12	Identifiable aspects of Jesus' story relatable to the Exodus 12 ritual	WAR parodying the aspects of Jesus' story that can be related to Exodus 12.
Exodus 12:8 ...and you must roast the lamb with fire, and unleavened bread . (- unleavened means it has not been given time to rise during baking)	Breaking unleavened bread Jesus said, this is my body which is given for you... Luke 22:19	WAR 576-578 (5.10.2-4) [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, in their hunger snatched the bread out of the fire, half-baked (- a subtle way of suggesting the bread was unleavened)...
12:8 And you must eat it with bitter herbs	And Jesus' followers prepared spices and ointments for his body, and brought it to his grave Luke 23:56. The soldiers gave Jesus vinegar with gall/bile to drink (- a bitter substance), which he tasted but refused to drink. Matt 27:34 Luke 23:36 ¹⁷	WAR 576-578 continued: ...and these robbers/seditious men also stole from those that crept out of the city by night, as far as the Roman guards, to gather some plants and herbs that grew wild ; 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 strike this onto upper beam and the two side posts of the door of your house...	The Jews fixed Jesus onto a wooden cross using... ..nails (implicitly leaving blood of the lamb of God on the horizontal beam, and vertical post). John 19 John 20:25 Luke 23:33	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 pretending to die . The robbers... went reeling against the doors of the houses (- striking the doorposts of the Jewish houses) like drunken men (- a reference to wine and thus blood)...
12:11 You must have your shoes on ...	Luke 15:22 (describing a feast , with the fatted calf killed for a returning son saying) " put shoes on his feet "...	WAR 617 continued: and these robbers [wore] girdles , and they [wore] shoes .
12:11 And you shall eat it; with your loins girded (wearing a belt) ...	Luke 12:35 Let your loins be girded , 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 coats and girdles of the priests...
21:11 continued... you shall " eat (the lamb and bread meal) in haste "	Luke 23:54 Jesus was taken from the cross and buried. (Implicitly this must have been done in haste so that this would be achieved before the feast of Passover, as required by Jewish custom).	WAR 576 – During the famine/siege, this bread that the robbers were seeking to steal from them, they snatched it out of the fire, and ate the (half-baked) bread 'very hastily' ...

¹⁷ 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>12:11 continued:... And you must eat the meal with your staff in your hand;</p> <p>(and of course, what we are talking about here is the slaughter of a juvenile sheep)</p>	<p>(as mentioned above - Mark 6:7-9 Luke 9:3 And ... he sent the twelve to journey, and to take only a staff, and no risen loaf... take sandals, and do not put on two coats.)</p> <p>Luke 22:49-52 They said 'shall we smite with the sword' and... one cut off the high priests' servants' ear... and Jesus said... do you come out, as against a thief, with swords and staves?</p>	<p>WAR 266-267 (2.9.3-4) In Jerusalem (in the time of Jesus' ministry, not the famine/siege 30 years later), the Jews protested against Pilate placing images of Caesar in the temple, so Pilate had his soldiers bare their swords, and threatened to cut them up (i.e. deciding whether to smite them with the sword). But they thwarted his plans by baring their necks and inviting death (WAR^s adds, they cried out saying they were "ready to be sheep for slaughter", and goes on to describe Pilate then crucifying the wonder-worker Jesus (which Antiquities further clarifies¹⁸ as being the leader of the Christians – i.e. the famous "Testimonium Flavianum")).</p> <p>Pilate than spent the (temple's) sacred money on an aqueduct (which the Jews would have viewed as theft), and the Jews came to protest (they came out against this 'thief'), so Pilate had the soldiers dress as private men, and had them use staves rather than swords.</p>
<p>29:17 .. you must wash the lambs legs...</p> <p>(implicitly both the hindlegs and forelegs – equivalent to washing hands and feet of a human)</p>	<p>They made Jesus a supper; and Mary, who was a sinner [this is the Mary who is widely interpreted as being a prostitute] was there... and she wiped Jesus' feet using her hair (- i.e. cleaning him but without making him wet since Exodus 12:9 says the lamb must be not be sodden) and she anointed Jesus' feet with ointment.. John 11:2, 12:2 Luke 7:37, 7:44</p> <p>Mark 7:2-3 For the Jews do not eat until they have washed their hands Matt 27:24 and Pontius Pilate washed his hands of the blood of Jesus...</p>	<p>WAR 517 (4.9.10) records that in Jerusalem John's men devoured the spoils they had taken, and devoured them together with their blood, and they decked their hair, and wore make up and wore women's clothes, and applied ointments, and indulged in gay sex to the extent that they invented new pleasures of that sort, and behaved as in a brothel (i.e. prostitutes).</p> <p>They then ran their swords through everyone they alighted on (- gay men running their 'swords' through people can reasonably be a metaphor for a spit roast). And they "abused women as sport" (ditto).</p>
<p>12:46. You must not break any bone of the lamb...</p>	<p>The Romans consider it, but decide not to break Jesus' leg. This was done, so the scripture would be fulfilled; A bone of him shall not be broken. John 19:36</p> <p>Luke 23:44 the sun was darkened and curtain of the temple torn at the 9th hour when Jesus died 24:38 Jesus said: ...handle me; for as you see I have bones and flesh, unlike a spirit.</p>	<p>WAR 630 (6.5.3) A prophet in Jerusalem called Jesus was whipped until his bones were bare. 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. (- all these actions omit breaking bones) 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).</p> <p>And at the feast of unleavened bread a light was seen at the 9th hour at the altar such that it was bright as day for half an hour.</p>

¹⁸ Note, Antiquities contains historical information showing it was published some two decades later, so either an earlier version existed, or alternatively perhaps when Antiquities was written the author took the opportunity to bolster some of the parallels in a dishonest retrospective manner. This issue will be discussed in my 4th article.

<p>12:7 and 12:22 You must take a bunch of Hyssop, and dip the Hyssop in the lambs blood in the basin...</p> <p>12:5 the lambs to be killed shall all be males of the first year, of sheep, or goat.</p> <p>(prior to slaughter lambs are owned by shepherds)</p>	<p>There was a vessel of vinegar: and they filled a sponge with vinegar, and put it around a stalk of Hyssop, to Jesus' mouth. John 19:29</p> <p>After the Magi betrayed him, Herod attempted to kill baby Jesus. He slew all the children in Bethlehem (- the village where Jerusalem's lambs are reared)... from two years old and under. Matt 2:2, 2:16</p> <p>The Magi visiting Jesus and failing to tell Herod, is mirrored in Luke 2:16 by shepherds visiting Mary and her baby.</p>	<p>WAR 617-618 (6.3.3-4) I am now going to relate a matter.. the like to which no history relates (- it is fiction).. I would willingly omit this calamity to avoid delivering what is so portentous to posterity, but I have innumerable witnesses...</p> <p>There was a certain woman, called Mary and she had a baby boy; her father was Eleazar, of the village Bethzob, which signifies the house of Hyssop (- the baby had Hyssop in its bloodline).</p> <p>Mary then attempted a most unnatural thing; and snatching (-i.e. in haste) up her son, who was a child sucking at her breast (- i.e. under or about 1 years old)...</p>
<p>12:8 And they shall eat the flesh of the lamb, and also you eat it at night (- it's eaten as supper)...</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 my body which is given for you.. John 19 / Luke 22:15 22:19 Eat of my flesh.. my flesh is meat. John 6:54-55</p>	<p>618 continued ...Come on [Mary said to her baby son] 'be my food'.</p> <p>(Also, WAR 673 records that these robbers at the end hid in caverns and if they found anyone with food they devoured it along with their blood, and had their destruction not prevented it, they would have tasted the corpses)</p>
<p>12:5 Your lamb shall be a male without blemish.</p>	<p>Jesus was born in Bethlehem (- which is well known for being the location where Jerusalem's lambs are reared for slaughter at Passover) Luke 2:4</p> <p>John 7:42 Behold [Jesus is] the lamb of God John 1:29, 1:36 Then Pilate said.. I find no fault in Jesus. Luke 23:4</p>	<p>WAR 618 continues ...[Mary continued her speech to her male baby, saying] be a fury (- this evokes the phrase used elsewhere in WAR, which is 'divine fury' – thus perfect) to these seditious Jews, and a [WAR^s says she called him a parable*] 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>12:9 and you must roast it with his head with his legs (i.e. whole), and with the purtenance (innards) thereof.</p> <p>12:10 You must leave none of the carcass, and any that remain in the morning you shall burn with fire.</p>	<p>At the crucifixion Mary anointed the feet of Jesus with spikenard... on both his head and his feet.</p> <p>Joseph (Luke 23:50) and Nicodemus came to Jesus by night [the night after the crucifixion] (- i.e. they removed the carcass before the morning)</p> <p>They wrapped Jesus in linen with myrrh and aloes, and the amount was about 100 pounds (about half of the weight of a typical man). John 19 / Luke 23:53</p>	<p>WAR 618 (6.3.4) continues:</p> <p>...Having killed her baby son, Mary then roasted the child... [WAR^s and divided him into two halves] and Mary ate one half of him, and kept the other half by her concealed (i.e. she roasted the whole baby).</p> <p>The seditious Jews came in smelling the scent, and threatened to cut her throat. So she uncovered her son's remains and said, "...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 half, let the rest be reserved for me also"</p>

<p>12:9 Eat not of it raw or with water, but roasted with fire;</p>	<p>Luke 22:55 Before Jesus' death he was taken to the high priests house (i.e. in the temple where the priests sacrifice the lambs) and '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).'</p> <p>Luke 18:33 the son of man shall be killed and shall rise again on the third day Mark 17:22-23 Jesus said, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.</p>	<p>WAR 613. Now as the siege of Jerusalem advanced higher... on the 24th day of the month of Panemus, the Romans set fire to another cloister (- the Romans 'razed' part of the temple). (WAR 6.2.9)</p> <p>WAR 615. On the 27th day (i.e. 3 days later) 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 the Jews set that whole cloister of the temple on fire</p> <p>and the Romans were surrounded with flames, 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 as a sepulchral (funereal) monument. (WAR 6.3.1)</p>
<p>12:6 The whole assembly of Israel shall kill it on the 9th hour, on the 14th day (the high priest also sacrifices at the 9th hour)</p>	<p>The chief priests consulted with ...the whole council, and delivered Jesus to Pilate. John 15:1 And they all cried out, for Jesus to be taken away. Luke 23:18</p> <p>The gospels indicate Jesus died on the 14th day (based on Mark 5:42 and Luke 23:54 to 24:1) And Jesus gave up the ghost at the 9th hour. Luke 23:44-5</p>	<p>WAR 618 continued... On saying this, Mary slew her baby son... ...and in [Jerusalem] everyone trembled as if this had been done by themselves.</p> <p>WAR 619 (6.3.5). [Titus decided that as the Jews had begun to burn down the holy temple they] deserved to eat such food. And this horrid [cannibalism should result in] the overthrow of their very country itself...</p> <p>In WAR, Titus consistently initiates killing the Jews in Jerusalem at the 9th hour:</p> <p>WAR 603 (6.1.7) "Titus' men cut the guards' throats at the 9th hour... a fight which lasted until the 7th hour of the day... WAR 609 (6.2.5) Titus' commander gave the order to attack the temple guards at the 9th hour...WAR (610) 6.2.6, In Jerusalem, Titus began the fight at the 9th hour...</p>

Could WAR simply be parodying Exodus?

Before I conclude by plotting the parallels above, we should consider the possibility that WAR is merely parodying the Exodus 12 ritual (or alternatively perhaps both WAR and the story of Jesus are deliberately linked to the Exodus 12 ritual).

A simple way to refute this, is to observe that the parody (the famine in Jerusalem in WAR) involves things found in Jesus' story which are absent in Exodus 12. For example it has a woman eating her baby as a sacrifice, and the baby's mother is Mary. Clearly, the Exodus 12 Passover ritual does not involve a human being sacrificed, nor the sacrifice's mother being called Mary (A Mary does appear later on in Exodus, but is not a part of the mandated Passover ritual set out in Exodus 12).

