

Debunking the idea that Dr Carrier debunked J Atwill's evidence, and how Luke intentionally parodies War of the Jews (Article 2).

Abstract.

I review the widely cited 2013 blog post by Dr Richard Carrier supposedly 'debunking' Joseph Atwill's claim that the Roman Government created the synoptic Gospels, and show that he avoids addressing, refuting or even mentioning Atwill's key evidence.

I go on to describe the key sequence of parallels linking Jesus to Titus and Vespasian, and demonstrate an intentionally rich, yet deliberately well-hidden parody between the story of Jesus and War of the Jews.

Michael Menasgotz

10th July 2023

Copyright © M. Menasgotz

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

Introduction

In 2000 Joseph Atwill (hereafter Atwill) published his book 'Caesar's Messiah', describing a series of remarkable parallels between the story of Jesus Christ in the Gospels, and the story set out in the roman government's account of their destruction of Judea 'War of the Jews' (WAR for short).

In 2013 this was attacked in a blog by Dr Richard Carrier (Carrier for short), which garnered considerable attention, and it now appears to be widely assumed that Carrier successfully debunked Atwill's claims - although mainly by people who have not read Atwill's book.

In this article I discuss Atwill's claims and take them to what I think is their logical conclusion, so first I must address this idea that Carrier debunked Atwill, before proceeding to show the key evidence supporting Atwill's claims.

This article follows on from my first article (<https://www.academia.edu/103843778>) demonstrating that War of the Jews contains a parody of Jesus' story in the synoptic Gospels, and is followed by my article providing iron clad proof that the Flavian ruling family invented. It is followed by my third article (<https://www.academia.edu/104438116>) where I combine the evidence that Luke parodies WAR and WAR parodies Luke to prove that they were written as a single literary work, with a common author.

Did Carrier debunk Atwill?

A reasonable person seeking to publicly debunk the Atwill's claims, would describe, or at least mention, his key evidence, and then show why that it is not persuasive. **Yet Carrier does not attack, critique, or even mention, Atwill's key evidence**, and by his own admission had not read Atwill's book.

What Carrier did publish, was:

- 1400 words casting Atwill as a crank, and giving 8 reasons to doubt Atwill's thesis, which are easily refuted.
- 2200 words under the heading '...Slurries of Bullshit and Denial?' **Carrier fails to mention Atwill's key evidence (a series of parallels between Jesus and Titus) and instead lists three unrelated, and particularly unimportant points that Atwill made, presenting this as his 'sample' of Atwill's 'best' evidence.**
- 10,000 words describing bits of correspondence, focussing on minor points and asides, seemingly selected to allow Carrier to undermine Atwill - yet still denying the reader the opportunity to know what Atwill's key evidence was (the series of parallels), or even that it exists.

What was Atwill's thesis and key evidence?

Any reader of Atwill's first book can tell you that his most important claim is that:

- Jesus Christ's story, as described in the synoptic Gospels, is written so as to have **deliberately-hidden** and subtle conceptual parallels with the story of the victories of Titus (and his father Vespasian), prior to them becoming the Emperors of the Roman Empire, as described in 'WAR', and
- Despite being carefully concealed and thus very subtle, these occur in a **series** of such length and richness that they cannot be coincidence.

Atwill also goes on to describe that:

- Other sequences of parallels can be found involving other characters; Zacharias parodying Vespasian, and John parodying General John, although these are overall less obvious,
- This all points to the roman government during the period Vespasian and Titus ruled the empire, as being the source of the story of Jesus in the synoptic Gospels, presumably to convince the Jews to render taxes to Caesar, and to 'turn the other cheek' and similar to i.e. accept oppression, and that it must have been intended that at some later date Jesus' life could be revealed to be parallel with Titus', presumably to make people marvel at Emperor Titus and his father, Emperor Vespasian.

Examples of the parallels Atwill discovered, which Carrier never addressed, or even mentioned:

The key evidence which should have been the focus of any 'debunking', is **the extensive series of very subtle conceptual parallels between Jesus' and Titus'.**

The following list is but a small sample. These parallels are found when comparing Jesus in the Gospel of Luke, with Titus in WAR (War of the Jews):

- He (by which I mean in one story Titus, and in the other story, Jesus) began his three-year long campaign in Judea, walking along the shore of Lake Galilee. And 'showing himself' there (in Titus' case to frighten his enemy),
- His story there involved a man called Jesus (In Titus' case, he killed his adversary, General Jesus, near the lake)
- He saw men in multiple boats who were his followers. He directed the men. He was followed by multitudes (in Titus' case, his army),
- He observed boat were sinking (in Titus' case because it was a naval battle). He told his men not to be afraid (in Titus' case, in a speech before killing Jesus),
- He saw the men catching a great many things in the lake using the boats (in Titus' case, Jews during a naval battle on the lake. In Jesus' case, fish),
- His story observes that in an earlier attempt prior to dawn that same day, they had also tried to catch them but had been unsuccessful,
- He taught people a lesson (in Titus' story this is implicit – he massacred those who dared to rebel, in full view of several towns). He saw followers cast themselves into the water (in Titus' case followers of his adversary),
- He had his men become 'fishers of men' (in Titus' case by having his men skewer Jews in the water with spears),
- He then came to the shore. And great multitudes (again) came together,
- He then gave away some of the things that were caught (in Jesus' case, fish. In Titus' case he gave some of the caught Jews as slaves to Agrippa),
- He or his father, then passed over the lake in a ship again (in Jesus' case himself. In Titus' story this section involves Titus' father Vespasian, who ruled the Empire from 69 AD with Titus as heir),
- And engaged in a decision whether to forgive, or alternatively whether to give an 'ambiguous liberty to leave', ultimately deciding the latter,
- Those subjected to that decision were fearful, but they took up their effects and left, walking as they did so,
- And this decision was criticised by others who also had authority, as being potentially morally wrong,
- **And so on and so forth**, with the stories paralleling each other in intensely rich detail, with many Jews being affected (healed/cleansed vs ethnically cleansed), and John and his followers plunged into the waters of the Jordan (in Jesus' case to baptise them, and in Titus' case to kill them), and the stories ending at Jerusalem with a person called Jesus being killed, deaths occurring at the ninth hour, crucifixions outside Jerusalem, and indeed a procession involving a Simon to a place called the skull where there was a public execution.

Important Note – this was a modest excerpt of just one of the various sequences of parallels Atwill identified.

Amazingly, Carrier doesn't even mention this sequence of parallels, nor any of its individual parallels.

Indeed, he also doesn't mention the other three sequences of parallels either (only mentioning one example from the John/John series but without allowing the reader to know that Atwill is claiming that this is part of a series).

Not only does Carrier avoid mentioning the sequence of Jesus vs Titus parallels, but to find any hint of the Lake Galilee parallels one must scroll to his exhaustingly long discussion of minutiae within email correspondence with Atwill, and even there one must infer their existence from an email excerpt in which Atwill indicates he had previously told Carrier about them.

Should it be surprising to suggest Titus and Vespasian created the Gospels?

To demonstrate that it shouldn't be surprising, compare the emperors' likely concerns with Jewish behavior, against the behavior Jesus' story encourages.

	The Roman Government's concerns regarding the Jews:	What Jesus' story teaches the Jews to do:
Oppression	They were fighting back against Rome's oppression and enslavement.	They should turn the other cheek to oppression , and be humble and non-violent like servants.
Taxes	They were refusing to pay the crippling taxes required by Rome, which were needed to maintain the Legions.	They should pay taxes to the Roman emperor. Jesus also suggests roman soldiers should be content with low wages.
Passover	They were fiercely nationalistic, in part due to the mandated Passover ritual - the lamb-sacrifice ritual that prevents intermarrying with non-Jews, and maintains the Jewish nationalist identity.	They no longer need the annual Passover ritual mandated by the Jewish Holy Text. Despite it being a movable feast, the Roman Church later instituted Easter to be held on the very same day, thereby preventing families observing Passover.
Monotheism	Their strict monotheism excluded Roman polytheism and emperor worship.	They should abandon monotheism in its strictest sense, by accepting that God's son is also divine.

From this alone, we can see that an emperor of that time had everything to gain by creating Christianity. By contrast, no Jewish sect would have undermined the first commandment ('have no gods before me') by introducing a further deity (or indeed two, with the Holy Ghost of course), let alone one who reframes the commandments in his own words (Luke 18:18-22), suggests the greatest faith in all Israel is a roman commander (Luke 7:2-10), and undermines Passover which is key to maintaining Jewish national and religious identity.

So which emperors would be the obvious culprits for the story of Jesus in the Gospel of Luke?

To answer this, I refer to Jesus' very accurate prophesy of both the timing and the manner of Jerusalem's fall (Luke 19:43,44, 21:20,24, Matt 24:34, 24:1,2, 24:34), not just being destroyed by Gentiles, encompassed and led away as slaves etc, but notably that no stone would be left upon another – which is mirrored by WAR recording how Titus levelled the city and temple such that there would be nothing to make visitors believe it had been inhabited.

Unless you believe in Jesus as a God, the only explanation is that Jesus' story, as described in the Gospel of Luke, was written after 70 AD when Jerusalem was destroyed.

'After 70 AD' points squarely to the Flavian era (70-96 AD), and particularly to the reign of Vespasian and Titus: 70-81AD.¹

Titus and Vespasian being the likely culprits is reinforced by both of them having the Senate deify themselves as Gods, Titus having wilfully destroyed the building that the Jews believed was the seat of God on earth (showing he sought to destroy Judaism) and Vespasian being recorded as publicly healing the blind and lame, which is obviously linked to Jesus' near-identical miracles. As detailed later, only they had the means, motive and opportunity.

With that in mind, Atwill's thesis – that Titus and/or Vespasian were responsible for creating the synoptic Gospels – really should not be viewed as an outrageous idea, but instead as a completely sensible possibility.

¹ Carrier asserts Luke was after 92AD, as he sees it having drawn on Antiquities and the surviving copies of Antiquities have historical content showing they are from that later decade.

Accordingly, we must either infer the existence of an earlier version of Antiquities that lacks that later historical content, or we must recognise that most of the required information does not come from Antiquities anyway, making it feasible that when Antiquities was written, the author took the opportunity to add a few parallels retrospectively to reinforce the desired outcome. (Adding just a few parallels retrospectively is possible, but causing the documents to have rich parodies in both directions in the first place isn't possible, let alone whilst also ensuring that the arrangements of parallels follows a prescribed pattern).

