

Independent Research Lending Support to the APTVS Pattern Being Genuine (Article 14)

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Abstract

This paper investigates the authenticity of the APTVS pattern identified by this author Michael Menasgotz, in sequences of conceptual parallels between the Gospel of Luke and Jewish War. It does this by examining the work of two independent researchers, Cliff Carrington and Dr. Matthew Josephson.

The APTVS pattern, which suggests a deliberate alignment of parallels between the Gospels and Josephus' works, is analyzed through the identification of parallels by these researchers. Carrington independently published at least 14 relevant parallels, whilst of Dr. Josephsons, there are 30 that are not at risk of being derived from Joe Atwill's work.

The statistical analysis of these findings indicates that the probability of such alignment occurring by chance is extraordinarily low, providing strong evidence that the APTVS pattern is genuine. This research offers robust independent confirmation of the pattern's authenticity and supports the hypothesis that the Gospels and Jewish War were co-written, suggesting a Flavian origin of Christianity.

Introduction; Could The APTVS Pattern Be The Result Of Coincidences?

In my 9th published article, I showed that the APTVS pattern physically cannot be the result of a biased ‘selection’ of parallels taken from a larger body of parallels. I ran simulations to determine how many noteworthy yet unintended parallels would need to be present for such a detailed pattern to be ‘selected’ out of such noise, with the conclusion that there would need to be so many as would fill 4000 verses of Luke – a physical impossibility since Luke only has 1151 verses.

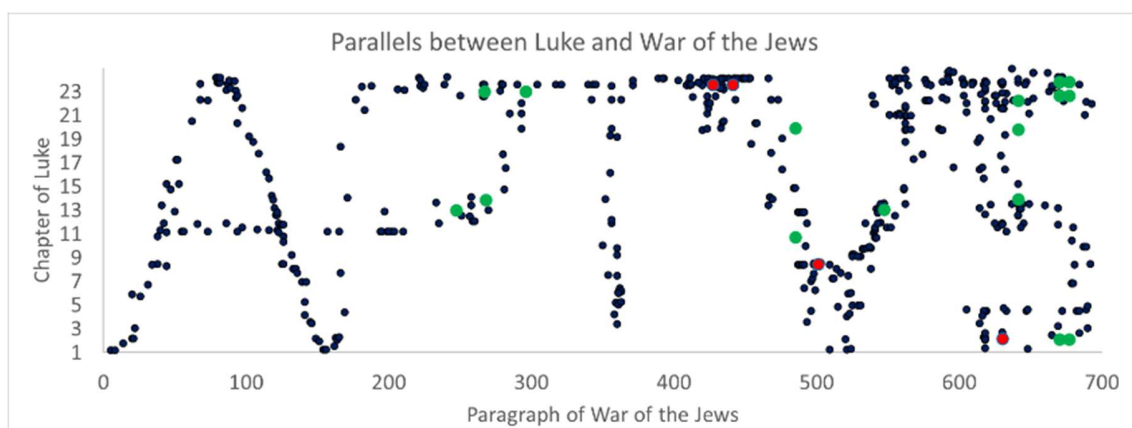
In this paper, which is taken from Chapter 16 of my book, I will address whether the APTVS pattern could just be the result of coincidences, which is a different question. In doing so I will review lists of parallels published by two completely independent authors, and show that the locations of those parallels is highly correlated with the APTVS pattern to an extent which cannot be chance.

Using the work of Cliff Carrington to assess whether the APTVS pattern is genuine

It was an early fan of my work who pointed out to me that over a decade ago a researcher called Cliff Carrington had identified some parallels between the Gospels and Josephus’ works - primarily ‘Antiquities of the Jews’, but also Jewish War. These can still be found in an archive of his website at: <https://www.oocities.org/athens/atrium/3678/flavian.html> (see the pages named “Gospels page 1-3”).

Naturally, I wanted to see if his parallels aligned with the APTVS pattern. Cliff didn’t have a specific focus on Luke, and had a habit of focusing on Antiquities. Instead of tabulating parallels between people described in the texts, he discussed various common holistic themes over several pages of his website, and as is standard in the field he didn’t reference locations in Jewish War by paragraph number. I duly extracted, compiled, and tabulated them anyway. Since most of them are not particularly interesting I list them in Appendix I.

