

TITUS CHRIST

Based on CAESAR'S MESSIAH by Joseph Atwill

Unauthorized summary by Andy Ross

Reading the New Testament and War of the Jews by Flavius Josephus side by side, Joseph Atwill noticed a curious thing. Certain events from the ministry of Jesus seem to parallel episodes from the campaign of the Roman general Titus Flavius in Judea.

The Flavian dynasty lasted from 69 to 96 CE, the period when most scholars believe the Gospels were written. It consisted of three Caesars: Vespasian and his two sons, Titus and Domitian. Flavius Josephus, the adopted member of the family who wrote War of the Jews, was their official historian.

Hellenism spread into Judea after Alexander the Great conquered the region in 333 BCE. Alexander and his successors set up Greek cities in Judea, and many Jews began to copy Greek style and even to speak Greek. But Judaism, which was based upon monotheism and faith, was incompatible with Hellenism, the Greek culture that promoted polytheism and rationalism.

The Seleucids took over the region in 200 BCE. Antiochus IV wanted to modernize Jewish religion and culture. When a rebellion broke out in 168 BCE, he attacked Jerusalem, looted the temple, and intensified his policy of Hellenization. He ordered that Jewish observances be replaced with Hellenistic worship and placed a statue of Zeus on the Temple Mount.

In 167 BCE, the Maccabees led a revolt against Hellenism and forced citizens to convert to Judaism. The Maccabees ruled Israel for more than 100 years. But in 65 BCE, a civil war broke out and the Romans intervened. Pompey sent a Roman army into Judea and in 40 BCE defeated the last Maccabean ruler. The Herod family gained control of Judea.

Following the destruction of the Maccabean state, the Sicarii, a new movement against Roman and Herodian control, emerged. The Zealots continued the fight against foreign control of Judea and sought to restore Israel. In 66 CE they drove the Roman forces from the country. Vespasian then invaded Judea with a

large army and ended the revolt. The fighting devastated the country and continued until Masada fell in 73 CE.

Meanwhile, forces loyal to the Flavian family in Rome revolted against the emperor Vitellius and seized power. Vespasian returned to Rome to be proclaimed emperor, leaving his son Titus in Judea to finish off the rebels.

Following the war, the Flavians shared control over the region between Egypt and Syria with two families of Hellenized Jews: the Herods and the Alexanders. These three families shared a long personal relationship. But they still faced a threat. The Sicarii fought in the hope that God would send a Messiah to Israel to lead them to victory. The three families decided to tame messianic Judaism by transforming it into a religion that would cooperate with Rome. They had what it took to build Christianity: financial backing, expertise in Judaism and philosophy, and experience of establishing cults.

The Gospels would demonstrate that Christianity was the fulfillment of Judaic prophecies. The authors hoped to convince readers that the Gospel Jesus was the Messiah. They modeled Jesus' entire ministry after the military campaign of Titus. Events from Jesus' ministry parallel events from that campaign. The authors placed them in the same sequence and in the same locations in the Gospels as they had occurred in the campaign. And the Jesus who interacted with the disciples following the crucifixion was Titus Flavius. Christianity was designed to pacify Judea.

1

Flavius Josephus was born in 37 CE into the Maccabee family. He was a child prodigy who astounded his elders with his knowledge of Judaic law. When the Jewish rebellion against Rome broke out in 66 CE, he commanded the revolutionary army of Galilee. When he was captured and brought before the Roman general Vespasian, he presented himself as a prophet and claimed that Judaic messianic prophecies foresaw Vespasian.

After Vespasian became emperor, he adopted Josephus as a son of Caesar. Josephus helped his new brother Titus destroy Jerusalem, then took up residence at the Flavian court in Rome. In Rome he wrote his two major works, *War of the Jews*, a history of the 66-73 CE war between the Romans and the Jews, and *Jewish Antiquities*, a history of the Jewish people.

War of the Jews records the fulfillment of all the prophecies Jesus made for Jerusalem. Jesus stated that these calamities would come through the Son of Man and would all occur before Jesus' generation passed away. Jews of this era saw a generation as lasting 40 years, so Titus' destruction of Jerusalem in 70 CE fit the prophecy. Jesus accurately predicted events from the war.

The Roman occupation of Judea spanned the entire first century. Sicarii continually staged insurrections against the empire and the family of Herod. The only surviving works from the period were the Gospels and the histories of Josephus. They proclaim the holiness of subservience to Rome, whose power came from God. The Apostle Paul shared the belief that the Romans were God's servants.

Titus Flavius, the second of the three Flavian emperors, created Christianity to act as a theological barrier against the spread of militant messianic Judaism. He also put a hidden message within the Gospels to create a version of Judaism that worshiped him. The NT is a monument to the vanity of a Caesar.