So what *does* Carrier suggest as being Atwill's most important evidence?

Carrier fails to acknowledge that Atwill's key evidence is a sequence of subtle conceptual parallels that can only be appreciated when seen as a whole.

Instead of mentioning Atwill's key evidence – i.e. the richness and detail of the sequence of subtle parallels – Carrier merely presents three minor points that Atwill made, none of which even relate to the same sequence of parallels, and which seem to be chosen specifically because they are unpersuasive:

- The first (a single parallel relating Coracin to Chorazain) I would have ranked as possibly the *least* persuasive piece of evidence that Atwill describes, especially in isolation.
- The second (relating to the John sequence) is similarly a very poor choice to highlight, unless one wanted to only list the most unimpressive evidence.
- The third (relating to cannibal Mary), is actually interesting, although still does not relate to the Jesus vs Titus sequence, and Carrier appears to select it because he can use it to promote his own viewpoint (although I will show below that his argument falls apart when we add information that Carrier was unaware of).

Since Atwill is suggesting that the parallels were deliberately covert, with the goal of ensuring nobody would pay attention to any individual parallel, it follows that each individual parallel will have been designed so that when seen in isolation it will be unpersuasive. Carrier's choice to hold up three unrelated and weak examples for mockery, whilst refusing to mention Atwill's actual key evidence (that there's a sequence of parallels), shows an extraordinary level of bias on Carrier's part, which rather undermines Carrier's claim that he alone is able to mitigate personal bias when evaluating evidence.

Indeed, Carrier actively signals his intention to refuse to address such parallels except *one at a time*, yet manages to do so without alerting his readers to the fact that Atwill is claiming the series of parallels as being his key point.

Carrier does this as follows:

*'...the moment you start just gainsaying me or refusing to acknowledge facts or posting vast word-counts of undigestible rambling, you are done. **Keep it one example at a time**, concise, clear facts and logic, page number. **Anything else** in defense of Atwillian claims, **and your comment goes straight to trash**. The more so if you direct any abuse at anyone here. You can bitch* all you want elsewhere. Just listen to my little violin.'* - Dr Richard Carrier, 2013.

* it appears that in response to a comment, Carrier later edited 'bitch' to instead read 'whine'.

This is an example of the language which seems to sum up Carrier's approach. He refers to Atwill as a 'crank', 'crackpot', 'insane', 'dishonest', 'void of pertinent skills', and 'lost in delusion' with 'no relevant competence', his premises as 'shit', his 'ramblings' as 'proven bullshit' his evidence as 'Insufferable Slurries of Bullshit and Denial', and says 'a sucker is evidently born every minute... Atwill doesn't know what he's talking about and pulls bullshit arguments like this out of his ass', leading one commentator to call him out for childish bullying.

A quick look on social media suggests that Carrier has verbally attacked other people too, and in a separate post Carrier unmask or 'doxxes' (correctly or otherwise) with shocking casualness the identity of an independent scholar who uses a pen name to avoid attacks on himself and his family.

Carrier's eight arguments, and how they are easily refuted.

The following arguments appear near the beginning of Carrier's attack piece. If we neglect the exhaustingly longwinded discussion of 'selected' bits of their correspondence (which Carrier himself suggests the reader might skip) these arguments constitute the majority of his rebuttal of Atwill's thesis.

It is therefore noteworthy that all eight are easily refuted.

“(1) The Roman aristocracy was nowhere near as clever as Atwill's theory requires.” - Carrier

A related argument I've heard is that Vespasian and Titus simply lacked the *time* to write the Gospels, since they were busy running the empire. But the answer is the same.

If Emperor Vespasian had wanted some propaganda to make the Jews pay taxes and accept roman occupation, he could simply have had his minions assemble a team of religious experts and propaganda experts to identify how it could be done. He could then have approved their suggestion of making some very convincing stories about a new Messiah, that would be truly marvelous in how deeply it linked to existing Jewish beliefs, astonishing in how clever it all was, and expertly disguised so as to seem to be written by independent Jewish authors.

So, no, the royals did not lack the intelligence required, since they didn't have to supply the brain power themselves. They could have contributed as much or as little as they cared to, and still taken the credit.

Frankly, it wouldn't have taken a genius to realize that the 'Messiah-awaiting' Jews could be influenced by some seemingly-independent eyewitness accounts of a conveniently long-dead* Jewish Messiah who promoted paying tax to Rome and tolerating oppression, and whose miracle-filled stories would seem to fulfil existing Jewish scriptures. And Titus and Vespasian had just spent several years in Judea, massacring Jews and destroying the focus of their religion (the holy temple), which gave them plenty of time to think of other strategies to undermine Judaism.

However, many Flavianist scholars consider it likely that the basic idea of a humility-promoting Messiah story, was conceived and first promoted (in the form of some of the Epistles) during the reign of some earlier emperor, so Titus and Vespasian merely needed to identify that they could publish further books to supplement existing roman propaganda, but adding detail to help achieve their own goals.

*On this specific point, Carrier similarly argues that it is very suspicious that the earliest document that mentions Jesus being crucified (or indeed having a ministry or being anywhere in Judea) – in his view, Mark which he places circa 76-79 AD – indicates that it all took place just early enough that, given typical life expectancies during the war, there would be almost nobody alive to refute it.

“(2) We know there were over forty Gospels, yet the four chosen for the canon were not selected until well into the 2nd century, and not by anyone in the Roman aristocracy. Likewise which Epistles were selected.” - Carrier

This has no effect on Atwill's premise. He identified the Jesus vs Titus parallels as relating to the synoptic Gospels, and any selection of canonical works for the New Testament was always likely to include them.

“(3) The Gospels and the Epistles all contradict each other far too much to have been composed with a systematic aim in mind...they are deliberately arguing with each other” – Carrier

and

“(4) The Gospels and the Epistles differ far too much in style to have come from the same hand...” - Carrier

What Carrier is saying here is correct, but it does not detract from Atwill's thesis.

Whilst Atwill asserts the synoptic Gospels were from Titus and/or Vespasian's government, and John and Acts from Domitian's. Atwill does not argue that the Epistles were produced by a Flavian government.

As Carrier correctly argues in his book, the trend in the New Testament, is for later books to build on earlier narratives, offering their own detail and spin. So, given that those Epistles promote Jewish humility but lack any of the details of Jesus' life that mirror Titus' story, they were probably issued under an earlier emperor, and Vespasian and Titus simply decided to publish eyewitness accounts with extra detail that would suit their goals, and indeed this suggested by several other Flavianist scholars.

As such, the Epistles would be *expected* to have a greatly different style and goals.

“(5) Christianity was probably constructed to “divert Jewish hostility and aggressiveness into a pacifist religion, supportive of—and subservient to—Roman rule,” but not by Romans, but exasperated Jews like Paul, who saw Jewish militarism as unacceptably disastrous in contrast with the obvious advantages of retooling their messianic expectations to produce the peaceful moral reform of society. The precedents were all there already in pre-Christian Jewish ideology and society (in Philo's philosophy, in Essene and Qumranic efforts to solve the same problems, and so on) so we don't have to posit super-genius Aryans helping the poor little angry Jews to calm down.” - Carrier

I suppose some Jews might have sought to convince their peers to accept roman occupation and enslavement rather than war. This is certainly the argument promoted in WAR, although of course that was a work of *roman* propaganda. As for Essene philosophy, the large majority of what we know of it comes from Philo (who had links with the roman government, e.g. his nephew helping lead the legions with Titus to destroy Jerusalem and then leading the legions to take oaths of allegiance to Emperor Vespasian) and WAR itself, which is – as just stated – roman propaganda.

Rome controlled the synagogues, which gave them the means to promote a new Jewish Messiah narrative, and Rome was the only suspect with need for Jews to pay taxes to Rome, and for roman soldiers to accept low pay (Luke 3:14), giving them the motive, and Rome (or Titus specifically) had just destroyed Jerusalem and it's holy city (that the Jews saw as Gods' physical seat on earth, which was the focal point of Judaism at that time), meaning that the Jews were casting about for a new direction for their faith, giving them the opportunity.

Means, Motive and Opportunity all point to Rome as the culprit.

“(6) Pacifying Jews would not have been possible with a cult that eliminated Jewish law and accepted Gentiles as equals...” – Carrier

Not true. Jewish law - an example being the prescribed Passover ritual - is what kept the Jews from intermarrying with non-Jews. If that was removed the Jews would have begun to intermarry with Gentiles, and over the generations the cultural melting pot of the empire would have done the rest. If that cult promoted acceptance of oppression, any followers would have been pacified almost immediately.

“...and in actual fact Christianity was pretty much a failure in Palestine. Its success was achieved mainly in the Diaspora, where the Romans rarely had any major problems with the Jews. The Jewish War was only fought in

Palestine, and not even against all the Jews there (many sided with Rome). How would inventing a religion that would have no chance of succeeding in the heart of Palestine but instead was tailor made to succeed outside Palestine, ever help the Romans with anything they considered important?" - Carrier

It's true that early Christianity didn't prosper. However, the untimely and unexpected deaths of Vespasian and Titus can be identified as the obvious cause.

If the synoptic Gospels were published by Titus, perhaps having been mainly written during Vespasian's reign, then most support for the project came to an end within a year or two of their publication. Domitian gave it half-hearted support, and but subsequent emperors would have seen it as a threat to their reign, since it was designed to make people laud Titus, and not themselves.

Any growth without the government's support, would have been most likely away from Judea where resistance to its ideas would have been strongest. So Atwill's thesis explains all of Carrier's observations.

"(7) If the Roman elite's aim was to "pacify" Palestinian Jews by inventing new scriptures, they were certainly smart and informed enough to know that that wouldn't succeed by using the language the Judean elite despised as foreign (Greek)." - Carrier

That's an odd argument given that Paul wrote in Greek, and also odd given Carrier has just argued that the aristocracy lacked the required intelligence.

However, Atwill has never suggested that the Gospels were *exclusively* intended to convert Jews. Indeed, given that Jesus teaches roman soldiers (non-Jews) to accept low wages, we can see that the Gospels were probably written with both a Jewish and non-Jewish audience in mind, aiming to modify the behaviour of the Jews foremost, but also to attract as many adherents across the Empire as possible.