It turned out that Carrington had only identified 25 relevant parallels between Luke and text that either are in Jewish War, or are in ‘Antiquities of the Jews’ (which retells the first half of Jewish War in more detail), in a place that can be connected with a specific matching place in Jewish War. Of these, 20 were close to or within the APTVS pattern, as shown below. The ones I was not aware of are in green, and those I had already discovered are in red (below).



The fact that Carrington only identified 25 parallels, and only four of them were ones I had found myself, arguably illustrates how carefully hidden all these parallels are, although I think it is best explained by the starkly different approaches he and I had taken. Carrington wasn’t trying to identify parallels between *characters* described in Jewish War and Luke, but was exploring common themes that interested him, particularly regarding Antiquities of the Jews.

Of his 25 parallels, 18 are a perfect match with the APTVS pattern, 2 are borderline, and 5 do not match.

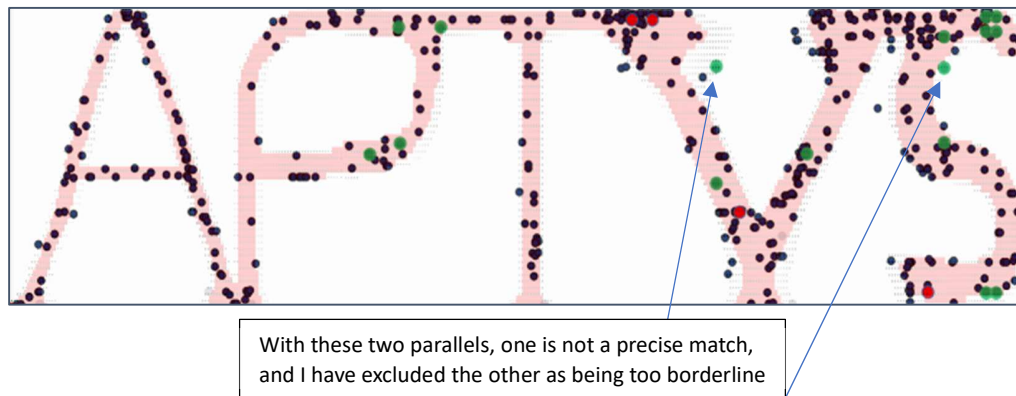
All of the parallels that did not match turned out to be particularly weak. For example in one case Carrington immediately changes his mind and comments that it may not be a parallel after all. For another three of them, Carrington links the Gospels not to Jewish War, but rather to the related text 'Antiquities of the Jews', and indeed to locations in that text which cannot be easily placed in the narrative of Jewish War (which is possible since in a few locations the order of the narrative in Antiquities does not strictly follow that in Jewish War).

For more details on why I saw the five non-matching ones as weak see Appendix 1, although it is not important here, as I will take the conservative approach for my analysis, that if he mentioned them, then he mentioned them, and that's that.

So despite the five non-matching parallels being weak or dubious, I will take the conservative approach of simply accepting that Cliff mentioned them, and purely assess the probability that 18 out of his 25 parallels would be an exact match with the APTVS pattern, if such parallels had not been intended by the author of those documents.

The first step to assessing this probability is to draw the APTVS pattern and calculate how much of the chart area it fills. This is shown below (pink shading).

In doing this I ignored the anomalous diagonal line between the T and V, which mainly involves Jesus parodying Titus, because those parallels were there to convince the mid-level rank of the secrecy cult that Titus is the 2nd coming of Jesus.



Coloring it in in Excel helped me measure the area that I had colored in, which turned out to be 24% of the chart area (23.5% if I had included introductory paragraphs of Jewish War)¹. To be conservative, let's call it 25%.

With hindsight, I suppose I could have included the anomalous group, and indeed drawn the letters just a touch more generously wider, and then the area filled by the chart would be slightly above 25%. However if I had done this, then the number of Cliff's parallels that would have matched goes up from 18 to 20 out of 25, and the result of the analysis and statistical significance of the conclusion wouldn't be greatly different.

If all of the parallels that Cliff Carrington had identified had been located in one small region of the chart, then a critic could argue that this makes alignment with the APTVS pattern far more likely. Similarly if they had all been in the vicinity of the 'VS' we perhaps should use a larger value for what percentage of the chart is filled by those letters. Happily though, Cliff's parallels are spread out across most of the chart area (see above).