Titus backdated Jesus' ministry to 30 CE, thereby enabling Jesus to foresee events in the future. Jesus accurately prophesied events from the coming war with the Romans because they had already occurred. Josephus documented the claim that Jesus had lived and that his prophecies had come to pass.

The form of early Christianity was Roman. The church's structures, sacraments, bishops, and pope were all based on Roman traditions. Early Christianity aimed to be a world religion, unlike the Judaism of the Dead Sea Scrolls. The NT and the histories of Josephus imply that the Messiah was a pacifist who encouraged cooperation with Rome.

Many Romans saw all religious belief as ridiculous. But Titus was unusually literate. In 80 CE, he established an imperial cult for his father, who had died the previous year. While emperor, Titus received the title of Pontifex Maximus, to make him the high priest of the

Roman religion and the head of the Roman college of priests.

Christianity became the imperial religion of the Roman Empire. The best known of the Christian Flavians was Pope Clement I. Roman Catholics say Clement was the first pope about whom anything definite is known and cite him as the fourth pope in their history. But the claim that Clement was the second pope is no weaker historically.

Josephus provided the NT with its primary historical documentation. The Jewish God was jealous, and Rome had to battle one Jewish insurrection after another. The four Gospels and *War of the Jews* were written to show that the prophecies of Daniel came to pass during the war between the Romans and the Jews.

2

Jesus prophesied that cities on Gennesareth Lake (the Sea of Galilee) will face tribulation for their wickedness. In *War of the Jews*, Josephus describes a sea battle where the Romans caught Jews like fish. The battle occurred at Gennesareth, where Titus attacked a band of Jewish rebels led by a leader named Jesus.

Jesus said "Follow me" and "Do not be afraid." Josephus described how the Jews were caught and recorded that the soldiers who did the catching were told not to be afraid and followed Titus. Like Jesus, Titus had been sent by his father. Both Jesus and Titus began their campaigns at Gennesareth, and both went fishing for men. The parallels are typological.

Jesus predicted that a Son of Man would come to Judea before his generation had passed away, would encircle Jerusalem with a wall, and would destroy the temple. Titus came to Jerusalem, encircled it with a wall, and had the temple demolished. Titus called himself the son of God, began his ministry in Galilee, and ended it in Jerusalem.

3

In *War of the Jews*, a "son of Mary" parallels the "son of Mary" in the Gospels. A woman named Mary fled to Jerusalem and was besieged there. Driven mad with hunger, she snatched up her suckling son, killed him, roasted him, then ate one half and hid the other half. When rebel fighters visited her and smelled the food, they threatened her. She showed them what was left of her son, told them what she had done, and

invited them to eat the meat or at least leave it for her. They were horrified and left it for her.

Josephus wrote an allegory. Mary's son can be seen as a symbolic Passover lamb. Identifying Jesus with the symbolic Passover lamb at his crucifixion continued a theme begun at the Passover supper where Jesus asked the disciples to eat his flesh. By creating a Passover lamb for all mankind, the NT was ending the religious separatism that prevented Judaism from being absorbed into the Roman Empire.

4

Another parallel between the stories of Jesus and Titus is set in Gadara. The Synoptic Gospels say Jesus comes to Gadara and meets a man (or two) possessed by demons. In the NT, devils and demons indicate unclean spirits. In Mark and Luke, Jesus asks the demon his name and is told it is Legion. The man is possessed by a legion of demons. Jesus drives them out and they enter into a herd of swine, which then rush wildly into the sea and drown.

In War of the Jews, a chapter on the battle at Gadara describes the rebel leader John as a tyrant into whose one head the "insolent actions" of many were reduced, describes the Sicarii faction that grew under John, and reports that Vespasian began his campaign with an assault on Gadara. The rebels fled to another town and attracted more men, and all ran "like the wildest of beasts" as they tried to escape. Many leapt into the river Jordan and drowned.

Jesus and Josephus agreed that the Jews who lived between 33 CE and 73 CE were a "wicked generation" infected by a demonic spirit. The NT demoniac has a legion of demons inside him. Josephus describes John as filling the "entire country with ten thousand instances of wickedness" and the Sicarii group as "too small for an army, and too many for a gang of thieves" so as big as a legion. This legion ran to a village and "infected" others, as in the NT story.

In Matthew Jesus meets two possessed men. War of the Jews says two "tyrants" led the Jewish rebellion, John and Simon. During the siege of Jerusalem, they took refuge in caverns beneath the city, but they were starved out and surrendered to the Romans. The two possessed men come "out of the tombs" in Matthew.

The Gadara story in Mark says that John, who had been possessed with the devil and had a legion, later sat "clothed, and in his right mind, and began to publish in Decapolis how great things Jesus had done for him". Josephus says

John was given life imprisonment while Simon was taken to Rome and executed.