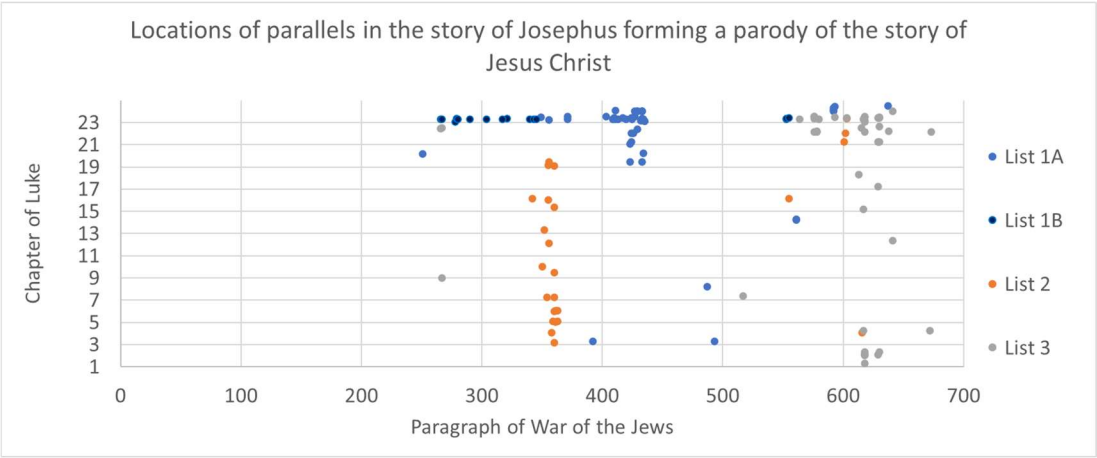
Aspects of the parody that are readily linked to Jesus' story, but not to Exodus 12, are set out below.

EXODUS	THE GOSPELS	PARODY OF THE GOSPELS IN WAR
NO MENTION	Jesus the sacrificial lamb, was the son of Mary . Luke 1:31, Matt 1, 13. At birth he was placed in a 'manger' (meaning the baby boy was placed in an 'eater' for animals, Luke 2:7)	WAR 618 The baby boy who was eaten , and cooked as a ' sacrifice ' to complete the calamities of the Jews, was the son of Mary . (6.3.4)
NO MENTION	Jesus died after his last supper Luke 23:46	WAR 593. meanwhile the rich Jews in Jerusalem ate the last of their food, but their bellies swelled up and 'burst asunder' (i.e. the Jews died after their last meal) (5.13.4)
NO MENTION	But Jesus survived / was resurrected. Luke 24:3	WAR 641. And a priest called Jesus survived the siege , since he was preserved by Titus on oath, in exchange for giving Titus precious things from the holy temple. (6.8.3)
NO MENTION	Luke 4:23... and Jesus said ' whatsoever we have heard done in Capernaum do also here in your country ' (i.e. paying the half-shekel temple tax , since in Matt 17.25 it says that in Capernaum they were asked to give the tribute money, namely the Jewish half shekel temple tax).	WAR 617. The drunken men went reeling into the doors.... and the very wisps of old hay became food to some (- a lamb would eat hay) ; and some gathered and sold fibers for four drachmae (- equals one shekel). (6.3.3) WAR 672. two drachmae (- a half shekel) is the price Jews used to pay the temple for a sacrifice . But this would rise to one shekel after the war. (7.6.6)
NO MENTION	And Simeon said to Mary his mother, This child is set for the fall and rising again of many in Israel. Yea, a sword shall pierce through your [Mary's] own soul (the Greek work for animal innards is used) also, so that the thoughts of many hearts may be revealed. (Luke 2:34-35)	WAR 618. Mary sacrificed and ate her baby son, and the famine 'pierced' Mary, her very 'bowels and marrow' . (6.3.4)
NO MENTION	Jesus was taken to be crucified . Luke 23:32	WAR 564 At Jerusalem Titus took a certain Jew alive and crucified him . (5.6.5) WAR 580 Those escaping to gather food were whipped and tormented, and at least 500 were crucified each day at Jerusalem's wall. (5.11.1) (this, again is farcical – there wouldn't have been enough trees for this as they had cut them all down and were short of timber)
NO MENTION	Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you . Luke 22:20	WAR 578-9...And Simon and John [took turns] despoiling the people such that they drank the blood of the populace to one another... WAR 638 (6.7.3) If the robbers discovered food belonging to any one, they seized upon it and swallowed it, "with their blood also" ; (5.10.4-5)

NO MENTION	<p>Luke 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.</p> <p>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 we have seen his star in the east, and are come to worship him.</p>	<p>WAR 629-630. 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:</p> <p>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 (WAR 6.5.2-3)</p>
NO MENTION	<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.</p>	<p>...The signs continued with:</p> <p>2. Before the Jews' rebellion.. at the feast of unleavened bread, on the eighth day of the [month of Passover] and at the ninth hour of the night (the death of Jesus), so great a light shone round the altar and the holy house, that it appeared to be bright day time (- suggesting the light was 'white'); which lasted for half an hour...</p>
NO MENTION	<p>Luke 23:44 And it was about the 6th hour, and there was a darkness over all the earth until the ninth hour. 23:45 And the sun was darkened, and the veil of the temple was rent in the midst. (i.e. opened from the middle)</p>	<p>...And the signs continued with:</p> <p>4. And the huge gates of the temple, typically requiring 20 men to push them, opened by themselves [i.e. from the middle, since it is pair of gates], at the 6th hour of the night.</p>
NO MENTION	<p>Rev 1:7 Look, he is coming with the clouds, and every eye will see him</p> <p>Luke 21:24-7 And they shall fall by the edge of the sword, and be led away captive (i.e. be removed)...</p> <p>and Jerusalem shall be trodden by the Gentiles [Romans]..And there shall be signs in the sun [etc]...</p> <p>And then shall they see the Son of man coming in a cloud... for the powers of heaven shall be shaken.</p>	<p>5. a few days after that feast, on the 21st of June.. before sun-setting, chariots and troops of soldiers in armor were seen running about among the clouds, and surrounding of cities.</p> <p>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."</p>
NO MENTION	<p>Luke 21:23 Woe to them... Jerusalem shall be trodden down by the Gentiles.</p> <p>Luke 22:64 and before Jesus died they beat him</p> <p>Luke 23:46 and Jesus gave up the ghost.</p> <p>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.</p>	<p>WAR 630 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:</p> <p>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...</p> <p>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.</p>

Locations of the parallels.

I show here how these parallels are arranged. In contrast with Lists 1 and 2, it is not reasonable to identify a line that those in List 3 correspond to (although if more parallels were identified and described there, it might be).



List 4. A sequence of parallels that are essentially 'in order' in both documents.

Story of Jesus (in the Gospel of Luke and its two synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
<p>Luke 1:21 And the people waited for Zacharias, and marveled that he tarried so long in the temple.</p> <p>1:22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to them, and remained speechless.</p> <p>1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.</p>	<p>WAR 509 / 4.9.2. As Vespasian was preparing to march to Jerusalem, he was informed of Nero's death... so he 'stood waiting' for news. Hearing that Galba was emperor, he [still] did nothing, awaiting instructions.. (Vespasian tarried)</p> <p>Vespasian [did not go to talk with Galba, but] sent Titus to salute him ... When Galba died, Titus, by a Divine impulse returned to Vespasian [If Vespasian is divine, this metaphorically equates to Vespasian beckoning him back]. And they still did not attack Jerusalem, whilst the affairs of Rome were unsettled (Vespasian still tarried).</p> <p>WAR 521 And when Vitellius reigned, Vespasian restrained himself because.. it was still winter (i.e. Vespasian still tarried) (4.10.2)</p> <p>WAR 524 And finally Vespasian went to Rome, via Egypt. (i.e. he departed to his own house)</p>
<p>Luke 2.7 Mary laid her son in a manger because there was no room for them at the inn. 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 glory of the lord 'shone round about them' and they were sore afraid.</p>	<p>WAR 520 Vitellius came with a great many soldiers and once no spaces allotted for them remained, he filled all the houses of Rome, who when they found themselves 'shone around about' 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 would have been afraid).</p>
<p>Luke 4.1 Jesus returned 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 up to a high mountain, and showed him all the kingdoms saying 'all [the kingdoms of the world] I will give you, if you will worship me'...</p> <p>4:12 Jesus answered saying 'thou shalt not tempt the lord your god' and the devil ended all temptation and departed from him for a season (e.g. from winter to spring)</p>	<p>WAR 521 Now Vespasian returned to Caesarea (this can refer to two places, one being located by the highest mountain of Israel), and Vespasian was tormented by his sorrow at Vitellius gaining the throne of the Empire (all the kingdoms).</p> <p>So, he restrained himself from sailing to Italy, especially as it was still winter season (he restrained his temptation to attack, for a season).</p> <p>WAR 523 Indeed his own troops tempted him, insisting even threatening him that he should become emperor (they tempted their Lord)</p>
<p>Luke 5:39 No man also having drunk old wine straightway desires new, for he says; 'The old is better'.</p> <p>Luke 6:1 (which is the next verse) And on the second Sabbath after the first, he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.</p>	<p>WAR 522 If we estimate the capacity of governing by age (i.e. old is better), we should choose Vespasian (introduced in WAR 367 as being chosen because he was an 'old man'), or if by the strength of a young man, we should choose Titus....</p> <p>WAR 524 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 (the 'old man' went to take custody of the corn)</p>
<p>Luke 7:25 What went ye out for to see? A man clothed in soft clothing? Behold, they which are gorgeously appareled, and 'live delicately', are in 'kings' courts'...</p> <p>7:28 For among those that are born of women (a reference to those who are not born by Caesarian - i.e. Caesars) there is not a greater prophet than John the Baptist (implying: only a Roman emperor can be the greatest Prophet)¹⁹</p>	<p>WAR 522. But now Vespasian's commanders.. cried out, how "at Rome there are soldiers that 'live delicately'... and they proceeded to declare how much more worthy Vespasian and Titus were than the recent few emperors...</p>

¹⁹ See also the non-canonical 'sayings of Jesus' known as the Gospel of Thomas, 15 which suggests that he who was not born of woman is your father, and you should fall on your face before him. Again suggesting to worship Julius Caesar.

<p>Luke 9:6 And they departed, and went through the towns, preaching the gospel ('euangelizomeni' meaning to announce good news), and healing everywhere.</p> <p>9:7 Now Herod the Tetrarch.. was perplexed, because some had said John was risen from the dead, and some that Elias had appeared; others that one of the old prophets was risen again (i.e. it was neither – it was Vespasian).</p>	<p>WAR 531 Then Vespasian went to Alexandria, and received good news ('Evangelion' - meaning 'good news of military victory') from Rome regarding the death of Emperor Vitellius and Vespasian being hailed as emperor. At the same time came embassies from all his own habitable earth, to congratulate him upon his advancement.</p>
<p>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, the same shall be great.</p> <p>And John said that we saw someone casting out devils (- elsewhere equated with beasts) in your name but he followed not with us (- this relates to John, Titus' enemy, killing other Jews).</p> <p>And Jesus said he that is not against us is for us (- John is doing Titus' work for him).</p>	<p>WAR 532 The sedition (- revolt) at Jerusalem had split into three factions that fought each other. 533 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 (- the greatest were the least).</p> <p>This infighting, however, is a good thing from the perspective of the Romans, and is the effect of Divine justice. So the sedition is like a wild beast grown mad...eating its own flesh.</p>
<p>Luke 9:51 And when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.</p> <p>Luke 9:52 And he sent messengers before his face (to Jerusalem) and they did not receive him, because his face was as though he would go to Jerusalem.</p>	<p>WAR 537 5.1.6 Titus marched out of Cesarea with three legions and headed to Jerusalem. He ordered the rest of his forces to Jerusalem to meet him there...</p> <p>WAR 538-9 (5.2.1-2) the auxiliaries that were sent by the kings marched first... However, when marching close to Jerusalem his sortie party was attacked.</p>
<p>Luke 9:59 One said, Lord, suffer me first to go and bury my father. 9:60 Jesus said, Let the dead bury their dead: but go you and preach the kingdom of God. 9:62 And Jesus said to him, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.'</p>	<p>WAR 537 Titus also brought the twelfth legion which had been formerly beaten...so did it march on now with greater alacrity to avenge themselves on the Jews, as remembering (- looking back) what they had formerly suffered from them (- remembering the death of fallen soldiers but continuing anyway).</p>
<p>Luke 8:2 ...certain women were there who had been healed of evil spirits 8:4 and when many people gathered from every city. 8:5 Jesus' parable was that a sower went out to sow his seed.. which represents the word of god.</p> <p>Some seed fell by the wayside and was 'trodden down' and devoured by 'fowls of the air'. Some fell on a 'rock' and it withered because it lacked moisture. Some fell among thorns which.. choked it. Others fell on good ground.. and bore fruit a hundredfold. And then he cried 'he that hath ears to hear let him hear' (a 'prayer'). 8:9 and his disciples asked him what the parable was 8:10 and he said... [you shall understand but others shall not]..</p>	<p>WAR 538-9 An immense number of the Jews leaped out at Titus suddenly at the towers called the "Women's Towers"..</p> <p>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]...</p>

