

# **APTVS and the origin of the Gospels. The Roman provenance of Jesus' story, and the involvement of the Flavian Emperors Vespasian and Titus.**

**Michael Menasgotz**

Copyright © M. Menasgotz 2025

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

## **Abstract:**

Three sequences of parallels between the story in Luke and the story in Jewish War are described (in which both stories parody each other, and both evoke the Passover ritual requirements) are shown to all conform to an intentional pattern presenting a message when their locations in the two documents are plotted. This appears to have been done so that the author could later reveal that the two stories were written together, and thus that Luke originates from the Roman Government.

A thesis for why this was done is presented, including that Luke was written to be parallel to the victories of the Flavian Emperors, so that they could be revealed as the 2nd coming of Jesus, within the confines of a secrecy cult, only for faith in Jesus to be removed once they were hooked on Emperor worship – the goal being to convert Jews and Legionaries to pure Emperor worship.

Several mathematical analyses are presented, demonstrating that this pattern (the APTVS pattern) cannot be the result of coincidences, nor of pareidolia on the part of this researcher.

The article concludes by setting out the explanatory power of the thesis, under 22 headings.

## Introduction

This article offers a sub-set of the evidence from my 4<sup>th</sup> article, along with the mathematical analyses described in my book “Christianity’s Origin as a Flavian Secrecy Cult”, focusing on the evidence needed to show that the Gospel story in Luke, and the story in Jewish War have the same origin.

Discussion will be minimized and I will focus on describing the three sequences of parallels between Luke and Jewish War, how they are arranged to form a clearly intentional pattern when their locations in both documents are plotted (plotting on a 2D chart was a known technique since the 2<sup>nd</sup> Century BC, thanks to Hipparchus), and how it can be shown mathematically that this is neither the result of coincidences, nor of pareidolia (finding patterns in noise).

The reader is assumed to be aware that there is no particularly convincing physical evidence to back up the historicity of Jesus Christ, that the Pauline literature – which probably predates the Gospels – has virtually nothing to say about Jesus’ life story (not even mentioning which country or century he lived in nor any of his miracles).

The reader is also assumed to be aware that Jewish War (a 1<sup>st</sup> Century record of the Roman’s invasion of Judea 66-74 AD, dating from after 74 AD) contains numerous references to Jesus’ story which tend to give a very strong impression that they were rudely ‘inserted’ into otherwise coherent sections of its narrative.

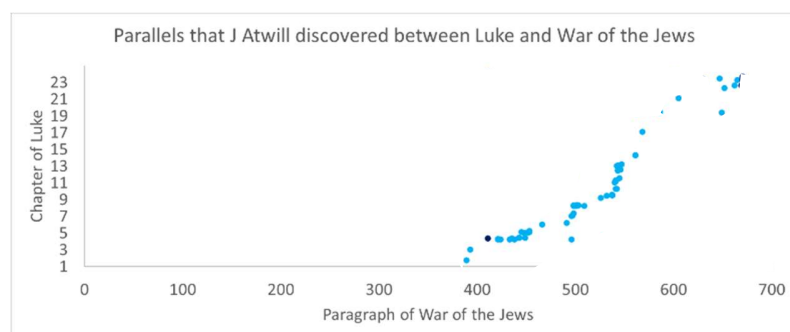
Some notable scholars assume these were added centuries later by Christian copyists even though they are present in all surviving copies, and even though different supposed ‘additions’ are found in the Greek tradition, the Slavonic tradition (aka the Slavonic Josephus) and in Antiquities of the Jews (a more detailed retelling of the first half of Jewish War), however the evidence in this article will show that they were ‘added’ right at the outset by the original author, to form the aforementioned pattern.

### The suggested reason that the first sequence is present:

The pattern that the parallels form when plotted, presents several lines, forming the Latin letters A P T V and S. This spells out the word APTVS, which is the 1<sup>st</sup> Century Latin word for ‘Apt’. I will argue that not only is this a message referring to Luke 9:62 (which talks of he who is ‘apt’ to be in God’s kingdom) but appears to be an abbreviation of a name by which Emperor Titus wished to be secretly worshipped, indeed possibly two names: Agion Pneuma Titus (Holy Ghost Titus) and Ares Piso Titus (Mars Piso Titus).

The first sequence of metaphorical parallels between Luke and Jewish War that I will describe is dominated by parallels between Jesus’ three-year religious campaign in 30-33 AD and the victories of Emperor Titus in his three-year military campaign invading Judea in 66-69 AD. I argue that this was done to enable devotees of Jesus to be led – within the temples and probably under oath of secrecy – to see Titus as the imminently awaited second coming of Jesus.

I will show that not only is this first sequence of carefully concealed metaphorical parallels present, but indeed is intensely detailed, and furthermore that a large number of them occur in much the same order in both documents. (see right). Most of these were discovered and published by Joe Atwill in his book ‘Caesar’s Messiah’, and my research builds heavily on that.



Selected parallels between Jewish War and Luke, likely to have been intended to help reveal that Jesus’ second coming must be Emperor Titus.

If this information was revealed by a suitably persuasive priest, it would potentially be quite effective at convincing a 1<sup>st</sup> century follower of Jesus to see Titus as the only possible candidate for the 2<sup>nd</sup> coming of Jesus. This is especially true since Jesus says he will come again within a generation (i.e. around 70 AD which is Titus' reign) and will be revealed by the fall of Jerusalem (which was the crowning achievement of Titus), and because Jesus' story is loaded with metaphors relating to emperor-hood (birth gifts, purple robe and crown of thorns, king of the Jews, coming with a sword etc) and would appear again with a white face and has a hidden name etc.

It makes sense that oaths of secrecy would be needed when revealing this to the initiates, else it would become difficult to attract new followers to Jesus. In view of this the intended religion can best be described as a secrecy cult (a model which was popular in the 1<sup>st</sup> Century – e.g. Mithras and Isis).

I caveat this by commenting that we are only able to read the surviving version of Jewish War which states that it is the second version (the first version supposedly being in a 'father tongue' although modern historians dispute that the second version is a translation), and I propose that the lost first version was created during Vespasian's reign (his father), and the surviving modified version written during Titus' reign, aiming to emphasis his role and him as a god.

I suggest it makes more sense that Vespasian initiated this new secrecy cult, not merely because he had enough time to do so, but because he needed to convert both Jews and Legionaries to worship him, to prevent the two wars he had just won from reigniting, which clearly posed a threat to his rule and indeed his life (noting the grisly fate of his four predecessors in the preceding 12 months). I.e. Vespasian had the means (control of all temples), the motive (desire for loyalty to prevent those wars restarting, to protect his grip on the throne and thus his life, his family and legacy).

So to sum this up, my thesis is that Vespasian had Luke and the first version of Jewish War written, but Titus had Jewish War edited to place the emphasis on himself, so that followers of Jesus could be led to see him as the 2<sup>nd</sup> coming of Jesus.

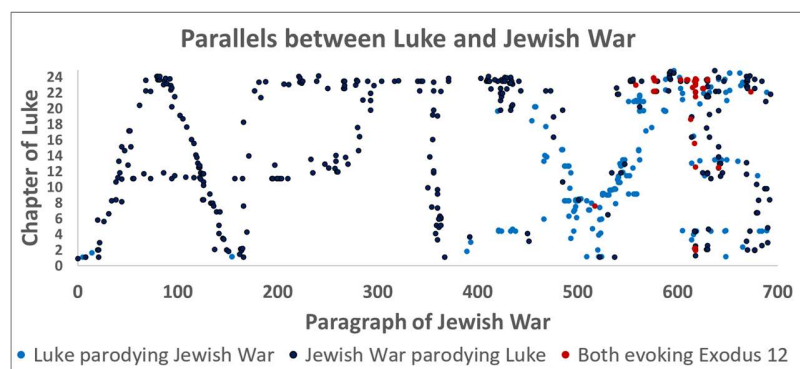
#### The suggested reason the second and third sequences are present:

That only explains why one sequence of parallels would be present – i.e. the sequence where Jesus' story appears to parody that of Jewish War.

The reason for another hidden sequence of metaphorical parallels in which Jewish War appears to parody Luke right back appears to be that by showing an initiate who had accepted the Emperor as god, that initiate could then be persuaded that the two documents must have been written together, and thus Jesus' story originates from the roman government, as fiction. This would convince the initiate to abandon faith in Jesus, and to become a – pure – Emperor worshipper.

The logic would be explained as follows: Whilst it is possible to parody a story written by someone else, it is impossible to make that story parody yours. Therefore it is only possible to make two stories intimately parody each other's core narratives if you have editorial control over both of them.

This is also the reason that the two sequences are arranged so that their parallels form a pattern, spelling out the letters A P T V and S (APTVS). It wasn't vanity on the part of Titus, but rather a need to ensure that the initiate could be convinced that Luke has the same origin as Jewish War and thus is from the roman government, and thus is fiction. It was all in aid of the ultimate goal, which was to convert Jews and Legionaries (and perhaps others) to become not merely Flavian Emperor worshippers, but \*pure\* Flavian Emperor worshippers.



The final pattern that emerges when noteworthy parallels are plotted

Indeed the third sequence appears to be there for the same reason. The third sequence is not so much a form of parody, but rather both stories 'evoking' the requirements of the Passover ritual. By locating various bits of text – for example the decision not to break Jesus' bones (which evokes that the Passover ritual in Exodus 12 states that the bones of the lamb must not be broken) - in specific places in both texts, the author adds further 'dots' that can be plotted on a chart, and because all of these align with the APTVS pattern, it provides yet stronger evidence that Luke and Jewish War were written together.

If you want a longer explanation of my discoveries and thesis, please see my 4<sup>th</sup> article. In that paper I discuss why we can show which document is the parody, how the author intended the reader to resolve the location of the parallels between the T and the V, differences between my thesis and that of Roman Piso whose work I also build on (but who sees the author as a relative of Titus for whom no direct record survives), the hidden nativity story, the triangle numbers in John/Acts, my reasons for publishing and how I found the APTVS pattern, etc, etc. This article aims to limit itself to presenting the most essential evidence.

Starting on the next page I will tabulate abridged excerpts from Jewish War side by side with Luke, highlighting their similarities, identifying the significant parallels.

Importantly, as I work through these examples I will add their locations to a chart that I will present periodically, and as we work through this article, this will build up the APTVS pattern. The point of doing this is so that the reader can see that I am not making anything up.

Indeed there is no opportunity for me to make anything up. Both texts are freely available as full text in English on numerous websites (see Appendix for numbering system, however I give traditional references for Jewish War and also paragraph number out of 694 at every opportunity).

I actively encourage my reader to obtain those texts and to check that I am being factually accurate not only as regards the parallel nature of the texts, but also the locations where I plot those parallels on the chart.

I will introduce the parallels in thematic groups, and will conclude with my mathematical analyses that show that the pattern is too detailed and precise to be the result of either coincidence or pareidolia, and finally I discuss the explanatory power of the thesis which is so great that the things it explains are detailed under 22 headings.

**Abridged text from the parallel sections in Jewish War and Luke, highlighting specific parallels in various colors.**

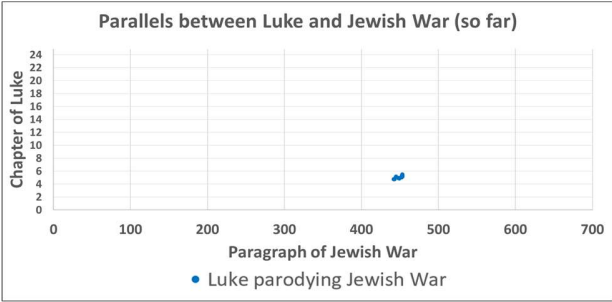
<p>Jewish War, paragraphs 442, 443 and 445-453 (3.9.7-8, 3.10.2-10)</p> <p>442-443: The Jews were 'everywhere perverted' (the text is implying that, <b>in a sense, these Jews were sick</b>). Vespasian was killing them everywhere in the region, (i.e., <b>Vespasian was 'ethnically cleansing' these supposedly 'perverted' people</b>, and also in a sense <b>he made them depart</b>).</p> <p>He confronted <b>Jesus</b> (Shaphat), the 'head of the robbers'... and <b>the city opened their gates (doors)</b>, and they were '<b>crying out with joy, calling him their savior</b>'. However <b>Jesus ran away</b> (another example of <b>being made to depart</b>). And Vespasian restored the city to a 'quiet' state (<b>he made them be quiet</b>).</p> <p>...</p> <p>445-452: <b>On arrival Titus marched on the shore of Lake Galilee... and 'presented' himself</b> to his enemy. And he killed the author of the revolt (<i>this is implying he <b>killed Jesus</b></i>). He then <b>sends the good news [uses the Greek word Evangelistai]</b> to his father Vespasian. Many Jews escape in small ships (the text suggests <b>multiple fishing vessels</b>). Titus begins a naval battle, with his forces also in boats catching enemy fighters on the water.</p> <p>Titus had many men following him on <b>fishing vessels</b> (implicitly <b>he sees two groups of ships</b>, since he was the commander of one group fighting the other) <b>but his first attack at dawn failed</b>. Titus's ships attacked again, and <b>Jews jumped out of the ships</b> into the water. And using these fishing vessels, the Roman vessels sailed around so they <b>enclosed many</b> Jewish fishing boats, and many of <b>the boats sank</b>, and Jewish War records that <b>they had killed 6500</b>. Many Jews ended up swimming for their lives, and were caught swimming in the water. And (in 69AD) <b>Titus's men were 'catching men out of the water' and cutting their heads off (i.e., like fish)</b>. And the previous morning Titus gave a speech where <b>he urged his men to 'fear not', and afterwards they brought their ships to the shore, and laid what they had caught there</b> (i.e., killed the Jews on the beach).</p> <p>At that lake battle <b>many Jews came, and Titus took many as prisoners, and gave some of that which was caught, as a gift to Agrippa</b>. It is implicit in the battle that <b>the Jews sought to touch him, and all those he came into contact with, were captured (taking men alive) or 'ethnically cleansed'</b>.</p> <p>...</p> <p>453: <b>Then Vespasian went to Taricheae (the other side of the lake) and held council</b> to decide the fate of the Jews whose safety he had assured, and he was tempted to free them (<b>in effect he was suggesting he would forgive their 'sins'</b>). <b>But his friends suggested this was wrong, and instead suggested something wrong/evil</b> (in particular they said he should do what is profitable not what is right).</p> <p>So Vespasian gave them <b>an 'ambiguous liberty to leave'</b>, but to go to Tiberias, and <b>they went along with their effects</b> anticipating freedom. But at Tiberias, Vespasian instead slaughtered or enslaved 37,000 of them (implicitly causing them <b>amazement and fear</b>).</p>	<p>Luke 4:40-5:26 (with details in Mark, Matthew, and John)</p> <p>The <b>sick [Judeans/Jews] came to be healed</b> by Jesus..  <b>And devils came 'crying' out saying</b>, You are Christ the Son of God (i.e., <b>equivalent to calling him savior</b>)...  and he cast out the spirits (<b>he made them depart</b>)...  and all the <b>city was gathered together at the door</b>.  Jesus would not allow the demons to speak (<b>he made them be quiet</b>).</p> <p><b>Jesus began</b> by saying he was to preach the <b>good news [uses the Greek word Evangelistai]</b>, and this was his purpose.</p> <p>...</p> <p>Luke 5:1 onward:</p> <p><b>On arrival he walked on the shore of Lake Galilee and 'in this way Jesus showed himself'</b>..</p> <p>Jesus saw <b>two fishing vessels, with two brethren making a haul</b>, for they were fishers. They <b>had taken nothing the previous night, and had no 'meat'</b>.</p> <p>Then multitudes followed Jesus. He entered one ship, and taught the people out of the ship. The fishers <b>enclosed many</b> fishes such that... both <b>ships began to sink</b>. He drew the net to land full of many great fishes.</p> <p>A Jewish disciple fell down at Jesus' feet ...<b>he cast himself into the sea</b> (- was swimming), for he was <b>astonished at how many had been taken</b>, as were other Jews.</p> <p>And there <b>at Lake Galilee Jesus tells that (in the future compared to 30AD) he would make his men become 'fishers of men'</b> (in some translations the phrase is 'fish for men' in others 'teach to <b>catch men</b>' and the Gospel of Marcion phrases it as "<b>taking men alive</b>"). <b>Jesus said Fear not, and they brought their ships to the shore, and</b> (as Matthew/John imply) <b>put the fish there...</b></p> <p><b>Many (Jews) came to Jesus, and he took and he gave fish that were caught.... and</b> (as indicated in Mark), <b>around that time the Jews were continually trying to touch the hem of his garment: and all who did were made perfectly whole</b>.</p> <p>...</p> <p><b>Then Jesus went over the lake, and there was implicitly a council</b> in the form of doctors of the law... and seeing the faith of the sick man...<b>Jesus said 'your sins be forgiven'</b>. <b>But certain scribes said that what Jesus was doing was wrong</b>. Jesus said, why <b>think you evil?</b></p> <p>In response Jesus said: <b>is it easier to say, Your sins be forgiven or to say Arise, and walk?..</b> So Jesus said '<b>Arise, take up your effects, and go</b> to your house. And they... were all <b>amazed and filled with fear</b>.</p>
--	---

I have used bold text and arbitrary coloring here, simply to draw the readers' eye to matching concepts detailed in the left and right column. I will continue this approach throughout the rest of this document.

As an aside - this isn't the only location in Jewish War which mentions the 'Good News' of Titus/Vespasian's military victory, as this concept appears also in Jewish War paragraph 525, 529 and 531 (4.10.6, 4.11.3 and 4.11.5), and I will include those parallels too, as I update the chart.

Those parallels I just described, are found in a very small section of Jewish War, and a small section of Luke – as is illustrated here. As we proceed I will add parallels as I go, showing the chart periodically.

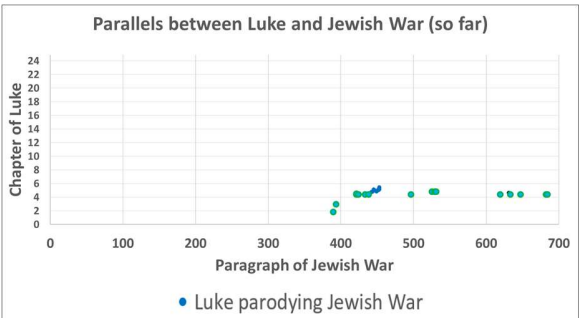
Another interesting parallel is shown below, and as before I use bold and color to highlight which bits of text are similar to others.



Titus and Vespasian’s victories, and ethnic cleansing in Judea (the story in Jewish War)	Jesus’ ministry parodying it. (the story in Luke)
<p>Jewish War paragraphs 389, 393 (i.e., War of the Jews, 3.6.2 and 3.7.3).</p> <p>Expecting a battle with <b>John</b>, Vespasian (described in Jewish War 435 as their ‘Lord’) <b>had his men go ahead making the road even and straight... and where rough, he made smooth/planed</b>.</p> <p>He frightens John’s men (<b>implicitly giving time to repent</b>). <b>John flees, going before him, from Judea down the Jordan, and John’s men were violently drowned in the Jordan.</b></p> <p>Jewish War paragraph 421 (3.7.31)</p> <p>...as the Jews fled back to Japha which had two walls. Their fellow citizens shut them out of the inner wall, and the romans shut the outer, so they died at the hands of their fellow citizens and <b>died ‘by their own swords’</b>. (i.e., <b>near Capernaum the Jews implicitly spared Vespasian the effort, by killing themselves – which from his perspective ‘fixed’ the issue described in Jewish War 442 i.e., that the Jews were everywhere perverted – i.e., sick</b>)... the <b>romans climbed the walls</b> (of Japha - on a hill) on every side, and <b>Galileans opposed them from above</b> but soon gave up (i.e. <b>they failed</b>), <b>allowing Titus’ men to leap into the city...</b></p> <p>Jewish War paragraphs 424, 433, 438, 496, 619, 633, 647, and 684.</p> <p>To crudely summarize: <b>Each of the paragraphs listed above also claims that as he overcame the walls of each hilltop city to conquer them, there were spontaneous mass Jewish suicides that effectively spared Vespasian (or his son) the effort of massacring them.</b> See footnote.<sup>1</sup></p>	<p>Luke 1:76, 3:3-5</p> <p><b>John will go before the Lord making paths straight and rough ways will be made smooth.</b></p> <p><b>He preached baptism of repentance.. and they went out into Judea being baptized of him in (plunged into) the river Jordan...</b></p> <p>Luke 4:23-9</p> <p>Jesus spoke of the proverb, <b>‘Physician, heal yourself’:</b></p> <p><b>‘what was done in Capernaum, do also here in your country’.</b></p> <p><b>...they led him to the brow of the hill.. seeking to throw Jesus down the precipice, at the brow of the hill their city was built on... but he passed through the midst of them (they failed)...</b></p>

In my book I offer more discussion regarding these parallels. In this article, in the interests of brevity, I will simply present the two sections of text, assume the reader is capable of seeing the similarities, and move on to the next one.

Again on the right I have added these latest parallels. I have given the new ones a green outline to highlight them. For example one of the parallels tabulated above is JW paragraph 389 vs Luke 1:76 (i.e. nearly the end of Luke 1), and this is trivial to locate on the chart.



<sup>1</sup> In Jewish War 424 (3.7.34) 433 (3.8.7), Jewish War 647 (6.9.4) and Jewish War 684 (7.9.1) in each of these sieges, the Jews in the city kill themselves in large numbers, so that Vespasian doesn’t have to, and the Romans come in among them, by coming over the wall of a city, which in each case is located on the brow of a hill.

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

These paragraphs are traditionally referenced as (3.7.34, 3.8.7, 3.9.3, 6.9.4, 7.9.1, 4.6.2, 6.3.5 and 6.6.2).



As Joe Atwill points out, in the autobiography of the author of Jewish War (i.e., in 'Vita') this **Josephus links himself to a 'demoniac' that threw him down at Capernaum.**  
Jewish War 435 (3.8.9).

[to summarize, here this same Josephus makes an apparently divine prophecy of that both Titus and Vespasian will become 'Caesar', and he describes them as 'lord of the land, sea and all mankind'. In essence, **the man who says he was thrown down at Capernaum by a 'demoniac' is now implying that Titus and Vespasian are Gods.**

As their captured enemy general, it was tradition that he would be executed publicly in the Triumph parade, however Vespasian and Titus free him instead, and give him lands, gifts and tax-free status – i.e., **Vespasian and Titus saved him.**]

Luke 4:33

**In Capernaum there was a man with an unclean daimonion<sup>2</sup>.**

..who cried out...I know **you [Jesus] are the Holy One of God**'.

Jesus made the devil come out. **It threw him down, and it hurt him not [i.e., Jesus saved him]**

The observant reader will see that there was a message hidden in that parallel above. By comparing the parallels, it is plain to see that Vespasian and Titus are being equated with 'holy one of God'. There are quite a number of parallels containing such messages, and this was very helpful for me to arrive at my thesis as regards why these parallels exist.

The following parallel is one where Jewish War is parodying Luke *back* but I include it partly because it builds on how the parallel above identifies Vespasian as 'Lord of the earth', and partly because it gives us insight into how at face value Luke promotes worship of Jesus, but *in secret it really aims to promote worship of the Flavian Emperors.*

Noting that Jewish War 435 describes **Vespasian as Lord of the earth and sea**, etc, we now find this status referenced in

Jewish War 631, which says:

There was **an 'ambiguous oracle' in the Jews' sacred writings, about how one from their country should become governor of the habitable earth (i.e., the same concept as Lord of the earth)**

The Jews took this to belong to themselves, and were so deceived. Now this oracle denoted the dynasty of Vespasian, who was [later] appointed Emperor in Judea.

Luke 4:33 [as already mentioned], this man with an unclean daimonion in Capernaum cried out...**I know you are the Holy One of God**'.

[Luke can be considered Jewish sacred writing because it is written with the intention that Jews would accept it as sacred. Luke is also ambiguous because it has a plain meaning, but also a hidden meaning.

Therefore, by covertly parodying the prophecy in Jewish War 435, **Luke itself is providing an ambiguous oracle about the future ruler of the world, in the Jews' sacred writings**].

The style of this parallel is unusual, not only because we have to reference another version to see that it exists, but also because it is Luke itself that is being parodied, revealing a message that Luke is a cryptic text, hiding a message that the Flavian Emperors are the God of the Jews. Notice that this particular parallel couldn't be revealed to lower initiates of the secrecy cults, and rather is information to be revealed to those initiated into the highest rank.

As an aside I now show how the two surviving versions of Jewish War act to provide the same message, less subtly.

### Comparison of the text in the two versions of Jewish War

**Jewish War** (the most well-known version, or 'Greek tradition'), paragraph 631 (or 6.5.4 using traditional references)

But what most incited the Jews to this war, was **an ambiguous oracle also found in their sacred writings**, to the effect that, at that time, one from their country would become ruler of the world.

**This they understood to mean someone of their own race, and by this many of their men were deceived.**

**The oracle, however in reality signified the sovereignty of Vespasian, who was proclaimed emperor on Jewish soil.**

...and some of these Jews interpreted the signs as they pleased...until having ruined their country... they were proved mad. And the Romans set up their standards [and made sacrifices whilst Jerusalem burned etc], and **hailed Titus** as imperator.

**The 'Slavonic Josephus' version of Jewish War<sup>3</sup>** (which I will refer to hereafter as **Jewish War<sup>8</sup>**), same paragraph i.e., 6.5.4.

But they were impelled to make war by **an ambiguous prediction found in the sacred books**, saying that in those times **someone from the Judean land** would be reigning over the entire world.

**For this there are various explanations:**

- **Some thought it meant Herod,**
- **Others the crucified miracle-work, Jesus<sup>4</sup>**
- **Others Vespasian.<sup>5</sup>**

...and the Jews interpreted the signs as they wished...until having ruined their land... they were proved mad. Now the Romans set up their idols [and made sacrifices to them at the gate of Jerusalem as it burned], and **glorified Titus** as autocrat.

<sup>2</sup> Most translations say 'demon'. Credit to Joe Atwill for noting that the word used is 'daimonion', mirroring Jewish War.

<sup>3</sup> This second version of Jewish War is generally called 'Slavonic Josephus' because surviving manuscripts derive from a copy made from the original Greek into old Russian. Translation credit: Leeming et al (which here is abridged).

<sup>4</sup> Leeming clarifies that this word is included in their translations thanks to the manuscript ed/M 422.71.

<sup>5</sup> Bullets added by way of emphasis to highlight that the text is offering three options.

Hopefully, it is obvious that this sacred oracle which might portend Jesus being king of the world, means the Gospels. However not only do the Gospels present **Jesus** as future king of the earth, but Jesus' story is also repeatedly parallel with **Titus and Vespasian** in the 2<sup>nd</sup> half of Jewish War, and the story of **Herod** in the 1<sup>st</sup> half of Jewish War.

The less well-known version of Jewish War describes that the ruler prophesied by this oracle in the Jewish sacred scripture would be 'from the Jewish land', and that **it is ONE of these characters: Jesus Christ, Herod, and Vespasian (and then immediately goes on to mention the lauding of Vespasian's son Titus).**

The riddle is completed by the more well-known version of Jewish War, which does not mention the three options, and **instead simply says that the predicted king of the earth, was Vespasian.** And to help make Vespasian a match for the prophecy, it mentions that he was first proclaimed Emperor by his Legions whilst he was 'in Judea' – i.e., emphasizing that by becoming Emperor, and retaking Judea, **Vespasian had effectively become king of the Jews.**

I will now resume the main sequence of parallels, in which Jesus' story mirrors the Flavian invasion in Jewish War.

Jewish War 466 (4.2.3)

Titus arrived at the city and observed he could easily take it by force. **On the Sabbath he offered John his 'right hand of security'** if they made peace (e.g., they should extend their 'right hand' to him in exchange for peace).

But **they rejected it saying it was unlawful to take action on the Sabbath day and this included even removing their arms and surrendering.** Titus waited a day, but John used the opportunity to flee, so Titus massacred his men.

Luke 6:01-11

Jesus met a man whose right hand was withered, **On the sabbath, Jesus told him to stretch out his hand, and Jesus restored that man's right.**

The Pharisees accused him, saying it was not lawful to work on the Sabbath. Jesus said **'is it lawful to.. save life on the Sabbath'. And they were filled with rage, and communed what they might do to Jesus.**

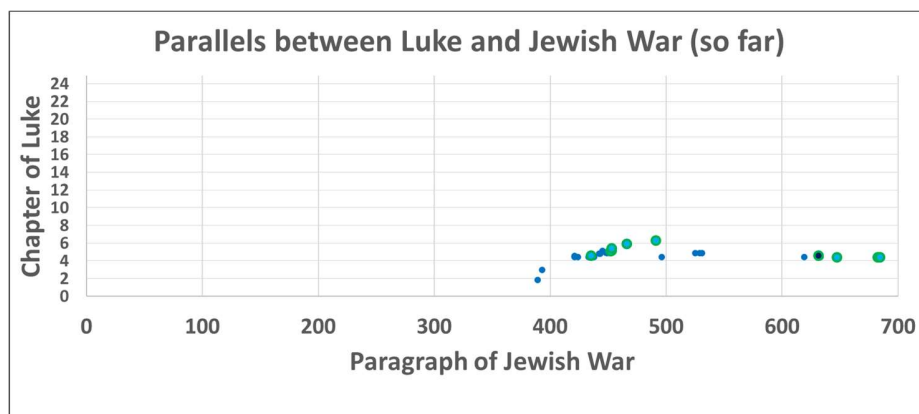
Jewish War 491 (4.5.2)

[This describes the death of Ananus who **was 'just noble and dignified'** etc (**similar to blessed**), but **was 'upbraided' (reproached)**, and who foresaw that the Romans would not be conquered, and the Jews must make peace or be destroyed [**Since Titus is the son of Vespasian who gets deified by the Senate as a god – he argued for the sake of a son of God...** but his advice was rejected – i.e., **he was hated**].

Now **Jesus** was also joined with him... ...[but as a result] they were **cast out** naked (**separated from them**), and seen to be the food of dogs...(i.e., **treated as evil**).

Luke 6:22

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



This chart shows the parallels described so far (the latest ones in green outline).

Again, I do this so the reader can see that I am plotting the location of the parallels accurately.

Next is the story of Jesus healing a slave, but not any slave; the slave of a roman commander, who Jesus then proclaims to be the greatest faith in Israel.



Jewish War 496 (4.6.2)

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

The **occupants are described as sick ('afflicted with a distemper') and dying (killing each other)**<sup>6</sup> (i.e., **the occupants are described as sick, are dead, supposedly by gods power, without him needing to enter this 'house'**) and have just been described (Jewish War 478 4.3.10) as being urged to accept **being slaves to romans**.

Luke 7:1

Jesus responds to a request to heal the **slave of a centurion (similar to a Roman Commander)**<sup>7</sup>, **who is sick and dying**. But Jesus **ends up healing the occupant without even going into the house** (via gods power).

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

It's quite a fascinating parallel:

1. It might seem nice that Jesus chooses a slave to heal. But Jesus chooses a slave of a "Centurion". The word Centurion here undoubtedly means 'Roman Centurion'<sup>8</sup>, i.e., Jesus heals the slave of a Roman military leader.
2. After a comparison is drawn between Jesus and the Centurion, Jesus goes on to commend this Roman military leader as being 'the greatest faith in all Israel'. Not only is this a truly extraordinary anti-Jewish and pro-Roman statement, but the wording is curiously ambiguous – is Jesus complementing his personal faith, or rather him as a faith? As such, this provides another hint that Jesus' story contains hidden messages aiming to promote the faith of, i.e., faith in, a Roman military leader who personally ordered soldiers around whilst in Judea; Emperors Vespasian and Titus.
3. Notice how Jesus heals him, but doesn't object to his enslavement by a Roman, and doesn't try to free him either. This doesn't merely promote personal tolerance of oppression and enslavement, but tolerance of other people being oppressed and enslaved. The story indirectly promotes acceptance of oppression by the Roman government.
4. When we compare the stories, the Jews in Jerusalem's holy house are equated with being sick. And the way commander Vespasian causes them to die thanks to 'god' acting as commander, not only equates Vespasian with god, but killing of Jews with 'healing the sick'. It's a horribly sick joke that enthuses about Flavian ethnic cleansing in Judea.

I will now proceed through the sequence essentially in the order the parallels appear in Jewish War. The next parallel relates to the dead lying unburied, outside Jerusalem, and the coming of John:

Jewish War 497-8 (4.6.3, 4.7.1)

[Vespasian is still outside the city of Jerusalem and] the Jews were coming out of every passage (i.e., out through the gates) and killing each other with great 'barbarity' so that they lay in heaps (i.e., **outside the gates of the city lay many dead people were lying down**).

"to sum up, no other gentle passion was so entirely lost among them as mercy (i.e., the **Jews lacked compassion**) and the terror was so great **they called the dead happy ..and the unburied were the happiest...** and they ridiculed gods laws (i.e., they **did not glorify god**) and **the oracle of prophets...** and they fulfilled those prophecies relating to their country.

For they had a certain ancient oracle saying that the city would be taken (a **visitation on them**) and the sanctuary burnt.. by their own hand..."

And Jewish War will shortly after, *go on to describe various deaths outside **NAIN***.

[It was Joe Atwill who identified Jewish War 498 as the key description of John 'beginning to tyrannize (i.e., **John came**), and that other parts of Jewish War describe this John as the **'demoniac'** who unleashed thousands into the countryside ('instances of wickedness'). Along with Simon, John is also described in Jewish War as 'drinking the blood of the populace' (an analogy of being a **glutton** since so frequently wine is associated with blood). ]

Luke 7:11-35

[Jesus goes to **NAIN** with a crowd], but **out of the gate [of Nain] came a dead man** carried by his mother, and much of the people of the city was with her.

Jesus had **compassion**, and touched the coffin (i.e., he was **lying down**).

He that was dead sat up and spoke (i.e., **in essence, the happiest person was the unburied dead one**, because he was resurrected)

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

Then **John the Baptist came** eating no bread and drinking no wine, and you say 'he has a **demon!**'

The Son of man has come eating and drinking, and you say 'Behold, a **gluttonous** and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by all her children.

<sup>6</sup> To paraphrase Atwill, parallels such as these reveal that when Luke describes Jesus cleansing and healing the sick, this is parodying how Titus massacred the Jews, by his own record a million of them in total (also known as ethnic cleansing).

<sup>7</sup> Many Christians like to think Jesus' focus was on helping the needy and promoting tolerance, which would be nice if it were true. But what Jesus is tolerating here is roman slavery, and the person whose bidding Jesus is doing (and who he declares to be the greatest faith in Israel), is a roman slave owner. Such insights betray the hidden agenda of the roman government in creating a new Messiah for the Jews.

<sup>8</sup> The only military present in Judea circa AD 30-33 were the occupying Roman forces.

Having earlier identified the importance of John in Jewish War who tyrannized, his story resumes in Luke 8, as follows:

Jewish War 498-503 (4.7.1-4.7.6)

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

John filled the country with 10,000 instances of **wickedness (i.e., evil)**. But unable to break Titus' ranks, John's forces, like the wildest of wild beasts, rushed on each other's swords. And **[John's men] were forced into the river Jordan [by Titus and his men]**. ...and the river and lake were both filled with their dead bodies. Perea surrendered and **they wanted him to leave**. Vespasian **arrived at GADARA [he led three legions]**. John's forces were '**too small for an army and too many for a gang of robbers**' (this implies that **his force was the size of a LEGION**).

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

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

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

Luke 8:27-33, etc.

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

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

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

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

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

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

Observe how cleverly the parody is hidden – for John's devil is called 'legion' in one story, whilst in the other John's men have a number (more than a gang, less than an army) that would match a Legion.

Notice also that the same sick satire is being used, just as previously, that Jews are being denigrated, described as evil, fit only for death. In this example we see how the two stories aim to equate 2200 Jewish adversaries with "about 2000" wild pigs. It's an ugly and nasty piece of deeply antisemitic propaganda. But it's important to recognize it, because understanding the theme helps us pick out the sick parody from the rest of the text and see that it is there.

The next parallel was easy to spot thanks to the matching phrase; people who 'live delicately'.

Jewish War 522 (4.10.3)

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

and they **declared how much more worthy Vespasian and Titus were than the recent few emperors**, and their opponent Vitellius... (i.e., **Vespasian, the man who proved himself greater than John by plunging John's men in the river Jordan, is here described as particularly worthy**)

Whilst Vitellius is described as lascivious (**sexual glutton**) (and elsewhere e.g., in Jewish War 530 as enjoying luxurious food – i.e., an actual **glutton**) **Vespasian** is presented as comparatively 'chaste' (**not a sexual glutton**), and praised for being a father of '**a son**', and described as the '**savior**'. (I.e., **the savior / son of God, Vespasian, isn't gluttonous**).

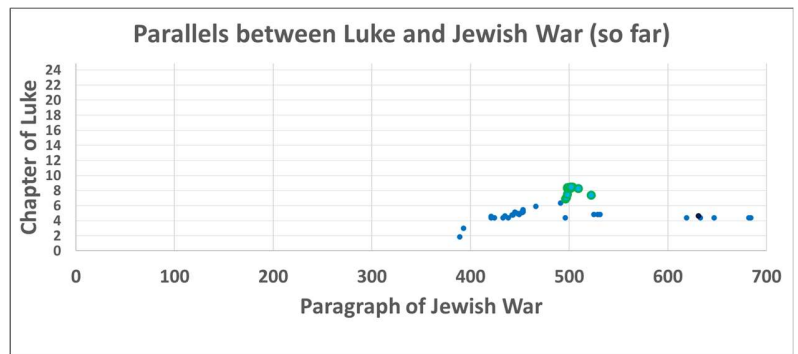
Luke 7:25

A man clothed in soft clothing? They which are gorgeously appareled, and '**live delicately**', are in 'kings' courts' (i.e., **they live delicately where a ruler rules**)...

Luke 7:28 For there is **no one born of women (this is an obvious pun on Caesarian – i.e., Caesar, a word which by the AD 70s simply meant "Emperor") that is a greater prophet than John (in riddle, this can be seen as saying that only an Emperor is greater than John who was man plunged in the river Jordan)**

Luke 7:34 John came eating no bread or wine (i.e., **John/Vespasian is not gluttonous**) And the Son of man (**aka the savior**) comes eating and drinking and you accuse him of being gluttonous... but wisdom is justified... (i.e., **the savior / son of man, Jesus, is falsely accused of being gluttonous**).

Having now described a fair number of parallels, I pause again here, to plot the locations of each of these parallels in Luke and in Jewish War. The chart (right) shows all the parallels discussed so far.



#### Jewish War 525-6 (4.10.6-7)

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

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

#### Luke 9:18,23

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

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

In Luke we have a direct suggestion that Jesus is divine despite never claiming this, and in the other story the suggestion that although Vespasian never openly claims divinity, he benefits from divine provenance. Placing the stories side-by-side, the hidden message is that Vespasian is divine, i.e., God.

#### Jewish War 532-533 (5.1.1-2)

The sedition (- i.e., those seeking independence from Rome) in Jerusalem had **split into three factions that fought each other**. John led one faction. Another was led by Eleazar son of Simon assisted by Judas and Simon.

These men were those ‘among the men of greatest power’, yet were they afraid of John, due to their small number. (**i.e., the group that was least in number, was comparatively great in power**)

**When one of the Jewish factions killed the other, this was seen as good from the Romans perspective, and the effect of ‘Divine justice’**. So the sedition is **like a wild beast grown mad (equivalent to them being devils)**...eating its own flesh.

#### Luke 9:46-50

**There arose an argument among Jesus’ disciples, which of them should be greatest.**

And Jesus said **he that is least among you, shall be great.**

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

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

The next parallel is equally interesting, in that it helps us understand what Jesus’ “good news” really means.

#### Jewish War 531 (4.11.5)

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

#### Jewish War 525 and 529 (4.10.6, 4.11.3)

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

#### Luke 9:6-7

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

Note that the original Greek text uses the word ‘**Evangelizomeni**’, whose conventional meaning was “announcing good news of military victory”.

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

Jewish War 541-542 (5.2.4-5)

The Jews led by their generals (described elsewhere in Jewish War as **robbers**, and indeed repeatedly)... came **down from Jerusalem** and **killed many Romans...**

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

'So it must be told that **Titus saved the entire Legion twice from these "robbers" (who fell on them implicitly)** '. (i.e., in each of the two cases, the person deserving of their love was Titus, so in essence **the future Flavian Emperor 'showed his face' twice to protect the men**).

Luke 10:30 etc.

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

[so they asked him to clarify the term 'neighbor'.]

Jesus said: "A man went **down from Jerusalem...** and **fell among robbers**, who wounded him, and **left him half dead...** Unlike two examples of Jews, **a Samaritan came to help** (he **implicitly rides in** because the story indicates he has a horse)... and he rode to an inn, giving two (roman) denarii.

(Note that almost all Denarii showed the face of an Emperor, and Vespasian and Titus similarly had Denarii minted with their faces on, so this hints to the idea of **a Flavian Emperor's face being presented twice, to protect the fallen man**).

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

In Luke, the Good Samaritan implicitly rides in before saving a man from robbers, and then gives the innkeeper two denarius coins. As James Vaillant has pointed out, it was Titus and Vespasian who had Denarius coins minted with their faces on one side, and with the earliest Christian symbols (the dolphin and anchor) on the other side. So this story is mirrored by Titus' effectively showing his face twice when rode in to save his men from the 'robbers'.

The hidden message involves Jesus being questioned about his teaching that you should 'love your neighbor and your god', and he is then asked to clarify who should counts as a neighbor that you should love. But observe that in Luke, Jesus advises that the one who helped the man attacked by robbers is the neighbor (that you should love)— i.e., the good Samaritan. Comparing the stories side-by-side, we see that Titus is equated with the good Samaritan.

Jewish War 538-9 (5.2.1-5.2.2)

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

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

This was after **Titus** had marched (**trod**) into the enemy's country...with the ensigns, who carried the 'eagle' (the mascot, **a fowl of the air**)...

and when he had '**lodged**' there one night, he marched on to... that valley called '**the Valley of Thorns**' near Gabaothsath, which signifies "the **Hill of Saul**," (Saul means '**to pray**') near Jerusalem [sits on a great **rock lacking water** during Titus' siege]...

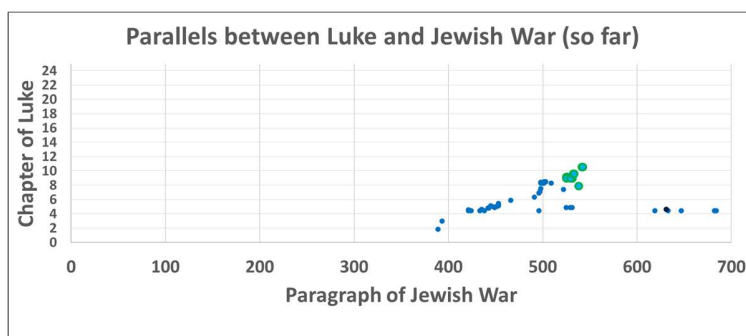
Luke 8:2-9 ...certain **women were there who had been healed of evil spirits (evil beings)**, including Mary Magdalene (Magdalene is the Hebrew word for '**Tower**') **out of whom came seven devils**, and **many people** gathered from every city.

Jesus told a parable was that a sower went out to sow his seed.. which represents the word of god. Now some seed fell.. and was '**trodden down**' and devoured by '**fowls of the air**'. Some fell on a 'rock' and withered on that **rock for lack of moisture**.

Some fell **among thorns** to be choked. Others fell on good ground (**lodged** there).. and bore fruit a hundredfold. He cried 'he that has ears **let him hear**' (a '**prayer**'). Jesus told his disciples that **[you shall understand the parable, but others shall not]... (i.e., the parables are riddles)**

[Although a Jewish initiate would immediately see this as a parable of the Old Testament, it is also true that Paul was presented as the Sower of God's Word, with his word being received by 'the stone' (Cephas, aka Peter), and Acts 19:3 tells us that Paul was also called **Saul, and in Acts 17:23 this Saul describes** an altar to the **"THE UNKNOWN GOD"** on Areaopagus i.e., Ares Hill / **Mars Hill** (i.e., **in essence, Saul's Hill**), commenting that **'what you worship in ignorance I announce to you'**.]

I pause again here to show the parallels on the chart, with the latest ones in green, so the reader can see that I am plotting them accurately.



I'll take the liberty of skipping forwards to a particularly interesting riddle, before then going through the sequence in order.

This riddle, which requires knowing that Titus was born on the 3<sup>rd</sup> day of 40 AD, helps point to Titus as being the 2<sup>nd</sup> coming of Jesus, and being 'raised' back to life on the 'third day'. After that I'll go back to discussing the parallels in the order they appear.

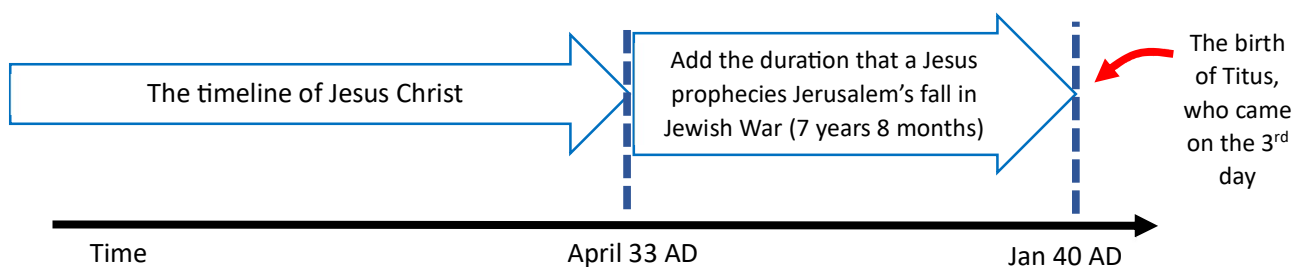
<p>Jewish War 562 (5.6.3) [Here, <b>3 months</b> prior Jerusalem's defeat, <b>Titus fires the stones over Jerusalem's walls</b>, and the Jews bizarrely respond by crying out '<b>THE SON COMES</b>'<sup>10</sup>.]</p> <p>Jewish War 630 (6.5.3) [Here a bizarre story is described where a man called <b>Jesus</b> Ananus mimics Jesus Christ by foretelling the downfall of Jerusalem, indeed declaring that he did so continuously without getting hoarse for <b>7 years and 5 months</b>, until <b>he was hit by one of Titus' catapult stones and killed – which undoubtedly is conceptually linked to the earlier description of Titus firing those stones 3 months before the fall of Jerusalem, to which the Jews cry out 'the son comes'</b>. The parallels between this and Jesus Christ are frequently commented on by modern historians.</p> <p>In summary, the timeline of this 'other' Jesus, from his prophecies to them being fulfilled by Titus, is <b>7 years and 8 months</b>.</p>	<p>Luke 21:25,32 <b>Jesus Christ indicates that the fall of Jerusalem will reveal his second coming.</b></p> <p><b>Jesus Christ talks of the events revealing the second coming, coming to pass 'within a generation' – at that time a generation meant 40 years.</b></p> <p>The Gospels as a whole: Suggest that Jesus died in <b>April 33 AD</b>.</p>
--	---

#### Why Jewish War describes a Jesus prophecying the fall of Jerusalem for 7 years and 8 months.

There's two aspects to this riddle, and the most impressive one is that if we add the timeline of Jesus story (i.e., up till his death in April 33 AD) to the timeline of the other Jesus (i.e., 7 years 8 months), this takes us up to January 40 AD, which - as recorded by Suetonius – is the date of Titus' birth! The significance of this is clear because the fall of Jerusalem is the event that Jesus says will reveal his second coming, i.e., it's clearly Titus, the destroyer of Jerusalem.

Indeed, not only does this take us to Titus' birthday, Suetonius records that Titus was born on the third day of the year<sup>11</sup>. So when Jesus' story says repeatedly that he will rise again on the third day, we can now see that it is referencing the birth date the of man they intended to reveal as Jesus' second coming.

This is illustrated below:



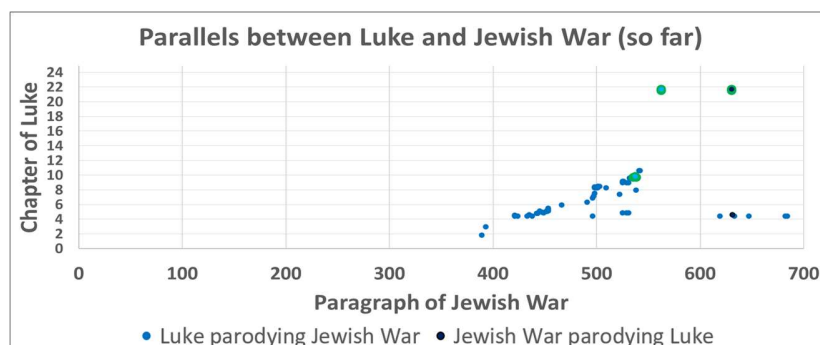
<sup>10</sup> This is a famous passage, and has caused much controversy, since nobody has been able to explain why the story would suggest that the Jews would respond to Titus' missiles by shouting this phrase, and the way the text capitalizes the phrase, makes it impossible to ignore.

<sup>11</sup> The "third calends" of January according to Suetonius, 'Life of Titus', i.e. the 3<sup>rd</sup> of January. Modern Gregorian calendars would list his birthday as 30<sup>th</sup> December 39 AD, but that's due to differences in measurement of intervening leap years. The point is that to people of the time, Titus was born on the third day of the year. That said, I am not claiming that Suetonius is an entirely truthful source, merely a useful one.



