



**THE
TRUE AUTHORSHIP**

OF THE



NEW TESTAMENT

AUTHORED BY

ARIUS CALPURNIUS PISO

PEN NAME

FLAVIUS JOSEPHUS

A ROMAN

WHY WE WELCOME YOU TO THE INNER CIRCLE

The *INNER CIRCLE* or *INNER RING* is the most exclusive club in history. It has consisted of those religious, political and literary leaders having knowledge of the *GREAT SECRET*: that the Calpurnius Piso family of ancient Rome created the fictional Jesus, the New Testament, the Church, and Christianity. In welcoming the general public to this knowledge, the following introduction is appropriate.

Originally, this explanation was designed solely for Jews—for the purpose of preventing their conversion to Christianity. It was not intended for Christians nor other non-Jews. No exclusivism was intended; rather, concern for the faith of others.

The purpose of this booklet was to inform Jewish-Christians and Jewish-Jews of the true account of the creation of Christianity. In the first century A.D., Jews were 10% of the population of the Roman Empire. Today, after 1900 years of suffering persecution, forced conversion, exiling, murder, and finally the Holocaust, the Jews are but $\frac{1}{4}$ of 1% of the world's population.

And today Jews are being attacked by modern versions of the age-old problems. Firstly, there are a number of groups of what are called "Messianic Jews" or "Hebrew Christians" or "Completed Jews," whose leaders are engaged in the twofold business of (1) collecting money from Christians, their churches, and their Christian organizations, and (2) using the money thus collected to evangelize the more confused and/or unsophisticated of their Jewish brethren into changing their religious affiliation to become Christians.

Secondly, still today other "Christian" groups continue to manipulate their readers and listeners by preaching hatred toward Jews. Some attack Jews by attacking the State of Israel. They claim the Holocaust was a lie created by Jews to justify Israel. They continuously present the account of the 1967 wartime attack on the USS Liberty, with their cry of Jewish "conspiracy." Other groups claim that *they*, white Christian Americans, are somehow descended from the Northern Ten Tribes who were carried off by Assyria in 720 B.C.; and that *they*, and not Jews, are modern-day Israel; and that Jews are Satanic rejecters of Christ and have no right to exist. All this is done in the name of Christ (while the money continues pouring in)!

This hatred toward Jews seems reasonable to many *only* because 1900 years of stereotyping Jews has Conditioned Popular thinking to its acceptance. The hatred was deliberately created by the authors of the New Testament, as this booklet shows.

Thirdly, our Arab cousins have seized upon the world-wide negative image of the Jews to likewise manipulate for power. They and their Communist friends dominate the UN so that it spends 50% of its total time attacking Israel by every conceivable excuse.

Many Christians (as well as Jews) have wondered at this continued manipulation of hatred. Christians have also wondered at just *why* the Jews did reject Jesus. They have doubted the Jesus story; but there were no answers available for their questions. Many have been clearly pleased to obtain and read this explanation. Therefore, it is to seekers of truth of *all* POSSIBLE PERsuasions that we respectfully submit the information in this booklet.

PRAISE PISO!

A Challenging Proposal—If any group or person should feel its sincerity and/or honesty is being unfairly attacked by this booklet or should wish to challenge this thesis, we stand ready to publicly debate on the issues: (a) the actual authorship of the New Testament, and (b) the proof that leaders know this great secret and use the information (which is code) in their writings.

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I. THE GREAT SECRET—“FOR THERE IS NOTHING COVERED THAT WILL NOT BE REVEALED” (Mat. 10.26)

The New Testament, the Church, and Christianity, were all the creation of the Calpurnius Piso (pronounced Pēso)¹ family, who were Roman aristocrats. The New Testament and all the characters in it—Jesus, all the Josephs, all the Marys, all the disciples, apostles, Paul, and John the Baptist—are all fictional. The Pisos created the story and the characters; they tied the story into a specific time and place in history; and they connected it with some peripheral actual people, such as the Herods, Gamaliel, the Roman procurators, etc. But Jesus and everyone involved with him were created (that is, fictional!) characters.

In the middle of the first century of the present era, Rome's aristocracy felt itself confronted with a growing problem. The Jewish religion was continuing to grow in numbers, adding ever more proselytes. Jews numbered more than 8,000,000, and were 10% of the population of the empire and 20% of that portion living east of Rome.² Approximately half or more of the Jews lived outside Palestine, of which many were descended from proselytes, male and female.³

However, Judaism's ethics and morality were incompatible with the hallowed Roman institution of slavery on which the aristocracy fed, lived and ruled. They feared that Judaism would become the chief religion of the empire. The Roman author, Annaeus Seneca, tutor and confidant of Emperor Nero, suggested in a letter to his friend Lucilius (a pseudonym of Lucius Piso) that lighting candles on Sabbaths be prohibited.⁴ Seneca is later quoted by St. Augustine in his *City of God*⁵ (although the quotation does not exist in Seneca's extant writings) as charging that: “the (Sabbath) customs of that most accursed nation have gained such strength that they have been now received in all lands, the conquered have given laws to the conqueror.”

The family headed by Seneca's friend, Lucius Piso, was confronted with an allied problem more personal to it. They were the Calpurnius Pisos, who were descended from statesmen and consuls, and from great poets and historians as well. Gaius Lucius Calpurnius Piso, the leader of the family, had married Arria the younger (from her grandfather's name, Aristobulus). This made Lucius Piso's wife the great-granddaughter of Herod the Great.

Repeatedly, religious-minded Judaeans were staging insurrections against the Herodian rulers of Judaea who were Piso's wife's relations. Piso wished to strengthen his wife's family's control of the Judaeans.

The Pisos searched for a solution to the two problems. They found it in the Jewish holy books, which were the foundation both for the rapid spread of the religion and for the zealots' refusal to be governed by Rome's puppets. The Pisos mocked, but marveled at, the Jewish belief in their holy books. Therefore, they felt a new “Jewish” book would be the ideal method to pacify the Judaeans and strengthen their inlaws' control of the country.

About the year, 60 A.D., Lucius Calpurnius Piso composed *Ur Marcus*, the first version of the Gospel of Mark, which no longer exists. He was encouraged by his friend Seneca^{5a} and assisted by his wife's kinsman, young Persius the poet.

Nero's mistress (later his wife) Poppea was pro-Jewish, and Nero opposed the plan. The result was the Pisonian conspiracy to assassinate Nero, detailed in the historian Tacitus. But this attempt failed when he aborted the plot. Instead, Nero had Piso and Seneca and their fellow conspirators executed by forcing them to commit suicide.

He exiled Piso's young son Arrius (spelled “Arius” herein), who appears in Tacitus under several names, including “Antonius Natalis.”⁶ Nero sent young Piso to Syria as governor. That post also gave him command of the legions controlling Judaea. His own “history” records his service in Judaea in the year 65 under the name of Gessius Florus, and in 66 with the pseudonym Cestius Gallus.

This Arius Calpurnius Piso deliberately provoked the Jewish revolt in 66 so he could destroy the Temple in Jerusalem—for the Jews were unwilling to accept his father's story and thereby become pacified by it as was intended.⁷

However, his 12th Legion was caught by the zealots in the Pass of Beth Horon and almost lost. Nero's reaction was to exile him instead to Pannonia, to command a legion there; and to send Licinius Mucianus to serve in Syria, and Vespasian to Judaea to put down the Jewish revolt.

Then in 68 Nero was assassinated by his own slave Epaphroditus⁸—who unknown to his master was young Piso's lackey. Galba became emperor and named Piso's cousin, Licinianus Piso⁹, as his intended successor; but Galba in turn was soon overthrown by Otho. Otho was then overthrown by Vitellius—at which point Piso and his friends began to flock together against the latter. The Pisos and Vespasian and Mucianus and Tiberius Alexander (Philo's nephew) all joined ranks behind Vespasian to seek to overthrow Vitellius.¹⁰

Arius Calpurnius Piso was still commanding the 7th Legion in Pannonia¹¹ (Austria-Hungary), and Vespasian sent him (now appearing in Tacitus with the name Marcus Antonius Primus¹²) south across the Alps to overthrow Vitellius. Meanwhile, the main body of Vespasian's legions marched overland under Mucianus from the east towards Rome. Piso succeeded in defeating Vitellius' army and secured Rome for Vespasian.¹³ Mucianus arrived and promptly sent him to Judaea to help Titus at the siege of Jerusalem. He did so, and in 70 they assaulted the city, then the Temple, burned it, slaughtered many thousands, sent thousands more to slavery and gladiatorial combat and death.

Then, Arius Calpurnius Piso wrote, in sequence, the following:

Gospel of Matthew	70-75 C.E.
Present Gospel of Mark	75-80 C.E.
Gospel of Luke (with help of Pliny the Younger)	85-90 C.E.

In the gospel story he inserted himself by playing the role not only of Jesus, but of all the Josephs, as well. He particularly enjoyed assuming the identity of Joseph. Wishing to create a Jewish hero, a savior, in fictional form, he (and his father before him), felt the identity of a second Joseph secretly, but very aptly, fit them. For their name Piso had the same four letters, rearranged, as the four Hebrew letters (Yud Vov Samech Fey) which in that language spelled the name Joseph. Thus they saw themselves as the new Joseph. That is why so much of the story of Joseph in Egypt is secretly redone and inserted into the gospel story of Jesus.

The Jewish Joseph (of Genesis)

- 12 brothers
- Spices on the camels
- Joseph flees without his cloak from Potiphar's wife
- Joseph was sold for 20 pieces of silver
- Brother Judah suggests the sale
- Background was Egypt, bondage and slaying of the first-born
- Miriam is sister of Moses, whose story is sequel to that of Joseph.

The second Joseph (Jesus)

- 12 disciples
- Spices with the Magi
- The young disciple flees without his cloak when Jesus is arrested.
- Jesus is sold for 30 pieces of silver
- Judas sells Jesus
- Background was flight to Egypt to avoid Herod's slaying of the male children (Mt. 2.13,16)
- Mariam is Jesus' mother

The Jesus figure which Piso creates is a composite. He inserts redrawn elements from Joseph in Egypt and other Jews of the Bible; elements from Essenic writings; and characteristics of various pagan gods.

Piso plagiarized the Hebrew scriptures. Especially, he loved and borrowed freely from the prophet Isaiah, whose 44th chapter was most helpful. Piso's idea to make Jesus a god to whom to bow, worship and pray came from Isaiah 44.17; and the idea to

phesies" in the Gospel of John, and in the writings of the church fathers. The "prophecies" fit Jesus for the same reason Cinderella's slippers fit her feet. The Jesus story was deliberately written in such a way that it would fulfill the prophecies.

In addition to creating Jesus in literature, Piso created for himself another famous literary role, that of a purported Jewish general and then historian: Flavius Josephus. As Josephus, he contended he had bravely led his fellow Jews in the war in defending Galilee against the Roman invaders! However, like Jesus, Josephus came *only* in literature, that is, in Piso's own writings. Under his fictional name of Flavius Josephus he also wrote, during these approximate years the following:

- The Jewish War 75-80 C.E.
- Jewish Antiquities (Jewish Archaeology) 90-93 C.E.
- His purported autobiography entitled Vita in Latin (which would be *Bios* in Greek)—which is also fictional 96-103 C.E.
- Contra Apionem 103-105 C.E.

Piso is known publicly in history only under his pen name of Flavius Josephus. He does not appear as Arius Calpurnius Piso. His true identity is decipherable only by reconstruction. With his father's death at Nero's hands in 65, the Pisos vanish from public Roman history. For the next 73 years they are busy writing the NT and tightening their power over the known world; but they appear only under alias names. They reappear as a family with Piso's grandson Antoninus as emperor in 138, and are thereafter known chiefly as the Antonines—but not as the Pisos!

II. THE JEWS REJECT THE STORY—HE CAME UNTO HIS OWN AND HIS OWN RECEIVED HIM NOT (John 1.11)

His mother's people rejected his tale and with good reason. They well knew he had destroyed their Temple and City and slaughtered their people because of his senseless hatred (John 15.25); and that he was now the author of the new fiction by which Rome was hoping to control the Judaeans masses. They also knew that while finishing the Gospel of Matthew and writing his account of the war entitled the Jewish War, he was the Roman general who in 73 destroyed the last three Jewish outposts: Machaerus, Herodion, and then Masada.

In the semi-fictional story of the war which he wrote he gave himself, as conqueror of Masada, the fictional name Flavius Silva.¹ He knew the details of the siege of Masada intimately because he was the one who conducted it. He wrote that the defenders who committed suicide totaled 960² because (as the explanation later of his code system will explain) 600 stood for Christ, 300 stood for the Cross, and 60 stood for the name Calpurnius Piso.