If the Apostle John is the rebel John, then the Apostle Simon is the other rebel leader, Simon. The Gospel of John states that the Apostle Judas was the "son of Simon the Iscariot". The only difference between "Iscariot" and "Sicarii" in Greek is the switching of the iota with the sigma.

In the Gospel of John, Jesus foresees that Simon (Peter) will be bound, carried where he does not wish to go, and die a martyr's death. About the fate of John, Jesus says: "It is my will that he remain." The author says John "is the disciple who is bearing witness to these things, and who has written these things".

Simon's nickname was Peter, which in Greek is Petros (rock or stone). Josephus said Simon was captured with a group of stonemasons. He came "out of the ground in the place where the temple had formerly been" and became the first stone for the new temple, Christianity.

The tale of Simon's three denials of Jesus is found in all four Gospels. In War of the Jews, Titus states that three times he exhorted Simon to "peace" and was three times denied. In the NT, Simon then returns to his "right mind" and feels remorse. Josephus says the true Simon's three refusals led to his being "made sensible" once the Romans captured him.

Christians say Simon died between 64 CE and 68 CE. The rebel Simon was martyred in 70 CE or 71 CE. Both Simons had a relationship with the Flavian family. The Flavians executed Simon and then passed control over his messianic cult (now Christianity) to family members.

The NT has many Simons. Jesus instructed Simon the Apostle to follow him with a cross, but Simon the Cyrene carried the cross. Simon the father of Judas the Iscariot was the rebel Simon, likely a Sicarii. Simon the Zealot seems to be Simon the leader of the Jewish Zealots.

The NT also has many women called Mary. Martha is the Aramaic approximation of the Hebrew name Mary. Martha is Aramaic for "she was rebellious" and Mary is Hebrew for "their rebellion". The Romans would have called all these women Mary because they were all rebellious.

5

Titus Flavius was not only the Son of Man predicted by Jesus but also the "Jesus" who interacted with the disciples in the final passage of the Gospels.

The name of the Jewish savior captured on the Mount of Olives and executed was Eleazar (a Hebrew name, "Lazarus" in Greek). Characters named Lazarus or Eleazar were said to have been born in Galilee, had the power to expel demons, been scourged, been plotted against by high priests, been captured on the Mount of Olives, survived a crucifixion, and risen from the dead. And Eleazar was a son of Mary whose flesh was eaten as a symbolic Passover lamb.

Josephus mentions an Eleazar who "took up a stone" and "received the strokes upon his naked body" and may have had the power to dispel demons. Then he says a plant called "son" had been around since the time of Herod and had the magical power to drive out demons, until "those Jews" cut it down. Then he mentions another Eleazar who survived both a scourging of his naked flesh and a crucifixion.

In the NT, after describing Lazarus' resurrection, the Gospel of John states that the high priests plotted against him. This parallel occurs within the passage where the high priests plot against Jesus.

So both War of the Jews and the NT describe men named Eleazar who were born in Galilee, had the power to dispel demons, were plotted against by the High Priests, were scourged, survived a crucifixion, and rose from the dead.

Eleazar was captured on the Mount of Olives. Josephus describes a capture on the Mount of Olives too. The NT capture takes place just before Jesus, the symbolic temple of the NT, is destroyed. The Mount of Olives capture in War of the Jews likewise takes place just before the destruction of the temple.

The NT and War of the Jews use parallelism to identify their unnamed characters. In Hebrew literature, typological relationships are left open and speculative. The NT authors "improved" the parallels to make them precise in their logical and chronological relationships, and in the identities they reveal.

Josephus describes the capture of a "certain young man" on the Mount of Olives. In another passage he says Eleazar is whipped and escapes crucifixion. Each passage tells the same story except for their location. The word "press" links his story with the NT version of a Mount of Olives capture. The garden Jesus wanders into is called Gethsemane (Aramaic for "olive press"). Jesus' passion in the garden of Gethsemane reflects his comparing his blood to wine.

In the Mark version of Jesus' capture, a "naked" young man escaped. Titus Flavius had a parallel escape from a band of armed men in the same garden. Titus was "naked" because he was wearing no armor.

War of the Jews and the NT work together to show that since Titus escaped from his attackers in the garden and Jesus did not, only Titus was "under the providence of God".

To learn that Lazarus was a son of Mary whose flesh was eaten as a Passover lamb, the reader must combine several passages in the NT and in Josephus.

In Luke, Jesus tells Martha, who is troubled that her sister Mary is not helping her to serve the food, that listening to his teaching is more important than serving or eating food.

In John, Martha is described as serving food. Her sister Mary is also present at this feast, as is their brother, Lazarus, whom Jesus has recently raised from the dead.