Again, here these latest parallels are highlighted in green:

I will now return to describing the parallels forming the 'diagonal line', since that sequence is critical for showing not only how Jesus parodies Titus, but also how they are arranged in the APTVS pattern. Indeed our next riddle has hidden meaning, helping reveal the intended meaning of APTVS (i.e., the Latin word meaning 'apt', 'fit' or 'fitting') as a religious message.



#### Jewish War 535-9 (5.1.6-5.2.2)

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

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

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

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

#### Luke 9:51-62

When he was to be received up, **he steadfastly set his face to go to Jerusalem**. And **sent messengers before him (to Jerusalem)** and **they did not receive him**... On seeing this, **John** and James said, "Lord, do you want us to command **fire to come down from heaven, and consume them, even as Elijah did?**" (N.B. in the old testament<sup>12</sup> Elijah meets Elisha of Shaphat ploughing with **twelve** teams of oxen. Elisha **stops ploughing and 'turns back'** and **burns his plough** – a plough is used in getting corn)

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

One said, Lord, permit me first to go and bury my father. Jesus said, **Let the dead bury their dead:** but go you and preach the kingdom of God.

**'No man, having put his hand to the plough, and looking behind him, is 'fit' for the kingdom of God.'** (i.e., **it is right to push on without pausing**).

This is the location where Luke uses the Latin word APTVS – i.e., 'apt', 'fit' or 'fitting'. The Latin Vulgate version confirms this.

But to understand the meaning of 'the plough' in this context, we need to be aware that in roman times the most recognizable group of stars (the Big Dipper, part of Ursa Major) was known as the seven-ox plough, and to this day is known as 'the plough' in some parts of the world, e.g. the UK and Ireland.

Seen in this light this reference to being 'fit' to 'push the plough' refers to how 'god' ceaselessly turns the stars above our heads, including those of the 'Plough'.

If you pause when pushing the firmament (which is what a sky god does) then you are not fit for the kingdom of god (i.e., heaven, or from the roman perspective the firmament), so this is a *rebuke* of the Old Testament Jewish god who famously paused the motion of the sun and moon.

<sup>12</sup> Kings 1:19-21. Note also Elisha is Elisha Shaphat, and earlier in Jewish War Titus has killed Jesus Shaphat.



Jewish War 540-541 (5.2.3-4)

Titus marched and **arrived at night**... deciding his men were tired (**i.e., so they could sleep**), and arranged **three Legions** around Jerusalem (the holy **'house'** which implicitly had **its gates firmly shut**). (**N.B. later on Jewish War will describe how those gates were overcome by a battering ram**)

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

The parties in Jerusalem had been fighting each other... now began to think of an awkward concord, and said... We are, it seems, only courageous against ourselves, while the Romans are likely to gain the city.. by our sedition (- **again, the city will fall because it is divided**).

Then the Jews attacked the Roman camp unexpectedly, and many **soldiers were killed running to get their arms**. Titus came with more forces and 'scattered' the Jews (**those who gather not with him, 'scatters'**) (**i.e., he was stronger and kept his camp safe**).

But **John's** forces became **'still more and more in number'**, as encouraged by the good success of those that first made the attack.

Luke 11:5-29

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

**"Trouble me not: the door is now shut; my children are asleep with me..." "Knock and the door shall be opened"**

If a son shall ask for **bread or fish**...will he give him a **stone or scorpion**...

But he, knowing their thoughts, said **'Every kingdom divided against itself is brought to desolation; and a house divided against a house falls'**. If the house of Satan is divided against himself, how shall his kingdom stand?

When **a strong man armed keeps his palace**, his goods are in peace: When a stronger one comes and overcomes him, **he takes his trusted armor from him**, and divides his spoils. He that.. gathers not with me **'scatters'**.

**The crowds were increasing / people were gathered thick together**, and Jesus said, This is an evil generation....no sign be given to it, but that of Jonas (**John**) the prophet.

Once again there are so many metaphorical parallels in these passages, that it is clearly intentional.

The next one has even more:

Jewish War 542-547 (5.2.5-5.3.5)

The Jews pretended to be vulnerable, and then rushed on the romans unexpectedly, and Caesar comments that that the **Jews "lay ambushes" against himself (i.e., Titus)**...

Titus was [in the valley adjacent to **Siloam**] and **Titus fell on great numbers** as they marched down the hill... (Atwill points out that the word for 'fell' here is written '**pipto**') and this was outside **Jerusalem**.

In Jerusalem "on the 14<sup>th</sup> day of Nisan when it is thought the Jews were freed from Egypt", John sent men with concealed weapons into the temple... And those were his enemy ran away, avoiding an engagement (the guilty weren't beaten)... but those who had no concern in the sedition stood trembling at the altar with wooden and iron weapons.

**(i.e., the innocent are beaten more than the guilty)**

**(i.e., Jewish blood shed at the sacrificial altar on the 14<sup>th</sup> day of Nisan corresponding to Jews being freed)**

These men also seized this inner temple, and opposed Simon. Thus the sedition, **which had been divided into three factions, was now reduced to two factions.. [but Titus had come with three legions] (so it was now two against three).**

The Jews devised a cunning strategy, which Titus was suspicious of. Ignoring Titus' orders some romans fell for it (**he discerned it, they didn't**), and chased the enemy (**they go with their adversary**). The Jews blocked their retreat (**are in the way**). Titus 'weighed the laws of war' (**judged what is right**) and considered executing them all (**i.e., Titus was their judge**), and the soldiers despaired, expecting just execution (**they expected to be punished**) but the other legions promised they **would make amends**, and Titus considered how he might get even with the Jews (**extract payment**).

Titus (who **came for 3 years** before returning to Rome) **had come to Jerusalem**. He gave orders for the army to clear the ground all the way to the wall of the city (**digging around it**). So they threw down the hedges and walls, and **cut down all the fruit trees**.

Luke 11:53-54 and 12:47-13:22

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

13:4 The tower of **Siloam fell on** those eighteen (**a lucky number** for Jews) (Atwill points out for 'fell' here is the same word: '**pipto**')... worse sinners than those in **Jerusalem**.

And that servant, which knew his lord's will, and did not follow it, shall be **beaten** with many stripes. Yet he... who did things deserving of stripes, will be beaten with few (**the innocent are beaten more than the guilty**)

13:1 **...told him about Galileans blood Pilate had mingled with their sacrifices (which was on the 14<sup>th</sup> day of Nisan, when a Jew called Barabbas was freed).**

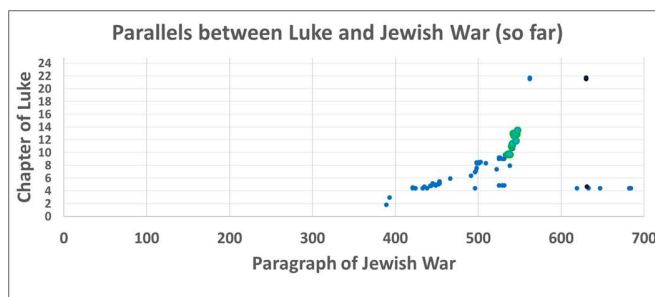
12:51 Suppose ye that I am come to give peace on earth? I tell you, **No, I (Jesus) come to give you division**: From henceforth there shall be five in one house **divided, three against two, and two against three**.

12:56 **..how is it that you do not discern** this time? And why do you not **judge what is right**? When **you go with your adversary** to the magistrate, as **you are in the way**, give diligence that thou mayest be delivered from him; lest he **hale thee to the judge**, and the judge deliver thee to the officer, and the officer cast thee into prison (**expect to be punished**). You will not depart, **till you have paid** the very last mite (you must **make amends**).

13:6 Jesus told a parable: 'a certain man had a fig tree in his vineyard, and told the vineyard keeper **'for 3 years I came seeking fruit on this fig tree and find none – cut it down; why does it use up the ground. He answered: 'leave it alone this year until I dig around it and fertilize it. If it still bears no fruit cut it down'**.

Again I pause briefly to plot the parallels described so far (green outline for the latest ones).

The next parallel contains an extraordinary riddle, which shows that the hidden Gospel messages point the initiate towards a Roman type of mythology.



<p>Jewish War 551, 556, 558, 559 (5.4.4, 5.5.5-8)</p> <p>551 says Jerusalem's holy temple was 'built <b>on a hill</b>', and that when it was burned, <b>the fire began at the tower of Antonia, and spread to the Palace...</b> which Jewish War describes as being '<b>everywhere green</b>'. 599 adds that the <b>tower of Antonia was a guard to the Palace</b>, and 'there always <b>'lay' a Roman Legion</b> in it.'</p> <p>(In summary, a Roman Legion, which has <b>4000-5000 men</b><sup>13</sup> <b>arranged in ranks of 50s or 100s by companies, 'lay', on a 'hill' with 'much greenery'</b>.) Now Jewish War 556 says that in Jerusalem's holy temple, there were <i>three very wonderful and famous things among all mankind (i.e., these are important)</i>:</p> <p><b>The 1<sup>st</sup> item involves 7 point-like things</b><sup>14</sup>.  <b>The 2<sup>nd</sup> item involves 12 point-like things.</b>  The 3<sup>rd</sup> item: <b>13 things signifying God and his possessions.</b></p>	<p>Luke 9:13 (as expanded on by John, Matthew, and Mark), <b>Jesus comes with 'the twelve'</b>, and has 7 loaves and 2 fishes, and makes 5000 <b>sit down / recline (they lay) 'in ranks of 100s and 50s in a company'</b> who were '<b>men</b>', on the green grass (and John 6:3,15 adds that there was '<b>much green grass</b>' and this was <b>on a hill</b>', and Jesus 'broke the bread', and fed the 5000. The <i>fragments</i> that remained filled twelve baskets. <u>Matt and Mark add details about a similar incident with 4000 men.</u></p> <p>(In summary, <b>4000-5000 'men', arranged in ranks of 50s or 100s by companies, 'lay' on a 'hill', with 'much green' grass.</b>)</p> <p>Mark and Matthew both add detail, including that 'the disciples' were there (in Luke as 'the <b>twelve</b>'). Matthew 16:9 begins with Jesus saying 'watch out – beware the leaven of the Pharisees'.</p> <p>Jesus then describes how <b>Jesus highlights these numbers</b>, saying "<b>Do you not yet understand</b>, or remember the five loaves of the <b>5000</b>, or how many baskets you took? Or the seven loaves of the <b>4000</b><sup>15</sup>, and how many baskets you took?</p> <p><b>7 baskets of fragments (1<sup>st</sup> answer involves 7 point-like things)</b>  <b>12 baskets of fragments (2<sup>nd</sup> answer involves 12 point-like things)</b></p> <p>(Since each gospel confirms that Jesus brought 'the twelve', it is trivial to identify a <b>group of 13 representing God and what is 'his'</b>.</p>
<p>In more detail, these are:</p> <ol style="list-style-type: none"> <li>1. The Candlestick with <b>7 lamps signifying the 7 planets</b> (which were <b>only visible as point-like objects</b>).</li> <li>2. The table with the <b>12 loaves</b> that (<b>were broken in the temple, with the ritual sacrifice</b> i.e., <b>cooked meat</b>) <b>signifying the circle of the zodiac</b> and year (each zodiac being a bundle of <b>point-like stars</b>).</li> <li>3. The altar of incense – with <b>13 spices</b> that <b>signified God and how all things were his possessions.</b></li> </ol> <p>Jewish War 558 describes how <b>only one high priest could wear the sacred garments and the rest could not</b>, and pays special attention to the <b>temple was adorned by 12 precious stones that hung there</b>, which it takes time to list in detail.</p>	<p>Jesus 'broke the bread' (in <b>a manner evoking a Jewish religious service</b>) – with two fish (some manuscripts of John say '<b>cooked meat</b>')  <b>[Jesus leads his disciples to understand that his puzzle was not warning against the leaven of the pharisees, but the teaching of the pharisees – i.e., a Jewish<sup>16</sup> doctrine', yet he curiously fails to explain the numbers at all, leaving the disciples mystified]</b></p> <p>Luke 20:46-21:5</p> <p>Here we find another link to Jewish War 551. Jesus here refers to 'casting money' into the treasury (N.B. the treasuring contained <b>13 trumpet shaped receptacles for offerings such as money</b><sup>17</sup> - i.e., <b>property of god.</b> )</p> <p>The end of Luke 20 says "20:46 Beware the scribes, which <b>desire to walk in long robes...and the highest seats in the synagogues</b>" followed a few sentences later in 21:5 by "some spoke of ..how <b>the temple was adorned with goodly stones and gifts..</b>"</p>

As mentioned before, I use arbitrary colors to draw the reader's eye to where the texts parallel each other. Red or blue do not have specific meanings, but the red text on the left is paralleled by the red text on the right, and so forth.

<sup>13</sup> There were times over the centuries where a Legion had as little as 3000 or as high as 6000, but 4000-5000 was generally correct.

<sup>14</sup> More precisely, 5 of them were point-like and 2 weren't. From the perspective of 1<sup>st</sup> Century Roman and Jewish astrology, the seven 'planets' were considered to include the *Sun and Moon*, along with Mercury, Venus, Mars, Jupiter and Saturn (the rest being too faint for the naked eye). This might explain why the numbers 5 and 2 appear prominently in the puzzle.

<sup>15</sup> As with "sitting in ranks of 50s and 100s", Luke's description of "4000" or "5000" "men" is a description of a Roman Legion, since a Legion typically contained between 4000 and 5000 men (much less often varying as low as 3000 or as high as 6000).

<sup>16</sup> Jesus says his questioning was warning against the doctrine of Pharisees and Sadducees, which doesn't leave much else.

<sup>17</sup> Footnote to Thackeray translation of War of the Jews: Loeb Vol IV-VII. V 198-203, p261.

This parallel relates to Jesus' famous feeding of the 5000 and his (apparently separate) feeding of the 4000. Christians are obviously aware that Jesus pointedly berates his disciples for not understanding the number of baskets filled during these two events (7 and 12), yet Jesus then fails to explain what the numbers mean, leaving Christians none the wiser.

Once the parallels with Jewish War have been observed, we can see that these two stories are two sides of a single message. There weren't really two groups of people numbering 4000 and 5000, but rather this is a reference to the size of a Roman Legion, known to traditionally number from 4000-5000 men.

But what's important is that both stories involve the same numbers, and by comparing them we can see that the author is guiding the reader to see that Jesus' story is covertly about Roman Planetary God mythology:

- Both stories involve a collection of 7 things involving point-like items / fragments. 7 baskets of fragments are equated with 7 lamps which Jewish War asserts to signify the 7 classical 'planets' (Notice that this distorts the Jewish doctrine which was that the 7 lamps mainly represent the 7 days of creation).
- Both stories involve a collection of 12 things involving point-like items / fragments. 12 baskets of fragments are equated with the 12 loaves presented in Jerusalem, and Jewish War asserts that they represent the 12 constellations of the Zodiac (Notice again this distorts the Jewish doctrine which was that the 12 loaves represent the 12 tribes of Judaism).
- Both stories involve a group of 13. The fact it is the third number highlighted in Jewish War forces the reader to look for it in the matching story in Luke, and it is readily found in Jesus and his 12 disciples (i.e., 13 men). This is equated with the 13 spices in the holy temple which Jewish War asserts as representing "God and his possessions" – i.e., again implicitly god and his 12 constellations of the zodiac.

Having appreciated this third point, we can finally see why Jesus is repeatedly described as being accompanied by "the twelve" throughout the Gospels, even though often there weren't actually twelve men in his band of disciples, and frequently there weren't twelve men specifically present at any point.

The hidden message – perhaps one that would be revealed only to the highest level of initiate – is that since Jesus is merely a parable of the Roman 'God' Titus, Jesus' "twelve" therefore represents the twelve constellations of the zodiac, with the implication that Titus is a supreme deity, presiding over the zodiac.

But let's also not forget that Jesus began the story saying "watch out – the heaven (i.e., bread) of the Pharisees". In reality this parallel is denigrating the doctrine of Judaism as a whole – not just that of the Pharisees.

<p>Jewish War 555 (5.5.4)</p> <p>The holy temple (which is <b>where their 'flock' congregate</b>) has a holy curtain (<b>fabric</b>) described as representing all that was mystical in the heavens (the only use of <b>heavens</b>, plural, in Jewish War).</p> <p>Jewish War 555 and 554 go to some lengths to describe a great abundance of gold and silver in the temple (i.e., <b>treasure</b> in the temple, which is what the end of Jewish War describes <b>burning</b>.)</p>	<p>Luke 12:32</p> <p>Fear not <b>little flock</b>... Provide yourselves bags (<b>fabric</b>) which do not age, a treasure in the heavens (only use of the word <b>heavens</b> in Luke) that does not fail, where no thief approaches, or moth corrupts.</p> <p>Where your <b>treasure</b> is, there will be your heart too.</p> <p>(N.B. Your 'hearts' is what the end of Luke describes <b>burning</b>)</p>
---	--

Comparing the two stories side by side, we can see that whilst Jewish War merely describes the wondrously beautiful fabric curtain concealing the large empty space that the Jewish God was thought to reside in, Luke mocks this fabric by suggesting moths could eat it. Knowing that the secrecy cult would promote the idea of Flavian supreme gods residing in the firmament, we can see why Jesus is pointing to the heavens as somewhere safe from worldly deterioration.

<p>Jewish War 561 (5.6.2)</p> <p>Titus identified a weak point in Jerusalem's defenses as the <b>tower</b> of John which <b>the builders had neglected to fortify (i.e., wasn't finished)</b>... (the text of Jewish War seems to <b>mock</b> the Jews for this).</p> <p>And <b>Josephus (acting on Titus' behalf as an 'embassage')... attempted to talk to the Jews, about terms of peace</b>; for he was known by them. The Jews refused... and so [Titus] knew ...that they would not listen (- the Jews would not talk terms of peace)...</p> <p>Jewish War 560 (5.6.1) The Jews in the city had '<b>10,000 men</b> besides the Idumeans'.</p>	<p>Luke 14:25-32.</p> <p><b>Who, intending to build a tower, doesn't first assess whether he can afford to finish it?</b> Otherwise, they will <b>mock</b> him, saying '<b>This man began to build, and was not able to finish</b>'.</p> <p>And <b>what king, going to make war, does not sit down first, and consult</b> whether he be able to win with <b>10,000</b> against 20,000? Or else... send <b>an embassy, seeking conditions of peace</b>.</p>
---	--

In the parallel above, Jewish War describes that one location of Jerusalem's tower defenses hadn't been finished, and that the Jews refused to talk terms of surrender. It is now apparent that when Jesus discusses these two issues, the Gospels are actively mocking the leaders of Jerusalem.

<p>Jewish War 562, 563, 566 (5.6.3, 5.6.4, 5.7.2)</p> <p>Titus the son of the Emperor had, as mentioned, set camp <b>at the Mount of Olives</b> and had come to destroy Jerusalem.</p> <p>He bombards Jerusalem with great catapult stones, but the Jews see them coming because <b>the stones are white*</b>, and since <b>the stones are audible</b> and visible the Jews <b>cry out 'THE SON COMES'</b><sup>18</sup> / &lt;'the sons are coming'&gt;. So to address this the Romans <b>blackened the stone</b>...</p> <p>At this time, <b>a certain Jew was taken alive, who, by Titus's order, was crucified</b> before the wall... And the Romans got control of the first wall on the 7<sup>th</sup> of June (<b>start of summer</b>).</p> <p>(so, in conjunction with a <b>crucified Jew</b>, <b>Titus is described at the Mount of Olives</b>, and they decried <b>'the son comes'</b> as the stones made great noise these were hidden from their eyes, <b>Titus (a white man with a different face) was coming into Jerusalem, when summer was nigh</b>)</p>	<p>Luke 19:40-43, 21 etc. (e.g., Matt 21, 24, 28).</p> <p>Jesus [was at <b>the mount of Olives</b>, outside Jerusalem] and said, I tell you that, if these should hold their peace, the stones would immediately cry out (i.e., <b>the stones are audible</b>)...</p> <p>And <b>when he came near, he beheld the city, and wept/cried over it</b>, Saying, '...but <b>now they are hidden from your eyes</b>. For the days shall come upon you, that your enemies shall cast a trench about you..</p> <p><b>Before Jesus' crucifixion, at the Mount of Olives, Jesus said 'the stones will cry out'. and 'this is hidden from your eyes', and 'they will dig a trench around you' and 'the son will come again', in one generation / 40 years, when summer is nigh, but his face will be different and implicitly white.</b></p>
--	--

In the parallel above, in conjunction with Jesus describing his second coming he also talks about stones crying out and something being hidden from your eyes. The matching section in Jewish War describes how Titus fired stones that made a whizzing sound and led the Jews to cry out 'the son comes' until the Romans blackened the stones to prevent them being seen. By equating the white stones coming, with 'the son' coming this is suggesting that 'the son' is white (i.e., a white man) who is disguised by being 'blackened' i.e., in the form of Judean (implicitly 'non-white' from their perspective) Jesus.

The message here, is that **Titus is using subterfuge, and although initially disguised as a Jewish Messiah story, the Gospels are actually about worshipping a 'white' (i.e. Caucasian) man.**

This message, suggesting that the Flavians' invented Jesus (the fact that it was probably their government propaganda team is irrelevant) is clearly one that would only be revealed to the senior members of the secrecy cult, not only causing them to worship the divine genius of the Flavians, but also to feel superior to the new junior recruits.

<p>Jewish War 568 (5.7.4)</p> <p>Titus brought a siege engine to the north wall where a crafty Jew called Castor, lay in ambush, with <b>ten other men</b>. Castor then <b>rose and showed himself</b> and begged Caesar for mercy and <b>appeared to openly exhort [them] to accept Titus's hand</b> for their security.</p>	<p>Luke 17:11</p> <p>As he went to Jerusalem...there met him <b>ten men</b> that were lepers, which stood afar off, and when he saw them he said <b>go show yourselves</b> to the priests. and one of them turned back, and <b>with a loud voice glorified God</b>.</p>
---	---

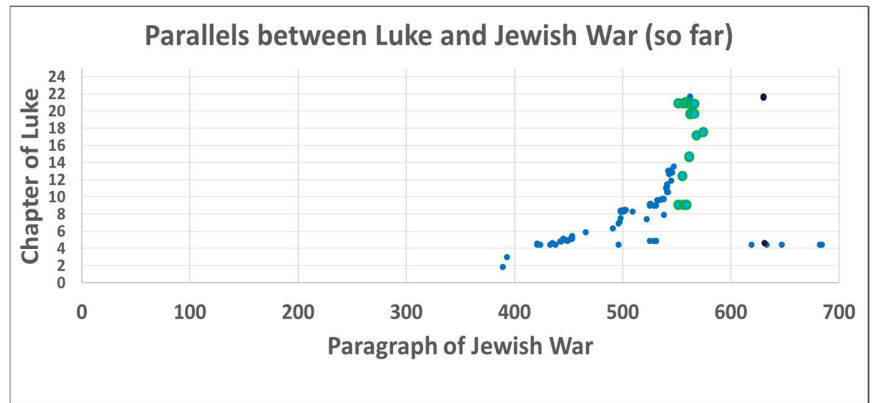
Above is a simpler example, where we can again see that 'God' in Luke, is equated with Titus in Jewish War.

<p>Jewish War 574 (5.9.4)</p> <p>Josephus found a place he could give a very long speech to those on the walls of Jerusalem, despite them jesting and throwing darts... and he mentioned that the Palestinians carried away our <b>sacred Ark</b>, but <b>God's wrath</b> on them caused them to excrete their entrails and have <i>ulcers in their privates</i> (a reference to sexual immorality as epitomized in <b>Sodom</b>).</p>	<p>Luke 17:27-32</p> <p>They eat, drank, and married...until the day that <b>Noe [Noah] entered into the Ark</b>, and the flood destroyed them all. 17:28 Likewise it was in the days of Lot... but the day Lot left <b>Sodom</b> it rained fire and brimstone from heaven, and destroyed them all (i.e., <b>Gods' wrath</b>). Remember Lot's wife (i.e., who looked back at <b>Sodom</b>. As with Noah's story, Lot's story is about receiving <b>gods' wrath</b>)</p>
--	---

<sup>18</sup> I have not added this capitalization. As Atwill points out – the original Greek text has this phrase in capitals, signifying its importance.

The parallel above was quite easy to find (search for the word 'Ark'), however to find a reference to Sodom in Luke required observing that this location is discussed in the story of Lot's wife, that Luke refers to, and that the connection is a divine arc in conjunction with God's wrath, and sexual immorality.

Once again, here I plot the locations of all the parallels described so far. The right hand side of the 'V' of the APTVS pattern is now plainly visible.



The next parallel relates to the temple being surrounded and entrenched, with men being 'cast out' from it.

<p>Jewish War 586-7, (5.12.1-2)  Titus built a wall <b>encompassing</b> Jerusalem, in just <b>three days</b>.  Jewish War 588 (5.12.3)  <b>The Jews tried to kill him but couldn't</b>, and the number of corpses forced them to just <b>'cast them out from the walls of the temple'</b>.</p>	<p>Luke 19:37-47.  For the days shall come, that <b>your enemies will cast a trench about you, and encompass you around...</b> they will not leave one stone upon another ...And <b>the chief of the Jewish people sought to destroy him but couldn't...</b>  ...and <b>he went into the temple and began to 'cast out them from the temple'</b> that sold and bought there.</p>
--	--

I don't think Christians talk about it much, but the Gospels say that the dead in Jerusalem rose from their tombs, presumably then walking around Jerusalem or floating around. It turns out that this is simply a comical parody of a story in Jewish War. The story was written partly to portray Jews as so morally disturbed, that they went breaking into tombs and disturbing the bodies, just to steal their clothes, but also to provide a noteworthy parallel in the required location as to contribute to the APTVS pattern. As shown below.

<p>Jewish War 588 (5.12.3)  The robbers in Jerusalem broke into houses which were just graves for the dead, and plundered the dead bodies (<b>Jerusalem's tombs broken open, and the dead disturbed</b>), and took their garments and stuck their swords in the dead bodies (in short, <b>a sword provided, and thereby a garment obtained</b>).</p>	<p>Luke 23:46, Matt 27:52 Jesus died... and <b>in Jerusalem the tombs broke open and the dead were raised</b>.  22:36 He told them: He that has a purse, let him take it and his scrip: and he that has no sword, let him sell his garment, and buy one (<b>a garment provided, and thereby a sword obtained</b>).  22:37 For I say [these events are to occur before my death].</p>
--	--

<p>Jewish War 605 (6.2.1)  <b>Titus attacked Jerusalem and its holy temple during Passover</b> to take the holy city from the Jews. The Romans shout to the Jewish leader, <b>telling John, that it is never dishonorable to "repent, indeed even at the last extremity."</b></p>	<p>Luke 22:1 Matt 12:39/40  And <b>Jesus entered Jerusalem, and into the temple ... at Passover...</b> In the temple Jesus drove out money changers.... There is only the prophet Jonas.... Men of Nineveh shall rise <b>"even at the last extremity because they repented"</b> at the preaching of Jonas (<b>a man called John</b>).</p>
---	---



<p>Jewish War 622 (6.4.3)</p> <p>The so called <b>'robbers'</b> would <b>hide in caverns</b> under the city (at Jotapata Jewish War <b>effectively equates the city as a den of robbers</b>).</p> <p>Titus met in a group of <b>seven specific important men</b> plus unspecified others, and they discussed killing more Jews or destroying Jerusalem's holy temple (a city described in several places in the Old Testament as a "harlot"<sup>19</sup> and... "the Lord's bride" – i.e., <b>Jerusalem is equated with an "adulteress bride"</b>).</p> <p>However, <b>Titus favored the living</b>, preferring to destroy the inanimate building (<b>this "adulteress bride" should die</b>). And <b>they asked no more questions</b>.</p>	<p>Luke 20:33-40.</p> <p>Jesus said <b>'you have made [the city's temple] a den of robbers...'</b></p> <p>The Sadducees who deny any resurrection told a story of <b>seven brethren</b> who each took the same wife, and all of them died - asking whose wife she would be in heaven (the assumption being that this rather <b>arguably 'adulterous bride' would also die</b>).</p> <p>Jesus answered, explaining that <b>God favors the living over the dead</b>. And <b>they dared not ask further questions</b>.</p> <p>And in view of the next parallel involving John, we can also see that is very much linked with Luke 13:17</p>
---	--

Notice how in the parallel above the Jewish leaders are denigrated as 'robbers'.

<p>Jewish War 626 (6.4.7)</p> <p>Finally, <b>Titus entered the holy house</b> victorious, killing the priests. This was <b>during the month of Passover</b>.</p> <p>Jewish War 632 (6.6.1)</p> <p>A boy came from the walls of Jerusalem <b>to drink water, [but also] filled a vessel with water</b> in contravention of what the guards allowed, and <b>fled back into Jerusalem...</b></p>	<p>Luke 22:1</p> <p>And <b>Jesus entered into the temple</b> in Jerusalem ... and <b>the Jews' Passover was at hand</b>.</p> <p>Luke 22:10.</p> <p>'Behold, when you are entered into <b>[Jerusalem]</b>, <b>there a man will meet you, bearing a vessel of water</b>; follow him into the house he enters....</p>
---	--

The next one was especially well hidden. Nowhere in Jewish War does it say that Titus was denied three times in advance of some smiting, mocking, and weeping. Instead, a careful reading of the text allows us to see that there are three identifiable occasions where Titus' exhortations for peace were refused. As with most of the parallels in this sequence relating to Titus and Jesus, credit is due to Joe Atwill for identifying them.

<p>Jewish War 633 (6.6.2)</p> <p>Titus arranged an interpreter (i.e., as <b>he spoke</b>, the interpreter called out to the walls). On three occasions Titus exhorted John to peace, and was refused each time (i.e., <b>The Jews deny Titus three times</b>).</p> <p>Titus says his father did not come to punish them for 'what they did under Cestius' (but Jewish War 336 says Cestius had actually sent Gallus, who the Jews had attacked, thereby starting the war<sup>20</sup>, and Gallus means <b>cockereel</b>) saying he came to <b>Galilee</b>.</p> <p>And they offered to <b>come out</b> and go to the desert, but Titus decided to kill them all instead (<b>akin to smiting them</b>), <b>mocking them</b> and describing them repeatedly as 'miserable wretches' (i.e., <b>suggestive of crying</b>)</p>	<p>Luke 22:59-63</p> <p>[in Jerusalem] They saw Peter and said: he is a <b>Galilean</b>. And Peter denied it and immediately, while <b>he spoke</b>, the cock crew. .. he remembered the word of the Lord, how he had said <b>'Before the cockereel crows, you shall deny me (Jesus) three times'</b>.</p> <p>And he went (<b>came</b>) out, and <b>wept</b> bitterly. And the men that held Jesus <b>mocked</b> him, and <b>smote</b> him.</p>
---	---

The next parallel is fairly obvious, since both stories have a Jesus removing or destroying the famous curtain in Jerusalem's holy temple. This is the veil which prevented people seeing into the empty room in the holy temple, which the Jewish God was believed to physically reside in. Add to this the breaking of rocks and graves in both stories, and the link is fairly transparent.

<sup>19</sup> Isaiah 1:21; Jeremiah 2:20; 3:1–11; Ezekiel 16:1–43; 23 all pick up this theme. The New Testament does too in Galatians 4:25, and in Revelation which appears to cite the Old Testament when describing a great city that is harlot, indeed seeming to cite those older verses. I won't devote time to it in this article, but I note that Suetonius and others describe that Titus the destroyer of Jerusalem and evident hater of Jews, took a Jewish Queen as his lover who behaved 'in every respect as his wife'.

What is more surprising than her being ten years his senior is that she had a wide reputation as an adulteress, not just from two divorces but from sleeping with her brother. Given the tendency for Suetonius to include in-jokes, and the paucity of Jewish writings about her (and indeed nothing about her after Titus discarded her exists), one wonders whether this is just royals exchanging in-jokes at the expense of the ignorant masses.

<sup>20</sup> The link to Gallus is neither obvious nor certain. One link is the earlier descriptions in Jewish War of 'Gallus Cestius' and separately how 'Cestius sent Gallus'. Another is the work of previous scholars investigating Arrius Piso, who identified various names he was referred to by, which included 'Gallo'.



<p>Jewish War 641 (6.8.3)</p> <p>A priest called <b>Jesus removed the veil of the temple</b> of Jerusalem, and other sacred items, to give them to Titus.</p> <p>Jewish War 647 (6.9.4)</p> <p>The romans entered Jerusalem and broke up the ground (<b>rocks were rent</b>)... and there they found 2200 people slain partly by their own hand and one another, but chiefly by the famine.. and some would go in among the heaps of dead bodies and tread on them for a great deal of treasure was in these caverns... (i.e., <b>the graves of 2200 people were broken open, and their bodies disturbed and rifled through for treasure</b>)</p>	<p>Luke 23:45.</p> <p><b>At the death of Jesus, the veil of the temple of Jerusalem, was torn.</b></p> <p>And (a detail added by the parallel section in Matthew 27:51) the veil of the temple was rent ...and the <b>rocks were rent, and the graves were opened; and many bodies of the saints which slept arose... and appeared unto many.</b></p>
---	---

The next parallel is quite famous. Jewish War describes the *absolutely total* levelling of Jerusalem, barring one wall and three towers, which is exactly that the Gospels claim Jesus had predicted.

<p>Jewish War 649 (7.1.1)</p> <p>And gave orders to leave <b>Jerusalem entirely levelled</b> such as to leave future visitors no grounds for believing that it had ever been inhabited.</p>	<p>Luke 21:5</p> <p>"the days will come, in the <b>which there shall not be left one stone upon another</b>, that shall not be thrown down.". (<b>the city will be utterly levelled</b>)<sup>21</sup></p>
---	---

But I think there's a hidden message. Jewish War describes that the city was levelled such that people would not believe it had been inhabited. However the Jews of the time had believed that their god physically resided there. So this offer a thinly veiled attack on the Jewish religion. It is suggesting that the holy temple had not actually been inhabited by the Jewish god at all – i.e., that the Jewish religion of the time was false.

<p>Jewish War 652 (7.2.1)</p> <p><b>Simon</b> rises 'out of the ground' from his subterranean cavern (<b>evocative of Satan</b>) and is caught, and kept (<b>controlled like a possession</b>) <b>to be executed</b> before Titus at the conclusion of the Triumph (i.e., a formal <b>judgement</b> on their adversary)</p> <p>Jewish War 652, 662 (7.2.1, 7.5.3)</p> <p>The <b>Jewish temple (in essence the heart of the religion) was burning</b>, and Titus had it quenched with water. And <b>Simon was brought to Titus.</b></p>	<p>Luke 22:31-33</p> <p><b>Simon</b> will be given (<b>controlled like a possession</b>) <b>to Satan</b> to be sifted as wheat (<b>judged</b>), and Simon said he was willing to go to prison and death (<b>be executed</b>).</p> <p>Luke 24:32.</p> <p>They said.. <b>Didn't our heart burn within us..</b> and returned to Jerusalem... saying, <b>The Lord.. appeared to Simon.</b></p>
--	--

The sequence of parallels between Jesus and Titus concludes with the scene of Titus and Vespasian's famous Triumph parade when they returned victorious to Rome. The parade, which is of epic proportions, culminates with the traditional public execution of their captured enemy general.

Instead of executing Josephus Flavius (the supposed author of their government propaganda – if that were to be believed), General Simon is described as being dragged at the front of the parade until they reached a famous site which was named for a skull ('place of the skull' – the capitoline named after a skull found in its foundations – i.e. from the latin 'capit'), which is all expertly parodied in Jesus' story in Luke (and Revelation).

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

Jewish War 663-665 / 7.5.4-6

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

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

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

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

[Whilst unstated in Jewish War, the 1<sup>st</sup> C. reader would know that Titus and Vespasian were later deified as gods. So **the "river" extends from two 'gods' located at its head down the middle of the main streets of the city**.]

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

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

Jewish War 665 (7.5.6)

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

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

Luke 23:1-49 etc.

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

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

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

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

Revelation 22:1-3

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

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

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

Luke 23:26-47 etc.

To Jesus they **offered him wine.. which he refused**.

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

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

The author of Luke was trying to be subtle, however the author of Revelation decided to add more detail, making the parallel more obvious. The river in Revelation is already known by scholars to potentially evoke a procession through a city.

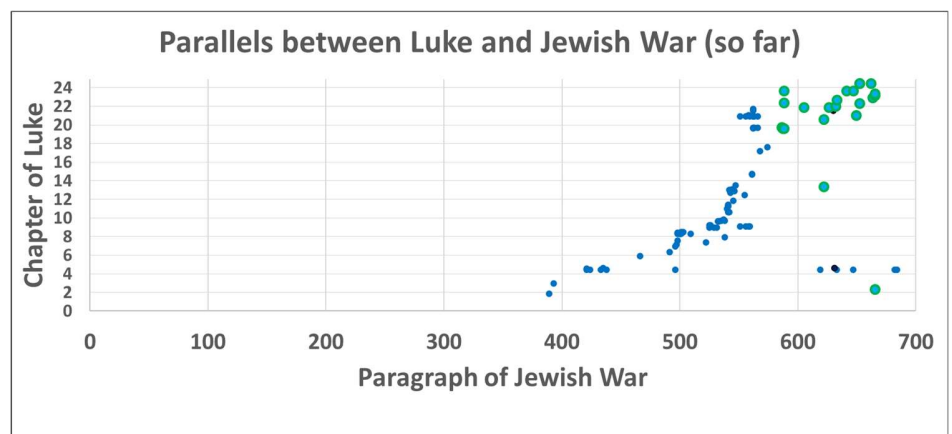
The next parallel is another fascinating one, as it offers an answer to how General Simon was executed in the parade (which Jewish War is silent on).

<p>Jewish War 665 (7.5.6)</p> <p>Titus and Vespasian's triumph ended at the temple of Jupiter Capitolinus (- named after a skull like Golgotha).</p> <p>According to ancient custom, <b>they stood and waited for 'news' that the enemy general was slain</b></p> <p>(- notice that for 'news' Jewish War again uses the word '<b>Evangelion</b>', i.e., the name of the Gospels (which itself is an abbreviation of "good news"), which reminds us that this actually means "good news of military victory").</p> <p>This general was <b>Simon of Gioras</b>, who was tormented as he was <b>led in this triumph</b> among the captives <b>with a rope on his head</b>, and was drawn into a proper place in the forum...</p> <p>and when it was related that he had died all the people shouted for joy.</p>	<p>Luke 2:25-34</p> <p>[Jesus' parents brought him] <b>to Jerusalem... And to offer a sacrifice</b> [a pair of turtledoves / pigeons].</p> <p>And there was a man called <b>Simeon</b>...it was revealed to him by the Holy Ghost, that <b>he should not see death, before he had seen the Lord's Christ</b>... and he blessed God and said "Lord, now let your servant depart in peace... For my eyes have seen your salvation..."</p> <p><i>And it is John 21:15-19 that offers much greater detail.</i></p> <p><b>When they had dined</b> (- after catching all the great fish in Lake Galilee),</p> <p><b>Jesus said to Simon Peter, Simon, son of Jonas</b> (- Sounds like <b>Simon Gioras</b>, the Jewish General), do you love me <b>more than "these"</b> [here apparently Jesus is referring to '<b>these</b>' fish, however the fish on Lake Galilee were a metaphor for the Jews]?</p> <p>Simon said yes..</p> <p>Jesus told <b>[Simon]: Feed my lamblets.</b> ("<b>Boske</b> mou <b>arnia</b>" in the Greek text)</p> <p>Jesus said to him a second time, Simon, do you love me? Simon said yes..</p> <p>Jesus told <b>[Simon]: Tend my four-legged beasts.</b> ("<b>Poimaine</b> mou <b>probate</b>")</p> <p>Jesus said to him <b>a third time</b>, Simon, son of Jonas, do you love me?</p> <p><b>Simon/Peter was deeply hurt</b> because Jesus said it a third time.. Simon said yes..</p> <p>Jesus told <b>[Simon]: Feed my four-legged beasts.</b> ("<b>Boske</b> mou <b>probate</b>") (note - this is the third of the repetitions, so since John is saying 'god is three', this is the important one)</p> <p>Truly I tell you (i.e., Simon), When you were young, you tied/girded yourself (here implies tightening your belt) and walked where you wanted: but when you will be old, <b>you will stretch forth your hands, and another shall tie you, and carry you where you do not want to go</b> (- i.e., Simon will be dragged by a rope to his death).</p> <p><b>This Jesus said, indicating the death by which Simon should glorify God</b> (- Simon will die at the Triumph Parade, to glorify Titus and Vespasian). And when he had spoken this, he said to him, <b>Follow me</b> (- mirroring Simon being led behind Titus in the Triumph).</p> <p>23:26 – as mentioned earlier, a third <b>Simon</b> is described, being made to carry Jesus' cross (implicitly <b>against his will</b>) <b>in the procession</b>, and implicitly <b>attending the execution</b>.</p>
--	---

Again plot here the locations of the parallels, with the latest ones shown in green outline, to enable the reader to verify that I am plotting them accurately.

A roughly diagonal line can be seen, which contains many parallels between Titus and Jesus, suitable for being shown to initiates who had accepted Jesus as God.

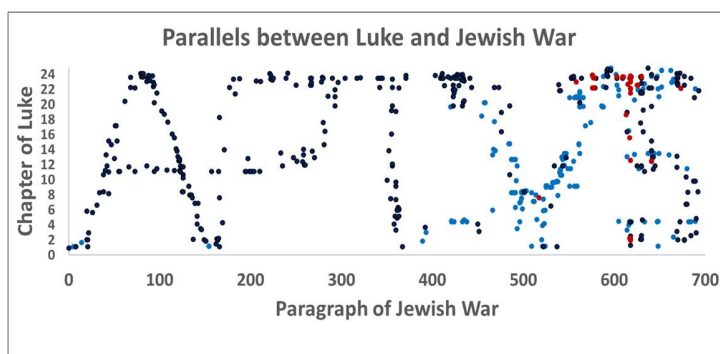
By showing this to such initiates they would be led to see Titus as the second coming of Jesus, and would start worshipping Titus as a God.



The full pattern (APTVS - shown below right) would only be revealed to those who were already fervently worshipping Titus as the 2<sup>nd</sup> coming, as part of their initiation to the most senior level of the secrecy cult.

This would guide them to see that Luke and Jewish War must have been written jointly, and therefore the Roman government invented Luke, causing them to become pure Flavian Emperor worshippers (which was the ultimate goal).

In the following parallels, some involve one location in Luke being parodied by multiple locations in Jewish War. This first one is a fascinating example, this time relating to Jesus and the adulterer, saying “let he who is innocent cast the first stone”:



• Luke parodying Jewish War • Jewish War parodying Luke • Both evoking Exodus 12

The full pattern that emerges

From the perspective of the Romans coming to reclaim Jerusalem which had revolted from them, Jerusalem is conveniently aligned with the description in the Jewish holy text which reads:

Isaiah 1:1,21,62

*'A vision... of Jerusalem... how has the faithful city become a harlot?... Jerusalem, the Lord's bride'. This equates Jerusalem as being an adulteress bride, and it is a theme repeated several times throughout the Old Testament.*<sup>22</sup>

Jewish War 545 (5.3.3) The Jews at Jerusalem went out to the **Women's towers of Jerusalem (that the Old Testament refers to as an adulteress)**, and... **threw stones at their own people**, and pretended to be vulnerable. The roman soldiers attacked, however Titus gave the order not to. And then the Jews **surrounded them, and threw stones at them**.

Jewish War 562 (5.6.3) **Titus, who is to be revealed later as being both deified as a god, and also the son of a deified god**, has his ballistae (catapults) around the valleys **with Jerusalem in the middle. Titus' catapults 'bend down' to the ground [uses the Greek verb κύπτω / καμπτόμεναι]**, to have a **stone** put on them, **and then lift up, casting stones at Jerusalem (i.e., at what the Old Testament refers to as the 'adulteress')**. It also describes how the Jews were unable to operate their own catapults (**the Jews cannot cast stones**, so they **perished**, i.e., **were removed**).

Jewish War 637 The romans set the city on fire as far as **Siloam**... the Jews were by then **'a kind of prisoners already' (kept bound)**.

Jewish War 641 And (implicitly **Titus**) **gave a priest called Jesus the oath of Caesar**, so he came and gave Titus the veils garments gold and precious stones, and the treasurer was forced to help... so he (implicitly **Jesus**) **obtained a pardon from Titus**.

Jewish War 642 (6.8.4) adds that Titus' banks were **finished 'in 18 days' and then... 'certain towers [fell] yielded to the battering rams'... the tyrants were consequently ejected from the unassailable towers too, 'by God himself' (I.e., Divine Judgement)**

Jewish War 643 (6.8.5) and they were **ejected from the tower of Siloam**.

Jewish War 644 (6.9.1) refers to 642 when it adds that **it was god who helped eject those tyrants from those towers**, and **Titus freed those who had been bound** by them...before entirely demolishing the city.

Jewish War 649 (7.1.1) describes the destruction of Jerusalem as so complete it left **'no sign that it had been inhabited'**.

Luke 13:2-17

This describes Galilean sinners who are 'sinners above all' (**the most sinful**). Unless you repent, you shall likewise **perish (Divine Judgement)**, and immediately mentions **the tower of Siloam falling on the '18 sinners above all' (the most sinful 18 had stones fall on them in Jerusalem)**...

In the synagogue on the Sabbath, behold, a woman **who Satan has kept bound** (this wording allows an interpretation that **the woman was a sinner**) with an infirmity of **18 years, who could not lift herself up**.

And Jesus said 'Woman, you are loosed you're your infirmity'. (i.e., he **freed her from her bonds**, and since she is implied as being a sinner, it follows that **she obtained a pardon from Jesus**)

John 8:3-10

The [Jews] **brought an adulteress (a woman who was a sinner), and set her in the midst (surrounded) to Jesus** asking; **should the adulteress be stoned**...

But **Jesus stooped down to... the ground [uses the Greek verb κύπτω]**, as though he heard them not.. **and he lifted himself up**.. Jesus said **"he that is first without sin among you, let him cast a stone at her."** (i.e., **the Jews cannot cast a stone**) **Again Jesus stooped down** and wrote on the ground. So.. they left one by one leaving Jesus with **her alone in the midst**.

**Then Jesus lifted up himself**, and saw **there was no one left, (none of the Jews remained)** but the woman, he asked her "Where are your accusers? Has no man condemned you? And she said "No man, Lord".

Jesus said **"Neither do I condemn you (implicitly, she obtained a pardon from Jesus).**

<sup>22</sup> Isaiah 1:21; Jeremiah 2:20; 3:1-11; Ezekiel 16:1-43; 23 all pick up this theme. The NT does too in Galatians 4:25, and also Revelation.

In the remarkable parallel above, the Gospel of John offers a detailed parody of Titus' siege of Jerusalem, involving the prospect of a stoning and Jesus pardoning a 'sinful' woman who could not move. This enables us to link the story in John to that in Luke which also involves the prospect of stoning and Jesus pardoning a 'sinful' woman who similarly could not escape, enabling us to plot the location on the chart.

The Old Testament concept of Jerusalem being both an adulteress and a bride, is being built on here<sup>23</sup>, and is used to suggest that the reluctant Jerusalem is, in a sense, *Rome's* rightful bride. Notice also that in Jesus' story, this harlot had been 'kept bound by Satan' which aligns with a carefully hidden message that Jerusalem is being equated with Hades and the Jewish leaders with Satan / the devil.

But to return to the parallel tabulated above, the story of "he who is without sin cast the first stone" is remarkable in how graphically it parodies the stoning of Jerusalem. The 'harlot' is put in the middle of them to be stoned, just as Jerusalem 'the harlot' is in the midst surrounded by Titus' catapult engines, and then Jesus starts repeatedly bending down to the floor and straightening up again, evoking the motion of Titus' catapults, before awarding the victim a pardon – mirroring how Titus pardons the (other) Jesus.

In Jewish War the one who throws the stones is Titus (the Jews can't get their catapults to work). So, following Jesus' mantra of "let he who is innocent cast the first stone" leads us to the message that Titus is the person that is innocent.

The next parallel requires a little knowledge of the Jewish concept the 'abomination of desolation'. This originates in the book of Daniel in the Old Testament, and describes a Greek King in the 2<sup>nd</sup> Century BC stopping the sacred daily animal sacrifice performed at the holy temple in Jerusalem. Jewish War talks up the idea that Titus' actions were to be seen as an equivalent 'abomination' that would fulfil the prophecy of a future abomination in the Old Testament.

Jewish War 605 (6.2.1)

Jewish War records how the **'daily sacrifice' ceased** on the 17<sup>th</sup> day of June AD 70. [The famous translator of Jewish War, Whiston, commented what a remarkable date this was, since in **Daniel** in the Old Testament it is stated that the **abomination of desolation event** would last 3 ½ years, and the 17<sup>th</sup> of June AD70 marked **3 ½ years since Vespasian had begun his invasion.**]

Jewish War 648 (6.10.1) (N.B. we have already linked 647 to 4.23 earlier)

Although Jerusalem had been taken many times, **Vespasian destroying Jerusalem is the "Second time of its Desolation"**.

Jewish War 689 (7.10.4)

Onias (whose story was relevant to the **'first Desolation'** in Jewish War 1, is now discussed building temple **a temple in Egypt to rival Jerusalem, 'with an altar and fittings resembling it'** but (later) **on Caesar's instructions it was emptied and locked, and left with no vestige of divine worship.** – i.e., the story, and its timing, mimics a second abomination of desolation.

Jewish War 618 (6.3.4) And **Mary sacrificed her baby, saying 'I do abominate this sacrifice'**. (N.B. This is our second example of Jewish War parodying Luke, rather than vice versa)

Luke 22:10-20

"For nation will rise against nation..." Matthew 24:7-15 continues with: **"when you see the 'abomination of desolation spoken of by Daniel'...** with Luke chiming in that "when you see Jerusalem surrounded, then **know the (implicitly Second) desolation is nigh**".

