

On whether Jesus' story covertly seeks to amend the ten commandments to meet Flavian goals (Article 7)

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Abstract

Building on my 4th article, this paper overviews evidence that the Gospels contain a well-hidden message, that Jesus had presented new commandments on Mount Gerizim, replacing Moses commandments on Mount Sinai, whilst also downgrading the importance of commandments relative to his own words. It also discusses how the various characters called Joseph are equated with the Rich Young Ruler, and in turn how this is related to both an individual called Arrius Piso (which may or may not be a title used by Titus), and how he is presented as a God, who is exempt from the requirement to give away your money to go to heaven.

Introduction

In this paper I describe evidence that the Gospels describe Jesus so as to enable him to be interpreted as replacing the 10 commandments with new ones that align to the objectives of the Flavian Emperors, Vespasian and Titus.

As explained in my 4th article, the Flavian Emperors sought to create a new religion that would achieve numerous goals:

- Leading the Jews and the Roman Legions to accept a Messiah who could later be revealed to be a prophetic forerunner of Titus (in turn, to be seen as the second coming), all with the end-goal of making everyone worship the Emperor and ensure his reign was secure, revolt impossible, and assassination unlikely.
- Preventing another Jewish uprising, such as the great Jewish Roman war 66-74 AD, in which both Emperors Vespasian and Titus (claimed they) had been injured, which would be so costly to repeat, that it might stretch the Empire's resources, and threaten the continued loyalty of the Legions. Again, suppressing Judea, and Judaism, was being done with the goal of strengthening the Flavian family's hold on the throne.

Within that wish-list of objectives, was a desire to make Jews and probably all the commoners and especially the Legions, see poverty as a virtue. This is a key doctrine in Christianity. Jesus teaches to accept maltreatment and oppression, to give away money, to be servile, and tells (roman) soldiers that they should accept low pay.

But there were two problems: Firstly, if the strategy to convince everyone to accept poverty, was to tell them that this was the requirement of God, and/or that this was the only way to get to heaven, how could this be reconciled with the Emperor – the man who was to be worshipped as god – living a life of the most extreme richness possible in that era? Surely the stench of hypocrisy would be difficult to mask?

And secondly, it might seem unjust for Jesus to say that you have to achieve poverty to go to heaven, since poverty means having less money than others, and if you give away your money, surely that means denying others the chance to go to heaven? Surely it's impossible for everyone to live in poverty, since poverty means being poor relative to others.

In this paper I will show how they planned to say that not only was God exempt, but that an Emperor is too, with the implication that you're allowed to give your money to the Emperor.

However, since such a doctrine would be utterly abhorrent to Jews of the time, this had to be done covertly, by making the text possible to read in two ways.

Section 1. How Jesus' story contains a covert message, aiming to suggest he has issued commandments replacing those of Moses.

The following excerpt demonstrates the basics of how it was done, although I will continue with further evidence to show that this is supposed to be replacement commandments, not merely a hasty retelling.

To fully understand the message, we need to appreciate that 'camel' means cord/rope in two languages, and that – as shown in my 6th article – this is a joke used in the Gospels to hide a hidden meaning and link it to Joseph the ruler of gamala/camel the city described as having a form similar to both a camel and a needle.

Mark 10:19 Matt 19:16 Luke 18:20-27

Jesus met **a certain ruler** who said 'good master' what shall I do to inherit eternal life:

Jesus said 'why are you calling me good? – no one is good except one, that is God'.

(- a very curious statement allowing itself to be read as meaning that Jesus is not good, and isn't God.

This might be a covert message that once Titus has been revealed as the second coming and the people worship him, belief in Jesus would then be undermined, with Jesus only being seen as a parable of Titus).

Jesus says: 'If you want to enter into life, keep the commandments'. The ruler asked him '**which ones?**'

(- In the following text, if Jesus merely did as requested, by advising which commandments need to be followed, this would already be placing himself as an authority replacing Moses.

However notice that Jesus goes even further, by describing his new list as being 'the' commandments.)

Jesus said '**You know the commandments:**

- Do not commit adultery,
- Do not kill,
- Do not steal,
- Do not bear false witness,
- Honor your father and your mother.'

(Notice that Jesus deliberately only lists five of the ten commandments, omitting five others)

And the ruler replied to Jesus; 'All these I kept from my youth up'.

Now when Jesus heard these things, he said to him, 'Still you lack one thing:

**sell all that you have,
and distribute to the poor, and you shall have treasure in heaven:
come, follow me.'**

(i.e. Jesus has added a 6th, 7th and 8th 'command')

And the ruler was very sorrowful: for he was very rich. Jesus saw this sorrow and said, 'How hardly shall they that have riches enter into the kingdom of God! For **it is easier for a camel** (- a euphemism for cord/rope) **to go through a needle's eye, than for a rich man to enter into the kingdom of God.'**

(i.e. Jesus has added a 9th 'command')

And they said, '**Who then can be saved?**' And Jesus said, '**The things which are impossible with men are possible with God.'**

(i.e. Jesus has added a 10th 'command')

In summary:

- Jesus objects to being called good, or indeed God.
- Jesus describes his sub-set of Moses' ten commandments as being 'the' commandments, and then immediately adds to them.
- To go to heaven regular people must actively embrace total poverty.

- However rich rulers can go to heaven, nearly as easily as a cord through a needle's eye.

- Gods – undoubtedly including those deified by the Senate such as Vespasian and Titus - are exempt from the need to give away their money.

Undoubtedly this is a 'one rule for them, another rule for the masses' and to that extent it obviously aligns with the goals of Vespasian and Titus, i.e. they should be fabulously rich, and the rest of the Empire must embrace poverty, and "render taxes to the Emperor".

But does this new list of commandments align with the less well understood end-goal of the Flavian Emperors, as detailed in my 4th article? To recap, the real purposes was that Jesus was a story aiming to soften the path for commoners to accept Titus as God, whereafter belief in Jesus was going to be undermined, leaving Jews, commoners and roman soldiers as pure Emperor worshipers, thereby cementing the Flavians grip on power, keeping the social order of the Empire, and preventing uprisings, coups and assassinations?