A character named Mary who has a "fine portion" that is "not taken away from her" is quite rare in literature, but a character with the same name and attributes is also found in War of the Jews: the Mary who ate her son.

The Josephus and the NT stories share a mother named Mary, a house of hyssop, a sacrifice, a Mosaic instruction regarding the Passover lamb, the eating of a son's flesh, and Jerusalem as the location.

In John, the passage in which Jesus "raises" Lazarus occurs immediately before the feast of Lazarus. Jesus comes to the tomb four days after the death. Jews believed that the spirit was gone on the fourth day. Jesus merely raises Lazarus' body from his tomb. Lazarus never speaks after he is raised. The mention of the stench of Lazarus' flesh parallels the stench of human flesh in the Josephus passage. Eleazar's body was cannibalized.

Eleazar could expel demons, was a son of Mary, had his flesh eaten as a Passover sacrifice, was captured on the Mount of Olives, was stripped naked and scourged, was plotted against by the high priests, miraculously escaped death by crucifixion, and "rose" from the dead. He was the historical Christ. But virtually nothing he said or did is recorded in the NT. Eleazar would have been a militant Zealot.

6

The four Gospels agree that Mary Magdalene is the first visitor to Jesus' tomb. But they disagree about who else is there. The four versions create one story: When Mary Magdalene mistakes Lazarus' empty tomb for the tomb of Jesus, this sets off a comedy of errors in which the disciples mistake one another for angels and imagine their Messiah has risen from the dead.

The contradictory versions form one time line. Each version enters the shared stream of events at a different point. The sun's position in the sky puts the versions in the order John, Matthew, Mark, and Luke.

In John, Mary Magdalene is described as being in the dark. She sees a tomb that has had its stone moved away. The tomb of Lazarus, close by, also has had its stone rolled away.

The "resurrection" of Lazarus occurs in the same week as Jesus' burial and in the same general location. Bethany, the village where Lazarus lived, was located just outside Jerusalem on the Mount of Olives. The tomb of Lazarus has had its stone removed, is adjacent to Jesus' tomb, is empty at the time that Jesus is entombed, and has the same burial clothes inside it as those discovered in Jesus' tomb.

The four Gospel versions create a story in which Mary Magdalene finds the tomb of Lazarus. The "angels" who meet the visitors to the tomb are actually Simon Peter and John in the first three encounters, and are the men described as visitors to the tomb in the Gospel of Luke. The disciples mistake one another for angels and thus pass Mary Magdalene's error on to one another until they all believe that Jesus has risen from the dead.

A single individual in the tomb tells the women to "tell his disciples" and to tell Peter that Jesus "goeth before you" in Galilee. If the angel had instructed the women to tell Simon Peter and not Peter then the logical linkage between the version in John and the other three would be destroyed. There is no contradiction if Simon Peter and Peter are distinct characters.

The combined story is logical. Other than the confusion of Simon Peter and Peter, all the apparent contradictions involve a character named Mary Magdalene. So each Mary Magdalene is a distinct character. The name simply means Mary from Magdala, a town in Galilee. From the Roman perspective, any rebellious female from Magdala would be a Mary Magdalene.

In each of the Gospels, following the "resurrection" the disciples encounter a character named Jesus. In each Gospel, the disciples could not recognize the "resurrected" Jesus. This is when Titus becomes the risen Christ.

In John 21, Jesus came to the Sea of Galilee in the morning and "showed" himself to his disciples. They did not recognize him from their boat. Jesus prophesies that Simon will be put to death but that John will be spared. Apparently this is "the third time Jesus showed Himself to His disciples after He was raised from the dead". The Jesus who rose from the dead was Lazarus, who showed himself to the disciples twice previously, first at the resurrection and then again at the feast of Lazarus. The disciples are eating from the same loaf that was eaten during the feast of Lazarus.

All the Jesus figures encountered after the resurrection are different individuals. Those depicted at the conclusion of the Synoptics are the three men Pilate previously released. The final Jesus, in John 21, is Titus.

7

The Gospels and Josephus concur that the root and branch of the Judaic messianic lineage has been destroyed and that a Roman lineage has been grafted on in its place. The Book of Malachi ends by predicting a coming disaster for the wicked that will leave them destroyed by fire and with neither root nor branch. Josephus records that the wicked were burned up during the war with the Romans and were left with neither root nor branch. In the NT, the root and branch metaphors denote the lineage of the new Messiah and the branches are described as pruned or grafted.

In his autobiography, Josephus records a crucifixion after the siege of Jerusalem: "I saw many captives crucified, and remembered three of them as my former acquaintance." He was saddened and appealed to Titus, who had the three men taken down and given medical care. Two died but the third recovered. The man who arranged for the survivor to be taken down from the cross was Josephus Bar Matthias. The man who did the same for the NT Jesus was Joseph of Arimathea. These are matching names.