Luke 4:21-27

Jesus says that he came to 'preach the acceptable **year of the Lord**' and **'today this scripture is fulfilled'** describing how in the days of Elias **heaven was shut up for 3 ½ years**, making them angry. This seems to refer to the 3 ½ years when Jerusalem was cut off from God due to cessation of the daily sacrifice (the 'abomination of desolation' referred to in Daniel) with Jesus suggesting this is now recurring – i.e., **a second desolation.**

Interestingly, just as it is well known that the Gospel story aims to fulfil as many Old Testament prophecies as possible (i.e., to impress 1<sup>st</sup> Century Jews and attract converts in), here we see Jewish War doing the same thing, by putting dates to Vespasian's abomination that match those predicted in the Old Testament. The bigger message here, is that Vespasian initiated a second 'abomination of desolation' which Jews would see as breaking the contact between the Jewish people and their God. As with Titus then destroying the physical seat of their god itself, the goal was to undermine Jewish faith, leaving them vulnerable to a new one.

Jewish War 648 (6.10.1)

This refers twice to 'King David' and states how many years passed between King David's rule and Titus' destruction of Jerusalem [which the Jews viewed as God's physical seat on earth – i.e., a 'throne'] which it describes as its 'last destruction' –

Luke 1:32

"the Lord God shall give unto him (Jesus) the throne of his father David, and he (Jesus) shall reign ..forever with no end. (i.e., **the throne (arguably of God) passing from King David to Jesus in perpetuity**)

<sup>23</sup> This is not the first time we have encountered this theme. It was present, albeit more subtly, earlier on where Titus has seven men convening to take Jerusalem, which was mirroring Jesus' story about seven brothers marrying the same woman (i.e. again a bride, and again – by some 1<sup>st</sup> Century people's views – a harlot).



(i.e., **'a throne' (arguably of God) passing from King David to Titus, in perpetuity**).

Note also that this is related to Luke 22:10-20 and 4:21-27 (described immediately above)

This parallel was fairly short, but it is the message that is instructive. Luke suggests that Jesus gains the throne of Judea, and in Jewish War, Titus does so. So it is saying that Titus is the King of the Jews.

Jewish War 680 (7.8.4)

This discusses **Cleopatra** as the threat that **'arose'** from Egypt, (i.e., **the queen of the south 'rises up'**) who often spoke with Antony to convince him to cut off Herod (i.e., acting **with a man to condemn him**), but as a result Herod built up Masada, **leaving it for the 'finishing stroke of the Romans'**.

Jewish War 549, 552 AND 627 (5.2.4, 5.5.1, 6.4.8) These both describe how Solomon laid the foundations of Jerusalem, and later how the romans rip it to pieces so that nothing remained<sup>24</sup>, **so this 'finishing stroke' involves the romans arriving and undoing Solomon's work (i.e., one greater than Solomon is here).**

Luke 11:31

**The queen of the south shall rise up** in the judgment with the men of this generation, **and condemn them:** for she came from the utmost parts of the earth to hear the wisdom of Solomon; and **behold, a greater than Solomon is here.**

Whilst the reference to the rising of the famous queen of the south is a perfectly adequate parallel for purposes of adding a dot, or star, on the chart, the overcoming of Solomon is a more significant message. Since Solomon built the holy temple in Jerusalem, and Titus destroyed it, the message is partly that Titus is greater than Solomon.

Elsewhere Jesus prophesies that the fall of Jerusalem would reveal his second coming, and here 'greater than Solomon is here' adds a different angle, implying that the arrival of a 'great' person is not merely revealed by the fall of Jerusalem, but actually is that very person who undoes Solomon's temple building (i.e. the Flavian Emperor himself).

Jewish War 660 (7.5.1)

Titus saw the **'Sabbatic river'** which only flows on the 7<sup>th</sup> day of each week and otherwise runs dry. i.e., **Titus observes watering happening in a divine fashion on the sabbath, as if to imply that god considers taking action of the Sabbath to be acceptable.**

Luke 13:15

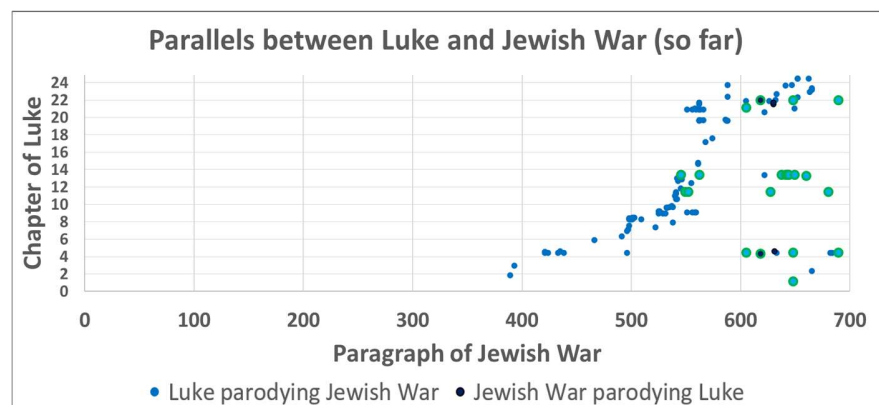
Jesus was accused of breaking the Sabbath by healing the sick, but he accused the Jews of hypocrisy, saying they lead their ox or ass from the stall to watering on the Sabbath' (i.e., **watering on the sabbath suggesting work on the Sabbath is acceptable**)

It always impresses me that historians are content to take Jewish War at its word. There is clearly no such thing as a natural river that would flow only every 7<sup>th</sup> day. But as with so many of the previous parallels, there is a hidden message, which is that god approves of taking action on the sabbath, contrary to the Jewish laws which prohibit it.

This message aligns with Titus' goal of influencing not only Jews but Legionaries. If these audiences stopped work once a week, productivity would be lower, and wars would be lost.

I pause again to plot the latest parallels I have described (green outline for the latest ones).

With these latest parallels the 'S' is starting to come into focus slightly.



<sup>24</sup> Indeed Titus is sometimes described in the literature, slightly simplistically, as having "destroyed Solomon's temple".



## Zacharias as a pun on 'A-Z of the Gods'

Some of these many-to-one parallels involve the character Zacharias, and I introduce these below. See my 4<sup>th</sup> article for the relevance and meaning behind that name.

The story in Jewish War	How Luke parodies this, using Zacharias.
<p>Jewish War 509 (4.9.2)  Vespasian was to march to Jerusalem but heard of Nero's death (i.e., 9<sup>th</sup> June 68 AD, so Vespasian started waiting in <b>June 68 AD</b>) so he 'stood waiting' for news. Hearing Galba was throned, he still did nothing, awaiting orders.. (<b>Vespasian tarried/waited, from July 68 onwards</b>).  <b>Vespasian [did not go to talk with Galba, but] sent Titus to salute him</b> ...  When Galba died (i.e., in <b>January 69 AD</b>), Titus, by a Divine impulse returned to Vespasian [If Vespasian is divine, this <b>metaphorically equates to Vespasian beckoning</b> him back]. (<b>by identifying these dates: June 68 and January 69, it can be seen that Vespasian the 'old man' tarried (quietly waited) nine months until his son came</b>)  And they still did not attack Jerusalem, whilst Rome was unsettled.  Jewish War 521 (4.10.2) When Vitellius reigned, Vespasian restrained himself because.. it was winter (<b>Vespasian still tarried</b>)  Jewish War 524 (4.10.5) Finally he went to Rome, via Egypt. (<b>departed to his own house</b>)</p>	<p>Luke 1:13-23  1:13 The angel Gabriel told Zacharias that his wife would bear him a son...  1:20 But the angel told him he would be mute.. until these things take place...  1:21 And the people waited for <b>Zacharias</b>, and marveled that <b>he tarried/waited so long in the temple</b>.  And when he came out, <b>he could not speak</b> (Matthew suggests this was for the term of his child – i.e., <b>Zacharias the 'old man' tarried (quietly waited) nine months until his son came</b> to them: and they perceived that he had seen a vision in the temple: for <b>he beckoned</b> to them, and <b>remained speechless</b>.  And it happened, that, as soon as the days of his ministration were accomplished, <b>he departed to his own house</b>.</p>
<p>Jewish War 5 (1.1.5)  At Beth'zacharis' (beth means house, so <b>'house of Zacharis'</b>), a ruler <b>took a great army and gave battle on the way to Jerusalem</b> (as Vespasian did)  Jewish War 8 (1.1.8). ... Cendebeus brought <b>an army to lay waste Judea</b>, and to <b>subdue Simon</b>. Though <b>he was now in years (i.e., old man)</b>, conducted the war as if he were younger (mirroring Vespasian sent despite being an <b>old man</b>, to subdue General <b>Simon</b>).</p>	<p>Luke 1:16-18  And <b>Zacharias shall turn many of the children of Israel to the Lord</b> their God.  And Zacharias said to the angel, Whereby shall I know this? <b>for I am an old man</b>, and my wife well stricken <b>in years</b>.</p>
<p>Jewish War 14 (1.2.8)  ...So <b>John</b> [i.e., John Hyrcanus, the originator of the Pharisees, who would become the <b>high priest</b>].. administered the government for <b>thirty-three years</b> (the <b>duration of Jesus's life</b>). He died, leaving five sons behind him... He it was who alone had three of the most desirable things in the world: the government of his nation, and the high priesthood, and <b>[John had] the gift of prophecy</b>. For <b>the Deity conversed with him</b> (i.e., like Jesus and the John of the Gospels).. (John Hyrcanus is paving the way for Jesus, mirroring that John in the Gospels).</p>	<p>Luke 1:63-80  And <b>Zacharias asked for a writing table, and wrote, saying, [my child's] name is John</b>. And they marveled all.  1:66 <b>What manner of child shall this be!</b> (a possibly hint that John's identity might be a hidden surprise)  ..And thou, <b>[John] shall be called the prophet of the Highest</b>:  for you shalt go before the face of the Lord to prepare his ways;  1:80 And the child ... was in the deserts till the day of his shewing to Israel (one established meaning of this is <b>reaching priesthood</b>).</p>
<p>Jewish War 493 (4.5.4)  In Jerusalem, the Jews opposing Rome set up fake tribunals to have Zacharias killed, hoping to destroy that which could destroy them, provoked by <b>his hatred of wickedness and love of liberty</b>. <b>Zacharias was a most eminent of the citizens and a rich man (i.e., in a sense, righteous)</b>.  <b>They accused Zacharias of 'sending to Vespasian'</b> to betray them. <b>All 70 judges</b> (evoking the elders of Israel) found him <b>innocent</b>, so two men came and <b>they slew [Zacharias] in the middle of the temple of Jerusalem</b>.</p>	<p>Luke 11:50-51 etc.  <b>Zacharias is a prophet filled with the Holy Ghost</b>. He swore to deliver us from our enemies that we might serve him...  His <b>righteous</b> blood is shed. <b>Zacharias is he 'whom you slew between the temple and the altar of Jerusalem'</b>...</p>
<p>Jewish War 154, 156 (1.22.5, 1.23.2)  When Herod was about to take a journey abroad he put his wife Mariamne (<b>Mary</b>) <b>in the care of Joseph</b>...  but Joseph told Herod how she had procured a love potion for him, so <b>Herod concluded that Joseph must have debauched Mariamne (Mary)</b>...  so Herod killed them both, <b>only to then have visions of her</b> and speak to her as if alive, and this happened at Sebaste in Samaria (<b>i.e., the adultery was alleged to have occurred in the mountains</b>).</p>	<p>Luke 1:22 as Zacharias came out of the temple <b>..it seemed he had seen a vision...</b>  1:27 and <b>A virgin called Mary was espoused to a man called Joseph</b>, of the house of David. 1:28 The angel told her the lord is with you (mirroring that Mariamne was Herod's wife), you are blessed.  1.39 and <b>Mary went into the hill country (the mountains) and went to the house of Zacharias</b> [the husband of her cousin Elisabeth]..  Matt 1:19 [Joseph knew the baby wasn't his – i.e., he considered that <b>Mary committed adultery</b>]</p>

<p>Jewish War 602-3 (6.1.6-7) Sabinus went with 'eleven others' (i.e., <b>twelve of them</b>) with a '<b>divine</b> fury'... but he stumbled on a "<b>certain large stone</b>" and <b>fell down upon it headlong</b>...</p> <p>And two days later (e.g., <b>on the third day</b>) <b>twelve of those men</b> on the forefront, called for... and <b>a trumpeter</b>.. and <b>[killed] at the 9<sup>th</sup> hour</b> of the night - they cut the throats of the guards <b>who were asleep</b>.. and because of the noise all the Jews... <b>fell into a mine (put underground)</b>... and the fight began [i.e., <b>killing of Jews</b>] <b>at the 9<sup>th</sup> hour of the night</b>...</p>	<p>Luke 24:2 Jesus [who went around with what are termed '<b>the twelve</b>'] was in a tomb (<b>put underground</b>), and the women and others went and found 'the stone' rolled away, Matthew 26-27 confirms that Jesus was betrayed '<b>as they slept</b>', and also that it was a '<b>big stone</b>', and more generally indicates that Jesus was <b>divine</b>, and that this happened <b>on the third day</b>.</p> <p>Luke 23:33,46 And Jesus <b>died at the 9<sup>th</sup> hour</b> and was put underground and sun darkened (to which Matthew adds the sound of the <b>trumpet</b> was heard)</p>
<p>Jewish War 690 (7.11.1) <b>Jonathan led them into the desert</b> promising signs... and fled.. but <b>they searched for him</b> all over the country... <b>he was at last taken</b>.</p> <p>Jewish War 692 (7.11.3) Catullus came to Rome, <b>with Jonathan (John) in bonds</b>, expecting no further inquisition into his lies... <b>Vespasian first tormented Jonathan, and then burnt him alive</b>.</p>	<p>Luke 4:42 <b>Jesus went into a desert place: and the people sought him</b>, and came to him, <b>and stayed him, that he should not depart from them</b>.</p> <p>Luke 3:2 The word of God came to <b>John of Zacharias in the wilderness</b>.. who came about Jordan, preaching the baptism, saying.. '<b>one crying in the wilderness</b>.'</p> <p>Luke 8:28-29 When [the man who lived in the tombs] saw Jesus, he cried out, and fell down ..and said.. <b>I beseech you, torment me not... and he was kept bound with chains and in fetters</b>; and he broke the bands, and was driven of the devil <b>into the wilderness</b>.</p>

Next up is the parallel that offers the strongest '**many-to-one**' connections – i.e. one location in Luke matches nine locations in Jewish War. If there was an intention for a group of parallels to be revealed first, to form an outline of the APTVS pattern prior to filling in the details, this one is certainly in that group.

<p>Jewish War 42 (1.7.4) when the temple was taken, the <b>Jews were "every day slain about the altar of the temple of Jerusalem</b>,</p> <p>Jewish War 86 (1.13.2) There was a <b>battle in the marketplace [the outer court of the temple]</b> in which Herod's party shut the enemy up in the temple, and set sixty men in the next room to guard to them. But the people came in and burnt those men (<b>bloodshed in the temple of Jerusalem</b>)</p> <p>Jewish War 123 (1.18.2) Herod's party then killed them mercilessly all about Jerusalem, including <b>killing those who ran to the temple [i.e., through the marketplace]</b>.</p> <p>Jewish War 235 (2.3.3) The Romans set fire to the cloisters of the holp temple ... leading <b>some those [within the temple]</b> who the fire prevented from escaping, to <b>take their own lives with their swords</b>.</p> <p>Jewish War 534 (5.1.3) with such force <b>the darts reached the altar... the priests...fell down</b> before their sacrifices, and sprinkled that altar with <b>their own blood</b>.</p> <p>Jewish War 543 (5.3.1) John sent his men in... <b>and the people that stood trembling at the altar, and about the holy house... were beaten with weapons and many died</b>.</p> <p>Jewish War 625 (6.4.6) Titus' men killed, leaving them <b>dead at the altar, the steps running with blood</b>..</p> <p>Jewish War 645 (6.9.2) Caesar killed the useless and old Jews and had the rest herded into the temple, where Fronto <b>then [slaughtered in the temple]</b> those who had been seditious and robbers.</p> <p>Jewish War 356 (2.21.3) Josephus invites a man into the 'most secluded' room of his house (evoking the sanctum of the holy house) and has him flayed such as to expose his bones and leave him covered in blood. [This discussion of Josephus' struggle with John, is part of a wider parody of Jesus' life, involving a man flayed to the bone in an inner room, mirroring the ones above]</p>	<p>Luke 11:50 <b>Zacharias is he 'whom ye slew between the temple and the altar' of Jerusalem</b>.</p> <p>11:51 <b>From the blood of Abel to the blood of Zacharias which perished between the altar and the temple [of Jerusalem]</b></p> <p>Luke 11:43 <b>Woe for you Pharisees who love greetings in the marketplaces [which includes the temple outer court</b> where animals were sold], and the uppermost seats in the synagogues.</p>
--	--

In the parallels above, notice how many times Jewish War describes men being killed before that specific most-holy altar, right where the Jewish God was believed to physically reside. This is implausible, since the Jews universally treated this holiest of holy altar as utterly sacrosanct. The fact that each of them occurs at a location in Jewish War that perfectly matches the APTVS pattern tell us that these events are fictions constructed to construct that APTVS pattern. We can also see a secondary objective here, of – as usual – denigrating the holiness of the Jewish sacred temple, and indeed Jewish morality.

Since Able (the son of Adam and Eve) was supposedly the first human to be killed, and Zacharias relates to Jesus (see my 4<sup>th</sup> article for the reasons), the phrase 'from Able to Zacharias' is a big statement, evoking "all bloodshed from the dawn of humanity up till Jesus". So whilst the description of men slain at the holy altar is transparently seeking to trash the morality of the Jewish people, maybe it goes further, aiming to blame all bloodshed throughout history on Jerusalem's temple, which is potentially being equated with Hades.

Again, if some group of parallels were intended to be presented first, these next ones would certainly be in that group:

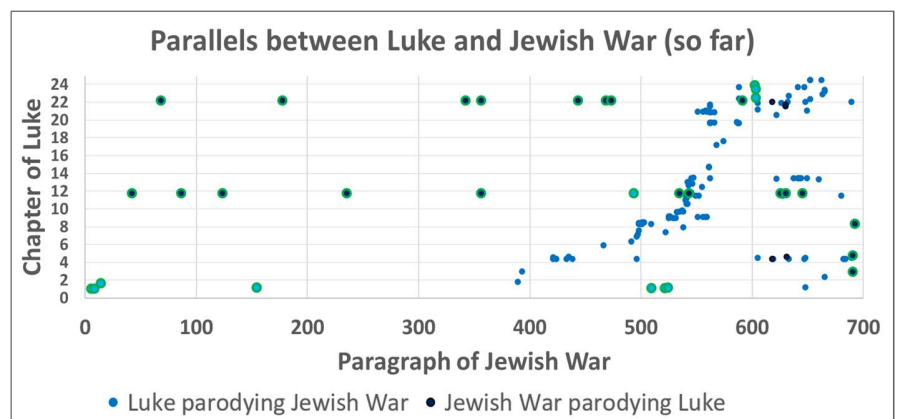
Jewish War 443 (3.9.8) **Jesus ran away**, and the rest **declared Vespasian their "savior and benefactor"**.  
 Jewish War 68 (1.10.9) Herod's army came to Jerusalem to overthrow Hyrcanus, who was his **'benefactor'**.  
 Jewish War 177 (1.26.4) Herod put his sons in custody (**prison**) calling Eurycles, **'savior and benefactor'**.  
 Jewish War 342 (2.19.6) Jerusalem's people came to open to Cestius proclaiming him their **'benefactor'**.  
 Jewish War 356 (2.21.3) Josephus said to the people - I have conducted myself so well as to please you, you may if you please punish [me **as**] **your 'benefactor'**.  
 Jewish War 468 (4.2.5) John ran away, and the people declared **Titus to be their 'benefactor'**.  
 Jewish War 473 (4.3.5) **John came to the 'prison'** to cut the inmates' throats, and 'grew insolent, as though **they had been the benefactors and saviors** of the city'.  
 Jewish War 591 (5.13.2) Is not Simon become unfaithful to his **benefactors**? [And the following paragraph comments that Josephus' mother was in **prison**.]  
 (For completeness I should mention Jewish War 133 contains the only other mention of 'benefactor' but this is omitted from my list since it says the person is *no longer* – i.e., *not* – the benefactor).

Luke 22:25 And Jesus said: **The kings of the Gentiles** (Romans) rule over them; and they that exercise authority over them **are called benefactors**.  
 22:33 And Simon said: Lord, I am ready to go with you, both to **go into prison**, and to death.

Again I show the chart, with the latest ones in green.

As can be seen the parallels above would certainly help a reader (or priest) make a quick start and demonstrating the outline of the pattern.

I will now discuss parallels which mostly do not equate both Jesus and the Flavian Emperors themselves, and which are arranged in essentially reverse order in the two documents. These are arranged to present *the left-hand side* of the 'V'.



Rome's invasion of Judea (in Jewish War)	How Jesus' story parodies it (in Luke)
Jewish War paragraph 420 (or 3.7.30 using traditional references) <b>[around Jerusalem] Titus</b> ordered the <b>raising of earthen banks</b> / <b>dug trenches around the city</b> .	Luke 19:37-47 <b>Approaching Jerusalem</b> , Jesus said... the days shall come, <b>your enemies will cast a trench about you, and encompass you around</b> .

Above, we start with a fairly simple parallel. Despite not having much impressive detail, even Christian scholars widely recognize that Jesus appears to be talking about Titus' future siege of Jerusalem. It's fairly transparent.

Jewish War 454 (4.1.1) Gamala ( <b>who the text indicates had been ruled by Josephus – who is / represents a rich man</b> ) is a city shaped like a <b>camel</b> (N.B. camel and rope are the same word in multiple languages) and this <b>[the word camel] is the source of that city's name...</b> The city also <b>hangs so strangely</b> , that it <b>looks as if it would fall down upon itself, so sharp is it at the top</b> (a metaphor for a cord hung on a needle).	Luke 18:25 Matt 19:24 It is easier for a <b>camel to go through the eye of a needle</b> , than for a <b>rich man to enter into the kingdom of God</b> .
---	--

By contrast the one above is easily missed. To spot the similarity it is necessary to know that 'camel' is the same word as 'rope' or 'cord' in multiple languages. The fact that Jesus' message links this word with 'needle' is the clue.

<p>Jewish War 457-458 (4.1.4-4.1.5)</p> <p>The Romans fought in Gishala, taking cover in the houses. When the houses suddenly fell, many romans died (<b>i.e., stone fell on them and destroyed them</b>); but others leaped on top of the houses and similarly died (i.e., <b>they also fell on the stone</b>) so a great many <b>[men] were ground to powder</b>.</p> <p>So, Vespasian (who was shortly to become Emperor) entered the city with guards surrounded by shields, and was able to withstand the Jewish attacks (i.e., <b>they sought to lay hands on him</b>).</p>	<p>Luke 20:17-21</p> <p>He said, What is this that is written... <b>Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder</b>.</p> <p>And in the same hour the chief priests <b>and the scribes sought to lay hands on him...</b> for they perceived that he had spoken this parable against them... and asked him about giving tribute to Caesar.</p>
---	---

In the parallel above, we have an exceedingly rare example of Jewish War admitting that Roman soldiers died. Those who went inside the Jewish houses died when they all collapsed. This might be a message saying that the Jewish house falls of its own accord, and to even go near it invites death.

<p>Jewish War 466-468 (4.2.3-5)</p> <p>John tricked Titus by saying that to persuade Gishala to surrender, it was necessary to wait until after the Sabbath, but he used this to run away in the night... (i.e., John was <b>hypocritically leaving a place on the Sabbath</b>)...</p> <p>John led them to flee with <b>those at the back suggesting to turn back</b>, but Titus caught up and slew them (i.e., it became a killing-field/battle-field), so implicitly <b>looking back proved fatal</b> whilst the others who ran faster survived (i.e., <b>whilst some were taken, other people were not taken</b>). (i.e., <b>many who sought to save their lives lost them</b>).</p>	<p>Luke 13:15, 14:5, 17:31-36</p> <p>You <b>hypocrite</b>, does not each of you on the sabbath loose his ox/ass from the stall and lead him away / pull him out of a pit (- <b>hypocritically leaving a place on the sabbath</b>)..</p> <p>...he that is <b>in the field, let him also not return back</b>. Remember Lot's wife (a reference to the Old Testament, <b>where looking back had been fatal to her</b>).</p> <p><b>Whosoever shall seek to save his life shall lose it</b>; and whosoever shall lose his life shall preserve it.</p> <p>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., <b>some shall be taken, others not</b>).</p>
---	--

In the table above, there is a rare example of a parallel where one location in Jewish War is mirrored by two locations in Luke (13:15 and 14:5). In both locations in Luke, Jesus suggests the Jews are hypocritical because they break their own Sabbath rule by helping their oxen on the Sabbath, enabling one location in Jewish War to parody this.

Jewish War doesn't mention the word hypocrisy, but expresses outrage at Titus giving John extra time to surrender because he couldn't do so on the Sabbath, only for John to – evidently hypocritically – use it to move his forces to Jerusalem. The simply message here is that Jewish leaders are hypocrites.

<p>Jewish War 469 (4.3.1)</p> <p>In Jerusalem 10,000 people crowded (i.e., <b>many gathered in Jerusalem</b>).. They considered John had taken 'flight'...</p> <p>but John jested that even if the romans had 'wings' they could never fly over the walls of Jerusalem (<b>a reference to those in Jerusalem being under wings</b>).</p>	<p>Luke 13:34</p> <p>Oh Jerusalem... how often would I have gathered your children together (<b>many gathered in Jerusalem</b>), as a hen gathers her brood under her wings (<b>a reference to being under wings in Jerusalem</b>), and you would not!</p>
<p>Jewish War 484-485 (4.4.2-4.4.3)</p> <p><b>20,000 men</b> came to fight at Jerusalem under John and Simon... and the exit of the <b>messengers</b> wasn't known...</p> <p>and Ananus ordered the walls to be guarded... and <b>Jesus</b> stood on the tower and said 'every one of your leaders <b>deserves 10,000 deaths</b>'.</p>	<p>Luke 14:31-32</p> <p><b>Jesus</b> said: What king, seeking war against another does not first consider whether with <b>10,000 [men]</b> he can meet him who comes with <b>20,000 [men]</b>?</p> <p>Or while the other is a way off, sends a <b>messenger</b>, seeking peace conditions.</p>

As an aside, all of the parallels I have described translate remarkably well. This suggests the author wanted them to be read by peoples who spoke different languages. Number based parallels would obviously translate well, and this is an example of that.



<p>Jewish War 487, 488, 490, 491<sup>s</sup> (4.4.5, 4.4.6, 4.5.1-2<sup>s</sup>)</p> <p>With Jerusalem besieged, <b>Simon</b> gave a speech, causing high priest <b>Jesus</b>, to leave sorrowfully, concluding that the Idumeans wanted to fight... Jesus went away. So they <b>lay all night</b>... and there was a <b>great storm</b>, with utmost <b>lightnings etc.</b> Clearly... anyone should realize it foreshadowed great calamities. They thought it meant God was angry and on their side; but really it was ominous to themselves. (i.e., they were <b>unable to interpret divine signs</b> – and <b>implying it was a divinely controlled storm</b>)</p> <p>...As <b>the storm was very terrible</b>, Ananus let the guards <b>go to sleep</b>. The zealots sawed the gates, and the <b>wind</b> and thunder of the storm hid the noise.... At first <b>there came a fear</b> as they entered... The Jewish factions fought, and 8500 <b>perished</b>.</p> <p>They entered the temple in this '<b>terrible storm</b>', killing guards <b>as they slept</b>... along with Ananus and <b>Jesus</b>, and cast their bodies away 'though usually they would take down those who were <b>crucified and bury them</b>' before sunset.</p> <p>Ananus foresaw that war would come and barring capitulation destroy them. Standing on Ananus and Jesus' bodies they laughed saying "how eloquent you were... but now rest!" (<b>they joked Jesus was 'asleep' during the storm</b>)</p>	<p>Luke 8:23-25, 12:49-54 and Mark 4:37</p> <p>As they sailed <b>Jesus fell asleep during a storm of wind; and they were in jeopardy</b>. And they awoke him, saying, 'Master, Master, <b>we perish</b>'. He arose, and rebuked the storm and it became calm (- Jesus controlled it, therefore it was <b>a divinely controlled storm</b>). He said, where is your faith? They <b>were afraid</b> and wondered.. <b>what manner of man is this!</b></p> <p>And Jesus whilst replying said 'I am come to send <b>fire on earth</b> (which when a Roman god does it, it means <b>lightning</b>)'. 'when you see a cloud rise out of the west you say '<b>a shower comes</b>' and so it comes to pass.. you hypocrites can discern the weather but how do you not discern this time? (i.e., <b>being unable to interpret divine signs</b>)</p> <p>And Matt 14.32-33 offers a rather similar story which one difference being that it involves <b>Simon</b>.</p>
<p>Jewish War 492 (4.5.3)</p> <p>The Zealots and Romans slew them and threw their bodies away, to make room for prisoners; and <b>the dead weren't buried</b>.</p> <p><b>Those secured in their own houses could only shed tears in secret</b>, and... those that mourned (i.e., <b>said farewell</b>) were killed (i.e., <b>first they said farewell in their homes, before being killed</b>).. In the night they <b>throw a little dust/soil (movement of soil)</b>, on the corpses..</p>	<p>Luke 9:60-62</p> <p>Jesus said; '<b>Let the dead bury their dead</b>: but go you and preach the kingdom of God'... and he responded, 'I will follow you; <b>but let me first go bid them farewell, which are at home at my house</b>' (<b>first he says farewell in his home</b>).</p> <p>Jesus replied; 'No man, having <b>put his hand to the plough (i.e., evoking among other things, moving soil)</b>, and looking back, is fit for the kingdom of God'.</p>
<p>Jewish War 493 (4.5.4)</p> <p><b>[it requires the reader to calculate this, but it turns out that Josephus' main role in his published story began in a city in Galilee when he was aged 30...]</b></p>	<p>Luke 3:23</p> <p><b>[it requires the reader to calculate this, but it turns out that Jesus' main role in his published story began in a city in Galilee when he was aged 30...]</b></p>

The details of Josephus' story are actually part of a different distinct sequence of parallels, which I shall come to later. However I list it here because it is in the correct location in this reverse-order diagonal line being plotted – i.e., forming the left-hand side of the 'V'.

<p>Jewish War 499 (4.7.2)</p> <p>...They fell on the holy places and cities'...</p>	<p>Luke 6:12</p> <p>...he went out into a mountain to pray, and continued all night in prayer to God.</p>
---	---

### How could that one be noteworthy?

Clearly, to an English reader there is nothing noteworthy here. The only reason I spotted the connection is because in the 1600's when Jewish War was translated into English by the famous William Whiston (the Lucasian Professor at Cambridge immediately prior to Isaac Newton), he pauses here to add a comment (reference 11 of book 4) saying that "By these hiera, or 'holy places,' as distinct from cities, must be meant '**proseuchae**,' or 'houses of prayer,' out of cities." Whiston continues, saying that we find mention of this "in the New Testament and other authors. See **Luke 6:12**, and Acts..." So I have the genius of Whiston to thank for connecting Jewish War 499 to Luke 6:12.

Indeed, our confidence that there is a significant parallel here is strengthened by what Ellicott's Commentary for English Readers says (which is a widely used Christian text), namely that "...The original [text of Luke 6:12], at least, admits of another rendering. The word translated "prayer" (**proseuche the singular form of proseuchae**) had come to be applied to the place dedicated to prayer...[and these also existed] **at Rome ...The precise combination of words...is not found elsewhere...**" i.e., Luke is using an extremely rare phrase that is associated with *Roman* worship, and Jewish War is subtly referring that same kind of worship.

Not only does this show that there are probably many more parallels to discover, but it is also example of undeniably independent authors identifying a noteworthy parallel, and its location turning out to perfectly fit the APTVS pattern I have identified (in this case the location is 499 vs 6:12, which is in the bottom half of the 'V').

<p>Jewish War 511-512 (4.9.4-5)</p> <p>At this time, the Jewish leader <b>Simon</b> built an army - no longer of slaves and robbers, but <b>a many of the populace</b>... He built a wall at a certain village called <b>Nain</b>... And sent Eleazor, to (the city of) Herodium to gain their favor, but they made him <b>throw himself from their wall and he died immediately</b>.</p>	<p>Luke 7:11</p> <p>And Jesus went into a city called <b>Nain</b>; and <b>many of his disciples</b> (e.g., thus is <b>likely to include Simon</b>) went with him. When he came nigh to the gate of the city, <b>behold, there was a dead man carried out</b>.</p>
<p>Jewish War 514 (4.9.7)</p> <p>This city is older than Memphis, and was the home of Abraham, the father of the Jews (i.e., <b>Gods' original sower of his seed</b> per Genesis 28:14, Gal 3:16). Near there is a <b>terebinth tree</b> (this along with Abraham is a clear reference to Abraham's destination in Gen 12:6 and the <b>'holy seed'</b> when cut Isaiah 6:13), <b>and this tree was very large</b> (and a 1<sup>st</sup> Century Jew would understand it to be grown from a seed) and reputedly existed since creation.</p> <p>[General] Simon ravaged the cities and country... and the woods were despoiled of leaves as by locusts (i.e., as if <b>devoured by winged creatures</b>) leaving nothing but a desert.</p> <p>Some places they burnt, some they demolished, and <b>whatever grew there, they either trod it down or fed on it</b>, and made the ground barren.</p>	<p>Luke 8:4-15</p> <p>Jesus told a parable: <b>A sower</b> went out to sow his seed (which at face value <b>would be taken to evoke Abraham</b> described in Genesis as the original sower of his seed); but some fell by the way side and <b>was trodden down</b>, and <b>the 'winged creatures' devoured it</b> (- the word 'peteina' is used, which covers 'winged creatures', and not merely birds as is often assumed by Christians).</p> <p>Some fell on a rock; and the sprouts withered away, for lack of moisture (i.e., like a desert).</p> <p>Some fell among thorns which choked it.</p> <p>Some fell on good ground, and sprang up, and bore fruit a hundredfold (- <b>e.g., in the manner of a large tree that grows from a small seed</b>)...</p> <p>Jesus then explains that <b>the seed represents Gods word</b>, and those falling on the path (i.e., <b>those trodden on</b>) <b>are the ones where the devil takes away the word</b> from the hearts of those who heard it.</p>

The parallel above is another one containing a hidden message. Jesus indicates that the Sower, whilst obviously evoking the original Sower Abraham, is really a metaphor for spreading of God's 'good news'. In Luke we have some of the 'Sower's seed' being trodden or devoured by 'winged creatures'. These actions, which Luke equates to the work of the devil, are mirrored by General Simon' leaving 'whatever grew' trodden, and the country ravaged as by winged creatures. As such, the Jewish General is being equated *with the devil*.

<p>Jewish War 515 (4.9.8)</p> <p>At that time the zealots <b>seized Simon's wife and her attendants</b>... But he came to the walls of Jerusalem (i.e., <b>stood before</b>) and <b>rebuked them</b>, and killed people, so <b>they sent his wife back</b>.</p>	<p>Luke 4:38</p> <p>And <b>Simon's wife's mother was taken</b> with a great fever; and <b>they besought him for her</b>. He <b>stood over</b> her, and <b>rebuked</b> the fever; and <b>it left her</b>, and she arose and ministered to them.</p>
<p>Jewish War 520 (4.10.1)</p> <p>Vitellius came with a great many soldiers and once <b>no spaces allotted for them remained, he filled all the houses of Rome</b>, who when <b>they found themselves 'shone around about' on all sides with the gold and silver [of Rome's residences]</b> and had difficulty containing their desire to plunder and were ready to slaughter all who stood in their way (implicitly those people <b>would have been afraid</b>).</p>	<p>Luke 2.7</p> <p>Mary laid her son in a manger because there was <b>no room for them at the inn</b>. And in the same country shepherds were in the field watching over their flock by night. The angel of the lord came upon them and the <b>glory of the lord 'shone round about them'</b> and <b>they were sore afraid</b>.</p>

The hidden message in the parallel above is that the 'glory of the lord' described in Luke, is actually Rome's glory.

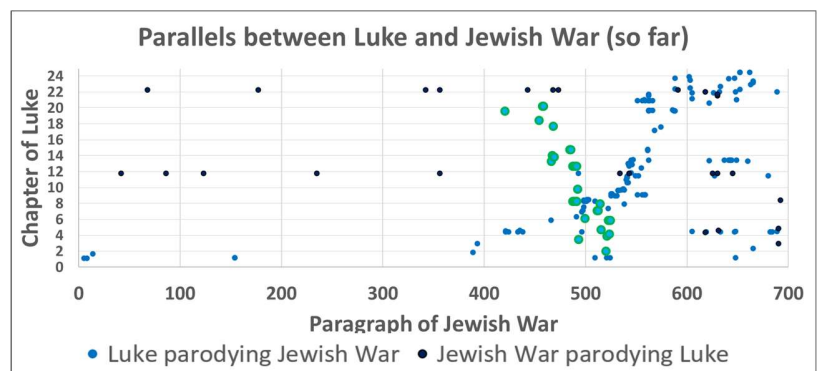
<p>Jewish War 521 (4.10.2)</p> <p>Now <b>Vespasian returned</b> to Caesarea (this can refer to two places, one being located by <b>the highest mountain</b> of Israel), and Vespasian was tormented by his sorrow at Vitellius gaining the throne of the Empire (<b>he contemplated his desire to gain all the kingdoms</b>).</p> <p>So, he restrained himself from sailing to Italy, especially as it was still winter season (<b>he restrained his temptation to attack, for a season</b>).</p> <p>Jewish War 523 (4.10.4)</p>	<p>Luke 4.1</p> <p><b>Jesus returned</b> from the Jordan, and was led by the spirit into the wilderness, being tempted by the devil for 40 days... 4:5 The devil took him <b>up to a high mountain</b>, and showed him all the kingdoms saying <b>'all [the kingdoms of the world] I will give you</b>, if you will worship me'...</p> <p>4:12 Jesus replied <b>'thou shalt not tempt the lord your god'</b> and the devil <b>ended all temptation and</b></p>
--	--



Indeed his own troops tempted him, insisting even threatening him that he should become emperor ( <b>they tempted their Lord, who was not only known to have been deified as God by the Senate upon death, but who the text is seeking to covertly promote as being God</b> )	<b>departed from him for a season</b> (e.g., from winter to spring)
<p>Jewish War 522-4 (4.10.3-5)</p> <p>If we estimate the capacity of governing by age, we should choose Vespasian (introduced in Jewish War 367 as being chosen because he was an 'old man' i.e., <b>old is better</b>), or if by the strength of a young man, Titus....</p> <p>So Vespasian (the 'old man') agreed to be Caesar... and decided to gain dominion over Alexandria, as it would help him obtain the government, since it supplied the corn [to Rome]; and in this way he hoped to dethrone Vitellius (<b>that 'old man' went with his men to take custody of the corn</b>)</p>	<p>Luke 5:39</p> <p>No man also having drunk old wine straightway desires new, for he says; <b>'The old is better'</b>.</p> <p>Luke 6:1 (which is the very next verse)</p> <p>And on the second Sabbath after the first, <b>[Jesus] went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.</b></p>

Having described this reverse-order sequence of parallels, I now plot their locations, showing that it constructs a downward diagonal line forming the left-hand side of the 'V' (latest parallels are shown with green outline).

I now turn to a sequence of parallels in which for the most part it is clear that Jewish War is parodying Luke *right back*. It is important to appreciate these mutual parodies, as that is one of the main pieces of evidence that the stories were written together. The logical argument is quite simple: If the two stories had been created separately, it would only be possible for the later one to parody the earlier one.



This next group of parallels mostly form the S, or sometimes the top of the V.

<p>Jewish War 539</p> <p>Titus is described riding <b>outside Jerusalem 'with neither his headpiece or breastplate on' (unclothed barring cloth) and escapes despite attempts of the Jews to kill him.</b></p>	<p>Luke 22:50 Mark 14:49-53</p> <p>Mark and Luke describe that the servant cut off the high priests' ear, and Mark adds a random story of an unnamed <b>man [at Jerusalem] "unclothed barring a cloth" who escaped despite attempts by [the Jews] to seize him.</b> This is clearly an odd thing to interject into a pivotal part of Jesus' story.</p>
<p>Jewish War 540-541 (5.2.3-4)</p> <p><b>As Passover approached</b> Titus established a base for two Legions at the Mount of Olives (i.e., <b>would attack the city/temple in the day, and rest at the Mount of Olives at night</b>), and in the city <b>the Jews were fighting other Jews</b>, but then turned their focus on attacking him, i.e., <b>the Jews tried to kill him</b></p>	<p>Luke 21:37</p> <p><b>As Passover drew nigh, In the day Jesus taught in the temple; and at night he lived at the Mount of Olives,</b> and the <b>Jews tried to kill him</b> for they feared the people (i.e., <b>Jews fighting Jews</b>).</p>

In the parallel above, Jesus "teaching" in the temple is equated with Titus attacking it. Combining them, we have a message that Titus is 'teaching them a lesson' (implicitly for seeking independence from Rome).

<p>Jewish War 553<sup>s</sup>, 555<sup>s</sup> (5.5.2-4)</p> <p>In the temple there were <b>three equal pillars</b> with titles on them... Above these pillars hung an inscription <b>in Greek, Latin and Jewish letters saying 'Jesus the king did not reign, but was crucified by the Jews, for prophesying the destruction of the city and temple'.</b></p> <p>This curtain was whole prior to this generation, since the people were pious. <b>But now [the curtain] was suddenly torn from the top to the bottom,</b> after they via bribes delivered the benefactor to death..</p>	<p>Luke 23:33-45</p> <p>There were three crosses (i.e., <b>three pillars</b> with crossbars) and they mocked him questioning whether he was really the king of the Jews...</p> <p>And a superscription was written over him (i.e., on the vertical pillar) in <b>Greek, Latin, and Hebrew</b>, reading <b>'THIS IS THE KING OF THE JEWS'.</b> And as Jesus died the sun was darkened, and <b>the veil of the temple was torn in the middle.</b></p>
--	---

Three pillars and a message about Jesus the king in those three languages is hard to ignore here in Jewish War, given that this is what is found at Jesus' death in Luke.

<p>Jewish War 614 (6.2.10)</p> <p><b>Jonathan</b> the Jew was at <b>the monument of John</b>. He was of <b>low regard</b> and had <b>no regard to god</b>... he challenged the best Roman to combat (<b>esteemed himself highly</b>)... and <b>'put the deity out of countenance' with 'abomination'</b> of his words. A roman challenged him, but slipped and died... Jonathan stood on his body <b>deriding them</b> until killed by a dart (<b>the end of John</b>)...</p>	<p>Luke 16:14-16</p> <p>The Pharisees (Jews) <b>derided him</b>... and he said you <b>justify yourselves before men</b>, but <b>god knows your hearts</b>, for that which is <b>highly esteemed</b> among men is <b>'abomination'</b> (the only instance of this word) <b>in the sight of god</b>. The law and <b>the prophets were until John</b>..</p>
<p>Jewish War 614 (6.2.10)</p> <p>A Jew called <b>Jonathan</b> (another word for <b>John</b>) went out at a location <b>'by John's monument/tomb'</b>. This Jonathan was of a <b>'low stature'</b>, of no character either as to his family (i.e., <b>arguably a reference to his family tree</b>) and undistinguished by birth, or in other respects, and <b>had no regard as to God</b>, yet he challenged the best of the Romans to single handed combat. One Roman accepted the challenge on account of the <b>'lowness of [Jonathan's] stature'</b>, but fell as he ran and was killed, and <b>John stood on top of his dead body (i.e. he was raised up)</b>. However, he was shot by a roman's dart whilst celebrating and fell down dead upon the body of the Roman (<b>he was brought down quickly</b>).</p> <p>Jewish War 476 (4.3.8)</p> <p>they sent for one of the pontifical tribes, which is called Eniachim/Eliakim (meaning <b>'god lifts up'</b>) they cast lots for a new high priest, but the lot fell on one who was not only not descended (<b>arguably another reference to a man's family tree</b>) from high priests (i.e., <b>he was the opposite of 'high' and thus a 'low' person</b>) but scarcely knew what the high priesthood meant. And they dragged this rustic/clown out of the country and dressed him up, <b>'adorning him with a counterfeit tree'</b>.</p>	<p>Luke 19:2</p> <p><b>Zacchaeus</b> (sounds like <b>Zacharius</b> which was the original name intended to be given to <b>John the Baptist; the John who went before Jesus</b>). He was a rich man, and a sinner, but of <b>'low stature'</b>, and <b>he ran before [Jesus] (i.e. like John)</b>, and could not see Jesus, so <b>he climbed up</b> into a sycamore tree.</p> <p>But Jesus bid him to come down, so he did so hastily (<b>he was brought down quickly</b>).</p>
<p>Jewish War 632 (6.6.1)</p> <p>Titus gained such spoils from the temple, as did the soldiers, that in Syria, a pound weight of gold was sold for half its former value. (i.e., <b>a rich man came to occupy, and he demanded and collected what he considered he was owed, but 'pound weight' of gold halved in value</b>).</p> <p>The reference to Syria, reminds the reader that at this point in the narrative, Vespasian has gone to Syria because he wanted to control Rome's grain supply in order to help gain the throne – i.e., <b>Vespasian was able to restrict, and thus increase the value of, wheat, in order that he could receive the throne of the Empire</b>)</p>	<p>Luke 16:5 <b>A rich man called his debtors asking how much he owns</b>, and he said 100 measures of oil. And he said, take your bill and quickly write 50 (<b>the value halved</b>).</p> <p>And another admitted he was owed 100 measures of wheat, he said take your bill and write fourscore (<b>the value of wheat is quadrupled</b>).</p> <p>Luke 19:13 <b>A nobleman went to receive a country for himself</b> and gave them ten pounds saying <b>'occupy'</b> until I come. When he returned the first said <b>'your pound has gained ten pounds' (tenfold profit)</b>.</p>

In the parallel above, we see the halving of the value of gold. In the AD 70s, the surviving Judeans not only saw their country destroyed, but the price of everything doubled (this is documented regarding the price of sacrifices at the temple doubling). This parallel appears to be mocking the Jews for their financial misfortune, saying that by contrast the Romans profited.

<p>Jewish War 633 (6.6.2)</p> <p><b>You [i.e., the author is talking about Jews], like merciless serpents, have thrown out your poison</b> against those that treated you kindly... and you lie there like broken or dislocated limbs...</p>	<p>Luke 11:11</p> <p>If a <b>son</b> shall ask bread of any of you that is a father, will he give him a stone? or <b>if he asks for a fish</b>, will he instead <b>give him a serpent</b>.</p>
<p>Jewish War 641 etc (6.8.3 etc)</p> <p>And the priest <b>Jesus had waited for Lord Titus to arrive</b> and gave him the precious things, including the temple's <b>two candlesticks</b>... (i.e., <b>they 'sold' everything</b> valuable to Titus in exchange for their lives)... and the treasurer showed Titus the <b>girdles</b> of the priests and some <b>immensely valuable fabric</b>... and a great many other <b>'treasures'</b>.</p> <p>The Jewish leaders (who Jewish War repeatedly describes as <b>'robbers'</b>) <b>were gone</b>. And Titus had used battering rams against the city's gates and walls which yielded (<b>in effect he knocked and they were opened</b>).</p>	<p>Luke 12:33-35</p> <p><b>Sell what you have</b>... and obtain a <b>treasure</b> in the heavens that does not fail, where <b>no thief approaches</b> nor moth corrupts (i.e., only <b>heavenly fabric</b> withstands moths)..</p> <p>...Let your loins have <b>girdles</b> and your lights burning (<b>candlesticks</b>) <b>and be like men that wait for their lord</b>, when he will return from the <b>wedding</b>.</p> <p>(N.B. this relates to the idea that Titus is reclaiming his <b>adulteress bride</b> – Judea/Jerusalem – as per the Old Testament sayings describing Jerusalem as the bride and the harlot), so when <b>he comes and knocks they may open immediately</b>.</p>

This parallel has a fairly obvious hidden message; saying that the supposedly divine curtain in front of the empty chamber in Jerusalem where God was supposed to reside, is merely earthly cloth that moths would eat, and that

when Titus came with his battering ram, the Jews should have opened the gates of Jerusalem to him. Also notice the returning bridegroom motif, evoking Jerusalem again, as Rome's adulterous bride.

Jewish War 643 (8.6.5) Here Atwill identifies a parallel where Jewish War refers to the 'slayers' ( <b>evil</b> )...[who were in Jerusalem with <b>John</b> ] who were 'a generation who were the occasion of their overthrow' ( <b>evil generation of John</b> )	Luke 11:29 This is an <b>evil generation</b> : they seek a sign; and there shall no sign be given it, but the sign of <b>Jonas</b> the prophet.
--	--

This parallel is fairly plain. Its hidden message is that Jews are the evil generation of John. Again, John is being denigrated as evil.

Jewish War 672 (7.6.6) Caesar instructed the <b>two men</b> to hand over control Judea, barring that part of the country and one place reserved for his 800 men. It is called <b>Emmaus, which was threescore furlongs from Jerusalem.</b>	Luke 24:13 <b>Two of them</b> went that same day to a village called <b>Emmaus, which was about threescore furlongs<sup>25</sup> from Jerusalem.</b>
--	---

This is the only example of a sentence in one document that almost exactly matches the text of the other. Usually the author carefully avoids this, to ensure the parallels would go unnoticed, by using metaphor instead.