I'll start by considering the differences in greater detail, as below:

Jesus' rephrasing of Moses' Ten Commandments	Does Jesus' new approach align with the Roman emperors' agenda, and how?
I am the Lord your God. You shalt have no other gods before me. (Absent)	Yes. Removing this commandment is convenient for Titus, because that commandment suggested there is only one real (and thus Jewish) God.
Thou shalt not make to you any graven image of God. You shalt not take the name of the Lord your God in vain (Absent)	Yes. Titus would want this removed, since his plan to get the people to worship him as God, and this would necessitate placing his names and image in all the temples, so that the priests could point the people to bow towards his face as they prayed and worshipped. Indeed the importance of this is betrayed by it being discussed in War of the Jews, where it describes two earlier incidents where the Jews objected to graven images being placed in Jerusalem's temple, leading the Romans to threaten to kill them all. One of those images was allegedly a golden eagle (matching mascot of the Legions that the Flavians led in Judea) and the other was an image of Caesar himself (in this case 'Caesar' refers to Emperor Tiberius, who was on the throne in 33 AD). As we can see from the coinage he had minted, it was important for him to have his name and image on as many coins across the Empire as possible, since seeing his face every day on the very thing that represents value to everyone, helps to ingrain the idea that he is the established ruler into the minds of every citizen (a strategy employed by almost every monarch in history since the invention of coins).
Remember the sabbath day, to keep it holy (Absent)	Yes. This must be removed because although a day of communal (and thus easily directed) worship is useful, the new religion involving Jesus is aiming to draw in not only Jews, but also Gentiles, the Legions, Praetorian Guard, slaves and commoners of all faiths. It was economically undesirable for the commoners to stop work for one seventh of the time, but even more so if the slaves collectively started rebelling if they were denied rest on the Sabbath. Indeed it would risk discontent in the equestrian class if Titus was viewed as having caused the slaves to demand days of rest. It would also be very problematic if the Legions refused to fight one day per week, and could undermine their effectiveness in war. We can see this viewpoint expressed in War of the Jews where it suggests that this practice helped the Jews lose battles, and then also mocks them for the times the Jewish forces allegedly failed to adhere to the requirement not to take military action on the sabbath.
Honor your parents, don't murder, commit adultery, steal or bear false witness. Don't covet your neighbor's house, his wife, his slaves , his animals, or anything else of your neighbor.	Yes. Although Jesus does not reiterate 'not coveting other people's slaves and other property' he does summarize the commandment as a whole as 'do not steal', and 'honor your father and mother', which are useful messages for maintaining general social order. It would be overt and repulsive if Jesus had specifically picked out the bit stating that you should not covet other people's slaves, so the author had to be more subtle. By simply highlighting the commandment as a whole, it would be possible to convince the followers that Jesus (and eventually the deified Titus) approves of slave ownership. This suggests the new religion based on Jesus still has the expectation that slave ownership will be social acceptable, which is economically important for the Empire, since it relies heavily on at least a tenth of the population being enslaved workers. So again, it aligns perfectly with Titus' goals.
You (Moses) shall set up these stones... which I command you today, on Mount Sinai. (Absent)	Yes. This commandment is removed, because it was specifically about Moses. However, Jesus's story will contain hidden evidence suggesting his sermon on the mount, was at Mount Gerizim (a story that conveniently alludes to stones). Also, the Gospel story of Jesus and the Devil on the roof of the temple, is mirrored in WAR by Luci(fer) in the flames casting himself down and crushing someone who had 'his legacy' into a stone. I will discuss this in more detail later.

Jesus adds: 'Sell all that you have, and distribute your money to the poor'... things which are impossible for men are possible with god.	Yes. Adding this as an extra commandment will ensure the commoners won't place such demands on the Empires' resources and won't object to oppressive taxes that keep them poor. Rich rulers and gods (i.e. deified Emperors, like Titus), are indicated as being exempt from having to be poor to go to heaven. So again, this aligns with Titus' objectives.
Jesus adds: 'And follow me'	Yes. Adding a commandment to follow 'me', points believers towards having faith in Jesus potentially as God, irrespective of how poorly this fits with the original first commandment. This aligns with Titus' goals, since he plans to lead the Jews and other people to worship Jesus, and later himself. Titus plans to be seen initially as 'the second coming of Jesus' or 'Jesus reborn' or 'the resurrection of Jesus' or 'the reincarnation of Jesus' – whichever description best suits the existing religious background of any particular believer. Notice that if belief in Jesus was designed to lead to worship of Titus (as explained in my 4 th article) then the term 'follow me' is suitably vague, and allows itself to be interpreted in several ways: <ul style="list-style-type: none"> • Initial believers (i.e. prior to Titus being revealed as the second coming) would take it as a message to start worshipping Jesus as God. • Next the believers could take it as meaning they should worship Jesus and Titus as his second coming, who they would think about as being the same person. • Ultimately the believers (i.e. once they were already fixedly worshipping Titus, and had abandoned faith in Jesus' story as anything other than a useful parable about Titus) might take it to mean that 'following Jesus' was referring to a 'path' that the sinful generation needed to follow, in order for them to arrive the 'true' religion (i.e. to purely worship Titus or his family as the only Gods).

Having shown how precisely Jesus' rephrasing of the commandments aligns with the goals that Titus had (the goals identified in my thesis in my 4th article), the next question is how the followers would be led to the conclusion that Jesus is replacing the ten commandments.

Conventional Christian doctrine is that the ten commandments are superseded, but usually very little concrete justification is given for this, other than that Jesus brought a new message or began a new relationship etc and that as a result all the teachings in the entire 'Old Testament' (i.e. the Jewish Bible), can be treated as a bit of a backstory. Most Christians could not even tell you what the ten commandments are, or why Passover shouldn't be performed any more.

This suggests that, like the introduction of Easter, this is the result of new doctrine from Constantine onwards, and culture change promoted by the Catholic Church. There is nothing in the New Testament that concretely says the ten commandments can be ignored.