Josephus then recalled an Eleazar at the fortress of Macherus, where the Roman commander Bassus set up a cross, as if he were about to crucify Eleazar, which caused the rebels to lament loudly. But Eleazar asked the rebels to

remember his fate and save themselves by yielding to Roman power, so Bassus let him go.

In his depiction of the siege of Masada, Josephus records that Eleazar, the commander of the Sicarii who had seized Masada, was descended from the Judas who had persuaded many Jews not to pay taxes to the Romans. This Eleazar refuses to surrender and commits suicide.

Josephus also records a story about an Eleazar in Rome exorcising "people that were demoniacal" in the presence of Vespasian and his sons and soldiers. This Eleazar is a domesticated Christ.

8

Two lampoons of Jesus are arranged like bookends around Josephus' description of the destruction of the temple. First, a "lunatic" Jesus is taken by "eminent Jews" to the Roman procurator, where he is whipped until his bones are laid bare. The reader can calculate the date of the death of the lunatic Jesus as Passover in 70 CE. The second lampoon is the passage describing the son of Mary whose flesh was eaten. The juxtaposition is audacious.

9

Josephus concludes War of the Jews with a series of passages revealing the authors of Christianity.

The first passage describes a group of Sicarii who escape into Egypt. There they are captured and tortured in an attempt to make them confess that Caesar is their lord, which they refuse to do. Then comes a description of a Jewish temple in Egypt, as the one envisioned 600 years previously by the prophet Isaiah. But Isaiah's prophecy states that the Lord shall send a savior who shall smite and heal. The passage also states that the Lord shall be known to Egypt, and that Israel shall be the Lord's inheritance. Josephus is disclosing that Titus is the Savior.

Josephus alludes to a highway out of Egypt by conjuring up Isaiah's vision in fulfillment of a prophecy by John the Baptist: "Prepare the way of the Lord; make straight in the desert a highway for the Lord." Isaiah indicates that the highway will exist only after the warfare has ended, so the predicted Lord is Titus.

Josephus concludes War of the Jews with the strange tale of the Sicarii founder Jonathan and the Roman governor Catullus, who makes a false accusation against Josephus, Bernice, and Alexander, for starting Jonathan's "innovation" of the Sicarii. Jonathan was a messianic individual who prevailed with the poor by

showing them signs and miracles. Jonathan was the name of one the five sons of Matthias Maccabee.

The passage identifies the creators of Christianity as Josephus, Bernice, and Alexander. Here Bernice and Alexander are Titus' mistress Bernice and either her husband Marcus Alexander or his brother Tiberius Alexander. These three individuals had both the knowledge and the motive required to create Christianity.

The puzzle turns the two stories from tales that relate what is false into tales that state the truth. Josephus, Bernice, and Alexander certainly did not initiate a religion led by a member of the Sicarii. Jesus too was certainly not the type of Sicarii military leader that Pontius Pilate would have needed to crucify. For the truth, switch the names of the messiahs.

Josephus says over and over that he is writing the truth. The authors of the NT and the works of Josephus created this elaborate puzzle to show they invented Christianity and were not liars.

10

The authors of the NT use literary parallels to link the characters in the Gospels to the Hebrew Bible, then use the same motif to link Jesus to Titus in the future. They create a continuum from the Hebrew prophets to Jesus and then on to Titus. Moses was the type for Jesus, who was then the type for Titus. Presumably, Titus came first and then the Jesus story was based on his campaign.

11

In the following three stories, Josephus uses pedimental composition to set the stories as columns of a literary temple.

1 (Testimonium Josephus). About this time there was a wise man called Jesus. When Pilate condemned him to the cross, those that loved him did not at first forsake him, for he appeared to them alive on the third day, as the prophets had foretold.

2. Decius Mundus fell in love with a lady called Paulina, but she refused him. So he decided to starve himself to death. His servant Ide was unhappy about this and persuaded him that she could arrange for him to sleep with Paulina. She went to some priests of Isis and got them to agree in strict secrecy to do what they could. One of them went to Paulina and told her that he was sent by the god Anubis, who had fallen in love with her, to ask her to come to him. So Paulina

went to the temple, and after dinner, at bedtime, the priest locked the doors of the temple, where the holy part was in darkness. Then Mundus emerged and made love to her all night long, while she imagined he was the god. He departed quietly in the early morning, while Paulina went home to her husband and said how great the god Anubis had been. On the third day after this, Mundus met Paulina, and told her how much he had enjoyed their night together while he played the role of Anubis. That said, he went on his way. She quickly realized how grossly she had been tricked. When Tiberius heard of this, he interrogated the priests and ordered them to be crucified, as well as Ide. But he only banished Mundus.