Jewish War 677 (7.8.1) Eleazar, the Sicarii commander ... <b>was a descendant</b> from that Judas who had persuaded many Jews.. <b>not to submit to the taxation..</b> which was a pretense to justify barbarity against those who did.	Luke 2:4 Joseph went to Bethlehem, the city of David; (because <b>he was of the house and lineage</b> of David (i.e., <b>a descendant</b> )) 2:5 <b>To be taxed</b> with Mary... as required by Caesar Augustus.
--	---

Here we see a parallel in the matching propaganda messages. Jewish War suggests the Jews' reasons for not paying tax to Rome are flawed, whilst Luke suggests that 'good' Jews willingly go to great lengths to pay their taxes to Rome.

Jewish War 679 (7.8.3) There at Masada was a large, tall rock with steep valleys... There is a path that is called the serpent because it looks like one, being steep and winding, so you must... put one leg before the other leg ( <b>treading on a serpent in name and in appearance</b> ) and if you slip you will <b>fall</b> to your destruction in a 'vast chasm' that would instill terror in the mind – ( <b>arguably this is evocative of hell<sup>26</sup></b> )... And this rock is fortified such as to frustrate the attacks of enemies ( <b>i.e., nobody can hurt you</b> ). (And if the earlier link to hell isn't clear enough, note that not only Luke 10 but also Revelation 12 and 20, and arguably Genesis itself, link the serpent to the devil, and thus implicitly to <b>hell</b> ).	Luke 10:15-19 And Capernaum... shall be thrust down to <b>hell</b> ...even devils are subject to your name... I saw Satan as lightning <b>fall</b> from heaven (implicitly to <b>hell</b> ). Behold, <b>I give unto you power to tread on serpents</b> and scorpions and over all the power of the enemy: and <b>nothing shall by any means hurt you</b> .
--	--

Jewish War 679 (7.8.3) <b>Masada was a fortress on a great rock</b> , located above lake Asphaltites, but since there were no fountains nearby there were <b>reservoirs for water cut into the rock both inside and outside of the walls</b> . Jewish War 680 (7.8.4) Herod built this fortress... it was wonderful, and there was corn, wine, oil, and pulses and dates heaped up... These fruits were fresh and full ripe, and like newly stored fruits, and 'not corrupted', despite being stored for nearly a hundred years... ( <b>the stores of fruit, that this man had stored on the rock fortress, failed to corrupt for 100 years</b> )	Luke 6:43-48 <b>For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. (a reference to fruit that is not corrupted).</b> ...He who comes to me, and hears my sayings, and does them is like <b>a man which built a house</b> , and dug deep, and laid the foundation <b>on a rock</b> : and when the flood arose, <b>the stream beat vehemently and could not shake [the rock]</b> .
--	---

<sup>25</sup> A minority of manuscripts state 'thirty' furlongs which is presumed to be translation error. Christian scholars usually presume the two Emmaus' to be different towns with the same name. This misses the point that the documents are parodying each other, a genre of writing which affords very wide artistic license, and which avoids factual similarity in favor of conceptual similarity.)

<sup>26</sup> As I will show, there are hidden messages suggesting that the Jewish strongholds, particularly Jerusalem, aren't God's physical place on earth (as the Jews of that time believed), but rather are the physical location of hell, or more specifically, Hades. Having seen this, it is more obvious that a 'vast chasm' you could fall to under the final Jewish stronghold, is similarly a metaphor for hell or Hades.

The idea of stored fruits that would seem new despite storage for a century is an obvious fiction, and therefore is likely to be a parallel. And sure enough in the above, this location 'built on a rock' is mirrored in Luke by uncorrupted fruit on a house on a rock beside water.

#### Jewish War 681 (7.8.5)

The wind was blowing the flames towards the romans, but suddenly the wind changed to the south, 'as if it were done by Divine Providence'... So the Romans, 'having now assistance from God', returned to their camp with joy (i.e., **god controlling the wind to save them**).

#### Luke 8:24

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. (i.e., **god controlling the wind to save them**)

Comparing the two texts, the message here is that the Roman Emperor – Jesus' second coming – controls the weather.

#### Jewish War 687-689 (7.10.2-4)

Lupus (which means, and indeed which Antiquities 19.270 takes the time to confirm as meaning, **'Wolf' was given orders to destroy the temple of Onias... which had been built to resemble the holy temple at Jerusalem..** and [his successor completed the task such that] there remained **no longer the least remnant of any Divine worship in that place.**

(In the context of the pre-existing Jewish belief of the time, that their God very literally resided physically behind the great curtain of the holy temple of Jerusalem, by saying that Onias was built to resemble that temple but then destroyed to leave no remnant of Divine worship, evokes the narrative implicit in Titus' destruction of Jerusalem leaving 'no stone upon another', **namely, that this evokes the idea that the Jewish God no longer has a physical resting place on earth.**)

#### Luke 9:58

Jesus said to him, **Foxes** have holes, and birds have nests; but the **Son of man has nowhere to lay his head** (this mirrors the destruction of Jerusalem, 'God's seat on earth' – meaning **The Jewish God does not have a resting place**).

This was a difficult parallel to find. In Luke, the word fox is used, but in Jewish war it is wolf. This is our first example where Antiquities of the Jews goes out of its way to strengthen the parallel, in this case by pointing out specifically that Lupus means wolf.

Antiquities is a later work that details the story set out in the first half of Jewish War in almost exactly the same order, albeit with several times more detail. It claims to also be written by Josephus Flavius, the same author as for Jewish War. It is a work I will come back to later, as – somewhat bizarrely – it goes out of its way to strengthen the parallels repeatedly, albeit mainly for those on the left-hand side of the APTVS pattern.

Fox and wolf, although conceptually similar, are still clearly not the same. As such, the parallel only becomes notable by observing that both stories tell of God being denied a resting place on earth.

#### Jewish War 669 and 670

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

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

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

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

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

This **root is then described as suited to 'driving out demons', and is followed by a description of an Eleazar confronting Vespasian's men in a manner evoking Jesus' death** (- i.e., in the next paragraph it says he **dies on a cross**).

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

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

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

This parallel would be difficult to decipher, however Josephus' other major work 'Antiquities' helpfully highlights that Eleazar used the "root of Solomon" to drive out demons in front of Vespasian by putting it to a person's nostrils, and

connects this with Solomon thinking about ‘hyssop and cedar’. If it has to be a fragrant root, and there’s a choice of only two, the obvious choice is Hyssop.

This helps us understand that the magical root described as driving out demons in Jewish War (claimed to be written by the same author Josephus Flavius) paragraph 669, that is linked to Eleazar being punished on a Cross, is therefore also Hyssop, the key herb used in the Jewish Passover that wards away Gods messenger of death.

Having appreciated that the entire bizarre passage in Jewish War is talking about the magical properties of hyssop, the key herb of the Jewish sacred ritual, we can now understand why it claims that this plant kills people, and that only a dog should touch it even though the dog dies too. It’s because every message relating to Judaism turns out to denigrate the Jewish religion as satanic.

Looking at the passage further, we see that it recommends digging a trench around it, to help remove it. This is the link to Luke 13, where the man comes for three years and proposes to dig a trench around the fig tree, and finally to rip it out. Why three years? Because Titus came for three years and dug trenches around Jerusalem before destroying it.

So just as hyssop in Jewish War represents Judaism or Jerusalem, the fig tree in Luke represents Judaism too. Christians seem to struggle to explain why Jesus randomly curses a fig tree and causes it to wither and die, but this explains it.

Jewish War 392 (3.7.2).

**Josephus, the stated author of Jewish War had Messiah credentials.**

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

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

In Jewish War 392 he indicates the additional Messiah credential of being the Jewish supreme commander and military leader

Luke 3:31

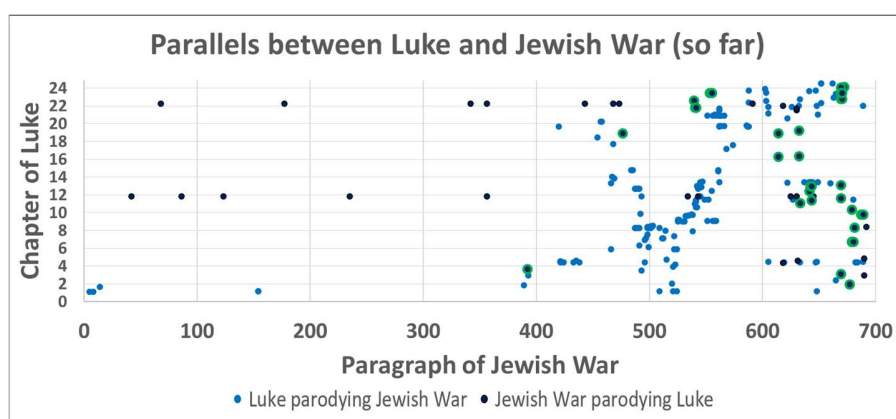
**Jesus also had Messiah Credentials (albeit weaker).**

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

The parallel above is something I will come back to, when I show that as part of the way Jewish War parodies Luke, its stated author, Josephus Flavius, presents his entire life story as covertly mirroring that of Jesus. This is but one taster of that great parody, and I only list it here since it contributes to the shape of the ‘S’ in APTVS.

Having reached the end of this group of parallels that mainly relate to the ‘S’, I now plot their locations in Jewish War and Luke. Those in blue are ones where Luke appears to parody Jewish War, and those in black are ones where Jewish War appears to parody Luke. Once again, the latest parallels are here plotted with green outline.

Hopefully, the reader can see that the noteworthy parallels between the two stories are arranged to spell out VS, which - if those were the only letters present - would seem to signify Vespasian. As I have alluded to earlier, it appears that Titus had Jewish War edited to produce the surviving second version. In doing so he probably added the first half, turning a ‘VS’ image/message, into an ‘APTVS’ one.





I now introduce the third sequence I mentioned at the start – this is the series of parallels in both Luke and Jewish War that evoke the requirements of the Passover ritual. Parody is the wrong word here, - subtly evoke, would be more accurate.

Christians might be surprised to learn that every action required in that ritual in Exodus 12, can be found conceptually mirrored in some verse of Jesus' story in Luke, in one or at most two verses. More surprisingly perhaps, Jewish War does this too, via numerous metaphors, all of which are contained in paragraphs relating to the famine in Jerusalem.

But what is most surprising, is that for each step in the Passover ritual in Exodus these pairs of statements in Luke and Jewish War happen to be so perfectly positioned, in every single case, as to align with the APTVS pattern.

The reason this was done was to provide a second way to demonstrate that Luke and Jewish War (or the original version anyway) had to have been written together.

In the Passover ritual in Exodus 12, specific actions are required, and each of these is mirrored in Luke and Jewish War. I won't comment on each one because few, if any, contain hidden messages. Each one exists simply to arrange a dot on the APTVS pattern, as follows:

Passover Lamb Sacrifice Ritual in Exodus 12	Identifiable aspects of Jesus' story relatable to the Exodus 12 ritual	Jewish War parodying the aspects of Jesus' story that can be related to Exodus 12.
Exodus 12:8 ... you must roast the lamb with fire, and <b>unleavened bread</b> . (- unleavened means it <b>has not been given time to rise during baking</b> )	Luke 22:1,7,19 [in Jerusalem] the feast of <b>unleavened</b> bread called Passover drew nigh... and then came <b>the day of unleavened bread...</b> and Jesus took the bread...	Jewish War 576 (5.10.2) [In Jerusalem] robbers searched men's private houses for food... People shut themselves up their houses and ate their corn... and some, <b>in their hunger snatched the bread out of the fire, half-baked (- i.e., the bread was unleavened)...</b>
In summary, one and only one location in each story evokes this concept of unleavened bread, and both evoke it in relation to Jerusalem. <b>I will refer to this as unambiguous Exodus 12 parallel, number 1:</b> The only matching locations are Luke 22:7 and Jewish War 577.		
Exodus 12:8 And you must <b>eat it with bitter herbs</b> .	Earlier in Luke a woman is described dousing Jesus with ointment. Matthew 27:34 clarifies that this ointment was spikenard (a bitter herb) and that it was for Jesus' funeral. It is at Luke 23:56 where 'ointments' are prepared for his funeral before taking them to Jesus' tomb.  The implication is that in Jerusalem at Jesus' funeral <b>(Luke 23:56) bitter herbs are being applied to the carcass of the 'lamb of god'</b> .	Jewish War 577 (5.10.3) [In Jerusalem] these robbers also stole from those that crept out of the city by night, as far as the Roman guards, <b>to gather some plants and herbs that grew wild;</b> and snatched [the herbs] from them...even while they had entreated them by <b>calling on the tremendous name of God</b> .
In summary, one and only one location in each story evokes this concept of bitter herbs, and both stories evoke this concept in relation to Jerusalem. <b>Unambiguous Exodus 12 parallel, number 2:</b> The matching locations are Luke 23:56 and Jewish War 577. These are the only matching locations.		
Exodus 12:7 and 12:22 ... you dip the Hyssop in the lamb's blood and <b>strike this onto upper beam and the two side posts</b> of your house...	Luke 23:33 John 19 John 20:25 The Jews fixed Jesus onto a wooden cross using... ..nails <b>(implicitly leaving blood of the lamb of God on the horizontal beam, and vertical post)</b> .	Jewish War 617 (6.3.3) A prodigious number died by famine in Jerusalem. The <b>robbers</b> would search dying people to find food in case they were <b>pretending to die</b> . The robbers... went reeling <b>against the doors of the houses (- striking the doorposts of the Jewish houses)</b> like drunken men <b>(- a reference to wine and thus blood)...</b>
In summary, one and only one location in each story evokes this concept of the sacrifices blood on vertical and horizontal wooden beams, and both stories evoke this concept in relation to Jerusalem. <b>Unambiguous Exodus 12 parallel, number 3:</b> The matching locations are Luke 23:33 and Jewish War 617. These are the only matching locations.		
Exodus 12:11 During the meal you must have your <b>shoes on...</b>	Luke 15:22 <b>(describing a feast</b> , with the fatted calf killed for a returning son saying) <b>"put shoes on his feet"</b> ... Other references to shoes in Luke involve <i>not</i> wearing shoes.	Jewish War 617 (6.3.3) [in Jerusalem] these robbers desperately <b>searching for food, reeled drunkenly into the doors</b> did not abstain from wearing <b>girdles and shoes</b> . Jewish War 604 (6.1.8)

		[in Jerusalem] Julian, the most famous strong and courageous roman soldier. <b>He stood by Titus</b> , but because <b>he wore shoes</b> with sharp nails, he slipped and fell on the pavement, and was stabbed and killed there leaving a fame with Caesar himself.
<b>Unambiguous Exodus 12 parallel, numbers 4 and 5.</b> Luke 15:22 vs Jewish War 604. Exodus 12 says you must wear shoes for the sacrifice meal. The story involving the robbers is clearly linked to Exodus because it starts by saying the soldiers drunkenly reeled into the doors (a metaphor for hitting the doorposts, which is also a requirement of the Exodus 12 ritual, and because it is about obtaining food.		
Exodus 12:11 And you shall eat [the meal]; <b>with your loins girded [a belt tightened]</b>	Luke 12:35 <b>Let your loins be girded (a belt fastened)</b> , and your lights burning; And wait for your lord...when he comes and knocks, you may open to him immediately. Luke 17:8 If your servant has finished tending the cattle.. would you not <b>tell him to gird himself (fasten a belt)... and prepare a meal?</b>	Jewish War 641 (6.8.3) [in Jerusalem] as Titus was gaining the city (having used a battering ram to 'know' on the gate), Jesus gave him garments of sacred worship, and the treasurer showed him the <b>coats and girdles (belts)</b> of the priests... Jewish War 617 (6.3.3) [in Jerusalem] in their search for <b>food</b> , these robbers who reeled drunkenly into the doors of the houses did not abstain from wearing <b>girdles (belts)</b> and <b>shoes</b> .
<b>Unambiguous Exodus 12 parallel, number 6 and 7:</b> Given that they both involve waiting for a lord who comes knocking, Luke 12:35 is clearly to be paired with Jewish War 641. It follows from this that Luke 17:8 connected with Jewish War 617, and if you want you could identify another two connections here (12 vs 617 and 17 vs 641) all of which align with the APTVS pattern (to err on the side of caution, I haven't done so).		
Exodus 21:11 You shall " <b>eat (the lamb and bread meal) in haste</b> "	Luke 23:54 [in Jerusalem] Jesus was taken from the cross and buried. ( <b>Implicitly this must have been done in haste</b> so that this would be achieved before the feast of Passover, as required by Jewish custom).	Jewish War 576 (5.10.2) [In Jerusalem] During the famine/siege, this bread that the robbers were seeking to steal from them, they snatched it out of the fire, and <b>ate the (half-baked) bread 'very hastily'</b> ...
These parallels are clear, but are not both completely unambiguous and one-to-one. Seeing the connection to Luke 23:54 requires some thought.		
Exodus 12:11 You must eat the meal with your <b>staff in your hand</b> . (this being about lamb meal that must be cooked <b>using fire</b> , not boiled)	Luke 22:49-52 [In Jerusalem] Jesus said... do you come out, as against a <b>thief</b> , with <b>swords and staves</b> ? And they went into the <b>high priest's house</b> .. and <b>kindled a fire</b> in the hall.	Jewish War 625-6 (6.4.6-7) [In Jerusalem] The seditious had their throats cut at the altar of Jerusalem's holy temple ( <b>evoking the Passover sacrifice ritual</b> ). They were in the holy house ( <b>in a sense, in the high priests' house</b> ) and Titus had the spearman beat the soldiers with <b>staves</b> . And one of his soldiers threw fire at the gate ( <b>a fire kindled in the hall</b> ) burning the holy house down. Jewish War 267 (2.9.4) [In Jerusalem] Pilate had the people beaten <b>not with swords but with staves</b> , killing some of them.
<b>Unambiguous Exodus 12 parallel, numbers 8 and 9.</b> Again there is no mistaking that this reference to requiring a staff is found only in Luke 22, and there are two parallel passages, one copying the use of fire, and the other copying the combination of swords and staves.		
Exodus 29:17 <b>you must wash the lamb's legs...</b>  (implicitly both the hindlegs and forelegs – <b>equivalent to washing hands and feet</b> of a human)	Luke 7:37, 7:44 At Jesus' supper <b>Mary, a sinner</b> [this is the Mary who is implied as being a <b>prostitute</b> ] was there... and she <b>wiped Jesus' feet</b> using <b>her hair</b> (- i.e., cleaning without wetting since Exodus 12:9 says it must not be sodden) and she <b>anointed Jesus' feet with ointment</b> .. John 11:2, 12:2 Mark 7:2-3 For the Jews do not eat until they have <b>washed their hands</b> Matt 27:24 and Pontius Pilate <b>washed his hands</b> of Jesus' blood.	Jewish War 517 (4.9.7) In Jerusalem John's men devoured the spoils they had taken, and <b>devoured them together with their blood</b> , and they <b>decked their hair, and wore make up and wore women's clothes, and applied ointments</b> , and <b>indulged in gay sex</b> to the extent that they invented new pleasures of that sort, and behaved as in a <b>brothel (i.e., prostitutes)</b> . They then <b>ran their swords through everyone they alighted on</b> (- gay men running their 'swords' through people could reasonably be a metaphor for a spit roast). And they <b>"abused women as sport"</b> (ditto).
This one requires some careful thought, so I will not add it to the list of unambiguous parallels.		

Exodus 12:46. <b>You must not break any bone of the lamb...</b> (and it goes on to say you must <b>kill it at the 9<sup>th</sup> hour</b> )	Luke 23:44 [In Jerusalem] the <b>sun was darkened</b> and curtain of the temple torn <b>at the 9<sup>th</sup> hour</b> when Jesus died 24:38 Jesus said: ...handle me; for <b>as you see I have bones and flesh</b> , unlike a spirit.  John 19:36 adds detail to the story, saying that although the Romans consider it, they decide <b>not to break Jesus' leg</b> . This was done, <b>"so the scripture would be fulfilled; A bone of him shall not be broken"</b> .	Jewish War 630 (6.5.3) [in Jerusalem] JA prophet called <b>Jesus was whipped until his bones were bare</b> (i.e., without breaking them). The robbers beat men, tore hair, shook children, skewered them, and a baby was cooked, darts shot, throats cut, and people were burned, crucified, and lying in piles. <b>(- all these actions omit breaking bones)</b> And at the feast of unleavened bread a light was seen <b>at the 9<sup>th</sup> hour</b> at the altar such that it was bright as day for half an hour.  Jewish War 413 (3.7.23) Earlier in Jotapata, one person standing next to Josephus, was hit by a catapult stone and his skull was 'moved' about half a mile. This utterly implausible statement omits any mention of the skull breaking.
<b>Unambiguous Exodus 12 parallel, number 10:</b> There can be no doubt that Jesus' death at the 9 <sup>th</sup> hour, and the decision to not break his bones, evokes those requirements in Exodus 12. Similarly, the absence of breaking Jesus' bones in Jewish War 630 is probably decisive, but if there was any doubt the mention of the 9 <sup>th</sup> hour over the sacrificial altar removes it. By contrast the link to Jewish War 413 is more subjective.		
Exodus 12:7 and 12:22 You must <b>take a bunch of Hyssop</b> , and dip the Hyssop <b>in the lamb's blood...</b>	Luke 23:36 [In Jerusalem] when Jesus was on the cross, he was presented with vinegar to drink. John 19:29 adds more detail, saying: There was a <b>vessel of vinegar</b> : and they filled a sponge with vinegar, and put it <b>around a stalk of Hyssop</b> , to Jesus' mouth.	Jewish War 618 (6.3.3) "I am now going to relate a matter.. the like to which no history relates (- a fiction).. I would willingly omit this calamity to avoid delivering what is so portentous to posterity, but I have so many witnesses... [in Jerusalem] There was a <b>certain</b> woman, <b>called Mary and she had a baby boy</b> ; her father was Eleazar, of the village Bethhezob, which signifies <i>the house of Hyssop</i> <sup>27</sup> Mary then attempted a most unnatural thing; and snatching (-i.e., <b>in haste</b> ) up <b>her son, and killed him... and ate him... declaring him a sacrifice...</b> " <b>(- Mary sacrificed her baby who had Hyssop in his bloodline).</b>
<b>Unambiguous Exodus 12 parallel, number 11:</b> This requirement to apply Hyssop to the blood of the sacrifice is found in Luke where they put it to his mouth, and in Jewish War where the sacrifice has Hyssop in its bloodline. Both stories only mention Hyssop once.		
Exodus 12:5 the lambs to be killed <b>shall all be males of the first year</b> , of sheep, or goat. (prior to slaughter lambs are owned by <b>shepherds</b> )	Luke 2:16. The Magi visit Mary and baby Jesus and fail to tell Herod, a story that is mirrored by the <b>shepherds visiting Mary and baby Jesus</b> . Matt 2:2, 2:16 adds that after the Magi betrayed him, Herod attempted to kill baby Jesus. He <b>slew all the children in Bethlehem (- the village where Jerusalem's lambs are reared)... from two years old and under</b> . Luke 21:21-3 adds: they will encompass [implicitly Jerusalem] <b>'woe to them with child, and who breastfeed...</b>	Jewish War 618 (6.3.3) [in Jerusalem] regarding this Mary who killed and ate her baby son as a sacrifice, the text says that the baby was still suckling at her breast, which indicates that <b>the baby that was sacrificed was a male of under the age of one</b> .
<b>Unambiguous Exodus 12 parallel, number 12:</b> The requirement for the sacrifice to be a male aged under one is obviously parodied in Herod's killing of the children under two, because he kills them in Bethlehem which is where the lambs for sacrifice in Jerusalem have always been reared each year. So this parallel involves Luke 2:16 and Jewish War 618.		
Exodus 12:8 And they shall <b>eat the flesh of the lamb</b> , and also you <b>eat it at night</b> (- it's eaten as <b>supper</b> )...	Luke 22:15 and John 6:54, 19 Jesus said.. I have desired to eat this Passover with you before I suffer... but I will not eat any more... this is <b>my body which is given for you.. Eat of my flesh.. my flesh is meat</b> .	Jewish War 618 (6.3.4) continues... [In Jerusalem] Mary said to her baby as she killed and sacrificed and ate him, "come on <b>be my food</b> ".  Jewish War 673 records that these robbers at the end hid in caverns and if they found anyone with food they <b>devoured it along with their blood</b> , and had their destruction not prevented it, <b>they would have tasted the corpses</b> .
<b>Unambiguous Exodus 12 parallel, numbers 13 and 14:</b> Eating the flesh of the Passover is transparently mirrored by Jesus dying at Passover and saying that his followers should eat his flesh, and in Jewish War by Mary eating her sacrificial baby boy, and by the Jews in Jerusalem seeking to devour blood and taste the corpses.		

<sup>27</sup> The italics are not my emphasis. Atwill points out that in the original Greek text, this phrase is in italics, signifying its significance.

Exodus 12:5 Your <b>lamb shall be a male without blemish</b> .	<p>Luke 23:4 Then Pilate said.. <b>I find no fault in Jesus</b> (for clarification that <b>no fault and no blemish are equivalent</b> see 1 Peter 1:18-19).</p> <p>Luke 2:4 Jesus was born in <b>Bethlehem</b> (-which is well known for being the location <b>where Jerusalem's lambs are reared</b> for slaughter at Passover)</p> <p>John 7:42 Behold [Jesus is] <b>the lamb of God</b></p> <p>John 1:29, 1:36</p>	<p>Jewish War 558 [in Jerusalem ] The priests officiating in the holy temple had to be <b>'without blemish'</b>.</p> <p>Jewish War 618 (6.3.4) continues: ...[Mary continued her speech to her <b>male baby</b>, saying] <b>be a fury</b> (- this evokes the phrase used elsewhere in Jewish War, which is 'divine fury' – <b>thus perfect</b>) to these seditious Jews, and a <b>&lt;parable*&gt;</b> such as alone is wanting to the calamities of the Jews. *This is admitting that the story is a 'parable' (more accurately a parody) of Jesus' story.</p>
<b>Unambiguous Exodus 12 parallel, number 15:</b> The requirement to be without blemish is transparently mirrored by Jesus (the lamb of god) being stated as being faultless. Jewish War 558 uses the same phrase 'without blemish'.		
Exodus 12:9 and you must <b>roast</b> it with <b>his head with his legs (i.e., whole)</b> , and <b>with the purtenance (innards) thereof</b> .	<p>Luke 23:56 Earlier in Luke a woman is described <b>dousing Jesus' feet and head with ointment</b>. Matthew 27:34 clarifies that this ointment was spikenard (a bitter herb) and that it was for Jesus' funeral. It is at Luke 23:56 where 'ointments' are prepared for his funeral before taking them to Jesus' tomb – i.e., <b>this means Jesus was killed with his feet and head intact</b>.</p>	<p>Jewish War 618 (6.3.4) Mary killed cooked and ate her baby declaring it a sacrifice. Having eaten half she then believed she must eat the other half – i.e., <b>this suggests she cooked the entirety of the sacrificial corpse</b>.</p>
Exodus 12:10 <b>You must leave none of the carcass</b> , and <b>any that remain in the morning you shall burn with fire</b> .	<p>Luke 23:50 Joseph and Nicodemus came to Jesus by night [the night after the crucifixion] (– i.e., <b>they removed the carcass before the morning</b>)</p> <p>Luke 12:41-46 <b>apportioning portions of "meat".. "will cut him in sunder and apportion his portion"</b>.</p>	<p>Jewish War 618 (6.3.4) continues... ...Having killed her baby son, <b>Mary then roasted the child...</b> &lt;and divided him into two halves&gt; and <b>Mary ate one half of him</b>, and <b>kept the other half by her concealed (i.e., she roasted the whole baby)</b>. The seditious Jews came in smelling the scent, and threatened to <b>cut her throat</b>. So she uncovered her son's remains and said she had saved a very <b>fine portion</b> of it for them... <b>"Come, eat of this food</b>; for I have eaten of it myself! And if you abominate <b>this my sacrifice</b>, as I have eaten the one <b>half</b>, let <b>the rest be reserved for me also</b>." (i.e., <b>having eaten half of her sacrifice, she then must eat the other half so that none remains</b>)</p>
<b>Unambiguous Exodus 12 parallel, number 16:</b> The requirement to eat the whole carcass, or else remove it before morning, is found in Jesus' story where they do the latter, and also Mary's son where she has to eat the remainder. So this links Luke 23:50 to Jewish War 618.		
Exodus 12:6  The <b>whole assembly of Israel shall kill it on the 9<sup>th</sup> hour</b> , on the <b>14<sup>th</sup> day</b> (the high priest also sacrifices at the 9 <sup>th</sup> hour)	<p>Luke 23:18 The chief priests consulted with ...<b>the whole council, and delivered Jesus to Pilate</b>. John 15:1 And <b>they all cried out</b>, for Jesus to be taken away.</p> <p>Luke 23:44-5 The gospels say <b>Jesus died on the 14<sup>th</sup> day</b> (based on Mark 5:42 and Luke 23:54 onward) And Jesus gave up the ghost at the <b>9<sup>th</sup> hour</b>.</p>	<p>Jewish War 618 (6.3.4) continued... On saying this, <b>Mary slew her baby son...</b> ...and in [Jerusalem] <b>everyone trembled as if this had been done by themselves</b>. Jewish War 619 (6.3.5) [Titus decided that as the Jews had begun to burn down the holy temple they] <b>deserved to eat such food</b>. And <b>this horrid [cannibalism should result in] the overthrow of their very country itself...</b></p> <p>Jewish War 603 (6.1.7) [in Jerusalem] <b>"Titus' men cut the guards' throats at the 9<sup>th</sup> hour..."</b> a fight which lasted until the 7<sup>th</sup> hour of the day...</p> <p>Jewish War 609-610 (6.2.5-6) [in Jerusalem] Titus' commander gave the order to <b>attack the temple guards at the 9<sup>th</sup> hour...</b> and that attack which <b>began the fight at the 9<sup>th</sup> hour</b> continued until...</p>
<p><b>Unambiguous Exodus 12 parallel, number 17:</b> The killing being undertaken by the whole assembly of Israel is unambiguously found in the whole Jewish council delivering Jesus to Pilate and also by 'everyone' seeing the sacrifice of the baby as if it had been done by themselves. Luke 23:18 vs Jewish War 618.</p> <p><b>Unambiguous Exodus 12 parallel, number 18, 19:</b> The killing being at the 9<sup>th</sup> hour is unmistakably present in Jesus' death (indeed on the 14<sup>th</sup> day), but also in at least two locations where Titus began the killings of Jews at Jerusalem at the 9<sup>th</sup> hour.</p>		



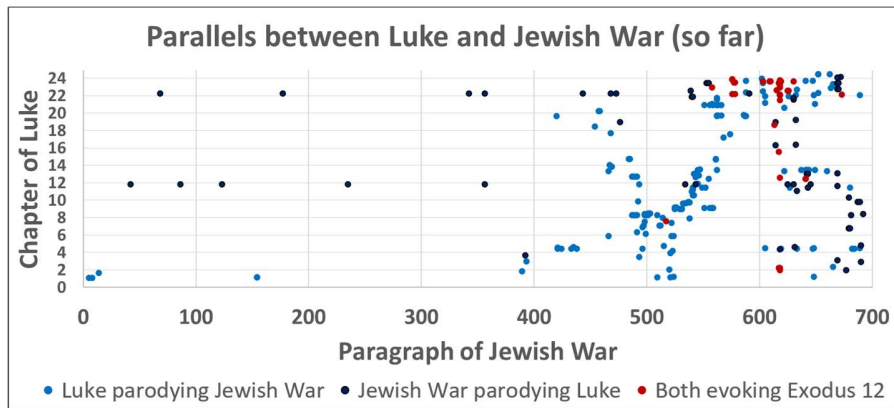
Exodus 12:9  Eat not of it raw or with water, but <b>roasted with fire.</b>	<p>Luke 18:33 the son of man shall be killed and <b>shall rise again on the third day</b> Mark 17:22-23 Jesus said, The Son of man shall be betrayed into the hands of men: And they shall kill him, and <b>the third day he shall be raised again. And they were exceeding sorry.</b></p> <p>John 2:21 Jesus said ‘<b>destroy this temple and in three days I will raise it up</b>’... <b>but he spoke of the temple of his body.</b></p> <p>Luke 22:55 Before Jesus’ death he was taken to the high priest’s house (i.e., in the temple where the priests sacrifice the lambs) and ‘<b>a fire was lit in the hall, and Jesus sat beside the fire [in the holy temple where the lambs are sacrificed] with a woman who watched</b>’ ‘him’ earnestly (‘him’ being implied to be Peter, although this is not actively stated).’</p>	<p>Jewish War 613. Now as the siege of Jerusalem advanced higher... <b>on the 24<sup>th</sup> day</b> of the month of Panemus, <b>the Romans set fire to another cloister (- the Romans ‘razed’ part of the temple).</b></p> <p>Jewish War 615 (6.3.1) <b>On the 27<sup>th</sup> day (i.e., 3 days later)</b> of that month the Jews responded by filling that western cloister with tinder, bitumen, and pitch, and retreating. The Romans followed them using ladders and filled the cloister and <b>the Jews set that whole cloister of the temple on fire</b> and the <b>Romans were surrounded with flames</b>, some throwing themselves down... with [Titus] only able to commiserate as they had gone in without his orders.</p> <p>And it was of comfort to those that died, that everyone saw Titus grieve, and that they died for him; for Titus cried out openly to them. So all of the Romans died cheerfully (- an impossibility, highlighting that this is a parody), carrying his words, and carrying this intention of Caesar <b>as a sepulchral (funereal) monument.</b></p> <p>In summary, this ‘funereal moment’ is the fire destroying Jerusalem, the destruction of which is Jesus’ key prophecy, and in John 2:21 Jesus equates the destruction of this temple on the third day, with that of his own body.</p>
<p><b>Unambiguous Exodus 12 parallel, number 20:</b> Although this parallel was well hidden, the relationship is clear and unambiguous. The Exodus 12 requirement to roast the sacrifice is reflected in Luke 22:55 where Jesus sits next to the fire in the holy temple where the sacrifices are made. Meanwhile in Jewish War the temple is burned involving an interval of 3 days, which reflects Jesus’ prophecy, where Jesus equates that burning with his own body.</p>		
Exodus 12.9 The requirement is to cook it with fire. For the vast majority of the commoners, <b>this means a spit roast</b> – i.e., a stick driven lengthways through the body.	<p>Luke 23:36 Matt 27:48 John 19:28 Mark 15:36 [on the cross Jesus cried out that he was thirsty]... <b>So a jar was placed, full of vinegar</b>, and someone ran and <b>filled a sponge with vinegar</b>, (i.e., – as many Christian scholars have noted, this is a Zylspongium – a communal <b>stick for scrubbing people’s butts</b>)..</p> <p><b>..and he put it on a reed / hyssop stalk, and they held it up for Jesus to drink/water/irrigate...</b> and they put it <b>to Jesus’ mouth...</b> (note – the text doesn’t prevent an interpretation where it reached his mouth on its way <i>out</i> of his body)</p> <p>But Jesus let out a <b>loud cry and breathed his last</b>. And <b>the veil of the temple was torn in two from top to bottom</b> (the reader should note the innuendo here).</p>	<p>Jewish War 577 (5.10.3) [During the famine in Jerusalem whilst under siege by Titus the robbers] invented terrible methods of torment to discover food, including to <b>stop up the passages of the privy parts</b> of the miserable wretches, and to <b>drive sharp stakes up their fundaments; and a man was forced to bear what it is terrible even to hear</b>, to make him confess that he had but one loaf of bread...</p>
<p><b>Unambiguous Exodus 12 parallel, number 21:</b> Whilst Exodus doesn’t say it must be a spit roast, every 1<sup>st</sup> Century Jew would know that this is the way the lamb would be cooked in most households, so the reference to Jesus letting out a cry when presented with a butt stick, and the reference in Jewish War to men having sharp stakes driven up through their butts is quite transparent.</p>		

This last parallel is odd, since it contains crude humor. However, recall that the purpose of this second set of parallels was to leave proof that Titus’ government invented Jesus – in order to wean the dual Jesus/Titus believers off faith in Jesus. With this in mind, repulsive content makes sense, as it would make the reader feel embarrassed to have believed Jesus was anything other than merely a parable of Titus<sup>28</sup>.

Having described the parallels involved in this parody of Exodus, I again plot their locations. You can check them by simply looking at the paragraph and chapter references which I give for every example, and you can check my excerpts by reviewing the full text of the documents, which is trivial to find on various independent websites.

<sup>28</sup> As an aside, the same scholars who have spent the past 40 years arguing that the Gospels and the Jewish Talmud repeatedly hint that the author of the Gospels was Arrius Piso (Roman Piso and Abelard Reuchlin) have also claimed that there are a number of crude and sexual hidden meanings within various books in the New Testament.



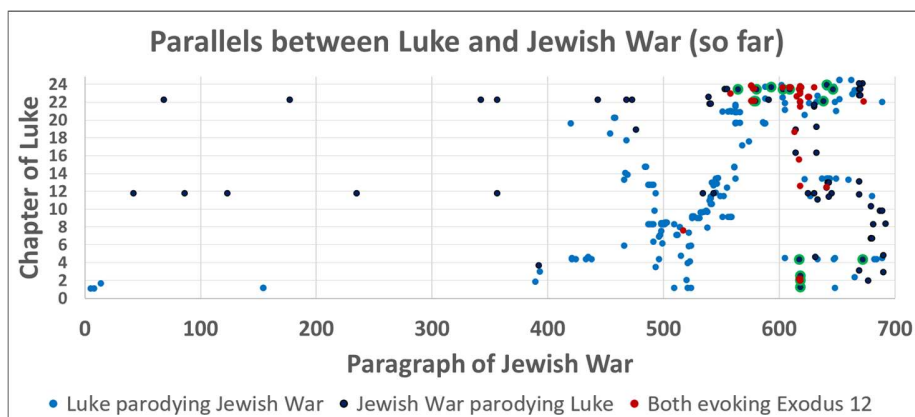


Apparently, to help ensure nobody could argue that actually Luke and Jewish War are merely *both* mirroring Exodus 12, Jewish War also mentions details only found in Luke (e.g., the sacrifice of a human, and his mother being Mary) – these are below:

THE GOSPELS		PARODY OF THE GOSPELS IN Jewish War	
Jesus the sacrificial lamb, was the son of Mary. Luke 1:31, Matt 1, 13. At birth he was placed in a 'manger' (the baby boy was placed in an 'eater' for animals, Luke 2:7)		Jewish War 618 (6.3.4) The baby boy who was eaten, and cooked as a 'sacrifice' to complete the calamities of the Jews, was the son of Mary.	
Simeon said to Mary his mother, This child is set for the fall and rising again of many in Israel. Yea, a sword shall pierce through your [Mary's] own soul (the Greek for 'animal innards' is used) also, so that the thoughts of many hearts may be revealed. (Luke 2:34-35)		Jewish War 618 (6.3.4) Mary sacrificed and ate her baby son, and the famine 'pierced' Mary, her very 'bowels and marrow'.	
Luke 4:23... and Jesus said 'whatsoever we have heard done in Capernaum do also here in your country' (i.e., paying the half-shekel temple tax, since in Matt 17.25 it says that in Capernaum they were asked to give the tribute money; the Jewish half shekel temple tax).		Jewish War 617 (6.3.3) The drunken men went reeling into the doors... and wisps of old hay became food to some (- a lamb's food); and some sold fibers for four drachmae (- equals one shekel). (6.3.3) Jewish War 672. two drachmae (- a half shekel) is the price Jews used to pay the temple for a sacrifice. This rose to one shekel after the war.	
Jesus was taken to be crucified. Luke 23:32	Jewish War 564 (5.6.5) At Jerusalem Titus took a certain Jew alive and crucified him. Jewish War 580 Those escaping to gather food were whipped and tormented, and at least 500 were crucified each day at Jerusalem's wall. (this, again is self-evidently fiction – there weren't enough trees, as they had cut them down, being short of timber)		
Jesus died after his last supper Luke 23:46	Jewish War 593 (5.13.4) And the rich Jews in Jerusalem ate the last of their food, but their bellies swelled up and 'burst asunder' (i.e., the Jews died after their last meal)		
But Jesus survived / was resurrected. Luke 24:3	Jewish War 641 (6.8.3) The priest Jesus survived the siege, since he was preserved by Titus, for giving him precious things of the holy temple.		
Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke 22:20	Jewish War 578-9... Simon and John [took turns] despoiling the people such that they drank the blood of the populace to one another... Jewish War 638 (6.7.3) If the robbers discovered food belonging to anyone, they seized upon it and swallowed it, "with their blood also".		
Luke 23:33 When Jesus was killed, he died at the ninth hour.	Jewish War 603 (6.1.7) twelve men gathered a few others and ...went about the ninth hour of the night.. and cut the throats of the guards as they were asleep [mirroring Jesus' betrayal due to sleep], and ordered the trumpeter to sound his trumpet [mirroring the trumpet sounding when Jesus died] Jewish War 609 (6.2.5) Titus gave orders that they should attack the guards of the temple about the ninth hour of that night, and (610) this battle continued from the ninth hour of the night till the fifth of the day. Jewish War 646 (6.9.3) The priests slay their sacrifices at the ninth hour till the eleventh, along with 250,000 slain at the same time by the people.		

Is anything missing from the Exodus 12 ritual? One point is that the firstborn male dies, which is found in Exodus 12 and also in Luke 23:33 (i.e., Jesus' death, the 'begotten' son, meaning firstborn). In Jewish War I *think* it is at paragraph 590 (5.13.1) where Matthias Boethus is forced to watch three of his four sons killed, with the fourth escaping to Titus. I exclude it as I am not certain, but if I had plotted 23:23 vs 590 it would align perfectly with the APTVS pattern too.

In these latest examples, Jewish War is offering parodies of Jesus' story, for example Mary sacrificing her baby, or Titus letting Jesus survive, or the Jews drinking the blood, etc, so I will revert to plotting these as black dots (these latest ones highlighted in green outline). As with the red ones (for Exodus 12) they all align perfectly with the VS pattern.



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

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

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

This approach hopefully enables you, the reader, to absorb and appreciate many parallels quickly, yet enabling you to readily check my logic and facts. And of course you can look up the full texts online on many independent websites, and verify that I'm factual and honest, every time.

In the interests of readability, I will explain each parallel with the phrase *"and just like Luke, Jewish War describes ....."* and will then provide the evidence immediately below. This enables you to review all of them very quickly, and come back and delve into the details as you wish.

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

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. Matt 2:1 When Jesus was born in Bethlehem, there came wise men...Saying, Where is he that is born King of the Jews? **For we have seen his star in the east**, and are come to worship him.

Luke 17:24

For as the lightning, that lights out of the one part under heaven, shineth to the other part under heaven; so shall also the Son of man be in his day. Matthew 24:27,31 adds: 24:27 For as the lightning (which causes **noise**) **cometh out of the east, and shineth even unto the west;** .. they shall gather together his elect **from the four winds**, from one end of heaven to the other.

This is mirrored in Jewish War 629-630 (6.5.2-3) describing how as the Romans burned the rest of the temple (i.e., this is mostly about the siege of Jerusalem)... one false prophet told them there would be signs from God to be interpreted positively regarding their deliverance, and many other false prophets said to ignore the signs. Thus the people failed to see the following very evident signs as foretelling their own destruction: And this false prophet spoke of **"A voice from the east, a voice from the west, a voice from the four winds**, a voice against Jerusalem..." And the signs included:

**Sign 1. A star like a sword, stood over the city, and a comet, that continued a whole year... and also a great light came and shone round the altar and the holy house, that it appeared to be bright day time for half an hour.**

**Sign 2.** Before the Jews' rebellion.. **at the feast of unleavened bread, on the eighth day of the [month of Passover] and at the ninth hour of the night** (the death of Jesus), so great **a light shone round the altar and the holy house, that it appeared to be bright day time** (- suggesting the light was 'white'); which lasted for half an hour...

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

Luke 23:33 and 2:9-12

Jesus **the 'lamb' of God, died at the ninth hour at the Passover festival** (involving unleavened bread). The angel of the Lord came, and the glory of the Lord shone round about them: and they were afraid. The angel said Fear not: I bring you good tidings... **For in the city of David [which was the name of Jerusalem (2 Samuel 5:9), not Bethlehem] Christ the Savior, is born.** And this shall be a sign to you; You shall find the [newly born] babe [who John introduces as the 'lamb' of God] wrapped in swaddling clothes, lying in a manger [an animal trough]. **Then they shall see the Son of man coming in the clouds with great power and glory.** (Mark 13 24 etc.) Behold, He is coming with the clouds." (Rev 1:7)

This is mirrored by Jewish War 630 (6.5.3): Now there were signs [in Jerusalem that foretold their desolation, and God's denunciation of them, including a year-long comet... and **a great light shining on the altar at the ninth hour of the night** which the unskilled took as a good sign... Also **at that festival of unleavened bread** the high priest brought a cow to be killed, which gave birth to a 'lamb' in the middle of the temple **[an act of God resulted in the impossible birth of a lamb (by a sacrificial cow), in the City of David].**

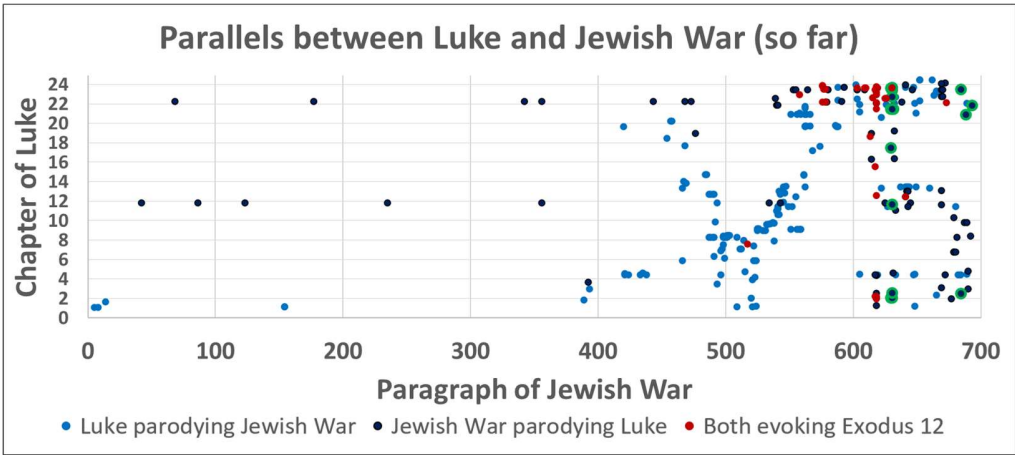
Soon after, incredibly **there were chariots and soldiers in their armor running among the clouds, before sunset.**

Roman rule extends beyond the pillars of Hercules and walked among the clouds, upon the Pyrenean (also a reference to Hercules) mountains. Jewish War 314 (2.16.4).