Indeed Carrier himself argues that many basic ideas of the New Testament are found in diverse non-Jewish religions - such as sons of gods rising from death, saviour gods surviving trials and overcoming evil, salvation cults, baptism and communion of a sort, and so forth, are themes that existed in multiple preexisting faiths, mainly non-Jewish ones. So the intention was to create a 'universal' religion, to draw in the Jews and non-Jews alike (and it isn't a coincidence that another word for universal is 'catholic').

With the intended audience being not only Jews but non-Jews across the Empire, Greek was the obvious language to choose.

"(8) The Romans knew one thing well: War. Social ideology they were never very good at. That's why Rome always had such problems keeping its empire together, and why social discontent and other malfunctions continued to escalate until the empire started dissolving. Rome expected to solve every problem militarily instead—and up until the 3rd century Rome did so quite well. The Jewish War was effectively over in just four years (any siege war was expected to take at least three, and Vespasian was actually busy conquering Rome in the fourth year of that War). So why would they think they needed any other solution?" - Carrier

Here Carrier finishes on a weak note. Romans were good at lots of things. One of them was modifying people's religions. As Carrier certainly knows, the usual strategy was syncretism, where existing local beliefs are merged with roman ones, as a stepping-stone to the locals being drawn into the cultural melting pot of the Empire.

Vespasian himself is a great example of an Emperor with an interest in influencing people using religion. When visiting Britain he worked to undermine paganism, and he also performed faith healing in Alexandria where he publicly 'cured' the blind and lame (presumably using actors), with its obvious parallels to Jesus' story. Other examples include the many emperors who adopted names of gods, and created propaganda to have themselves worshipped as gods - a good example being Titus' brother who demanded to be referred to exclusively as 'Lord and God' (the phrase used in John 20:28).

Romes' invasion of Judea was a huge undertaking and had allegedly killed a million potential taxpayers, the Legions were painfully expensive, Vespasian and Titus had endured years of hardship in Judea and minor injuries too. And after all that, Jewish resistance had *still* not ended. This is exactly what would have motivated Vespasian and Titus to seek a cheaper and more effective way to convince the Jews to pay taxes, tolerate oppression, abandon Passover, and stop being strict monotheists.

So Carrier's 8th argument similarly fails to undermine Atwill's thesis.

Did Carrier have any good arguments available to attack Atwill with, at all?

Separate from his eight arguments, Carrier attacks the few parallels he deigns to acknowledge the existence of, on the basis that the parallels are not sufficiently overtly parallel. He correctly highlights that *in isolation*, each one is highly unpersuasive.

This sort of attack can be readily refuted by paying the most basic attention to what Atwill's actual claim was. Atwill claimed that there was a covert – i.e. carefully and intentionally hidden – parody. His thesis is that it was desired that the parody would not be discovered unless pointed out. For this reason each individual group of parallels had to be weak enough that a reader who noticed it, would pay no attention to it.

Accordingly, each group of parallels had to lack the kind of concrete 'smoking gun' similarities that would mark it out as intentionally parallel if viewed in isolation. Instead, it is the highly unreasonable number of 'odd coincidences' that occur consistently throughout the two documents, that enables the reader – once they have been pointed to the body of evidence that is – to identify that an intentional parody is clearly present.

So this attack by Carrier is unreasonable, and as such unpersuasive.

Carrier's best argument is that Atwill seems to vacillate on the extent to which the Gospels are mocking the Jews. Atwill argues that the Gospels were published to influence the Jews, but their content leaves itself open to being interpreted in a second way, in which the Jews are being mocked. Carrier points out that this seems counterproductive. In 2013 when Carrier's wrote his piece, this might have been tricky to answer.

My own understanding of the Flavian origin scenario sits within the range of scenarios Atwill envisaged, and is explained as follows – Titus wanted Jews (and others) to accept a Messiah who could be revealed as the divine son of God. Jesus' teachings were to usher in a new era where the old ways of Judaism would be seen as sin (the sin that Jesus was saving from), and where Judaism was to blame for not only Jesus' death but also the destruction of Jerusalem's temple.

One goal therefore was to turn the Jewish people against the beliefs of the previous generation (who Jesus decries as being the 'evil' generation). In summary it was intended for the Jesus-followers to hate Judaism (and, when we look at how Christians behaved through the centuries, we see plenty of examples suggesting that this goal was achieved). This explains why the Gospels, despite being written for a Jewish audience, are written to enable a second way of interpreting them, in which veiled mockery of traditional Judaism is evident.

A stronger argument that Carrier could have made (but didn't) is that it is at times unclear whether Jesus is supposed to primarily be a parable of Titus, since at times his story is parallel to that of Titus' father Vespasian.

One possible answer is that Vespasian and his son saw themselves as ruling the Empire as a father-son partnership, and since this is a parody (and parody offers very wide artistic licence) they were quite at liberty to use Jesus' story to point to both of them, so as to suggest both of them were divine. This reflects that Jesus and his godly father are depicted in the New Testament to varying extents as being one and the same god (along with the Holy Ghost – which I will come to).

Another scenario that would explain the inconsistent approach involves the Gospels being written during Vespasian's reign to primarily laud Vespasian, but Vespasian's untimely death occurring before they were published lead Titus to have them adjusted to focus more on himself (although with WAR perhaps already being published, which describes Vespasian present for some key events, this could not be done consistently, leading Titus to decide that it would be fine for Jesus to be a parody of him and at times his father Vespasian, since – as mentioned – Jesus was to be seen as one with his father anyway).

Probably the best argument Carrier could have made (but didn't) would have been; "why, whilst creating a new religion about a new Messiah, you would include information that could later be used to demonstrate that you made this Messiah story up?" This does sound rather counterproductive. This would have been extremely difficult to address in 2013.

With both Jesus' prophecies and Jesus' story clearly relating to (at least) Titus, those Jews who accepted Jesus could later be encouraged (via state control of the synagogues of course) to see Titus as Jesus' second coming. It was trivial to make Jesus prophesise the fall of Jerusalem, because his story was written that event. So, the goal of the Gospels wasn't merely to make the Jews pay taxes and accept oppression, but rather to get them to accept (at least) Titus as divine.

This would have been possible by having Jesus say that his second coming would be revealed by the fall of Jerusalem (which was Titus' doing), by having Jesus' story intensely parallel Titus' victories, and by having Jesus' story suggest that in his second coming he would appear 'white' (i.e. a white guy), by having Jesus say that in all Judea he had found no faith as great as that of a roman commander, along with other reasons explained in my book.

Indeed, as shown by James Vaillant, Titus and Vespasian then issued denarius coins with their image on one side, and the anchor/dolphin symbol on the other side (which was the original symbol used by early Christians), enabling the passage where Jesus inspects a denarius coin and says 'whose inscription is this' and 'give to god what is his, and give to Caesar what is his', then becomes specifically about Titus and Vespasian.

But I suggest even this outcome wasn't enough for Titus. He wanted more.

He didn't want the Jews to worship him AND their new Jewish Messiah along with their old Jewish God. He wanted to end Judaism outright and instil pure emperor worship. This explains why he had lead his army to destroy Jerusalem and its holy temple (the seat of the Jewish god) some years earlier, which WAR claims was the Jews' fault before admitting that Titus intended it. Titus' goal had always been to destroy Judaism, and upon gaining the throne of the Empire, he sought to convince the Jews, and preferably the rest of the Empire's commoners and slaves too, to worship exclusively himself and his close family.

But to achieve this required a final step. He needed to be able to much later reveal that he (or more generally his family) made up the story of Jesus in the first place. And that's why it was *essential* for his team of propaganda writers to include strong yet very carefully hidden evidence from the outset, that Titus' family had made Jesus' story up.

This explains why we find evidence that the roman government created the Gospels, right there within the Gospels.

To be clear, this is the scenario I envisage, rather than what Atwill suggested. However, since my more specific thesis sits within the range of scenarios covered by Atwill's broader thesis (and explains the observed facts), it follows that Atwill's thesis is compatible with the observed facts.

Finally, a more common argument Carrier might have chosen to attack Atwill with, is the well-known refrain that 'everyone knows the Romans persecuted early Christians' with the implication that it makes no sense to suggest the romans created Christianity. This so well known that this 'fact' is even taught to children in primary schools.

Perhaps Carrier knew that modern historians increasingly doubt that this occurred even remotely as much as was claimed by various sources, due to the lack of any other type of evidence. To anyone who wished to run this argument, my response would be that it would make sense for later Christian apologists to claim this, and indeed to suggest that Nero persecuted early Christians, because such propaganda would be very effective at convincing people that Rome couldn't have been behind the creation of Christianity, and that it certainly couldn't have been Titus or Vespasian if the Christians had existed beforehand in the reign of Nero.

What is interesting about the widespread belief that romans persecuted early Christians, is that none of the sources, nor anyone since, has ever given a very good explanation of why the romans had greater concerns with a religion that teaches people to pay taxes and be humble, in preference to those in Judea who they had just expended huge resources crushing (in part due to refusal to pay taxes and be humble).

That said, I suppose it's possible some emperors did persecute early Christians. Atwill's thesis only requires Titus and Vespasian to have been behind the project, and Domitian to half-heartedly support it. The various emperors between Domitian and Constantine would have their own individual views, many of which would have been negative towards Christianity.

Summary: Not only do all of Carrier's arguments fail, but all other arguments I have heard of, do so too.

Regarding the third example Carrier picks out from Atwill's assertions.

Carrier presents a sample of Atwill's 'best' evidence, beginning with two non-items that don't merit discussion, and a third (and according to Carrier, Atwill's 'best') example that is at least an interesting one, and which Carrier then uses to promote his own viewpoint.

This third example is where in WAR there is a story of a woman called Mary who ate her baby as a sacrifice, during the famine in Jerusalem (i.e. whilst under siege by Titus and his forces). Atwill identifies that this is a parody of Jesus' story.

Carrier correctly seizes on the fact that this does not involve Jesus mirroring Titus, and goes on to argue that this shows Josephus is using common symbolic references to invert the story of Passover to describe the downfall of Jerusalem, and very intelligently links the story to Numbers 12:12 to show that those facts (in isolation) are consistent with Josephus merely reusing an Old Testament story, rather than parodying the Gospels.