3. A Jew living at Rome found three partners and persuaded the rich lady Fulvia to send purple and gold to the temple at Jerusalem. But the four men took the goods and made off with them. When Tiberius heard of this, he banished all the Jews from Rome.

Mundus is Latin for "world". Decius Mus is the name of a father and son who were among Rome's greatest military heroes. Both father and son had sacrificed themselves (devotio) in battle. The devotio was a religious ritual of the Roman army that was made to all gods, known and unknown, and was a technique for neutralizing enemy gods. Decius Mus' famous self-sacrifice was performed to "free the Romans from all religious fears".

Decius Mundus is parallel to both Decius Mus and Jesus in that none of them concealed from others their suicidal intent. A passage from the Gospel of John likens Jesus' self-sacrifice to the devotio of Decius Mus. Caiaphas, the priest who will later oversee Jesus' crucifixion, states that one man should die for the people, and that the whole nation perishes not. This is the very definition of the devotio.

But Decius Mundus and Jesus share a more profound parallel. The Testimonium says Jesus "appeared to them alive again on the third day". Decius Mundus also appears to Paulina on the third day. Whereas Jesus appeared to show he was a God, Decius appeared to say he was no god. Anubis, the god Decius pretends to be, was a son of a god, and a god who came back from the dead.

The first Jew in the Fulvia story had been driven away from his own country by an accusation laid against him for transgressing their laws, and then, living in Rome, professed to instruct men

in the wisdom of the laws of Moses, like the Apostle Paul.

Josephus hints that the cult of Isis and the Jewish religion are interchangeable: In the story of Decius Mundus, switch the name of the character Paulina, who is a member of Cult of Isis, with Fulvia from the third story, who is a member of the Jewish religion. Now replace the name of the character "Decius Mundus" with "Christ" from the Testimonium. They both claim to be gods, they both make revelations regarding their divinity on the third day, and they both resolve to sacrifice themselves.

The transposed story: Rome desires Judea but cannot tempt it with wealth because of the staunch religious convictions of its people. Therefore, a Roman fools the Jewish Zealots into believing that he is the Christ. He pays wicked priests to help him carry out the plot. The authors of Christianity "enjoy" the experience of playing the role of Messiah.

The unnamed Jew in the final tale who claimed to teach the laws of Moses is Paul. Josephus begins the parallel stories with descriptions of the genders of Paulina and the "Jew at Rome". By switching genders Paulina can become Paul, the Jew at Rome.

A character can take on another name, stories that share parallels can be combined to create another story, and an unnamed character in one passage can have the same name as a character in a parallel passage. Josephus: "I have comprehended all these things in seven books ... and I have written it down for the sake of those that love truth, but not for those that please themselves with registering names."

12

Jesus' ministry was about the coming war with Rome and was designed to establish Jesus as Titus' forerunner. The relationship between Jesus and "the Father" is a forerunner of the relationship between Titus and his father, the emperor and god Vespasian. All the dialogs describing Jesus' relationship with the Father use wordplay describing Titus' relationship with his father Vespasian.

When Vespasian died in 79 CE, Titus succeeded him as emperor. Among his first orders of business was to have his father deified. In order for Vespasian to be made a god, the Roman senate had to decree it, but the senate often turned down applicants for the title. Titus had to show that Vespasian's life had been that of a god.

He also had to set up an imperial bureaucracy to administer the cult of Vespasian.

Vespasian's consecration did not occur until six months after his death. During this time the NT was created. Titus created two religions that worshiped his father as a god.

When Titus arranged to have his father declared a god he "deified" the events of Vespasian's life. Thus, all of Jesus' prophecies regarding God's coming wrath upon Judea flow into the cult of Vespasian. The Gospels could have been presented to the Roman senate as proof of the premise that Vespasian's life had been that of a god, but no Roman senator would have been so gullible as to believe it.

13

Josephus falsified the dates of events described in War of the Jews to "prove" that Daniel's prophecies came to pass within the first century CE and that Jesus was the son of God that Daniel envisioned.

Daniel's prophecies predicted that a Messiah would appear and be "cut off" prior to the destruction of Jerusalem. To show that the war between the Romans and the Jews is the one that Daniel envisioned, Josephus begins War of the Jews with an account of a much earlier assault on Jerusalem. He then says the 70 CE destruction of Jerusalem brings Daniel's prophecies to a close. Daniel uses the word "week" for a period of 7 years, and his visions encompass 490 years.

Josephus recorded a perfect alignment of events in the time sequences Daniel predicted. He thus created a historical context for the Messiah. If we accept what Josephus wrote as true, then the prophet foreseen by Daniel can only have been Jesus, whose "doomsday" prophecies must refer to the 70 CE destruction of Jerusalem.