We can therefore move on to calculate the odds that at least 18 out of 25 unintentional (and thus randomly positioned) parallels would align with a region that fills a quarter of the chart area.

There are many online probability calculators that can quickly confirm the odds of this. In Excel it can be easily calculated as: 1 minus the cumulative probability of 0-17 out of 25 successes, or simply as "`=1-BINOM.DIST(17,25,0.25,TRUE)`".

So what are the odds of at least 18 successes out of 25 tries, with each having a 1 in 4 chance? It turns out to be very close to **one in a million**.

Is there a flaw in this? Well, I suppose some critics might argue that we should ignore those parallels Cliff Carrington proposed which rely on the text found in Antiquities of the Jews to supplement the narrative in Jewish War. This would

¹ This was calculated using a grid of 48 vs 347 (i.e. 16656 blocks), filling it in manually, and counting those that were filled in (i.e. 3998).

leave us with 11 out of 14 parallels being a precise match, but the odds of at least 11 out of 14 being a match are still an extraordinary 1 in 25,000. So, whichever approach you prefer, the pattern of parallels that Carrington Cliff independently identified, is a highly correlated with the APTVS pattern, to an extent that could not reasonably be judged to be coincidence.

In summary, this offers strong independent confirmation that the APTVS pattern is genuine, and, together with my initial analysis just looking at the odds of 250 out of 400 parallels aligning with the APTVS pattern (see my book or 9th paper), this provides two different ways to confirm that the APTVS pattern is genuine.

Using the text of “Revealing the Sin of Man” by Dr Matthew Josephson to assess whether the APTVS pattern is genuine

After this book went to press in its first edition, I was contacted by another researcher Jerry Russell who told me about the work of Dr Matthew Josephson, who I assume was publishing under a pseudonym (presumably a pun on the stated author of Jewish War; Joseph Flavius, supposedly originally named Yosef ben Mattityahu or ‘Joseph of Matthew’).

I understand Dr Josephson was a scientist who had found the parallels between Jewish War and Luke so fascinating and important that he took a career break to collate and document some 450 proposed parallels between Jewish War and various books of the New Testament. He published his book in 2016 on Kindle, but eventually stopped engaging the Flavian Origin community and his book ceased to be available to purchase. Happily, Jerry had kept his copy, and he let me take a look.

I think Dr Josephson had the right idea, namely that Jewish War and the Gospels have more connections than had been demonstrated in Joe Atwill’s books. But he was so willing to propose parallels that the weaker examples he pointed to did him a disservice.

Many of the parallels he independently identified were certainly noteworthy, and there were some that match with those published by Joe Atwill and myself (I suppose it would be strange if I criticized those ones!), however some of the others were really quite tenuous.

To illustrate his willingness to present a heady mixture of both strong and weak parallels, here is one of the weaker ones (relevant colors and underlining added for emphasis by Dr Josephus).

“... **Will not you turn again, and look back, and consider whence it is that you fight with such violence**, and how great a Supporter you have profanely abused? Will not you recall to mind the prodigious things done for your forefathers and this holy place, and how great enemies of yours were by him subdued under you? **I even tremble myself in declaring the works of God before your ears, that are unworthy to hear them**; however, **hearken to me, that you may be informed how you fight not only against the Romans, but against God himself**...” – Jewish War V,9:4

“Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles. **If we let him thus alone, all men will believe on him**; and **the Romans shall come and take away both our place and nation**.” – John 11:47-48

- credit: Dr Matthew Josephus. “Revealing the Sin of Man”.

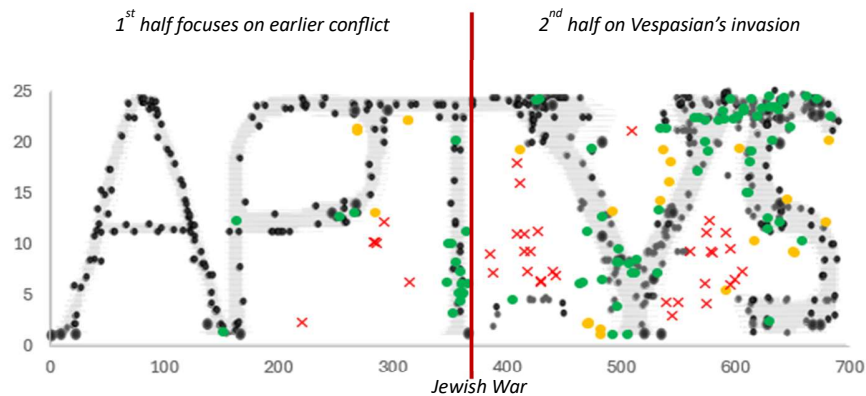
You be the judge, but I struggle to see a connection here.