So if we can infer that Titus wanted to render obsolete the ten commandments of the Jew's 'legislator' (Moses), and indeed in a matter of a few years or decades, what strategy did his propaganda team plan on using?

The answer is that to convince early Jews that Jesus' commands replace Moses' ones, Jesus has to be presented as a new Moses. A new legislator so to speak. But, as with all the other new contentious doctrines believers were going to be led towards, this couldn't be overtly visible, since then the Jews would reject the Gospels immediately.

Another hint that Jesus was going to be presented as a new Moses, is that War of the Jews describes how the followers of the Essene sect obey "their legislator".

What they most of all honor, after God himself, is the name of their legislator [Moses], whom if any one blaspheme he is punished capitally.

- *War of the Jews 2.8.9, Whiston translation.*

This so obviously seems to mean Moses, that when William Whiston translated it into English in the 1600's he added in brackets [Moses] after the phrase 'their legislator'.

But it seems Whiston was too eager to fill the silence.

In my 4th article (section 8) I show that all three of the original sources for the Essene sect, are linked not only to the Roman Government, but indeed to Titus himself. I also show that if Jesus' teachings aim to make the people tolerate poverty and oppression, then the Essene sect can be seen as similar Roman government propaganda seeking to present a cultural model that the followers could be pointed to see as a traditional, pious, and thus better, way of life. Indeed

the behaviors and culture modelled by the three original descriptions of the Essene also align with the Roman Government's more general objectives, and the third source – the description in War of the Jews - aligns perfectly with Titus' objectives (for evidence of this, see section 8 of my 4th article).

With this in mind, we can see why War of the Jews is silent as to who this legislator is, that the Essene honor above all but god. It was written that way so that when Jesus was revealed as a new legislator replacing Moses, then the description of the Essene sect would continue to be useful for encouraging people to accept total poverty, oppression and control. Those who accept this description of the Essene as their guide for what the 'good' traditional cultural was, will be treating Jesus as the 'new legislator', who in turn is a 'first coming' of Titus, or perhaps eventually as merely a parable of Titus.

In short, it still all aligns perfectly with the goal of promoting Titus as God, and that the vast majority of the Empire's population should welcome oppression and poverty.

How Titus' Government planned to reveal that Jesus was issuing new commandments equivalent to Moses.

This won't be straightforward, since the Jewish God's tenth commandment specified that the commandments had to be issued at Mount Sinai and on tablets of stone. Jesus' story doesn't take him anywhere near Mount Sinai. If he had, this hidden message would have been too obvious, and early Jews would have seen through the Gospels as an underhanded attempt to convince them to abandon Moses.

The answer lies in a riddle hidden in the Gospel, allowing the reader to infer that Jesus reenacted Moses' declaration of commandments at Mount Gerizim. Gerizim was in Samaria, halfway between Galilee and Jerusalem, and from the perspective of Judaism (and its close religious relative, that of the Samaritans) it had obvious religious equivalence with Mount Sinai.

The equivalence of the two mountains is made plain in the Old Testament or Jewish Bible; Moses established one covenant at Mount Sinai, and a later one at Mount Gerizim using matching rituals. The matching rituals involved first telling the commandments, then writing them down, and then using stones and building an altar and performing a sacrifice. Essentially Moses reenacted the ritual from Mount Sinai on Mount Gerizim to consecrate the completion of the relocation of the Jewish people from Egypt to Judea. It's such a holy mountain that the Samaritans believe God's tenth commandment is to keep Mount Gerizim holy, and is still a pilgrimage site to this day.

Whilst Jesus doesn't visit Mt Sinai, he is repeatedly described as visiting the base of Mount Gerizim (Sychar/Shechem and Jacob's Well), and separately he is described as giving a sermon on an unnamed mountain somewhere along his journey from Galilee to Jerusalem (famously known as the 'Sermon on the Mount').

It turns out that all three synoptic gospels describe Jesus being in Galilee before him giving the 'Sermon on the Mount'¹, in turn before him arriving to the south in Jericho², with Luke clarifying that he went via Jerusalem to Jericho. To clarify the location of the Sermon on the Mount, Mark says it was to the west of the Jordan³, and Luke confirms this, adding that it was "in the midst of Samaria" i.e. the mountains of Samaria⁴. This excludes routes along the Mediterranean coast and the River Jordan.

The upshot is that this limits Jesus' route to two key routes passing through the mountains of Samaria to Jerusalem – **both** of which go via Sychar and Jacob's Well at the foot of Mt Gerizim.