...and just like Luke, Jewish War describes <b>more of these signs, including that ‘at the 6<sup>th</sup> hour’ a key entrance way of the temple was opened, parting at the middle, via some supernatural action...</b>	
Luke 23:44 It was about the <b>6<sup>th</sup> hour</b> , and there was a darkness over all the earth until the 9 <sup>th</sup> hour. And the sun was darkened, and the <b>veil of the temple was rent in the midst. (i.e., opened from the middle)</b>	Jewish War 629-630 (6.5.2-3) continues, with the fourth sign, which was that <b>‘the huge gates of the temple</b> , typically requiring 20 men to push them, <b>opened by themselves [i.e., from the middle, since it is pair of gates]</b> , at the <b>6<sup>th</sup> hour</b> of the night’.
...and just like Luke, Jewish War describes <b>more signs, with romans present, and people ‘removing’, and a shaking, and a man coming in a cloud, (which in turn is referred to and expanded on in Revelations), and immediately follows this up by summarizing the punishment the Jews in Jerusalem suffered and the destruction of Jerusalem by the Gentiles...</b>	
Rev 1:7 Look, <b>he is coming with the clouds</b> , and every eye will see him.  Luke 21:24-7 They shall fall by the edge of the sword, and <b>be led away captive (i.e., be removed)...</b> and <b>Jerusalem shall be trodden by the Gentiles [Romans]..And there shall be signs in the sun [etc.]... And then shall they see the Son of man coming in a cloud...</b> for the <b>powers of heaven shall be shaken.</b>	Jewish War 629-630 (6.5.2-3): Sign 5. a few days after that feast, on the 21 <sup>st</sup> of June.. before sun-setting, chariots and troops of <b>soldiers in armor were seen running about among the clouds</b> , and surrounding of cities. Sign 6. At the feast of Pentecost, as the priests were going by night into the inner court of the temple... they felt a quaking (i.e., <b>shaking</b> ), and heard a great noise, and after that they heard a sound as of a great multitude, saying, " <b>Let us remove hence.</b> " Indeed Jewish War 631 (6.5.4) <b>then goes on to immediately summarize the punishment suffered by the Jews in Jerusalem</b> , describing that the Jews brought miseries on themselves by demolishing the tower of Antonia and making their temple four-square, despite it being written in their sacred oracles, "That then should their city be taken, as well as their holy house, when once their temple should become four-square." [although in reality this] oracle certainly denoted the government of Vespasian... and <b>their madness was demonstrated, both by the taking of their city [Jerusalem] and their own destruction.</b>
...and just like Luke, Jewish War describes <b>a Jesus crying out ‘woe to Jerusalem’, him being beaten, and ‘giving up the ghost’ with a character relating to Jesus whose name begins with ‘Ana’ who did not leave for seven years, and who, as in Jesus’ story, stayed unceasingly in the temple/city...</b>	
Luke 21:23 <b>Woe to them... Jerusalem</b> shall be trodden down by the Gentiles. Luke 22:64 and before Jesus died <b>they beat him</b> Luke 23:46 and <b>Jesus gave up the ghost</b> . Luke 2.36 <b>Anna</b> was a prophetess, ..who had lived with a husband <b>seven years</b> from her virginity... <b>who departed not from the temple...</b> night and day. Luke 11:43 is where Jesus says <b>Woe to the Pharisees (i.e., in Jerusalem)</b>	Jewish War 630 (6.5.3) cont. [Now among the many portents of doom that those in Jerusalem ignored to their peril, there was a seventh one which is] still more terrible: 7. <b>Jesus</b> , the son of <b>Ananus</b> , a plebian and <b>husbandman</b> (e.g., carpenter) who started crying <b>‘woe to Jerusalem’</b> and continued doing so four yours <b>prior to the war</b> , and always <b>loudest during the festivals</b> , and kept doing it <b>despite getting beaten and whipped by [Romans]</b> without getting tired or his voice growing hoarse... thanks to some kind of <b>divine fury as it proved to be... This Jesus only stopped when he saw his prophecy/presage fulfilled, during the siege of Jerusalem</b> , and being killed by Titus’ siege stone he <b>‘gave up the ghost’</b> having lamented ( <b>without leaving Jerusalem where the temple is</b> ) for 7 years and 5 months.
...and just like Luke, Jewish War describes <b>men chosen at death by lot, a sword passing through a person’s torso, a woman related to the name Eleazar who told them what happened in the underground cavern of the dead, and mirroring the passage in Luke, <u>this similarly happened on the 15<sup>th</sup> day of the month of Nisan...</u></b>	
Luke 23:34 And <b>at the death of Jesus the men cast lots</b> for his clothes... 23:55 And the women also...followed after, and beheld the sepulcher, and how his body was laid. 24:10 It was Mary Magdalene and Joanna, and Mary the mother of James (a reference to a <b>child</b> ), and other women that were with them (e.g., including <b>Mary</b> , Jesus’ mother, the <b>kin of Elisabeth</b> , the feminine form of <b>Eleazar</b> )), <b>it was these women who told the apostles what had happened at the underground cavern...</b> and this happened at the feast	Jewish War 684 (7.9.1) The men under siege in Masada <b>chose men by lot</b> for who would slay all the rest... and after this they <b>similarly cast lots for killing themselves...</b> and the last one ran his sword entirely through himself (i.e., <b>he <u>also</u> had a sword through his bowels</b> ).... Yet there was a woman there, and also <b>a second woman who was kin to Eleazar</b> . These women and their children concealed themselves in caverns underground... and Jewish War 685 (7.9.2) adds that <b>this second woman told them what happened when they</b>

of Passover, i.e., the <b>15th of the month of Nisan</b> . Luke 2:35 Yea <b>a sword shall pierce through your bowels <u>also</u></b> .	<b>were in the cavern underground...</b> and <b>this calamitous slaughter was made on the 15<sup>th</sup> of the month of Nisan</b> .
...and just like Luke, Jewish War describes <b>the rich giving gifts to a temple that at least looked like the holy temple in Jerusalem, and it having great wealth such that the ‘temple was adorned with gifts’...</b>	
Luke 21:1 And he looked up, and <b>saw the rich men casting their gifts into the treasury...</b> 21:5 And as some spoke of the temple, how <b>the temple was adorned with goodly stones and gifts...</b>	Jewish War 688 (7.10.3.) So in Memphis, Onias built a fortress and a temple.. and the altar <b>was in imitation of that in Jerusalem</b> , and <b>the temple was adorned with gifts</b> barring there was a gold lamp and chain, not a candlestick... The king gave him <b>a large country for a revenue, so the priests would be in plenty</b> , and God would have plenty of what was required for his worship.
...and just like Luke, Jewish War describes <b>a Jew who lied, which led to the coming of a ‘ghost’, and to his ‘entrails falling out’, seemingly as ‘divine Justice’...</b>	
Luke 21:37 etc. Judas betrays Jesus for money - but <b>lies</b> saying he won’t betray Jesus - [leading him to be slain and <b>reveal the holy ghost</b> , and in the book of Acts <b>his entrails fell out, seemingly as divine justice</b> ].	Jewish War 693 (7.11.4) <b>Jonathan accused the rich Jews falsely, but Catullus not only accepted this but exaggerated it adding further lies...</b> and implicating Alexander and Berenice and even Josephus although Vespasian acquitted him... and Catullus <b>was haunted by the ghosts of those he had slain</b> , and then <b>his corroded entrails fell out as divine justice</b> .

As before, I plot the locations of the parallels (latest group with green outline). Again these involve Jewish War parodying Luke, in contrast to those at the beginning of this document where they mostly involved Luke parodying Jewish War.





## The Implausible Joseph Flavius

I will briefly explain why the historicity of Josephus Flavius – the stated author of Jewish War – should be in doubt, before going on to show that his entire life story is a parody of Jesus’.

Josephus’ life story as in Jewish War and Vita...	...and why this story is utterly implausible
‘Josephus’ claims he became the supreme Jewish military leader (Jewish War 392/3.7.2).	There is no <i>contemporary</i> Jewish writing mentioning them having such a leader. It’s not a great start!
Josephus is the only person to have ever claimed to be a member of the Essene sect (see the beginning of Vita), and also claims he left it and became the religious leader of the Jewish nation.	There is no Jewish record of any of this. There isn’t a single Judean document prior to 70AD which even mentions the existence of an Essene sect, which had supposedly existed for “thousands of ages”. Also, there is no record of anyone claiming firsthand knowledge that the Essene existed, barring three people all closely associated with Josephus’ saviors; Titus and Vespasian.
Josephus claims he prophesied his own defeat and the very day it would occur and told his own forces of this (Jewish War 435/3.8.9).	No military leader would ever openly predict total defeat, even if it was possible to make such an accurate prediction. It’s obviously fiction.
Josephus claims he prophesied that Vespasian and Titus were to become successors to Emperor Nero (Jewish War 435/3.8.9), even though Vespasian was supposedly of humble origins (Suetonius).	Even if this were possible, no one would dare predict the fall of the current Emperor, for fear of execution. Josephus’ claim to making prophecies, and benefiting from divine assistance also mark him out as a liar.
Josephus claims that despite being a key enemy general, he was not only spared death, but was freed and then treated almost like royalty by the Emperor, who gave him freedom, precious gifts (Jewish War 435/3.8.9) and lands and tax-free status (Vita).	This was not merely culturally and politically impossible, but contrary to Roman law. The expectation was for enemy generals to be taken to Rome to be publicly executed at the end of the triumph parade. The source that tells us that this was Roman law, is Josephus himself! (Jewish War 665/7.5.6).
Josephus claims that as their enemy general, immediately upon being captured he was “led to Vespasian”, and then Roman figures including <u>senior</u> ones (commanders) crowded around “their General” calling for his (Josephus’) death, until they got close enough to see him, then becoming concerned “at the change” in his fortune, and then they relented when they saw him. Jewish War 434 (3.8.8)	At face value it is self-evidently nonsense that the senior Romans would want Josephus dead only to relent when they saw him. However it makes sense once you appreciate that the <u>senior</u> rank of the secrecy cult were to be (falsely) told that the ‘divinely clever’ Flavian Emperors were the authors of Jewish War and Jesus’ story, and that Josephus was their pen name. This explains why Jewish War describes Josephus and Vespasian in the same place – it’s alluding to how senior Romans would hate the author of Jewish War (Josephus) viewing him as their enemy, but would then suddenly love him once they can see that he is a fictional metaphor for their beloved Emperor.

To put this in full perspective, it is worth understanding how huge this war was. Based on the fatalities stated in Jewish War, **based solely on fatalities on the Jewish side, this war caused a greater proportion of the world’s population at the time to be directly killed, than WWI and WWII put together.**<sup>29</sup>

So this is like Hitler announcing to his own forces that Germany would be defeated, and succeeding in predicting it to the exact day, but then President Roosevelt intervening to save his life, the US senate deciding they liked him once they had seen him in person, and him being given US citizenship, freedom from paying taxes, and permission to script all war related content on PBS TV network and National Public Radio, and – continuing the analogy to show how implausible Josephus’ story is – all contemporary German records turn out to have no record of this Hitler person.

Hopefully, this comparison shows the extent to which it has been normalized to brush away the implausible elements of Josephus’ story.

Having explained this, I will now go on to show that Josephus Flavius’ entire life story is written to parallel that of Jesus, and as will all the rest of the parallels, they were written in this manner, and positioned in these locations, so that when the parallels are plotted, they present the APTVS pattern/message.

<sup>29</sup> By this I mean the proportion of the world’s population, not absolute numbers, and I have also excluded indirect deaths which were a major feature of WWI (no numbers being available for this in the Jewish-Roman war). Now, I’ll admit there is a contradiction in pointing to the stated numbers in Jewish War whilst also claiming that it is full of lies, however no other source offers any numbers, and there is no doubt that it was the defining war of the era. My guess is that the Jewish losses were exaggerated, but offsetting this it seems clear that Roman losses were downplayed.

## The parallels between Jesus and Josephus:

For this section I will resume using the “...and just like Luke...” format, which I introduced in the previous chapter. On first reading, you may wish to simply read the text in larger print, to get a sense of the scale of how intensely Josephus’ story parodies Jesus’, and then come back to review the evidence that backs up each parallel as you wish.

How Josephus’ capture in Jewish War, is a parody of Jesus’ capture in Luke.	
<b>Just like Jesus in Luke, Jewish War describes how Josephus prophesied that:</b> <ul style="list-style-type: none"> <li>the romans would take and utterly destroy the city he was in,</li> <li>and the time that the romans would do this,</li> <li>with this being linked to 46 units of time.</li> </ul>	
In Jesus’ case he prophesied that ‘within one generation’ the temple would be left with no stone standing (19:43, 21:5), and John 2:20 records that <u>Jesus’ city (or at least the holy temple which forms part of its defensive wall) had taken 46 years to build.</u>	In Josephus’ case he prophesied his defeat on the 47 <sup>th</sup> day, but he records this happened exactly at dawn, so <b>in accordance with his prophecy, his city took 46 days to fall.</b> (Jewish War paragraph 423, traditionally cited as 3.7.33)
...and just like Jesus in Luke, Jewish War describes how Josephus <b>fulfills the requirements of a Jewish Messiah...</b>	
<p>Jesus is a Messiah candidate because he is explicitly descended from King David.</p> <p>He fails to meet the requirement of being a military leader, but perhaps this is one reason Luke says he ‘comes with a sword’.</p>	<p>Josephus is presented as a Jewish Messiah candidate because:</p> <ol style="list-style-type: none"> <li>As described in Vita, he is descended from Jewish royalty and implicitly therefore King David, and</li> <li>He claims he was the Jewish military supreme commander.</li> </ol>
...and just like Jesus in Luke, Jewish War describes how Josephus <b>gets betrayed to the romans by one specific Jew, with the betrayal happening at an ‘hour’ when his followers were asleep...</b>	
In Jesus’ case it was Judas, and Jesus said ‘ <u>Sleep</u> on now, and take your rest: behold, the <u>hour</u> is at hand, and the Son of man is betrayed into the hands of sinners’. And he found them sleeping before Judas came to kiss him [to betray him] (Mark 14:37, Luke 22:45-47)	Mirroring this Josephus’ was betrayed by a deserter who told the roman general Vespasian, that the last watch of the night at the city walls would fall ‘ <u>asleep</u> ’ so the Romans should attack ‘ <u>at that hour</u> ’. (Jewish War 423 i.e., 3.7.33)
...and just like Jesus in Luke, Jewish War describes how Josephus’ <b>betrayor ‘obtained’ a ‘field of blood’, and that in this field there were underground caverns in which there would be dead people, such that the caverns are associated with graves, whilst guts get spilled and he himself gets hanged, and promptly a man’s position gets taken and the place is left uninhabited...</b>	
<p>Luke 22:4, and Matthew 27:3-9 set out how <b>Judas betrayed</b> Jesus but <b>then hanged himself</b>, and the priests used his bribe money to procure a ‘field of blood’ which was a ‘potters field’ (i.e., with caverns where clay was excavated, often used a cheap burial sites) <b>for burying foreigners</b> (i.e., the caverns are specifically equated with graves). However Acts 1:18-20 directly contradicts Matthew, saying it was Judas himself who</p>	<p>Mirroring this in Jewish War 423,425 (3.7.33,3.7.34) <b>Josephus’ betrayer procured by his acts</b> (i.e., obtains through his actions) that the city became <b>a battlefield, which ‘ran with blood’ (a field of blood)</b>, and the Jews were driven off the cliffs at the edges of the city, meaning they ‘<b>fell headlong</b>’. It is implicit that if 40,000 Jews were killed in a melee of sword fighting and driven off cliffs, <b>a great many people’s guts implicitly must have been spilt.</b></p> <p>Like Judas, Josephus’ <b>betrayer was hanged</b> by Vespasian, although in this case on a cross (noting that the terms ‘crucify’ and ‘hang’ were at that time usually interchangeable<sup>30</sup>).</p> <p>And those hiding in caverns under the city were killed (i.e., <b>the caverns became graves for foreigners</b>). <b>Importantly, it is one of these caverns that Josephus hid in.</b></p>

<sup>30</sup> If the reader doubts that the notions of crucifixion and hanging on a tree were somewhat interchangeable, note that Acts says three times that Jesus was hung on a tree (Acts 5.30; 10.39; 13.29).

<p>'procured a field of blood' but that he then <b>fell headlong</b> in it, with <b>his intestines bursting out</b>. Acts 1:20 immediately proceeds to say "for it is written in the Psalms: '<b>may his place be deserted, with no one to dwell in it, and may another take his position</b>' ".</p>	<p>To complete the parallels <b>Josephus' place as ruler of the area was taken (by Vespasian), and the city was demolished and left uninhabited.</b></p> <p><b>Additional evidence that Josephus' cavern in particular is a 'grave' is detailed in the next parallel*</b></p>
---	---

**The parallel immediately above is of critical importance, and has to be reviewed quite carefully to be understood.**

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

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

Once this is explained, the reader (or indeed, the initiate to the Flavian's intended secrecy cult), can start to appreciate that Josephus' story is covertly presenting him as being raised not merely from a cavern on the third day, **but rather as being raised from a grave on the third day**. Once this is appreciated, it starts to become clear that Josephus' story is a parody of Jesus' story, and the purpose of the rest of the parallels (listed below) makes sense.

<p><b>...and just like Jesus in Luke, Jewish War describes how Josephus <u>was confined in what is presented as a 'grave', and this grave had the shape of a sepulcher, and this grave had not been used as a grave before...</u></b></p>	
<p>Luke 23:53, they put Jesus' body in a <b>grave or 'sepulcher'</b> (an underground cavern with an entrance to the side, not from above), which <b>had not previously been used as a grave</b>.</p>	<p>By contrast, Jewish War 427, 433 (3.8.1,3.8.7) describes how as the romans flooded in, Supreme Commander <b>Josephus fled to a hidden underground cave/cavern</b> with 40 eminent companions (implicitly soldiers/officers) who proceeded to systematically kill each other, so Josephus was in a grave in all but name.</p> <p>Also, <b>the cavern is specifically described as having a sideways entrance to a pit allowing access to the surface – i.e., the shape of a sepulcher</b>. In Jewish War 427/433 <b>it is implicit that it wasn't a grave before</b>, i.e., only when Josephus hid in it with 40 men, 39 of whom killed each other)</p>
<p><b>...and just like Jesus in Luke, Jewish War describes how Josephus <u>spent two days in that grave, only to be raised alive on the third day, thanks to 'supernatural providence'... .. and the person who led them to his grave was a woman who had been with him previously...</u></b></p>	
<p>This is detailed in John 20:1 and Luke 24:1 and 24:3. Mary is the woman who led them to his grave.</p>	<p>The text in Jewish War 427 (3.8.1) (Whiston translation) reads: "...as the city was first taken, he was assisted by a certain supernatural providence; for he withdrew himself from the enemy when he was in the midst of them, and leaped into a certain deep pit, whereto there adjoined a large den at one side of it, which den could not be seen by those that were above ground ...<b>Thus [in that den, Josephus] concealed himself two days; but on the third day, when they had taken a woman who had been with them, he was discovered.</b>"</p>
<p><b>...and just like Jesus in Luke, Jewish War describes how <u>the person who raised Josephus from his grave was a 'god'...</u></b></p>	
<p>In Jesus' case this is indicated in the book of Acts and only implied throughout Luke.</p>	<p>In Josephus' case the person who raised him from the grave to the surface, was Vespasian, who as mentioned was to be seen as a god and would go on to be deified as a god by the senate.</p> <p>Note that getting deified as a god does not happen by chance – it was clearly Emperor Vespasian's intention that he was to be seen as a god.</p> <p><b>Important:</b> The parody only becomes clear once the reader understands that both Vespasian and Titus planned and expected to be seen as Gods, and that Jewish War is their government's propaganda document Jewish War 427-428 (3.8.1-2)</p>
<p><b>...and just like Jesus in Luke, Jewish War describes how Josephus' <u>grave belonged to a man called Joseph (it's obvious with hindsight but still counts)...</u></b></p>	

Matt 27:60 Jesus' tomb belonged to a man of Arimathaea 'named Joseph'.	Jewish War does not state this explicitly, but it is clearly occupied by Josephus (the same name as Joseph), and is under the very city he ruled, so clearly he had a claim to it.
...and just like Jesus in Luke, Jewish War describes how Josephus' <b>grave's entrance was guarded by many Roman soldiers...</b>	
Matt 27:66 roman soldiers sealed the tomb, and set a watch. This would typically imply four roman soldiers at all times.	Jewish War 427 (3.8.1) describes how Josephus could not emerge because the romans were guarding all places. Jewish War 429 describes how the roman soldiers came outside his den, threatening to set it on fire.
...and just like Jesus in Luke, Jewish War describes how <b>those who arrived at Josephus' grave found two men inside it, alive...</b>	
Luke 24:4-5 says this.	433 (3.8.7) the two men are himself Josephus, and the other unnamed survivor.
...and just like Jesus in Luke, Jewish War describes how <b>these two people they found in Josephus' grave were at least implicitly kneeling and wearing shining garments, and how people there were afraid, and how the place was associated with dead men...</b>	
Luke 24:5 indicates all of the above, including that the men were explicitly kneeling and wearing 'shining garments' concluding with 'why do you look for him among the dead?'	By contrast Jewish War 433 has Josephus and his sole surviving compatriot surrendering (implicitly afraid and kneeling), and since Josephus the supreme commander of the Jews, had fled the battlefield it is implicit he would at least have had a breastplate i.e., a 'shining garment', and they were there among 39 dead men.

It's probably worth just pausing and acknowledging what these parallels amount to. Even from those parallels alone, it is already apparent that Josephus' story is a parody or parable of Jesus'.

Like Jesus, Josephus prophesied his city's fall, and the timing it would fall, linking this to the number 46. And like Jesus he fulfils the requirements of being a Jewish Messiah, and he is presented as being in a new grave of a man called Joseph, which has the shape of a sepulchre, where he spent two days only to be raised alive on the third day by supernatural providence, indeed by someone who would be seen as god, whilst roman soldiers guarded its entrance. And like Jesus, the person who led them to Josephus' grave was a woman who had been with him previously, whereupon they found there two men who are at least implied as kneeling and wearing shining garments, with them being afraid and them looking among the dead.

This alone shows that the stories are intentionally parallel, but as I discovered, there were even more. They just kept coming:

...and just like Jesus in Luke, Jewish War describes how Josephus' <b>associates included a Simon, a John, a Matthew, a Joseph and a Jesus, and also mentions multiple Marys, a Judas, a James, a Lazarus, an Eleazar, a Philip, and also specific individuals such as Augustus Caesar, Tiberius Caesar, Emperor Nero, the two Herods, and Pontious Pilate...</b>	
This is well known. Nero is mentioned in Acts not Luke. N.B. It's noteworthy that there are so many matching names, even though they do not all appear together. That said, the identification of a single matching name doesn't count as notable in the absence of surprisingly parallel details, so I am not adding these to the chart.	Note that in Jewish War, whilst Josephus and the high priest Jesus became adversaries, Josephus speaks about him in fond terms.
...and just like Jesus in Luke, Jewish War describes how Josephus <b>promoted the idea that commoners should pay taxes to Rome... ..and submit to oppression and accept servitude... ..and give up possessions and wealth... ..and accept little or no pay... and His story equates grass with food...</b>	
Jesus teaches to be like a servant, to sell your possessions and give away your money, and that soldiers should be content with low wages. In Luke 12.14-33 he teaches to sell your possessions and give your money to the needy, and that you should not worry about having clothes or possessions. Luke 12:28 talks of "grass which is... cast into the oven"... and you should "seek not you what you shall eat".	This is all mirrored by Josephus' argumentation in Jewish War e.g., 251 onwards (2.8.2) i.e., that the blame for the war was with the Jews for not paying taxes and how stupid rebellion was, and in how he recounts in glowing terms the improbable behavior of the Essenes who he claims live piously without possessions or money, and even doing nothing except that which their seniors tell them to. Indeed by Jewish War 257 it goes on to equate that such people would eat grass as food.

...and just like Jesus in Luke, Jewish War describes how Josephus <b>advocates accepting being diminished, having no fear of death, and believing that bad souls go to perpetual torture...</b>		
Luke 12:4 Jesus says: Be not afraid of them that kill the body, and after that have no more that they can do. I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath <b>power to cast into hell</b> ; yea, I say unto you, Fear him.	Jewish War 259 (2.8.10) continues praising the Essene, saying how they have a rigid four-tier class system (i.e., inequality), and how “our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces ...but they smiled in their very pains, and laughed ...and resigned up their souls with great alacrity, as expecting to receive them again.  Jewish War 260 adds that they allot good souls to a [place over the ocean], and bad souls a dark and tempestuous den, full of <b>never-ceasing punishments</b> ... and have a similar notion to the Greeks with ungodly souls of the wicked going to Hades.	
...and just like Jesus in Luke, Jewish War describes <b>at his capture by the Romans, Josephus was subjected to soldiers casting lots over him, and his city had a ‘den of robbers’, and clothes that in a sense were his, were parted, and...</b>		
Luke 19:45 has Jesus talking of the temple of Jerusalem saying ‘you made it a den of robbers’. Luke 23:34 tells how at his execution the roman soldiers cast lots over him, and parted his clothes.	By contrast in Jewish War 433 (3.8.7) the cavern/grave that Josephus was hid in, is specifically described as a ‘den’ along with these 40 ‘eminent’ Jews, but Jewish War describes Jewish leaders in general as ‘robbers’, since the political narrative being promoted is that Judea’s bid for independents should be seen as the Jewish leadership stealing it from Rome (Josephus himself seems to be an exception since he advocated surrender to Rome). From that perspective his city therefore contained a ‘den of robbers’. In this cavern/grave/den, Josephus was faced with an insurrection, where these 40 Jews demanded a suicide pact, and threatened to kill him when he declined. At his suggestion they cast lots 39 times, for which of them would kill the next of them, but luckily for him, Josephus was in the final two who decided not to kill each other – i.e., soldiers cast lots over him.  Earlier during the siege in Jewish War 403 (3.7.13) Josephus tried to convince Vespasian that the city had plenty of water, so he had clothes spread out (another sense of ‘parted’) across the battlements soaked in water.	
...and just like Jesus in Luke, Jewish War describes how Josephus’ <b>story involving a Galilean Jew being crucified after refusing to speak, followed by both the sun and the night sky becoming darkened, and the son of God coming in a cloud with great power and glory...</b>		
This is set out quite plainly in Luke 23:44, 21:25 and Mark 13:24-26, the crucified Jew being Jesus himself.	In Jewish War this parodied by a second Galilean deserter who refused to speak of the city despite torture and crucifixion, leading Vespasian to trust the first deserter (the betrayer mentioned above). Vespasian became Emperor during the war, and was later deified by the senate as a God (something they wouldn’t do to you unless you wanted it!), and like many emperors he certainly expected to be seen as a ‘god’, and it was Titus, the son of this ‘god’, who led the roman forces over the wall at dawn to destroy Jotapata, aided by a providential ‘thick mist’ descending on the city (and since this was at dawn it caused both the rising sun, and the night sky to be darkened), and this helped him take the city and kill 40,000 Jews, suffering only one casualty – i.e., demonstrating great power and glory. (Jewish War 423-424)	
...and just like Jesus in Luke, Jewish War describes how <b>there was a person who both attended Josephus’ grave, and who also defended him, and this persons’ name began with ‘Nic’, meaning victory...</b>		
John 3:1, 19:39, mirrored by Luke 24:1 describing the man Nicodemus (‘victory of the people’) who attended the grave and defended Jesus at the Sanhedrin.	In Jewish War 429 (3.8.3) it is Nicanor (‘victory of man’) who attended the grave and defended him from soldiers wishing to set fire to the pit and cavern.	
...and just like Jesus in Luke, Jewish War describes how, <b>when anticipating Josephus’ capture by the romans he duly prayed to God...</b>		
Luke 22:42 says this.	Jewish War 429 (3.8.3) indicates this.	
...and just like Jesus in Luke, Jewish War describes how <b>after Josephus’ capture he was given the clothes of an Emperor, and how, both at his capture and his birth, he was treated in a manner equating him with royalty ...</b>		
In Jesus’ case the soldiers gave him a gorgeous purple robe (the color exclusive to the emperor, since the dye was more expensive than gold) and a crown of thorns (evoking the laurel	In Josephus’ case Jewish War 435 (3.8.9) records that after his surrender, he was given expensive suits of clothing by Vespasian, who by then had become the emperor. and he adopted Vespasian’	



wreath of an emperor – equating him with royalty. (Luke 23:11, Matt 15). in Jesus’ birth, he was given gold, incense and myrrh (symbols of royalty).	royal name, Flavius. And regarding his birth, he claims to be “descended from royalty” (Vita).
...and just like Jesus in Luke, Jewish War describes how Josephus’ <b>story involves ‘the son coming’ resulting in death associated with someone called Jesus, with a specific place of a skull, and this involves a distance relating to the trajectory of a stone...</b>	
Luke 22:41 Mark 27:33 has Jesus being led (coming) to a place outside Jerusalem called ‘the place of the skull’, and when Jesus foresaw this he ‘withdrew from them a distance of “a stone’s cast”’.	<p>This is mirrored by Jewish War 413 where Josephus stood with a man who was hit by a roman catapult stone (a stone cast), which displaced his skull by half a mile (the place of the skull), and this event is mirrored by a later event in Jewish War 562 in the siege of Jerusalem where the Jews respond to Titus’ catapult stones (a stone cast) by crying out ‘the son comes’, and later by a man called Jesus who mirrored Jesus Christ’s prediction of the fall of Jerusalem only to be killed by one of Titus’ catapult stones. (N.B. This is not to be confused with Titus’ parade ending with Simon’s death and the Capitoline which was named after a skull – that’s a different parallel that I will discuss later.)</p> <p>Atwill points out that in Jewish War 562 ‘the son’ is equated with a stone that implicitly ‘crushes’, and thus linked to Luke 20:17 “the stone (Titus) the builders (e.g., Jews) rejected has been made the cornerstone.... On he whom it falls will be utterly crushed”.</p>
...and just like Jesus in Luke, Jewish War describes how Josephus’ <b>story involves men relating to a false prophet dressed in sheep’s clothing, who inwardly are like ravenous canines...</b>	
Mathew 7:15 states this plainly as ‘beware false prophets dressed in sheep’s clothing, who inwardly are ravenous wolves (canines)’.	The corresponding location is Jewish War 404 (3.7.14) describing how during the siege Josephus had his men seek water and other necessities, by creeping out of the city on all fours, with sheepskins on their backs (dressed in sheep’s clothing) so as to look like dogs (i.e., also canines) to procure water and other necessities (their thirst being analogous to being ravenous), the false prophet is Josephus himself, who prophesied the downfall of Jotapata accurate to the day, however he is a ‘false’ prophet since in reality his story is merely a parody (of Jesus’ story).
...and just like Jesus in Luke, Jewish War describes how <b>the most important death during the conflict in Josephus’ city is readily identifiable as a metaphor for a traditional spit-roasted Passover lamb sacrifice whilst also being linked to a crucifixion...</b>	
In Jesus’ story this is fairly obvious; Jesus is the lamb of God and dies as a metaphorical lamb Passover sacrifice for believers to eat his flesh and blood. (Luke 23:33) To help complete the metaphor John 19 has the soldiers stick a spear in his side/ribs with ‘water and blood’ coming out, evoking the manner of someone cooking a Passover lamb sacrifice who would naturally stick a skewer in, to see if the juices run clear or red (to determine whether it was cooked through or not).	This is parodied in Jewish War 425 (3.7.35) where, as the roman’s attack Josephus’ men in Jotapata they kill 40,000 men only losing one man. This one man – the most significant death of the fight – died climbing down to some survivors in a cavern (Jewish War is silent on whether it’s the same cavern Josephus was in), only to receive a spear upwards through the groin (i.e., skewered lengthways), however Jewish War <sup>s</sup> 425 offers slightly different detail, saying the man ‘stretched out his arm (mirroring Jesus on the cross), only to receive the spear in the ribs (in the manner of Jesus on the cross).
...and just like Jesus in Luke, Jewish War describes how Josephus’ <b>story involves an adult version of a lamb hung from a wooden cross, three wooden towers with men on them, a great trumpet sound, a great shaking, the daylight being darkened, and cloth at the gates of the city being torn...</b>	
Luke 23:32,44,45 has Jesus the adult lamb of god, hung from a wooden cross, with three crosses with men on. At his death, the sun is darkened, the earth shakes, there is a great trumpet sound, and the veil of the temple is torn. John adds that as Jesus was crucified lambs were slaughtered.	In Jewish War 409, 410, 417, 420 (3.7.19,18,27,30) Vespasian brings a battering ram, and the tip is sculpted into the shape of a ram (and adult version of a lamb), and this is hung between a wooden cross. He also arranges three wooden towers with men on, and trumpeters to blast noise, and the sky is darkened by the darts his men fire. His battering ram makes the walls shake. Josephus intervenes by hanging great cloth bags of chaff, down the battlements, to be in front of the gates to soften the ram’s blows, but the romans tear them down.

...and just like Jesus in Luke, Jewish War describes how Josephus <b>was set to die before a crowd, with those involved being Simon, Jesus, John with either Joseph or Joseph's wife...</b>	
Luke 23:26 has Jesus being led to Golgotha <b>to die</b> (after being <b>whipped</b> ), with many unnamed people watching, and <b>Simon</b> the Cyrene was made to bear his cross, whilst Mary ( <b>Joseph's wife</b> ) was present, and <b>John</b> claims to have been present.	Meanwhile in Jewish War 356 (2.21.3) <b>Josephus</b> was accused of corruption so <b>John</b> , under the authority of a man called <b>Jesus</b> , came with a mob (many people) causing his friends to flee barring four unnamed ones, but Vita clarifies that <b>he had only one remaining friend, who was called Simon</b> . He implicitly <b>expecting to die</b> , but instead has one of his enemies <b>whipped...</b>
...and just like Jesus in Luke, Jewish War describes how <b>in Josephus' story regarding the conflict with the romans, a man who was high up on something analogous to a cross, miraculously escaped death by divine provenance, which involved leaving it and directly entering a subterranean cave, which caused the romans to think he was dead, but how on the third day that man spoke to those searching for him, and how he was then to become their leader...</b>	
In Luke this is plainly Jesus, who is taken from the cross, put in the grave, rose on the third day, spoke to those searching his grave for him, and was to 'come again' as leader, e.g., in his second coming we was to claim the earth as his kingdom. Luke 23:32, 23:53.	In Jewish War 371 (3.2.3) in the same battle where Josephus was fighting, a man called Niger was in a tower (which in view of the parallel two earlier, 'tower' can be seen as intended to be a metaphor for Jesus' cross) and he leapt from the tower into a subterranean cave and was 'preserved' there. The romans thought him dead, but on the third day he spoke out to those searching for him, and he came up 'as if by divine providence' to become their future leader (i.e., replacing Josephus' who was captured).
...and just like Jesus in Luke, Jewish War describes how <b>in Josephus' story, and during that same conflict a Jewish man from Galilee refused to defend himself, and he was pierced in five places by the romans, and high up, he was displayed to the multitude outside the city, presenting in effect an adult version of a lamb, and in a sense he was 'next to' two men, whilst a person linked to Salome moved a very great stone, with a key person's foot being pierced leaving 'the son' in agony...</b>	
Once again, in Jesus' story, this all relates to Jesus' death (23:33). Most of this is fairly self-evident, but the story continues with: Luke 24:10 where the women, including <u>Salome</u> come to Jesus' grave and ask 'who shall roll the stone away' but found that it already was despite being ' <u>very great</u> '.	Parodying this in Jewish War/Jewish War <sup>s</sup> 411 (3.7.21) we have the 'son of Salome' lifting an 'enormous' (very great) stone, and using it to break the iron ram sculpture (i.e., an adult version of a lamb) off the tip of the battering ram, and he took it, without defending himself, and displayed it high up on the walls of Jerusalem to the soldiers outside Jerusalem, and was pierced in five places by roman darts and died up there. Jewish War continues, saying 'next to him, two brothers showed their courage' (a different sense of 'next to'), and then that Vespasian himself was pierced in the foot by a dart too, which caused 'the son' to be in agony (at face value, 'the son in agony' here refers to Titus concerned for his father, but the metaphor is fairly plain) (412 or 3.7.22).
...and just like Jesus in Luke, Josephus describes – in this case in 'Vita' rather than Jewish War – how <b>his story involves a trio of men being crucified together, some distance outside of the walls of Jerusalem, but that whilst two of them died, one of them was brought down and survived...</b>	
For Jesus' story this does not need explaining (Jesus can be said to have survived, since he resurrected from the dead).	For Josephus' story we must now refer to his autobiography 'Vita' paragraph 75, where he recalls how during a journey back from Thecoa (a 10 mile journey from the south, whose midpoint is at or near Bethlehem) he saw three 'former acquaintances' being crucified, and he begged Titus who had them brought down, but two died whilst the third recovered. It is perhaps worth noting that Jewish War mentions that Josephus' acquaintances include the high priest Jesus who became his adversary, but who he speaks of fondly, and that when Josephus talks about Jesus and Ananus being killed, he does so mentioning simultaneously that other people were crucified and taken down and buried. <sup>31</sup>

<sup>31</sup> I won't include this parallel on the chart, since this information is found in Vita (Josephus' 'autobiography') and not War of the Jews. But it is interesting that if I had done so, it would align with the pattern that is emerging (perfectly aligned at the top end of the LHS of the 'A').

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

<sup>32</sup> Elsewhere I discuss that Lazarus is a pun, being a word containing “A-Z” and “Ar(i)us”, which evokes Arrius Piso (A to the O, first to the last). If, as I have argued, Ares/Arrius Piso is probably a title used by Titus, meaning that he is the “Immortal” Piso. And in the introduction, I explained that the surviving version of War aims to present Titus as god, but the original probably aimed to present his father as God. This explains why we would find Lazarus’ son running to Titus at the fall of Jerusalem. It’s a pun, suggesting that the ‘Immortal Piso’ title is passing (in the form of a son) to Titus. This concept of an immortality being passed from the father to the son, might help explain the doctrine of Jesus and his father being one.

...and just like Jesus in Luke, Jewish War describes Josephus' **story with the names Joseph and Matthias being placed side by side, along with the name Justus which in turn is linked to insurrection and murder in the city, in which two men were confined together...**

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

Meanwhile Josephus' name (prior to adopting Vespasian's name Flavius), was Joseph ben<sup>33</sup> Matthias, so **Joseph Matthias** and in his autobiography (Vita 76) he indicates that **Justus** is a family name of his, since he gave it to his son. Jewish War 432-433 describes how when Josephus hid in the cavern with the 40 men, he was confined there (**imprisoned**), and they **committed insurrection** (against him) and **murder** (against each other), **under the city**. The two men confined together under the city were Josephus and his unnamed co-survivor (the ones who decided not to kill each other), prior to **him being released by the Romans**.

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

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

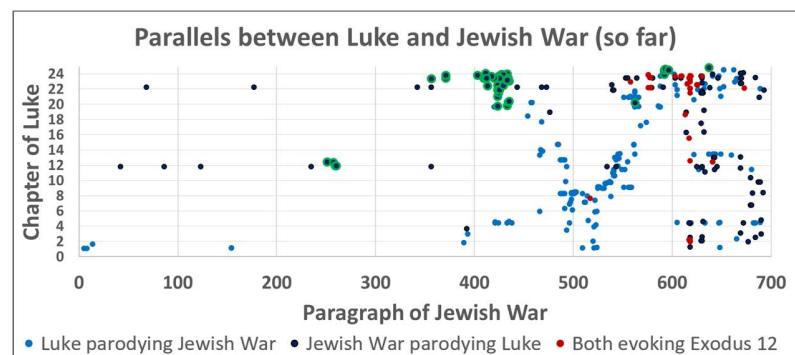
Both have similarities to **Joseph<sup>34</sup>** and **Joseph Matthias** (who was responsible for his equivalent 'grave'), Jewish War 427 (3.8.1)

I pause again to show where these parallels lie when plotted. If anyone were to argue that these were coincidences, that becomes even harder when it is pointed out that they are all positioned to form a clearly intentional pattern.

Note – this is **still not** the end of the Josephus-Jesus parallels – I will resume describing them shortly:

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

I will now continue describing how Josephus and Jesus' stories are parallel.



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

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

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

<sup>33</sup> Simply means 'of'.

<sup>34</sup> The gospels were written in Greek which wasn't the language of Judea in Jesus' time. The Gospels give his name as Jesus (Iēsous) which is the Greek version of Yeshua, which if you say it out loud is "Joshua". From Joshua we get Josef and Joseph which in Latin is Josephus. It's all variants of the Jewish name meaning 'god saves'.

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



...and just like Jesus in Luke, Jewish War describes how Josephus' <b>story involving people being betrayed whilst they sleep, and being taken and bound, and a plan to encompass them with a wall (i.e., all around)...</b>	
<p>Mark 14:41 And Jesus came the third time, and said, <b>Sleep on now</b>, and take your rest: it is enough, the <b>hour is come; behold, the Son of man is betrayed</b> into the hands of sinners.</p> <p>15:1 And when they came to take Jesus to Pilate <b>they bound him</b>.</p> <p>Luke 19:43 For the days shall come upon you, that your enemies shall cast a trench about you, and <b>compass you round, and keep you in on every side</b>.</p>	<p>Jewish War 356 (2.21.3) <b>...Josephus was asleep when they came for him</b>, awaking only when they <b>came to set fire to his house</b>. So he rushed out with <b>his clothes torn</b> and ash on his head, and <b>his hands bound</b> behind him, and his sword suspended from his neck (i.e., offering himself for execution), eventually speaking when permitted, to say he planned to use the money to <b>encompass them with a wall</b>.</p>
...and just like Jesus in Luke, Jewish War <b>makes it at least implicitly clear that He was one of the two most notable members of the 'Essene' sect.</b>	
<p>'Josephus' is the only person to have written that he had been a member of the Essene (Vita 2), and indeed his own writings are the main source of information about it and its practices, as well as being the only source that gives names of (conveniently long dead) individuals alleged to be members of the sect. He's also the only source to mention a specific location that the Essene lived (which he published just after that city had been destroyed so thoroughly as to leave no sign that it had been inhabited).<sup>35</sup></p>	<p>Jesus' teachings match those of the Essene making it implicit that he was Essene.</p> <p>The Gospels present him as a Messiah, and imply he is the son of God, which is an attempt to present him as the most important member of the supposed Essene sect.</p>
<p>...and last but not least, just like Jesus in Luke, Jewish War describes how Josephus' <b>activities on Lake Galilee, include ALL of the following:</b></p> <ul style="list-style-type: none"> <li>• <b>him being described in one of multiple boats on Lake Galilee,</b></li> <li>• <b>that in the boat he was with a man called Simon,</b></li> <li>• <b>the people on the shore only saw the boats,</b></li> <li>• <b>some of the boats had come from Tiberius,</b></li> <li>• <b>the people in the boats motioned for others to join them,</b></li> <li>• <b>the boats were positioned a suitable distance from the shore,</b></li> <li>• <b>at least one of the boats contained four people,</b></li> <li>• <b>that he in at least in one sense 'instructed' people from the boat,</b></li> <li>• <b>a huge 'catch' was made, that implicitly made the boats sink lower in the water,</b></li> <li>• <b>his men became 'catchers of men',</b></li> <li>• <b>a betrayal is described,</b></li> <li>• <b>a man was ready to throw himself out of a boat,</b></li> <li>• <b>the hand of the betrayer was placed on a hard surface,</b></li> <li>• <b>on the sabbath day one hand was spared destruction,</b></li> <li>• <b>they were angry and wanted them to depart their coasts.</b></li> </ul>	
<p>In the Gospels these events are found via several passages, as follows:</p> <p>Luke 5:1-10 ..Jesus stood by the lake of Galilee and saw two boats standing by the lake: but the fishermen were gone out of them (i.e., <b>the boats were not full with people</b>), and were washing their nets. He entered one of <b>Simon's boats (he was in a boat)</b>, and asked him to thrust out a little from the land (i.e., <b>suitably far from the shore</b>).</p> <p>He sat down, and <b>taught/instructed the people out of the boat</b>. They beckoned to their partners (<b>sent signals</b>) in the</p>	<p>In Jewish War these events are set out across three paragraphs, as follows:</p> <p>- Jewish War 361 (2.21.8) [after he had captured <b>Simon</b> and the other three commanders] Josephus got 230 boats on Lake Galilee. But he put no more than <b>four mariners in each boat</b>, and had them stay far from the shore (i.e., <b>suitably far from the shore</b>) so as <b>to [falsely] appear to be full</b> ... And he sailed across the lake (<b>he was in a boat</b>) to threaten Tiberias [and implicitly Tiberias <b>wanted them to depart</b>]. The city <b>via</b></p>

<sup>35</sup> The fact we have shown Josephus' entire life story to be a fictional parody of Jesus, doesn't change that he is a key member of the Essene sect, since the dominant source of documentary evidence that the Essene sect existed (Jewish War itself) is also shown to be a work of fiction, i.e. both the character Josephus and the Essene sect are fictional roman propaganda aiming to present a model for how Jews should live.

<p>other boat to help. And then <b>they enclosed a great multitude of fishes:</b> and their net broke. And they beckoned [for the other boat to] help them... until... the <b>boats.. began to sink.</b> When Simon Peter saw it, he fell down at Jesus' knees, and <b>he said, Depart from me;</b> for I am a sinful man, O Lord. For.. <b>they were astonished at the amount of fishes taken:</b> And so was also James, and John... with Simon. And Jesus [i.e., <b>there were four men in the boat</b>] said to Simon, Fear not; from henceforth <b>you shalt catch men.</b></p> <p>John 6:21-24,21:7 They received Jesus into the boat and it was immediately at their destination. <b>But the people on the shore saw only the boats</b> with the disciples. <b>'How was it that other boats came from Tiberias?'</b> And <b>the people also took to boats</b> and came to Capernaum seeking Jesus, and found him on the other side of the lake. And Jesus taught them how to cast the net, and <b>Simon Peter cast himself out (leapt out) of the boat into Lake Galilee.</b> Luke 22:21 behold <b>the hand of him that betrays me is on the table with me.</b> Luke 6:6-11 And <b>on the sabbath,</b> Jesus taught: and <b>there was a man whose 'right' hand was withered. 6:8 Jesus told him to rise and stand forth.</b> And Jesus asked... "Is it lawful.. to save life, <b>or to destroy life?</b> <b>And Jesus told the man: Stretch forth your hand. And he did so: and his hand was restored whole as the other.</b> And <b>they were angry</b> and discussed what they might do to Jesus.</p>	<p><b>signals</b> sought to surrender to the boats (<b>implicitly he 'instructed' them from the boats to surrender</b>).</p> <p>- Jewish War 362 (2.21.9) And he took 7 guards, and arrested men of Tiberias in batches, first ten, then fifty, and eventually 600 of their senate and 'about' 2000 of the populace (i.e., <b>a great many Jews were 'caught' using the boats.</b> – and at nearly 10 extra men per boat, this <b>implicitly made the boats sink lower</b> into the water). [So in summary, with his soldiers <b>they caught men</b> and took them in the boats] and then <b>the boats left Tiberius</b> to return to Taricheae.</p> <p>- Jewish War 363 (2.21.10) Now the citizens declared that the uprising (in a sense <b>the betrayal</b> of Josephus) so Josephus tried to send 'Levius' (mirroring John Levi) to cut his hands off although he was afraid to go.</p> <p>Clitus was also too terrified to come forwards. And Josephus was in such passion he was ready to <b>'leap out of the boat' (into Lake Galilee)</b> to punish John himself.</p> <p>And once the 2000 men had been taken, the people blamed Clitus for the revolt against Josephus, asking him to <b>'spend his anger on him'.</b></p> <p>But Josephus 'wanted to slay nobody' (I.e., <b>didn't want to destroy life</b>), so he planned to cut both off Clitus' hands off. But Josephus agreed that if Clitus cut one hand off <i>himself</i>, he would only need to lose one hand. So <b>Clitus cut his left hand off with his own sword [requiring a hard surface to chop down onto].</b></p> <p>And in that way <b>Josephus saved Clitus' 'right' hand from being lost.</b> (Jewish War 361 indicates that <b>these events happened on the Sabbath day</b>).</p>
--	---

In summary, Josephus' life story is an *extraordinarily* detailed parody of Luke<sup>36</sup>, and it was written this way to help construct a message that would be revealed when the locations of the noteworthy parallels were plotted.

But an interesting (and important) aspect of the final parallel listed above, is that it parodies Titus' naval battle on Lake Galilee (where the boats sank and he made his men 'become fishers of men') in Luke, **which itself** was parodying the story of Titus on Lake Galilee in Jewish War!

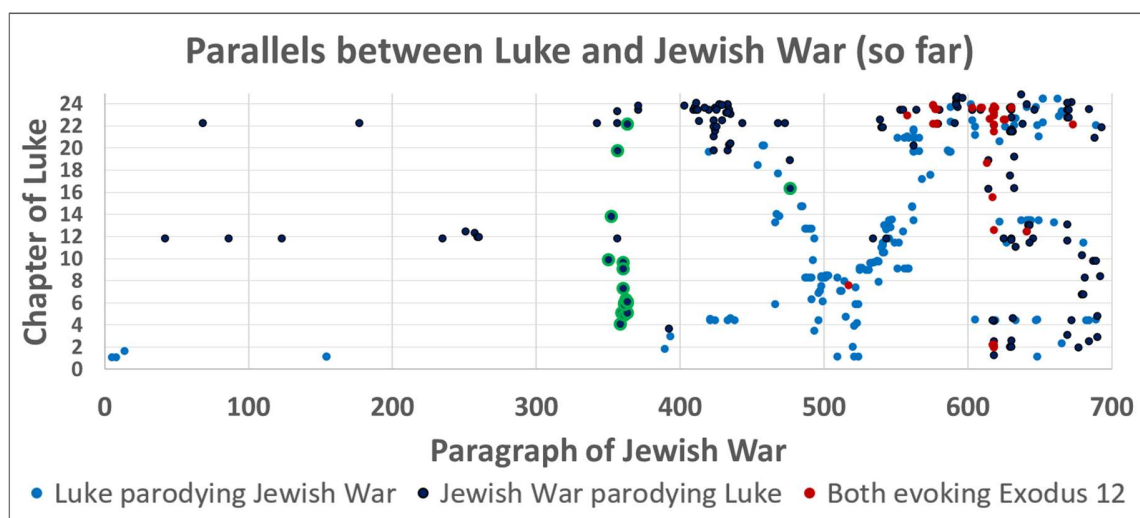
The circular nature of this (i.e., Jewish War parodying a part of Luke that in turn is a parody of a different section of Jewish War) was quite deliberate.

Indeed, this occurs on an even bigger scale. Josephus' story in Jewish War is almost entirely a parody of Jesus' story which itself is almost entirely a parody of Titus' story in Jewish War!

The reason the author intentionally included such circular references, is that these would help show that the two documents were written as a single literary project, so that Jesus' story could later be demonstrated to be the invention of the roman government, in order that once the followers were truly hooked on worshipping Titus, they could be converted into being pure Flavian Emperor worshippers.

<sup>36</sup> It can also be shown that Josephus isn't merely parallel to Jesus, but also that there are parallels from both stories to the Joseph of Genesis (however comparing the stories it remains clear that Josephus in Jewish War parodies Jesus rather than both stories only parodying Genesis). This is not of critical importance here so I will not devote time to it.

The chart shows our progress again. These latest groups of parallels are aligned to establish a vertical row of dots down the middle of the chart – with the result that most of the ‘T’ of the APTVS pattern is now visible.



Whilst that was a remarkable series of parallels, it still was not the complete list of how the 2<sup>nd</sup> half of Jewish War parodies Luke.

I will now list those parallels which do not specifically involve Josephus' life story. These help to finish the left-hand side of the T, thereby completing the last three letters of the APTVS signature.

**Continuing the parody of Jesus' story: Jewish War describes a John as the worst, most wicked person, and associate the Pharisees with hypocrisy in conjunction with a great crowd crushing together...**

Luke 7:28 There is no greater prophet than John, but everyone in the kingdom of God is greater than John (i.e., **John is the worst person**).

Luke 12:1 In the meantime, when **there were gathered together an innumerable multitude** of people, **so much that they trod one upon another**, he began to say to his disciples first of all, Beware ye of the leaven of the **Pharisees, which is hypocrisy**.