I speculate that these weaker examples are one reason his work – which clearly required a *huge* effort and very deep knowledge of the New Testament – received a very muted reception. Ultimately Dr Josephson appears to have become disillusioned at the lack of interest, ceased engaging with the community in 2017, and all recent attempts to contact him have failed.

In view of this very liberal approach he took, and his willingness to highlight both strong and weak parallels, it would be unrealistic to expect most of his published parallels to match the APTVS pattern.

But if his work was a genuine and honest effort then there surely ought to be a detectable correlation with the APTVS pattern. Accordingly, I trawled methodically through his book to identify parallels he drew between Jewish War and Luke, or indeed with Matthew or Mark where a substantially matching story is present in Luke.

I identified 143 proposed parallels between Luke and Jewish War, most of which aligned with the APTVS pattern, as shown here:



Results:

- 82 of his 143 parallels matched the APTVS pattern (**green dots**).
- 25 nearly matched (**yellow**) to an extent that perhaps a few are in parts of the APTVS pattern that I had missed.
- 36 clearly do not match (**red crosses**).

Most of Dr Josephson's parallels are in the second half of the APTVS pattern where the letters are thicker, and taking this area in isolation the lettering fills about 28% of the chart area.

With 28% as the individual odds of a randomly arranged parallel matching the pattern, the probability of at least 82 out of 143 parallels matching the pattern by chance, is **one in 5 trillion**.

That's an extreme degree of correlation for sure - but there's a problem with it. Unlike Cliff Carrington, it is likely that Dr Josephson drew on the material in Joe Atwill's books, just as I did. So, whilst there is a valid argument that Dr J and I were both at liberty to omit – and I think both actively did omit – whichever of Joe Atwill's parallels we each disagreed with, a critic would very rightly question whether the use of Joe Atwill's work might explain the extremely strong correlation between Dr Josephson's parallels and mine.

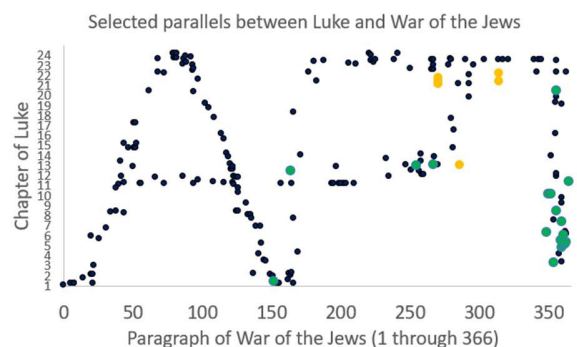
To side-step this problem, I observe that Jewish War is very much a story of two halves. The first half discusses the previous century of conflict and the second half discusses the war that the document is named after. Joe Atwill only published parallels relevant to that second half – starting at paragraph 366 where Vespasian is introduced as the 'old man' being chosen to crush Judea. So, if we limit our analysis to the first half of Jewish War, we confidently avoid the issue of cross-contaminated work entirely.

Disappointingly, of the 143 parallels Dr Josephson described between Jewish War and Luke, only 30 of them relate to the 1st half of Jewish War. This reflects that his book mainly aims to show that the New Testament is a satire of the Roman's genocidal invasion described in the 2nd half of Jewish War. Just 30 parallels is a somewhat limiting dataset, but it's enough to test whether the parallels he independently generated are also correlated with the APTVS pattern I identified.

In that first section **18 out of the 30 parallels are a perfect match** (**green** – brief details are at the end of the Appendix 1).

Whilst it would be ever so easy to tweak my suggested outline slightly to encompass another six of them (**yellow**), in order to be rigorously scientific I will use exactly the same outline I had developed and published much earlier on in my research. This prevents me from drawing the outline generously or in a non-objective fashion in the interests of encompassing more of Dr Josephson's parallels.