Then he inserted into the Gospel of Mark after the year 75 the fallen commander of Masada, Eliezer ben Yair.³ He makes him Jairus, in Mark 5.22. Then he puts him into Luke 8.41 as Lazarus. He was teasing that he, Piso, because his alter ego creation was Jesus, could heal and raise from the dead, whereas the Jews had been forced by him to perish at Masada.

Because of the destruction in the war, Judaea after 70 was desolate and underpopulated. With little left to tax, the Herodian aristocracy had gone to Rome permanently to live. The Sadducean priesthood, appointees and in-laws of the Herods, were dead at the revolutionaries' hands, and the remainder scattered to Rome. Even the Essenic visionaries in the desert were dead—at Piso's hand.

The only surviving Judaeans leadership were the non-political or fence-straddling Pharisees, who after 70 changed their names to rabbis. The remaining Judaeans looked to them for guidance. Their leader, Yochanan ben Zakai, had obtained Vespasian's permission to establish a school at Yavneh. In return the rabbis now taught pacifism and accommodation to Vespasian's imperial wishes.

But unlike the Herods before them, they were not fully practical. For they refused to accommodate Piso's wishes as to religion. They refused to instruct their people to accept his story.

the little man up in the sycamore tree in Luke chapter 19, who becomes a follower of Jesus. Rabbi Gamliel (Gamaliel) is inserted not only as the teacher of Paul (Acts 22.3) but also as the speaker at the Council of Jerusalem warning that the apostles should be let alone (Acts 5.38-39). Even Rabbi Akiva would be added to Acts: as Agabus (Acts 11.28 and 21.10) and as Sceva (Acts 19.14).

More vengeance was wrought by Piso by his picturing the Jews, in the successive gospels, as increasingly evil. In Matthew chapter 23, Jesus repeatedly calls the scribes and Pharisees hypocrites and even vipers—but does not include the people. In Matthew 3.7, also, the Pharisees and Sadducees are called offspring of vipers—this time by John the Baptist. But by the time of Luke 3.7, it is not merely the leaders but the crowds whom John the Baptist calls the offspring of vipers. And in Acts 23.12 (written 96-100) it is “the Jews” (and not merely the Pharisees or Sadducees) who form a conspiracy to kill Paul. By the time of the Gospel of John (year 105), the author (Piso’s son, Justus) has Jesus tell the Jews who challenge him, “You are of (your) father the devil...” (John 8.44)

Even when Piso absolves the villains of culpability—“Father, forgive them, for they know not what they do” (Luke 23.34)—it is the Roman soldiers, and not the Jews, whom he excuses. It was true that none of the actors knew what—because none of the fictional characters could be present to observe the writing of the story!

The NT pictures the Jews as the enemies of Jesus, of Paul, and of the message of the Gospel. Piso’s son Proculus, writing the Epistle to the Romans, in 11.28 explained the reason why the Jews were being pictured as the enemies of the new believers: “As concerning the gospel (they, the Jews, are) enemies because of you” (for your sakes). That is, in order that the people would believe the story! The author of I and II John admits *why* the Jews were then opposing the Gospel—they were refusing to confess that Jesus Christ had come “in (the) flesh” (I John 4.3; II John, verse 7). The author’s response was to label such opponents as deceivers and anti-Christ (*ibid*).

III. THE AUTHORSHIP OF THE NEW TESTAMENT BOOKS—“LET GOD BE TRUE, BUT EVERY MAN A LIAR...” (Romans 3.4)

The main authors of the New Testament books were Arius Calpurnius Piso (Josephus); his son, Fabius Justus; his granddaughter’s husband, Pliny the Younger; and his son, Julius.

Following is a list of the actual authorship of each of the books of the New Testament:

NAME OF THE BOOK	APPROX.	THE ACTUAL AUTHOR
	YEAR WRITTEN	
The original Mark	60 CE	Lucius Calpurnius Piso
Matthew	70-75	Arius Calpurnius Piso
The present Mark	75-80	Arius Calpurnius Piso
Luke	85-90	Arius Calpurnius Piso with Pliny’s help
John	105	Justus Calpurnius Piso
Acts of the Apostles	96-100	Chapters 1-15, A. C. Piso with Justus’ help; chapters 16-17, by Justus; chapters 18-28, some written by Justus, some by Pliny
Romans	100	Proculus Calpurnius Piso
I Corinthians, Galatians and Ephesians	100-103	Pliny
II Corinthians, Ephesians	103-105	Justus
Colossians	106-107	Justus with his son Julianus’ help
I Timothy	105	Pliny
II Timothy	107	Justus

Titus	103-105	Pliny
Philemon	105-110	Justus with help of Julianus
James	110	Justus
I and II Peter	110-115	Proculus
I, II, and III John	110-115	Julius Calpurnius Piso
Jude	110-115	Julius
Revelation	136-137	Julius
Hebrews	140	Flavius Arrianus (Arrian), aka Appian, younger grandson of Piso by Claudia Phoebe

THE CHURCH FATHERS. Between 100 and 105 additional Christian books were already being done—by the same authors who were finishing the New Testament itself. Julius wrote an epistle as Clement of Rome. Pliny wrote a number of epistles as St. Ignatius. Proculus wrote one as St. Polycarp. By these writings, the authors were installing themselves, in their own time, as the legitimate successors of the apostles Peter and Paul who had supposedly written in the middle of the past century. This facade entitled them, as they now went among their new believers, to be the legitimate propagandizers and interpreters of the Christian writings.

THE SEPTUAGINT. Father, too, was busy. Piso was amending the Greek Septuagint. In his gospels he had strengthened his story by misquoting places from the Hebrew Scriptures. He changed language in the Septuagint to make it conform with the NT misquotes. That way, there would be an alleged “correct” translation of the Hebrew Scriptures with which the NT quotations agreed

THE APOCRYPHA. Piso wished to create a strong foundation on which to place the new faith. So between 100 and 115 he recreated the story of the “400 lost years” of Jewish history. He did this by also writing most of the 14 books of the Apocrypha, including Esdras, I Maccabees, Judith, Tobit, Bel and the Dragon. By making Jewish history brave and glorious, the empire’s peoples would more readily accept it as their own history and become the new Israel.

THE WRITINGS OF ARRIAN. Later, between 130 and 150, Arrian (Arrianus, a longer form of his grandfather’s name Arius) would emulate him. He would use Piso’s pseudonyms of Flavius and Barnabas. And he would compose, in addition to Hebrews, many Christian books: The Shepherd of Hermas, Barnabas, the Didache, Martyrdom of Polycarp, Epistle to Diognetus; as well as 24 volumes on Roman history; an account of Alexander’s campaign into India; the writings of the purported astronomer Ptolemy; and the lecture notes of Epictetus, his Stoic instructor (whom he created!).

IV. THE NUMERICAL CODE SYSTEMS—PUTTING TWO & TWO TOGETHER & GETTING 22!

Piso wished to insure that no other writers nor family could ever lay claim to the authorship of his and his family’s great work. So he inserted various systems of code into his NT writings, and similarly into his public writings under his Josephus name, and also into the Apocrypha, each to express his and his family’s true identity. It was like copyrighting his work.

Centuries before, the Greek philosopher Pythagoras¹ had developed the method of expressing ideas through the numerical equivalents of a word’s letters.² Piso took and refined this Pythagorean “mathematics” and by it utilized Greek numerical code, basically three systems:

1. **SMALL NUMBERING.** (When the same system was used by the Jews in Hebrew, they called it *Mispar Katan*.) Each letter in Greek had a numerical equivalent. But in small numbering, the zeros were deleted. Thus, in Greek his family name was spelled Kalpournios Piso and had the following numerical equivalents:

K	A	Λ	Π	O	T	P	N	I	O	Σ	Π	I	Σ	Ω
20	1	30	80	70	400	100	50	10	70	200	80	10	200	800
The total of this word is 41											The total of this word is 19 ³			

TOGETHER THE TWO WORDS TOTALED 60

2. INITIAL SYSTEM. This involved using only the initial letters of the names but with full numerical (not small numbering) values:

- K was 20; P was 80; thus KP was 100.
- C (in Latin) was 100; P was 80; thus CP was 180.
- K was 20; P, which was R in Greek, was as R in Greek 100; thus KP was 120.
- C was 100; P, as R in Greek, was 100; thus CP was 200.

3. SEQUENCE SYSTEM. This was used with, and as an extension of, systems 1 or 2. Each Greek letter also had its assigned sequence in the order of the letters in the alphabet.

Using the sequence system together with 1: the letter for 60 was Ξ which even today appears as Ξ on the Papal Cross. That letter was the 14th letter of the alphabet. Thus Kalpournios Piso, which was expressed as 60, was also expressed as 14. That is, 14 became the secret equivalent of 60.

Using the sequence system together with 2: K was the 10th letter in sequence, and P was the 16th. Thus KP was 26.

Examples of his use of these numbering systems are as follows:

I. IN THE GOSPELS—The two chapters containing genealogies of Jesus are Matthew 1 and Luke 3. He used various methods to express those numbers which most pertinently expressed his identity; namely, 41, 60, and 26.

IN MATTHEW, CHAPTER 1

- 41 The actual number of generations from Abraham to Jesus (count them!)
 60 The crucial verse is Matthew 1.17, which recites 14 three times. One plus 17, plus 14 three times, is a total of 60.
 26 The 1st chapter has total of 25 verses—that plus 1 (the first chapter) gives 26.

IN LUKE, CHAPTER 3

- 41 The 3rd chapter has 38 verses, total being 41.
 60 The generations from Jesus back to Abraham (count them!) are 57. Fifty-seven plus 3rd chapter totals 60.
 26 The crucial verse is Luke 3.23 (which recites Jesus' age as 30). Three plus 23 is 26.

Please note that Christians have been taught that the New Testament at that time did not have numbering of the chapters and/or verses. That also is not true, as far as the Pisos' own copies were concerned. The family arranged the verses so that many of the more important ones would, with the chapters, total Piso numbers, such as John 3.16 (total of 19), and John 8.32 (total of 40). That no chapter and/or verse numbering appears on copies distributed to be read to the illiterate slaves and poor people is quite immaterial.

Introducing the actual 57 generations in Luke chapter 3, is the statement in Luke 3.23 that Jesus was 30 years of age. It is, thereby, hinted that the 30 should be added to the 57 which follows; thus, giving a total of 87. Then we should compare the 87 to the actual 41 in Matthew chapter 1; and that gives a difference of 46.

Forty-six was Jesus Christ in small numbering, as when in the Gospel of John, the Jews tell Jesus that the Temple was being built for 46 years.

But Piso had an even more pertinent reason for using this involved method to secretly insert 46 in connection with 41. He was hinting that we should put the two numbers together as 41.46 and then find that verse in Genesis. When we do that, we find the verse which recites that Joseph was 30 years old when he stood before Pharaoh in Egypt. By secretly thus hinting at Genesis 41.46, Piso was teasing that that chapter and verse in Genesis was the source for his idea to make Jesus 30 years of age.⁴ He was saying that the Old Testament story of Joseph was the source of his idea to use the Joseph story (that is, many elements in it) as redone by him for Jesus' life, and the idea to remake himself as a fictional Joseph (that is, Josephus, a purported Jewish historian), and also to insert himself as all the Josephs in the New Testament.

Following is a chart of the three numbering systems explained above:

	Pro-nounced	No.1 Small Numbers	No.2 Initial System	No.3 Sequence System
A α Alpha	a	1	1	1
B β Beta	b	2	2	2
Γ γ Gamma	g	3	3	3
Δ δ Delta	d	4	4	4
E ε Epsilon	e	5	5	5
Z ζ Zeta	z	7	7	6
H η Eta	e	8	8	7
Θ θ Theta	th	9	9	8
I ι Iota	i	1	10	9
K κ Kappa	k	2	20	10
Λ λ Lambda	l	3	30	11
M μ Mu	m	4	40	12
N ν Nu	n	5	50	13
Ξ ξ Xi	x	6	60	14
O ο Omicron	o	7	70	15
Π π Pi	p	8	80	16
P ρ Rho	r, rh	1	100	17
Σ σ Sigma	s	2	200	18
T τ Tau	t	3	300	19
Υ υ Upsilon	u	4	400	20
Φ φ Phi	f	5	500	21
Χ χ Chi	ch	6	600	22
Ψ ψ Psi	ps	7	700	23
Ω ω Omega	o	8	800	24

II. In his public writings as "Josephus."

Read the first couple pages of his Vita (his purported autobiography), and you will see he uses in order the following numbers:

24 *Iησους* (Jesus) in small numbering.