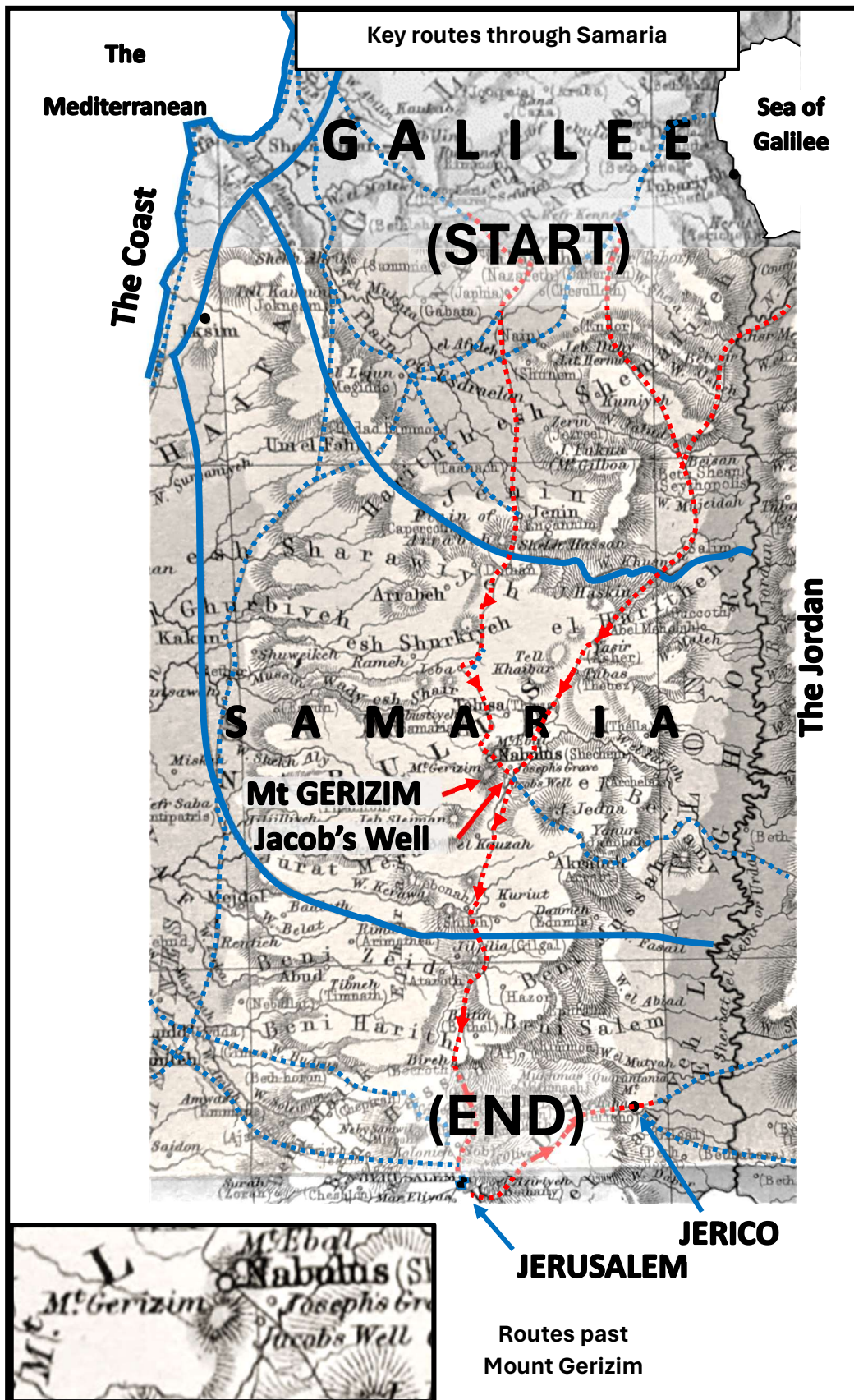
The map below illustrates these routes (red).

¹ Matt 19:1 Mark 10:1, Luke 17:11

² Matt 10:29, Mark 10:46, Luke 18:31

³ Mark 10:17-28

⁴ Luke 18:20-27



This map is taken from a Bible published approximately 150 years ago, in which it is aiming to show the key routes through the area in the 1st Century AD. I have only edited it to highlight the routes it already showed (I use colored

dotted lines so you can also see the original monochrome lines behind). I have not obscured any of the routes it showed, nor added any.

Whilst a western reader may require a map as evidence, I think to a 1st Century Judean in Judea it would have been common knowledge that there were only two main routes south through Samaria to Jerusalem, and both take you past what is by far the most important mountain anywhere in the vicinity of Judea – Mt Gerizim.

Taking this together with the descriptions of Jesus visiting Sychar and Jacob's Well, it wouldn't be hard for a priest to lead his naïve 1st Century believers to conclude that the Sermon at the Mount was likely to be at Mt Gerizim. And it doesn't greatly matter that Gentiles wouldn't have known this, because it was only Jews that were the target of this particular message.

In isolation, this is interesting, but unsatisfactory. It doesn't place Jesus unequivocally on Mt Gerizim, and also, where are the stones that God requires to be involved when recording God's commandments?

But - as readers of my 4th article should be unsurprised to learn - War of the Jews duly comes to the rescue.

How the Gospels work with War of the Jews to imply Jesus was speaking on Mount Gerizim.

In War of the Jews 3.7.32-34 we find a description of Vespasian conquering Samaria and his forces crushing the Samaritans at the holy mountain, Mount Gerizim, killing them on the mountain when they refused salvation.

I will go on to show that this is parodied by John's description of the Samaritan meeting Jesus at the base of Mount Gerizim (Jacob's Well) and she thirsted, and he offered her salvation, and she suggested he is greater than Jacob (whose other name was Israel).

WAR 3.7.32-34 (paragraphs 422-424)

Nor did the Samaritans escape **their share of misfortunes at this time; for they assembled themselves together upon the mountain called Gerizim**, which is with them a **holy mountain**.

(notice the passage reminds the reader that this is the famed holy mountain)

...**Vespasian aimed to prevent their maneuver and cut off the foundation of their attempts**,

...**Vespasian sent Cerealis** with 3600 men and cavalry.. and he **encompassed the lower part of the mountain**, and watched them...

(- i.e. they are located around Sychar / Jacob's Well, etc, where Jesus is described as visiting)

Now the Samaritans lacked water so **some of them died that very day with heat, while some fled to the Romans**

So **Cerealis went up to the mountain**

(- Notice Vespasian's forces are now **on** Mount Gerizim)

exhorting them to take security of his right hand, come to terms with him, and thereby save themselves

(up **on** Mount Gerizim, as the Samaritans thirst, and Vespasian's men offer salvation)

and **when that was unsuccessful Cerealis fell upon them and killed all 11,600 of them**,

(- which involves them going to **the top** of Mount Gerizim).

Meanwhile Vespasian sacked Japha near Jotapata – and killed them all and cut their throats.

(this is a very small part of the overriding narrative, describing Vespasian and Titus conquering Galilee, Samaria and Judea etc, or to put it differently, **they overpowered Israel** and on gaining the throne of the Empire, also became its king)

This describes Vespasian conquering the area around Mt Gerizim, and sending a family member to take his forces and chase the locals up to Mt Gerizim, where they are dying of thirst before the Romans go up onto Mt Gerizim itself, to kill the remainder. Whilst this involves Vespasian rather than Titus, readers of my 4th article will appreciate that this does not greatly matter – see footnote for a brief explanation of why.⁵

⁵ Unless Cerealis is some kind of a metaphor for Titus this passage involves Vespasian and his additional family member, Cerealis. In my 4th article I discuss the likelihood that an earlier version of War of the Jews existed which aimed to work with the Gospels to present Vespasian (the 'father' figure) as the second coming of Jesus. Indeed, the surviving version of War of the Jews even states that it is the second version, cryptically stating that the first version being in the 'father'-tongue. So, if Titus had a new version produced to put the emphasis on himself, he may have been content that he and his father would share a place in the new religion, as a father-son duo, mirroring a father-son style two-in-one Jesus-god (this being before Domitian's intervention that led to the trinity – see my 4th article section 4b, for evidence and details).