<p>Luke 11:5 ..will you 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" 11:11 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; and a house divided against a house falls.</p>	<p>WAR 540 Titus arranged three legions around Jerusalem (implicitly with its gates shut), including ballistae [that launch stones], 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'. this division helped cause their downfall. (WAR 5.2.3)</p>
<p>Luke 11:17 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?</p> <p>Luke 11:21-29 When a strong man armed keeps his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divides his spoils. He that is not with me is against me: and he that gathers not with me 'scatters'.</p> <p>when the crowds were increasing / people were gathered thick together, Jesus said, This is an evil generation....no sign be given to it, but that of Jonas (John) the prophet.</p>	<p>WAR 541 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).</p> <p>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.</p> <p>But John's forces, became 'still more and more in number', as encouraged by the good success of those that first made the attack. (WAR 5.2.4)</p>
<p>John 8:3-10 The scribes and Pharisees brought to Jesus a woman taken in adultery; and when they had set her in the midst they said to Jesus, Master, this woman was taken in adultery, in the very act - Do you agree with Moses that such adulterers should be stoned?...</p> <p>But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.. and they continued asking.. and he lifted himself up.. (- as a catapult's arm would)</p> <p>and Jesus said "he that is first without sin among you, let him cast a stone at her." (- a metaphor for Titus being the sinless one, casting great stones at Jerusalem)</p> <p>And again Jesus stooped down and wrote on the ground.</p> <p>And when they heard it, being convicted by their own conscience, they went out one by one, beginning at the eldest even to the last one, and Jesus was left alone with the woman standing in the midst (- a metaphor for the Jews being killed).</p> <p>And when Jesus had lifted up himself, and saw none but the woman, he asked her "Where are your accusers? Has no man condemned you? And she said "No man, Lord". (- a subtle way of saying that Jesus/Titus is not a man, and thus is a god)</p> <p>And Jesus said "Neither do I condemn you: Go and sin no more". (- a metaphor suggesting Titus has achieved his goal)</p> <p>(Whilst the parallel is clear, this is not discussed in Luke)</p>	<p>From the perspective of the Romans coming to reclaim Jerusalem which had revolted from them, Jerusalem can be viewed as conforming with the description in the Jewish holy text - Isaiah 1:1,21,62: <i>'A vision... of Jerusalem... how has the faithful city become a harlot?... Jerusalem, the Lord's bride'. I.e. Jerusalem is equated with an adulteress.</i></p> <p>WAR 562 / 5.2.3 Titus, who is to be revealed later as being both deified as a god, and also the son of a deified god, has his ballistae (catapults) around the valleys with Jerusalem in the middle.</p> <p>WAR describes how the catapults 'bend down' to the ground, to have a stone put on them, and then lift up, firing stones at Jerusalem (i.e. 'the "harlot"').</p> <p>Titus is not merely besieging Jerusalem, he goes on to destroy it, and as Josephus describes in WAR, the Roman position is that God has abandoned his 'salt' covenant with the Jews, and now backs the Romans, due to the 'abomination' of the Jews (something which is referred to both in Luke, and WAR) – i.e. the Romans view Judaism and its laws as sinful.</p>

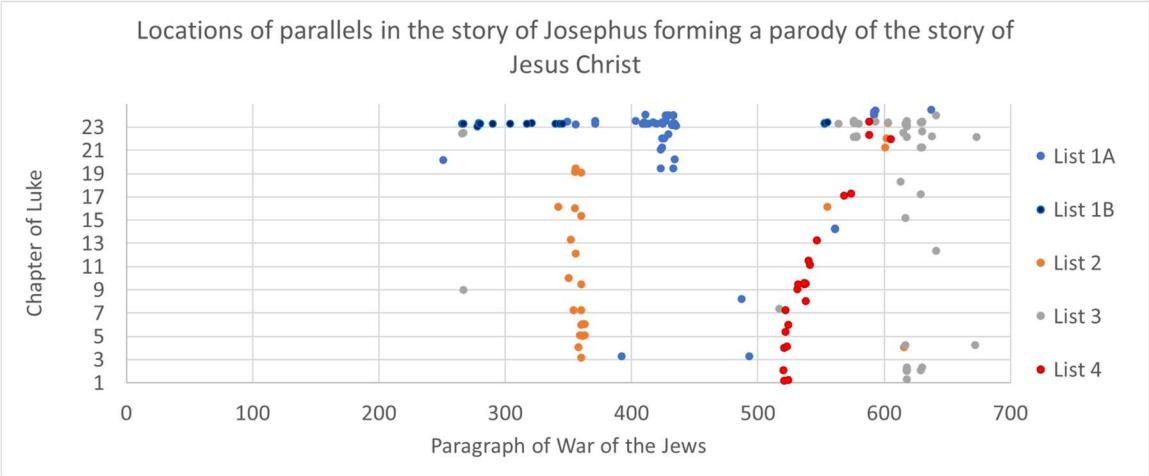
<p>Luke 13:24/25/28 Strive to enter in at the strait gate: for many...will seek to enter in, and not be able to. The master has shut to the door, and ye begin to stand without, and to knock (-battering ram) at the door....</p> <p>And they shall come from the east, and from the west, and the north, and the south, and shall sit down (- position themselves) in the kingdom of God.</p>	<p>WAR 547 (At this point the gates of Jerusalem are closed to Titus's forces). Titus planned to attack by preparing battering rams. Titus set the strongest forces on the north of the city... and his army seven deep against the western side, and Titus was at the northwestern corner, and other forces at the tower to the South West, and the tenth legion on the east side at the Mount of Olives. (WAR 5.3.5)</p>
<p>Luke 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came, and destroyed them all. 17:28 Likewise it was in the days of Lot... but the day Lot left Sodom it rained fire and brimstone from heaven, and destroyed them all (i.e. Gods' wrath).</p>	<p>WAR 574 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 sacred Ark, but God's wrath on them caused them to excrete their entrails and have ulcers in their privates (WAR 5.9.4)</p>
<p>Luke 17:11 As he went to Jerusalem....there met him ten men that were lepers, which stood afar off, and when he saw them he said go shew yourselves to the priests. and one of them turned back, and with a loud voice glorified God.</p>	<p>WAR 568. Titus brought a siege engine to the north wall where a crafty Jew called Castor, lay in ambush, with ten other men. Castor did then rise and show himself and begged Caesar for mercy and appeared openly to exhort those that were obstinate to accept of Titus's hand for their security. (WAR 5.7.4)</p>
<p>Luke 23:46, Matt 27:52 Jesus breathed his last... and in Jerusalem the tombs broke open and the dead were raised,</p> <p>22:36 Then said he to them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one (a garment exchanged for a sword). 22:37 For I say [these events are to occur before my death].</p>	<p>WAR 588. The robbers in Jerusalem broke into houses which were just graves for the dead (tombs broken open), and plundered the dead bodies (the dead were disturbed/), and took their garments and stuck their swords in the dead bodies (in short, a garment exchanged for a sword).</p>
<p>Luke 22:1 Matt 12:39/40 And Jesus entered Jerusalem, and into the temple ... and the Jews' Passover was at hand... In the temple Jesus drove out money changers.... There only be the prophet Jonas (John).... The men of Nineveh shall rise “even at the last extremity because they repented” at the preaching of Jonas (John).</p>	<p>WAR 605. Titus attacked Jerusalem and it's the holy temple during Passover on the first day of the month Panemus /Tamuz - the month of Passover) in order to take the holy city from the Jews. The Romans shout to the Jewish leader, John, that it is never dishonorable to “repent, indeed even at the last extremity.” (WAR 6.2.1)</p>

Locations of the parallels

As shown below, this fourth list of parallels forms a diagonal line due to the sequence of parallels being in essentially the same order in the two documents.

Notice also that just as List 1A has one point aligning with List 3, and list 1B has one point aligning in the middle of list 2, similarly List 4 aligns with one point already added thanks to List 3, and two points already added thanks to List 1B.

What this points to is that - despite my best efforts to present them as independent lists organised by 'theme' - the sequences are not independent, but rather are jointly arranged to achieve a particular arrangement of lines that the author had in mind.



List 5. The remarkably exact 'reverse order' diagonal line

I now turn to a series of parallels which appear to be part of WAR' parody of Luke, and which form a particularly coherent structure, indeed of the eleven structurally coherent sequences identified, this is the most structurally coherent of all of them. Together, these parallels form a diagonal line when plotted, and the reader will be able to see how in the table below, the story in WAR is being read in order, whilst the corresponding sections of Luke are in reverse order.

One reason for describing this sequence is to show the remarkable care taken by the author of WAR, to arrange these parallels according to whatever ulterior motive he had.

As an aside, it is often said that in the works of Josephus – particularly the Slavonic version of WAR, and also the much longer Antiquities of the Jews, the overt references to Jesus' story have an appearance of having been 'inserted' – i.e. if you were to remove them the narrative would still flow coherently. The realization that the author was actively inserting his more subtle references to Jesus' story in highly specific locations (according to some hidden motive²⁰), helps to show that the fact the were 'inserted' does not suggest they were inserted in a later century by a copyist, but rather they were inserted at the outset by the author.

Story of Jesus (in the Gospel of Luke and its two synoptic texts)	Parody of the story of Jesus (in War of the Jews and its two synoptic texts)
Luke 23:7, 17, 32 and 36 Herod was at Jerusalem at the end of a festival and one who was called 'Cleopas' , answered Jesus... They said, Did not our heart burn within us... Jesus stood in the middle of them saying 'peace be to you' ...	WAR 86-87 Herod's men chased them to Jerusalem... But the people came and burnt those men . Jerusalem was full with the festival of Pentecost... Antigonus wanted Pacorus to be accepted as a reconciler (a peacemaker) ... But Pacorus took Hyrcanus, (advisor to Cleopatra's lover)
Luke 23.55 and the women which came with him from Galilee came and beheld the sepulcher... bringing spices (Jesus' newborn gift) ... (And in the story of Matthew it is made clear that the sepulcher would have a 'guard' , because Jesus was viewed as a 'deceiver' (treachery))	WAR 88. Now at Galilee... he gave them gifts... Antigonus devoted many women with them... they waited for Herod to be informed of their treachery... but they saw the guards not far away.
Luke 23:16-17 Pilate said 'I will chastise Jesus and release him' ... who for a certain sedition made in the city, and for murder, was cast into prison..	WAR 89. Phasaelus reproached (chastised) the governor to his face for this treacherous (seditious) plot, but promised he would give him more money (i.e. released him) ... but the Parthians seized upon Phasaelus (put in bonds/prison)
Luke 23:50,55 Behold a man named Joseph, a counsellor , a good and just man, of Arimathaea.. He took the body of Jesus down (implicitly at Golgotha, the place of the skull), and laid it in a sepulcher hewn in stone which had not been used before... and the women from Galilee followed after. The women observed the tomb (which Matt 27:66 indicates was guarded with soldiers.)	WAR 92. Herod erected a fortification called Herodium [Herod's own sepulcher , a bespoke giant mound in which nobody had been laid before]... and at a place called Rhesa [a Greek transliteration of a name deriving from the word 'head' (also Luke 3:27 says that Rhesa was Jesus and Joseph's forefather)] Herod was 'met by his brother Joseph who advised him (as a counsellor) to retain only some followers, so he left 800 men to guard the women.

²⁰ In this paper I maintain a neutral stance as to what the author's motive was. I leave it to my novel to describe a scenario, or thesis perhaps, which would explain all the observed facts.