9 The 9th letter was "T" which stood for *Iησους* (Jesus).

14 Which was equivalent of 60 and, hence, KP.

16 The 16th letter in sequence in the alphabet was P (pronounced pie, as in pie in the sky—Jesus).

19 *Piso* in small numbering in Greek was 19.

26 KP by the sequence system.

600 The letter Χ (pronounced "ch" in Greek) and which was the first letter of *Christos* in Greek. It was 600 by the initial system.

80 P, which stood for *Piso*, was 80 by the initial system.

The following are the main numbers the *Pisos* used in the New Testament and in their public writings, and which have been used since by others; and why they used them, that is, what each number represented to the *Pisos* and to others who later knew the secret.

14—This 14th letter by the sequence system stood for 60 and, therefore for KP.

16—The 16th letter by the sequence system was P which stood for *Piso*.

19—*Piso* was 19 in small numbering (That is why in Judaism, the prayer against the minim was the 19th prayer).

20—An allusion to the 20 pieces of silver for which the first Joseph (Joseph in Egypt in the Jewish Bible) was sold.

22—Χριστος (Christ) in Greek small numbering was 22.

24—Ιησους (Jesus) in Greek small numbering was 24. That is the reason in the Jewish prayers the *Vidui* (*Ashamnu*, *Bogadnu*, etc.) contains not 22 (as it would if only the 22 letters of the alphabet were used) but 24! That is also the reason the Jewish Canon was organized into 24 books, and that Psalm 24 is recited after Torah readings (except on the Sabbath).

26—K (10th letter) plus P (16th letter) by sequence system.

27—Πλινιος (Pliny) in Greek small numbering. That was why the NT ultimately contained 27 books. The Jews answered Pliny by reciting the 27th Psalm during the Rosh Hashonoh season.

30—The 30 pieces of silver. Incidentally, Piso chose Flavius as part of his fictional name (Flavius Josephus). He spelled it in Greek Φλαουιος so that its letters would total 30, because he was alluding to the 30 pieces of silver which he had created in the story. Flavius meant gold; that is, yellow-gold in color. He had changed the 20 pieces of silver of the first Joseph to the 30 pieces of silver of the second Joseph (Jesus, his creation), and spelled gold so it would total 30 and be secret allusion to his story. Also by the sequence system, F of Φλαουιος was the 21st letter, and I of Ιησους was the 9th letter, making total of 30.

33—The presumed age, based on Gospel of John, at which Jesus dies; because his ministry there was seemingly for three years. 33 was chosen because Alexander the Great died at age 33.

36—The total in small numbering of his fictional name Ιωσηπος. Even though he had taken the identity of (various) Josephs, he spelled his pseudonym with a P instead of an F. The change of letters was etymologically proper in Greek. But, also, with that spelling it would total not 33 but 36. And the name of the ancient Greek philosopher—Pythagoras—from whom he borrowed and refined the numbering systems, totaled 36 by small numbering!

In Luke chapter 3, he added to the 57 generations between Jesus and Abraham, an additional 21 generations counting back to Adam and God. He thus deliberately made the total 78. For comparing the 78 generations in Luke chapter 3, to the 42 generations (3 times 14) presumed in Matthew 1.17, gives a difference of 36—which was Josephus!

The Jews replied by lighting 36 candles during the eight nights of Chanukah; and with the legend of the *Lamed Vav*; and by spelling and choosing the hymn title *Adon Olam*, which totaled 36. And, later, by spelling a master's good name in such a way that its letters would total 36.

40—The number 12 which represented the 12 disciples, was when used in the sequence system, the letter M. And by the initial system that was 40. 40 was also half of 80 which was P (for Piso); hence two M's could represent Piso. That was the reason that Jesus' mother's name was spelled not *Miriam* as if in Hebrew, but rather *Mariam*. For *Aria* was the feminine form of Piso's true name of Arius. And by putting an "m" on either end of it, a feminine Arius Piso was produced.⁵ Piso was the mother as well as the father!

41—This was Καλπουρνιος (Kalpournios), the Greek spelling of his clan name, in small numbering.

42—The presumed total generations of Jesus' genealogy in Matthew chapter 1. There are actually only 41 generations listed there. The Jewish response was to chose *Detsach Adash Ba'achav*. They totaled 42!

44—This was the expression in small numbering of the name of his middle son and main assistant and successor, Fabius Justus (Φαβιος = 18, Ιουστος = 26); together his name totaled 44. That was the reason why Paul (being written and fictionally created by Josephus' son Justus) said in II Cor. 11.24 that "(f)ive times I received from the Jews thirty-nine lashes." 39 plus 5 was 44, which was the author's true name. That

is also the reason 144,000 appears in Revelation 7.4, and 14.1, and .3. Julius, the author there, was referring to his brother, Fabius Ioustos, who was 44, coupled with the expression of his family's name, 100 for KP. In reply the Jews lit eight shamosh candles—in addition to the 36 others—during Chanukah, making the total 44.

46—Jesus Christ (Ἰησοῦς Χριστός) in small numbering. In John 2.20 the Jews tell Jesus it took 46 years to build the Temple.

47—Pythagoras' most famous theorem was his 47th. That said that the square of the hypotenuse equaled the sum of the squares of the other two sides. Piso saw himself as the fictional redidivus of so many other greats of history: Joseph, Alexander the Great, Plato, Aristotle, Minos, et al. In short, he became everything from the alpha of Arius to the omega of Piso (see Rev. 1.8, 21.6, 22.13). Similarly, he was the new Pythagoras. Therefore he wrote that his brave defense of Jotapata in the Jewish War had lasted 47 days.⁶

50—This was represented in Hebrew by the letter "nun." The same word, *nun*, was also the father of the first Joshua. Thus, 50 was used as an allusion to the source—the Jewish Joshua—from which Piso borrowed the name for his hero. Also, *nun* had a third meaning: in Aramaic it meant fish. Therefore the Church made the fish a symbol for Jesus.

57—The 57 generations from Abraham to Jesus in Luke chapter 3. A Jewish answer was to chose the Haftorah from Yom Kippur morning; it is from Isaiah chapter 57, starting at its 14th verse and continuing through to the 14th verse of the following chapter.

60—Kalpournios Piso in small numbering. That is why, in another story in his Jewish Antiquities, Piso crucified his alter ego 60 cubits high. And why—in order to answer him—*Pesach Matzoh U'Maror* were made to total 60.

66—Flavius (Flaouios) Josephus (Iosepos)—30 plus 36—in small numbering. That was why the Church later arranged the Old Testament into 39 books, so that those, plus the 27 books of the New Testament, would total 66 in all.

67—Expressing the letters of Piso, each in the sequence system, gave: Π-16, Ι-9, Σ-18, Ω-24=67. The Jews wrote a reply to Piso which was made to contain 167 verses. That was answering KP which was 100, plus Piso which was 67 by the sequence system. Later, *lo'hevel* was chosen because it aptly totaled 67.

70—An allusion to the Septuagint; and also to the family's name as spelled Kalpournios Peison (see footnote ³ supra). Piso wrote both accounts of his day as to how the Septuagint was created: One in his *Antiquities* in which the central character is Aristaios (totaling 19 in small numbering in Greek) and the other entitled the *Letter of Aristeas* (totaling 16 in small numbering). Each name was merely a longer form of his true name of Arius; Aristaios and Aristeas were merely yet additional literary alter egos of himself!

This code practice of adding or subtracting portions of a name to disguise but yet keep the basic name is seen in another variation of Piso's true personal name of Arius—L. Arruntius Stella. Under that name Piso was patron and friend of the poets Statius and Martial and a Roman consul. Query as to the possible source of the name Artorius or Arthur—as in King Arthur?!

80—P, which stood for Piso, was 80 in regular numbering, that is, by the initial system.

87—That was the secret total of 57 plus 30 in Luke chapter 3, explained above. 87 was also *paz* in regular numbering in both Greek and Hebrew. *Pos*, which was almost the same pronunciation, was the final syllable of his *Ἰωσηπος* name.

The Jews answered with the sons of *Pazzi*. And they made *Boruch Sheh'omar* contain 87 words.

96—This was "Alex" in regular numbering. That was the shortened form of the name of Piso's first son, Alexander, who died about the year 95. He appeared in the Gospels as Andrew. Pliny married Piso's granddaughter, Calpurnia, and therefore became like a new son to him, a replacement for Alexander. Hence, he was 96. The particular one of Pliny's public letters in which he wrote to Emperor Trajan concerning his recent alleged persecution of Christian believers, was appropriately made to appear as letter number 96 in the 10th volume of his letters.

To answer Pliny, the first line of *Adon Olam* was made to total 96 in small numbering in Hebrew, as was the expression, *Mah Nishtanah Halailah Hazeh Me'kol Ha'lailos*.

99—This was the total of Pliny's full name, Gaios Kaikilios Sekoundos Plinius, in small numbering.

100—KP by the initial system.

120—KP (P as R) by initial system. That is why the gathering of the brethren in Acts 1.15 consisted of 120.

136—KP (100) plus Iosepos (36). The 120 persons in Acts 1.15 plus the chapter and verse there total 136.

The Jews answered Piso by making the first lines of *Yigdal* and *Ayn K'Elokeynu* total 136 in *Mispar Katan*. And by reciting Psalm 136 each sabbath and in the Haggadah. Also notice that in Malcolm Hay's *Thy Brother's Blood*, Josephus is first mentioned on page 136.

144—KP (100) plus Fabius Justus (44) total 144. The 144,000 which appear in Rev. .

180—C (from Latin) as 100, plus P from Greek as 80. In Acts 27.37 the persons in Paul's boat totaled 276. That was because they were actually just two: 180 (CP) plus 96 (Pliny); that is, the two authors of Acts, Pliny and Calpurnius Piso, who in this instance would be Justus.

200—C, plus P as R.

300—T was 300 in Greek; it was also the symbol of the cross.

316—This was the cross (T = 300) plus P (16th letter). *Vo'reek* was chosen because it (like a form of Piso's hero's name) totaled 316 in regular numbering. *Vo'reek* was taken from Isaiah 30.7—as was also *hevel*, with the mere addition of lamed (30). Allegorically the New Testament could be seen as authored mainly by Piso, Mr. *Hevel V. Reek!*

600—X in Greek, which was pronounced "ch," was the first letter of *Χριστος* (Christ); and it was also 600 in the initial system. Thus 600 stood for Christ. Later it reappeared as the 600 who rode "into the valley of Death."

666—The number which pertained to the beast in Revelation 13.18. This will be explained below:

The Pisos used the numbers all through the New Testament—in various ways, again and again. Piso teased that even "the very hairs of your head are all numbered!" (Mat. 10.30)

There were no copyright laws then, and their use of code was like copyrighting their work. That way, no future authors could steal the honor which they wished for their memories forever, by claiming, even secretly, that the great work was theirs.

But then, Piso's oldest living son, Julius (who was John as a little boy in the Synoptic Gospels), became angry at the family. As Julius Severus, he had just destroyed Bar Cochbah in the year which is now 135 C.E. (A.D.). But instead of rewarding him, his surviving brother Justus and Justus' friend Emperor Hadrian, who was under his thumb, had named sister Claudia's son Antoninus to succeed Hadrian. Julius felt his own grandson should have been chosen successor instead.⁷ But Hadrian even specified that his own nephew and grandson should be emperors after Antoninus!

So in 136-137 Julius retaliated by writing Revelation, and in it turning the number-code against the family. He ridicules Pliny, who was number 27, by making the beast in Revelation 13.1 (14 and therefore his own father!) have 10 horns, 7 heads, and 10 diadems, which total 27. He makes his own dead father into the dragon, who acts for 42 months (Matthew 1.17; 3 x 14, that is Jesus) in Revelation 13.5. The seven angels have seven plagues (a total of 14!) in Revelation 15.6.

He is most vicious toward his father in Revelation 13.18⁸ by saying the number of the beast was 666. 600 (which was *Χριστος* by the initial system) plus 66 (*Φλαουιος Ιωσηπος* by small numbering). That is, daddy and his creation, Christ! Some ancient manuscripts have this as 616, but the result is the same. For 16 is P by the sequence system, and P stood for Piso. So 616 is Piso plus Christ!