Carrier suggests that if there had been something *greatly* more tangible to link the stories, then Josephus might have been on to something, but otherwise not. However, I am able provide details of something greatly more tangible, which I believe Atwill was unaware of.

As detailed in my recent article, it turns out that it wasn't just this Mary in the famine who was a parody of Jesus' story, but rather the description of the famine in Jerusalem as a whole was a parody, and a richly detailed and carefully designed one it was too. The Jerusalem famine in WAR doesn't merely parody the story of Jesus, but rather it parodies the specific ways in which aspects of Jesus' story can be linked to each of the specific acts required in the Passover ritual in Exodus 12.

To avoid anyone arguing that perhaps WAR and Luke both simply link to Exodus, my article proceeds to show that the parody in WAR includes twelve aspects which only occur in Jesus' story and not in Exodus 12.

Of the twelve examples two obvious ones are that in Exodus it is not required to sacrifice a human, nor for the mother of this sacrificial lamb to be called Mary, whereas in the gospels Jesus (a human) is gods lamb and his blood and flesh are for us to eat, and his mother indeed is called Mary.

I could insert here the full sequence of parallels, however for brevity I will simply point to where it can be found: <https://www.academia.edu/103843778> (it covers pages 25-32). This demonstrates that the example Carrier picked in fact did have vastly more to it than meets the eye, although Carrier remains correct in his assertion that in this sequence Luke here is not parodying WAR. In this parody it is WAR that is parodying Luke.²

On the topic of Carrier's personal bias.

When seeking to refute your opponent's position, an unbiased person would attack the validity of the key evidence they presented.

Carrier's decision to ignore all of Atwill's key evidence, and substitute in its place three of the least persuasive points Atwill made, is a shocking display of bias in someone claiming to be a genuine scholar, beyond anything else I've witnessed. The only possible excuse might be that Carrier hadn't read Atwill's book.

Carrier however, makes a big deal of tackling bias. In his writings he touts a methodology based on Bayesian math, almost as though it offered a cure for bias. Whilst Bayesian math would indeed offer a bias-free answer to a question based on data you feed it, this is only true if both the hypotheses you ask it to compare, and the data you choose to feed it, are unfettered by personal bias.

If you use Bayesian math to compare several hypotheses about, say, which stories Jesus' life story primarily derives from, and none of them happen to be correct, it will happily point you to a wrong answer, and this will increase your personal bias because the math you put your 'faith' in, is suggesting one of your incorrect hypotheses is correct.

For all Carrier's claims that he is able to avoid bias, he has demonstrated no such thing, and given the bias exhibited in his attack on Atwill, we should assume Carrier's thesis is as subject to human bias as anyone else's.

Unlike Atwill who (by Carrier's own admission) was independently wealthy before entering the field, Carrier has tied his career to one viewpoint, and wedded himself to that viewpoint so strongly that he cannot now avoid being biased, and in doing so makes himself quite vulnerable. If Carrier is proven wrong his career is potentially in tatters, but if Atwill is proven wrong his career will be just fine.

That said, Carrier's argument that Jesus' original story in certain Epistles, prior to the Gospel of Mark, was about a god literally residing in the sky (or in Carrier's words 'in outer space') barring mortal trips down, is curiously echoed by my own results from building on Atwill's thesis and evidence, to what I think is its logical conclusion (for this see my related article describing an iron clad proof that the Flavians invented Jesus' life story), and this is one reason I am inclined to view Carrier as still having something interesting to offer. In fact, I think the majority of the evidence Carrier and Atwill focus on (not all though) can be readily shown to be compatible.

Since Carrier declined to, I now summarize the Jesus vs Titus parallels, which form a key piece of evidence pointing to the Flavian government's involvement in the creation of Jesus' story.

² This is something I will address in my next article, where I use the fact that there are rich intentional parodies in both directions between the documents, to prove the Flavian government invented Jesus' life story.

Atwill's key evidence (the bit Carrier neglected to attack or even mention):

Atwill's key evidence involves several thematically coherent sequences of carefully hidden and subtle conceptual parallels between Jesus' story and WAR, which were designed to avoid anyone recognizing them as such individually, yet numerous enough for the parody to become readily apparent when the sequence is pointed out.

There are a number of sequences which Atwill uncovered, although he did so to differing extents and some are easier to comprehend than others. These are:

1. Jesus subtly parodying Titus (the one that is easiest to comprehend once seen as a whole)
2. Zacharias subtly parodying Vespasian
3. Zacharias' son subtly parodying John.
4. John subtly parodying John.
5. The famine in Jerusalem subtly parodying how aspects of the story of Jesus have links with the Exodus 12 ritual (although here Atwill only identified a very small portion of the parody).
6. Another example only evident from his second book is that a third aspect of god (probably the 'Agion Pneuma' or 'Holy Ghost') is reframed in John so as to be linked with Domitian.

I will restrict myself to detailing those parallels that do not require explanation to be seen, and include others, some of which have been discovered since Atwill's publication in 2000 by myself and others, and I will simply present the group that I think most concisely shows that there is a rich parody. For the complete list see my book.

I will describe the parallels using English translations since they often translate well, which, given their broad intended audience across the peoples of the empire, was probably intentional. For brevity I will allow them to speak for themselves.

I will conclude with a diagram showing their locations to illustrate their structure – the presence of such structure will be used to demonstrate that they cannot be coincidences.

Notes:

- WAR refers to War of the Jews, published in the name of Josephus Flavius.
- WAR^s refers to the Slavonic version of War of the Jews, commonly called the Slavonic Josephus.
- For a cross reference of the paragraphs in WAR, using the more traditional format of Volume, Chapter, Paragraph, see the end of my first article <https://www.academia.edu/103843778>

Section 1 – parallels primarily between Jesus and either Vespasian or Titus.

The story set out in WAR	How Jesus' story parodies it.
<p>WAR 389, 393 Vespasian approaches Galilee, and has men (implicitly go ahead and) make the road even and 'straight', and if it were anywhere 'rough' and hard to be passed over, to 'plane' (smooth) it... He presents his army to the enemy to frighten them, and 'give them time to repent'. Vespasian then destroyed the city. (WAR 3.6.2, 3.7.3). The intention, which will be described later in WAR, is to chase the Jewish forces (who will be led by Jewish General John, i.e. John going ahead and us following) across the country to the river Jordan, and since it is impassable this time of year due to floodwaters, we intend to drown many of them in the river Jordan.</p>	<p>Luke 1:76, 3:3-3:5 Mark 1:1-9 Matt 3:3 And the child John (the child of Zacharias)... shall go before the face of the Lord to prepare his ways. Prepare the way of the Lord. make his paths 'straight', every valley shall be filled, and every mountain and hill shall be brought low and the crooked shall be made straight and the rough ways shall be made smooth</p> <p>John baptized in the wilderness, and preached the baptism of 'repentance'. And they went out into Judaea and were all baptized of him in the river of Jordan, confessing their sins.</p>
<p>WAR 483 Vespasian at this time was taking the surrounding cities of the area such as Joppa, killing Jews everywhere and making them flee.</p> <p>WAR 442 Vespasian came to Tiberius city, where Jesus of Shaphat, the Jewish 'head of the robbers', was, to bring these cities to reason after finding that the Jews everywhere were perverted (- sick) but when Valarian approached to talk, Jesus stole Valarian's horses.</p> <p>WAR 443 but the city elders and their King came fell down before Vespasian to supplicate his favor, and asked him to punish the authors of the revolt (- Jesus Shaphat). Vespasian sent Trajan and the city opened their gates with acclamations of joy (- crying out), and they called him their savior, but Jesus of Shaphat ran away. (WAR 3.9.3, 3.9.7, 3.9.8)</p>	<p>Luke 4:40-41 Mark 1:33-34 Matt 8:15-16 Now those sick with diverse diseases brought themselves to Jesus; who laid his hands on every one of them, and healed them. And took her up...and immediately the fever left her. And the many devils came crying out saying, You are Christ the Son of God.. for they knew that he was Christ. ..and he cast out the spirits (- making them flee) with his word, and healed all that were sick: ..and cast out many devils.</p> <p>And all the city was gathered together at the door. And he healed many sick, and cast out many devils.</p>
<p>WAR 448 So at this point Titus starts his military campaign at GALILEE LAKE (also known as Gennesareth or the sea of Tiberias) with the goal of punishing Judea for revolting and overthrowing our locally installed leader, Herod. (WAR 3.10.5)</p> <p><i>And in due course WAR record the duration of Titus' military campaign was 3 years.</i></p>	<p>Luke 4:43-5:2 Matt 4:17 John 2:6, From that time Jesus began to preach. His ministry begins at GALILEE LAKE also known as Tiberias. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.</p> <p><i>And in due course the Gospels record the duration of Jesus' ministry, was 3 years.</i></p>
<p>WAR 448 Titus rides to, and marches along the shore of the lake of Galilee and arrives at the city - which we won't name here because its name would make it too obvious - in effect presenting his forces, and attacks it, (implicitly showing them who is in charge).</p> <p>Titus also led his horsemen nearby, and killed "the author of the revolt", which is implied as being the same Jesus of Shaphat that Titus fought earlier (- An original Jesus dies). (WAR 3.10.5)</p>	<p>Luke 5:1-2 Mark 1:22 Matt 4:18 John 6:1,21:1-4 Jesus stood on/walked along the shore of the lake of Galilee and he showed himself at the lake, and in this way he showed himself.</p> <p>Luke 5:1 John 21:4 Jesus stood on the shore, but the disciples knew not that it was Jesus (- this is a metaphor for the real Jesus being replaced a fictional one).</p>