<p>Luke 22:36 ...Jesus said 'he that hath no sword.. buy one'... 22:41 Jesus withdrew about a 'stone's cast' and kneeled.. 22:48 saying 'do you betray the son of man with a kiss' (i.e. causing harm with his mouth) 22:50 And one of them smote the servant of the high priest, and cut off his right ear..</p>	<p>WAR 93 and 94. Antigonus bit off Hyrcanus's ears with his teeth as he fell down upon his knees, so he could not take the high priesthood.. but Phasaelus, though he 'neither had command of his sword' nor his hands, prevented all abuses by dashing his head against a stone... As he expired he was relieved to learn that Herod had escaped.. Ant. 14.366 adds to this story, commenting that he "cut off" his ears.²¹</p>
<p>Luke 20:17 ... The stone which the builders rejected, the same stone is become the head of the corner? 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.</p>	<p>WAR 94. And he prevented all abuses by deliberately dashing his head against a stone</p>
<p>Luke 21:25 And there shall be signs... the sea and the waves roaring... 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to 'escape'...</p>	<p>WAR 97 After Herod 'escaped' the plot to kill him, he visited Cleopatra and then, being neither frightened at the height of a sudden storm, nor at the tumults that were now in Italy, he sailed for Rome. 98 and asked Antony for assistance, telling him how he had sailed to him through a storm, to do so.</p>
<p>Luke 19:11 Jesus said a parable (about a nobleman seeking to obtain a country and giving money for his servants to occupy it), because he was nigh to Jerusalem,</p>	<p>WAR 102. Despite Antigonus bribing (giving money) to others, Herod remained powerful. So Herod went to Jerusalem, via galilee collecting reinforcements..</p>
<p>Luke 18:35 Jesus went to Jericho. a certain blind man sat by the way side begging: 18:36 And hearing the multitude pass by, he asked what it meant..</p>	<p>WAR 105. Herod begged Silo's captains not to leave him.. and then plundered Jericho. A great multitude of armed men were gathered together about Jericho, and lay upon the mountains, to watch those that brought the provisions</p>
<p>Luke 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven (i.e. from above), and destroyed them all.</p>	<p>WAR 109. Herod sent men down in a chest from above, to attack those in caves, and they sent in fire and burned them.</p>
<p>Luke 16:06 and he said 100 measures/'baths of oil' (metaphor for drowning), and he said to him 'take your bill (the price) and sit down quickly and write 50'</p>	<p>WAR 114. Pheroras would have given him '50 talents' as a price to avoid Josephus being beheaded... Antigonus's party brought the principal of Herod's men and 'drowned them'.</p>
<p>Luke 15:23 the elder son was in the field, and the younger son returned. So the father said bring the fatted calf and kill it and let us eat and be merry (a feast) 15:24 for my son was dead (his brother was dead) and is alive again 15:25 And he came to the house and heard music and dancing (a feast).</p>	<p>WAR 116. Herod marched to avenge his 'brother's death' and there was a 'providential sign' as he feasted and when the guests left, the house fell down.</p>
<p>Luke 14:8 when you are bidden by any man to a wedding sit not down in the highest room... 14:16 and a man bade many to a great supper 14:18 and they all began to make excuses to leave (they fled)... 14:21 so he said 'go quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and blind.</p>	<p>WAR 118 Herod marched with rage.. to a village.. in every house the upper rooms were crowded with soldiers for their defense.... Herod pulled the houses to pieces.. and had the roofs shaken down... and the multitude slain in heaps was so great that the conquerors could not pass along the roads... when the multitude which was gathered saw... they dispersed themselves and fled..</p>

²¹ 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.

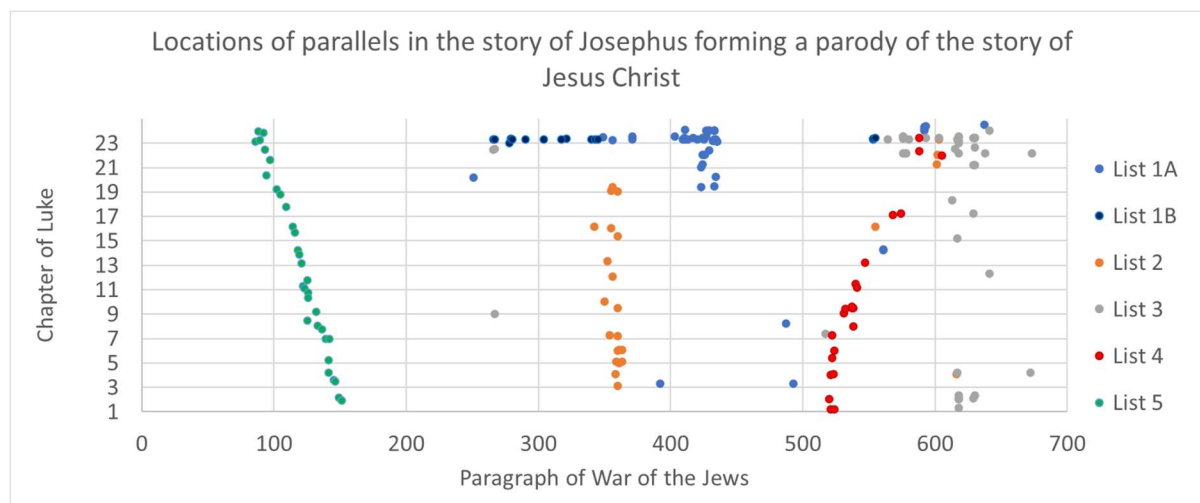
<p>Luke 13:31 it was that same day that there came certain Pharisees saying 'get you out, and depart hence: for Herod will kill you'.</p>	<p>WAR 119. That evening (i.e. the same day after the battle) Herod was still hot in his armor from the battle and went to bathe. Herod encountered some enemy soldiers in the baths, hiding from the battle. They trembled and ran by him in flight despite him being naked, and... Herod was content that no harm came to him, so those men escaped in safety.</p>
<p>Luke 13:6-8 a certain man had a fig tree and came and found no fruit. He said to the laborer, these 3 years I come seeking fruit and find none - cut it down. 22-29 and 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 and you begin to stand outside and knock (like a battering ram) saying open to us and they shall come from east west north and south and sit down (surround on four sides) in the kingdom of god.</p>	<p>WAR 121. Now Herod marched on (journeyed towards) Jerusalem, and brought his army to the wall, this being the 3rd year since he had been made king at Rome, and pitched camp by the temple (where a gate is) for on that side it might be besieged... and raised three banks around Jerusalem, 122 and returned to pitch camp at the north wall (a fourth location surrounding Jerusalem)</p>
<p>Luke 12:35 be like men that wait for their lord, when he will return from the wedding that when he comes and knocks, they may open to him immediately (he would enter). 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.</p>	<p>WAR 121-122. This paragraph of WAR is expanded on by Antiquities 14.468 and 474, saying: Sossius returned after his wedding... and met his commanders and Herod at the walls of Jerusalem with eleven battalions to lay siege.... And the walls of Jerusalem shook (were 'knocked') 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. broke through and entered the holy house). And in the city they got together robbing food from each other...</p>
<p>Luke 11:17 He said, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. Luke 12:51 Do you think I am come to give peace on earth? No; rather division: 12:52 For now on there shall be five in one house divided...</p>	<p>WAR 122. The Jews in Jerusalem were divided into several factions.. And bold men got together and robbed others...because there was no food..</p>
<p>Luke 11:7 And he from within shall answer and say, Trouble me not: the door is now shut.. the door is now shut, and my children are with me in bed; I cannot rise and give you.</p>	<p>WAR 123 After battering walls down Herod's men finally got over Jerusalem's wall, ending the siege, and they seized upon, around the temple... and no mercy was shown to infants, nor to..</p>
<p>Luke 11:43 Woe to you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.</p>	<p>WAR 125 -126 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 gave Hyrcanus the 'upper place' at public meetings (- implying an abuse of power).</p>
<p>Luke 10:33 A certain Samaritan journeyed and saw the man and had compassion, 10:34 And went and bound up his wounds, pouring in oil and wine, 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 'balsams' for a fresh wound)</p>	<p>WAR 126. Antony had reclaimed some of territory, especially the palm grove at Jericho where the balsam grows, and presented them to Cleopatra. Ant 15. 96 expands on this saying this country bears palm trees, but also "the balsam which is the most precious drug, and which grows there" in Jericho. (-a balsam means a medicinal plant resin mix, generally including alcohol and oil)</p>
<p>Luke 10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.</p>	<p>WAR 126. In addition to the tract of land with the balsam, he took many of those cities for Cleopatra except 'Tyre and Sidon'. [i.e. reflecting that the Roman treatment of Tyre and Sidon was 'more tolerable' 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 (a metaphor for someone enclosed in wood on water, and dying there).</p>	<p>WAR 125 -126 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 (the young man was enclosed in wood on water) to escape Herod.</p> <p>Ant 15.55 says that Herod then caught them, and arranged for the son to be drowned in a large fish pond (he then died in water, fish being the earlier metaphor for Jews)</p>
<p>Luke 9:14-15 There were about 5000 men (who implicitly were hungry). Jesus had the men sit down (i.e. 5000 men arranged on the ground in one place) arranged in groups of 50 (- a reference to how an army is structured, evoking an image of soldiers). Then he took the five loaves, and two fishes, and looking up to heaven blessed them.. (evoking the manner of a sacrifice)</p>	<p>WAR 132. Herod had given a speech referring to the present 'famine' (hunger), and now excited the Jews to fight the Arabians, offering sacrifices first... 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' (i.e. 5000 soldiers arranged on the ground in one place).</p>
<p>Luke 8:4 A sower went out to sow his seed 8.9 The disciples asked - What might this parable be? 8.10 Jesus said to you is given to know the mysteries (concealing nothing)... but others will not understand</p> <p>8.11 ...that 'corn' on the good ground represents they which in and 'honest' and good heart (e.g. faithful) having heard the word, keep it and bring forth fruit with patience (i.e. the provider of the corn reaps the benefit of being honest and faithful)</p>	<p>WAR 133-135 Herod was concerned by his important friendship with Anthony.... He travelled to Caesar.. and concealed nothing of the truth (he was honest)... describing how he had sent... 10,000's of cori of 'corn' to Antony... And said 'Now I ask Caesar to consider how faithful I have been, rather than whose friend I have been'.</p> <p>146 Caesar assured Herod by decree, that he would be a king, and promised greater benefits in the future. (i.e. the provider of the corn reaps the benefit of being honest and faithful)</p>
<p>Luke 7:37-38 A woman in the city who was a sinner, ..and she brought an alabaster box of ointment (evoking a potion), and stood at his feet behind him weeping (i.e. in distress), and began to wash his feet with tears, and wiped them with her hair... (evocative of someone throwing themselves down at person's feet begging, e.g. as at a trial).. and anointed him. And John 11:2 gives the name of a woman that did this, as Mary.</p>	<p>WAR 136 is expanded on by Ant 15.200-343. Ant 223,229,234 describes Herod's wife Mariamne (Mary) refused to lay with him, but procured a love potion, and intended to apply the potion to him and she was imprisoned for this crime (i.e. a sinner), and when she was discovered she was put on trial and she tore her hair (i.e. in distress)</p>
<p>Luke 6:48 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. a great body of water acts against the building, but it is founded on a rock that can resist it)</p>	<p>WAR 139. 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. a great body of water acts against the building, but it is founded on a rock that can resist)</p>
<p>Luke 4.10 For it is written.. in their hands they shall bear you up, lest at any time you 'dash' your foot against a 'stone'.</p>	<p>WAR 141 all who sailed for Egypt were obliged to lie (being borne up by the water) in the stormy sea... The wind raised such vast waves that 'dash' upon the rocks (dashing themselves upon stone)..</p>
<p>Luke 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the floodwaters.. could not shake it, for it was founded upon a rock.</p>	<p>WAR 142. 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 (implying that he laid great foundations and/or stone, so the building at the harbor would withstand the waves).</p>
<p>Luke 5:1 And he stood by the lake of Gennesaret (Matthew and Mark add 'Jesus walked' by the shore) 5:2 And saw two ships standing by the lake: but the fishermen were gone...</p>	<p>WAR 143. Now in this harbor that Herod built, there were arches where the mariners (fishermen) dwelt... a large valley, or 'walk', for a quay, or landing-place, to those that came on shore; So Herod dedicated the haven to the sailors there;</p>
<p>Luke 3.23 to 3.38 sets out Jesus' family tree including his father and all his forefathers.</p>	<p>WAR 145. Herod also greatly loved his father; for he made a monument to him, in the form of a city which.. had rivers and trees in abundance, and named the city Antipatris (meaning 'for forefather')... 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... the holy ghost descended in 'a bodily shape' like a dove upon him (this references a convex shape. It is expanded on in Acts 11 which describes the shape as 'like a great sheet descending, being lowered down by four corners' - thus has the convex shape of the tomb of Herodium)</p>	<p>WAR 146 And likewise Herod built a memorial for himself, a fortress called Herodium (this perfectly circular man-made hill also became Herod's tomb), arranged on a hill that was 'the shape of a woman's breast' (i.e. a bodily convex shape)</p>
<p>Luke 2:8 to 2:20 tells how shepherds came - (people who keeps a flock of animals)... the glory of the lord shone around and they were sore afraid... (multiple men implicitly were amazed).</p> <p>Whilst Luke's nativity story mentions shepherds, Matthew and Mark instead describe Magi, who 'betrayed' Herod. (A Magi implies a royal religious leader who - like the shepherds - thus has a 'flock', and is a metaphor for three royals creating a religion).</p>	<p>WAR 149. In one day, Herod caught forty wild animals (it doesn't say killed – it could equally mean he collected animals)... and many men have 'stood amazed' at Herod's readiness in his exercises... and fortune was very favorable to Herod, and if he failed this was only ever when Herod was 'betrayed'...</p>
<p>Luke 1:76-80 John (the child of Mary's cousin, who is later baptized and baptises (being put in water), and who 'wore no clothes') shall be called the prophet of the highest... and the child.. was in the deserts till the day of his shewing (a phrase which can be interpreted as reaching the priesthood)...</p>	<p>WAR 151 Mariamne (Mary) had a brother called Aristobulus. Herod had given him the high priesthood (the highest position) at the age of seventeen (which is implausible), but killed him soon afterwards (similarly implausible). Since the crowds fell into tears when he wore the holy clothes at the altar at a festival (similarly implausible).</p> <p>Upon this the child was sent to Jericho (an oasis in a desert) and drowned in a pool (being put in water).</p>