In that same verse, Julius derides his father yet another way. That involved a fourth numerical code system: regular (not "small") numbering in words and entire phrases.

is”) was made to be 1,702 in regular numbering, so that when 666 was added to it, the total was 2,368; and that was the identical total, also in regular numbering, of the names Jesus Christ. Each was 2,368!⁹

I H S O U S		and the number	
10 8 200 70 400 200	888	KAI O	ARITHMOS = 531
X P I S T O S		of it	
600 100 10 200 300 70 200	= 1,480	A U T O U	
		1 400 300 70 400	= 1,171
		six hundred sixty six	= 666
TOTAL	2,368	TOTAL	2,368

Julius must have thought his being married to Hadrian’s sister (in which capacity Roman history knows him as Julius Servianus)¹⁰ would protect him. But they took him to Rome and executed him.¹¹ In his fictional identity as the disciple John, Julius would be the only NT disciple not martyred—because Julius was the only son in fact martyred for opposition to the great creation!

V. SOUNDS, ANIMALS AND ALLUSIONS—“FOR SUCH MEN . . . THROUGH FAIR SPEECH AND FLATTERING SPEECH DECEIVE THE HEARTS OF THE GUILTESS”(Romans 16.18)

In addition to their use of the various number systems, the Pisos also used a variety of other methods of code. They used sounds including “pur” from Calpurnius, “pour” from Kalpournios (the spelling of the name in Greek), “pass” or “paz” from Piso’s fictional name, which was spelled *Ιωσηπος* in Greek (no historian ever mentions that Josephus spells his name with a “p” instead of an “f” in Greek; for they, too, are Inner Circle members).

Other sounds used are “shur,” from Genesis 49.22, in which Joseph appeared as a fruitful bough with its branches running over the wall; and “wall” there being in Hebrew *shur*. Also, *shy* which was Aramaic for “gift” and alluding to the great gift, Jesus, which Josephus created.

Also, animals were and are used as allusions to Josephus:

1. The **CAMEL**. Camillus was the Roman general who destroyed Veii, capital of the Etruscans and until then an obstacle to Rome’s expansion on the Italian peninsula. Piso saw Jerusalem—with its Temple, which was the heart of Judaism—as the new Veii; hence, he was the new Camillus or Camel. Examples in the Gospels are the camel and the needle, the gnat and the camel, and the camel-hair garment of John the Baptist. When we reverse the order of the first two letters of Iosepos and add the name of that city, the result is “Oy Veii!”

2. The **LEOPARD** or **PANTHER**. A symbol of the goddess, Cybele, which also was composed by Piso into the Jesus figure—was the panther. This is source of “puss and boots,” “cat with nine lives,” “many ways to skin a cat.” That was also why Jesus was called *ben Paniri*.

3. The **HORSE**. Piso, with its letters rearranged and an extra “p” added, becomes *ippos* in Greek, which is horse. The horse’s mouth and its donkey, lead a horse to water, horse laugh, etc. The Second Coming or the Rapture, which is Humpty’s fall, is when all the king’s horses won’t put him back together again.

4. The **COCK** or **CHICKEN**. A priest of Cybele and Attis was called a gallus in Rome, because the Gallus was the name of the river in western Turkey from which area the Romans stole that particular pair of gods. Gaul, specifically Provence, was where the Pisos had estates. And *gallus* meant a chicken in Latin: “Before the cock crows, Simon Peter, you will deny me three times.” That was why Tur Malkah was destroyed through a cock and a hen. Also, Jesus as a hen gathering her chickens in Mat. 23.37, cock and bull, cocksure, cock of the walk, peacock, poppycock, and the chicken (Piso) on whom we put our sins (instead of the Temple he destroyed with his 24

(Josephus) on whom we put our sins (instead of the Temple he destroyed with his 24 minim—plural of min which was short for Minos) Erev Yom Kippur. And the term *Gollus*, for the dispersion which Piso ultimately caused. It was only after the second destruction that Jewish literature referred to both dispersions as *Gollus*.

Piso saw himself as a new Greek Moses. He secretly used the identity of Minos *redivivus*. For Minos was the reputed ancient lawgiver of Crete (another Minos was king of ancient Crete). The name Minos in Greek small numbering totaled 19—the same as did Piso! Thus, Pliny writing as Paul in the Epistle to Titus (actually to Julius) in the New Testament, boasts that “All Cretans are liars” (Titus 2.12). He is quoting from Epimenides, another Cretan. But Pliny also adds, “This report is true”! (Titus 2.13).

The rabbis noticed, and they began to refer to Christianity as *Minus* and to Piso as “the min” or *Ha’Min*. On occasion they changed the two vowels to *komatz*. They teased *Afku’min!* “you shall cast out the min.” Later, in *Adon Olam*, their descendants would sing that God (and not Piso!) “is my minos and the minos of my cup...”

Henry Fielding too noticed, and he inserted Minos as a character in his *A Journey from this World to the Next*. He also had that story contain Book 1 with 25 chapters; and then skipped to Book 19, Chapter 7. With each he was teasing at Matthew chapter 1 with its 25 verses, and its total of 26.

Piso used various other allusions to himself. The name Piso was supposedly derived from the Latin word *pistor* which originally meant one who “ground”; hence, a miller of flour or a baker. Now we know why Sherlock Holmes lived on Baker Street, and why there were 24 blackbirds baked in a (Piso) pie, and the butcher (Titus, who slaughtered the Jews) and the baker (Piso) and the candlestick maker (the light of the world, Jesus), and the gingerbread house and the trail of bread crumbs.

That is the source for the expression “May their bones be ground to dust!” and for the expression in the martyrology of the ten rabbis recited on Yom Kippur and Tisha b’Av that the strangers (Romans) consumed them “as a cake turned” is consumed by fire, and for the custom of *Tashlich* on Rosh Hashonoh in which we cast out our sins by casting bread crumbs from our pockets out and onto the water.

VI. THE FAMILY IN THE NEW TESTAMENT—“I AND THE FATHER ARE ONE” (John 10.30)

The Pisos claimed descent from Calpus (*Kalpos* in Greek) whom they claimed was the son of Numa Pompilius, successor of Romulus who founded Rome. The Calpurnian clan descended from Calpus; and the Pisos were the most prominent family in the Calpurnian clan. Changing the “a” to “o” produced *kolpos*, which was Greek for bosom. That is why Lazarus was in the bosom of Abraham in Luke 16.23 and why the only begotten Son was in the bosom of the Father in John 1.18 and why the beloved disciple leaned on Jesus’ bosom in John 13.23. That is also why, after the Resurrection, Jesus met “Cleopas” (Luke 24.18) and a Mariam is (wife) of “Clopas” (John 19.25).

Piso and his sons and Pliny move through the NT under various names. In the gospels, starting with Matthew, Jesus (Josephus) has basically only three disciples: John, James and Simon Peter. All the other nine disciples are shadowy alter egos of these three. The three are really his three sons, Julius, Justus and Proculus, inserted into the first gospel when still little boys. In addition, his fourth son, Alexander, appears as the fourth but less important disciple, Andrew, the brother of Simon Peter.

The New Testament mentions 9 different Simons (plus 2 Simeons); and 6 different Jameses; and 9 different Johns; and 6 different Judases. Most of these were honorable insertions of Piso’s three sons (Julius played the Judases as well as the Johns).

When Piso plays Joseph, the three main disciples are his three real sons—and Jesus is his literary son. Then when Piso plays Jesus, his sons become Jesus’ brothers. Thus, Jesus has four brothers (Matthew 13.55) who are really Piso’s four sons including Alexander.

Father plays all the Josephs. First he is Joseph the carpenter, later he is Joseph of Arimathea who buries Jesus. Joseph the carpenter drops from the story when Jesus starts his ministry—because Piso cannot be in the story as two main roles simultaneously!—then Joseph reappears after the crucifixion to bury his literary son! Then in Acts of the Apostles, he reappears as Joseph the Levite, whose name is quickly changed to Barnabas (Acts 4.36).

Thus, he plays both the Son (Jesus) and the Father (Joseph the carpenter, and God). Father and Son were in fact one—each was Piso.

Shakespeare described the double identity in *Pericles, Prince of Tyre*. In its great riddle, supposedly alluding to incest, but actually to Piso's double role, Shakespeare wrote: "He's father, son, and husband mild..."¹ And in *As You Like It*, he wrote, "One man plays many parts. . ."²

In Acts 19.29 and 20.4, written by his son Justus, Josephus is inserted under the name Aristarchus and is a companion of Pliny who appears under two of his actual names, Gaius and Secundus! It was appropriate that Piso have the pseudonym Aristarchus, for Aristo was the name of Plato's father. Similarly, it is as Titius Aristo that Josephus entered Roman jurisprudence. Under that name he was a famous Roman jurist cited in Justinian's Digest centuries later.

In the New Testament, Piso is also Aquila, which meant eagle; and Prisca or Priscilla is his wife. His wife's true name was Boionia Priscilla or Procilla. She also appears in II Timothy (written by their son Justus) as Lois. Fittingly, she appears in literature as superman's wife and Timothy's grandmother.

Justus was his father's main successor. When Justus and his father started the writing of Acts, Justus played Paul, the hero, as his father had created and played the role of Jesus.

At the same time, about the year 96, his father was preparing to write his *Vita*; and in it, Piso would insert Justus as his true name, Justus, twice, between his brothers "Hyrcanus" (actually Julius, who is the NT John) and "Agrippa" or "Simonides"³(who is actually Proculus and the NT Simon)."

In his *Vita*, Piso makes Justus an alleged Jewish historian⁴ who had written a conflicting history of the Jewish War and falsely accused him (Josephus) of causing his native Tiberias to revolt against Rome⁵. He tells of Justus' career as the revolutionary leader at Tiberias and says his father was Pistos⁶ (seemingly because *pistis* was the Greek for "faith," and could also be seen as akin to the name Piso, as was *pistor* in Latin). He gives Justus a brother⁷ or brother-in-law⁸ named Jesus!

Justus appears in his own Acts 1.23 as "Joseph called Barsabbas (who was also called Justus. . .)"—for he is hinting that he has become the new Joseph(us), the new father of the story. Justus' name appears again in Acts in 18.7 as Titius Justus.

A few years later, about the year 105, Justus writes the Gospel of John. In it he stresses repeatedly (especially in chapters 10, 12, 14, 16) that he is sent by his father and is his representative. He is teasing that the father, whose work he is continuing, is his own—Piso!

He names this gospel after his brother Julius' pseudonym and himself plays the role of Jesus in it. There is no disciple James mentioned in this gospel (despite the importance of James as one of the three chief disciples in the Synoptic Gospels!) because Justus is playing the lead role, Jesus; and therefore he cannot insert himself in the story as two main characters at the same time.

Shortly after writing the Gospel of John (in 105) and playing the lead (Jesus) in it, Justus under his identity of Paul—assisted by his son Julianus, pseudonym Timothy—writes the Epistle to the Colossians. And in it at Col. 4.11, they refer to Justus proudly as "Jesus who is called Justus"!

His father, too, had hinted that Justus and Jesus had become identical. For in his *Vita*, having made Justus the revolutionary leader at Tiberias, he later gave Tiberias' chief magistrate the name Jesus⁹

Justus would live on into the reign of his nephew Antoninus (Claudia Phoebe's elder son), which commenced in 138, and would then write as Justinus (longer form of

Justus) the Witness, that is, Justin Martyr, Church Father. In his *Dialogue With Trypho*, he would boast that prayers in the name of Jesus were being offered by every race of men.¹⁰

Pliny shared with Justus the writings of Acts and the Pauline Epistles. Pliny's first chapter in Acts was chapter 18. At verse 7 he inserted Justus as Titius Justus, because now that Pliny was the writer (and hence also playing the lead character, Paul), Justus could not play Paul but needed a new identity.

Then in Acts 18.24 and 19.1, Pliny gives Justus another name, Apollos. He is secretly the former Paul (Paulus/Pollus) with an "a" added.

Within a couple years, Pliny would write I Corinthians. Again, he repeatedly inserted Justus as Apollos (I Cor. 1.12, 3.4-6, 22; 4.6; 16.12), because as the writer, Pliny was himself playing the lead role, Paul. And when Pliny wrote, as Paul, the Epistle to Titus (Julius), again he put Justus in as Apollos (3.13.).

Unlike Justus who would live on into the 140's, Pliny would perish in 116 in western Parthia while fighting the Jews and Parthians. This war was connected with the second great Jewish revolt (of 115-117) against the Pisos' Roman Empire.

Pliny's death was under his military name, Maximus, the great one. Later, "maxima" (the feminine form of his pseudonym) would be combined with the feminine form of the name of the PISO founder, Calpus (with also the change of vowel), to produce the expression, Maxima Culpa.