The outline I had drawn covers 25% of the whole chart area if we are talking about the whole chart. However the letters APT have thinner 'writing', and for this first half of the document the outline only covers 22% of the chart area.



Using 22% as the probability for each parallel matching by pure chance, we can calculate the odds of at least 18 out of 30 of matches, all purely by chance. The odds are **one in 129,000**.

Recall earlier I analyzed the parallels published by Cliff Carrington, identifying the odds of those having such a degree of alignment with the APTVS pattern, **so we now have two lists**:

- In one the odds of such a match by chance were either **one in 25,000** (at least – and arguably one in a million).
- In the other the odds of such a match by chance was **one in 129,000**.

A joined-up view of the parallels discovered independently by Dr Josephus AND Cliff Carrington

There is no evidence that Cliff Carrington and Dr Josephson knew about each other, and it seems clear they were not collaborating. This is supported by the observation that there is little or no overlap between their respective lists of parallels, and also by their opposed philosophies, interests and approaches. Neither of these lists are based on work by Joe Atwill, and I had not heard of either of these authors during my work identifying the APTVS pattern prior to publishing it.

In summary, both datasets were generated independently of each other, and independently of Joe Atwill's work, and independently of my work. It's therefore reasonable to combine their lists, and explore the degree that the combined list is correlated with the APTVS pattern.

As tempting as it might be, it would not be a statistically valid approach to simply multiply those two probabilities (one in 25,000 for Carrington and one in 129,000 for Dr Josephson) to arrive at odds of one in 3 billion. Instead it is fairer to evaluate whether out of the 44 parallels identified by both authors, at least 29 are a match. For this I will use 25% as the area the pattern fills even though this serves to underplay the significance of Cliff Carrington's parallels.

So, our final calculation is to consider the odds of each parallel matching the APTVS by chance as being 25%, and ask what the odds are for at least 29 to do so out of 44. This is easily calculated as one in 78 million.

Conclusion:

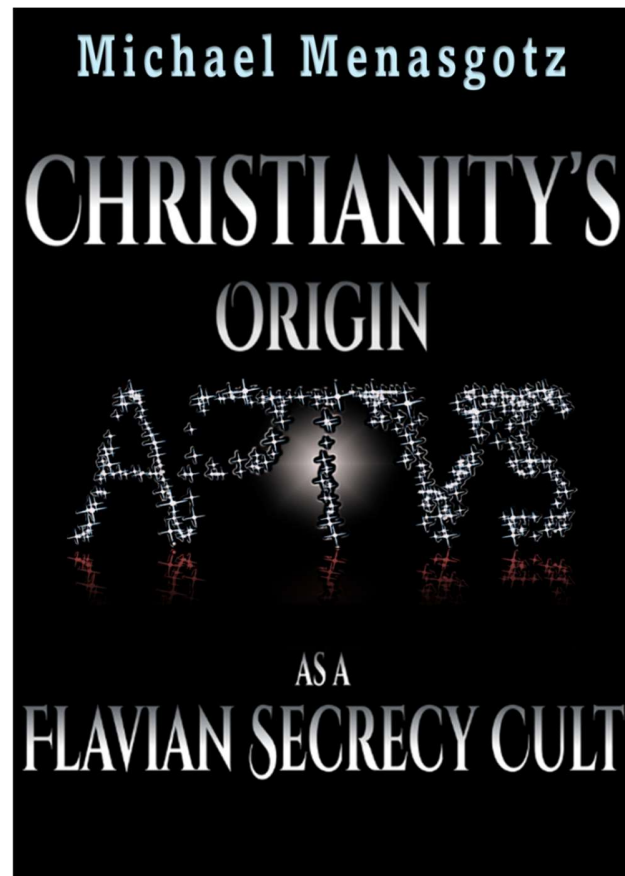
The lists of parallels published by Cliff Carrington's and Dr Josephson's as described in this article, were generated and published completely independently of my work, and indeed in both cases about a decade before I published my work.

Whilst each list by itself is not long enough to offer extremely clear validation of the validity of the APTVS pattern, when placed together they are.

They are so correlated with the APTVS pattern, that if the parallels had not been intentionally arranged in that pattern – i.e. are instead coincidentally arranged in that pattern, the odds of this degree of correlation occurring would be **one in 78 million**.