Locations of the parallels

As shown below, the sequence on the left (green) is particularly remarkable in terms of how well aligned each parallel is. There are now four sequences standing out as having clear structure, namely the green, amber and red lines, and the blue horizontal line at the top.



The semblance of symmetry is partly a consequence of my choice to limit this article to show that there are parallels arranged in four clear lines, as – with brevity in mind – being the quickest way to show that there *is structure present* and that the parallels are arranged in distinct lines (so as to be able to demonstrate that they are placed and positioned – ‘*intentionally*’).

Having grouped the parallels in themes, there remain several examples where a parallel from one list can be seen assisting with a line relating to a different list. Blue and orange dots (i.e. those relating to Josephus’ life story) and grey ones, all help contribute to the red line for example. This suggests that the parallels have a *common* goal, of presenting this ‘structure’ – i.e. pattern of lines.

As mentioned, Josephus’ life story (List 1A) is neither the beginning of the parody of Jesus, nor the beginning of the parody of Jesus’ death and resurrection in Luke 23. The beginning of that parody involves various other characters instead (List 1B). This suggests that Josephus was not aiming to present himself as equivalent to Jesus.

For each of the five colors, the author appears to have used slightly different strategies to make sure nobody would notice the parody:

- With List 1 - the blue dots - only the second half of that blue line conforms to a consistent theme, namely carefully-concealed individual groups of parallels between Josephus’ capture and Jesus’ capture spread out thinly across 80 paragraphs of text, and great care is used to conceal the parallels in details that the reader will not naturally connect together. It is only if you realized that these form a parody of Jesus’ that you could then notice the parallels in List 1B and List 2.
- With List 3 - the grey dots – here the parallels with Jesus’ story are not only distributed across 150 paragraphs of text, but you can only realise that they form a parody if you know to look for discussion of the famine that links to aspects of Jesus’ story that can be linked to the Exodus 12 ritual – that’s impossible to spot unless you are doing a systematic survey or have been informed of what to look for.
- With list 4 there is no particular theme, and for each one the author expended individual care to ensure they were adequately subtle, and the arrangement makes it very difficult for anyone who has noticed a small number of parallels, to realise that they are arranged in a line.
- With list 5 it appears the author did not feel the need to arrange them ‘thick’ line, relying on them being in reverse order, as a way to ensure nobody would connect them, and seemed to avoid including any extremely strong parallels which might have been very risky to place in a perfect, and very thin line.

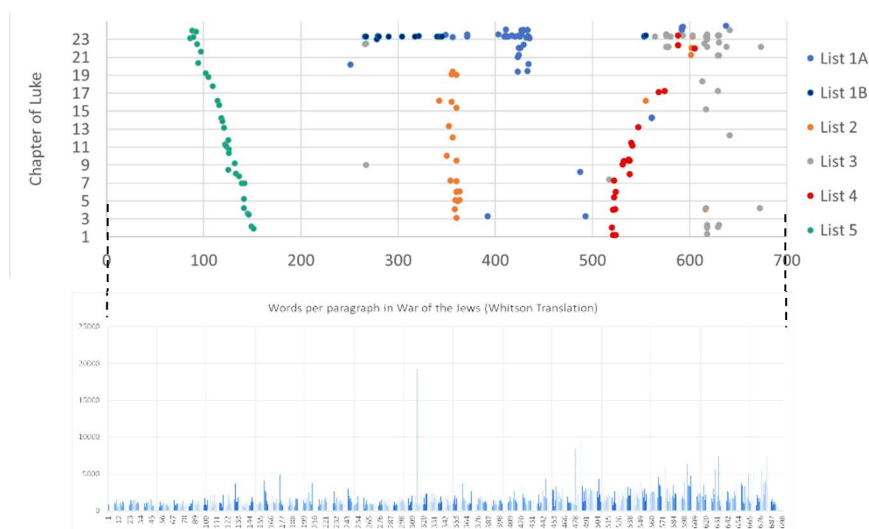
The evidence (Lists 1 through 5) suggests that it was very important for Josephus to ensure his parallels were arranged to conform to a pattern. It's true that graphic representations were uncommon in those days, but star charts in two dimensions had been known for two centuries so there was precedent, and if you wanted to hide a symbol or message, it would be sensible to use an uncommon approach.

A plausible motive might have been to ensure that if and when he chose to reveal that he had written War of the Jews as a parody of Jesus' story, it would be hard for anyone to refute this – yet without increasing the risk of anyone detecting his concealed parody. Additionally, the full pattern may provide a symbol or message that he intended would influence some particular audience.

Can the vertical line be explained by coincidences coupled with a skewed variation in the length of paragraphs in WAR – was there a really long paragraph at that location?

Paragraph length in WAR does indeed exhibit a skewed distribution, with paragraph 314 being by far the longest. However, it isn't used in any of the parallels making up these lines (or not ones I have identified, at any rate). For the avoidance of doubt, the horizontal line uses paragraphs 304, 317 and 321.

The vertical line neither corresponds to paragraph 314, nor to any unusually long paragraphs of WAR, as illustrated below.



The paragraphs referred to in this article have an average (mean) length of 327 words (6.6 sentences) (using the Whitson translation that is). By contrast, the average across WAR is 300 words (6.3 sentences). In case the trend towards longer paragraphs at the ends was affecting this, I also checked the average length of those paragraphs that are adjacent to the ones mentioned in this article – which was 309 words (6.5 sentences).

Although slightly longer than average, the difference does not assist an attempt to explain away the parallels and their locations as coincidences. It would, however, be consistent with those paragraphs being the subject of careful tweaking to ensure they contain the required content necessary to parody the Gospel of Luke.

Notably perhaps, the List 5 line (green) exhibits the greatest linearity, yet it occurs in a region where the average paragraph length is shorter, at 216 words (4.9 sentences). The increase in paragraph length towards the end might be explained by the author's being most interested in the events after Vespasian's and especially Titus' arrival (the last 250 or so paragraphs), as opposed to the previous century of conflict which the author dragged out over the number of paragraphs required to create whatever pattern, symbol or message he was aiming to conceal.

As an aside, I have observed that although the Slavonic version of WAR is greatly condensed and aggressively cut down, it tends to preserve the information necessary for the reader to identify the parallels between it and Luke at the expense of other information. I have not tested this, due to availability of time and the lack of a translation in a suitable format, and this offers an interesting avenue for future research.

Could these parallels have been ‘chosen’ in a biased way from a larger unstructured pool of coincidental parallels, so as to falsely *seem* to appear in those lines?

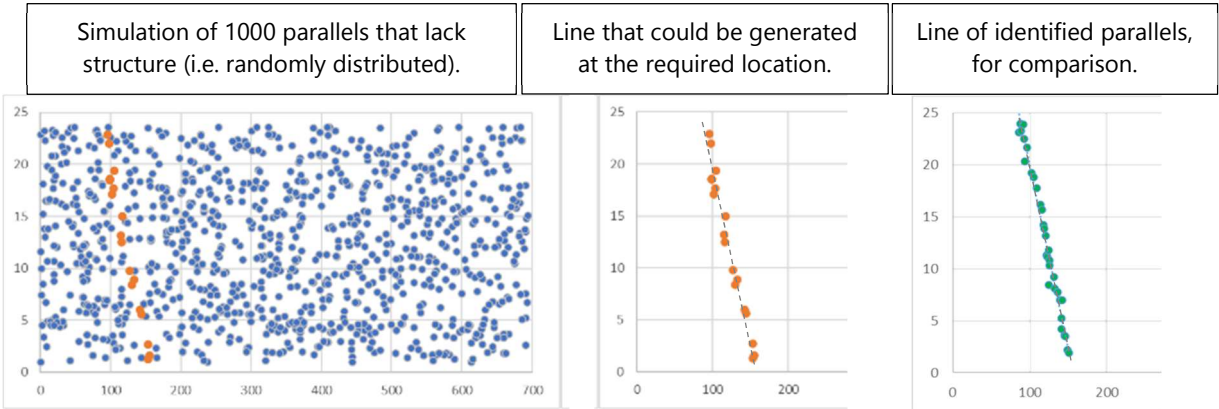
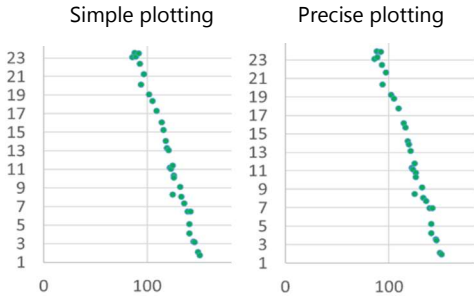
Next I will address the potential challenge that perhaps I have ‘selected’ parallels that happen to lie along lines, out of some larger body of parallels that could be imagined to be present.

The best answer to this involves gauging how many parallels that notional ‘randomly distributed body of coincidental parallels’ would need to contain, which can be done using a simple simulation, and comparing it to the line formed by List 5 (green) which is the one that has the most well-defined structure.

So far I have been plotting locations with, say, Luke 23:32 as position 23.32. This is a very convenient simplification, but is fractionally imprecise, so for List 5 I plotted them more carefully, taking account of what proportion of the way through the chapter they lie at (see Appendix 1). The difference is minimal (as can be seen to the right).

Below I set out an illustration of a simulation showing how 1000 parallels might be arranged at random²². I configured the chart to automatically highlight those that were within a short predetermined distance of the required line²³, to show what could readily be achieved if such a pool of parallels existed.

As shown below, even without requiring the parallels to be as closely aligned with the trendline as is the case with the observed series of parallels, the simulation produces a line with fewer parallels, and indeed less evenly distributed parallels. This shows that even with a bank of 1000 parallels to ‘select’ from, I could not have fabricated such a thin, dense, and linear sequence as was identified at that location.