In addition to repeatedly inserting themselves in the story, the Pisos hint at their family's relationship to the Herods. "Greet Herodion my kinsman," says Romans 16.11. It is authored by Proculus, PISO's third (living) son who inserts himself as the writer "Tertius" (the third) in Romans 16.22. Among Jesus' followers is Joanna, the wife of Chuza, steward of Herod (Luke 8.3). Manaen, who in the original Greek is literally "foster brother" of Herod the Tetrarch, is one of the prophets and teachers of the young Church in Antioch (Acts 13.1).

The family also put their friends into the story. Justus inserted Cornelius Tacitus, the Roman historian. He became Cornelius, the Roman centurion in Acts chapter 10, who was devout and feared God. Tacitus reciprocated by dedicating his *Dialogue on Oratory* shortly after the year 100 to "dear Fabius Justus."¹¹ PISO's father's friend and encourager, Annaeus Seneca, also appears. He is the Ananias who cures Paul's blindness in Acts 9.17-18, and he is the Aeneas whose paralysis Peter cures in Jesus' name in Acts 9.33-34.

Aeneas was an appropriate name also because according to some accounts Aeneas was the father or grandfather of Romulus.¹² Virgil said it was to Aeneas that a star shot down from heaven, disclosing to him the spot at which Rome should be established.¹³

VII. THE CREATION OF THE CHURCH— "... SOME AFFIRM THAT WE SAY 'LET US DO EVIL THINGS THAT GOOD THINGS MAY COME?' (Romans 3.8)

As the years after 70 rolled by, the Jews continued rejecting the story. PISO's successive versions became increasingly anti-Jewish. But still he was prohibited by the Vespaian emperors from taking the tale to the non-Jews. Then in 96 he and Pliny assassinated Emperor Domitian,¹ second son and last survivor of Vespaian. Nerva became emperor, named the Pisos to his council, and allowed them to do what they pleased.

The family began writing the Acts of the Apostles. For thus far they have a hero who says he comes only to the lost sheep of Israel and who hesitates to scatter his bread to the dogs. They need a second hero, one whom Jesus will instruct from Heaven to open the new Faith to the non-Jews. Justus will start that story and create and play the part of the new spokesman, Paul.

The vehicle for the transformation of Paul from persecutor to apostle is his remarkable vision (all in the story!), which in turn rests on his experience in observing the stoning of Stephen. The robes of the witnesses to the stoning are even laid at Paul's feet (Acts 7.58)!

The martyrdom of Stephen is a posthumous honor to Stephanus, the slave of Domitilla, Emperor Domitian's niece, who had helped kill the emperor in Rome² just before the writing of Acts. He becomes the gentle Stephen, whom the Jewish mob stoned (Acts 7.58-59). But Acts does not state he died but only that he fell asleep (Acts 7.60), for he was in fact killed in Rome by those not involved in the plot who rushed in (presumably Domitian's bodyguards).

Two years later in 98, Nerva dies and Trajan becomes emperor. He was married to Pompeia Plotina. Her true name was Claudia Phoebe.³ She was Piso's daughter. The family now ruled the world. Acts was soon finished, and the Epistles were being written.

Between 100 and 105, while they were writing the NT Epistles and the Gospel of John, the Pisos were creating the embryonic church. Justus, his father, Pliny, their family, friends, and their slaves traveled about Bithynia, Pontus, and the province of Asia (all in what is now Asiatic Turkey), and the Greek cities, and later Alexandria and elsewhere, to create the churches and to gather the slaves and poor people into the new faith.

As the public writings under Piso's name of Josephus (coupled with the Synoptic Gospels) are the method to find him as the creator of the Jesus story—so are the writings of Pliny (both the public and the private ones) the method to glimpse the creation of the Church. From the letters of Pliny,⁴ one can unravel the members of the Piso family under their various pseudonyms and can notice the comings and goings of the family across Bithynia and the adjacent provinces. From the letters of "St. Ignatius,"⁵ which are also by Pliny, one can see him writing to the various family members and friends as they start the first churches.

Pliny created the first churches in Bithynia and Pontus commencing about 100—once Acts of the Apostles was completed. But that was not his first tour of duty there nor did his tour cover a mere few years ending about 112, as is presumed from his public writings.

He was in Pontus and Bithynia repeatedly between the years 85 and 112. The method to deduce his many tours is the appearance of his pseudonym, Maximus, repeatedly—with various second names—in his public letters. From his letters⁶ he appears as Terentius Maximus, procurator for Emperor Domitian in Bithynia; and he was there even back in 85-86 as proconsul under the name, Lappius Maximus.⁷ All the careers of various people named Maximus—each of which was Pliny—appear in his own public letters.

This leads us to the source of the first name of Pontius Pilate. He in fact was named merely Pilate or *Pilatōs* in Greek. He was only Pilate when Philo of Alexandria discussed him about the year 45 in his writings. He mentioned him only in connection with the incident of the shields.

Pilate remained merely that in the first two gospels, Matthew (ch. 27) and Mark (ch. 15). Only in Luke 3.1 does Pilate acquire the additional name Pontius. That was because in 85-90 Pliny was assisting Piso writing the third gospel, Luke. So Piso honored him by adding the name Pontius—which was a variant form of Pliny's province Pontus—to Pilate's name. For Pliny had already been serving a term as governor there. Later, twice more Pilate is called Pontius Pilate: in Acts 4.27, written after 96 by Justus; then in I Timothy 6.13 (which Pliny himself wrote about 105).

The family also slipped into Acts, in connection with the purported travels of Paul and others, mention of Pontus (Acts 2.9) and of Bithynia (Acts 16.7). Piso, as a (fictional) Jew named Aquila, is born in Pontus according to Acts 18.2; and the first verse in I Peter mentions believers in Pontus and in Bithynia.

Pliny's letters show that Justus too was in Bithynia between 96 and 98; he was proconsul there under the name Tullius Justus.⁸

Piso also shows his presence in these provinces—and also via Pliny's letters. As Claudius Aristo (form of Aristo), he was the leading citizen of Ephesus.⁹ That was the chief city of the province of Asia, located southwest of Bithynia. As (Flavius) Archippus, the philosopher, Piso had been honored by Emperor Domitian; the emperor

“commended” him to Pliny (Lappius Maximus) in Bithynia¹⁰; and he ordered Pliny (Terentius Maximus) to buy him a farm near Prusa.¹¹ And the people of Prusa voted him, as Archippus, a statue.¹²

Dio Chrysostom, Bithynian orator and philosopher, addressed the city assembly of this same Prusa in Bithynia, lauding Diodorus—but with equivocal meanings¹³. *Diodorus* meant the gift of god, by which Dio meant Piso!

Starting shortly after the year 100, and as they were finishing Acts and writing the epistles, they were traveling about the provinces. They pretended to be present-day apostles and bishops, the successors of the apostles Paul and Peter, who they explained had lived and written a half century before. While Pliny pretended he was Ignatius, Justus was Justinus, Julius was Clement of Rome, Proculus was Polycarp, and Julianus (Justus’ son) was Papias. They were reading for the slaves and poor people who were the new believers, the Synoptic Gospels, Acts, and also the Pauline Epistles which they were just finishing. But they were explaining that these had been written back before the middle of the prior century.

However, Christianity was not done in a corner—as the words attributed to Paul in Acts 26.26. The intelligent of that day, the literate and upper classes, both in Rome and in all the conquered provinces around the empire who profited from Rome’s rule and supported it — knew what was occurring. About the time that Justus and his father and Pliny were starting the first churches in Bithynia, Dio Chrysostom, in Bithynia, grumbled:

“...surely you have noticed what some of our booksellers do? ...Because they, knowing that old books are in demand since better written and on better paper, bury the worst specimens of our day in grain in order that they may take on the same colour as the old ones, and after ruining the books into the bargain they sell them as old...”¹⁴

By the year 110, the NT including the Pauline Epistles was substantially finished; all the books had been written except Revelation and Hebrews.

There had been difficulty with some Roman writers. Valerius Martial, although using pseudonyms for the Pisos, mocked and derided them — as he did most everyone else in Rome’s aristocracy other than Emperor Domitian. His closeness to the emperor permitted this. But after Trajan’s accession in 98, Pliny graciously paid for Martial’s passage back to his well-deserved retirement in his native Spain.¹⁵

Juvenal the satirist, too, criticized the Pisos (under their various pseudonyms, of course). In his 16th Satire, which he addressed to Gallius (a form of Piso’s pseudonym of Gallus), he grumbled at the privileges enjoyed by Rome’s legions. Later the Pisos’ successors would truncate his writings, appropriately at the 60th line of his said 16th Satire.

Other writers were cooperative, for there was peril in noncooperation. No one wrote unless he was permitted by the emperor. The latter and the aristocracy were the financial patrons of the writers. Thus, Statius the poet had written admiringly to the various members of the family during Domitian’s reign.

Later, after the year 100, appeared the writings of Plutarch. Piso was his patron, and the family were his friends. He was not 100% convinced, but he was cautious. He wrote:

“...after dinner even common unlettered people allow their thoughts to wander to other pleasures...They take up conundrums and riddles or the Names and Numbers game.”¹⁶

The “names and numbers” game was called in Greek *Isopsepha*. The total values of a name’s letters was equated with the total letters of another name. That was precisely what the Pisos were doing with small numbering. And that is what Plutarch was hinting at!

By the year 115, the success of the Pisos’s creation seemed assured. Thus far, only Josephus himself had dared to historicize Jesus, and that only in a brief paragraph, the Testimonium Flavianum in his Jewish Antiquities about the year 90, plus a brief mention of the purported death of Jesus’ brother, James. Of course, Philo of Alexandria

tion with the incident of the Roman shields¹⁷—did not, nor could he, make any mention of Jesus nor the Christian story.

Now the family had other writers place Jesus and Christianity in prior history. First, the Pisos used their friend Cornelius Palma, the jurist. Writing under the name Cornelius Tacitus between 115 and 120, he mentioned Christ and said he had founded the Christians and had been crucified by Pontius Pilate; and also detailed that Nero had caused Christians to be torn by dogs and burned on crosses.¹⁸

Then Suetonius Tranquillus, too, historicized Nero's persecution, with the mere statement that punishment was inflicted on the Christians, "a new and mischievous superstition"¹⁹; and elsewhere said that Emperor Claudius (who ruled 41-54) had expelled the Jews from Rome for constantly making disturbances at the instigation of Chrestus.²⁰ Suetonius was historicizing the story appearing in Acts of the Apostles (18.2) that Claudius had commanded all the Jews to leave Rome. But perhaps he was hinting at the identity of him whom he was honoring with this account. For he deliberately this time misspelled the Christus name with an "e" instead of an "i." Although he wrote in Latin, perhaps his intent was to make the spelling in Greek with the "e," total in small numbering therefore 26, and hence the same as KP by the sequence system— instead of it being 22 if spelled normally as Christus (Χριστος).

Suetonius Cooperated Perfectly. For his name was a pseudonym for his true name, Titus Antoninus. He was Claudia Phoebe's elder son and Piso's grandson. Piso had taken him into his home and reared him when his father Rufus died about the year 93. In the year 138, he would become emperor and then do further writings under his pseudonyms as Church Fathers. First, he wrote as Tatian. He said that the poor were enjoying Christian education gratuitously.²¹ Thus, the family had instituted free Christian schools to assist them in converting the poor to the new Faith.

Then "tranquil" Antoninus became "Irenic" when he created and wrote as St. Irenaeus, Church Father. In *Irenaeus Against Heresies*, he deliberately again misspelled Christos—this time as Chreistos.²² For this way it totaled 27 in Greek. Thus he could honor Pliny as he had honored his grandfather.

VIII. HOW TO FIND JOSEPHUS AS THE AUTHOR—"I AM NOT OF THIS (THE) WORLD"(John 17.14, 16)

Very few people even dream that Josephus and his family wrote the New Testament, because the world is attuned to pondering Jesus in terms of "what did he mean," and not in terms of "who wrote the story." The opposite is the case regarding Shakespeare. People wonder, "who wrote Shakespeare," and not "what did he mean." If they reversed the questions, more would come through the veil, which is the mystery of the Gospel (Eph. 6.19)—that is, of its actual authorship— and would thereby find Jesus in fact. And likewise more would find the numerous Inner Circle allusions and clues in the Shakespearean writings.

The way to pierce the veil is to ponder the NT and its brilliance, even though supposedly written by men so insignificant that nothing is known of them nor of their families outside the pages of the NT—and then to think, "Who could have written such a brilliant book, which shows such complete knowledge of the life and times of 1st century Judaea?" Then a person may think of all the Josephs in the story and of one of them being the reputed father of the baby. And if he has heard that writers have always written themselves into their stories, he may think of Josephus as the literary father of the baby and the creator of the story.