Jewish War 354 (2.21.1) There arose a man called **John** (elsewhere in Jewish War described as **a Pharisee**) **Levi** of Gishala... he was a **'hypocritical'** pretender to humanity... **John had no equal anywhere in wicked practices**, a thief and liar.. and treacherous deluder... and he got certain companions, at first few, and then still more and more numerous..

Jewish War 356 (2.21.3) **...ultimately John got 100,000 armed men crowded into the hippodrome (i.e., they would have been stepping on each other's toes)**

**...and mirroring Luke, Jewish War describes John accepting that he was the lesser compared to a mightier person, discussing the gathering of corn on the sabbath, and the relationship of fire to buildings, and someone being at another person's feet...**

Luke 3:15 ..and all men mused whether John was the Christ; 3:16 **John said..** but one mightier than I cometh, "the latchet of whose shoes I am not worthy to unloose" (**being at someone's feet**): and **he shall baptize you with fire** and with the Holy Ghost and: 3:17 Whose fan is in his hand, and he will thoroughly purge his floor, and will **gather the wheat** into his **barn/storehouse**; but **the chaff he will burn with fire** unquenchable.

Luke 6:1 And it happened on the second sabbath after the first, that **he went through the corn fields; and his disciples plucked the ears of corn**, and did eat, rubbing them in their hands. 6:2 And certain of the Pharisees said to them, **Why do ye that which is not lawful to do on the sabbath days?**

Jewish War 360 (2.21.7)

**...John fled** to Gishala, and the Galileans came from their cities to Josephus.. crying out that they were come **against John..** and at the same time **they would "burn him"**, and his city. Josephus ..announced that he would... **"burn their families with fire**, and also **burn their houses"** if they did not renounce John. So 3000 of John's party left him for Josephus, and threw "their arms **down at his feet.**"

Jewish War 361 (2.21.8) adds that Josephus then sent out his soldiers to **'gather the corn'/forage because the following day was the Sabbath.**

...and mirroring Luke, Jewish War describes <b>a discussion of the sale of oil at double price, but also a ruler gaining tenfold profit...</b>	
<p>Luke 16:5 A rich man called his debtors asking how much he owns, and he said <b>100 measures of oil. And he said, take your bill and quickly write 50 (halve it).</b></p> <p>Luke 19:13 A nobleman went to receive a country for himself and gave them ten pounds saying 'occupy' until I come. When he returned the first said <b>'your pound has gained ten pounds' (tenfold profit).</b></p>	<p>Jewish War 355 (2.21.2)</p> <p>To raise funds John bought four <b>amphorae of oil</b>, for four drachmae, and <b>sold half</b> an amphora for the same price. Vita, Josephus' autobiography, mirrors this indicating that <b>the profit was tenfold</b>.</p>
...and mirroring Luke, Jewish War describes <b>a discussion of fourfold gain being achieved by false accusation, and the gain specifically being a gain of four cities...</b>	
<p>Luke 19:8</p> <p>And Zacchaeus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor; and <b>if I have taken anything from any man by false accusation, I restore him fourfold</b>.... 19:18 And the second came, saying, Lord, your pound has gained five pounds... 19:19 And he said 'likewise' to him, Be you 'also' over 'five cities'. (i.e., the pound became 5, increasing by 4 – so by implication <b>he gained four cities</b>, not five)...</p>	<p>Jewish War 360 (2.21.7) Jerusalem sent four commanders including Simon and Judas, since these were the most able speakers, in order to withdraw the goodwill of the people from Josephus. And by these means 'four cities' revolted from him.</p> <p>But Josephus regained those four cities without war by routing those four commanders.. (i.e., <b>the four commanders had taken four cities from Josephus by false accusation – implicitly one city per commander. But Josephus had the four cities restored back to him i.e., fourfold what each commander had - individually - gained</b>).</p>
...and mirroring Luke, Jewish War <b>(in its Slavonic version only)</b> refers to <b>Jesus Christ dying on the cross, mentioning him being condemned by Pilate, and appearing alive on the third day...</b>	
<p>In Luke this is found in chapter 23, particularly at 23:33.</p>	<p>The Slavonic version of Jewish War 266 (2.9.3): And they brought in <b>'that wonder-worker'</b>. And <b>Pilate understood he was good rather than evil...</b> and <b>they crucified him</b>.</p> <p>Jewish War 267 (2.9.4) is then expanded on in 'Antiquities' 18.3 by the famous where it states that <b>Pilate executed 'the Christ' on the cross, and he appeared to them alive again the third day.</b></p> <p><b>This passage is famous - known as the 'Testimonium Flavianum'.</b></p> <p>Note that Antiquities (a more detailed version of the 1<sup>st</sup> half of Jewish War) appears to have been written during the reign of Domitian, the third Flavian Emperor, and it seems probable that the Slavonic version of Jewish War (aka the Slavonic Josephus) was too.</p>

As a brief aside, the Testimonium Flavianum is one of the famous descriptions of Jesus found in Antiquities (and in related manner in Slavonic tradition of Jewish War), which some scholars see as being 'added' by later copyists. I completely agree that the reference to Jesus appears to be rudely 'inserted' into otherwise continuously flowing text, but my discoveries and thesis show that this was not added later – it was added at the outset in order to present dots in the right locations in the chart to present the APTVS pattern.

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

<p>In Luke this is all fairly obvious:          Luke 23:4 Pilate found <b>no fault in Jesus</b> (mirroring Exodus 12:5 requiring <b>sacrificial lambs</b> to be blemish free). 23:38 and after <b>they walked in procession</b> [to Calvary, the <b>place of the skull</b>] Jesus was crucified, with an <b>inscription</b> above him saying '<b>King of the Jews</b>'.</p>	<p>In Jewish War 278-280 (2.11.4-6) the Senate at Rome the soldiers declared Claudius, the new <b>emperor, to be blameless..</b> and Claudius went without delay to make <b>sacrificial offerings to God...</b> and he gave Judea to Agrippa (he became <b>king of the Jews</b>), and at the Capitol (the place named after a skull – i.e., <b>the place of the skull</b><sup>37</sup> which was <b>at the end of the parade</b> of any Triumph) <b>had this news engraved in brass (an inscription) where all could see.</b> And Agrippa reigned there <b>three years.</b></p>
<p>...and mirroring Luke, Jewish War describes <b>a King of the Jews, and another crucifixion occur in relation to Jerusalem, this time with a prophet coming from Egypt...</b></p>	
<p>Luke 23:33 At <b>Jerusalem</b>, [after <b>Judas</b> betrayed him] <b>Jesus</b> [who had been in <b>Egypt in his youth</b>] <b>was crucified</b>, under an inscription saying '<b>king of the Jews</b>'.</p>	<p>Jewish War 290 (2.13.2) Nero made Felix procurator of Judea (became <b>king of the Jews</b> of a sort) and captured Eleazar (the descendant of Judas the betrayer of the people), and he <b>crucified</b> so many of Judas' robbers the number could not be enumerated. 291 and when he had done that, other robbers called Sicarii sprang up <b>at Jerusalem</b> and killed people in the city, chiefly at the festivals, and the first one they slew was Jonathan the high priest. Indeed 292 one of these was the <b>Egyptian false Prophet</b> who came to the mount of olives proposing that the walls of Jerusalem would fall down.</p>
<p>...and mirroring Luke, Jewish War describes <b>a man of equestrian rank (i.e., a roman royal) being crucified, and refers to a new type of religion, and a fire at the temple, with priestly Jews once again going into underground vaults...</b></p>	
<p>Luke 23:33 <b>Jesus [who represents Titus the equestrian roman, is equated with nobility</b> by the presents at birth, by his purple robe and crown at death, and by his descent from King David etc], <b>was crucified as a sacrifice</b> [which led to a new religion – <b>new rules of divine worship</b>]. 23:35 and Joseph put <b>Jesus (leader of the Christian religion)</b> in an <b>underground grave</b>, at a <b>festival</b>. (after Jesus had prophesied the <b>destruction of the city and temple</b>, which Jewish War records was also <b>burned</b> by both the romans and the Jews themselves)</p>	<p>Jewish War 304 (2.14.9) <b>Never before had men of equestrian order (nobility) been crucified.</b>          Jewish War 317 (2.17.2) In Jerusalem they persuaded those that officiated in the Divine service to receive no gift or sacrifice for any foreigner. And this was the true beginning of our war with the Romans; for <b>they rejected the sacrifice of Caesar..</b> 318 and they created <b>new rules of a strange Divine worship</b>,          Jewish War 321 (2.17.6) at another festival they brought wood to <b>burn</b> at the everlasting fire of the <b>temple</b> but then <b>set fire to the city and the high priests went underground and concealed themselves in the vaults...</b></p>
<p>...and mirroring Luke, Jewish War describes <b>a conflict at Jerusalem involving a metaphor for a cross, the clue once again being an emergence from 'below' on the third day...</b></p>	
<p>Luke 23:33-50 They crucified Jesus on a cross (which had a central pillar – a tower), <b>at a place outside Jerusalem</b>. John associates this crucifixion with <b>the raising (destruction) of the temple</b>. Jesus was then <b>placed in an underground cave</b> – a sepulcher - and remained there <b>until being raised up alive on the third day.</b></p>	<p>Jewish War 340-345 (2.19.4-9) Cestius led the Roman army to Jerusalem, and came and <b>set part of the city on fire (raised it) and attacked the temple</b> itself. Some Jews fought the wicked Jews, seeking to accept Cestius as their <b>benefactor</b>, but were unsuccessful. So Cestius retired to his camp at Scopus (meaning the watch <b>tower</b>) <b>outside Jerusalem and lay there all night. See also the 'reincarnation' of Priscus who died during this battle.</b><sup>38</sup>          Jewish War 343 (2.19.7) On being attacked he retreated and was besieged at Gaboa for two days, finally retreating into the gorge of Bethhoron and losing a huge number of men (<b>they were 'among the dead' and in a sense were below the earth's surface</b>) and <b>in the night of that third day he emerged to the surface alive</b>, escaping to Antipatris.</p>
<p>...and mirroring Luke, Jewish War <b>mentions Jesus' Christ's crucifixion, and describes an inscription being placed on a post written in Greek, Latin, and implicitly Hebrew, and the 'curtain' (implicitly of the temple) being torn.</b></p>	

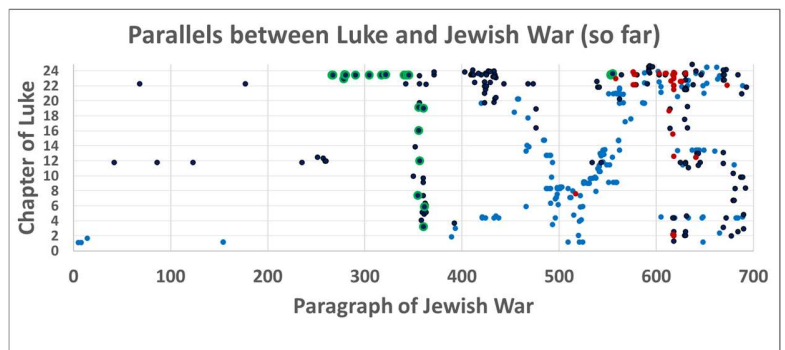
<sup>37</sup> This was well known. Additionally, 'Caput' means skull in Latin, explaining why Jewish War did not need to offer more to link this passage with Golgotha. 'Capitolinum' originally meant the temple of Jupiter. However according to a myth attributed to the building, the men digging the foundations found a man's head with 'its features intact', and that this led to the building being called the Capitol, since the word 'head' in Latin is Caput, and as a result the Capitol was foretold to become the citadel of the empire and the 'head of the world' (History of Rome, Book 1. Benjamin Oliver Foster, chapter 55).

<sup>38</sup> Later, I will discuss a centurion called priscus, meaning 'first', and show that he is being equated with the "I am the a to the o, first to the last" in Revelation. The fact that a priscus commander of the 6<sup>th</sup> legion dies in Jewish War 343, and a centurion priscus is suddenly mentioned in Jewish War 614 is not accidental.



<p>Luke 23:33 [and there were three crosses i.e., including <b>three vertical posts</b>] 23:36 and they mocked him [questioning <b>whether he was really</b>] <b>the king of the Jews</b> 23:38 And <b>a superscription</b> also was written over him (i.e., on the <b>vertical post</b>) in letters of <b>Greek, and Latin, and Hebrew</b>, reading <b>'THIS IS THE KING OF THE JEWS'</b>. 23:45 And [as Jesus died] the sun was darkened, and <b>the veil of the temple was rent in the midst</b>.</p>	<p>Jewish War<sup>s</sup> 553 (5.5.2) <b>In the temple there was an inscription</b> and there were <b>three equal pillars</b> and <b>on them titles in Greek, Latin and Jewish letters</b> warning that no foreigner should enter. And above these titles hung a fourth title in the same characters (i.e., <b>again in Greek, Latin and Hebrew</b>) <b>announcing that Jesus the king did not reign, but was crucified</b> by the Jews, because he prophesied the destruction of the city and the devastation of the temple.</p> <p>Jewish War<sup>s</sup> 555 (5.5.4) <b>This curtain was whole prior to this generation</b>, since the people were pious. <b>But it was suddenly torn from the top to the bottom</b>, after they via bribes delivered the benefactor to death..</p>
--	--

As shown here, by adding the locations of those latest parallel, the 'T', for Titus is now clearly legible.



I now revert to discussing other interesting parallels, and plotting their locations. This next one is important for reasons discussed in my 4<sup>th</sup> article.

Paragraph 616 of Jewish War ('the number of the beast, in some manuscripts of Revelation)	Luke 4:5-10 which had been asserted as being a hint towards 'Ares/Arrius Piso'.
<p>Jewish War 616 (6.3.2)</p> <p>The romans had set fire to the cloisters on the 24<sup>th</sup>, but now on the 27<sup>th</sup> of the month (<b>the third day – evoking the day Jesus gained the power over death, and emerged from the tomb*</b>) the Jews now set fire to the temple themselves.</p> <p>Some Romans had gotten up on <b>the holy temple</b> (on the cloisters/roof) of Jerusalem (i.e., on a notable <b>hill/mountain</b>), and were now trapped <b>in the flames</b>, fearful of leaping to their deaths.</p> <p>One of the Romans, Artorius escaped in a 'subtle' way, by <b>&lt;summoning&gt;</b><sup>39</sup> <b>Lucius</b> (this <b>evokes summoning Lucifer – the devil</b> who was <b>an angel</b>).</p> <p>Artorius said that he would leave him heir to all he had (<b>leaving his 'power' to him</b>) if he would catch him as he fell, so Lucius came running (implicitly <b>extending his hands to bear the man up</b>).</p> <p>Artorius <b>cast himself down from the temple</b> (implicitly, <b>feet first</b>) onto Lucius, and saved his life, while Lucius was <b>'dashed' against &lt;the 'stone'&gt;</b><sup>40</sup> and died (i.e., <b>Lucius departed</b>). Artorius retreated (i.e., implicitly to <b>behind</b> his friend). And the temple burned as far as John's tower (also known as <b>John's tomb</b>)</p>	<p>Luke 4:5-10</p> <p>The <b>devil</b> took Jesus to a <b>high mountain...</b> saying <b>'all this power and glory I give you'</b>.</p> <p>Jesus answered <b>Satan</b>, saying <b>"get thee behind me"</b>..</p> <p>Then the <b>devil</b> brought Jesus <b>to Jerusalem</b>, setting him <b>on a pinnacle of the temple</b>, and said:</p> <p>If you are the Son of God, <b>cast yourself down from [the temple]</b>:</p> <p>For ...<b>his angels</b> shall... <b>bear you up in their hands</b>, lest.. you <b>dash</b> your <b>foot against a stone</b>.</p> <p>...and <b>the devil departed</b>.</p>

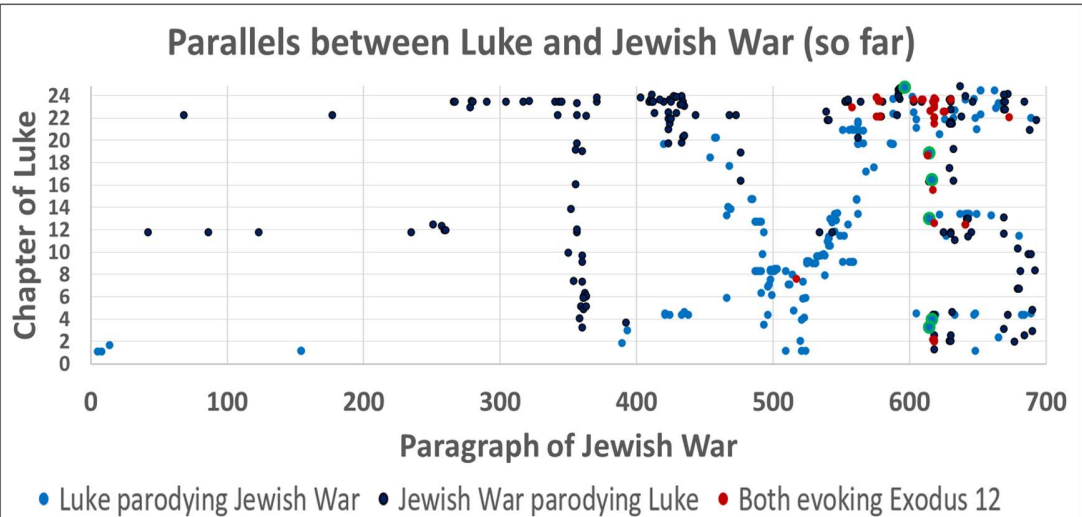
<sup>39</sup> <> is used to indicate text only found in the shorter version of War of the Jews, which is commonly known as the Slavonic Josephus.

<sup>40</sup> In the Slavonic it appears to simply say 'stone' not 'paving stone'.

Another parallel that I discuss at length in my 4<sup>th</sup> article is here:

Jewish War	Luke
<p>Jewish War 613. Now the <b>temple was burning</b>... and the Jews <b>cut its roof off</b> (analogous to the destruction of the fig tree in Luke)</p> <p>Jewish War 614. A Jew called <b>Jonathan</b>, was <b>of low of stature</b>, and despicable appearance; of no character either to his family, or otherwise: He went out at the high priest <b>John's monument/tomb</b>, and challenged the <b>best</b> of the romans to combat. Many romans [hesitated since he] <b>had no regard to God [and they worried Jonathan might take them prisoner]</b>.</p> <p>The challenger to step forwards was a roman called <b>Pudens</b> (<i>a name that occurs only once in the bible, in 2 Timothy 4:21, where it is said that <b>he is in prison</b></i>)... who, <b>on account of [Jonathan's] lowness of stature</b>, ran out, but he fell whilst running. Jonathan cut his throat, and then, <b>standing upon his dead body (i.e., the low person raised himself higher)</b> ...<b>exulted over the dead man</b>, and jested... till the centurion <b>Priscus (meaning 'the first')</b>, shot him through with a dart... So Jonathan ...fell down... (<b>he raised himself up, but the centurion called 'first' brought him down</b>)</p>	<p>Luke 3:9-21 [if a tree lacks good fruit bring it down, (<b>tree brought down</b>) and <b>cast into the fire</b>] (<b>evoking both hell, and other passages relating to the destruction of a fig tree</b>)</p> <p>...all men mused in their hearts of <b>John</b>, whether he were the Christ, or not (suggesting someone with <b>similarities to but distinct from Jesus</b>); John answered, saying ...<b>one mightier than I comes behind</b> (In Matthew/Mark restated using the word '<b>opiso</b>')... he shall baptize you with the <b>Holy Ghost</b> (Agion Pneuma) and with fire (<b>evoking hell</b>): ...<b>he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable (metaphor for controlling whether people go to heaven or hell)</b></p> <p>But Herod... shut up <b>John</b> in <b>prison</b>. Now ...the heaven was opened, And the <b>Holy Ghost descended</b> in a bodily shape like a dove upon [John], and a voice came from heaven (<b>presumably a 'great' voice</b>), which said, Thou art my beloved Son; in thee I am well pleased.</p> <p>Luke 13:6 And Jesus told a parable of cutting down a <b>fig</b> tree (which mirrors Mark/Matthew where it is Jesus who curses the fig tree, and which equate the fig tree with Judaism with the temple, being destroyed) – see also Luke 13:30 Behold, there are last which shall be first, and there are first which shall be last.</p> <p>Luke 19:2 And there was a rich man called <b>Zacchaeus</b> (<b>note - first and last letters of Latin alphabet – 'Za'</b>) who was of <b>little stature</b> (<b>evokes John the Baptist who was originally to be called Zacharias, and here has low stature</b>) who 'ran ahead' of Jesus (which links him again to <b>John</b> the Baptist who went ahead of Jesus), and climbed a sycamore-fig,<sup>1</sup> but <b>Jesus made him come down</b>.</p>

Again I plot the parallels, to show that these last ones are found in the 'S' of APTVS.



## The remarkably well-drawn right-hand side of the A

I will now move on to describing the parallels that form the right hand edge of the A. These are very important because this particularly well-defined feature of the APTVS pattern can be used to show that the pattern is genuine and not a series of coincidences, and that my research cannot be a case of 'finding patterns in noise'.

As I continue, observe that we are working forwards through the story of Jewish War, yet commensurately working our way backwards through the story of Luke.

<b>The parody of the story of Jesus in Jewish War</b> (in Jewish War and the synoptic Slavonic version and Antiquities)	<b>Story of Jesus</b> (in the Gospel of Luke and its two synoptic texts)
Jewish War 86-87 (1.13.2-3) <b>Herod's men chased them to Jerusalem...</b> But the people came and <b>burnt those men</b> . Jerusalem was full with the <b>festival</b> of Pentecost... Antigonus wanted Pacorus <b>to be accepted as a reconciler (a peacemaker)</b> ... But Pacorus took Hyrcanus, [who Jewish War elsewhere identifies as <b>advisor to Cleopatra's lover</b> ]	Luke 23:7-36 particularly 7, 17, 32 and 36 <b>Herod was at Jerusalem</b> at the end of a <b>festival</b> .... <b>and one who was called 'Cleopas'</b> , answered Jesus... They said, <b>Did not our heart burn within us...</b> Jesus stood in the middle of them saying <b>'peace be to you'</b> ...
Jewish War 88 (1.13.4) Now at <b>Galilee</b> ... he gave them <b>gifts</b> ... Antigonus devoted many <b>women</b> with them... they waited for Herod to be informed of <b>their treachery</b> ... <b>but they saw the guards</b> not far away.	Luke 23:55-56 <b>the women who came with him from Galilee</b> came and saw the grave... bringing spices... (Matthew confirms the <b>sepulcher had a 'guard'</b> , because Jesus was viewed as a 'deceiver' ( <b>treachery</b> )).
Jewish War 89 (1.13.5) Phasaelus reproached ( <b>chastised</b> ) <b>the governor to his face</b> for this treacherous ( <b>seditionous</b> ) plot, <b>but promised he would give him more money (i.e., released him)</b> ... but the Parthians seized upon Phasaelus ( <b>put in bonds/prison</b> )	Luke 23:16-19 Pilate said <b>'I will chastise Jesus and release him'</b> ... who for a certain <b>sedition</b> made in the city, and for murder, was cast into <b>prison</b> ..
Jewish War 92 (1.13.8) Herod erected a fortification called Herodium [ <b>Herod's own sepulcher</b> , a bespoke giant mound <b>in which nobody had been laid before</b> ]... and at a place called <b>Rhesa</b> [a Greek transliteration of a name deriving from the word <b>'head'</b> (also Luke 3:27 says that Rhesa was Jesus and Joseph's forefather)] Herod was <b>'met by his brother Joseph</b> who advised him ( <b>as a counsellor</b> )' to retain only some followers, so he <b>left 800 men to guard the women</b> .	Luke 23:50,52,53,55 Behold a man named <b>Joseph</b> , a <b>counsellor</b> , a good and just man, of Arimathea.. He took the body of Jesus down (implicitly at Golgotha, <b>the place of the skull</b> ), and <b>laid it in a sepulcher hewn in stone</b> which <b>had not been used before</b> ... and the <b>women from Galilee followed</b> after. The <b>women</b> observed the tomb (which Matt 27:66 indicates was <b>guarded</b> with soldiers.)
Jewish War 93-94 (1.13.9-10) Antigonus <b>bit off Hyrcanus's ears with his teeth</b> as <b>he fell down upon his knees</b> , so he could not take the <b>high priesthood</b> .. but Phasaelus, though he <b>'neither had command of his sword'</b> nor his hands, prevented all abuses by <b>dashing his head against a stone</b> ... As he expired he was relieved to learn that Herod had escaped.. Ant. 14.366 adds to this story, commenting that <b>he "cut off" his ears</b> . <sup>41</sup>	Luke 22:36,41,48,49,50 ...Jesus said 'he <b>that has no sword</b> .. buy one'... 22:41 Jesus withdrew about <b>a 'stone's cast'</b> and <b>kneeled</b> .. 22:48 saying 'do you betray the son of man with a kiss' (i.e., <b>causing harm with his mouth</b> ) 22:50 And one of them smote the servant of the <b>high priest</b> , and <b>cut off his right ear</b> ..
Jewish War 93 (1.13.9) The <b>high priests who officiated (e.g., the Passover sacrifice)</b> <b>had to be 'without blemish'</b> but Hyrcanus had his ears bitten off so he could never again officiate.	Luke 23:3-4 Jesus is implied as being <b>'king of the Jews', deemed to be 'without fault'</b> (1 Peter 1:18-19 reaffirms the meaning of this, clarifying that Jesus was a Lamb <b>without fault and without blemish</b> ) <b>by Pilate</b> .

<sup>41</sup> Another example of how details in Josephus' synoptic trio of 'evangelion' are used to provide the information needed to identify the parallels. This shows one of the ways how Josephus hides his parody, and especially its structure, very carefully.

<p>Jewish War 94 (1.13.10). And he prevented all abuses by deliberately <b>dashing his head against a stone</b>,</p>	<p>Luke 20:17-18 The stone the builders rejected, has become the head of the corner? <b>Whoever falls on that stone shall be broken</b>; but on who it falls, it will grind to powder.</p>
<p>Jewish War 97 (1.14.2) After <b>Herod 'escaped'</b> the plot to kill him, he visited Cleopatra and then, <b>being neither frightened at the height of a sudden storm, nor at the tumults that were now in Italy</b>, he sailed for Rome. 98 and asked Antony for assistance, <b>telling him how he had sailed to him through a storm, to do so</b>.</p>	<p>Luke 21:25,26,36 And <b>there shall be signs... the sea and the waves roaring...</b> men's hearts failing for <b>fear</b> 21:36 Watch ye therefore, and pray always, that ye may be accounted <b>worthy to 'escape'</b>...</p>
<p>Jewish War 102 (1.15.3) Despite Antigonus <b>bribing (giving money to)</b> others, Herod remained powerful. <b>So Herod went to Jerusalem</b>, via galilee collecting reinforcements..</p>	<p>Luke 19:11-13 Jesus said a parable (about a nobleman seeking to obtain a country and <b>giving money</b> for his servants to occupy it), because <b>he was nigh to Jerusalem..</b></p>
<p>Jewish War 105 (1.15.6) Herod <b>begged</b> Silo's captains not to leave him.. and then plundered <b>Jericho. A great multitude of armed men were gathered together</b> about <b>Jericho</b>, and lay upon the mountains, to watch those that brought the provisions...</p>	<p>Luke 18:35-37 Jesus went to <b>Jericho</b>. a certain blind man sat by the wayside <b>begging</b>: 18:36 And hearing <b>the multitude pass by</b>, he asked what it meant..</p>
<p>Jewish War 109 (1.16.4) <b>Herod</b> sent men down in a chest <b>from above</b>, to attack those in caves, and <b>they sent in fire and burned them</b>.</p>	<p>Luke 17:29 But the same day that Lot went out of Sodom <b>it rained fire and brimstone from heaven (i.e., from above)</b>, and destroyed them all.</p>
<p>Jewish War 114 (1.17.2) Pheroras would have given him <b>'50 talents' as a price</b> to avoid Josephus being beheaded... Antigonus's party brought the principal of Herod's men and <b>'drowned them'</b>.</p>	<p>Luke 16:5-6 and he said <b>100 measures/'baths of oil' (metaphor for drowning)</b>, and he said to him 'take your bill (the <b>price</b>) and sit down quickly and <b>write 50'</b>.</p>
<p>Jewish War 116 (1.17.4). <b>Herod marched to avenge his 'brother's death'</b> and there was a 'providential sign' as he <b>feasted</b> and when the guests left, <b>the house fell down</b>.</p>	<p>Luke 15:23,25 The elder son was in the field, and the younger son returned. The father said bring the fatted calf and kill it and let us eat and be merry (a <b>feast</b>) for my son was dead (<b>his brother was dead</b>) and is alive again. And he came to <b>the house</b> and heard music and dancing (a <b>feast</b>).</p>
<p>Jewish War 118 (1.17.6) Herod marched with rage.. to a village.. in every house <b>the upper rooms were crowded</b> with soldiers for their defense.... Herod pulled the houses to pieces.. and had the roofs shaken down... and <b>the multitude slain in heaps was so great that the conquerors could not pass along the roads...</b> when the multitude which was gathered saw... <b>they dispersed themselves and fled..</b></p>	<p>Luke 14:8-21 when you are bidden by any man to a wedding <b>sit not down in the highest room...</b>14:16 and a man bade many to a great supper 14:18 and they all began to make excuses to leave (<b>they fled</b>)... 14:21 so he said '<b>go quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and blind</b>.</p>
<p>Jewish War 119 (1.17.7) <b>That evening</b> (i.e., <b>the same day</b> after the battle) Herod was still hot in his armor from the battle and went to bathe. <b>Herod encountered some enemy soldiers in the baths, hiding from the battle. They trembled and ran by him in flight</b> despite him being naked [<b>implicitly fearing being killed by, specifically, Herod</b>], and... Herod was content that no harm came to him, so those men escaped in safety.</p>	<p>Luke 13:31 it was <b>that same day</b> that <b>there came certain Pharisees saying 'get you out, and depart hence: for Herod will kill you'</b>.</p>

<p>Jewish War 120 (1.17.8)</p> <p>Now <b>Herod marched on (journeyed towards) Jerusalem</b>, and brought his army to the wall, this being <b>the 3rd year since</b> he had been made king at Rome, and <b>pitched camp by the temple [where a gate is, that was implicitly shut]</b> for on that side it might be <b>besieged...</b> and raised <b>three banks</b> [implicitly involves <b>digging a trench around it</b>] around Jerusalem, 122 and returned to pitch camp at the <b>north wall (four locations surrounding Jerusalem)</b></p>	<p>Luke 13:6-29 a 'certain' man had a fig tree and came and found no fruit. He said: <b>these 3 years</b> I come seeking fruit and find none - cut it down. And the vineyard keep replied <b>saying 'let it alone until I dig around it</b> and fertilize it, and if it still does not bear fruit, <b>then cut it down'</b></p> <p>13:22-29 and <b>he journeyed towards Jerusalem. Strive to enter at the straight gate.. many will seek to enter and shall not be able to.. The master of the house has shut the door</b>, and you begin to <b>stand outside and knock</b> saying open to us and they shall come from east west north and south and sit down <b>(surround on four sides)</b> in the kingdom of god.</p>
<p>Jewish War 121-122 (1.17.9-1.18.1)</p> <p>This paragraph of Jewish War is expanded on by Antiquities 14.468 and 474, saying: Sossius <b>returned after his wedding...</b> and <b>met his commanders and Herod at the walls of Jerusalem with eleven battalions to lay siege....</b> And the walls of Jerusalem shook (were <b>'knocked'</b>) due to their siege engines... The Jews burned their siege engines... but Sossius set fire to the cloisters of the temple of Jerusalem (i.e., <b>broke through</b> and <b>entered the holy house</b>).</p> <p>And in the city they got together <b>robbing</b> food from each other...</p>	<p>Luke 12:35-39</p> <p>be like men that wait for their lord, when <b>he will return from the wedding</b> that when he comes and <b>knocks</b>, they may open to him immediately <b>(he would enter)</b>.</p> <p>If the goodman of the house had known what hour <b>the thief</b> would come, he would have watched, and not have <b>suffered his house to be broken through</b>.</p>
<p>Jewish War 122 (1.18.1)</p> <p><b>The Jews in Jerusalem were divided into several factions..</b> And bold men got together and <b>robbed others...</b>because there was no food..</p>	<p>Luke 11:17</p> <p>He said, <b>Every kingdom divided against itself is brought to desolation; and a house divided against a house falls.</b></p> <p>Luke 12:51-52 Do you think I am come to give peace on earth? <b>No; rather division:</b> For now on <b>there shall be five in one house divided...</b></p>
<p>Jewish War 123 (1.18.2)</p> <p>After <b>battering walls down (i.e., knocking and it being opened)</b> then <b>Herod's men finally got over Jerusalem's wall, ending the siege</b>, and they seized upon, around the temple... and <b>no mercy was shown to infants</b>, nor to..</p>	<p>Luke 11:5-9</p> <p>And he arrived at midnight, And <b>he from within shall answer and say, Trouble me not: the door is now shut..</b> the door is now shut, <b>and my children are with me</b> in bed; I cannot rise and give you. And <b>yet despite [not wanting to] this he must rise.. Knock and it shall be opened..</b></p>
<p>Jewish War 125-126 (1.18.4-5) is expanded on by Ant. 15.2 to 96, in which Ant. 21-22 describes how although Hyrcanus was unable to receive the high priesthood, Herod <b>gave Hyrcanus the 'upper place' at public meetings</b> (- implying an abuse of power).</p>	<p>Luke 11:43</p> <p>Woe to you, Pharisees! for <b>ye love the uppermost seats in the synagogues</b>, and greetings in the markets.</p>
<p>Jewish War 126 (1.18.5)</p> <p>Antony had reclaimed some of territory, especially the palm grove at Jericho <b>where the balsam grows</b>, and presented them to Cleopatra. Ant 15. 96 expands on this saying this country bears palm trees, but also <b>"the balsam which is the most precious drug, and which grows there"</b> in Jericho. (-a balsam means a medicinal plant resin mix, generally including <b>alcohol and oil</b>)</p>	<p>Luke 10:33-34</p> <p>A certain Samaritan journeyed and saw the man and had compassion, 10:34 And went and bound up his wounds, <b>pouring in oil and wine</b>, and set him on his own beast.. and took care of him. (- a mixture of oil and wine, beaten together, is widely regarded as among the best <b>'balsams' for a fresh wound</b>)</p>
<p>Jewish War 126 (1.18.5)</p> <p>In addition to the tract of land with the balsam, he took many of those cities for Cleopatra <b>except 'Tyre and Sidon'</b>. [i.e., reflecting that the Roman treatment of <b>Tyre and Sidon was 'more tolerable'</b> than elsewhere]</p>	<p>Luke 10:14</p> <p>But it shall be <b>more tolerable for Tyre and Sidon</b> at the judgment, than for you.</p>



<p>Jewish War 125-126 (1.18.4-5) is expanded on by Ant. 15.2 to 96.</p> <p>Ant. 46 says that Cleopatra had two coffins prepared for her and her son to be placed in, to be conveyed onto a ship <b>(the young man was enclosed in wood on water)</b> to escape Herod.</p> <p>Ant 15.55 says that Herod then caught them, and arranged for the son to be drowned in a large fishpond <b>(he then died in water,</b> fish being the earlier metaphor for Jews)</p>	<p>Luke 8:27</p> <p>And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, and he neither abode in any house, but in the tombs <b>(the link here is unusually well hidden, but relates to a metaphor I have seen within the stories, suggesting that General John was killed via the form of torture known as Scaphism, which involves being trapped to decay within two opposed boat hulls forming a living tomb).</b></p>
<p>Jewish War 132 (1.19.6)</p> <p>Herod had given a speech referring to the present 'famine' <b>(hunger)</b>, and now excited the Jews to fight the Arabians, <b>offering sacrifices first...</b> Jewish War 132 continues, expanded on by Ant 15.152 and 159, saying that Herod became ruler of the nation is victory upon which '5000 men lay dead upon the spot' <b>(i.e., 5000 soldiers arranged on the ground in one place).</b></p>	<p>Luke 9:14-16</p> <p>There were about 5000 men (who implicitly were <b>hungry</b>). Jesus had the men sit down <b>(i.e., 5000 men arranged on the ground in one place)</b> arranged in groups of 50 <b>(- a reference to how an army is structured, evoking an image of soldiers)</b>. Then he took the five loaves, and two fishes, and looking up to heaven blessed them.. (evoking <b>the manner of a sacrifice</b>)</p>
<p>Jewish War 133-135 (1.20.1-3)</p> <p>Herod was concerned by his important friendship with Anthony.... He travelled to Caesar.. and <b>concealed nothing</b> of the truth <b>(he was honest)</b>... describing how he <b>had sent... 10,000's of measures of 'corn'</b> to Antony... And said 'I ask Caesar to <b>consider how faithful I have been</b>, rather than whose friend I have been'. (i.e., <b>the provider of the corn should reap the benefit of being honest and faithful</b>)</p>	<p>Luke 8:4-11</p> <p><b>A sower went out to sow his seed.</b> The disciples asked - What might this parable be? Jesus said <b>to you is given to know the mysteries (concealing nothing)</b>... but others will not understand ...that 'corn' on the good ground represents those 'honest' with good heart (e.g., faithful) having heard the word, kept it and bringing forth fruit with patience (i.e., <b>the provider of the corn reaps the benefit of being honest and faithful</b>)</p>
<p>Jewish War 136 (1.20.4) is expanded on by Ant 15.200-343.</p> <p>Ant 223,229,234 describes Herod's wife Mariamne <b>(Mary)</b> refused to lay with him, but procured <b>a love potion</b>, and intended to apply the potion to him <b>(she brought a special potion she would apply to him)</b> and she was imprisoned for this crime (i.e., <b>she was a sinner</b>), and when she was discovered she was <b>put on trial</b> and she tore <b>her hair</b> (i.e., <b>in distress</b>)</p>	<p>Luke 7:37-38</p> <p>In the city was <b>a woman who was a sinner</b>, ..and she brought an alabaster box of ointment <b>(bringing him a special potion, which she would apply to him)</b>, and stood at his feet behind him weeping (i.e., <b>in distress</b>), and began to wash his feet with tears, and wiped them with <b>her hair</b>... (evocative of someone throwing themselves down at person's feet begging, e.g., <b>evoking being at a trial</b>).. and <b>anointed him</b> (this is her applying the potion to him).</p> <p>And John 11:2 gives the name of a woman that did this, as <b>Mary</b>.</p>
<p>Jewish War 139 (1.21.3)</p> <p>Caesar bestowed a country on Herod where he built a white marble temple, by the fountains of Jordan, on a mountain of immense height, under which a dark cave ..has a huge and bottomless body of water.. which might be the origin of the river Jordan. (i.e., <b>a great body of water acts against the building, but it is founded on a rock that can resist</b>)</p>	<p>Luke 6:48</p> <p>he is like a man which built a house and dug deep and laid the foundation on a rock, and when the flood arose, the floodwaters.. could not shake it, for it was founded on a rock. (i.e., <b>a great body of water acts against the building, but it is founded on a rock that can resist it</b>)</p>

<p>Jewish War 139-141 (1.21.3-5)  And on an <b>immense mountain</b> Caesar had a temple (place of worship) of <b>white marble</b> built called '<b>Panium</b>' (a name derived from Pan, the God of the wild), - i.e., "<b>A white place of god on a mountain</b>".  and at the bottom of the mountain, there is a cave containing a horrible precipice descending abruptly to a '<b>vast depth</b>' containing an immovable body of water, <b>so deep that 'no length of cord' is sufficient to reach the bottom</b> (metaphorically, this white place of god on an immense mountain, is above hell/hades and its rivers), and as some think, this is the root of the Jordan.</p> <p><b><u>But we will tell the true story of this in the sequel<sup>42 43</sup>.</u></b></p> <p>...and indeed Herod built other temples, and filled the country with such temples in Caesar's honor, and built many cities which he called <b>Cesareas</b>.</p> <p>And he rebuilt <b>Strato's tower (which elsewhere is identified as a metaphor for Jesus' cross) in white marble</b> ...all who sailed for Egypt were obliged to lie (being borne up by the water) in the stormy sea... The wind raised such vast waves that 'dash' upon the rocks (<b>dashing themselves upon stone</b>)..</p> <p>And Jewish War 143 goes on to discuss that within a large beautiful temple to Caesar, was created a Colossus [huge statue] of Caesar not less than that of Jupiter Olympus which it resembled (<b>equating the Emperor with a roman god</b>) ...and he named the city <b>Caesarea</b>.</p>	<p>Luke 4.5-11  The devil took Jesus up into a <b>high mountain</b> saying... if you will <b>worship</b> me all will be yours.  4:8 Jesus told Satan "<b>get thee behind me</b>" (using the Greek word '<b>opiso</b>' which as previously shown is a hint to '<b>the Piso</b>')  For it is written.. in their hands they shall <b>bear you up</b>, lest at any time <b>you 'dash' your foot against a 'stone'</b>.</p> <p><u>Luke 4:8 is repeated and elaborated on by Matthew and Mark, as follows:</u>  Mark 8:27 Matthew 16:13 When Jesus came into the coasts of <b>Caesareas<sup>44</sup> Philippi (i.e., Panium/Banias/Panias, relating to Pan, God of the wild)</b>, his disciples said others thought he was John or Elias, but Peter said he was the Christ, the Son of the living God.  16:18 Thou art Peter, and <b>upon this rock I will build my church; and the gates of Hades<sup>45</sup> shall not prevail against it.</b>  16:19 And <b>I will give unto thee the keys of the kingdom of heaven.</b>  Matt 16:20 Mark 8:30 Then charged he his disciples that they should tell no man that he was Jesus the Christ.  Matt 16:23 Mark 8:33 Jesus said "<b>Satan get thee behind me</b>"  Matt 16:27 For the Son of man shall come in the glory of his Father with his <b>angels</b>..  <b>Matt 17: Mark 9:2 And Jesus took them into a high mountain</b> and was transfigured his clothes became <b>white</b> as snow.</p>
<p>Jewish War 142 (1.21.6)  The place by the sea where he built was unsuitable, so he worked very hard to overcome that difficulty so that its firmness would resist the waves of the sea (<b>implying that he laid great foundations and/or stone, so the building at the harbor would withstand the waves</b>).</p>	<p>Luke 6:48  <b>He is like a man which built a house</b>, and dug deep, and <b>laid the foundation on a rock: and</b> when the flood arose, <b>the floodwaters.. could not shake it</b>, for it was founded upon a rock.</p>
<p>Jewish War 143 (1.21.7)  Now <b>in this harbor</b> that Herod built, <b>there were arches where the mariners (fishermen) dwelt... a large valley, or 'walk'</b>, for a quay, or landing-place, to those that came on shore; .... So <b>Herod dedicated the haven to the sailors there</b>.</p>	<p>Luke 5:1  And .... he stood by the lake of Gennesaret (Matthew and Mark add '<b>Jesus walked' by the shore</b>) 5:2 And <b>saw two ships standing by the lake: but the fishermen were gone</b>...</p>
<p>Jewish War 145 (1.21.9)  <b>Herod also greatly loved his father</b>; for he made a monument to him, in the form of a city which.. had rivers and trees in abundance, and <b>named the city Antipatris (meaning 'for forefather')</b>... and he also built a wall around a citadel and dedicated it to his mother.</p>	<p>Luke 3.23 to 3.38  This sets out <b>Jesus' family tree</b> including <b>his father</b> and all <b>his forefathers</b>.</p>

<sup>42</sup> What might Josephus be suggesting would be the 'true sequel' to this story in paragraph 140? Perhaps paragraph 616.

<sup>43</sup> The translation I offer of this phrase comes from Thackeray. I mostly use Whiston's translation since editable versions of it are readily available.

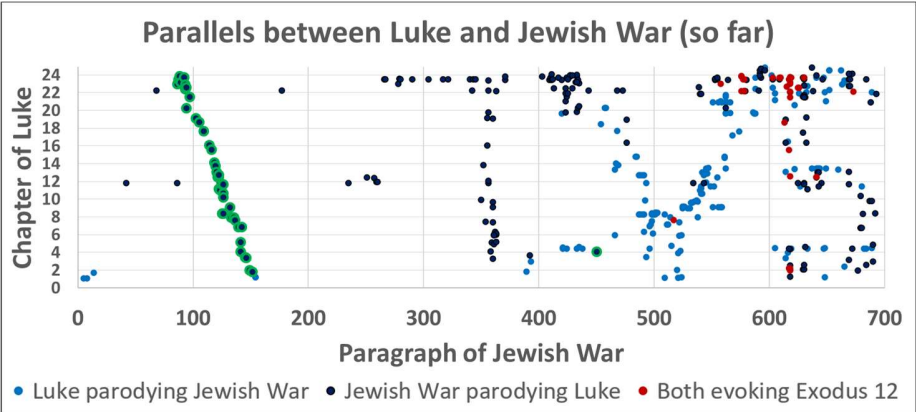
<sup>44</sup> Most English bibles would present this word as Caesaria, but I use the English translation offered by Whiston 'Caesarias' since it highlights the fact that in the original Greek text of Mark 8:28, the word does end with an s.

<sup>45</sup> Again, some versions of the Bible mistranslate this as Hell. The original Greek text of the Gospels reads "Hadou" meaning Hades.

<p>Jewish War 146 (1.21.10)</p> <p>And likewise <b>Herod built a memorial for himself</b>, a fortress called Herodium (<b>this perfectly circular man-made hill also became Herod's tomb</b>), arranged <b>on a hill that was 'the shape of a woman's breast'</b> (i.e., a <b>bodily convex</b> shape)</p>	<p>Luke 3.19-21 Herod the tetrarch... shut up John in prison. When all the people were baptized... <b>the holy ghost descended in 'a bodily shape' like a dove upon John (this references a convex shape</b>. It is expanded on in Acts 11 describing the shape as 'like a great sheet descending, being lowered down by four corners' – <b>a convex shape like the tomb of Herodium)</b></p>
<p>Jewish War 149 (1.21.13)</p> <p>In one day, <b>Herod caught forty wild animals</b> (it doesn't say killed – it could equally mean he collected animals)... and <b>men have 'stood amazed'</b> at Herod's readiness in his exercises... and fortune was very favorable to Herod, and if he failed <b>this was only ever when Herod was 'betrayed'...</b></p>	<p>Luke 2:8 to 2:20</p> <p><b>This tells how shepherds came - (people who keep a flock of animals)...</b> the glory of the lord shone around and they were sore afraid... (<b>multiple men implicitly were amazed</b>). Instead of shepherds, Matthew and Mark instead describe Magi, <b>who 'betrayed' Herod</b>. (Magi implies royal religious leader who thus – rather like a shepherd – has a 'flock', so this is a metaphor for three royals creating a religion).</p>
<p>Jewish War 151 (1.22.2) Mariamne (Mary) had a brother called Aristobulus. <b>Herod had given him the high priesthood (the highest position) at the age of seventeen</b> (which is implausible), but killed him soon afterwards (similarly implausible). Since <b>the crowds fell into tears when he wore the holy clothes</b> at the altar at a festival (similarly implausible). Upon this the child was sent to Jericho (an oasis <b>in a desert</b>) <b>and drowned in a pool</b> (being <b>put in water</b>).</p>	<p>Luke 1:76-80</p> <p>John (the child of Mary's cousin, who is later baptized and baptizes (<b>being put in water</b>), and who '<b>wore no clothes</b>') shall be called the prophet <b>of the highest</b>... and the child.. <b>was in the deserts</b> till the day of his shewing (a phrase which can be interpreted as <b>reaching the priesthood</b>)...</p>

Having listed those parallels, I again add them to the chart. As before I highlight the most recent ones I have discussed, with green outline. These form the right-hand edge of the 'A'.

Whilst each of those parallels in the right hand side of the A is generally less impressive, and also lacking the thematic coherence of the parallels found in the second half of Jewish War, it remains the case that the most notable parallels in this region preferentially align to this straight diagonal line.



In summary, this entire section of Jewish War was written to evoke concepts found in Luke, but in reverse order!

It is the precision with which the right-hand side of the A is formed, that is important, and in the next chapter I will use this to show that the parallels cannot be coincidences, and that the APTVS pattern cannot be the result of me 'choosing' from a larger pool of available coincidental parallels.

## Could the APTVS pattern result from a biased selection of parallels?

The title of this section poses a question that the reader may reasonably have had.

In an ideal world we could evaluate the chances that this extreme number of noteworthy parallels would not only occur in the two most important 1<sup>st</sup> century documents, but would be preferentially arranged to form a complex series of lines forming a word in a popular language of the Empire, which have religious relevance to help promote faith in Flavian Emperor Worship, and in many cases would present riddles pointing to hidden messages relating to Flavian Emperor Worship.

It is difficult enough producing a way to objectively assess whether a particular parallel should be considered noteworthy, so whatever statistical methods might be capable of addressing such a question are far beyond my abilities. So instead I will focus on small subsets of the available evidence that are easier to analyze.

I'll approach this from two angles, as follows:

### 1. Evaluating how much of Jewish War would need to be filled with unintended parallels with Luke.

I will use the very thin and densely populated right-hand edge of the A, to show that if I had faked the APTVS signature by "selecting" unintended parallels, **there would need to be about 2000 notable yet unintended parallels in which Jewish War appears to parody Luke for it to be possible for me to select such a clearly defined pattern.** Each of those 2000 notable parallels would have had to have occurred simply as coincidences, and they would fill roughly 5000 sentences.

However Jewish War only has somewhat under 5000 sentences, which exposes the absurdity of the scenario.