14

The authors of the Gospels constructed Jesus from the lives of several prophets in the Jewish canon. Elijah and Elisha had raised children from the dead, so Jesus would do the same. Whenever possible, Jesus' miracles would be greater than the ones they were based upon. Elisha satisfied a hundred men with twenty loaves and had bread to spare, so Jesus would feed 5,000 men with five loaves and two fishes, and have some to spare. But the main character was Moses. The founder of the new religion was to be seen as the new Moses.

The story of Jesus' childhood in Matthew is based on the childhood of Moses. The birth of a child causes distress to the rulers, followed by a consultation with wise men, a massacre of children, and a miraculous rescue, with Egypt as the land of rescue.

The authors of the Gospels also borrowed events from the story of Exodus. The Gospels set up Jesus as a "Passover lamb" and as the "deliverer" of the religion that was to replace Judaism. All four Gospels show, as does Paul, that Passover and Judaism are obsolete. Jesus creates a new Passover and a new religion.

The authors of Christianity took the events from the story of the original Exodus that had numbers associated with them and inserted those numbers into their story of the birth of Christianity. God gave the law to Moses 50 days after the first Passover, so Christianity would give the "new" law 50 days after its Passover, the crucifixion of Jesus. On the day that the law of Moses was given, 3,000 died for worshipping the golden calf. On the day the spirit was given to the disciples of Christ, 3,000 were added into Christ and received life, signifying the new covenant. These parallels were created to establish Christianity as the new Judaism.

Josephus links the date of Jesus' crucifixion to the date he established for the destruction of Masada, 73 CE. He says 14 Nisan is the day the Jews celebrated Passover. The Gospel of John states that Jesus was crucified on 13 Nisan and arose on 15 Nisan 33 CE. So Masada fell exactly 40 years later. The parallel 40 years in the two religions again links Jesus and Moses. For Jews, 40 years was the traditional period of penance and the length of a generation.

In the Gospel of John, Jesus' ministry is described as having encompassed three Passovers. These three Passovers are not mentioned in the Synoptic Gospels. Josephus "proved" that the prophecies of Daniel culminate in the 70 CE destruction of Jerusalem. All the important dates of Jesus' life were back-calculated to be in alignment with the destruction of Jerusalem. Jesus' birth was exactly 70 years before the siege of Jerusalem.

The beginning of Jesus' ministry in 30 CE was exactly 40 years before the Romans under Titus pitched camp outside Jerusalem, in their second coming. According to Josephus and the Gospels, Jesus came to Jerusalem 40 years before Titus began his siege of Jerusalem, and Masada fell 40 years after Jesus' resurrection.

The NT and Josephus work together to create a relationship between the families of Judas the Galilean and his Sicarii followers and Jesus and his family and followers. Josephus records that the leader of the Jewish rebels at Masada was another Eleazar, a descendant of Judas and a leader of the Sicarii.

The NT records that Jesus' family agreed to pay the Roman tax by going to Bethlehem to register in the census. This places the family in opposition to Judas the Galilean, who said his countrymen were cowards if they paid a tax to the Romans. The NT also records that Judas the Iscariot (Sicarii) was responsible for Jesus' crucifixion. The Sicarii were members of the "wicked generation" Jesus mentioned.

The Gospel of John describes Jesus' crucifixion as occurring on the day before Passover, whereas in the Synoptics Jesus is crucified on Passover itself. Jesus was to be the Passover lamb of the new Judaism, so this central image of Christianity was promoted in all the Gospels. John's date is more symbolically correct.

The outline of Jesus' childhood was fictitious. In Luke, Joseph takes his family out of Galilee to Bethlehem to register for the census of Quirinius. The census of Quirinius was imposed on the area around Jerusalem. At no time during the life of Jesus did the Romans raise tribute in Galilee.

There is very little among the sayings of Jesus that does not paraphrase earlier prophets and philosophers. He advocated a position close to Stoicism, but his claims were principles that the Flavians would wish to have taught within rebellious Judea. If one separates from the words of Jesus the advice that was in the interest of the imperial family, all that remains are truisms, widely known philosophies, and snippets from previous Judaic writing.

Christianity was created to replace the rebellious Judaism that swept across Judea in the first century CE. Josephus describes the Jewish rebels as slaves and scum. Christianity was developed to claim their faith.

15

In the NT and War of the Jews, there are too many characters called Simon, John, Judas, Eleazar (Lazarus), Matthias (Matthew), Joseph, Mary, and Jesus. The same names were used by the Maccabees, the family that ruled Israel before the Romans and Herod. The founder of the dynasty was Mattathias (Matthew), who had

five sons named Simon, Judas, John, Eleazar (Lazarus), and Jonathan.