Once he thinks of Josephus as the father of the baby and story, he may recall that Josephus in his *Vita* listed the names of his three sons. Studying the names of the three—Hyrceanus, Justus, and Simonides/Agrippa⁴—quickly produces the names of the main disciples in the NT:

A. Hyrcanus. Josephus writes of the Maccabees, including John Hyrcanus, high priest. The first time he mentions him in the background portion of his Jewish War, he hints by calling him "John, also called Hyrcanus."²

B. Justus. Twice a James appeared in his Vita as a bodyguard of Josephus³; and once apparently the same bodyguard was named Justus.⁴ That made Justus a James pseudonyms of each other.

C. Simonides. This was obviously a longer form of the name Simon.

Once it is realized that Josephus created the Jesus story and that he himself played the roles of the Josephs and of Jesus and that he wrote his three sons into the three main disciples' roles, and that he was not born until the year 37 C.E.⁵—this brings Jesus crashing off the wall!

Having found Josephus and his three sons, the searcher can then begin to trace their careers—and their repeated changes of names—through the first three gospels.

He can also begin to find the numerous parallels which Josephus created in his public writings, particularly his Vita, to remind one of the numbers, names and events he had created in the Synoptic Gospels. A few examples are:

From The Writings of Josephus:

1. At "about fourteen years of age," he (Josephus) was commanded by all for the love I had to learning (Vita 9)
2. 12 Jews of Caesaria are sent as a delegation to Ecbatana (Vita 54-55)
3. 70 messengers are sent from Ecbatana to Caesarea (Vita 56)
4. During this time, before his purported surrender to the Romans, "I was now about thirty years old" (Vita 80)
5. Josephus' quarters were in a Galilean village named Cana (Vita 86)
6. Josephus told his friends that "in three days time" he would "quit the district and go home" (Vita 205)
7. Jesus, chief magistrate of Tiberias, accuses Josephus of embezzling 20 pieces of gold (Vita 294-297). They laid hands on him and attempted to kill him (Vita 302)
8. Josephus notices three of his acquaintances had been crucified, so he entreats Titus to take them down; two of them die but one recovers (Vita 420-421)

From The Gospels:

1. When Jesus was twelve years old his parents found him after three days in the Temple conversing with the teachers (Mat 2.46)
2. Jesus appoints and sends out 12 apostles to preach and heal (Mat. 10.2,5)
3. Jesus appointed 70 others and sent them ahead of him (Luke 10.1)
4. Jesus commenced his ministry when he was 30 years of age (Luke 3.23)
5. Jesus attended a wedding in Cana (John 2.1-2)⁶, then came to Cana again (John 4.46)⁶
6. Jesus prophecies he will be raised up on the third day (Mat. 16.21)
7. Judas goes to the priests and obtains 30 pieces of silver for betraying Jesus (Mat. 26.14-16)
8. Two robbers were crucified on either side of Jesus (Mat. 18.38). Only Jesus rises (Mat. 28.6)

Having studied the first three gospels, one then begins to read Acts of the Apostles and attempts to continue tracing Josephus and his sons, in their various literary alter egos, through the story. But he encounters a problem.

The names start to be Roman. And new people, not pseudonyms of the family, begin to appear, such as Gaius, Secundus, Cornelius and Timothy.

So one must delve into Roman history and writings in search of more clues. Soon he finds Pliny—the only Roman governor who is *known* to have (allegedly) persecuted Christians, because he writes about doing so.⁷ Then when one reads Pliny's letters, he finds his dear friend is Fabius Justus⁸. Immediately the reader recalls this same name, Justus, as that of Josephus' son! Pliny's wife is found to be Calpurnia,⁹ the granddaughter of Calpurnius Fabatus!¹⁰ And Fabatus reminds one of Flavius and of its possible variant, Fabius.

By studying Pliny's letters further, the searcher finds Josephus appearing under various other names, such as Arrius Antoninus, Titinius Capito, Titius Aristo, Valerius Paulinus. He also sees Josephus' other sons appearing, and deciphers their true names: John is really Julius,¹¹ Simon is really Proculus.¹² Pliny's letters introduce the family members, including Josephus' grandsons, under various names; and they also introduce the friends of Josephus and Pliny under actual names and pseudonyms.

Then one can also begin to read the other Roman writers of that day, including historians Tacitus and Suetonius. They, too, supply hints and assorted pseudonyms of the various members of the family. Now the searcher is able to continue his deciphering of the true identities of the fictional characters in Acts and the Epistles.

IX. THE PROOF THAT JOSEPHUS WAS REALLY CALPURNIUS PISO—

"FOR NOTHING IS HIDDEN, EXCEPT TO BE REVEALED, NOR HAS (ANYTHING) BEEN SECRET, BUT THAT IT SHOULD COME TO LIGHT" (Mark 4.22).

By now, the reader should well understand *how* Josephus was found to be the author of the Jesus story in the Synoptic Gospels—that he was the Joseph writing himself in as the father, and as Jesus, and writing his three sons in as the three main disciples. And because Josephus was not born until the year 37 C.E., the effect was to prove Jesus a fictional alter ego of Josephus.

And the reader will have understood, too, the proofs that Calpurnius Piso inserted himself and his family repeatedly, by numbers and other methods, into the gospels, and that he apparently was Josephus.

But the reader will still wonder how the transition was made—how does one, realizing Josephus created the story, come to the conclusion that he was in fact Calpurnius Piso?

There is a great mystery in the figure of Flavius Josephus. Here is a supposed descendant of Hasmonean royalty who according to his own writings, after apparently defending Galilee and its town of Jotapata bravely, flees to a cave¹; and then after his companions commit suicide, himself surrenders to the Romans²—and is spared!³ This was even though, during the siege of Jotapata, Josephus had his men pour boiling oil down upon the Romans and boiling fenugreek over the Roman assault planks.⁴

Yet when he ultimately surrenders to the Romans, they do not instantly lift his head. For he prophesies: "You will be Caesar, Vespasian; you will be emperor, you and your son here."⁵ Therefore, allegedly Vespasian merely imprisons him while he waits to ascertain whether the prophecy will be fulfilled!

Then the emperors house him for some 30 years in Rome⁶ while he writes Jewish history books in addition to the gospel stories! And he marries his granddaughter and his children (as decipherable from Pliny's letters) into the Roman aristocracy! Truly, the "cat with nine lives"!

The letters of Pliny referred to above will be helpful once again. They, along with the writings of Josephus and those of the Roman historian Tacitus (all presently obtainable in Loeb Classical Library editions) are the chain which ultimately leads one to the true identity of Flavius Josephus; and in the process, also reveals the portrayal of Josephus as the Jewish general captured by the Romans, to be entirely fictional.

In Pliny's letters that particular one of the various identities of Josephus in which he is Pliny's wife's grandfather is Calpurnius Fabatus. And soon we find the name Calpurnius again. In Josephus' *The Jewish War*, he inserted himself as Cestius Gallus⁷ when he was the Roman general who provoked the Jewish revolt. For he saw himself as *gallus*, the priest or midwife of the new god he was creating, Jesus. Soon, in *The Jewish War*, Cestius Gallus has an assistant, Caesennius Gallus, commander of the 12th Legion.⁸ But he is still Gallus—that is, Josephus. Then Caesennius Paetus appears as governor of Syria⁹; but because he is still Caesennius, he is still Josephus.

Moreover, the name Paetus seems familiar. It had appeared in the writings of the Roman historian Tacitus, as Thræsea Paetus, Stoic philosopher, killed by Emperor Nero about the year 65.¹⁰ In Tacitus, a few pages earlier,¹¹ Nero also kills the leader of a group of conspirators who plot his life. The leader is named Calpurnius Piso. Somehow he seems to resemble Thræsea Paetus. Could they be identical? Moreover, the name Calpurnius reminds one of Calpurnius Fabatus, which was Josephus' name in Pliny's letters when he was Pliny's wife's grandfather.

At this point the following steps quickly occur:

1. One checks a Latin classical dictionary and finds the famous Calpurnius Piso family.

2. From a Latin dictionary, one also finds the source of the Piso name, as "pistor," meaning one who "ground," or a miller or baker. He then thinks of the many allusions to the baker and is caught up on the trail of bread crumbs.

3. He, thus, realizes that Josephus was a Calpurnius Piso.

4. The conspirator Calpurnius Piso of about the year 65 appears to have perished in fact, and not merely in literature in Tacitus' *Annals* Book XV. But Tacitus explains that others of the conspirators are exiled or given immunity. These including "Natalis" (Nativity?)—whom Tacitus described in as being "the partner of Piso in all his secret councils."¹² Likewise "Montanus" (the mountain?) "is spared out of consideration for his father"¹³ when Thræsea Paetus is killed.

5. One recalls that Josephus appears in Judaea a year later as Cestius Gallus.

6. Then one realizes that: (1) Josephus was the son of the condemned conspirator, Calpurnius Piso, and was himself also a Calpurnius Piso; and (2) many others have, themselves, previously followed this same trail of bread crumbs.

This, then, is the method of learning that Josephus was really Calpurnius Piso! That is, unless one happens to be an evangelist and has already been so informed in seminary or by another evangelist!

It now quickly becomes apparent that Josephus was not an expatriate Jew who created Christianity in order to subvert or improve Rome; rather, he was a Roman who was Jewish only technically, because his Roman father had married a descendant of the Herods. His actions were in order to spread the power of Rome and particularly of his own Calpurnius Piso family.

Thinking of Josephus as a Roman and not as a Jew, one then realizes his native language was not Hebrew nor Aramaic but Latin and Greek. One begins to think of those various numbers used by him in his writings in terms of code in the Greek language. Then, if he begins to work through the Greek alphabet, he finds the various numerical equivalents of the letters; and, ultimately, he may unravel Piso's various numerical code systems.

X. THE INNER CIRCLE—“FOR NOW WE SEE YET IN A MIRROR IN A RIDDLE, BUT THEN FACE TO FACE...” (I Cor. 13:12)

This knowledge has always been the play-thing of the (Non-Jewish) intellectual, theological, and political establishments of the world, who have always used it for population control. Yet still today, almost no Jews know anything about this subject nor that our ancestors' coded responses to Piso's creation are scattered all through our ancient writings and ritual.

The only Jewish religious leadership who have known are the very few leaders who have espoused wisdom, understanding and knowledge. Their acrostic was chosen because its initial letters totaled 14, and the total of all its letters in regular numbering was 614. They did not tell their followers, but instead, being armed with the information, inspired them to be brave in dress and mobile in approach. That was their way of answering the Pisos.

Although more than 99 and 44/100% of us Jews know nothing of all this, we *think* we know; and we spend our time disputing whether Mary was an *almah* (young woman) or a *besulah* (virgin). We think Jesus was historical, that he was a reformer who ran afoul of Roman power and was crucified by it, and that later Paul convinced non-Jews that he was divine. We fear to read the NT for dread it will jump up and bite us in the nose and because our tradition discourages reading it; whereas studying it and pondering its authorship is the first step to deciphering the mystery of the Gospel.

However, in those days Jews, and particularly their rabbis and leaders, knew what the Pisos were doing. All three Jewish revolts against Rome occurred because of the efforts of the Pisos, through Roman power, to impose Christianity on the Jews. Although today very few Jews—except particularly “Hebrew Christians” who are evangelists—know anything about this, yet in that day the Jewish leadership well knew. Their own code responses are scattered all through the Jewish writings of that day and of some centuries thereafter, in tales, prayers, ritual and folklore. For Jewish scholars created their own equivalents of Piso’s code systems and used them with which to answer him. With their code, they referred to *his* code and to instances of his use of it; they showed they knew what he and his family were doing; and they expressed their determination that they and their people not be taken in. Repeatedly in their code they used numbers, words, and allusions to answer him and to express their defiance of his efforts against them. But all this has for centuries been unknown to almost all Jews.

They were forced to resort to code. The Pisos, through Imperial power, were using the new faith deliberately as their instrument of control of the masses. Writing of this openly would have brought Rome’s swift vengeance and the destruction of the Jewish people. As it was, by the time the third Jewish revolt was crushed in 135, about half the eight million Jews in the empire as of the year 65 had perished in the wars. The Jewish response after 135 was to turn away from worldly politics and inward to the world of Talmudic study.

Some illustrations of Jewish code responses have been stated, but for this explanation a detailed summary is not necessary. For the proof in the writings of the Pisos and the other non-Jewish writers then, and likewise since, should be amply sufficient. Many pages could be spent detailing the great numbers of writers who have used the Piso numbers and the other Inner Circle allusions since the first century. A few examples will suffice:

“I want to make one thing **perfectly** clear.”