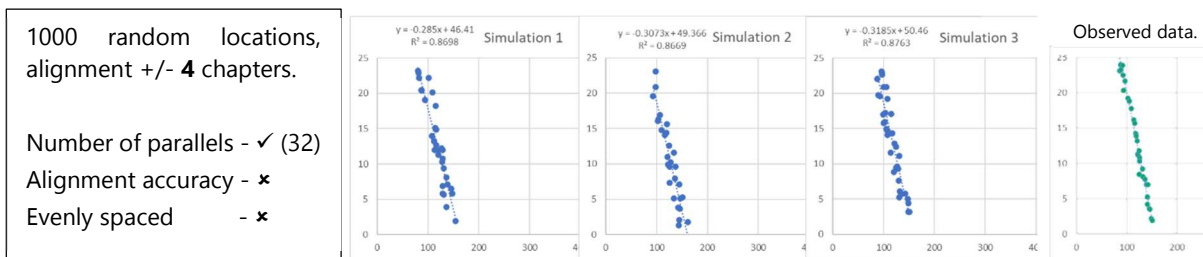


²² It’s true that some chapters of Luke or paragraphs in War of the Jews are longer than others, in the latter case with quite a skewed distribution, and this would weaken my argument if we were discussing a vertical or horizontal line. But as regards the likelihood of finding a diagonal line, this issue would only make it *even less likely* for a reasonably evenly spaced series of parallels to occur by happenstance.

²³ E.g. the line that, when defined in a modern fashion, reads as: Luke Chapter = 54 – (WAR paragraph / 3) which was, barring decimals, the line that those parallels lie along. No significance should be ascribed to those numbers by the way.

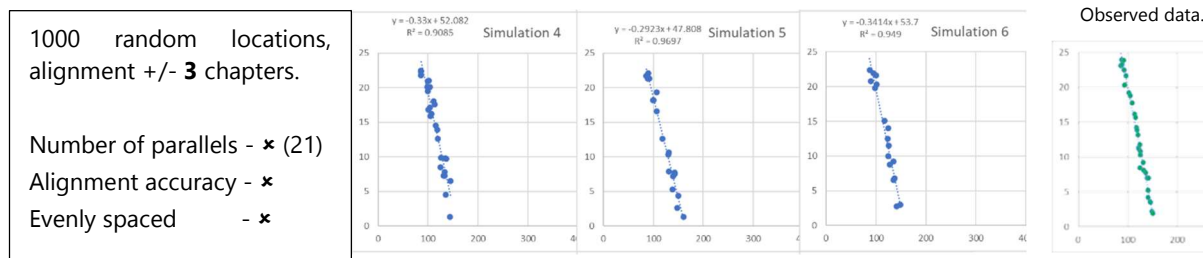
Perhaps that was a little cursory. Below I show how I reach this conclusion in a little more detail.

Below, I randomly arrange 1000 dots in the relevant area²⁴, and only show those that align with the required line, give or take *three* chapters of Luke, being displayed. This is repeated three times to convey the range of outcomes that are achieved.



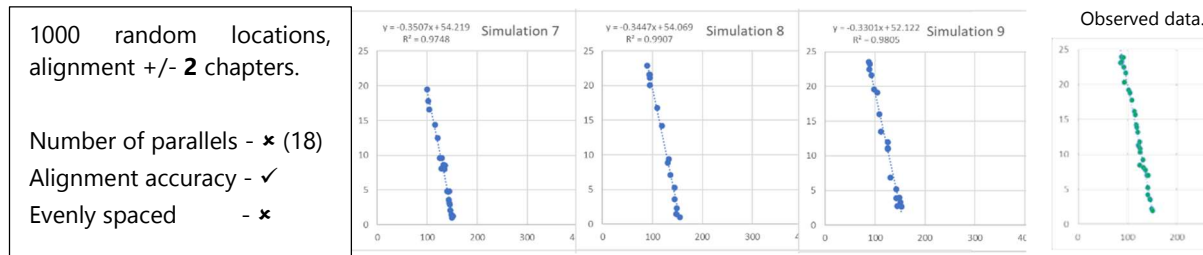
These simulations produce on average the same number of dots (32) as observed (also 32), but none of the three simulations come close to the observed line in terms of being closely aligned to a straight line (alignment), and being evenly spaced along the line (evenness).

Below, I repeat the experiment a further three times, this time showing those dots that align with the required line – plus or minus *three* chapters of Luke.



This time it produces an inadequate number of dots (21 on average, compared to the observed 32) and still none of the three simulations achieve the observed alignment or evenness.

As a third attempt I now only show those aligning to the required line give or take *two* chapters of Luke.



Finally the required alignment is achieved, but the simulations still fail on evenness and on the number of dots involved (20, 15 and 18 respectively, vs the observed 32).

The conclusion therefore, is that it is not possible to have 1000 randomly distributed parallels, and be able to select from them a straight line – at that location and angle - with the observed characteristics.

²⁴ As it happens my simulation has an unfair advantage here, which is that I have not tried to account for the known variation in the length of the chapters of Luke and in the paragraphs of WAR. As such this simulation is more likely to produce a line with dots that are evenly distributed along it, than would really be the case. Rather than undermining my argument, this bolsters my argument that 1000 randomly distributed parallels could not be 'selected' from, in order to arrive at a line with the observed characteristics.

I now turn to the question of whether it was necessary for that line (List 5) to be at that location and angle. Additional evidence, which is described in my book, shows that the lines correspond to a very specific and meaningful pattern, such that there was no freedom to arrange that line with a greatly different location and angle (For details see my book, Naked Gods Play). To make it plausible to 'fabricate' the line with the observed location and angle in addition to the observed evenness, alignment and density, it appears that twice as many parallels would need to be in that notional 'body' of coincidentally existing parallels – i.e. 2000.

However, I have not shown the evidence for that in this article, so I will proceed to comment that whilst 1000 notable 'coincidental' parallels would be insufficient to achieve the observed line that location and angle, it plausibly would be sufficient to achieve such a line at some location and angle, albeit requiring knowledge of those parallels, and a great deal of work to identify the best possible line that could be formed using them. I will stress however that 1000 notable parallels means 1000 groups of parallels, since a single parallel element is almost never²⁵ notable in isolation.

To explain away List 5 (the green line of parallels) as the result of 'selection' from a body of coincidental parallels, requires imagining that there are at least 1000 groups of such parallels (or indeed 2000) the same average strength as the ones I have described – i.e. a strength which would not occur often in two such large documents about Judea, certainly not 50 let alone hundreds and certainly not a thousand.

To put this in context; on average, for every sixth sentence of WAR (or indeed every third sentence), there would need to be an intense and noteworthy parallel with look – and by noteworthy parallel, I mean a *group* of individual parallel elements arranged together in WAR that can all be linked to one location in Luke, and of a strength that would only occur rarely in two such large documents.

If this were the case:

- It would have been noted centuries ago.
- If I were somehow the first to notice, I would have written my book about them instead of trying to draw lines using them.
- Such an incredible number of notable parallels could not be there by chance, and could only have been the result of intentional design.

This leads to the following two conclusions:

1. WAR contains so many notable parallels threaded throughout its text, as to make it unarguable that WAR was originally written so as to intentionally contain a very carefully hidden parody of Jesus' story.
2. This cannot be explained away by arguing that I must have selected from a larger body of randomly distributed coincidental parallels, since in this case the number of parallels required (1000 groups of parallels, or - per the evidence in my book - 2000), could only be present if they had been placed there intentionally (which in turn leads back to conclusion (1) above).

²⁵ Except perhaps if both books referred to something that is oddly specific. The only example I can think of is that both books mention the distance from Jerusalem to Emmaus (although that is only noteworthy because WAR rarely mentions geographic distances, and Luke only does so once – as always, context matters).

How could this parody of Jesus' life not have been noticed before in such a heavily studied document?

WAR is a remarkably heavily studied document, but there are three reasons that together could explain this:

1. One reason is that it is *because* this observation undermines both sides of the highly polarised and fiercely contested debate, that virtually nobody has had an interest in identifying, exploring and discussing it. It would be seen by both sides of the debate, as a challenge to their preconceptions, and perhaps a threat, and if it has previously been discovered, any discussion, let alone publication, might have been stymied as a result. Indeed, I anticipate that this paper may result in such hostile or avoidant reactions.
2. Just as importantly, the parody was clearly written with the goal that it would go unnoticed. The information is not presented 'on a plate' but rather the opposite - the reader must read with great attention to detail in order to identify the bits that relate to Jesus' story. Indeed, the way it is written, it is like a riddle that the author did not want people to realise was there.
 - To give an example, noticing that in both stories a 'son of god came in a cloud, in great glory and the sun, moon and stars were darkened', requires realising that the man who led the attack was the son of a man who clearly expected to be deified by the senate (and we know this not simply because he performed faith healing miracles at Alexandria, but because other official records indicate that that's what his son arranged for him when he died), that the 'thick mist' equates to a cloud, and that the attack happened at dawn, so the mist would darken both the sun and the night sky, and that the casualties described (the story claims 40,000 Jews were killed, and separately records how a roman who died was the only one) equates to 'great glory'.
 - Indeed, I didn't 'happen' across it either. I was conducting an attempt to catalogue as systematically as I could, all the seemingly-intentional parallels between WAR and Luke, and it was thanks to this – indeed only towards the two-year mark – that I realised there was a strong surplus of parallels in one area that were all relatable to the end of Jesus' life, and this led me to start connecting parallels to a common theme. Only having done that was I able to identify many more parallels which would otherwise have gone undetected. It only thanks to having identified such a large number of parallels, that the parody cannot be dismissed as a series of unfortunate coincidences.
3. But thirdly, why *would* anyone think to check whether Josephus' story parodies Jesus' story? Josephus is widely taken to be an important historical individual on the basis that large volumes are published in his name, and several prominent contemporary writers talk about him and often back him up on various points. So, there is no reason for anyone to even hypothesise that he might have written his own life story so as to serve as a parody of Jesus', and thus no reason to look for such a parody.

Should it have been obvious that Josephus' story was suspect?

As most historians know, Josephus Flavius writes that as the Jewish religious leader and supreme commander of the Jewish forces, he had frustrated the Roman invasion until his defeat at the siege of Jotapata – when he switched sides and was accepted into the Flavian Emperor's family. With hindsight, this story is very suspect. And here are four reasons:

1. In the middle of 'WAR', Josephus moves on from describing the previous century of conflict, and recounts his capture by the Romans. Strangely, he claims that he, as their general, had not only predicted that they would be defeated, but also had prophesied – correct to the day – that it would happen after 47 days. Now, unless you believe Josephus benefited from divine inspiration – which neither Christians nor Jews do – to correctly make such a prediction is truly implausible. But it would be unthinkable for a general who is trying to rally his troops to issue such a prophecy (or, implausible that he could remain in charge of his troops!), having prophesied defeat would occur in a specified number of days.

2. 'WAR' which has Josephus as its stated author, continues his story – which for this middle section is essentially autobiographical – saying that as the Romans came in and slaughtered the city, he had taken refuge in an underground den, with 40 others, all of whom wanted to commit mass suicide, and had threatened to kill him when he suggested to surrender instead. But then he recounts that he agreed to the mass-suicide bid, but said they should play a game of drawing straws to decide who should kill who.

The 40 men begin by suggesting mass suicide, and when Josephus objects they turn on him, threatening to kill him. On his suggestion they then take turns drawing lots for who gets killed next, and on each of the 39 times that they drew lots, Josephus didn't get chosen. And these 40 'eminent' men duly killed each other, with nobody saying "let's make sure that the one person that was going to weasel out of it doesn't get to go last?".

3. Thirdly, Josephus (again correctly) prophesied that the Roman Generals responsible for the invasion, would become emperors. To predict that those two men (rather than other generals such as Placidus and Cerealis, say), were 'fated' to become emperors, is highly implausible per se. But it is also implausible he would say such a dangerous thing, since it puts Vespasian and Titus in the position that they must either punish him for saying it, or else risk being seen as enemies of the current emperor, Nero.

4. Having made this wonderfully accurate prophecy, Josephus recounts that he got adopted by the emperor to be a family member and thus a royal, as a result, being given tax free status and lands too. The result was that Josephus went from being a royal of one side of the war, to being adopted into the royal family of the opposing side, in the space of a few years.

To appreciate how absurd this is, we must recognise that this was no minor revolt being suppressed. It was a crushing invasion of Judea, replete with ethnic cleansing and genocide. The rulers of the two sides hated each other. Indeed, it was the custom of Roman victors to keep the enemy general alive, so he could be publicly executed back at Rome using the most horrific methods imaginable.

It also needs to be recognised that this was the 'mother of all wars'. If we measure it by the proportion of the world's population *directly* killed (according to the only record of the matter, which ironically is WAR), it was more bloody than World War One and World War Two *put together*.

History is always written by the victor. So can you imagine a scenario where a World War ends with the leader of the victorious side adopting the leader of losing side into their inner political circle, and then putting them in charge of their political narratives and publications regarding the war itself? If not, then surely this was equally impossible in the 1st Century AD?