As such, the observation that some of the parallels between the Gospels and War of the Jews equate Jesus with Vespasian rather than Titus, can be seen as either a relic of a hasty rewrite of War of the Jews, or – perhaps more likely - an intentional decision by Titus, intended to help guide the peoples of the Empire to worship both himself and his father as god – perhaps with a view to ensuring his who family and thus his children might be worshipped, thereby maintaining his family's reign for generations.

Mirroring this description of the battle of Mt Gerizim, we have a corresponding passage in the Gospel of John, which helps the reader understand what the message is.

John 4:3-25

Jesus left Judea, and departed again into Galilee. And had to go through Samaria.

Then he came to a city of Samaria, which is called Sychar

(- Sychar is right next to Sychem, the location by Jacob's well at the foot of Mount Gerizim)

near to the parcel of ground that Jacob gave to his son Joseph

(- a clear reference to Jacob's Well and Jacob's Grave which are at the foot of **Mount Gerizim**).

Now Jacob's Well was there (- the foot of Mount Gerizim).

Jesus sat on the well as he was weary

(- this mirrors the description in WAR where Vespasian's commander encamped his forces all around Mount Gerizim, including Jacob's well at the base)

and it was **about the sixth hour**

(- using the Jewish system, this means the heat of day, mirroring the battle at Gerizim in WAR where the Samaritans were without water and dying in the heat).

There came a woman of Samaria to draw water

(again, this mirrors the Samaritans dying of thirst on the mountain, and unable to get water because the romans were encamped around the mountain i.e. protecting Jacob's well)

[Jesus'] disciples were **gone away to the city to buy meat.**

(- this mirrors how at that same time Vespasian was sacking the city Japha near Jotapata – and killing them all and cutting their throats - i.e. creating corpses, or metaphorically, "meat")

The Samaritan woman asked, 'How is it that you, being a Jew, ask me for a drink, despite being a woman of Samaria? for the Jews have no dealings with the Samaritans'.

Jesus answered, 'If you knew the gift of God, and who it is that said to you, **Give me to drink; you would have asked of him, and he would have given you living water**'.

(this evokes the battle on Mount Gerizim in War of the Jews, where the romans offered their "right hand of security" to the Samaritans who were dying of thirst (i.e. offered to allow them to live if they surrendered), but they refused, and were duly killed)

She said, 'Sir, you have nothing to draw with, and the well is deep: from where then have you that living water?

Are you greater than our father Jacob, who gave us the Well, and drank of it himself, and his children

(- Notice that Jacob, father of the Israelites, was given a second name: "Israel" (Israel is supposedly named after him), so there is another interpretation here, where Jesus is being suggested as greater than Israel itself, which the Flavians were in a sense because they led the Legions to conquer Israel in AD69 and then became Emperors who ruled over Israel)

Jesus replied, 'Whoever drinks of this water shall thirst again but ... the water that I shall give him shall be in him a well of water springing up into everlasting life'.

The woman said, 'Sir, **I perceive that you are a prophet. Our fathers worshipped "in this mountain"**

(- notice the way she talks, implies they are 'in' Mount Gerizim, not at its base)

and you say, that in Jerusalem is the place where men ought to worship'.

Jesus replied: '**believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father**

(- ultimately the Jews will worship emperors in Rome).

You do not know what you worship:

(- Notice that she has just beforehand called him a prophet, implying she is a follower. So this is saying that followers of Jesus don't know who they are worshipping – because they are really worshipping Titus)

we know what we worship: for salvation is of the Jews'.

She replied: I know that Messiah called Christ comes: when he is come, he will tell us all things

(i.e. this is alluding to how it was going to be revealed that Jesus represents Titus)

So far so good. But this offers only little more than placing Jesus on Mount Gerizim. There is still no mention of any stone that Jesus could have written new commandments on. And anyway, that was in the Gospel of John, which appears to have been written later during Domitian's reign (see 4th article, section 4b).

It would be more useful to find a linked passage in Luke, and it turns out that there is one, which readers of my 4th article will already be familiar with.

Luke 4:1

Jesus, being full of the Holy Ghost (Agion Pneuma – initials A.P.)... was tempted by the devil...

The devil said to Jesus, 'if you are the son of God, **"command" this "stone"** that it **be made bread**'.

(- here, finally, **we find a stone associated with a commandment, but associated with bread**)

Jesus replied: **'man shall not live by bread alone, but by every word of god'**

(here, Jesus is disregarding that stone/bread, saying it is incomplete without the "word of God". This appears to be a way of downgrading Moses' commandments, as merely being one source of truth).

And the devil, **took Jesus up into a high mountain.**

(- it will become clear by the end of this discussion that this must be Mt Gerizim)

and showed [Jesus] all the kingdoms of the world in a moment of time, saying, **"All this power will I give you"**

(- this is the bit where Jesus becomes the 'Legislator' of the Jews, replacing Moses)

and the glory of them: for that is delivered to me; and to whoever I will I give it.

If you will worship me, all shall be yours.

..for it is written, 'You shalt worship the Lord your God, and him only shalt you serve.'

(- this references the first of Moses' ten commandments but rewords it to avoid saying that this Lord God has to be the Jewish one, and **by doing so, it connects this passage to the one where Jesus reframes the ten commandments.**)

And Jesus rebuked the Devil saying 'get the 'behind' me

(the word 'behind' is written using the Greek word *opiso*, which will be shown to be a reference to the Piso family),

and the Devil took Jesus and **brought him to Jerusalem**, and **set him on a pinnacle of the temple** (- the roof), and said to him, **If you are the Son of God, cast yourself down from here.**

For it is written, He shall give his angels charge over you, to keep you: And in their hands they shall bear you up, **lest at any time you dash your foot against a stone.**

This takes us another step forwards. Jesus is placed on a mountain with a stone involving some kind of commandment, where he might receive power over all nations, and another stone he might dash his foot on.