“My first day in office was a **perfect** day.”

“It is far beyond our **poor** power to add or to detract.” “Four score and seven years ago,” that is 87. It should be noted that it was in fact then 87 years since the Declaration of Independence, but this speech is the only one of Lincoln’s speeches which he started with a number.

14 stations of the Cross.

14 Point Peace Plan.

“16 ton and what do you get?”

“When you were sweet 16.”

“The Power of Positive Thinking.”

“Possibility Thinking.”

Shylock

Sherlock

And the doughboys of WWI became the GI Joes of WWII.

Long before, St. Patrick’s father had been given the name Calpurnius.

Hugo Gernsback, the father of modern Science Fiction (and who in fact coined the

term) wrote a story in 1911. He entitled it *Ralph 124C 41 +*, and subtitled it *A Romance of the year 2660*.

There were originally 14 *Wizard Of Oz* books; later there were 40. A. Conan Doyle wrote 56 Sherlock Holmes stories, plus four short novels of Holmes' adventures. The total was 60. An itinerant clergyman politician denigrated the Holocaust with the allegation that 60 million blacks were exterminated during the era of slavery.

We all know of famous evangelists who claim they had visions from the Lord at the age of 14 or 16!

Fictionalized rewrites of the hidden career of Piso/Josephus appear in the "lives" of *Apollonius Of Tyana* and of *Judah Ben-Hur*, the Judaeen prince who was galley slave Number 60 until he was adopted by the Roman admiral to become "young Arrius"!

Inner Circle allusions—in numbers, names, and various types of clues and hints—are all through the world's literature. The *Gesta Romanorum*, *Decameron*, Shakespeare, Cervantes, Rabelais, Tolstoy, Milton, Spencer, Tennyson, Thackeray, Kipling, Stevenson, Poe, Burns, Browning, Noyes, Pinocchio, Peter Pan, ad infinitum.

As just one example, the poem which introduces *Alice in Wonderland* mentions Prima, Secunda, and Tertia. These are feminine forms of three of our old friends! Also read Kipling's story, *The Bisara of Pooree*: *Besorah* was the Hebrew word for glad tidings (Gospel in English), *Pooree* was an allusion to Mr. Poor!

Sherlock Holmes' very last words to Watson in the very last story were "Some day, Watson, the true story may be told." Long before, in *The Merchant of Venice*, Shakespeare prophesied: "Truth will come to light...in the end truth will out" (Act II, Scene II).

Today Inner Circle numbers and other allusions appear not only in books and stories but also in motion pictures, television and advertising. The Inner Circle continues inexorably to expand.

It was Piso himself who made possible all this deciphering and all the resulting allusions to his secret work. The New Testament is decipherable only because in addition to being a mass murderer and the greatest writer and fabricator who ever lived (I give the devil his due, as did his son Julius in Revelation 13.18), Piso was the world's greatest egotist. He could not resist piling clue after clue and code system after code system into the NT.

He also repeatedly mocked his own work. In Acts 13.6 (total 19) he and Justus inserted a false prophet named Barjesus (son of Jesus, i.e., Justus!). In II Cor. 12.16, Justus, writing as Paul, boasted that he was crafty and took the believers in by deceit.

This knowledge was not intended for the average person but only for those somehow privileged to be members of this Inner Circle. In C. S. Lewis' *The Inner Ring*, (which appears in his book, *The Weight Of Glory*) he wrote:

"But your genuine Inner Ring exists for exclusion. There'd be no fun if there were no outsiders. The invisible line would have no meaning unless most people were on the wrong side of it. Exclusion is no accident; it is the essence."¹

Piso's system, and later variations of it by means of new holy books such as the Quran, Das Capital, Mein Kampf, the Book of Mormon (with its additional created lineage of the tribe of Joseph) has always been the ideal method with which to control people. Piso, his family, and friends were Stoics—until they created Christianity and changed into the Church Fathers. Stoics believed that people are motivated by, and controllable through, fear and hope. Piso's creation continued that method.

Always the Jews have been available as the repeated scapegoat for those who led, or wished to lead, the common folk—just as Piso, himself, made the Jews the scapegoat forevermore in his story, because their ancestors refused to accept it: "His blood (be) on us and on our children" (Matthew 27.25).

Those Christians (certainly not *loving* Christians by today's standards) who have been professional Jew-haters have loved using Inner Circle allusions when spreading hatred against Jews:

A. The tall pointed hat which medieval Jews were forced to wear was called the *cornutum pileum*² because its initials were CP.

B. The Wandering Jew in Christian folklore was named sometimes Joseph (Josephus!) Carthophilus.³ For it contained the letters, rearranged, of Calpus; and this name had the initials JC; and it also contained the rearranged letters of the name Arius.

C. nazi Joseph Goebbels in 1935 said, "Jewry must perish! has been our battlecry for the last 14 years."⁴

D. When Hitler launched *Cristallnacht*, the nazis then announced that (only) 36 Jews had been killed and 36 injured.

E. Read *Encyclopædia Britannica* on Anti-Semitism. Notice its discussion of the fictional Protocols of the Learned Elders of Zion.⁵ *Britannica* explains that supposedly those writings were based on secret Jewish meetings, numbering either 24, or in some versions 27. These were Jesus (Josephus) and Pliny!

F. The Ku Klux Klan's name was from the Greek *kuklos* which meant a circle. And each of the three "k's" in Greek was 20, and together they total 60. A recent Klan hand book has 27 pages. The original great klan of course, was the Calpurnian clan, of which the Pisos became the greatest family!

The issue for Jews is not whether Jesus was an imposter nor whether or not he was framed (and if that were the issue, perhaps a Jew could rationalize—and we are excellent at rationalizing—why people have hated us for 1900 years). Rather the leaders of the world have always know that this was a fictional story, with a fictional hero and fictional characters; and they have inflicted 1900 years of hatred and murder, playing God, because they knew their story was made up and, therefore, doubted God's very existence at all. Piso's successors long accused "the Jews" of killing Jesus (and of continuing to reject him—which was tantamount to killing him again!) when in fact Piso himself had killed him in his own story. Cock Robin's death was self-inflicted!

Onto the myth of deicide, the world's leaders had their poets and writers add such other hateful lies against Jews as the slanderous accusations of Host-desecration, the blood-libel, the Wandering Jew fable, the well-poisoners, and more recently the international bankers. The Jew became to Christian folklore and the popular mind the embodiment of Satan.⁶

By painting the image of the Jew as evil and as cursed by God, the leaders were able to: (A) Explain why the Jews had rejected and killed Jesus and still then continued unwilling to accept him. (B) Explain why the Jews were still then being treated so badly. (C) Have and utilize a convenient object on which to divert the dissatisfaction of their peoples.

A German general being asked at Nuremberg trials how the Holocaust events could have been permitted, replied "I am of the opinion that when for years, for decades, the doctrine is preached that Jews are not even human, such an outcome is inevitable."⁷

The image of the Jew as somehow inherently evil persists till today. Sometimes it seems to exist even independent of its theological underpinnings. Because modern man no longer thinks only in theological terms — the haters have shifted the evil image so it today largely rests on "conspiracy" instead of on deicide. The wrongs, real or imagined, of a single Jew are imputed to allegedly conspiratorial Jews as a group.

The concentration Camp guards and SS who murdered Jews wore belt buckles which announced "God is with Us," and attended Mass on Sunday, and when they died they were buried under crosses. Hitler had attended a Catholic school. Years later he would claim he was doing the Church's work against the Jews. Nor has a single nazi murderer, and even Hitler, ever been excommunicated. But no one thinks to blame all Christians or Catholics for the Holocaust, nor should they do so.

On the other hand, Karl Marx was converted by his father to Christianity at the age of six, was raised and schooled as a Christian and grew up to write vile things against Jews. Yet because he had been born a Jew, Jews as a group have been blamed for Karl Marx and for Communism!

"The Jews" as a group have been slandered as "international communists," as "international bankers," and recently as "international Zionists." In the fictional Pro-

Hatred and suspicion of Jews still infect popular thinking everywhere. To escape from it, some Jews flee to the idealistic movements of others, some to assimilation, some even to self-hate. They are oblivious to the great secret which supports the hostile climate. Although undreamed of by them, the secret has always been known to the world's non-Jewish religious leadership and theologians.

As to Islam—its holy book, the Qur-an (Koran), mentions Jesus in 93 different verses⁸; places him in the line of prophets; and mentions him always as a historical person. This is even though he was Piso's fictional creation.

The Koran's Sura (chapter) XXVIII makes Pharaoh's prime minister at the time of Moses—Haman. Sura III makes the husband of Mary (Jesus' mother) Imran (Amram). In the Bible, Amram was actually Moses' father! Again, Sura XIX makes Mary (Jesus' mother) also the sister of Aaron who in fact was Moses' brother. This confusion which made Jesus' mother also Moses' sister, was, if not Inner-Circle hinting, obviously erroneous.

However, there are indications that the founders of Islam too had Inner Circle knowledge:

A. There are 114 chapters in the Koran (because 100 is KP, and 14 equals 60 which is Kalpournios Piso).

B. Muhammad flies to Heaven from a bridge upon a fabulous animal, described either as a winged mare or as an ass.⁹ A mare is a female horse—and the horse was an allusion to Piso. The ass was an allusion to Jesus.

C. The Koran (Sura IV) says that the Jews did not crucify Jesus, but rather the one who was represented for him in his likeness.

D. According to Arabs, the "beautiful names" of God are 99 in number; and there are 99 beads on the Moslem rosary,¹⁰ which are divided into three groups of 33 each.

When the Catholic Church at Vatican II was debating to what degree it should exonerate the Jews of the charge of deicide, President Nasser of Egypt sent to the Church a manuscript arguing against the exoneration. The manuscript was 600 pages in length.

As to the Communists—Karl Marx was a student of Bruno Bauer in a Berlin University.¹¹ Bauer was the only Bible scholar who ever openly wrote that the NT arose from the synthesis of the ideas of Seneca and Josephus¹² (although, for whatever reason, omitting mention of Josephus' father). He also believed (correctly!) that Jesus was a creation by the composer of the Gospel of Mark.¹³

CP are the initials used for Communist Party. Three Cs and a P appear as the Cyrillic initials for the USSR. Pointedly on the 60th anniversary of the Bolshevik Revolution in Russia, that country sent greetings to the American people. It also mentioned, in boasting of the accomplishments of Soviet medicine, that a woman had been revived after appearing for 24 hours to have been dead!

Today, some of our Jewish brethren who were formerly atheists have "found" Jesus; and they, too, have gone into the evangelism business. Messianic Judaism, the great balloon hoax of the 1970's, knows much of this information. Jews are being lured from their own religion by people for money and ego and because the enticers do not believe—as Piso, himself, did not believe—in God. Otherwise, they could not peddle what they know is not true.

Of course, nothing contained herein nor herewith questions the religious belief nor sincerity expressed by any person or group whomsoever.

Needless to say, you should be careful with this information. For the world does, indeed, need Jesus, that is the Christian Bible and belief therein, until that far day when mankind shall have progressed to a higher level of conduct than anything in the foreseeable future—until all the sons of *bosor* (*besorah*) will call upon God's name.

Piso himself teased that "there is nothing covered that will not be revealed and hidden that will not be known (Mat. 10.26)."

Perhaps, he was thinking of those verses actually intended as prophecies and which appear in the Hebrew Scriptures (the only Bible):

foreseeable future—until all the sons of *bosor* (*besorah*) will call upon God's name.

Piso himself teased that "there is nothing covered that will not be revealed and hidden that will not be known" (Mat. 10.26). Perhaps, he was thinking of those verses actually intended as prophecies and which appear in the Hebrew Scriptures (the *only* Bible):

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the nations shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and (things) wherein (there is) no profit. Shall a man make gods unto himself, and they (are) no gods?" (Jeremiah 16.19-20).

"Thus, saith the Lord of hosts: In those days it (shall come to pass), that ten men, out of all the languages of the nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard (that) God is with you." (Zechariah 8.23).

"And the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord... Even them will I bring to my holy mountain, and make them joyful in my house of prayer... for My house shall be called a house of prayer for all the nations" (Isaiah 56.6-7).

XI. THE TRUTH MAKES FREE—*"IT IS NOT INCUMBENT UPON YOU TO FINISH THE WORK, YET YOU ARE NOT FREE TO DESIST FROM IT"* (Pirkei Avoth II.21).