This exceeds the '5 sigma' standard for proof used in particle physics (which equates to odds of one in 3.5 million), and therefore provides exceptionally strong and completely independent evidence that the APTVS pattern is genuinely present.

For those interested to read the evidence that proves the stories in Jewish War and Luke were co-written (and thus the Gospels originate from the Roman Flavian Government), please see either my 9th published article, or else my book: Christianity's Origin as a Flavian Secrecy Cult, available via Amazon as paperback.



APPENDIX 1 – Other Parallels That Help Form The APTVS Pattern

Here I will list parallels I found by reading the archive of Cliff Carrington's blog which I had not already listed earlier. The archive of his blog was available at: <https://www.oocities.org/athens/atrium/3678/flavian.html>

	War of the Jews	Luke
A	<p>In the publication by Cliff Carrington, I noted some parallels being identified. Many of them are already listed above, and others relate to Vita or 'Against Apion' rather than War of the Jews, which are interesting but not directly relevant.</p> <p>On his first main page "Gospels page 1", he identifies relating to Cyrenius / Quirinius and the census, where each time Quirinius is linked with Judas the Galilean and the birth of the Jewish Rebellion.</p> <p>Carrington then shows that this specific pair of concepts relating to Quirinius – the birth of the Jewish revolution and Judas – is then mirrored in the final collapse of the Jewish revolution (where in place of Judas, it is his grandson Eleazar who is present).</p> <p>Unlike the other references he offers, which relate to Antiquities and don't seem to be associated with a specific passage in Jewish War, Carrington offers two specific locations in War of the Jews, which are Jewish War 7.8.1/670 and Jewish War 7.6.4 / 677.</p>	<p>Carrington explains in his post how this relates to the birth of Jesus (i.e., Luke 2:6) but since this involves Judas and the death of the revolution, it also relates to Luke 22:46 and 23:46 where Judas betrays Jesus, and Jesus dies.</p> <p>So: War 670 vs Luke 2:6, 22:46 and 23:46 And: War 677 vs Luke 2:6, 22:46 and 23:46</p>
B	<p>Carrington continues by identifying Antiquities 18.5.2 (aka Ant 18.119 I believe) as the location where Herod kills John the Baptist, which corresponds to the location in War of the Jews 2.9.5 / 268. Although War of the Jews doesn't mention this event here, it mentions instead a conceptually similar event of Herod imprisoning Agrippa for predicting himself a "future ruler of the world".</p>	<p>Carrington links this to Luke 13:31 which has Jesus (the anticipated "future ruler of the world") being warned he might be killed by Herod (implicitly after John was). So: Jewish War 268 vs Luke 13:31</p>
C	<p>Carrington then identifies a similarly relevant passage in the Slavonic version of War of the Jews – indeed a rather famous passage talking about John the Baptist²</p> <p>This section corresponds to paragraph 2.7.2/247 of Jewish War.</p>	<p>Carrington rightly identifies this as again being linked to Luke 13:31. So: Jewish War 247 vs Luke 13:31</p>
D	<p>Carrington then links Ant 18.3.1 and Jewish War 2.9.4 / 267 with Luke 23:1-25.</p> <p>In Jewish War/Antiquities Pilate holds a tribunal, Carrington points out that Antiquities acts to make Pilate blameless for the brutality of his soldiers.</p>	<p>Luke 23:1-25 describes Jesus' trial before Pilate. Pilate escapes the blame, with the Jews being responsible for Jesus' death instead. So, Jewish War 267 vs Luke 23:10</p>
E	<p>Carrington then identifies the passage in Ant 20.5.3 and Jewish War 5.1.3 / 547 as involving the spilling of blood in sacred offerings at the holy temple's altar:</p> <p><i>"...for those darts that were thrown by the engines came with such force, that they went over all the buildings, and the temple itself, and fell upon the priests, and those that were about the sacred offices;... [They] fell down before their own sacrifices themselves, and sprinkled the altar,... with their own blood;.."</i></p>	<p>Carrington identifies this as linked to Luke 13:1-2 there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. He asked, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans?" So: Jewish War 547 vs Luke 13:1</p>
F	<p>Carrington then identifies Jewish War 4.4.3 / 552 as where Jesus the high priest declares the temple to be like a den of robbers.</p> <p>"Accordingly, Jesus, the eldest of the high priests next to Ananus, stood upon the tower that was against them, and said thus;... They are robbers, who by their prodigious wickedness have profaned this most sacred floor, and who are to be now seen drinking themselves drunk in the sanctuary."</p> <p>Also, this is a speech by Jesus, mentioning robbers plundering Jerusalem and neighbouring cities, and asks whether "anyone has been caught as he went out [of Jerusalem].."</p>	<p>Luke 19:45-46 etc It is written, my house shall be called a house of prayer, but you make it a den of robbers. Carrington notes that the same Greek word for 'Robbers' is used in both passages.</p> <p>Also, Luke also contains a speech by a Jesus, (Luke 10:29-36) describing robbers catching someone on his way out from Jerusalem to Jericho (a neighbouring city), along with the use of alcohol (pouring in wine and oil). So: Jewish War 485 vs Luke 19:45 and Luke 10:32</p>