Jesus' assertion that man does not live by this bread (apparently a metaphor for commandments in stone) alone, but by the word of god – suggesting that the believers shouldn't place too much emphasis on commandments in stone, but rather on Jesus' words.

But in isolation this is still unsatisfactory. Despite the message that stone commandments are now less important, surely there should still be *something* about putting a message in stone?

But – as explained in my 4th article - this passage in Luke is directly parallel with another passage in War of the Jews relating to a man called Artorius. The parallels are quite extraordinary, and not only do they offer the clearest link to the two names; Arrius and Piso, and equate him as having power over Hades (see article 4, section 4, example 5), but they also equate Jesus with Artorius **casting his legacy into a stone.**

On the following page I will show these parallels:

Luke 4:5-10 which had been asserted as being a hint towards ‘Arrius Piso’.	Paragraph 616 of WAR (‘the number of the beast, in some manuscripts of Revelation).
<p>Luke 4:5-10</p> <p>The devil said to Jesus: if you are the son of God, “command” this “stone” that it be made bread’.</p> <p>Jesus replied: ‘man shall not live by bread alone, but by every word of god’.</p> <p>The devil took Jesus to a high mountain saying ‘all this power and glory I give you’.</p> <p>Jesus answered Satan, saying “get thee behind me”.. [the word ‘behind’ is given in the original Greek as ‘OPISO’] (N.B. ‘o’ means ‘the’ in Greek*)</p> <p>Then the devil brought Jesus to Jerusalem, setting him on a pinnacle of the temple, and said:</p> <p>If you are the Son of God, cast yourself down from [the temple]:</p> <p>For ...his angels shall... bear you up in their hands, lest.. you dash your foot against a stone.</p> <p><i>*N.B. by splitting opiso into two words, we get ‘the’ and ‘piso’.</i></p>	<p>WAR 616 (6.3.2)</p> <p>The romans had set fire to the cloisters on the 24th, but now on the 27th of the month, the Jews set fire to the temple themselves (i.e. the third day – evoking the day Jesus gained the power over death, and emerged from the tomb)</p> <p>Some Romans had gotten up on the holy temple (on the cloisters/roof) of Jerusalem (i.e. on a notable hill/mountain), and were now trapped in the flames, fearful of leaping to their deaths.</p> <p>One Roman, Artorius escaped in a ‘subtle’ way, by <summoning>⁶ Lucius (this evokes summoning Lucifer – the devil who was an angel).</p> <p>ARTORIUS (N.B. ‘to’ means ‘the’ in Greek**) said that he would leave him heir to all he had (leaving his power/legacy to him) if he would catch him as he fell, so Lucius came running (implicitly extending his hands to bear the man up).</p> <p>Artorius cast himself down from the temple (implicitly, feet first) onto Lucius, and saved his life, while Lucius was ‘dashed’ against <the ‘stone’>⁷ and died.</p> <p><i>*N.B. by splitting Artorius into two words in the same fashion as we did for opiso, we get ‘the’ and ‘Arrius’.</i></p>

In this parallel the Devil and angels in Luke 4 are mirrored by Lucius (evoking Lucifer the fallen angel) being ‘summoned’ by Artorius among the flames, on Jerusalem’s temple (which in my 4th article I show is being equated with hell or Hades – i.e. all part of the theme that the traditional Jews are the ‘evil generation’).

In my 4th article I highlighted this parallel to show that whilst it has long been argued that ‘opiso’ in Luke 4 is a veiled reference to the Piso lineage, it turns out that the parallel section in War of the Jews provides us with a near-identical hint to the name ‘Arrius’ (which had not been noted before). This was important as it helps us understand what the AP in the APTVS signature stands for, and helps us understand the message that this Arrius Piso is being presented as having power over the devil, as a judge of the afterlife (although unfortunately it doesn’t settle the question of whether Arrius Piso was merely a title of Titus, or a separate royal).

But in this article, I highlight it for a very different reason.

The point here is that whilst Luke describes Jesus on the high mountain with the devil, and then at risk of dashing his foot on a stone, War of the Jews parallels this passage, adding the context that the protagonist promises to leave Lucius below as heir of all he had (i.e. his legacy, so to speak) if he would catch him, and then he casts himself down onto Lucius, crushing him into “the stone”. If Artorius mirrors Jesus, and Lucius below receives the promised legacy but is immediately crushed into the stone, this means Artorius’ – or his counterpart **Jesus’ – legacy is being put in the stone.**

So, in summary, one set of passages has Jesus issuing a rephrasing of the commandments on the same mountain that Moses repeated his Mount Sinai commandment creation ceremony. A second passage where Jesus is implied as having been conceived at least near Mount Gerizim in conjunction with a Zacharias (A-Z Arius) who is later described being stoned at Jerusalem. And we have a third pair of passages offering a clear indication that Jesus was on a mountain, and

⁶ <> is used to indicate text only found in the shorter version of War of the Jews, that is commonly known as the Slavonic Josephus.

⁷ In the Slavonic version, it appears to simply say ‘stone’ and not ‘paving stone’.

almost instantaneously at Jerusalem, where he talks of 'commanding the stone', and then is equated with putting his legacy in stone.

Perhaps there is something else that links the two mountains which I have not noticed – a question for other researchers perhaps – but even without this, it is perfectly clear what the hidden message is. I.e. Jesus' new commands given on the Mount and indeed anything else he says, are officially to be seen as new commandments, which replace Moses' commandments given on the Mount.

Summary

Jesus' story is written to avoid being repulsive to Jews at first reading, but contains a hidden message that Jesus is the new legislator, replacing Moses, and covertly presents alternative commandments, replacing those of Moses.

To make this seem legitimate to converted Jews who are familiar with God's rules regarding creation of commandments, Jesus has to pronounce his new commandments on either Mount Sinai or its equivalent, Mount Gerizim, and he has to cast his message onto stone, just as Moses did.