In summary, the number of unintended and coincidental, yet noteworthy parallels there would need to be for such a well-defined pattern to be picked out would essentially fill the entirety of Jewish War to the point that there wouldn't be space for much else.

### 2. Evaluating how much of Luke would need to be filled with unintended parallels with Jewish War.

I will then use the densely populated lines around the V to show that if I had faked the signature by "selecting" unintended parallels, **there would need to be about 2000 notable yet unintended parallels in which Luke appears to parody Jewish War, in turn filling over 4000 verses of Luke.**

This is physically impossible since Luke only has 1151 verses.

Here, the number of unintended and coincidental, yet noteworthy parallels there would need to be, for me to have selected from them to create such a well-defined pattern, is so great they could not possibly fit into the Gospel of Luke.

Taken together, this analysis will show that I cannot be guilty of 'finding a pattern in noise', inadvertently or otherwise, because there just isn't enough content to contain enough 'noise' to pick out such a detailed and densely populated pattern.

## Detail of my approach:

### 1. In how many places would Jewish War need to contain unintentional parallels seeming to parody Luke?

I begin by noting that the APTVS signature has evenly spaced, equal sized Latin letters, as shown (right).

This is important because it shows that there is very little room for maneuver to place the line at a different location or angle. The right-hand side of the A has to be in that location and have that angle, otherwise it does not fit the rest of the text.

The line of parallels I have described (in blue-green, see right hand chart entitled 'observed data') has 32 parallels and an  $R^2$  value (i.e., alignment) of 98%.

In the observed line, a few parallels are less well aligned than the rest, if I were faking it, I probably would have chosen to ignore the four least aligned parallels, to give me an even more straight line, containing 28 parallels, with a more impressive  $R^2$  value of 99% - a point I'll come back to later\*.

I accordingly ran a simulation to find out whether such a line could be 'faked' if there happened to be 2000 unintentional parallels where Jewish War coincidentally appears to parody Luke. An example of this is also shown to the right, as a line of orange dots.

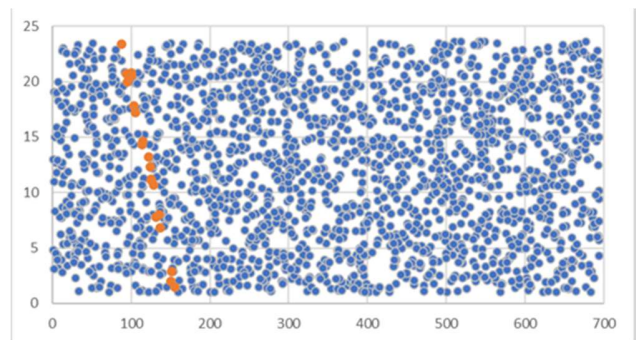
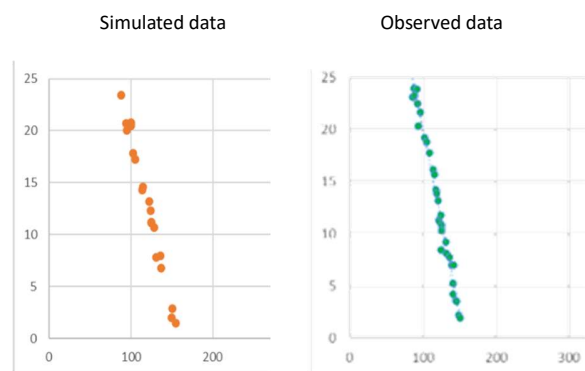
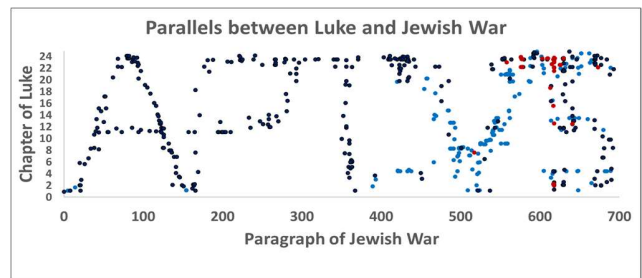
Here I will assume that unintentional parallels would occur at random. This is a simplification, however at the end of this discussion\*\* I will explain why it strengthens my analysis, rather than weakening it.

The hypothetical scenario, with 2000 random parallels, is shown in this simulation (right), where I configured the simulation to automatically highlight those that appeared on that line  $\pm 1.5$  chapters of Luke (the orange dots).

As can be seen in the simulation, the simulated line failed to achieve the quality of the observed line in the APTVS pattern, instead resulting in a line of only 20 orange dots.

But since there is a small degree of freedom to choose a line to complete the 'A' at a slightly different position or angle, this effectively gives me multiple tries.

To see whether having several tries could result in a line with the observed characteristics, I re-ran the simulation repeatedly.





The seven charts with orange lines below show seven such attempts. All but one of them produced a line with too few dots, and even the one resulting in enough dots failed to have the observed degree of alignment (the  $R^2$  value) seen in the observed line (blue-green dots see 'observed data').

In an effort to be more systematic, I then ran the simulation a further 40 times, as follows:

- 20 times, each time requiring alignment to  $\pm 1.5$  chapters of Luke (blue).
- Another 20 times but requiring alignment to  $\pm 2$  chapters of Luke (which tended to produce lines with more parallels, but poorer alignment - green).

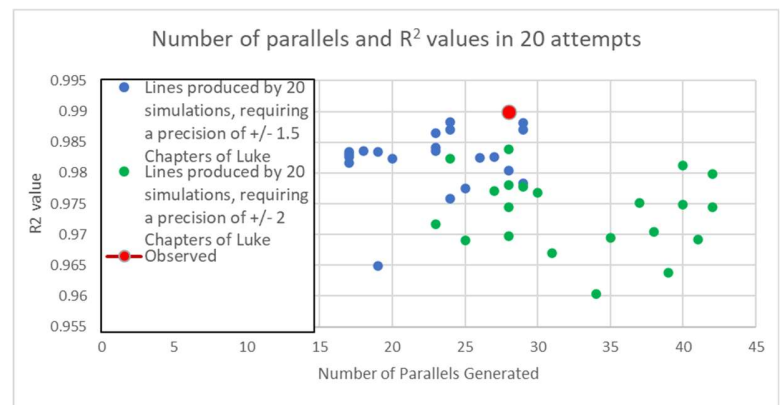
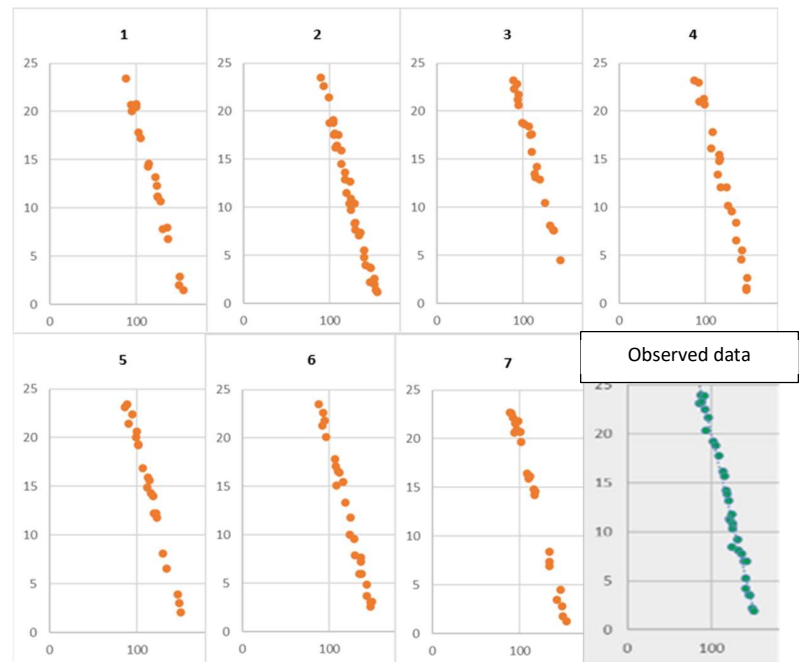
The results are shown further down on the right. None of the simulations resulted in a pattern enabling a line to be picked out that had both the number of dots, and the degree of linear alignment, as is observed in the right-hand edge of the 'A' of the APTVS pattern.

\*\*I now return to explain why, if I had been faking the line, I would have deleted four of the parallels that were less aligned with the rest. The reason is that this would have achieved an even straighter line, with an  $R^2$  value (statistical measure of alignment) of 99%.

That such remarkable alignment ( $R^2$  value of 99%) could so easily be located in a subset of the observed data is interesting, because none of the 40 simulations produced a line with an  $R^2$  value of 99%.

So, is it feasible that if there were 2000 unintentional yet noteworthy parallels between the two stories, one could pick out a line that is equal in number, and alignment, to the line seen on the right-hand side of the A of the APTVS pattern?

Despite a little freedom to select a slightly different angle and position, you probably wouldn't succeed, but it's not impossible. Therefore we can conclude that 'at least' 2000 unintentional but noteworthy parallels would need to exist between the two stories, in which Jewish War would appear to conceptually mirror Luke, for such a line as was observed, to have been 'selected'.



**And is it a plausible scenario that there are 2000 notable yet unintentional parallels where Jewish War appears to mirror Luke in this manner?**

Where Jewish War is parodying Luke, each notable parallel usually involves multiple sentences of Jewish War, averaging around two or three sentences.

So for Jewish War to contain 2000 parallels seeming to parody Luke, approximately 5000 sentences of Jewish War would need to contain such parallel information – all as a series of coincidences.

Even if Jewish War had 5000 sentences (and it doesn't quite; it's closer to 4500) this would require nearly all of them to contain such content, *i.e.*, a series of nearly 5000 such coincidences occurring more or less in a row.

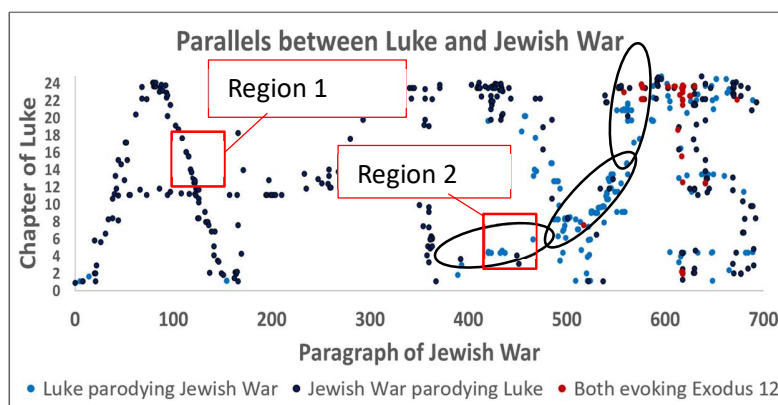
In short the scenario can be completely ruled out. Jewish War simply isn't long enough to contain enough 'noise' that the APTVS pattern could be a case of 'finding a pattern in noise' by picking parallels that form that pattern.

## 2. What about the reverse? In how many places would Luke need to seemingly parody Jewish War as mere coincidences?

Whilst the A of the APTVS signature was used in the previous section, for this discussion I will use the lines around the V which involve Luke parodying Jewish War, e.g., those highlighted in black ovals (right).

That said, the line is arguably a curved one, which would make the mathematics more complicated.

I will therefore take the easier route of simply showing that this line would be harder to reproduce than the straight line in the A.



This can be demonstrated as follows:

- Firstly, by pointing out that not only are there 57 groups of parallels in a tightly defined line (or indeed about 93 parallels in a somewhat less tightly defined line). That's clearly far more than the 28 in the right-hand edge of the 'A'.
- Secondly, by highlighting the region labelled 'Region 2', in which the notable parallels are packed together so densely that in places some of them overlap and cannot be discerned. For example in one place, what looks like a single dot, is six that appear to be overlapping.

To illustrate the latter point, a comparison of Regions 1 and 2, is shown below, at the same scale.

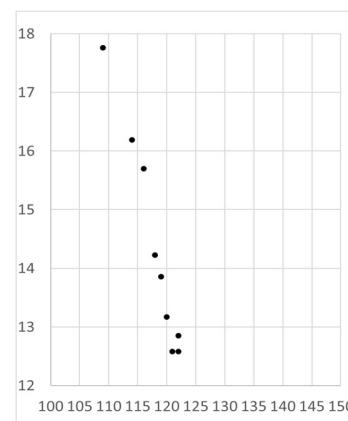
This higher density of parallels, or higher amount of detail in the pattern, suggests that the number of unintentional parallels where Luke appears to parody Jewish War, wouldn't need to be 'about 2000' but instead 'rather more than 2000'.

Where Luke is parodying Jewish War we find that each one tends to involve a considerable number of verses of Luke. But just for the sake of argument, suppose that on average, each notable parallel only involves just two verses of Luke.

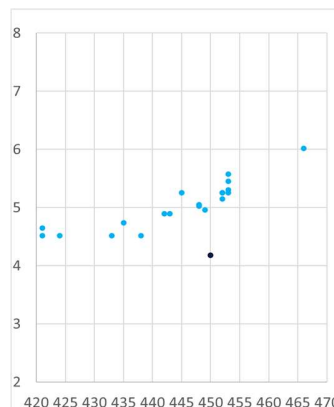
Even with these very conservative estimates, that means Luke would need to contain 4000 verses that are involved in notable parallels seeming to parody Jewish War, all by coincidence. And that's physically impossible because Luke only has 1150 verses.

**This is a huge result so I will restate it:** Only if Luke were nearly four times longer than it is, and only if almost every single verse it contained contributed to a unintentional and coincidental yet notable parallel with Jewish War, would there be enough of these parallels for me to select from them in a biased fashion in order to create the exceptionally well defined and detailed APTVS pattern. Since Luke isn't large enough to contain so much text, this isn't merely implausible, but physically impossible.

Region 1



Region 2



If my first analysis was not sufficiently convincing, this one completely rules out the 'biased selection' scenario.

**\*\*But is there a counterargument here? The fact that stories have sections with varying lengths and topics surely makes lines more likely to appear by chance?**

As mentioned earlier, it was a simplification to assume that unintentional parallels would be distributed randomly, noting that some paragraphs and verses of the stories are longer than others.

Although in the regions discussed there is nothing unusual in the lengths of the paragraphs or chapters that I focused on, it is obviously true that different chapters, verses, and paragraphs do have different lengths, and also cover different topics, some of which are more likely to result in parallels than others.

I do accept that this would have the effect of making a vertical or horizontal line more likely to appear by chance.

However by the same logic, this has the effect of making a diagonal line less likely to occur by chance. Therefore, this makes the preceding calculations and arguments *more robust*, not less.

## Summary

I have shown mathematically, that if I was guilty of 'faking' the APTVS signature (intentionally or otherwise), by 'selectively' choosing from a body of unintentional (and thus randomly distributed) parallels, this could only be done if there were a vast number for me to pick from, and simulations show that this would need to include:

- at least 2000 notable but unintended parallels where Jewish War mirrors Luke (but where Luke doesn't seem to parody Jewish War) – enough to fill at least 4000 verses of Luke and 5000 sentences of Jewish War, and
- rather more than 2000 notable but unintended parallels where Luke has the semblance of parodying Jewish War, also involving enough text to fill at least 4000 verses of Luke and 5000 sentences of Jewish War

The absurdity of this scenario is already made clear by it requiring a series of coincidences in which essentially every sentence in Jewish War contributes to two notable parallels with different parts of Luke.

But the absurdity of the scenario is even more stark, when we consider that the series of coincidental, yet noteworthy parallels would have to be so extensive as to fill 4000 verses of Luke, yet Luke has less than 1200 of verses!

We are therefore left with the only alternative; that a much smaller number of notable parallels exist, and the pattern we find them to be arranged in (forming the letters APTVS when plotted), is simply the arrangement that they are in fact arranged in.

So my research isn't a case of 'finding a pattern in noise'. Rather, the identified pattern is genuine, consisting of discrete lines forming a series of evenly spaced and sized Latin letters.

## Could the APTVS pattern be the result of coincidences?

In the previous chapter I showed that the APTVS pattern physically cannot be the result of a biased 'selection' of parallels taken from a larger body of parallels.

Here I will address whether the APTVS pattern could just be the result of coincidences, which is a quite different question.

### What's the odds that so many noteworthy parallels would be arranged to spell out a well-defined and meaningful pattern?

The bulk of my research was a survey of the parallels between Jewish War and the Christian Gospels, especially Luke. I found at least three hundred parallels which seemed notable in how they stood out, and the locations of all of these parallels conforms to a clearly defined pattern when their locations were plotted – this pattern presenting the Latin letters A, P, T, V and S. I'm sure I haven't found them all, and there could well be 400.

There is also a group of parallels lying between the T and V that don't align with this pattern, but later I will detail how the author left a hint, instructing believers to rearrange that group up to the top, thereby ensuring they do align. However in the interests of erring on the conservative side, let's assume that there are only 250 parallels that align with the APTVS pattern, rather than over 300.

It is difficult to say exactly how many other genuinely noteworthy parallels can be found that don't conform to the APTVS pattern, but I would suggest it is under fifty, but perhaps there are others I have not found. So again, in the interests of erring on the conservative side, let's suppose there could be as many as a hundred.

So what are the odds that a coincidental, i.e. randomly positioned, parallel would align with the APTVS pattern? I will show later that the area of the chart that the APTVS pattern fills, is slightly under 25%. So the odds of an unintentional parallel aligning with the APTVS pattern is at most; one in four.

Armed with these conservative numbers, we can readily assess the probability that in the event that such noteworthy parallels had occurred by chance, that they would then be arranged in this fashion. The odds are equal to achieving a 1 in 4 probability win, on at least 250 out of 400 tries.

In theory, this is easily calculated if you use an online probability calculator that can cope with such extremely low probabilities. The probability of at least 250 successes out of 400 tries, when each try has 1 in 4 odds, are less than one in  $10^{-56}$ , or put differently: one in a hundred, billion, billion, billion, billion, billion, billion.

That's the odds of *this* particular pattern occurring by chance. We should accordingly factor in how many distinctly different words (or shapes or symbols) could be formed which would be seen as having similar religious relevance to Luke and Jewish War or messages identifiable in their parallels, *and* which have such impressively regular and intentional-seeming structure, as found in the even spacing, font, and letter height of the APTVS pattern, whilst *also* completely filling the chart area. I can't calculate that, but it's probably less than a thousand, and surely less than a million. For the sake of argument it's certainly less than a billion, so I'll deduct a factor of a billion from those odds.

That suggests the chances of such a remarkably relevant, regularly shaped, and intentional-seeming pattern exactly filling the whole chart area, and occurring by chance is about **one in a hundred billion, billion, billion, billion, billion.**

### Is there a weaknesses in this analysis?

I imagine that a critic might be tempted to respond with *"You've completely failed to prove that a much greater number of noteworthy parallels doesn't exist, which don't match the APTVS pattern. If there were, say, 500 or 600 genuinely noteworthy parallels, then it becomes less impressive that 300 of them align with the APTVS pattern."*

Obviously I cannot prove that some additional non-matching parallels don't exist. But if a critic imagines there to be 500 noteworthy parallels rather than the 350-400 I propose, this doesn't change that the numbers are against them. Redoing the mathematics a second time we arrive at odds of one in  $10^{33}$ . So even if I had greatly understated the number of non-matching noteworthy parallels, and even deducting that factor of a billion (to account for that a wide range of patterns could be equally meaningful, relevant, and equally impressive in consistency of font, and letter spacing), we still arrive at odds of **one in a million, billion,** for such a pattern to occur by chance.

But the critic who supposes there might be 600+ genuinely noteworthy parallels, has a different problem to deal with: Namely, it is almost physically impossible for 600 parallels of the observed type, to fit within the text of Luke. The vast majority of the parallels are 'one-to-one' in style (only a very few being 'many to one') typically involving multiple verses of Luke and sometimes a great many - and on average at least two verses. So 600 genuinely noteworthy parallels would fill about 1200 verses of Luke, yet Luke only has 1151 verses.

And if the critic decides to accept that the entirety of Luke is filled with genuinely noteworthy parallels with Jewish War (by which I mean the type that wouldn't be expected to happen by accident), how is the critic going to explain this, except by acknowledging that they are intentional parallels. And if the parallels are intentional, then the two parodies I have explained are also intentional, and since they involve both stories parodying each other, it follows that they were written together, and the inevitable conclusion is that the roman government created the Gospel of Luke.

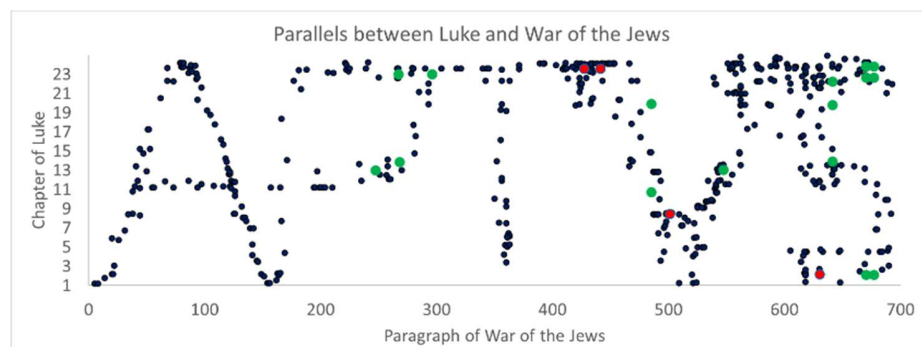
### Are there other ways to assess the possibility of the APTVS pattern being a series of coincidences?

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 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, or can be connected with 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, illustrates how carefully hidden these parallels are, although I think it is also partly explained by the starkly different approaches he and I had taken. Carrington wasn't trying to list parallels with characters described Jewish War, but was exploring common themes that interested him, particularly regarding Antiquities of the Jews.

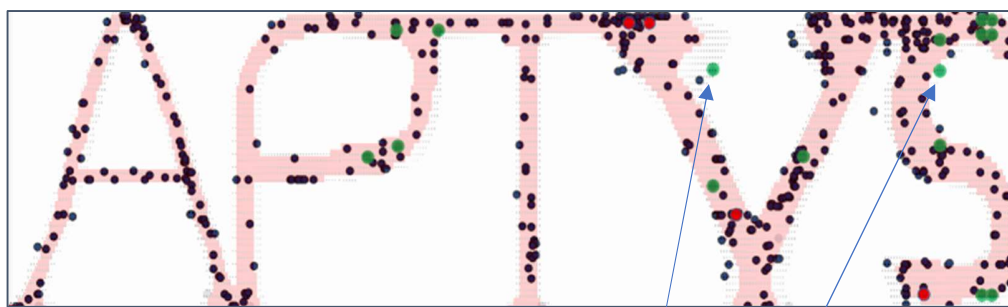
Of his 25 parallels, 18 are a perfect match with the APTVS pattern, 2 are borderline, and 5 do not match.

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).

Despite the five non-matching parallels being weak or dubious, the most conservative approach is to simply accept that Cliff mentioned them, and to purely assess the probability that 18 out of his 25 parallels would be an exact match with the APTVS pattern, if this had not been intended by the author.



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).



With these two parallels, one is not a precise match, and I have excluded the other as being too borderline

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 2<sup>nd</sup> coming of Jesus, and is not part of the APTVS pattern and its five Latin letters.

Coloring it in in Excel enabled me to 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)<sup>46</sup>. To be conservative, let's call it 25%.

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, however 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.

This is easily calculated – the odds of at least 18 successes out of 25 tries, with each having a 1 in 4 chance, turns out to be very close to **one in a million**.<sup>47</sup>

That said, I suppose some critics might argue that we should ignore all of Carrington's parallels that rely on the text found in Antiquities of the Jews. This would 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 that I have painstakingly identified, 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, this provides two different ways to confirm that the APTVS pattern is genuine.

<sup>46</sup> This was calculated using a grid of 48 vs 347 (i.e. 16656 blocks), filling it in manually, and counting those that were filled in (i.e. 3998).

<sup>47</sup> There are many online probability calculators that can quickly confirm this. In Excel it can be easily calculated as: 1 minus the cumulative probability of 0-17 out of 25 successes, or simply "=1-BINOM.DIST(17,25,0.25,TRUE)"

## Using links with Exodus 12 to show that the parallels are intentional.

In the previous two sections I showed that:

- The APTVS pattern has such fine details, that for it to be a biased selection requires at least 2000 parallels, filling Luke four times.
- It is astronomically improbable that 250+ noteworthy parallels would form a meaningful and so clearly intentional-seeming pattern, unless you suppose such a large number of them exist that Luke contains nothing else.
- Carrington's independently discovered parallels are too strongly correlated with the APTVS pattern I identified to explain away as coincidences.

In this chapter I will use the links with Exodus 12 to provide a further confirmation that the APTVS pattern is genuine, that it was intentional, and that both stories (Luke and Jewish War) were edited to create it.

As you may recall from earlier, both Jesus' story in Luke, and the text of Jewish War (discussing the famine in Jerusalem), offer subtle metaphors for each of the required acts of the Passover ritual, as set out in the Old Testament (or Jewish Bible), at Exodus 12.

I found forty examples of this, and in at least 21 of them there seems to be no doubt what bit of text is evoking the relevant step in Exodus 12. Unlike with some of the parallels forming the rest of the APTVS pattern, there is no subjective judgement call to be made. This clear cut nature is what makes them especially useful.

These 21 examples were listed earlier in chapter 10, but I'll repeat a few examples here to illustrate how non-subjective they are. In each case there is a straightforward location to be identified in each story, and no room to argue about it:

- Exodus 12 says the sacrifice must be prepared with Hyssop.
  - We find this in Jewish War in the famine where Mary cooks her baby, who is descended of the house of 'Hyssop'.
  - Luke describes a stalk of Hyssop being proffered for Jesus to drink from on the cross.
- Exodus 12 describes the animal sacrifice as a meal to be eaten.
  - In Jewish War in the famine in Jerusalem, this is mirrored by Mary eating her baby and declaring him a sacrifice.
  - In Luke this is mentioned where Jesus declares that his body is given for you to 'eat of my flesh'.
- Exodus 12 says the sacrifice meal must involve unleavened bread, i.e., unrisen.
  - In Jewish War the description of Jerusalem's famine takes time to mention that they were so hungry they snatched the bread out of the oven 'half baked' – a subtle way of saying unrisen.
  - In Luke we have unleavened bread at Passover mentioned in Jesus' last supper.
- Exodus 12 also says you must *not break the bones* of the lamb sacrifice killed for the Passover ritual.
  - Luke 23:33-53 describes Jesus' being taken down from the cross. The Gospel of John is the one that states that Jesus is the "lamb" of God, and in verses 19:30-36 it contributes further detail to the story, saying that the Jews proposed to break Jesus' legs, but after the romans broke the legs of the other two men, they decided against breaking Jesus' legs "so that the scripture should be fulfilled."
  - Less obvious, but nonetheless clear when inspected, is the description of a 'Jesus being whipped to the bone', (alongside many other violent acts, all of which fail to involve breaking of bones).
- Exodus 12 says you must strike the blood of the lamb on the vertical and horizontal wooden posts of your front door.
  - Jewish War describes that in Jerusalem's famine there were thieves who were drunk (implying wine<sup>48</sup> which in Christianity is a metaphor for Jesus' blood), who went 'bashing into the doorframes' of people's houses.
  - In Luke, Jesus being nailed to the cross, unarguably must leave blood on vertical and horizontal wooden posts.

And so on. The point is that for each of the required acts in the Passover ritual of Exodus 12, Luke evokes this in one or two specific locations, and Jewish War's description of the famine also evokes this in one or sometimes two locations, and in each case there is no real subjectivity about it. It is plainly obvious which paragraph or verse evokes each concept from Exodus 12.

This gives rise to 21 unambiguous parallels involving Luke and descriptions of famine in Jewish War whose locations we can readily plot on the chart, and each one provides a dot that is a precise match with the APTVS pattern.

---

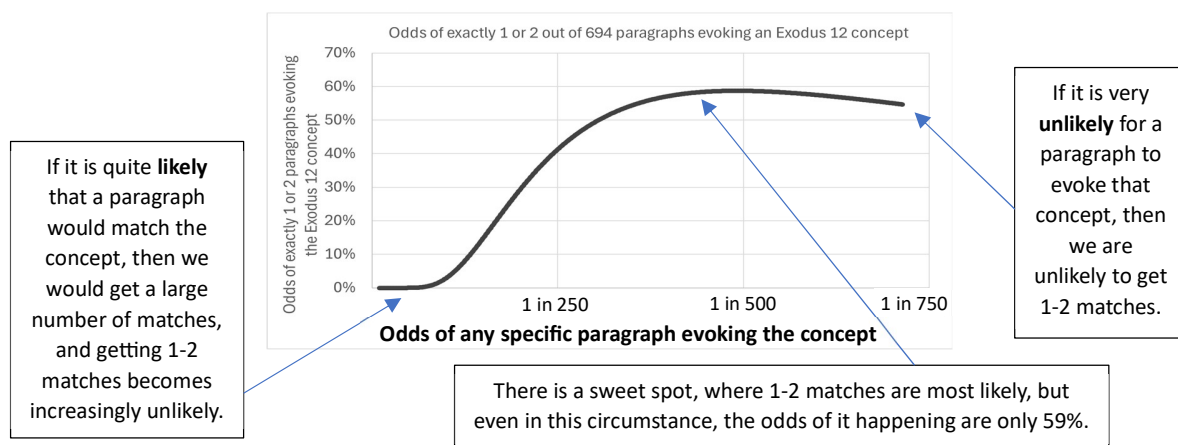
<sup>48</sup> Prior to the invention of distillation, by far the main source of alcohol was wine.

### Step 1. The odds that both stories evoke each of these 21 Exodus 12 concepts at least once and at most twice.

It would be very difficult to calculate the probability that a random section of a document would evoke a specific Old Testament concept by chance – for example, the requirement to “prepare the sacrifice using Hyssop” – or indeed the odds of specifically 1 to 2 paragraphs doing so. But as it turns out, we can put an upper limit on that probability.

Jewish War has 694 paragraphs which mostly are broadly comparable in length. If the odds of any specific paragraph evoking this concept were less than 1 in 1000 you’d be most likely to get no matches, but if the odds were much greater at, say, 1 in 10, you’d probably get lots of matches. In both scenarios getting 1 to 2 matches is improbable.

It turns out that the odds of getting 1 to 2 matches peaks when each paragraph has a 0.20% (1 in 500) chance of evoking a concept in Exodus 12. This is not hard to calculate<sup>49</sup>, and all we need to do is identify the maximum probability achievable - which turns out to be 59%.



The upshot is that if a critic wishes to argue that these parallels are coincidental and unintended, then no matter what value they wish to posit for how likely such an event actually is, whether it be 1 in 50, or 1 in a million, the odds of it happening specifically once or twice, cannot be more than 59%.

Indeed, we can do the same calculation for Luke which has 1151 sections rather than 694. If the odds of a verse matching a random Old Testament concept were extremely low, you’d get no matches, and if they were high, you’d get too many matches, and again. As with Jewish War, the odds of *Luke* evoking a random Exodus 12 concept specifically once or twice, could be as high as – again – 59% <sup>reference: 50</sup>.

This matters, because both stories – Luke and Jewish War – unambiguously evoke all 21 of the required Exodus 12 steps, specifically once or twice, with nothing present to suggest this was intentional.

The odds of this for both documents together are easily calculated as 0.59<sup>21</sup> multiplied by 0.59<sup>21</sup>, or 0.59<sup>42</sup>. This suggests the odds *cannot be greater than one in 4 billion*.

Of course, the real odds are probably far lower. Not only have I been conservative in only claiming there to be 21 parallels with Exodus 12, rather than forty, but also the odds of a random paragraph of text, or a random verse of a Gospel being a match with a random Old Testament concept, is probably much less than 1 in 500. Would you really expect every 500<sup>th</sup> paragraph of a random history document to mention, say, the concept of striking doors, or a sacrifice with Hyssop – yet without the text talking about those requirements of Passover? It’s definitely not reasonable to think that all of the required steps in Exodus 12 have the same probability of specifically 1 in 500 of being subtly evoked in any paragraph of a 1<sup>st</sup> century historical document. That’s deeply unreasonable!

But merely to be conservative, let’s stick with those numbers anyway, giving the odds as: **at most one in 4 billion**. This is still sufficient that we can comfortably rule out that the steps of Exodus 12 were subtly evoked in the two stories as merely a series of coincidences.

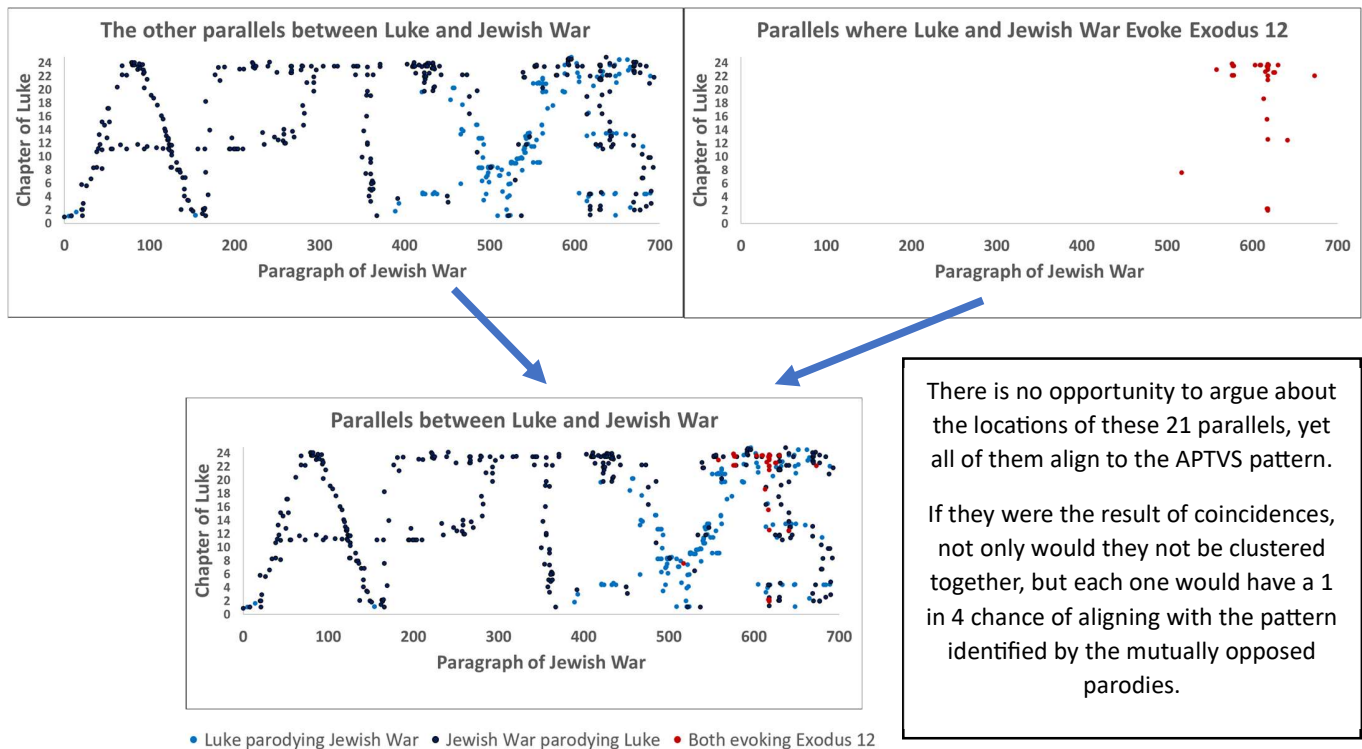
<sup>49</sup> In Microsoft Excel the odds of 1 or 2 successes, when trying something 694 times, with a 1 in 100 chance each time, can be calculated by typing in the following formula: =BINOM.DIST(1,694,1/100,FALSE) + BINOM.DIST(2,694,1/100,FALSE)

<sup>50</sup> The two numbers aren’t exactly identical (being 58.74% and 58.72%) however this peak probability is remarkably stable as the number of paragraphs in the document is changed. Whether we treat a document as being divided into 24 sections, or having 5000 sections, the peak probability of specifically 1 to 2 of those sections evoking a specific concept, always ends up within the range of 37% to 65%.

**Step 2. Calculating the odds that – assuming Jewish War and Luke both evoke these 21 concepts from Exodus 12 once or twice – when their locations are plotted, all 21 resulting dots would align perfectly with the APTVS pattern.**

In this section I will set aside how improbable it is for each story to evoke each required act of Exodus 12 once or twice, and instead focus on the probability that when we plot them, they all align with the APTVS pattern.

For a graphical illustration of how the two patterns align perfectly, see below:



As discussed earlier on, the VS was probably the original pattern, indicating 'Vespasian', with the APT being added in the second (surviving) version of Jewish War, and it is noteworthy that all of the Exodus 12 parallels are contained in that VS signature, spanning at most 12% of the chart area, and there aren't just 21 parallels mirroring Exodus 12 but rather at least 30. All thirty of them align with this VS pattern spanning just 12% of the chart. The odds of this can be calculated as 0.25 multiplied by itself 20 times, which is one in 200 million, million, million, million.

That said, some critics might argue that we should only ask what the odds are of those 21 most unambiguous, non-subjective, and least arguable parallels are, all aligning with not specifically the VS, but rather the whole APTVS pattern, i.e., only 21 matches, with the larger target area equating to 25% of the chart area.

Again, it is trivial to calculate the odds that just these 21 parallels align with the APTVS pattern as a whole. The calculation is:  $\frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4} \times \frac{1}{4}$ , or: **one in 4 million million.**

In summary, we can rule out that these Exodus-linked parallels align with the APTVS pattern by chance, and therefore the APTVS pattern is genuine.

### Could a critic argue that the way the Exodus 12 parallels are clustered, makes alignment far more likely?

Clearly the parallels with Exodus 12, largely all set in Jerusalem, are very clustered, mostly at the top right of the chart.

Jerusalem is mentioned ad-nauseum throughout both Jewish War and Luke so there is ample opportunity for them to occur anywhere within both stories. Therefore, the mere fact that they are so clustered tells us that both stories were written with a view to positioning these parallels according to a specific intentional goal!

As an aside, the reason that the author wanted Jesus' story to metaphorically re-enact the Exodus 12 ritual, is to imply that Jesus died as a Passover sacrifice and overcomes death and does away with the need for everyone to perform Passover – the ritual which helps the Jews remain a cohesive nation, which the Flavians wanted to put an end to.

But we can deeper. By making Titus' story also re-enact the Exodus 12 ritual, the implication is that it is Titus, not Jesus, who overcomes death at Jerusalem. The goal wasn't merely to end the requirement to do the Passover ritual, but to present Jerusalem as Hades, the source of death and evil which the 'divine' Titus has overcome, leaving no stone upon another. This explains why the pieces of information evoking the Exodus 12 ritual come to a climax at specific points in both stories – Jesus' death in Luke 23, and Titus' destruction of Jerusalem in Jewish War, which in turn explains why we see this clustering of the red dots in the first place.

However, neither story indicates any reason it would contain passages evoking each step of the Exodus 12 Passover ritual, and if they were unintentional parallels then they wouldn't exhibit such clustering. Therefore the existence of this extreme clustering tells us that both Luke and Jewish War were written in accordance with the hidden agenda of a single author as described above, and is evidence that the two stories have the same source.

According to the conventional view, the two stories have different authors, and there is no reason for such clustering. Therefore it is reasonable to point out that it is unexpected that they would cluster, and so it is reasonable to point out that the odds of them all aligning with the APTVS pattern are at most one in 20, million, million.

But maybe my reader will feel differently, and will argue that even though the clustering cannot be explained by a traditional understanding of the Gospels and Jewish War, the fact they are so clustered somehow means we shouldn't be so impressed that they all match the APTVS pattern.

Happily enough, we can also calculate the odds of this extreme clustering occurring by chance, for example as follows:

Even limiting ourselves to the 21 most unambiguous and non-subjective parallels with Exodus 12, we find that 14 of them fall within the range of paragraphs 558 to 625 of Jewish War, and also within the range of Luke 22-24. This is an area filling just 1.2% of the chart. The odds of at least 14 out of 21 incidents occurring by chance in *any* single region that is 1.2% of the available chart area, can be readily calculated as  $10^{-24}$ , or **1 in a thousand billion**.

That said, some people may argue that Jesus' story was written to be intentionally parallel to the Passover ritual, but without this having anything to do with the APTVS pattern. If we take this stance we should only evaluate the odds that Jewish War has a cluster of links with the Passover ritual. Using this approach we must calculate the odds of at least 14 out of 21 parallels falling within such a narrow section of Jewish War – the odds are then **1 in 1.3 million**.

Given that neither document mentions that it intends to evoke the steps required in Exodus 12, and there is no apparent reason for them to do so, the only explanation for such extraordinary clustering is the one I have expounded in this document and set out above; namely that the author of both documents had been tasked with inserting parallels to form the word APTVS when plotted, and as part of this effort the author identified value in both stories having a climax at Jerusalem that evokes the Exodus 12 step, so that Jesus ending Passover could be seen as a metaphor for a story about Titus ending Passover and with it Judaism.

So, it doesn't really matter whether we focus on the clustering per se, or on the alignment with the APTVS pattern, the result is the same: Editorial control of both stories (Luke and Jewish War) is required to achieve such clustering or such alignment! This provides extremely strong confirmation that Luke and Jewish War have the same author.

Finally, if the clustering makes the reader reluctant to see this as compelling evidence of the APTVS pattern per se, then I refer the reader back to how Cliff Carrington's independently identified (and non-clustered) parallels also mostly align with the APTVS pattern, to an extent that could not be explained as coincidence. On the whole the fairest approach is to see both these 21 non-subjective parallels, and Carrington's independent parallels as both providing confirmation that the APTVS pattern is genuine.



## Summary of the evidence I have presented:

I have presented several independent methods for showing that the APTVS pattern is genuine:

1. **Firstly I showed that Jesus' story parallels Titus' in immense detail, and that Josephus' story parodies Jesus' in similarly incredible detail.** These opposed parodies, in which Luke and Jewish War work to parody each other's core narratives in detail, could only have been achieved via editorial control over both stories. Whilst identifying the parallels is an effort requiring subjective analysis of whether a conceptual similarity appears to be intentional, there are so many very clear examples, and groups that follow such coherent themes, that although I might have erred on a few of them, it is unarguable - to an open-minded person that is - that these mutually opposed parodies are present. **Since two such interwoven stories can only be created together, this shows that they have the same origin.**
2. In doing so, I showed that the parallels in these parodies are arranged such that when their locations are plotted, the notable parallels are very preferentially arranged in a pattern, namely the lines forming the five Latin letters, APTVS (or most of it anyway – I will complete this task shortly!). To make the two stories be parodies of each other and to simultaneously position those parallels such as to create the APTVS pattern, is simply impossible without editorial control over both stories. **To reiterate the key point: The APTVS pattern could only have been constructed with editorial control over both Jewish War and Luke, showing that they have the same origin.**
3. Having described these parallels, I then I showed that if the APTVS pattern was a case of “finding a pattern in noise”, i.e., a biased selection, the level of detail in the pattern necessitates that there must have been a huge number of coincidental yet noteworthy parallels there in order to be “selected from”. In particular, **I demonstrated that the “finding patterns in noise” scenario isn't merely implausible, but rather is impossible, since for Luke to contain the necessary number of parallels would require it to be four times longer than it is.**

I also repeated that assessment to determine how much of Jewish War would need to be filled with coincidental parallels, concluding that it would need to be entirely filled with notable yet coincidental parallels with Luke, again showing that the APTVS pattern cannot be a case of “finding a pattern in noise”.

4. Then I showed that since the APTVS pattern contains at least 250 parallels, and fills only 25% of the chart area, and at most 100 parallels don't align with it, the odds of this occurring by chance are about **one in a hundred billion, billion, billion, billion, billion**. I also showed that if a critic were to assert that I am underplaying the number of non-matching parallels, this requires that the entirety of Luke consists of noteworthy parallels with Jewish War, which can only be explained by accepting that the documents are intentionally parallel, and the opposed parodies I describe are real, with its inevitable conclusion being that Luke has the same origin as Jewish War, i.e. the roman government.
5. Then I showed that Cliff Carrington's independently identified parallels align with the APTVS pattern. This lends confidence to the work identifying the pattern as being the five Latin letters: APTVS, with **odds of this degree of alignment occurring by chance being most reasonably one in a million (or at the least one in 25 thousand).**
6. Lastly I showed that the way both stories evoke each step in the Passover ritual once or twice, and in 21 cases those parallels are sufficiently non-subjective as to leave little room for argument, which itself is so improbable as to have **odds of it occurring by chance as being one in 65 thousand.**

Then I showed for all 21 of those parallels to match the APTVS pattern is improbable, with odds of **one in 4 million, million**, lending further support to the APTVS pattern being genuine. And I also showed that the way they are clustered is itself improbable, **with odds of one in a thousand billion**, which lends further support to the two stories being written as a single literary work.

Taken together this enables us to be completely certain that the APTVS pattern is genuine, intentional, and the result of jointly editing the stories in Luke and Jewish War. Although the idea of Jesus probably already existed in the Pauline literature, this proves that the Good News story of Jesus in Luke has the same origin as the story of Titus and Vespasian in Jewish War, which in turn is undeniably the product of the Roman Government under the authority of the Flavian Emperors, Vespasian, and Titus.

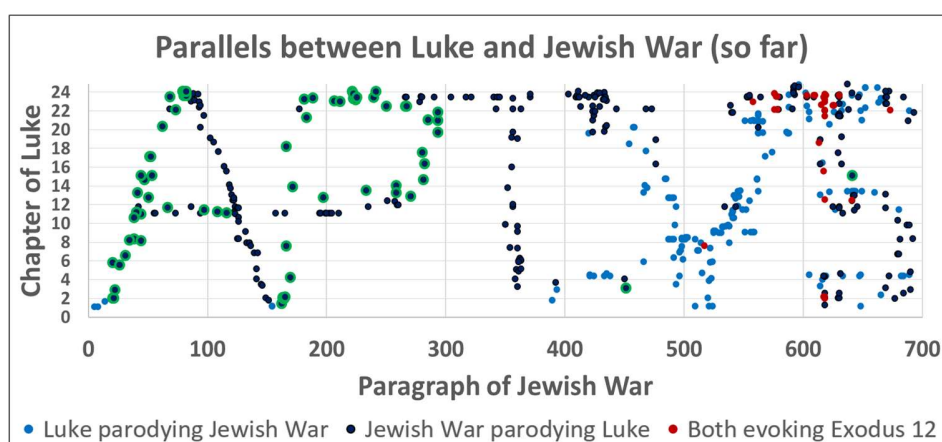
Whilst Joe Atwill's evidence, including identifying how Jesus' story parallels Titus' victories in Jewish War, pointed very clearly to a Roman Flavian Government origin for the Gospel story of Jesus, this finally proves it.

## Completing the APTVS pattern.

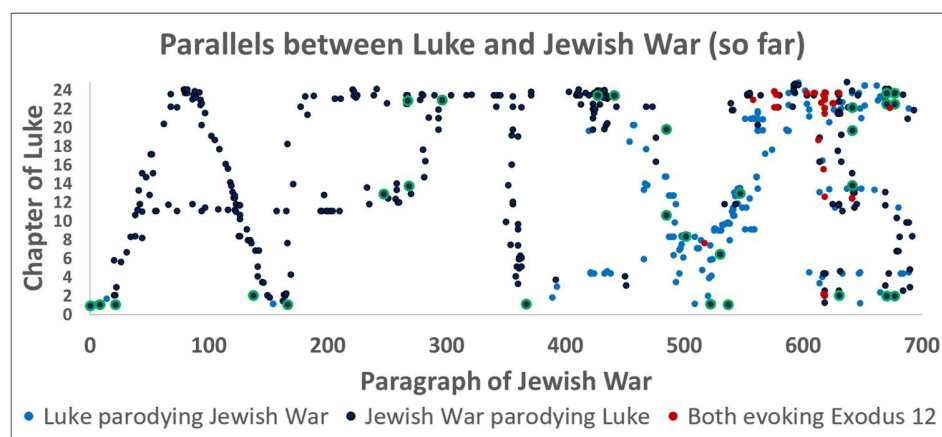
Having explained how the right hand side of the A and other features can be used to demonstrate that the pattern is genuine, not coincidences, and not pareidolia, I could now return to finish describing the parallels forming the P and the rest of the A.

However most of them are not hugely interesting, and a discussion of how some of them rely on information in the Slavonic tradition, or even Antiquities is beyond the scope of this article. Therefore I instead refer the interested reader to my 4<sup>th</sup> article, where they can be found in the concluding chapters and the Appendix.

Whilst a handful of parallels that might be considered noteworthy do not conform to the pattern shown below, these are the exceptions, and most of them were probably accidents resulting from the repeated editing and rearrangement of the text. Despite those few, it is clear that the intentional parallels preferentially appear in the pattern shown below, which clearly is the Latin word 'apt' or 'fitting', which, prior to the invention of the letter 'u' and indeed lowercase letters, was spelled; APTVS.



I had thought the bulk of my research had ended in June 2023, but during the following 12 months I found more parallels, in some cases just by noticing links that had eluded me previously, in other cases from reviewing work by Henry Davis, or by revisiting Joe Atwill's books, and in others from the research published by Cliff Carrington. The result was that the APTVS pattern was revealed in even more detail, as shown below (again, newly added parallels highlighted in green outline):



With that, the pattern is complete to the best of my knowledge.

### How it went wrong for the Flavian project:

The course of history did not align with the Emperors' plans though. Vespasian and Titus died unexpectedly two years apart, and the younger son Domitian was killed some 16 years later. It seems probable that the subsequent Emperors would have been keen to suppress the Flavian's secrecy cult. Clearly some communities remained as followers of Jesus, but how many hidden secrecy cult groups remained is a matter of guesswork. Ultimately, the Flavian Emperors' aspiration, that vast numbers of commoners would be converted to the exclusive worship of their family as the supreme gods, was a vain one.