<p>WAR 448 Many Jews escape the city to the lake in small ships. This marks the start of the lake battle catching enemy fighters on the water.</p> <p>Titus had many men following him (two groups of ships) but his first attack failed to kill the Jews (- taken nothing). Titus's ships attack again, and Jews jump out of the ships into the water. (WAR 3.10.5)</p>	<p>Luke 5:2-5 Matt 4:18,25 John 21:5 Jesus sees two ships. Jesus saw two brethren making a haul (- not saying they were actually catching fish), for they were fishers.</p> <p>They said they had toiled all the night, but taken nothing. Jesus asked and they replied that they have no 'meat' (- the flesh of a fish isn't called meat).</p> <p>Then multitudes followed Jesus. Jesus enters one ship, and teaches the people out of the ship.</p>
<p>WAR 452 The Roman vessels maneuvered to sail around (- enclose) the Jewish boats, and destroy (- the boats sink), many of them. At this point many Jews are then swimming for their lives, and the Romans caught many of these Jews swimming in the water. (WAR 3.10.9)</p>	<p>Luke 5:6-10 John 21:7,11 The fishers enclosed many fishes such that their net broke and they filled both ships so that they began to sink. He drew the net to land full of many great fishes. Simon Peter (here representing Titus' enemies, hence the different name) fell down at Jesus' feet ...he cast himself into the sea (- was swimming), for he was astonished at the draught of the fishes they had taken (- killed) as were the Zebedee sons (- all the Jewish fighters).</p> <p>Matt 14:28-30 And Peter (- again representing Jews) said, Lord, if it be thou, bid me come to you on the water... And when Peter was come down out of the ship, he walked on the water (- a metaphor for rowing or swimming), to go to Jesus... But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 14:31 And Jesus stretched forth his hand, and caught him (- Titus' men caught the Jews), and said, O you of little faith, why did you doubt (- the Jews should not have rebelled from Rome)?</p>
<p>WAR 452 cont.. and by this point the Romans soldiers were 'catching men out of the water' and cutting their heads off (- like with fish).</p>	<p>Luke 5:10 Mark 1:17 Matt 4:19 from henceforth 'you shall catch men'. / And Jesus said 'I will make you to become fishers of men'. / And he said – 'I will make you fishers of men'.</p>
<p>WAR 445 Titus, gave a speech on the plain next to Galilee lake, telling his men not to take fright (- meaning that they should "fear not." Whilst this would be standard before a battle, it is not mentioned in regard to the many other battles). (WAR 3.10.2)</p> <p>WAR 452 Titus leads his men in battle on the lake. It isn't stated, but it is implicit that the Jews must have been very afraid at being killed. They end up chasing the fleeing Jewish boats. The Jews flee to the shore, and are killed on the beach too. (WAR 3.10.9)</p>	<p>Luke 5:10-11 John 21:9 Jesus said to Simon, Fear not, and they brought their ships to land, and saw a fire of coals and laid the fish and bread thereon.</p> <p>Matt 14:25-27 And in the fourth watch of the night Jesus went to them, walking on the sea (- here a metaphor for rowing)... And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear... But Jesus said.. it is I, be not afraid. Matt 14:34-36 And when they had gone over (the lake), they came into the land of Gennesaret (- came to the shore).</p>
<p>WAR 453 Many prisoners were taken, and tens of thousands would be given as a present to King Agrippa (WAR 3.10.10).</p> <p>More generally - Titus has shown his strength now and will proceed to take all the cities in the areas around Galilee.</p> <p>Titus has ethnically cleansed the city and the lake and destroyed his enemies which are described as suffering from 'madness'.</p>	<p>Luke 5:12-15 Mark 1:24,28 Matt 4:24 John 21:13 Great multitudes came together to...be healed by Jesus. Jesus cometh and taketh and giveth fish (- takes Jewish slaves and gives them to Agrippa)....</p> <p>Matt 14:36 And they sought to merely touch the hem of his garment (- a reference to Jews trying to kill a royal who has a purple hem); and as many as touched were made perfectly whole.</p>

<p>WAR 453 After the lake battle Vespasian went across the lake and held a council at Tarichea to decide the fate of the Jewish residents whose safety he had assured, and at first was tempted to free them.</p> <p>But Vespasian's friends disagreed (- said he was doing something wrong) saying that he should do what is profitable rather than what is right to do (- wanted him to do evil). (WAR 3.10.10)</p>	<p>Luke 5:17-21 Mark 2:2 Matt 9:1-3 And Jesus entered into a ship, and passed over [implicitly the lake], and there were... doctors of the law sitting by... and seeing the faith of the sick man they had brought said ...Jesus said - your sins be forgiven.</p> <p>But certain scribes said that Jesus was blaspheming (- said that he was doing something wrong). And Jesus knowing their thoughts said, why think ye evil?</p>
<p>WAR 453 cont. So rather than freeing the innocent residents, Vespasian gave these prisoners an ambiguous liberty to leave, but to go to Tiberias.</p> <p>So they went along with their effects believing they would be free. But at Tiberias, Vespasian then commanded 37,000 of them to be killed or enslaved (- Vespasian reneged on his promise and slaughtered them).</p>	<p>Luke 5:23-26 Matt 9:5-8 Mark 2:12 So (in response to the criticism for proposing to forgive sins) Jesus said/considered: is it therefore easier to say, Your sins be forgiven or to say Arise, and walk?..</p> <p>So Jesus said to man with palsy, Arise, take up your bed (- effects), and go to thine house. And he took up the bed, and they said We have never seen it in this fashion before. And they were all amazed and were filled with fear, saying, We have seen strange things to day.</p>
<p>WAR 498-503 Vespasian arrived at GADARA with 3500 men, leaving them under the command of Placidus. John's forces were too small for an army and too many for a gang of robbers (there's only one word for that size of group of men – so implicitly it was equivalent to a legion).</p>	<p>Luke 8:23-30 Matt 8:23-29 Mark 5:1-9 And they went to the country of the Gadarenes (- near GADARA)... And when he left the ship, out came a man with an unclean spirit that no man could bind or tame.. But when John saw Jesus afar off, he ran (- a reference to the chase) and worshipped him, and cried loudly What have I to do with you, Jesus, you Son of the most high God? Have you come to torment us before our time? (- a reference to the story of Jesus being set 33 years before the war which it mirrors) ...And Jesus asked his name, and he said my name is legion for we are many.</p>
<p>WAR 493 The zealots (- Jews opposing Rome) in Jerusalem set up fictitious tribunals to have Zacharias killed, hoping to destroy that which could destroy them. What provoked them was Zacharias' great hatred of wickedness and love of liberty. Zacharias was a most eminent of the citizens and a rich man.</p> <p><u>They accused Zacharias of 'sending to Vespasian'</u> to betray them, but he easily refuted their accusations, and instead detailed all the transgressions of the Zealots/Idumeans. All 70 judges found him innocent (- a reference to the original 70 elders of Israel or descendants of Moses, so this is saying the Jews will accept Vespasian), so two men came and slew him in the middle of the temple of Jerusalem (- this is where the lambs would be sacrificed – it's a metaphor for Jesus as the Passover lamb sacrifice).... (WAR 4.5.4)</p>	<p>Luke 11.50 Zacharia is a prophet who is filled with the Holy Ghost. Zacharias swore he would deliver us from our enemies that we might serve him without fear, ..in holiness and righteousness before him. Zacharias descends from Abel. His righteous blood is shed upon the earth, and Zacharias is he 'whom ye slew between the temple and the altar' of Jerusalem.</p> <p>Luke 11:51 From the blood of Abel to the blood of Zacharias which perished between the altar and the temple, it shall be required of this generation.</p>
<p>WAR 498-503 Titus fought a Jewish leader called John who was 'beginning to tyrannize'.</p> <p>Ultimately Titus' army chased John's forces to the river Jordan and filled the Jordan with their dead bodies, killing ...thousands of them all across the plains to Jordan. (WAR 4.7.1-6)</p>	<p>Luke 4:33 there was a man, which had a spirit of an unclean devil (i.e. John), and cried out "Let us alone; what have we to do with you Jesus.. have you come to destroy us? I know you who you are.."</p> <p>Luke 8.27-28 Matt 3:1,4,13 Mark 1:6-9 And John... beseeched Jesus... saying, there cometh one mightier than I after me (- a reference to the chase) and Jesus came from Nazareth of Galilee, and he (- being ambiguous who this applies to) was immersed/baptized in Jordan by John.</p>

<p>WAR 498-503 cont (relating to Titus' fight). Unable to break the Roman ranks, John's forces, like the wildest of wild beasts, rushed upon each others' swords. John filled his entire country with ten thousand instances of wickedness, however Vespasian's forces drove John's men to the swollen river Jordan, and a great many were forced into the river. ...and the river could not be passed due to the dead bodies in it, and the lake was also full of dead bodies (- Lake Asphaltites, aka the Dead Sea) from the river.</p> <p>WAR 503 And they fell on the neighboring cities and he put his soldiers on board the ships, and slew such as had fled to the lake, and most of Perea surrendered [and implicitly they wanted him to leave].</p>	<p>Luke 8:30-33 Mark 5 Now there was there nigh to the mountains a great herd of swine (- pigs – a derogative term for the Jew) feeding... And all the devils besought him, saying, Send us into the swine, that we may enter into them. And Jesus gave them leave. And the unclean spirits went out, and entered into the swineand the herd ran violently down a steep place into the lake, and were choked in the lake.</p> <p>Luke 8:34-37 And they that fed the swine fled, and told it in the city, and in the country, And they began to pray him to depart out of their coasts... And when he was come into the ship..</p>
<p>WAR 499 (still relating to Titus' fight). John's forces were 'too small for an army and too many for a gang of robbers' (however implicitly there's only one word for that size of group of men – namely his force was the size of a LEGION).</p> <p>WAR 500 John was – obviously – aware that he was being attacked by the forces of Vespasian, who are clearly far superior if only in number.</p> <p>WAR 501 Vespasian arrived at GADARA leaving his 3500 men under the command of Placidus.</p>	<p>Luke 8:23-30 Matt 8:23-29 Mark 5:1-9 And they went to Gadara / the country of the Gadarenes... And when he left the ship, out came a man with an unclean spirit that no man could bind or tame.. But when John saw Jesus afar off, he ran (- a reference to the chase) and worshipped him, and cried loudly What have I to do with you, Jesus, you Son of the most high God? I ask you by God, not to torment me... And Jesus asked his name, and he said my name is LEGION for we are many.</p>
<p>WAR 501 cont. Unable to break the Roman ranks, John's forces, like the wildest of wild beasts, rushed upon each other's swords.</p> <p>502 Vespasian's forces drove John's men along the swollen river Jordan, and a great many were forced into the river. ...and the river could not be passed due to the dead bodies in it, and 503 the lake Asphaltites was also full of dead bodies from the river.,</p>	<p>Luke 8:30-33 Mark 5 Now there was there nigh to the mountains a great herd of swine (- wild pigs – a derogative term for the Jewish forces) feeding... And all the devils besought him, saying, Send us into the swine, that we may enter into them. And Jesus gave them leave. And the unclean spirits went out, and entered into the swineand the herd ran violently down a steep place into the lake, and were choked in the lake.</p>
<p>WAR 502 and Vespasian's forces took 2200 of John's men as prisoners, and the whole country was filled with slaughter. WAR 503 He then put his soldiers on board the ships, and slew such as had fled to the lake. Most of Perea surrendered or were taken as far as Machaerus (- clearly this left the Jews very unhappy with Titus being in their country)</p>	<p>Luke 8:33 Mark 5 The number of the herd was 'about 2000'. And they that fed the swine fled, and told it in the city, and in the country. And Jesus came into the ship. And they began to pray him to depart out of their coasts (- very unhappy with Jesus being in their country).</p>
<p>WAR 562. [As Titus was bombarding Jerusalem with stones each weighing a talent] the Jews, at first watched the coming of the stone, for it was of a white color, and could not only be heard, but also seen by its brightness; so the watchmen on the towers would cry out loud in their language 'the son comes' [WAR⁵ 'the sons are coming'] and those in its way would throw themselves on the ground, and avoided harm. But the Romans contrived how to prevent that by blacking the stone, and then could aim with success...</p> <p>WAR 563 and 566. Now it happened at this fight that a certain Jew was taken alive, who, by Titus's order, was crucified before the wall... And finally the Romans got control of the first wall... on the 15th day of the siege, which was also the 7th day of June.</p>	<p>Luke 19:40-43 And Jesus [was at the mount of Olives, outside Jerusalem] and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out (i.e. the stones can be heard)...</p> <p>19:41 And when he was come near, he beheld the city, and wept/cried over it, Saying, '..but now they are hid from thine eyes (- the stones were made black). For the days shall come upon you, that thine enemies shall cast a trench about you, and compass you round, and keep you in on every side,</p>