However, whilst the carefully buried riddles do equate Jesus with performing these required acts, it also downplays the importance of commandments, emphasizing instead the 'word of god' – who of course, will turn out to be Titus – which aligns well with Titus' objectives, given the number of ways that his gospels aim to lead believers away from traditional Jewish doctrines.

Section 2. Why the unnamed 'rich ruler' that Jesus presented his new commandments to, is Arrius Piso (which is either a title representing a 'divine' lineage of Titus, or is a name of a separate roman royal).

In section 1 I began showing that Jesus rephrases the ten commandments, during a conversation with a curiously unnamed 'rich ruler'.

In this section I will show that the rich ruler, and various individuals called Joseph are written to be noticeably parallel to each other, with the goal that the reader will make connections between them, and conclude that it's all talking about one person (Arrius Piso), in order to conceal information about the identity of that person.

To be clear, I am not intending to argue that Arrius Piso was or wasn't a separate royal from Titus. Arrius Piso might be a separate royal (as has long been argued by Roman Piso who first popularized the notion that such an individual was the key royal behind the Gospels). Or Arrius Piso might simply be a hereditary title used by Titus, implying both divinity and association with the famously powerful Piso family.⁸

These linked individuals are:

1. Joseph, the earthly father of Jesus.
2. Joseph Arimathea, the man who donates his tomb to Jesus.
3. Joseph of Matthew, the rich ruler of Gamala, who defected to the Roman side changing his name to Josephus Flavius, and who is the stated 'author' of War of the Jews (who I demonstrate is a fictional character in my 4th article).
4. The unnamed rich ruler, that Jesus tells his new 'commandments' to.

I will begin by summarizing the similarities between these characters overleaf:

⁸ My impression is that the evidence available does not settle this matter. This might be because it was not anticipated to be a question anyone would raise, let alone have difficulty with. For example the Emperor was in a position to have the priests tell people what to believe, so there would be no debate, and it's possible the riddles in the Talmud were written for an audience who already knew the answer to such basic questions.

I think it is important to highlight these two possibilities, partly because I genuinely think neither of them has been ruled out by the available evidence, but also because I am aware that some scholars who accept Joe Atwill's evidence, seem to get angry at the suggestion that a cousin of Titus called Arrius Piso was the key person (in large part because of the absence of a direct record of such a person), and by pointing out that Arrius Piso might just be a hereditary title used by Titus, I show that there is no need for such an emotive negative reaction.

Similarities between the Josephs				
	The Rich Young Ruler	Josephus of Arimathea	Joseph of Nazareth	Joseph Matthias, stated author of War of the Jews
Associated with nobility.	Jesus speaks to a “Rich” (all four gospels) “Ruler” (Luke 18:18)	“Rich” (Matt 27) Noble and powerful (A noble member of the Sanhedrin council). He goes ‘boldly’ to Pilate, suggesting a high degree of influence.	A newlywed (perhaps young) taxpayer descended via the male line from King David .	A Jewish military leader descended from Jewish royalty , who is under 40, being accepted by the Roman ruling family and given great wealth , and tax-free status (implying nobility) . He ends up adopting Emperor Titus Flavius’ last name as his own, becoming Josephus Flavius.
Story mentions cloth or needle.	Yes – the story is about a camel going through needle	Yes – wraps Jesus in linen burial cloth	Yes – he is with Mary who wraps Jesus in swaddling cloth (N.B. some scholars see the word as meaning burial cloth)	Yes – rules a city both shaped and named like a camel , and the description of its sharpness evokes a needle .
A just man	He has obeyed all of Jesus’ commandments since his youth (i.e. virtuous)	An honorable and “just” man . (Luke 23)	A “just” man (Matt 1:19)	He named his son ‘Justus’ , and writes in Antiquities of Jesus’ brother James the ‘Just’ .
Commandments, Mountain and stone.	Each Gospel points to a journey past Mt Gerizim where Jesus rephrases the commandments . This in turn is linked to Jesus casting himself down from the temple, which WAR describes as crushing his legacy into stone outside Jerusalem .	Josephus puts Jesus in a cave of stone , and rolls a stone over it.	Joseph is a tekton, indicating stonemasonry and carpentry.	Josephus records a battle where the Romans ascend Mount Gerizim which is mirrored by the Gospel story of the new commandments, referenced in the column on the left . He is also present at Jotapata when a stone cast by Titus’ catapult kills the man next to him moving his skull by furlongs (ref the ‘place of the skull’), and was later struck by a stone outside Jerusalem leading him to be thought dead.
His role	Gets told he can go to heaven despite being rich	Gives his tomb to Jesus	A father figure to Jesus	Stated author of War of the Jews and model citizen for promoting conversion from Judaism to Rome. But – as shown in my 4 th article – a fictional person, who must therefore be a pen-name of some person or group in the Roman Government.

Comparing these characters we see a significant set of parallels, leading us to think that the unnamed Rich Young Ruler Jesus discloses his new commands to, might be called Joseph. If more examples were needed, see also the link to the Old Testament Joseph who was enslaved in a caravan of camels, but became rich. But why?

In section 1 we saw that the story of the Rich Young Ruler is associated with being on Mount Gerizim, and that when the devil takes Jesus to the mountain, this is used to reveal two key words – Arrius and Piso. This hints that it has to do with the words “Arrius Piso”, and so it is very relevant that – as Roman and Abelard first publicized – Joseph is a Hebrew anagram of Piso.⁹

⁹ The table below shows how Piso and Josephus are anagrams. Hebrew is written from right to left, and the letter ‘q’ sounds like a ‘p’ at the beginning of a word, but like an ‘f’ when it is at the end.

Hebrew	English	Hebrew	English
'	i / j	o	S
l	O	q	‘p’ / ‘f’
io'	Iso	io'q	Piso
oi'	ios / jos	qoi'	Iosef

Indeed we find the strongest hint when comparing the names Joseph Arimathea and Joseph of Matthias, and to emphasis the point I'll switch the word Joseph with Piso.