At some point I imagine, 'Didn't happen' was a thought that may have occurred to most serious readers, but they lacked the evidence to back up their suspicion.

Conclusion

The parallels between Jesus and Josephus' stories are clearly described above, trivial to verify, and cannot be dismissed as a series of coincidences.

The various parallels described - which would more accurately be called groups of parallels - are not equally strong. The minimum 'strength' of the parallels I have described is such as to be uncommon in two large unrelated documents about Judea, such that this would not occur often, let alone repeatedly and in a well-defined pattern. In some cases the parallels are extraordinarily strong, to the point that parallels of such strength would almost never occur, even once, within two such documents, let alone multiple times.

The parallels in Lists 1 to 3 show that WAR covertly parallels the story of Jesus in a clearly intentional manner. The parallels in Lists 4 and 5 show that this parody was quantitatively even more extensive, and that it spanned the majority of the length of WAR and its sister, or synoptic, texts the Slavonic Version, and Antiquities of the Jews, and is threaded throughout the narrative forming an integral aspect of Josephus' works.

By describing lists 4 and 5, this paper also demonstrates that the parallels also have a high degree of 'structure' e.g. in one sequence the parallels are in much the same order in both documents, and in another sequence in almost precise reverse order, such that they form diagonal lines when plotted.

Josephus has clearly arranged his references to Jesus' story intentionally into lines that form a pattern for some reason. This explains why the more overt ones (such as the famous 'Testimonium Flavianum') have been observed to have the appearance of being 'inserted'.

How significant is the discovery that key works of Josephus Flavius are deliberately but covertly referencing Jesus *throughout*? What are the consequences?

The works of Josephus are a focal point for the question of whether Jesus existed, since in the absence of human remains, monuments, family, Judean records of, or writings by, Jesus Christ, many (typically Christian) scholars argue that the way Josephus Flavius' writings mention Jesus 'innocently and in-passing' provides the only contemporary independent evidence that Jesus existed. Whilst simplistic, I will call this the 'Christian/Historicist' argument.

Conversely, many (often Atheist) scholars argue that Josephus' references to Jesus' story must have been added to Josephus' works such that they are present in all surviving copies no less - by some Christian apologist in early middle ages because A) they look 'inserted' in the sense that the narrative flows without them (although this is compatible with Josephus' general writing style, so perhaps is not that persuasive), and B) some early middle ages writers who were promoting faith in Jesus seemed to know of Josephus but failed to mention his references to Jesus, which at face value they surely ought to have. Again simplistically, I will call this the 'Atheist/Mythicist' argument.

Consequence 1.

Even without talking about the parallels in Lists 3 to 5, the mere observation that Josephus wrote his own story to be a parody of Jesus' invalidates both arguments, and the parallels in Lists 3 to 5 serve to further reinforce this – in particular:

1. the 'Christian/Historicist' argument is invalidated – since clearly Josephus' overt references to Jesus were in no way 'innocently in-passing', and furthermore the described 'structure' (especially in Lists 4 and 5) shows that Josephus had some ulterior motive for his overt references to Jesus' story.
2. the 'Atheist/Mythicist' argument is also invalidated – since if Josephus' autobiographical story spanning the pivotal section of WAR (and its Slavonic version), is a parody of Jesus' story, and the rest of it parodies Jesus' story in a 'structured' fashion that suggests an ulterior motive, this would:
 - a. help explain why pro-Christian writers during the century or two after Josephus' lived, might have avoided mentioning Josephus' references to Jesus,
 - b. help explain why the overt references to Jesus' story in Josephus' works have the appearance of being 'inserted' into an otherwise flowing narrative,
 - c. mean it is now an unreasonable stretch of the imagination to 'explain away' the various overt references to Jesus' story (which align very poorly with the narrative an early Christian would want to promote anyway) found in all surviving copies of Josephus' books, by saying "some Christian apologist must have inserted these references to Jesus' story, perhaps a century or two after they were written".

As such, I see potential for the discovery of these sequences of parallels to be a turning point in the debate, moving us away from an entrenched and polarised "Someone must have added Josephus' references to Jesus' story." vs "No they didn't." and towards a debate focussed on what Josephus' hidden agenda might have been.

Consequence 2.

A great many papers have been written, relying on Josephus' writings as an authoritative source. This perhaps is understandable as it is often the only relevant source, and it is an 'official' one – the government of the time.

However, WAR is *overtly* a work of propaganda by an authoritarian government, regarding a political hot topic of the day, which is explicitly aimed at the population that government had just retaken, and as such was always likely to be pushing a particular narrative suiting a particular agenda, rather than an objectively true one. The fact that the author expressly claims to have been a divinely inspired prophet, should also have been a warning.

Given the very expansive and intentional parody of Jesus' story threaded throughout WAR and its Slavonic version, Josephus' writings are exposed as containing liberal quantities of fiction. This certainly does not mean that the described sieges and battles did not happen, but rather that those details that the author would have anticipated being impossible to verify or dispute, should be treated as extremely suspect.

Where to find details of the sequences/lines not described in this article

Although not detailed in this article, I have found that there are sequences that form eleven lines in total, one of which has a substantially different characteristic (and indeed this 'odd one out' was already discovered and published by Joseph Atwill in his bestseller 'Caesar's Messiah').

The ten lines (the four described in this article, and another six) do form a visual pattern, which is a very clear symbol/message that has intentional political and religious significance. Interestingly, the odd one out, is arranged to avoid disrupting that symbol/message.

I felt that a narrative explanation was the best way to convey the numerous and remarkable discoveries arising from my research, without constraining myself to the format, style, length, or indeed likely readership, associated with an academic paper. Accordingly, this article describes only a small portion of what I have discovered, and I have detailed by way of a novel (complete with plot twists, murders and time travel) set in 1st Century Judea.

The novel details:

- the ten lines that the parallels are arranged in, and the symbol/message that they form,
- a coherent thesis for why there was an odd one out, what Josephus' motives were, who wrote the Gospels (something that it turns out Josephus knew and wrote about using his concealed metaphors), what the Romans thought the purpose of Christianity was,
- and much much more.

For my book, 'Naked Gods Play' see <https://www.amazon.com/dp/B0C6BLPYCZ> or <https://www.amazon.co.uk/dp/B0C6BLPYCZ> or search 'Menasgotz' online.

Acknowledgements

There are at least half a dozen authors whose discoveries inform my book, and on which my wider research builds, and who are acknowledged gratefully in the book. In this paper I seek to maintain a neutral stance regarding what thesis might explain these discoveries.

Despite this, I must acknowledge Dr Joseph Atwill, firstly for describing how there is a series of parallels between WAR and the Gospels (e.g. the majority involving Jesus and Titus – which are distinctly different from the parallels I have described since the Jesus/Titus sequence is not parodying the Gospel of Luke) – indeed this is what stimulated me to look for other parallels and catalogue them. He also described some other parallels I refer to, particularly the Mary in the Jerusalem famine who ate her baby as a sacrifice, which he recognised was a parody of Jesus' story.

Additionally, I credit Leeming et al for my brief use here of their excellent translation of the quite badly named 'Slavonic Josephus', my paraphrasing of which is cited herein as WAR^S. The reason I cite it that way is because I view it as simply 'the shorter version of WAR', for which copies happen to only survive via a translation in the Slavonic language. As hinted at in the title of their translation (Josephus' Jewish War and its Slavonic Version), it seems that Leeming et al might well agree.

Appendix 1. Summary of the parallels

The parallels below are those listed in this article. The colors are simply to highlight trends within them.

List 1A	*	List 1B	*	List 2	*	List 3	*	List 4	*	List 5	*	**
423	19.43	266	23.33	355	16.05	576	22.19	509	1.21	86	23.07	23.12
423	21.05	267	23.33	355	19.13	578	22.19	521	1.21	88	23.55	23.97
424	23.44	278	23.04	350	10.01	576	23.56	524	1.23	89	23.16	23.28
424	21.25	279	23.38	352	13.34	576	23.36	520	2.07	92	23.5	23.88
424	22.04	280	23.33	354	7.28	617	23.33	521	4.01	93	22.36	22.5
426	22.04	290	23.33	356	12.1	617	15.22	523	4.12	94	20.17	20.35
435	23.11	304	23.33	356	19.43	641	12.35	522	5.39	97	21.25	21.64
413	23.33	321	23.35	358	4.09	576	23.54	524	6.01	102	19.11	19.23
427	23.53	317	23.33	359	5.09	267	9.03	522	7.25	105	18.35	18.8
433	23.34	340	23.33	360	7.24	266	22.49	531	9.06	109	17.29	17.76
403	23.53	343	23.33	360	9.49	267	22.52	532	9.46	114	16.06	16.19
433	19.45	345	23.33	360	3.15	517	7.37	537	9.51	116	15.23	15.7
432	23.18	553	23.32	360	6.01	630	23.44	538	9.52	118	14.08	14.23
433	23.18	553	23.38	360	19.08	618	2.16	537	9.59	119	13.31	13.89
427	24.03	555	23.45	360	15.38	618	22.15	538	8.02	121	13.06	13.17
433	24.04			361	5.01	673	22.15	540	11.5	122	11.17	11.32
433	24.05			363	5.1	618	23.04	541	11.17	123	11.07	11.13
429	24.01			363	6.06	618	2.04	562		125	11.43	11.8
433	24.05			361	6.06	618	23.5	547	13.24	126	10.33	10.79
429	24.01			616	4.09	618	23.53	574	17.27	126	10.14	10.33
429	22.41			601	21.25	613	18.33	568	17.11	125	8.27	8.474
404				602	22.03	615	22.55	588	23.46	132	9.14	9.222
425	23.32			603	23.34	618	23.18	588	22.36	133	8.04	8.07
409	23.32			342	16.14	603	23.44	605	22.01	136	7.37	7.74
420	23.32			555	16.14					139	6.48	6.96
417	23.44					618	1.31			141	4.1	4.222
410	23.45					618	2.07			142	6.48	6.96
349	23.5					593	23.46			141	5.1	5.25
356	23.26					641	24.03			145	3.23	3.59
371	23.32					617	4.23			146	3.19	3.487
371	23.53					672	4.23			149	2.08	2.151
411	23.32					618	2.34			151	1.76	1.938
411	24.1					564	23.32					
434	20.25					580	23.32					
487	8.22					578	22.2					
561	14.25					638	22.2					
561	14.31					629	2.09					
592	24.15					629	17.24					
592	24.03					629	23.44					
592	24.34					629	21.24					
593	24.42					630	21.23					
251	20.19					630	22.64					
392	3.31					630	23.46					
434	23.32					630	2.36					
493	3.32											
637	24.51											

* Here the location within a Chapter of Luke is indicated using a decimal – so Luke 23:32 is listed for simplicity as 23.32.

** Here the location in Luke is given in a manner reflecting what proportion of the way through a chapter the parallel occurs, which is a more precise approach.

Appendix 2. Cross Reference Guide

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.