<p>(- in summary - ‘the son comes’ around early June, three months before Jerusalem fell) (WAR 5.6.3, 5.6.4, and 5.7.2)</p>	
<p>WAR 541-542 The Jews in Jerusalem led by their generals (described in WAR as robbers)... ran upon the tenth legion and killed many Romans... until Titus (who now ruled Samaria and the surrounds) came with backup... and when the Roman soldiers scattered, Titus [WAR^s rode among the Jews] and fought them by himself... and rallied his men... and then Titus also [WAR^s stood at the front] of the Roman line to defend the camp whilst it was repaired. So it must be told that Titus saved the entire Legion, twice (- in essence, Titus ‘showed his face’ twice directly to the enemy).</p> <p>(- Titus saved the Legion from the ‘robbers’) (WAR 5.2.4)</p>	<p>Luke 10:30 Jesus said: A certain man went down from Jerusalem... and fell among robbers, which stripped him of his raiment, and wounded him, and departed, leaving him half dead...He was ignored by a Priest (- representing the Jews) and a Levite... But a Samaritan came and had compassion... and bound up his wounds, pouring in oil and wine and... took him on his beast (he rode) to an inn. And he handed over two denarii³ to the host to take care of him.</p> <p>Jesus asked: ‘Which of these men behaved as a neighbor? It was he who showed mercy’</p> <p>(- so ‘love your neighbor’ is used in a riddle suggesting you should actually ‘love Titus’).</p>
<p>WAR 561. 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) (WAR 5.6.2)</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>WAR 540 Titus placed his camp at the Mount of Olives</p> <p>420 and he raised banks of earth around Jerusalem to provide cover for his men (a trench around Jerusalem).</p> <p>562 Titus’ catapults fired stones that made such a loud noise or ‘whizzing’, that the Jews cried out that the ‘Son cometh’. Then the Jews destroyed some of his earth banks (a trench around Jerusalem).</p> <p>586-7 Titus despaired of how to encompass Jerusalem, so he built a wall to encompass Jerusalem, which passed via the Mount of Olives, completing this in just three days.</p> <p>649 and Titus would leave Jerusalem entirely levelled such that [WAR^s people would not believe it had been a city].</p> <p>542 The Jews attacked but failed to kill him, with Titus saving his Legion from them twice.</p> <p>588 The temple was so full of corpses they resorted to just ‘casting their dead out from the walls of the temple’.</p> <p>622 Titus’ attack was such that the Jewish leaders (described as robbers) would hide in caverns under the city.</p>	<p>Luke 19:37-47 At the Mount of Olives... Jesus said, if these should hold their peace, the stones would immediately cry out (stones making a great noise)...</p> <p>For the days shall come, that your enemies will cast a trench about you, and encompass you around, and keep you in on every side...</p> <p>...and they will not leave in you one stone upon another (the city to be utterly levelled)...</p> <p>...And he taught daily in the temple... and the chief of the people sought to destroy him but could not find a way to do so...</p> <p>...and he went into the temple and began to ‘cast out them from the temple’ that sold and bought there.</p> <p>...My house is the house of prayer: but you have made it a den of robbers...</p>
<p>WAR 622 And Titus would eventually command the burning Jewish temple to be quenched with water. (WAR 6.4.3)</p> <p>Leading to Simon being caught and brought to Titus (WAR 652)</p>	<p>Luke 24:32 And they said.. Did not our heart burn within us.. and they returned to Jerusalem... Saying, The Lord.. hath appeared to Simon.</p>

³ Coins, that in due course, will be minted by Titus, and will display his face.

<p>WAR 622 Titus was with the six principal men (i.e. there were seven men) and an unspecified number of unnamed procurators and tribunes. Titus asked them for their advice on whether to burn/demolish the holy house, and they discussed it. But Titus said "...ought we not revenge ourselves on inanimate things rather than the men" (i.e. Titus favors the living over the inanimate). Those assembled agreed to Titus' opinion, and the assembly was dissolved (i.e. no more questions).</p>	<p>Luke 20:33 The Pharisees told a story of seven brethren who each took the same wife (a metaphor for the adulteress bride; Jerusalem), and all of them died, asking whose wife she would be in heaven. Jesus said ...he is not a God of the dead, but of the living (God favors the living over the inanimate). 20:39 Then some of them agreed with him and they did not dare ask him further questions.</p>
<p>WAR 626. And finally, Titus entered the holy house victorious and killed the priests. This was during the month of Passover. (WAR 6.4.7)</p>	<p>Luke 22:1 And Jesus entered into the temple in Jerusalem ... and the Jews' Passover was at hand.</p>
<p>WAR 630. A few days after that feast, on the 21st day of Artemisius, a certain incredible phenomenon appeared... for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. (WAR 6.5.3)</p> <p>WAR 314. Nay, the Romans have extended their arms beyond the pillars of Hercules (- the strait of Gibraltar) and have walked among the clouds, upon the Pyrenean mountains. (WAR 2.16.4)</p>	<p>Mark 13:26 24:30 Matt 14:62 And then they shall see the Son of man coming in the clouds with great power and glory.</p> <p>(And perhaps for a future publication: "Behold, He is coming with the clouds." To go into Revelations 1:7)</p>
<p>630 Now there were signs [in Jerusalem] that plainly foretold their desolation, and God's denunciation of them, the first being that a comet came for a year... and also a great light shone upon the altar at the ninth hour of the night for half an hour making it bright as day... This light seemed to be a good sign to the unskillful...</p> <p>and another sign that occurred at that festival of unleavened bread, was that when a cow was brought by the high priest to be sacrificed [killed], this cow gave birth to a lamb⁴ in the middle of the temple [an act of God resulted in the impossible birth of a lamb in the City of David].</p>	<p>Luke 23:33 When Jesus was killed, he died at the ninth hour [at the Passover festival involving unleavened bread]</p> <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. 2:10 And the angel said Fear not: I bring you good tidings...</p> <p>2:11 For to you is born this day in the city of David [which was the name of Jerusalem⁵, not Bethlehem] a Savior, which is Christ the Lord.</p> <p>2:12 And this shall be a sign to you; Ye shall find the [newly born] babe [who John introduces as the 'lamb' of God] wrapped in swaddling clothes, lying in a manger [an animal trough].</p>
<p>WAR 632 ..a boy asked the Roman guards [to assure his life if he came down from the walls of Jerusalem] he was very thirsty. And when they did, he came down and drank some water, [but also] filled a vessel and fled [back into Jerusalem] to his friends. ..and so the guards admired his cunning.. (WAR 6.6.1)</p>	<p>Luke 22:10 he 'Behold, when ye are entered into the city [in Jerusalem], there a man will meet you, bearing a pitcher of water; follow him into the house where he enters in....</p>
<p>WAR 641 a priest called Jesus removed the veil of the temple of Jerusalem, and other sacred items, to give them to Titus</p>	<p>Luke 23:45 [at the death of Jesus, the veil of the temple of Jerusalem, was torn].</p>

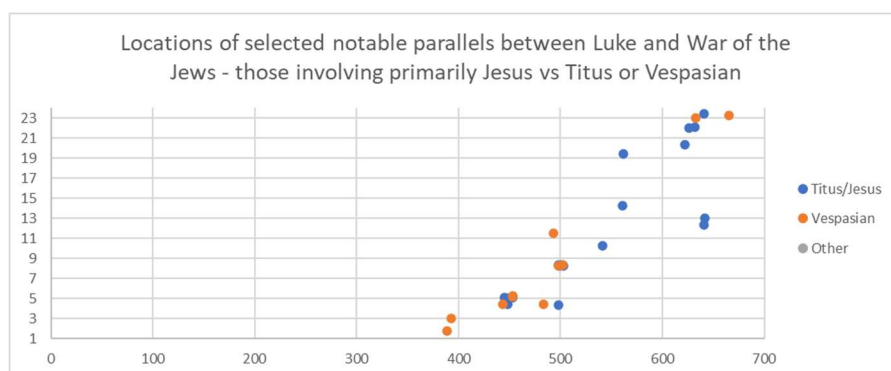
⁴ Whitson's popular translation translates ἄρνῆν as a heifer, but Thackeray correctly identifies it as meaning specifically a lamb.