Josephus claims to be a descendant of the Maccabees. The male names used multiple times in the NT are almost exactly the same as those Josephus says were used by Maccabee males: Joseph, Judas, Simon, Eleazar (Lazarus), John, and Matthias (Matthew).

The Maccabees led a movement that conquered the region and forcibly converted its inhabitants to Judaism. Their reign ended in 37 BCE when Herod defeated the last Maccabean king of Israel. The original Herod was not a Jew but an Edomite Arab. His authority was challenged by zealous Jews who believed in racial purity. Judas the Galilean began a messianic movement that rebelled against the Herods and Rome until the fall of Masada in 73 CE.

Josephus lists an Eleazar as the person who starts the war. John and Simon were the "Jewish tyrants" who controlled the rebels during the siege of Jerusalem. The movement ends at Masada, led by another Eleazar, a descendant of Judas the Galilean. Among the leaders of the Jewish rebellion in 66 CE, Josephus includes a John, a Matthias, an Eleazar (Lazarus), a Simon, a Joseph (himself), and a Jesus.

The Maccabees were of the seed of Aaron. The Dead Sea Scrolls describe a sect that looked forward to the appearance of a Messiah from the family of Aaron.

Josephus created a history that contains individuals with Maccabean names described variously as robbers and false prophets. One of the purposes of War of the Jews was to obscure the real history of the five sons of Matthias. The Gospels graft Jesus and his four brothers (Judas, Simon, Joseph, James), his father Joseph, and his mother Mary, as well as his disciples (Simon, Judas, John, Eleazar, Matthew) onto the history of the Maccabean family. Thus the authors sought to show that Christianity had originated from within the Maccabean family.

Josephus mentions numerous messianic figures but calls them false prophets, robbers, or charlatans. He is reworking history to exclude the messianic aspirants who had led revolts against Rome during the first century CE. The only messianic lineage remaining after 70 CE, according to the NT and Josephus, is that of Jesus. Christianity is the Sicarii movement of Judas the Galilean deliberately blurred and transformed.

The characters in the NT and War of the Jews are all members of the same family. All the Eleazars in the works of Josephus and all the Lazaruses in the NT are lampoons of the real Eleazar, who was anointed as the Messiah by the Jewish rebels defending Jerusalem in 70 CE. The Eleazar descended from Judas the Galilean who led the Sicarii at Masada is also part of this construct. The passage from Josephus that describes Eleazar's escape from crucifixion is followed by a description of the siege of Masada. Yet another Eleazar convinces the defenders of Masada to commit suicide rather than risk capture.

The death of the final Eleazar, the descendant of Judas the Galilean, brings an end to the family of Judas and the Sicarii.

Josephus claims that one group survived the mass suicide at Masada. A new dynasty starts with a woman who was kin to Eleazar and "five children": Mary, her son Jesus, and his four brothers.

John the Baptist was the Christian Elijah. John says he baptizes with water but there is one coming who is mightier and will baptize with fire. This prophecy came to pass. Titus baptized with fire.

16

The Gospel of John records a meeting with a Samaritan woman by a well. This is the only mention of Mount Gerizzim in the NT. Jesus says his hour has not yet come. The only mention of Mount Gerizzim in War of the Jews records a Roman battle that took place before the Titan campaign.

Conclusion

Intellectuals working for the Flavian emperors created Christianity. They did so to form a theological barrier against messianic Judaism.

The relationship between Jesus and Titus begins on Mount Gerizzim. Jesus then begins his ministry at the Sea of Galilee. Titus also begins his campaign there.

Jesus next encounters a possessed man at Gadara whose legion of demons possess a herd of swine. Titus encounters a possessed man at Gadara, whose Sicarii that infect a herd of Jewish youth.

Then the son of Mary travels to Jerusalem where he informs his disciples that they will one day eat of his flesh. This prophecy comes to pass when a son of Mary is eaten by his mother during the siege of Jerusalem.

The Gospels describe two assaults on the Mount of Olives, one in which a naked man escapes and another in which the Messiah is captured. These episodes parallel events on the Mount of Olives during the siege of Jerusalem, where Titus escapes and a Messiah is captured.

Both War of the Jews and the Gospels describe three crucified men, one of whom survives.

Jesus concludes his ministry by predicting that Simon will be taken to Rome and martyred, but that John will be spared. At the end of the Titan campaign, the rebel leaders Simon and John are captured. Simon is martyred but John is spared.

Atwill concludes that the parallels between the Gospels and War of the Jews are deliberate.

By Joseph Atwill:

Caesar's Messiah: The Roman Conspiracy to Invent Jesus
Flavian Signature Edition 2011
caesarsmessiah.com

Flavian Signature Presentation
YouTube, 33:54

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