² Many scholars have argued or assumed that these famous passages are 'additions', largely because 1) they have the semblance of being inserted into otherwise coherent text – although in reality it was 'inserted' at the outset because the author was moving bits of text around to ensure their locations were apt to ensure the APTVS signature would be presented correctly, and because 2) Christian apologists of later centuries clearly knew of Josephus' works, but declined to mention him referencing Jesus' story, which you might expect them to if they were seeking to argue that Jesus existed (although this is readily explained by realizing that many Emperors from Vespasian onwards, had a vested interest in preventing people from noticing the links between Josephus' story and Jesus' story, as that would have undermined the Roman government's project to make the people accept Jesus' teaching to pay taxes, and that from Constantine onwards this was of even greater importance in order to prevent people realizing that Jesus and Josephus parody each other since from this we can prove the Roman Government invented Jesus' story).

G	Carrington then identifies a parallel relating to the release of Barabbas. In Ant 20.9.3 (Ant 20.208), the sicarii secure release of Eleazar, the son of Ananias, and force the roman governor to release ten prisoners, i.e., rebels being freed. This passage equates to War of the Jews 2.14.1 or Jewish War 296.	It is in Luke 23:18-25 that Pontious Pilate frees the Jewish rebel Barabbas. Carrington highlights this is clearly fiction – Roman governors did not free Jewish rebels, and as such its linkage to the similarly implausible passage in Antiquities is significant. So: Jewish War 296 vs 23:20
H	War 7.1.1 i.e., Jewish War 641 Caesar gave orders to demolish the entire city and temple... There was left nothing to make visitors believe it had ever been inhabited.	Carrington identifies three locations in Luke where this is discussed: <i>Luke 21:5-6</i> (per <i>Matthew 24:1-2</i> & <i>Mark 13:1-2</i>): When some were speaking about the temple... he said, "...these things that you see, the days will come when not one stone will be left upon another; all will be thrown down." <i>Luke 19:41-44</i> offers more detail: [Jesus] saw [Jerusalem] and wept over it, saying, "...the days will come, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God." A similar warning is found in the comparison of <i>Luke 13:34-35</i> and <i>Matthew 23:37-38</i> , which Carrington comments as being evidence for the existence of a Q source ³ : Jerusalem.... See, your house is left to you./ See, your house is left to you, desolate. So, 641 vs 21:5, 19:42 and 13:34.

For the interested reader, the parallels Cliff proposed which do not align perfectly with the APTVS pattern are below, and here I will point out why I think they are either weak, not intended by Carrington, or potentially not actually parallels involving the text of Jewish War at all.

These are:

- **"The Census and Birth of Jesus". (which I count as three parallels)** Whilst discussing the parallels in item 'A' in the table above, Carrington also links Luke 2:6 to Antiquities 17.13. 5. 18. 1. 1. and 20. 5. 2. However all three of these were difficult to link to a specific passage in Jewish War, making me skeptical that they should be listed as Jewish War parallels *at all*.

To explain; Antiquities almost always mirrors and expands the narrative section for section, and the Loeb translation (by Thackeray) helpfully identifies for each page of Jewish War, what the matching section of Antiquities is. However there are some locations where Thackeray was unable to identify the corresponding section in Jewish War, and all three of these parallels are examples of this. Based on the closest location in the parallel narratives, they are to the bottom right of the 'P'. The validity of relying on Antiquities, especially in cases where it is harder to link it to a specific paragraph of Jewish War, is open for debate⁴ But in the interests of scientific objectivity and fairness, I propose to simply acknowledge that Carrington proposed three parallels here that don't match the APTVS pattern.