⁵ As stated in the Jewish Bible / Christian Old Testament at 2 Samuel 5:9

<p>WAR 641 And the priest Jesus [had implicitly waited for Lord Titus to arrive] and delivered to him the precious things in the temple, including the two candlesticks...</p> <p>and the treasurer showed Titus the girdles of the priests and a great quantity of purple and scarlet (i.e. immensely valuable fabric)... and gave him a great many other 'treasures'.</p>	<p>Luke 12.33-35 Sell what you have... and obtain a treasure in the heavens that does not fail, where no thief approaches nor moth corrupts (i.e. heavenly fabric).. For where your treasure is, there will your heart be too... ..Let your loins be girded (girdles) and your lights burning (candlesticks) and be like men that wait for their lord, when he will return from the wedding (Titus reclaiming his adulteress bride – Judea/Jerusalem as per the OT saying referring to Jerusalem as the bride and the harlot), so when he comes and knocks (a battering ram) they may open immediately.</p>
<p>WAR 642-643 In Jerusalem, Titus raised banks up against the walls in eighteen days time, and... When part of the wall was battered down, and when the towers yielded... they were ejected out of those towers by God himself, and fled immediately to that valley which was under Siloam...</p>	<p>Luke 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, do you think they were sinners above all men that dwelt in Jerusalem? 13:5 I tell you, No: unless you repent, you shall all likewise perish.</p>
<p>WAR 663-665. Vespasian and Titus agreed to have a huge triumph procession together. as soon as it was day (- early) Vespasian and Titus came out crowned with laurel, and clothed in those ancient purple habits which were proper to their family, and went as far as Octavian's Walks to meet the senate and principal rulers (e.g. city governor) where a tribunal had been erected, whereupon the troops made an acclamation of joy and attestations of their valor.</p> <p>They gave a prayer and a speech and sent the soldiers to a dinner prepared by the emperors (- a feast). They went to the Gate of Pomp and made sacrifices to the gods, and sent the Triumph forwards to be seen by the multitudes, which was magnificent in every way, from the amount of gold, to the size of the pageants often several stories high, to the captives (e.g. from Galilee, Judea, etc) following behind (- watching). (WAR 7.5.4-6)</p>	<p>Luke 23:1 The multitude arose and led Jesus.... to Pilate the governor... Herod's men arrayed him in a gorgeous robe... Matt 27:29 John 19:2 the robe was scarlet / purple, and put a crown of thorns on his head and a reed in his right hand: and they bowed the knee saying, Hail, King of the Jews!..</p> <p>John 18:28 They led Jesus to the hall of judgment (- a tribunal) Mark 15:16 known as the Praetorium (- the Praetorian Guard, key to any Roman Triumph celebration) and they called together the whole band/cohort.. and it was early; and they went not into the judgment hall but instead to eat Passover.</p> <p>Luke 23:17 and they were having a feast 23:27-8 And a great company of people and women followed him, bewailing and lamenting him, but Jesus told them to weep for themselves. 23:49 And all the women that followed him from Galilee watched.</p>
<p>WAR 663-665 cont. Then Titus and Vespasian retired to the Gate of the Pomp (- something standing “on either side” of the parade), so called because pompous shows always go through that gate; there at (the Gate of Pomp) the they tasted some food, and put on their triumphal garments, and offered sacrifices...and sent the triumph forward</p> <p>...it is impossible to describe the multitude and of the shows....all brought together on that day demonstrated the vastness of the dominions of the Romans; for there was here to be seen a mighty quantity of silver, and gold, and ivory, contrived into all sorts of things, and did not appear as carried along in pompous show only, but, as a man may say, running along like a river...</p> <p>There were also precious stones that were transparent, some set in crowns of gold, and some in other places, as the workmen pleased; and of these such a vast number (of transparent precious stones) were brought..</p>	<p>Revelation 22:1-3 Then the angel showed me a river of the water of life, as clear as crystal (- transparent stone), flowing from the throne of God and of the Lamb (- Vespasian and Titus), down the middle of the main street of the city.</p> <p>“On either side of the river” stood a tree of life (- singular yet spans a street - so this represents a gate)...</p> <p>And the leaves of the tree (- leaves representing pages of scripture. The Gospels.) are for the healing of the nations. No longer will there be any curse (- the Gospels end gods 'curse' and thus the Passover ritual required to avoid God's messenger of death).</p> <p>The throne of God and of the Lamb will be within the city (- Rome), and his servants will worship Him (- the Gospels will make people worship Titus).</p>

<p>WAR 665 cont. Finally the procession reached the temple of Jupiter Capitolinus, where it was customary to slay an enemy general.</p> <p>(Not mentioned in WAR, but the Capitol building was a place named after a skull that was discovered as the building's foundations were being laid. Also not mentioned in WAR, is the well-known tradition of the Triumphator being offered, and refusing wine)</p> <p>The general to be executed was Simon, son of Gioras who had been led in the triumph with a rope put upon his head. Roman law required malefactors to die and be slain there. And when Simon had died the people offered consecrated sacrifices in prayer, and the nobles made preparations for feasting. (WAR 7.5.6)</p>	<p>Mark 15:23 To Jesus they offered him wine with myrrh, but he refused the wine.</p> <p>Luke 23:26 And they laid hold upon Simon and made him bear Jesus' cross... 23:33 And they came to Calvary (Matt 27:33 this is Golgotha, place of the Skull) and crucified him with malefactors to his right hand and left hand. 23:38 And a superscription was written over him in Greek, and Latin, and Hebrew, 'THIS IS THE KING OF THE JEWS'.</p> <p>23:47 The Centurion (- a Roman) said that certainly Jesus was a righteous man. 23:48 And all the people that gathered to see, smote their breasts (- a practice of Roman soldiers when giving attestation to their leader).</p>
---	---

Having described this first group, I plot their locations, showing that they are arranged to be in roughly similar order in the two documents. With this first group the degree of conformity to a straight line is not overly impressive, it is nonetheless significant. With the second group that follows the conformity to a (different) line, is greater.



Section 2 – parallels which are not linking Jesus with Vespasian or Titus

I now list, as a second group, those which are either linked less well, or not at all, to the theme of Jesus being mirrored by Vespasian and Titus. I will then show that these are arranged along a different line.

The story set out in WAR	How Jesus' story parodies it.
<p>47 Alexander... overran Judea... and came to Jerusalem, and ventured to rebuild its wall... But being afraid of being attacked, he gathered an army of 10,000 armed footmen, and 15000 horsemen. He also built walls about several other places... [but was defeated at Jerusalem, implying he didn't have time to adequately rebuild the walls]</p> <p>51 Aristobulus came and attempted to build a wall around the city, but had to retreat when Gabinius arrived.</p> <p>Then he came to Machereus and attempted to fortify it, although this was done in a poor manner.</p> <p>WAR 52 continues that Alexander had 30,000 men but were defeated, with 10,000 of them dying and the rest [implicitly 20,000] fleeing.</p>	<p>14:28 For which of you, intending to build a tower, sits not down first, and counts the cost, whether he have sufficient to finish it? 14:29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 14:30 Saying, This man began to build, and was not able to finish.</p> <p>14:31 Or what king, going to make war against another king, sits not down first, and consults whether he be able with 10,000 to meet him that cometh against him with 20,000?</p>
<p>WAR 293 Now an Egyptian prophet led his followers to the Mount of Olives.</p> <p>(Ant 20.170) adds that he then claimed that the walls of Jerusalem would fall at his command, but the Romans attacked him and dispersed and killed his followers, but he disappeared.⁶</p>	<p>Luke 19:43 and 21:5 Jesus [who had been in Egypt as a child, Matt 2:14] prophesied that the walls of Jerusalem would fall at the time of his second coming. 21:23 and these things would happen within one generation. 21:37 ...Jesus went out and abode in the Mount of Olives. 22:2 The chief priests and scribes sought how they might kill him; for they feared the people.</p>
<p>WAR 454 The city of Gamala is on a ridge that has a neck.. so Gamala is like a camel in figure, from whence it is so named, although the people pronounce it inaccurately... The city also hangs so strangely, that it looks as if it would fall down upon itself (two threads of cord hanging), so sharp is it at the top (i.e. a cord hanging from a needle⁷).</p>	<p>Luke 18:25 Matt 19:24 It is easier for a camel to go through the eye of a needle (- here the Gospel gives a similar hint that 'camel' is a euphemism for a cord or rope), than for a rich man to enter into the kingdom of God (- in a further layer of meaning, this also refers to General John who is a rich man – see WAR 2.21.2. "John obtained immense quantities of money").</p>
<p>WAR 457. In the initial attack on Gishala the Romans got in and fought in the lower city, taking cover in the houses, which fell down suddenly. And when one house fell, [the stone fell on them] and it shook down others and so on down the slope, so that many Romans perished; however as the houses subsided they leaped on top of them (i.e. they also fell on the stone); so that a great many were ground to powder [the only instance of this word in WAR] by these ruins. 458 And this excited Vespasian to enter the city surrounded by guards, and bore the enemies attacks (they tried to take him).</p>	<p>Luke 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same 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. [the only instance of this word in Luke]</p> <p>20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.</p>

⁶ As mentioned in my first article, Antiquities contains information showing it was written after AD92, so either there was an earlier version of Antiquities, or we must disregard this particular parallel, or (as suggested in my first and fourth articles, perhaps we need to consider the possibility that Antiquities was published later with a view to retrospectively accentuating the appearance of the parallels. As regards this article, the issue is not significant, as I only include one reference to Antiquities and removing it therefore has negligible impact.

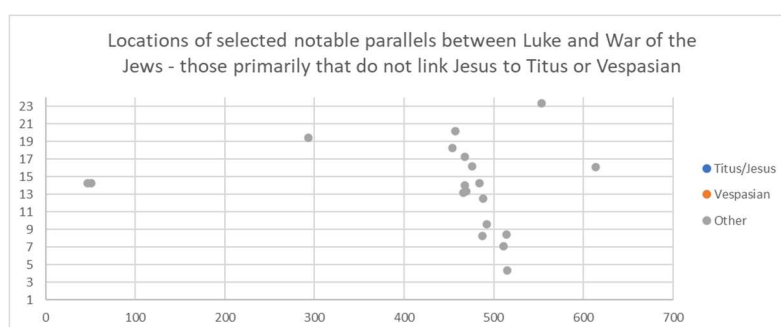
⁷ Needles at the time were often made of wood, and were typically for use with much thicker cord or rope, compared to a modern steel sewing needle which is sized for use with thread.