This situation where belief in Jesus remained as a minority activity, continued a further 200 years until Emperor Constantine decided that Jesus' story was useful, and the rest is history. From that point on, and for a further 1500 years, it was critical to the security of Rome's control over Europe that any knowledge of the origin of Jesus' story be suppressed.

That explains why Constantine went to such lengths to promote the idea that Jesus was historical, and why the bible was offered in Latin, thereby ensuring the people couldn't neither read it nor identify its parallels with Jewish War.

### The explanatory power of my thesis:

In science it is the hypothesis with greater explanatory power that is preferred, with Occam's razor mainly coming into play to judge between two hypotheses with equal explanatory power.

This brings me to the *huge* explanatory power of my thesis, which is explained properly in my 4<sup>th</sup> article.

In stark contrast with all other theories on origin of the Gospels, the number of puzzling aspects of Christianity and ancient history that this thesis explains is extraordinary:

1. **Why Jesus is written to evoke an Emperor and from the viewpoint of an Emperor:** It explains why Jesus is presented with Emperor's gifts as a baby, an Emperor's robe at his death, an Emperor's quantity of spices at his funeral, and an entrance to Jerusalem that evokes an Emperor's triumph. It explains why Jesus teaches Jews to pay tax to the Roman Emperor, chose the slave of a Roman Centurion's to heal, taught Roman soldiers to accept low pay (noting that their cost was nearly crippling the Empire), and even declares that a Roman Centurion 'is' (*not 'had'*) the greatest faith in Israel.
2. **Why Jesus' teaches acceptance of oppression and antisemitism:** It explains why Jesus' teachings lead people to see humility, poverty, and acceptance of oppression as a virtue, and why it is so easily interpreted as encouraging hatred against Jews, with Jesus describing the Jews of that time as an 'evil generation' who should repent, and his story suggesting the Jews have Jesus' blood forever on their hands.
3. **Why Jesus has such a specific second coming, which Christians still await 2000 years later:** It explains why Jesus would claim he would be resurrected and have a second coming (so people could be guided to see this person as Emperor Titus), and why this would happen within one generation, that believers should expect it 'imminently'. It explains why Jesus rose on the third day (i.e. Titus' birthday, the third day of their calendar), why this would take 40 years (Titus was born in the year corresponding to 40AD) and indeed why this would be revealed by the fall of Jerusalem (the act defining Titus' crowning victory), and why Jesus came with a sword, declaring that he does not come to bring peace, and why his face would appear 'transfigured' with a different 'white' face (Titus being a Caucasian Commander).
4. **Why Jesus left no physical evidence at all:** It explains why Jesus left behind no writings, monuments, family, remains, documents, etc. We have nothing but a fake shroud, fake cross fragments, and the odd sighting on toast.
5. **Why nobody at the time noted Jesus' existence:** It explains why no Judean records from the AD 30s mention this miracle worker who raised the dead to life, walked on water or fed the 5000. It explains why the Pauline literature (which predates the Gospels) exhibits zero awareness of almost every aspect of Jesus' life story, barring his crucifixion.
6. **It explains why the Gospels point to god being threefold, why Jesus is God's Lamb killed at Passover and why he declared his flesh and blood are for us to eat and drink:** It explains Domitian's intervention (see my 4<sup>th</sup> article and youtube video) which portrays God as a three-fold, which led to the modern Holy Trinity interpretation, and explains why Jesus is presented as a Passover lamb sacrifice (i.e. both to suggest that the Jews can cease performing Passover, the ritual that keeps the Jewish nation coherent, preventing them from being slowly absorbed into the Roman Empire), but additionally so that parallels evoking Exodus 12 can be included to help make it undeniable that Luke and Jewish War were written together.

7. **It explains the observations that have led many secular scholars see Jesus' story as a collage of existing Myths.** It explains why Jesus' story evokes that of a wide variety of Mediterranean deities such as Mithras, Zeus, Samson and more i.e., partly to attract people from many faiths, and apparently also because the Flavians wanted to be worshipped as a supreme god embodying all of those earlier divinely powerful figures.
8. **It explains the observations that have led many secular scholars to think that Jewish War must have been added to by early Christian apologist copyists.** It explains why in Jewish War the passages talking overtly of Jesus' story have the strong appearance of being 'added', without needing to suppose this was done by a later copyist to all surviving copies (i.e., they were indeed forcibly 'added', but this was done by the original author who needed to arrange them to form the APTVS pattern), and it explains why later Christian apologists who clearly knew of Jewish War and knew it was obviously from the 1<sup>st</sup> century, failed to point out these references to Jesus' story (i.e., because these parallels could be used to identify the APTVS pattern and therefore posed a threat).
9. **It explains why Jewish War states that it is the second version, the first being in the 'father tongue' but yet linguists have shown that it isn't a translation, and why the first half has a different writing style, and doesn't discuss the topic stated in the title.** This is explained by realizing that the first version was the '*father's message*' i.e. Vespasian's, that it was originally designed to form only two letters, "VS", but after his untimely death, his son Titus issued the second version with another 300 paragraphs added to the front discussing the previous century of conflict so as to add the letter APT forming APTVS, which appears to have either been coined to take advantage of messages that were either already within the Gospel of Luke or being added at the same time.
10. **It explains the difference in layout and content between Luke and Mark/Matthew:** It explains why there needed to be multiple versions of Jesus' story, with Mark and Matthew containing much near-identical text as Luke in some places, yet arranged in a different order (i.e., Mark and Matthew designed for Gentile and Jewish audiences and aiming to conceal the links with Titus and the APTVS pattern, but Luke designed to reveal this).
11. **It explains why the Gospels are in Koine Greek.** It also explains why the Gospels are in a language that Jesus wouldn't have spoken. By showing that Luke and Jewish War were intended to be read together, it follows that needed to be in the same language. Latin was an unacceptable choice for Luke as it would have betrayed its roman origin. Conversely, Hebrew and Aramaic were unacceptable choices for publishing Jewish War across the Empire. Thus Greek is the obvious compromise (or rather Koine Greek which was the common form of Greek between 300 BC and 300 AD).
12. **It explains the purpose of Jesus' story:** It was written to drive the Jews, Gentiles and Legions of the Empire to worship the Roman Emperor and pay their taxes, thereby cementing the Flavian's hold on the throne, ensuring the economic success of the Empire, with the aim of sustaining Flavian rule for generations.
13. **It explains a huge number of parables and details of Jesus' story:** Merely as examples, it explains why Jesus tells Simon that he will be dragged to his death and should feed his four-legged beasts, why another Simon is made to lead Jesus' procession to Golgotha, why Golgotha is described as the place of the skull (i.e., it is a parody of the Triumph arriving at the Capitoline that was named after a skull). It explains why Jesus refers to Jerusalem as a den of thieves, and talks to the devil upon Jerusalem's holy house, why John is described as having a devil, why it is he who says he should be plunged in the river Jordan by Jesus (because this is a parody of Titus drowning John's forces in that river), why Jesus sends pigs to drown in the Jordan (for the same reason), why Jesus descends into the earth and defeats death at Jerusalem, why Jesus' story keeps mentioning Hades rather than Hell (because Jerusalem was intended to be equated with Hades). It explains why Jesus described a Samaritan when asked who you should love, why he fed the 4000 and the 5000 leaving 12 baskets full, why he healed the slave without going into the house, why he offers an ambiguous liberty to leave, why he repeatedly bends down and up when they contemplate stoning an adulteress, why he resurrected Lazarus, why the doubting twin Thomas went to die with Lazarus, why John and Acts contain so many triangle numbers, and indeed those particular triangle numbers. It explains why Jesus talked of a good Samaritan, and of men becoming Eunuchs for kings, and 'letting them receive it', why Jesus is rebuked for touching children), and much more besides.
14. **It explains why the Romans have been thought of as expert strategists, but strangely mute on propaganda:** By showing Josephus to be fictional, this shows that several prominent writers were propaganda outlets (or the government chose to publish works falsely in their names), and the reality is that the Romans were so good at propaganda that we have been unable to detect which writings were in fact propaganda.
15. **It explains why the Romans were claimed to have persecuted early Christians:** It explains why so many writers over the following centuries who had no first-hand knowledge of it, made unsupported claims that the romans persecuted early Christians (i.e. to make it hard for anyone to imagine that the romans created Jesus' story).
16. **It explains why Josephus' story is so bizarrely implausible.** It explains why Josephus is described as the supreme Jewish military and religious leader, despite no contemporary Judean records mentioning this, who Vespasian and Titus

defeated and then befriended despite it being their culture to execute him publicly in the Triumph in Rome. It explains why gave their enemy permission to write their account of their crowning achievement, including how they defeated him (the explanation being because the roman government wanted to present a model for Jews to emulate).

17. **It explains why Jesus' story would not only parallel Titus' story** (This being to enable the temples to lead followers to see Titus as the second coming of Jesus), **but also why Josephus' own story would parody Jesus' story back** (This being so Josephus Matthias could be revealed as both a Hebrew anagram of Piso and a pun on 'Mighty/Mega Arrius/Areios/Ares', as part of an effort to mislead the followers that Emperor Titus – who was to be worshipped as Ares Piso Titus – had personally written the Gospels, thereby helping convince them of his divinity).
18. **It explains why Tacitus and other writers just happen to mention knowing Josephus in person, indeed in private correspondence that just happened to become widely circulated** (This being because the Flavian government had a need to convince the Jewish population that Josephus was real, and forcing someone like Tacitus to write letters to that effect, or indeed producing them without his permission, was a trivially easy way to achieve that).
19. **It explains a host of other literature:** For example it explains why Pliny the Younger lies about the date of the eruption of Vesuvius (see my book) to place it closer to Titus' inauguration, via a letter to Tacitus. It explains why the plays of Shakespeare are obsessed with Roman narratives and full of unexplained metaphor that can be interpreted as mocking a Flavian origin of Christianity (credit: Joe Atwill), why the Jewish Talmud mocks the creation of Christianity and appear to refer to Ares/Arrius Piso, why Celsus referred to a roman father of Jesus, and why Marcion claimed Jesus represented an unknown god who wasn't the Jewish God and that Luke was the only true Gospel.
20. **It explains the Essene sect, and the lack of evidence it existed.** My thesis – as described in my 4<sup>th</sup> article – explains why Jewish War describes and praises an Essene sect without ever stating that their God and the 'legislator' they honor, are the Jewish ones, why all three sources claiming knowledge of it are so closely linked to Emperor Titus, why the Essene philosophy matches Jesus' teachings, and why its practices are at odds with being Jewish, and incompatible with the Passover ritual, why it has a social hierarchy with specifically *four* levels (i.e. it is a model for the four-tier secrecy cult that the Flavians planned to establish), why the sources refuse to give specific locations where the Essene lived, and why there is no physical evidence for the Essene, with for example Qumran's library of religious scrolls not even mentioning the sect.
21. **It explains the strange behavior of Emperor Constantine and the early Catholic Church.** It explains why Constantine went to such lengths to convince people that Jesus was historical, even announcing his mother found Jesus' cross and that the nails still possessed power over the elements, and why he supposedly convened the Council of Nicaea to address a 'blasphemy of Arrius' and then spent his entire life suppressing it, yet what little is explained about this blasphemy does not suggest it would have been a threat to him. It also explains why the early Catholic Church was famously paranoid, and why it only made the Bible available in a language none of its peoples could read.
22. **It explains why the Gospels would contain the exact evidence required to prove that they were created by the Flavian Roman Government.** This being to enable the temples of Titus' secrecy cult, to reveal this under oath of secrecy, thereby convincing dual Jesus-Titus worshippers to become pure Flavian Emperor worshippers.



## APPENDIX 2 – Cross reference of paragraph numbering in War of the Jews

A cross reference of the conventional numbering system (Volume, Chapter, and Paragraph) with simply the paragraph number (i.e., treating the seven volumes as one book), is shown below.

<b>Volume I</b>	73-1.11.4	146-1.21.10	219-1.33.6	290-2.13.2	363-2.21.10	434-3.8.8	504-4.8.1	575-5.10.1	645-6.9.2
1-1.1.1	74-1.11.5	147-1.21.11	220-1.33.7	291-2.13.3	364-2.22.1	435-3.8.9	505-4.8.2	576-5.10.2	646-6.9.3
2-1.1.2	75-1.11.6	148-1.21.12	221-1.33.8	292-2.13.4	365-2.22.2	436-3.9.1	506-4.8.3	577-5.10.3	647-6.9.4
3-1.1.3	76-1.11.7	149-1.21.13	222-1.33.9	293-2.13.5		437-3.9.2	507-4.8.4	578-5.10.4	648-6.10.1
4-1.1.4	77-1.11.8	150-1.22.1		294-2.13.6	<b>Volume III</b>	438-3.9.3	508-4.9.1	579-5.10.5	
5-1.1.5	78-1.12.1	151-1.22.2	<b>Volume II</b>	295-2.13.7	366-3.1.1	439-3.9.4	509-4.9.2	580-5.11.1	<b>Volume VII</b>
6-1.1.6	79-1.12.2	152-1.22.3	223-2.1.1	296-2.14.1	367-3.1.2	440-3.9.5	510-4.9.3	581-5.11.2	649-7.1.1
7-1.2.1	80-1.12.3	153-1.22.4	224-2.1.2	297-2.14.2	368-3.1.3	441-3.9.6	511-4.9.4	582-5.11.3	650-7.1.2
8-1.2.2	81-1.12.4	154-1.22.5	225-2.1.3	298-2.14.3	369-3.2.1	442-3.9.7	512-4.9.5	583-5.11.4	651-7.1.3
9-1.2.3	82-1.12.5	155-1.23.1	226-2.2.1	299-2.14.4	370-3.2.2	443-3.9.8	513-4.9.6	584-5.11.5	652-7.2.1
10-1.2.4	83-1.12.6	156-1.23.2	227-2.2.2	300-2.14.5	371-3.2.3	444-3.10.1	514-4.9.7	585-5.11.6	653-7.3.1
11-1.2.5	84-1.12.7	157-1.23.3	228-2.2.3	301-2.14.6	372-3.2.4	445-3.10.2	515-4.9.8	586-5.12.1	654-7.3.2
12-1.2.6	85-1.13.1	158-1.23.4	229-2.2.4	302-2.14.7	373-3.3.1	446-3.10.3	516-4.9.9	587-5.12.2	655-7.3.3
13-1.2.7	86-1.13.2	159-1.23.5	230-2.2.5	303-2.14.8	374-3.3.2	447-3.10.4	517-4.9.10	588-5.12.3	656-7.3.4
14-1.2.8	87-1.13.3	160-1.24.1	231-2.2.6	304-2.14.9	375-3.3.3	448-3.10.5	518-4.9.11	589-5.12.4	657-7.4.1
15-1.3.1	88-1.13.4	161-1.24.2	232-2.2.7	305-2.15.1	376-3.3.4	449-3.10.6	519-4.9.12	590-5.13.1	658-7.4.2
16-1.3.2	89-1.13.5	162-1.24.3	233-2.3.1	306-2.15.2	377-3.3.5	450-3.10.7	520-4.10.1	591-5.13.2	659-7.4.3
17-1.3.3	90-1.13.6	163-1.24.4	234-2.3.2	307-2.15.3	378-3.4.1	451-3.10.8	521-4.10.2	592-5.13.3	660-7.5.1
18-1.3.4	91-1.13.7	164-1.24.5	235-2.3.3	308-2.15.4	379-3.4.2	452-3.10.9	522-4.10.3	593-5.13.4	661-7.5.2
19-1.3.5	92-1.13.8	165-1.24.6	236-2.3.4	309-2.15.5	380-3.5.1	453-3.10.10	523-4.10.4	594-5.13.5	662-7.5.3
20-1.3.6	93-1.13.9	166-1.24.7	237-2.4.1	310-2.15.6	381-3.5.2		524-4.10.5	595-5.13.6	663-7.5.4
21-1.4.1	94-1.13.10	167-1.24.8	238-2.4.2	311-2.16.1	382-3.5.3	<b>Volume IV</b>	525-4.10.6	596-5.13.7	664-7.5.5
22-1.4.2	95-1.13.11	168-1.25.1	239-2.4.3	312-2.16.2	383-3.5.4	454-4.1.1	526-4.10.7		665-7.5.6
23-1.4.3	96-1.14.1	169-1.25.2	240-2.5.1	313-2.16.3	384-3.5.5	455-4.1.2	527-4.11.1	<b>Volume VI</b>	666-7.5.7
24-1.4.4	97-1.14.2	170-1.25.3	241-2.5.2	314-2.16.4	385-3.5.6	456-4.1.3	528-4.11.2	597-6.1.1	667-7.6.1
25-1.4.5	98-1.14.3	171-1.25.4	242-2.5.3	315-2.16.5	386-3.5.7	457-4.1.4	529-4.11.3	598-6.1.2	668-7.6.2
26-1.4.6	99-1.14.4	172-1.25.5	243-2.6.1	316-2.17.1	387-3.5.8	458-4.1.5	530-4.11.4	599-6.1.3	669-7.6.3
27-1.4.7	100-1.15.1	173-1.25.6	244-2.6.2	317-2.17.2	388-3.6.1	459-4.1.6	531-4.11.5	600-6.1.4	670-7.6.4
28-1.4.8	101-1.15.2	174-1.26.1	245-2.6.3	318-2.17.3	389-3.6.2	460-4.1.7		601-6.1.5	671-7.6.5
29-1.5.1	102-1.15.3	175-1.26.2	246-2.7.1	319-2.17.4	390-3.6.3	461-4.1.8	<b>Volume V</b>	602-6.1.6	672-7.6.6
30-1.5.2	103-1.15.4	176-1.26.3	247-2.7.2	320-2.17.5	391-3.7.1	462-4.1.9	532-5.1.1	603-6.1.7	673-7.7.1
31-1.5.3	104-1.15.5	177-1.26.4	248-2.7.3	321-2.17.6	392-3.7.2	463-4.1.10	533-5.1.2	604-6.1.8	674-7.7.2
32-1.5.4	105-1.15.6	178-1.26.5	249-2.7.4	322-2.17.7	393-3.7.3	464-4.2.1	534-5.1.3	605-6.2.1	675-7.7.3
33-1.6.1	106-1.16.1	179-1.27.1	250-2.8.1	323-2.17.8	394-3.7.4	465-4.2.2	535-5.1.4	606-6.2.2	676-7.7.4
34-1.6.2	107-1.16.2	180-1.27.2	251-2.8.2	324-2.17.9	395-3.7.5	466-4.2.3	536-5.1.5	607-6.2.3	677-7.8.1
35-1.6.3	108-1.16.3	181-1.27.3	252-2.8.3	325-2.17.10	396-3.7.6	467-4.2.4	537-5.1.6	608-6.2.4	678-7.8.2
36-1.6.4	109-1.16.4	182-1.27.4	253-2.8.4	326-2.18.1	397-3.7.7	468-4.2.5	538-5.2.1	609-6.2.5	679-7.8.3
37-1.6.5	110-1.16.5	183-1.27.5	254-2.8.5	327-2.18.2	398-3.7.8	469-4.3.1	539-5.2.2	610-6.2.6	680-7.8.4
38-1.6.6	111-1.16.6	184-1.27.6	255-2.8.6	328-2.18.3	399-3.7.9	470-4.3.2	540-5.2.3	611-6.2.7	681-7.8.5
39-1.7.1	112-1.16.7	185-1.28.1	256-2.8.7	329-2.18.4	400-3.7.10	471-4.3.3	541-5.2.4	612-6.2.8	682-7.8.6
40-1.7.2	113-1.17.1	186-1.28.2	257-2.8.8	330-2.18.5	401-3.7.11	472-4.3.4	542-5.2.5	613-6.2.9	683-7.8.7
41-1.7.3	114-1.17.2	187-1.28.3	258-2.8.9	331-2.18.6	402-3.7.12	473-4.3.5	543-5.3.1	614-6.2.10	684-7.9.1
42-1.7.4	115-1.17.3	188-1.28.4	259-2.8.10	332-2.18.7	403-3.7.13	474-4.3.6	544-5.3.2	615-6.3.1	685-7.9.2
43-1.7.5	116-1.17.4	189-1.28.5	260-2.8.11	333-2.18.8	404-3.7.14	475-4.3.7	545-5.3.3	616-6.3.2	686-7.10.1
44-1.7.6	117-1.17.5	190-1.28.6	261-2.8.12	334-2.18.9	405-3.7.15	476-4.3.8	546-5.3.4	617-6.3.3	687-7.10.2
45-1.7.7	118-1.17.6	191-1.29.1	262-2.8.13	335-2.18.10	406-3.7.16	477-4.3.9	547-5.3.5	618-6.3.4	688-7.10.3
46-1.8.1	119-1.17.7	192-1.29.2	263-2.8.14	336-2.18.11	407-3.7.17	478-4.3.10	548-5.4.1	619-6.3.5	689-7.10.4
47-1.8.2	120-1.17.8	193-1.29.3	264-2.9.1	337-2.19.1	408-3.7.18	479-4.3.11	549-5.4.2	620-6.4.1	690-7.11.1
48-1.8.3	121-1.17.9	194-1.29.4	265-2.9.2	338-2.19.2	409-3.7.19	480-4.3.12	550-5.4.3	621-6.4.2	691-7.11.2
49-1.8.4	122-1.18.1	195-1.30.1	266-2.9.3	339-2.19.3	410-3.7.20	481-4.3.13	551-5.4.4	622-6.4.3	692-7.11.3
50-1.8.5	123-1.18.2	196-1.30.2	267-2.9.4	340-2.19.4	411-3.7.21	482-4.3.14	552-5.5.1	623-6.4.4	693-7.11.4
51-1.8.6	124-1.18.3	197-1.30.3	268-2.9.5	341-2.19.5	412-3.7.22	483-4.4.1	553-5.5.2	624-6.4.5	694-7.11.5
52-1.8.7	125-1.18.4	198-1.30.4	269-2.9.6	342-2.19.6	413-3.7.23	484-4.4.2	554-5.5.3	625-6.4.6	
53-1.8.8	126-1.18.5	199-1.30.5	270-2.10.1	343-2.19.7	414-3.7.24	485-4.4.3	555-5.5.4	626-6.4.7	
54-1.8.9	127-1.19.1	200-1.30.6	271-2.10.2	344-2.19.8	415-3.7.25	486-4.4.4	556-5.5.5	627-6.4.8	
55-1.9.1	128-1.19.2	201-1.30.7	272-2.10.3	345-2.19.9	416-3.7.26	487-4.4.5	557-5.5.6	628-6.5.1	
56-1.9.2	129-1.19.3	202-1.31.1	273-2.10.4	346-2.20.1	417-3.7.27	488-4.4.6	558-5.5.7	629-6.5.2	
57-1.9.3	130-1.19.4	203-1.31.2	274-2.10.5	347-2.20.2	418-3.7.28	489-4.4.7	559-5.5.8	630-6.5.3	
58-1.9.4	131-1.19.5	204-1.31.3	275-2.11.1	348-2.20.3	419-3.7.29	490-4.5.1	560-5.6.1	631-6.5.4	
59-1.9.5	132-1.19.6	205-1.31.4	276-2.11.2	349-2.20.4	420-3.7.30	491-4.5.2	561-5.6.2	632-6.6.1	
60-1.10.1	133-1.20.1	206-1.31.5	277-2.11.3	350-2.20.5	421-3.7.31	492-4.5.3	562-5.6.3	633-6.6.2	
61-1.10.2	134-1.20.2	207-1.32.1	278-2.11.4	351-2.20.6	422-3.7.32	493-4.5.4	563-5.6.4	634-6.6.3	
62-1.10.3	135-1.20.3	208-1.32.2	279-2.11.5	352-2.20.7	423-3.7.33	494-4.5.5	564-5.6.5	635-6.6.4	
63-1.10.4	136-1.20.4	209-1.32.3	280-2.11.6	353-2.20.8	424-3.7.34	495-4.6.1	565-5.7.1	636-6.7.1	
64-1.10.5	137-1.21.1	210-1.32.4	281-2.12.1	354-2.21.1	425-3.7.35	496-4.6.2	566-5.7.2	637-6.7.2	
65-1.10.6	138-1.21.2	211-1.32.5	282-2.12.2	355-2.21.2	426-3.7.36	497-4.6.3	567-5.7.3	638-6.7.3	
66-1.10.7	139-1.21.3	212-1.32.6	283-2.12.3	356-2.21.3	427-3.8.1	498-4.7.1	568-5.7.4	639-6.8.1	
67-1.10.8	140-1.21.4	213-1.32.7	284-2.12.4	357-2.21.4	428-3.8.2	499-4.7.2	569-5.8.1	640-6.8.2	
68-1.10.9	141-1.21.5	214-1.33.1	285-2.12.5	358-2.21.5	429-3.8.3	500-4.7.3	570-5.8.2	641-6.8.3	
69-1.10.10	142-1.21.6	215-1.33.2	286-2.12.6	359-2.21.6	430-3.8.4	501-4.7.4	571-5.9.1	642-6.8.4	
70-1.11.1	143-1.21.7	216-1.33.3	287-2.12.7	360-2.21.7	430-3.8.5	502-4.7.5	572-5.9.2	643-6.8.5	
71-1.11.2	144-1.21.8	217-1.33.4	288-2.12.8	361-2.21.8	432-3.8.6	503-4.7.6	573-5.9.3	644-6.9.1	
72-1.11.3	145-1.21.9	218-1.33.5	289-2.13.1	362-2.21.9	433-3.8.7		574-5.9.4		

## APPENDIX 3 – The parallels between Luke and War of the Jews.

This table lists details of the parallels described in this document (that form the APTVS pattern & diagonal), which to my way of counting number 300+. The list breaks them down into more detailed one to one relationships, hence why the list has 534 rows. The columns have the following contents:

- **Column 1:** Chapter they appear in my book.
- **Column 2-3:**
  - Location in Jewish War (traditional reference).
  - Paragraph of Jewish War starting at the 1<sup>st</sup> paragraph of chapter 1 (Preface treated as paragraph zero).
- **Column 4-5:**
  - Luke chapter plus fraction of way through it (so 5.5 corresponds to halfway through chapter 5).
  - Chapter and Verse of Luke.

**Key:**

Parallels where Luke parodies Jewish War	
Parallels where Jewish War parodies Luke	
Parallels where both stories evoke Exodus 12	

Chapter	Location in Jewish War		Location in Luke		3	4.7.4	501	8.404	8:23	3	5.6.2	561	14.861	14:31
1	3.9.7	442	4.889	4:40	3	4.7.4	501	8.544	8:31	3	5.6.3	562	19.755	19:37
1	3.9.8	443	4.889	4:40	3	4.7.4	501	8.579	8:33	3	5.6.3	562	19.816	19:40
1	3.10.2	445	5.250	5:10	3	4.7.5	502	8.526	8:30	3	5.6.4	563	19.816	19:40
1	3.10.5	448	5.025	5:1	3	4.7.5	502	8.579	8:33	3	5.7.2	566	19.816	19:40
1	3.10.5	448	5.050	5:02	3	4.9.2	509	8.386	8:22	3	5.6.3	562	21.000	21:00
1	3.10.6	449	4.956	4:43	3	4.10.3	522	7.490	7:25	3	5.6.3	562	21.000	21:00
1	3.10.9	452	5.150	5:06	3	4.11.4	530	7.686	7:35	3	5.6.4	563	21.000	21:00
1	3.10.9	452	5.250	5:10	3	4.10.6	525	9.286	9:18	3	5.7.2	566	21.000	21:00
1	3.10.10	453	5.250	5:10	3	4.10.7	526	9.365	9:23	3	5.7.4	568	17.289	17:11
1	3.10.10	453	5.300	5:12	3	5.1.1	532	9.730	9:46	3	5.9.4	574	17.711	17:27
1	3.10.10	453	5.450	5:18	3	5.1.2	533	9.730	9:46	3	5.12.1	586	19.878	19:43
1	3.10.9	452	5.250	5:10	3	4.11.5	531	9.095	9:06	3	5.12.2	587	19.755	19:37
1	3.10.10	453	5.575	5:23	3	4.10.6	525	9.095	9:06	3	5.12.3	588	19.755	19:37
1	4.10.6	525	4.956	4:43	3	4.10.6	525	9.095	9:06	3	5.12.3	588	23.807	23:46
1	4.11.3	529	4.956	4:43	3	4.11.3	529	9.095	9:06	3	5.12.3	588	22.500	22:36
1	4.11.5	531	4.956	4:43	3	5.2.4	541	10.698	10:30	3	6.2.1	605	22.014	22:1
3	3.6.2	389	1.938	1:76	3	5.2.5	542	10.698	10:30	3	6.4.3	622	20.688	20:33
3	3.7.3	393	3.077	3:03	3	5.6.3	562	21.641	21:25	3	6.4.3	622	13.472	13:17
3	3.7.31	421	4.511	4:23	3	5.6.3	562	21.821	21:32	3	6.4.7	626	22.014	22:1
3	3.7.31	421	4.644	4:29	3	6.5.3	630	21.641	21:25	3	6.6.1	632	22.139	22:10
3	3.7.34	424	4.511	4:23	3	6.5.3	630	21.821	21:32	3	6.6.2	633	22.819	22:59
3	3.8.7	433	4.511	4:23	3	5.1.4	535	9.810	9:51	3	6.8.3	641	23.789	23:45
3	3.9.3	438	4.511	4:23	3	5.2.1	538	9.825	9:52	3	6.9.4	647	23.807	23:46
3	4.6.2	496	4.511	4:23	3	5.1.6	537	9.937	9:59	4	7.1.1	649	21.128	21:05
3	6.3.5	619	4.511	4:23	3	5.2.3	540	11.091	11:05	4	7.2.1	652	22.431	22:31
3	6.6.2	633	4.511	4:23	3	5.2.4	541	11.309	11:17	4	7.2.1	652	24.593	24:32
3	6.9.4	647	4.511	4:23	3	5.2.4	541	11.382	11:21	4	7.5.3	662	24.593	24:32
3	7.8.6	682	4.511	4:23	3	5.2.4	541	11.527	11:29	4	7.5.4	663	23.018	23:1
3	7.9.1	684	4.511	4:23	3	5.2.5	542	13.111	13:04	4	7.5.6	665	23.298	23:17
3	3.8.9	435	4.733	4:33	3	5.3.4	546	12.967	12:58	4	7.5.6	665	23.456	23:26
3	6.5.4	631	4.733	4:33	3	5.3.1	543	12.850	12:51	4	7.5.6	665	2.472	2:25
3	4.2.3	466	6.020	6:1	3	5.3.1	543	12.783	12:47	6	5.3.3	545	13.556	13:20
3	4.5.2	491	6.440	6:22	3	5.3.2	544	13.167	13:06	6	5.6.3	562	13.556	13:20
3	4.6.2	496	7.020	7:1	3	5.3.5	547	13.611	13:22	6	6.7.2	637	13.556	13:20
3	4.6.3	497	7.216	7:11	3	5.3.3	545	11.964	11:53	6	6.8.3	641	13.556	13:20
3	4.7.1	498	7.647	7:33	3	5.4.4	551	9.206	9:13	6	6.8.4	642	13.556	13:20
3	4.7.1	498	8.404	8:23	3	5.5.5	556	9.206	9:13	6	6.8.5	643	13.556	13:20
3	4.7.1	498	8.526	8:30	3	5.5.7	558	9.206	9:13	6	6.9.1	644	13.556	13:20
3	4.7.6	503	8.596	8:34	3	5.5.8	559	9.206	9:13	6	7.1.1	649	13.556	13:20
3	4.7.2	499	8.404	8:23	3	5.4.4	551	21.026	21:1	6	6.2.1	605	21.256	21:10
3	4.7.3	500	8.404	8:23	3	5.5.5	556	21.026	21:1	6	6.2.1	605	4.600	4:27
					3	5.5.7	558	21.128	21:05	6	7.10.4	689	22.139	22:10
					3	5.5.8	559	21.026	21:1	6	7.10.4	689	4.600	4:27
					3	5.5.4	555	12.533	12:32	6	6.3.4	618	22.139	22:10
					3	5.6.2	561	14.778	14:28	6	6.3.4	618	4.467	4:21

6	6.10.1	648	1.284	1:23	8	4.10.5	524	6.020	6:1	10	5.11.1	580	23.561	23:32
6	6.10.1	648	22.139	22:10	9	5.2.2	539	22.694	22:50	10	5.13.4	593	23.807	23:46
6	6.10.1	648	4.600	4:27	9	5.2.3	540	21.949	21:37	10	6.8.3	641	24.056	24:03
6	7.8.4	680	11.564	11:31	9	5.2.4	541	21.949	21:37	10	5.10.4	578	22.278	22:20
6	5.4.2	549	11.564	11:31	9	5.5.2	553	23.579	23:33	10	5.10.5	579	22.278	22:20
6	5.5.1	552	11.564	11:31	9	5.5.4	555	23.579	23:33	10	6.7.3	638	22.278	22:20
6	6.4.8	627	11.564	11:31	9	6.2.10	614	16.438	16:14	10	6.1.7	603	23.579	23:33
6	7.5.1	660	13.417	13:15	9	6.2.10	614	19.041	19:02	10	6.2.5	609	23.579	23:33
6	4.9.2	509	1.259	1:21	9	4.3.8	476	19.041	19:02	10	6.9.3	646	23.579	23:33
6	4.10.2	521	1.259	1:21	9	6.6.1	632	16.469	16:15	11	6.5.2	629	2.170	2:09
6	4.10.5	524	1.284	1:23	9	6.6.1	632	19.327	19:16	11	6.5.2	629	17.632	17:24
6	1.1.5	5	1.198	1:16	9	6.6.2	633	11.200	11:11	11	6.5.3	630	2.170	2:09
6	1.2.2	8	1.198	1:16	9	6.8.3	641	12.550	12:33	11	6.5.3	630	23.579	23:33
6	1.2.8	14	1.778	1:63	9	6.8.5	643	11.527	11:29	11	2.16.4	314	23.579	23:33
6	4.5.4	493	11.909	11:50	9	7.6.6	672	24.241	24:13	11	6.5.2	629	23.772	23:44
6	1.22.5	154	1.272	1:22	9	7.8.1	677	2.075	2:04	11	6.5.2	629	21.615	21:24
6	1.23.2	156	1.272	1:22	9	7.8.3	679	10.442	10:19	11	6.5.4	631	21.615	21:24
6	6.1.6	602	24.037	24:02	9	7.8.3	679	6.860	6:43	11	6.5.3	630	21.590	21:23
6	6.1.7	603	23.579	23:33	9	7.8.4	680	6.860	6:43	11	6.5.3	630	22.889	22:64
6	6.1.7	603	22.639	22:46	9	7.8.5	681	8.421	8:24	11	6.5.3	630	23.807	23:46
6	7.11.1	690	4.933	4:42	9	7.10.2	687	9.921	9:58	11	6.5.3	630	2.679	2:36
6	7.11.1	690	3.051	3:02	9	7.10.4	689	9.921	9:58	11	6.5.3	630	11.782	11:43
6	7.11.3	692	8.491	8:28	9	7.6.3	669	11.764	11:42	11	7.9.1	684	23.596	23:34
6	1.7.4	42	11.909	11:50	9	7.6.3	669	13.194	13:07	11	7.9.1	684	2.660	2:35
6	1.13.2	86	11.909	11:50	9	7.6.3	669	3.231	3:09	11	7.10.3	688	21.026	21:1
6	1.18.2	123	11.909	11:50	9	7.6.3	669	24.211	23:69	11	7.11.4	693	21.949	21:37
6	2.3.3	235	11.909	11:50	9	7.6.3	669	22.875	22:63	12	3.7.33	423	19.878	19:43
6	5.1.3	534	11.909	11:50	9	7.6.4	670	22.875	22:63	12	3.7.33	423	21.128	21:05
6	5.3.1	543	11.909	11:50	9	7.6.3	669	23.579	23:33	12	3.7.33	423	22.625	22:45
6	6.4.6	625	11.909	11:50	9	7.6.4	670	23.579	23:33	12	3.7.33	423	22.056	22:04
6	6.9.2	645	11.909	11:50	9	3.7.2	392	3.795	3:31	12	3.7.35	425	22.056	22:04
6	2.21.3	356	11.909	11:50	10	5.10.2	576	22.097	22:07	12	3.8.1	427	23.930	23:53
6	3.9.8	443	22.347	22:25	10	5.10.3	577	23.982	23:56	12	3.8.7	433	23.930	23:53
6	1.10.9	68	22.347	22:25	10	6.3.3	617	23.579	23:33	12	3.8.1	427	24.019	24:1
6	1.26.4	177	22.347	22:25	10	6.3.3	617	15.667	15:22	12	3.8.7	433	24.093	24:05
6	2.19.6	342	22.347	22:25	10	6.1.8	604	15.667	15:22	12	2.8.2	251	12.550	12:33
6	2.21.3	356	22.347	22:25	10	6.8.3	641	12.583	12:35	12	2.8.8	257	12.467	12:28
6	4.2.5	468	22.347	22:25	10	6.3.3	617	17.211	17:08	12	2.8.10	259	12.067	12:04
6	4.3.5	473	22.347	22:25	10	5.10.2	576	23.947	23:54	12	2.8.11	260	12.067	12:04
6	5.13.2	591	22.347	22:25	10	6.4.7	626	22.681	22:49	12	3.8.7	433	19.918	19:45
8	3.7.30	420	19.755	19:37	10	2.9.4	267	22.681	22:49	12	3.8.7	433	23.596	23:34
8	4.1.1	454	18.568	18:25	10	4.9.10	517	7.725	7:37	12	3.8.3	429	24.019	24:1
8	4.1.4	457	20.354	20:17	10	6.5.3	630	23.772	23:44	12	3.8.3	429	22.583	22:42
8	4.1.5	458	20.354	20:17	10	3.7.23	413	23.772	23:44	12	3.8.9	435	23.193	23:11
8	4.2.3	466	13.417	13:15	10	6.3.4	618	23.632	23:36	12	3.7.23	413	22.569	22:41
8	4.2.4	467	14.139	14:05	10	6.3.4	618	2.302	2:16	12	5.6.3	562	20.354	20:17
8	4.2.5	468	17.816	17:31	10	6.3.4	618	21.590	21:23	12	3.7.35	425	23.579	23:33
8	4.3.1	469	13.944	13:34	10	6.3.4	618	22.208	22:15	12	3.7.19	409	23.561	23:32
8	4.4.2	484	14.861	14:31	10	7.7.1	673	22.208	22:15	12	3.7.20	410	23.789	23:45
8	4.4.3	485	14.861	14:31	10	5.5.7	558	23.070	23:04	12	3.7.27	417	23.772	23:44
8	4.4.5	487	8.404	8:23	10	6.3.4	618	2.075	2:04	12	3.7.30	420	23.561	23:32
8	4.4.6	488	8.404	8:23	10	6.3.4	618	23.070	23:04	12	2.21.3	356	23.456	23:26
8	4.5.1	490	8.404	8:23	10	6.3.4	618	23.982	23:56	12	3.2.3	371	23.561	23:32
8	4.5.2	491	8.404	8:23	10	6.3.4	618	23.877	23:50	12	3.2.3	371	23.930	23:53
8	4.4.5	487	12.817	12:49	10	6.3.4	618	12.683	12:41	12	3.7.21	411	23.561	23:32
8	4.4.6	488	12.817	12:49	10	6.3.4	618	23.316	23:18	12	3.7.21	411	24.185	24:10
8	4.5.1	490	12.817	12:49	10	6.3.5	619	23.772	23:44	12	3.7.22	412	23.579	23:33
8	4.5.2	491	12.817	12:49	10	6.1.7	603	23.772	23:44	12	3.8.8	434	20.396	20:19
8	4.5.3	492	9.952	9:60	10	6.2.5	609	23.772	23:44	12	3.8.9	435	20.542	20:26
8	4.5.4	493	3.590	3:23	10	6.2.6	610	23.772	23:44	12	5.13.3	592	24.056	24:03
8	4.7.2	499	6.240	6:12	10	6.2.9	613	18.750	18:33	12	6.7.2	637	24.944	24:51
8	4.9.4	511	7.216	7:11	10	6.3.1	615	22.764	22:55	12	5.13.3	592	24.278	24:15
8	4.9.5	512	7.216	7:11	10	5.10.3	577	23.632	23:36	12	3.8.6	432	23.316	23:18
8	4.9.7	514	8.070	8:04	10	6.3.4	618	1.383	1:31	12	5.13.3	592	24.630	24:34
8	4.9.8	515	4.844	4:38	10	6.3.4	618	2.132	2:07	12	3.8.7	433	23.316	23:18
8	4.10.1	520	2.132	2:07	10	6.3.4	618	2.642	2:34	12	5.13.4	593	24.778	24:42
8	4.10.2	521	4.022	4:1	10	6.3.3	617	4.511	4:23	12	4.3.8	476	16.469	16:15
8	4.10.4	523	4.267	4:12	10	7.6.6	672	4.511	4:23	12	5.13.7	596	24.630	24:34
8	4.10.3	522	5.975	5:39	10	5.6.5	564	23.561	23:32	12	2.21.5	358	4.200	4:09

12	3.8.8	434	23.561	23:32
12	2.21.6	359	5.225	5:09
12	2.21.7	360	7.471	7:24
12	2.21.7	360	9.778	9:49
12	2.21.7	360	9.222	9:14
12	2.20.5	350	10.023	10:1
12	2.20.7	352	13.944	13:34
12	2.21.3	356	19.878	19:43
12	2.21.8	361	5.25	5:1
12	2.21.9	362	5.25	5:1
12	2.21.10	363	5.250	5:10
12	2.21.10	363	6.120	6:6
12	2.21.8	361	6.120	6:6
12	2.21.8	361	6.20	6:1
12	2.21.9	362	6.420	6:21
12	2.21.10	363	22.292	22:21
12	2.21.10	363	6.220	6:11
12	2.21.1	354	7.549	7:28
12	2.21.3	356	12.167	12:10
12	2.21.7	360	3.385	3:15
12	2.21.8	361	6.20	6:1
12	2.21.2	355	16.156	16:5
12	2.21.2	355	19.265	19:13
12	2.21.7	360	19.163	19:8
12	2.9.3	266	23.579	23:33
12	2.9.4	267	23.579	23:33
12	2.11.4	278	23.70	23:4
12	2.11.5	279	23.667	23:38
12	2.11.6	280	23.579	23:33
12	2.13.2	290	23.579	23:33
12	2.14.9	304	23.579	23:33
12	2.17.2	317	23.579	23:33
12	2.17.6	321	23.614	23:35
12	2.19.4	340	23.579	23:33
12	2.19.7	343	23.579	23:33
12	2.19.9	345	23.579	23:33
12	5.5.2	553	23.561	23:32
12	5.5.2	553	23.667	23:38
12	5.5.4	555	23.789	23:45
13	6.3.2	616	4.111	4:5
13	6.3.2	616	16.594	16:19
13	6.2.10	614	3.436	3:17
13	6.2.10	614	13.167	13:6
13	6.2.10	614	19.41	19:2
13	5.13.7	596	24.926	24:50
14	1.13.2	86	23.123	23:7
14	1.13.3	87	23.632	23:36
14	1.13.4	88	23.965	23:55
14	1.13.5	89	23.281	23:16
14	1.13.8	92	23.877	23:50
14	1.13.9	93	22.500	22:36
14	1.13.9	93	23.53	23:3
14	1.13.10	94	22.694	22:50
14	1.13.10	94	20.354	20:17
14	1.14.2	97	21.641	21:25
14	1.15.3	102	19.224	19:11
14	1.15.6	105	18.795	18:35
14	1.16.4	109	17.763	17:29
14	1.17.2	114	16.188	16:6
14	1.17.4	116	15.697	15:23
14	1.17.6	118	14.222	14:8
14	1.17.7	119	13.861	13:31
14	1.17.8	120	13.167	13:6
14	1.17.9	121	12.583	12:35
14	1.18.1	122	12.583	12:35
14	1.18.1	122	11.39	11:17
14	1.18.1	122	12.850	12:51
14	1.18.2	123	11.127	11:7
14	1.18.4	125	11.782	11:43

14	1.18.5	126	11.782	11:43
14	1.18.5	126	10.767	10:33
14	1.18.5	126	10.326	10:14
14	1.18.4	125	8.474	8:27
14	1.18.5	126	8.474	8:27
14	1.19.6	132	9.222	9:14
14	1.20.1	133	8.70	8:4
14	1.20.3	135	8.70	8:4
14	1.20.4	136	7.725	7:37
14	1.21.3	139	6.960	6:48
14	1.21.5	141	4.178	4:8
14	3.10.7	450	4.178	4:8
14	1.21.6	142	6.960	6:48
14	1.21.7	143	5.250	5:10
14	1.21.9	145	3.590	3:23
14	1.21.10	146	3.487	3:19
14	1.21.13	149	2.151	2:8
14	1.22.2	151	1.938	1:76
18	1.31.1	202	11.200	11:11
18	1.9.1	55	11.200	11:11
18	1.9.2	56	11.200	11:11
18	1.11.4	73	11.200	11:11
18	1.13.10	94	11.200	11:11
18	1.23.3	157	11.200	11:11
18	1.24.6	165	11.200	11:11
18	1.29.4	194	11.200	11:11
18	1.30.1	195	11.200	11:11
18	1.30.5	199	11.200	11:11
18	1.30.6	200	11.200	11:11
18	1.31.3	204	11.200	11:11
18	1.32.4	210	11.200	11:11
18	1.7.2	40	11.127	11:7
18	1.7.6	44	11.39	11:17
18	1.8.5	50	12.883	12:53
18	1.8.2	47	14.778	14:28
18	1.8.6	51	14.778	14:28
18	1.8.7	52	14.778	14:28
18	1.10.9	68	23.667	23:38
18	1.12.3	80	23.772	23:44
18	1.12.4	81	23.772	23:44
18	1.12.5	82	23.772	23:44
18	1.3.6	20	5.925	5:37
18	1.6.2	34	8.386	8:22
18	1.24.3	162	1.568	1:46
18	1.24.4	163	2.226	2:12
18	1.25.4	171	14.56	14:2
18	1.27.3	181	23.421	23:24
18	2.8.1	250	22.667	22:48
18	1.24.5	164	2.75	2:4
18	1.24.7	166	7.725	7:37
18	1.24.7	166	18.341	18:15
18	2.11.6	280	17.711	17:27
18	1.33.9	222	23.474	23:27
18	1.33.9	222	23.982	23:56
18	2.1.2	224	23.316	23:18
18	2.1.3	225	23.579	23:33
18	2.3.1	233	13.667	13:24
18	2.4.3	239	23.579	23:33
18	2.5.2	241	24.241	24:13
18	2.8.9	258	14.139	14:5
18	2.8.9	258	13.417	13:15
18	2.9.3	266	22.625	22:45
18	2.9.4	267	22.625	22:45
18	2.10.1	270	13.28	13:1
18	2.12.1	281	14.778	14:28
18	2.13.5	293	19.878	19:43
18	2.13.5	293	21.128	21:5
18	2.13.5	293	22.28	22:2
A	1.10.7	66	11.818	11:45

A	1.14.2	97	11.564	11:31
A	1.16.3	108	11.382	11:21
A	1.17.4	116	11.291	11:16
A	1.7.3	41	13.389	13:14
A	1.8.6	51	17.263	17:10
A	1.8.7	52	17.263	17:10
A	1.10.3	62	20.500	20:24
A	1.11.4	73	22.278	22:20
A	1.12.2	79	24.185	24:10
A	1.12.3	80	24.185	24:10
A	1.12.5	82	24.185	24:10
A	1.3.6	20	2.151	2:8
A	1.4.1	21	2.151	2:8
A	1.6.6	38	8.474	8:27
A	1.7.6	44	15.242	15:8
A	1.8.8	53	15.242	15:8
A	6.8.3	641	15.242	15:8
A	1.4.2	22	3.51	3:2
A	1.4.6	26	5.725	5:29
A	1.5.3	31	6.740	6:37
A	1.7.6	44	8.281	8:16
A	1.6.6	38	10.767	10:33
A	1.24.6	165	2.321	2:17
A	1.31.5	206	23.193	23:11
A	1.25.2	169	4.378	4:17
A	1.27.5	183	21.462	21:18
A	1.28.4	188	23.59	23:29
A	1.30.3	197	12.883	12:53
A	1.32.5	211	23.158	23:9
A	1.33.8	221	24.185	24:10
A	2.12.5	285	21.154	21:6
A	2.12.2	282	16.531	16:17
A	7.6.4	670	2.113	2:6
A	7.6.4	670	22.460	22:46
A	7.6.4	670	23.460	23:46
A	7.8.1	677	2.113	2:6
A	7.8.1	677	22.460	22:46
A	7.8.1	677	23.460	23:46
A	2.9.5	268	13.861	13:31
A	2.7.2	247	13.28	13:1
A	2.9.4	267	23.18	23:1
A	5.3.5	547	13.56	13:2
A	4.4.3	485	19.918	19:45
A	4.4.3	485	10.744	10:32
A	2.14.1	296	23.35	23:2
A	6.8.3	641	22.282	21:50
A	6.8.3	641	19.837	19:41
A	6.8.3	641	13.944	13:34
A	4.11.4	530	6.580	6:29
A	Preface	0	1.37	1:3
A	4.10.3	522	1.222	1:18
A	3.1.2	367	1.222	1:18
A	1.2.2	8	1.210	1:17
A	1.4.1	21	1.210	1:17
A	1.24.7	166	1.210	1:17
A	5.1.6	537	1.210	1:17
A	1.21.1	137	2.170	2:9