- **Beginning of "Gospels page 2"** Here Carrington discusses Jewish War 2.13.4/292 and Antiquities 18.4.1. He discusses reasons to compare this with Luke 9, but also finds reasons **not** to see this as a parallel – i.e., Carrington isn't actually saying that it is necessarily a parallel at all. Perhaps this one should therefore be ignored, or seen as a 'null' result, but in the interests of fairness I acknowledge it as a parallel Carrington mentioned that does not align with the APTVS pattern.
- **"Gerasene Swine" heading on "Gospels page 2"** Here I think Carrington has erred, in connecting Jewish War 3.9.7 onward to Luke 8:26. As identified by Atwill (and by Carrington immediately afterwards) these are clearly to do with Titus' naval battle, and it is clear that the metaphors in Jewish War almost never relate to more than one location in Luke. However since Carrington lists it, I will duly record it as a parallel that does not fit the APTVS pattern.
- **"I too am under Authority"** Carrington comments on a similarity of Jewish War 2.10.4 / 273 describing a Roman leader who declares he follows orders but didn't always, vs in Luke 7:6 a Roman leader who declares he does give orders. For me this link is too weak to consider notable, but since Carrington mentions it, I will duly note it as a parallel that does not fit the APTVS pattern.

³ The supposed Q source is not something I have discussed so far. The tendency to find text in synoptic A that seems to come from synoptic B, and also vice versa, can be adequately explained by a scenario where the synoptics were constructed jointly, but with differing information deliberately omitted from each (i.e. a bit like a riddle), to ensure that A) the parallels with War of the Jews and the riddles they encode, could be more easily revealed to believers who have access to all three synoptics, but B) the roman government could publish Matthew and Mark first aiming to attract audiences in Judea and the Legions, with no risk of anyone discovering the APTVS pattern, and they could later publish Luke (enabling them to reveal the APTVS pattern at their leisure) with no risk that Luke would be rejected as fake.

That said, War of the Jews states in its preface that it was based on an earlier (non-surviving) version, and for reasons discussed in this chapter, it seems likely that the two versions were produced under Vespasian and Titus respectively. Knowing this, we must consider it possible that the synoptics are similarly based on a non-surviving version produced under Vespasian – i.e., in this scenario, proponents of a Q source would be correct.

⁴ The surviving version of Antiquities dates from Domitian's reign, not Vespasian or Titus, so it is quite possible it was written with a different goal. Also, I've previously mentioned that I welcome anyone to try to assert that the P is actually an R, since I can only prove that the lines I have identified are genuine, and that the background noise is definitely weaker (on the basis that if the background noise wasn't weaker, there wouldn't be enough verses in Luke to contain the necessary parallels)

The 18 parallels published by Dr Matthew Josephson regarding the first half of Jewish War which match the APTVS pattern

These parallels are set out in his book 'the sin of man'.

The format used here is: Jewish War Reference (**Location as paragraph number**), Luke Reference (Plottable Location for Luke)

I 22:3-4 (**152**) 1:26-35 (1.38)
II 21:1-2 (**354**) 3:1-20 (3.25)
II 21:7 (**360**) 4:31-37 (4.75)
II 21:8-9 (**361**) 5:1-3 (5.05)
II 21:9 (**362**) 5:1-11 (5.12)
II 21:10 (**363**) 5:12-16 (5.35)
II 21:6-7 (**359**) 17-26 (5.5)
II 21:8 (**361**) 6:1-6 (6.06)
II 20:4 (**349**) 6:12-16 (6.28)
II 21:7 (**360**) 7:18-23 (7.39)
II 21:3-5 (**356**) 8:22-25 (8.40)
II 20:5 (**350**) 10:1-11 (10.11)
II 20:7 (**352**) 10:1-11 (10.11)
I 23:5 (**164**) 12:22-34 (12.46)
II 8:6 (**255**) 12:57-59 (12.96)
II 9:4 (**267**) 13:1-5 (13.08)
II 21:3 (**356**) 20:19-26 (20.45)
II 22:2 (**365**) 11:17-22 (11.36)