Placed together we can readily see: "Piso **Arimathea** and Piso **Matthias**"

I.e. That same phrase or name "Arrius Piso" is immediately visible when comparing them.

It's just a bit of word play similar to the way I explain Mary's name, which is commonly stated in the Gospels in the Genetive case as "Marias" which I show in my 4th article to potentially be a wordplay on "Mighty Arias"

So why Matthias? Is it some kind of letter-switch wordplay on m'arrias? It's a possibility. However if (as discussed in my 4th article) Arrius Piso is a title of Titus, with Arrius a latinization of Areios meaning divine / war god, then maybe the authors really liked a riddle based on Arimathea since the word can be taken to mean "best doctrine in the place". Indeed, even if Arrius Piso was a cousin of Titus and the central author behind the Gospels, perhaps it still makes sense for the whole riddle to focus on equating him with 'best doctrine in the place'.

Whilst I cannot tell you whether Arrius Piso relates to the Flavians, or to a separate royal, I would point to another character Zacharias, who is linked in similar ways.

Luke 1:5 There was... a certain priest named **Zacharias (who was rich** – Luke 18:23)...

1:6 And he and his wife were righteous (meaning **just**) before God, **observing all the commandments**... of the Lord blamelessly.

1:39 and Mary went into **the mountains/hill country of Juda (i.e. the mountains west of the Jordan)** into a city, and entered the house of Zacharias 1:67 And Zacharias was filled with the Holy Ghost ('Agion Pneuma', or 'Angelic Phantom' – the A.P.), and prophesied...

Luke 11:51 From the blood of Abel to the blood of Zacharias who perished between the altar and the temple (– this invokes the Jewish story in 2 Chronicles 24:21 of how the high priest Zacharias was **stoned** to death in the temple, and how he called out as he died 'May the lord see and avenge.' – This provides Vespasian and Titus, who is the 'new' pair of Zacharias' with a 'legal' basis for destroying the temple.)

I have previously argued (see my 4th article) that Zacharias must represent (at least) Vespasian. We see clear links between him being an 'old man' which was the key attribute of Vespasian and why he was chosen to go to Judea, and how Zacharias and Vespasian both 'tarried' a remarkable length of time, not communicating, before departing to his home, in the Gospel and War of the Jews.

But I also showed (see article 4 section 4) that Lazarus and Zacharias are both puns on an "A-Z Arius" (it's right there in both names **Lazarus** and **Zacharias**), and if Arius was indeed the Latinization of Areios meaning divine war god, then it's a way of saying "A-Z of Gods" i.e. as if to say that Vespasian has acquired all the powers of all the gods.

Notice the parallels here between the rich young ruler who had observed all the commandments, and Vespasian/Zacharias who is described in Luke 18 as rich, and Luke 1 has having 'observed all the commandments'.

The reader might object here, saying that Vespasian isn't young, and War of the Jews makes a point of him being expressly an "old man", but to this I'd point out that in AD 33 when the story about Jesus' conversation is set, Vespasian was a very much a young man, just 21 years old. And notice too how Jesus creates his new commandments at Mount Gerizim in the midst of Samaria, but it is Mary who goes to conceive her child at Zacharias' house (for evidence see my 4th article, end of section 3b) which is in the mountains of "Juda" which is commonly interpreted as meaning the area of Ephraim, and guess what mountain we find there? Mount Gerizim.

Seeing these connections, we might choose to conclude that the evidence is compatible with Arrius Piso being a title used by Vespasian and Titus.

But to bring this section to a conclusion:

- What we saw in section 1 is Jesus saying that whilst ordinary people must give away their money and accept poverty, this rich young ruler can go to heaven albeit with less ease than a cord passing through a needle - i.e. still pretty damn easily. And this ruler is key, since he is present where Jesus creates his new commandments.
- What we see in section 2, is that this person is being equated with Josephus Flavius, the rich young ruler of Gamala captured by the romans (like Jesus) at age 33, who Titus granted tax free status to. Indeed in my 4th article I show that Josephus Flavius's entire life story is a cleverly hidden parody of Jesus' story.
- We then see that these linked characters are called Joseph because it is a Hebrew anagram of Piso, and – as shown in my 4th article and indeed by previous authors Roman and Abelard – Arrius Piso is the name repeatedly hinted at in the Gospels. This gives us the sense that Arrius Piso is of critical importance.
- Unfortunately, this still doesn't tell us whether Arrius Piso is a title used by Titus, or a separate, undocumented Roman Royal, but **the upshot is a message that whilst the commoners must embrace poverty, the pivotal Roman "rich young ruler" is allowed to be rich yet still go to heaven.**

Summary

This article shows that Jesus' story is written to avoid being repulsive to Jews at first reading, but contains a hidden message that Jesus is the new legislator, replacing Moses, and covertly presents to a 'Rich Young Ruler' some alternative commandments, replacing those of Moses – which happen to align precisely to Titus' objectives, as described in my 4th article.

The identity of this 'Rich Young Ruler' is not certain, but it is linked via parallel characters named Joseph, and also linked with the conversation between Jesus and the Devil which is the very passage that points to the words 'Arrius Piso' most clearly. However, whilst it might be easy to decide that the Rich Young Ruler is Arrius Piso, there are also reasons to think he is linked to Vespasian, and given that he appears to be presented as the central character, it seems hard not to guess that he might be a metaphor for Titus, who my 4th article shows, is the main Emperor that the riddles connecting the Gospels and War of the Jews point to as God.

All that I can confidently conclude from this, is that:

- One of the objectives of the Gospels and War of the Jews was to leave riddles design to lead future believers to view Jesus' words (and presumably that of his second coming i.e. Titus), as replacing the commandments of Moses, in a manner designed to appeal to 1st Century Jews who had converted to faith in Jesus and had begun to accept Titus as his second coming and who were aware that God's commandments had to be made on the right mountain, and written in stone.
- In my view, there remains uncertainty as to whether Arrius Piso is a hereditary title used by Titus (and Vespasian), or whether Arrius Piso is a separate undocumented roman royal. But whoever he is, he is being presented as a God, who as such is exempt from the rule that you must give away your money to go to heaven.