Volume I	78-1.12.1	156-1.23.2	233-2.3.1	311-2.16.1	388-3.6.1	465-4.2.2	542-5.2.5	619-6.3.5
1-1.1.1	79-1.12.2	157-1.23.3	234-2.3.2	312-2.16.2	389-3.6.2	466-4.2.3	543-5.3.1	620-6.4.1
2-1.1.2	80-1.12.3	158-1.23.4	235-2.3.3	313-2.16.3	390-3.6.3	467-4.2.4	544-5.3.2	621-6.4.2
3-1.1.3	81-1.12.4	159-1.23.5	236-2.3.4	314-2.16.4	391-3.7.1	468-4.2.5	545-5.3.3	622-6.4.3
4-1.1.4	82-1.12.5	160-1.24.1	237-2.4.1	315-2.16.5	392-3.7.2	469-4.3.1	546-5.3.4	623-6.4.4
5-1.1.5	83-1.12.6	161-1.24.2	238-2.4.2	316-2.17.1	393-3.7.3	470-4.3.2	547-5.3.5	624-6.4.5
6-1.1.6	84-1.12.7	162-1.24.3	239-2.4.3	317-2.17.2	394-3.7.4	471-4.3.3	548-5.4.1	625-6.4.6
7-1.2.1	85-1.13.1	163-1.24.4	240-2.5.1	318-2.17.3	395-3.7.5	472-4.3.4	549-5.4.2	626-6.4.7
8-1.2.2	86-1.13.2	164-1.24.5	241-2.5.2	319-2.17.4	396-3.7.6	473-4.3.5	550-5.4.3	627-6.4.8
9-1.2.3	87-1.13.3	165-1.24.6	242-2.5.3	320-2.17.5	397-3.7.7	474-4.3.6	551-5.4.4	628-6.5.1
10-1.2.4	88-1.13.4	166-1.24.7	243-2.6.1	321-2.17.6	398-3.7.8	475-4.3.7	552-5.5.1	629-6.5.2
11-1.2.5	89-1.13.5	167-1.24.8	244-2.6.2	322-2.17.7	399-3.7.9	476-4.3.8	553-5.5.2	630-6.5.3
12-1.2.6	90-1.13.6	168-1.25.1	245-2.6.3	323-2.17.8	400-3.7.10	477-4.3.9	554-5.5.3	631-6.5.4
13-1.2.7	91-1.13.7	169-1.25.2	246-2.7.1	324-2.17.9	401-3.7.11	478-4.3.10	555-5.5.4	632-6.6.1
14-1.2.8	92-1.13.8	170-1.25.3	247-2.7.2	325- "" 10	402-3.7.12	479-4.3.11	556-5.5.5	633-6.6.2
15-1.3.1	93-1.13.9	171-1.25.4	248-2.7.3	326-2.18.1	403-3.7.13	480-4.3.12	557-5.5.6	634-6.6.3
16-1.3.2	94-1.13.10	172-1.25.5	249-2.7.4	327-2.18.2	404-3.7.14	481-4.3.13	558-5.5.7	635-6.6.4
17-1.3.3	95-1.13.11	173-1.25.6	250-2.8.1	328-2.18.3	405-3.7.15	482-4.3.14	559-5.5.8	636-6.7.1
18-1.3.4	96-1.14.1	174-1.26.1	251-2.8.2	329-2.18.4	406-3.7.16	483-4.4.1	560-5.6.1	637-6.7.2
19-1.3.5	97-1.14.2	175-1.26.2	252-2.8.3	330-2.18.5	407-3.7.17	484-4.4.2	561-5.6.2	638-6.7.3
20-1.3.6	98-1.14.3	176-1.26.3	253-2.8.4	331-2.18.6	408-3.7.18	485-4.4.3	562-5.6.3	639-6.8.1
21-1.4.1	99-1.14.4	177-1.26.4	254-2.8.5	332-2.18.7	409-3.7.19	486-4.4.4	563-5.6.4	640-6.8.2
22-1.4.2	100-1.15.1	178-1.26.5	255-2.8.6	333-2.18.8	410-3.7.20	487-4.4.5	564-5.6.5	641-6.8.3
23-1.4.3	101-1.15.2	179-1.27.1	256-2.8.7	334-2.18.9	411-3.7.21	488-4.4.6	565-5.7.1	642-6.8.4
24-1.4.4	102-1.15.3	180-1.27.2	257-2.8.8	335- "" 10	412-3.7.22	489-4.4.7	566-5.7.2	643-6.8.5
25-1.4.5	103-1.15.4	181-1.27.3	258-2.8.9	336- "" 11	413-3.7.23	490-4.5.1	567-5.7.3	644-6.9.1
26-1.4.6	104-1.15.5	182-1.27.4	259-2.8.10	337-2.19.1	414-3.7.24	491-4.5.2	568-5.7.4	645-6.9.2
27-1.4.7	105-1.15.6	183-1.27.5	260-2.8.11	338-2.19.2	415-3.7.25	492-4.5.3	569-5.8.1	646-6.9.3
28-1.4.8	106-1.16.1	184-1.27.6	261-2.8.12	339-2.19.3	416-3.7.26	493-4.5.4	570-5.8.2	647-6.9.4
29-1.5.1	107-1.16.2	185-1.28.1	262-2.8.13	340-2.19.4	417-3.7.27	494-4.5.5	571-5.9.1	648-6.10.1
30-1.5.2	108-1.16.3	186-1.28.2	263-2.8.14	341-2.19.5	418-3.7.28	495-4.6.1	572-5.9.2	Volume VII
31-1.5.3	109-1.16.4	187-1.28.3	264-2.9.1	342-2.19.6	419-3.7.29	496-4.6.2	573-5.9.3	649-7.1.1
32-1.5.4	110-1.16.5	188-1.28.4	265-2.9.2	343-2.19.7	420-3.7.30	497-4.6.3	574-5.9.4	650-7.1.2
33-1.6.1	111-1.16.6	189-1.28.5	266-2.9.3	344-2.19.8	421-3.7.31	498-4.7.1	575-5.10.1	651-7.1.3
34-1.6.2	112-1.16.7	190-1.28.6	267-2.9.4	345-2.19.9	422-3.7.32	499-4.7.2	576-5.10.2	652-7.2.1
35-1.6.3	113-1.17.1	191-1.29.1	268-2.9.5	346-2.20.1	423-3.7.33	500-4.7.3	577-5.10.3	653-7.3.1
36-1.6.4	114-1.17.2	192-1.29.2	269-2.9.6	347-2.20.2	424-3.7.34	501-4.7.4	578-5.10.4	654-7.3.2
37-1.6.5	115-1.17.3	193-1.29.3	270-2.10.1	348-2.20.3	425-3.7.35	502-4.7.5	579-5.10.5	655-7.3.3
38-1.6.6	116-1.17.4	194-1.29.4	271-2.10.2	349-2.20.4	426-3.7.36	503-4.7.6	580-5.11.1	656-7.3.4
39-1.7.1	117-1.17.5	195-1.30.1	272-2.10.3	350-2.20.5	427-3.8.1	504-4.8.1	581-5.11.2	657-7.4.1
40-1.7.2	118-1.17.6	196-1.30.2	273-2.10.4	351-2.20.6	428-3.8.2	505-4.8.2	582-5.11.3	658-7.4.2
41-1.7.3	119-1.17.7	197-1.30.3	274-2.10.5	352-2.20.7	429-3.8.3	506-4.8.3	583-5.11.4	659-7.4.3
42-1.7.4	120-1.17.8	198-1.30.4	275-2.11.1	353-2.20.8	430-3.8.4	507-4.8.4	584-5.11.5	660-7.5.1
43-1.7.5	121-1.17.9	199-1.30.5	276-2.11.2	354-2.21.1	430-3.8.5	508-4.9.1	585-5.11.6	661-7.5.2
44-1.7.6	122-1.18.1	200-1.30.6	277-2.11.3	355-2.21.2	432-3.8.6	509-4.9.2	586-5.12.1	662-7.5.3
45-1.7.7	123-1.18.2	201-1.30.7	278-2.11.4	356-2.21.3	433-3.8.7	510-4.9.3	587-5.12.2	663-7.5.4
46-1.8.1	124-1.18.3	202-1.31.1	279-2.11.5	357-2.21.4	434-3.8.8	511-4.9.4	588-5.12.3	664-7.5.5
47-1.8.2	125-1.18.4	203-1.31.2	280-2.11.6	358-2.21.5	435-3.8.9	512-4.9.5	589-5.12.4	665-7.5.6
48-1.8.3	126-1.18.5	204-1.31.3	281-2.12.1	359-2.21.6	436-3.9.1	513-4.9.6	590-5.13.1	666-7.5.7
49-1.8.4	127-1.19.1	205-1.31.4	282-2.12.2	360-2.21.7	437-3.9.2	514-4.9.7	591-5.13.2	667-7.6.1
50-1.8.5	128-1.19.2	206-1.31.5	283-2.12.3	361-2.21.8	438-3.9.3	515-4.9.8	592-5.13.3	668-7.6.2
51-1.8.6	129-1.19.3	207-1.32.1	284-2.12.4	362-2.21.9	439-3.9.4	516-4.9.9	593-5.13.4	669-7.6.3
52-1.8.7	130-1.19.4	208-1.32.2	285-2.12.5	363- "" 10	440-3.9.5	517-4.9.10	594-5.13.5	670-7.6.4
53-1.8.8	131-1.19.5	209-1.32.3	286-2.12.6	364-2.22.1	441-3.9.6	518-4.9.11	595-5.13.6	671-7.6.5
54-1.8.9	132-1.19.6	210-1.32.4	287-2.12.7	365-2.22.2	442-3.9.7	519-4.9.12	596-5.13.7	672-7.6.6
55-1.9.1	133-1.20.1	211-1.32.5	288-2.12.8	Volume III	443-3.9.8	520-4.10.1	Volume VI	673-7.7.1
56-1.9.2	134-1.20.2	212-1.32.6	289-2.13.1	366-3.1.1	444-3.10.1	521-4.10.2	597-6.1.1	674-7.7.2
57-1.9.3	135-1.20.3	213-1.32.7	290-2.13.2	367-3.1.2	445-3.10.2	522-4.10.3	598-6.1.2	675-7.7.3
58-1.9.4	136-1.20.4	214-1.33.1	291-2.13.3	368-3.1.3	446-3.10.3	523-4.10.4	599-6.1.3	676-7.7.4
59-1.9.5	137-1.21.1	215-1.33.2	292-2.13.4	369-3.2.1	447-3.10.4	524-4.10.5	600-6.1.4	677-7.8.1
60-1.10.1	138-1.21.2	216-1.33.3	293-2.13.5	370-3.2.2	448-3.10.5	525-4.10.6	601-6.1.5	678-7.8.2
61-1.10.2	139-1.21.3	217-1.33.4	294-2.13.6	371-3.2.3	449-3.10.6	526-4.10.7	602-6.1.6	679-7.8.3
62-1.10.3	140-1.21.4	218-1.33.5	295-2.13.7	372-3.2.4	450-3.10.7	527-4.11.1	603-6.1.7	680-7.8.4
63-1.10.4	141-1.21.5	219-1.33.6	296-2.14.1	373-3.3.1	451-3.10.8	528-4.11.2	604-6.1.8	681-7.8.5
64-1.10.5	142-1.21.6	220-1.33.7	297-2.14.2	374-3.3.2	452-3.10.9	529-4.11.3	605-6.2.1	682-7.8.6
65-1.10.6	143-1.21.7	221-1.33.8	298-2.14.3	375-3.3.3	453- "" 10	530-4.11.4	606-6.2.2	683-7.8.7
66-1.10.7	144-1.21.8	222-1.33.9	299-2.14.4	376-3.3.4	Volume IV	531-4.11.5	607-6.2.3	684-7.9.1
67-1.10.8	145-1.21.9	Volume II	300-2.14.5	377-3.3.5	454-4.1.1	Volume V	608-6.2.4	685-7.9.2
68-1.10.9	146- "" 10	223-2.1.1	301-2.14.6	378-3.4.1	455-4.1.2	532-5.1.1	609-6.2.5	686-7.10.1
69-1.10.10	147- "" 11	224-2.1.2	302-2.14.7	379-3.4.2	456-4.1.3	533-5.1.2	610-6.2.6	687-7.10.2
70-1.11.1	148- "" 12	225-2.1.3	303-2.14.8	380-3.5.1	457-4.1.4	534-5.1.3	611-6.2.7	688-7.10.3
71-1.11.2	149- "" 13	226-2.2.1	304-2.14.9	381-3.5.2	458-4.1.5	535-5.1.4	612-6.2.8	689-7.10.4
72-1.11.3	150-1.22.1	227-2.2.2	305-2.15.1	382-3.5.3	459-4.1.6	536-5.1.5	613-6.2.9	690-7.11.1
73-1.11.4	151-1.22.2	228-2.2.3	306-2.15.2	383-3.5.4	460-4.1.7	537-5.1.6	614-6.2.10	691-7.11.2
74-1.11.5	152-1.22.3	229-2.2.4	307-2.15.3	384-3.5.5	461-4.1.8	538-5.2.1	615-6.3.1	692-7.11.3
75-1.11.6	153-1.22.4	230-2.2.5	308-2.15.4	385-3.5.6	462-4.1.9	539-5.2.2	616-6.3.2	693-7.11.4
76-1.11.7	154-1.22.5	231-2.2.6	309-2.15.5	386-3.5.7	463-4.1.10	540-5.2.3	617-6.3.3	694-7.11.5
77-1.11.8	155-1.23.1	232-2.2.7	310-2.15.6	387-3.5.8	464-4.2.1	541-5.2.4	618-6.3.4	