<p>WAR 466-468. Titus wanted the town of Gishala to surrender, but John said that to persuade the Jews it was necessary to wait until after the Sabbath... Thus John tricked Titus (i.e. he was hypocritically leaving a place on the Sabbath)... so he could take flight in the night.. Among those that ran the slower ones left behind made bitter lamentations, for them to return (i.e. some considered going back and were slower as a result), but others called on them to continue]. In the morning Titus send horsemen who slew 6000 women and children and returned with 3000 captives (i.e. picked them off along the route to Jerusalem) [but failed to catch those who were fastest such as] John himself.(WAR 4.2.3-5)</p>	<p>Luke 13:15 and 14:5 You hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away / pull him out of a pit (- hypocritically leaving a place on the sabbath)..</p> <p>Luke 17:31-36 ...he that is in the field, let him likewise not return back. Remember Lot's wife (a reference to the Old Testament, where looking back had been fatal to her). Whosoever shall seek to save his life (a reference to what John told his men to do) shall lose it; and whosoever shall lose his life shall preserve it. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. (i.e. some of those who ran across the fields were taken, and others not)</p>
<p>WAR 469 In Jerusalem the people were in uproar and 10,000 of them crowded about (i.e. gathered).. John downplayed his departure, but the people considered it more of a 'flight'... but John jested that even if the romans had 'wings' they could never fly over the walls of Jerusalem. (WAR 4.3.1)</p>	<p>Luke 13:34 O Jerusalem, Jerusalem, which kills the prophets, and stones them that are sent to you; how often would I have gathered your children together, as a hen doth gather her brood under her wings, and ye would not! (i.e. Jerusalem refuses to be under the wings of the Romans)</p>
<p>WAR^s 476 the degradation of the divine law caused the priests too weep bitterly, because they had set the covenant with god at naught, and .. They believed the desolation of the city and prophecy would cease, if abomination was found in the holy place.</p>	<p>Luke 16:15 abomination in the sight of god...The law and the prophets were until John</p> <p>(i.e. implying the end of the Jewish Prophets, and implicitly the end of the Jewish covenant, resulted from an abomination)</p>
<p>WAR 484 Now 20,000 men came to fight at Jerusalem under John, Simon and others... and (WAR 485) the exit of the messengers was not known... and Ananus ordered the walls to be guarded... and Jesus stood on the tower and said 'every one of your leaders deserves 10,000 deaths'</p>	<p>Luke 14:31 Jesus said: Or what king, going to make war against another king, sits not down first, and consults whether he be able with 10,000 to meet him that cometh against him with 20,000? 14:32 Or else, while the other is yet a great way off, he sends an ambassage (messenger), and desires conditions of peace.</p>
<p>WAR 487 In Jerusalem, the high priest Jesus, found that the Idumeans were against moderate counsel, and Jerusalem was besieged... they lay all night before the wall ...and there was a prodigious storm in the night, with utmost violence, lightnings, terrible thunderings and amazing bellowings like an earthquake. These were a manifest indication that some destruction was coming upon men, ...anyone should realize this foreshadowed great calamities.</p> <p>WAR 488 The Idumeans thought it meant God was angry, and Ananus that God was on their side; but the storm was actually ominous to themselves. ...As the storm was very terrible, Ananus let the guards go to sleep. The zealots sawed the gates, and the wind and thunder conspired so that the saws were not heard....</p> <p>WAR 489 Now at first there came a fear as they entered... WAR 490 The Jewish factions fought, and 8500 died (they perished). (WAR 4.4.5-8)</p> <p>WAR 490 The Idumeans got into the temple during this 'terrible storm', by killing guards as they slept... the storm rendered their cries more terrible... and they spared nobody because of it. 491 they slew and cast away the bodies of Ananus and Jesus 'though usually they would take down those who were crucified and bury them' before sunset. Jesus was superior to the rest, but not Ananus, who was a just noble and who foresaw that war would come and barring capitulation, they would be destroyed. WAR^s 491</p>	<p>Luke 8:23 Mark 4:37 As they sailed Jesus fell asleep during a storm of wind on the lake; and they were in jeopardy. 8:24 And they came and awoke him, saying, 'Master, Master, we perish'. Then he arose, and rebuked the wind and water: and they ceased, and there was a calm (- Jesus controlled it, therefore it was a divine storm). 8:25 And he said, where is your faith? And they were afraid and wondered.. what manner of man is this!</p> <p>Luke 12:49 and Jesus whilst replying said 'I am come to send fire on earth (when a Roman god does this, it means lightning)' 54 'when you see a cloud rise out of the west you say 'a shower comes' and so it comes to pass.. 56 you hypocrites can discern the weather but how do you not discern this time? (i.e. how are you unable to predict the calamities in Jerusalem?)</p>

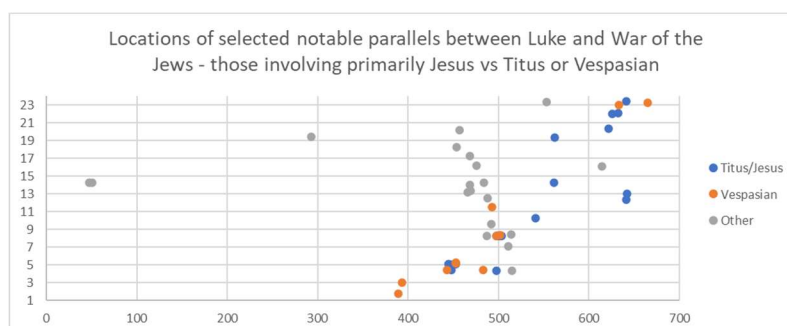
<p>Standing on Ananus and Jesus' bodies they laughed saying "how eloquent you were, and how much trouble you caused yourself, but now rest!" (they joked Jesus was 'asleep' during the storm) (WAR 4.5.2)</p>	
<p>WAR 492: The Zealots and Romans slew them and threw their bodies away, to make room for other prisoners; and no one had courage either to weep for their dead, or to bury him (i.e. the dead weren't buried); but those that were shut up in their own houses could only shed tears in secret, and...those that mourned soon underwent the same death (i.e. those who did any burying became dead).. Only in the night they would take up a little dust/soil, and throw it upon the corpses...</p>	<p>Luke: 9:60 Jesus said; Let the dead bury their dead: but go you and preach the kingdom of God. 9:61 And another also said, Lord, I will follow you; but let me first go bid them farewell, which are at home at my house. 9:62 And Jesus replied; No man, having put his hand to the plough (i.e. moving soil), and looking back, is fit for the kingdom of God.</p>
<p>WAR 511-512 At this time the Jewish leader Simon of Geras had build an army - no longer composed of slaves and robbers, but a great many of the populace....He built a wall at a certain village called Nain... And Simon also sent his companion Eleazor, to (the city of) Herodium to persuade them to join him, but they made him throw himself from their wall and he died immediately. (WAR 4.9.4)</p>	<p>Luke 7:11 And he (Jesus) went into a city called Nain; and many of his disciples (e.g. thus likely to include Simon) went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out.</p>
<p>WAR 514 ...People say this city is older than Memphis in Egypt, and was the habitation of Abraham, the progenitor of the Jews (This is the Abraham who is described in Genesis 28:14 and Gal 3:16 as Gods' original sower of his seed)... and not far from the city is a terebinth tree (Which Genesis 12:6 describes as Abraham's destination, and Isaiah 6:13 describes as being the 'holy seed' when cut), and this tree was very large and reputedly existed since the creation of the world. And Simon ravaged the cities and country... and all the woods were despoiled of their leaves as by locusts (metaphorically devoured by winged creatures), after they have been there, so behind Simon's army nothing was left but a desert. Some places they burnt down, some they utterly demolished, and whatever grew there, they either trod it down or fed on it, and by their marches made the ground worse than barren.</p>	<p>Luke 8:4-8 Jesus told a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the winged creatures devoured it (- the word 'peteina' is used here, which can be understood to cover 'winged creatures' and not merely birds). And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture (i.e. like a desert). And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold (- e.g. in the manner of a large tree)... Now the parable is this: The seed is the word of God. (e.g. a 'holy seed' referencing Isaiah 6:13 – i.e. the terebinth tree)</p>
<p>WAR 515 At that time the zealots ambushed and seized Simon's wife and her attendants... But he came to the wall of Jerusalem and vented his spleen at them (rebuked them), and killed people he found, and swore he would break down their wall such that they sent his wife back.</p>	<p>Luke 4:38 And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.</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.</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 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>	
<p>WAR 614 Jonathan the Jew was at the monument of John. He was undistinguished and had low stature (esteemed low by men) and no regard to god... and challenged the best Roman to single combat (esteemed himself highly)... they were wary... since he courted death.. and 'put the deity out of countenance' due to the 'abomination' of his words. One challenged him, but slipped as he ran, and was killed by Jonathan... who stood on his dead body jeering and making acclamations (derided them) until shot dead by a dart (the end of John)... showing how suddenly vengeance may overtake undeserved success.</p>	<p>Luke 16:14 The Pharisees (Jews) derided him... and he said you justify yourselves before men, but god knows your hearts, for that which is highly esteemed among men is 'abomination' (the only instance of this word) in the sight of god. 16:16 the law and the prophets were until John..</p>

Having listed this second group of parallels, I now plot their locations. The purpose of doing so is to show that there is 'structure'. When parallels are arranged with such 'structure' i.e. largely conforming to specific lines, this increases our confidence that they are there intentionally, since if they were coincidental parallels they would not exhibit such structure.



Combining the two groups gives the following arrangement, but with a relatively small number of parallels plotted, the pattern that the parallels are arranged with cannot yet be determined.



The reason for this structure is not yet clear, but it will become clear later in my related article where I present iron clad proof that the Flavian ruling family invented Jesus' life story.

In conclusion.

I have thoroughly debunked the idea that Carrier debunked Atwill's evidence. I show that Carrier has failed to avoid personal bias, and I describe the most important sequence of parallels which are (merely part of) Luke's rich and detailed, but carefully hidden, parody of the story in War of the Jews.

In my next article I will use this information as part of an iron clad proof that the Flavian government invented Jesus' life story.