Since Piso's day, each few centuries have seen repeated holocausts against Jews. And herein possibly lies a meaning from the recent Holocaust. Jews can only be free of Piso's story and of the Anti-Semitism it has fostered, when they acquire POSITIVE PERCEPTION—insight into the creation of Christianity. Only with that knowledge can they effectively struggle against attempts to eliminate them physically by holocausts or spiritually by craftiness and guile (II Cor. 12.16).

The *Chazal* totaled the commandments at 613. They were willing to use 600 inconspicuously as part of the total. But they openly used the number 13 in order to show their deliberate rejection of 14 and of Piso whom it represented.

Commitment to Jewish survival has recently been wisely urged as the answer to the recent Holocaust, and the 614th commandment.¹ But in addition, when Jews know and remember *why* this and all the other holocausts occurred, will this truth, in the words of John 8.32, in fact make them free. *Free—of Piso's story!*

FOOTNOTES

The writings of Flavius Josephus are available in most Christian bookstores in the translation by William Whiston, which is now published by Kregel Publications, Grand Rapids, Michigan, 49501. Christians respect Josephus because his writings contain the earliest non-New Testament mention of Jesus (Whiston's translation, Antiq. XVIII.3(3); Loeb Classical Library translation, Antiq. XVIII.63-64). Josephus' writings are also available in the more scholarly but more expensive nine small-volume edition published by the Loeb Classical Library.

The citations and quotations from the ancient writers herein are from the Loeb Classical Library editions of their works. These include Flavius Josephus, Pliny the Younger, Valerius Martial, L. Annaeus Seneca, Virgil, Philo, Tacitus, Suetonius, Juvenal, Dio Cassius, Plutarch, Dio Chrysostom, Historia Augusta, Apostolic Fathers. The Loeb Classical Library are printed in England by William Heinemann Ltd, and distributed through co-publisher, the Harvard University Press, Cambridge, Mass. These can be ordered through general bookstores.

New Testament quotations are from the following editions:

New American Standard Bible New Testament Reference Edition, Foundation Press Publications/ The Lokman Foundation, La Habra, Calif. 1963.

The Interlinear Greek-English New Testament, The Nestle Greek Text with a Literal English Translation, Second Edition, Zondervan Publishing House, Grand Rapids, Mich. 1972.

References to the Koran are to the English translation by George Sale, published by Frederick Warne & Co. Ltd., London, England.

I. THE GREAT SECRET—

- 1 The vowels are pronounced as in "veto" and "me so"
- 2 Klausner, Joseph, *From Jesus to Paul*, Macmillan Co., 1943, pp 33-34
- 3 Baron, Salo, *A Social and Religious History of the Jews*, Columbia Univ. Press, NY, and Jewish Publication Society, Philadelphia, 1952, vol. 1, pp 170-171
- 4 Seneca, *Ad Lucilium Epistulae Morales*, Vol. III, Epistle XCV.47, pp 87-89
- 5 St. Augustine, *City of God*, Modern Library, Random House, 1950, 6.11, p 202
- 5a Seneca *Ad Lucilium Epistulae Morales*, Vol. I, Epistle XLVI, pp 299-300
- 6 Tacitus, *Annals*, XV.54, 71
- 7 Having destroyed the Temple, Piso could then have Jesus (whom he was predating to 40 years before the Temple's destruction) prophesy the destruction because of the Jews' rejection of him! (Mat. 23.37-38)

8 Roman historians (Suet. Nero 49, and Dio Cassius 63.29) explain merely that Epaphroditus assisted the emperor's suicide. See also Tacitus, *Annals* XV.55, footnote 2

9 Tacitus, *Histories* I.14

10 *Ibid* II. 74-81

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9 Tacitus, *Histories* I.14

10 *Ibid* II. 74-81

11 *Ibid* III.2 footnote 1

12 *Ibid* III.6. The realization that Marcus Antonius Primus was a pseudonym of Arius Calpurnius Piso is based on these factors:

(1) The name in Pliny's letters under which Piso is the latter's wife's grandfather is *Arius Antoninus*.

(2) According to Suetonius (*Lives of the Caesars*, Book IV. XXV), Emperor Gaius Caligula appropriated Gaius Piso's wife at Piso's marriage. That would have been about the year 36—the year before Arius' birth. Caligula is known to have been a descendant of Mark Anthony (Marcus Antonius). Seemingly Suetonius was teasing at the questioned paternity of Piso's alter ego creation.

(3) Tacitus' caustic descriptions of Marcus Antonius Primus remind one of Piso.

(4) The idea to call Piso "Antonius Primus"—was his own. It was Piso himself in his Jewish War IV.495 who first detailed Antonius Primus' campaign for Vespasian against Vitellius. Also Josephus inserts "Antonius" (himself!) as a centurion who dies at the capture of Jotapata (Jewish War III.333).

(5) Marcus Antonius Primus' colleague in the campaign against Vitellius is named *Arrius Varus* (Tacitus, *Histories* III.6.). This is yet another alter ego of Piso himself. In the mid-50's, while in his late teens, young Piso was a prefect of a cohort of legionnaires in the campaign against Vologeses, King of Armenia—serving there (in Tacitus *Annals* XIII.9) under the name *Arrius Varius*.

(6) His exploits as General Marcus Antonius Primus account for his absence from Judaea in the years 67-69—between his defeat as Cestius Gallus and his reappearing to assist Titus at the siege of Jerusalem in 70. Rather than being Vespasian's prisoner in chains, he was his general, advancing on Rome in his behalf.

13 Tacitus, *Histories*, III.82-86. Also "the supreme authority was exercised by Antonius Primus" *ibid* IV.2.

II. THE JEWS REJECT THE STORY—

1 Flavius Josephus, *The Jewish War*, VII. 252

2 *Ibid* VII.400

3 *Ibid* II.447; VII.275, 397

IV. THE NUMERICAL CODE SYSTEMS—

1 Hall, Manley P., *The Secret Teachings of All Ages*, An Encyclopedia Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy, 20th Edition, Philosophical Research Society Inc., Los Angeles, Calif., 1975. page LXV ff.

2 *Ibid*, page LXIX ff.

3 The spelling *Piso* was the family name in Latin. In Greek it was *Peison*, whose letters totaled 29 in small numbering. Infrequently, Piso used 70 (in Mat. 18.22, and Luke 10.1, 17) which was a total of 41 and 29, to allude to himself; but rarely did he use 29 alone. For usually he and his family thought in terms of the Latin spelling, *Piso*, but with the Greek numerical equivalents, whose letters totaled 19.



It should be noted, however, that Psalm 29 was chosen for singing each Sabbath at conclusion of Torah reading.

4 An answer to Piso's secret use of 41.46 appears in the Erev Yom Kippur hymn *Ya'aleh*. In it, the three words in the first column were inserted because they totaled 41; and the four words in the third column were chosen because they totaled 46!

5 Philo of Alexandria and the Septuagint had for Moses' sister also used the Greek spelling *Mariam* (assuming the spelling in Philo had not been changed from *Miriam* by Piso or his successors). But *Aria* with an "m" added on each end did aptly fit as the name of Piso's fictional wife.

6 Jewish War III.316, 406

7 See Dio Cassius LXIX.17(1), which is volume 8, page 455.

8 In which he also mocks Judaism, because 13 and 18 were two of the main numbers of the Jewish religion. A Jewish response was to commence the singing of Psalms 113-118 on holidays.

9 Michel, John, *City of Revelation*, Ballantine Books, NY, 1972, page 163

10 *Historia Augusta (Scriptores Historia Augusta), Life of Hadrian*, XV.8

11 See Dio Cassius LXIX.17(1), volume 8, page 455.

V. SOUNDS, ANIMALS AND ALLUSIONS—

1 Josephus had inserted in his Jewish War a tower he called *afekou*, where he said Jews had assembled, only to flee on the advance of Cestius Gallus (II.513). The same sound, *afiku*, in Aramaic, meant "you shall cast out." And adding *min* to it happened to produce the same sound as the Greek *afikomina*, a form of *afikneomai* which meant "to arrive at," "come to," "reach." Another form appears as *afiketo* in Romans 16.19 with the meaning "came" or "has come abroad."

VI. THE FAMILY IN THE NEW TESTAMENT—

1 Act I, Scene 1, 68

2 II.7

3 ss 5 and 427

4 s 336

5 s 340

6 s 36

7 s 186

8 ss 177-178

9 ss 271, 294

10 *Ante-Nicene Fathers*, Wm. B. Eerdmans' Publishing Co., Grand Rapids, Mich., 1973, volume 1, chapter 117, page 258

11 Tacitus, *Dialogus De Oratoribus*, Volume I (of Tacitus), page 231

12 *Plutarch's Lives, Romulus*, Modern Library, Random House, NY, page 25

13 Virgil, *Aeneid*, II.694

VII. THE CREATION OF THE CHURCH—

1 According to Dio Cassius (LXVII.17.1-2), the assassination was supervised by Parthenius. That name contains the letters Pius, which was one of the names used to describe the Pisos. Parthenius used Maximus (which was Pliny's pseudonym) and Stephanus as assassins. Also, Apollonius of Tyana, the fictional *Piso/Jesus*, mounted a rock at Ephesus and urged on Stephanus (*Ibid*. 18.1-2). And Domitian had lived 44 years, 10 months, and 26 days; and had reigned 15 years and 5 days. The numbers totaled 100—KP!

2 *Supra*

12 *Plutarch's Lives, Romulus*, Modern Library, Random House, NY, page 25

13 Virgil, *Aeneid*, II.694

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2 *Supra*

3 She appears as "our sister Phoebe" in Romans 16.1; as Claudia in II Timothy 4.21; and as Claudius Ephebus in I Clemente LXV.1. He appears as Pudens in II Tim. 4.21 (the same verse as his wife); and as Fronto in Ignatius' Epistle to the Ephesians II.1. Their marriage—she as Claudia Rufina and he as Pudens—is praised by Valerius Martial (IV.13). Emperor Trajan's public name was Marcus Ulpius Nerva Trajan (Dio Cassius LXVIII.3(4). Rearranging the letters of Ulpius produces one of his fictional names, Lupus.

4 The Biographical Index at the end of Pliny's letters is very helpful in interrelating, and hence deciphering, the various names and identities.

5 These are published in the Loeb Classical Library series, in Volume I of two volume set entitled *Apostolic Fathers*.

6 Pliny, X.58.5 10 *Ibid.*, X.58.6

7 *Ibid.*, X.58.6 11 *Ibid.*, X.58.5

8 *Ibid.*, X.58.10 12 *Ibid.*, X.60

9 *Ibid.*, VI.31.3

13 Dio Chrysostom, 51st Discourse, Volume IV, page 327

14 *Ibid.*, 21st Discourse, Volume II, page 283

15 Pliny, III.21.2-3

16 *Plutarch's Moralia*, Volume VIII, Table Talk, V. 673

17 Philo, *The Embassy to Gaius*, Volume X, 299-305

18 Tacitus, *Annals*, XV.44

19 Suetonius, *Nero* 16.2

20 *Ibid.*, *Claudius* 24.4

21 *Address of Tatian to the Greeks*, The Ante-Nicene Fathers. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1975, ch. 32, vol II, page 78

VIII. HOW TO FIND JOSEPHUS AS THE AUTHOR—

1 Vita ss 5, 426-427

2 Jewish War I.54

3 Vita ss 96, 240

4 *Ibid* s 397

5 *Ibid* s 5

6 Gospel of John was written by Fabius Justus

7 Pliny X.96

8 *Ibid* I.11, VII.2

9 *Ibid* IV.1.1

10 *Ibid*

11 He appears as various people with first name Julius.

12 The fictional Simon, who becomes Silas in Acts 15.22, appears in Pliny's letters as Silius Proculus (III.15); and his son as Caesennius Silvanus (III.8).

IX. THE PROOF THAT JOSEPHUS WAS REALLY CALPURNIUS PISO

1 Jewish War III.342-2 4 *Ibid* III.272, 278

2 *Ibid* III.391 5 *Ibid* III.401

3 *Ibid* III.407-408 6 Vita s 423

7 Jewish War II.499, 562-563

8 *Ibid* II.510

9 *Ibid* VII.59

10 *Annals* XVI. Notice the charge against Thrasea Paetus in *Annals* XVI.22: "Either let us pass over to his creed, if it is the better, or let these seekers after a new world lose their chief and their instigator."

11 *Annals* XV.59. Notice his wife's name was Satria Galla; removing "s" and "t" from Satria produces "Aria." And wife of Thrasea Paetus was likewise "Arria" (*Annals* XVI.34)—merely a variant spelling. Arrius/Arria could be spelled in the Greek style with one "r," or in Latin style with two "r's." As to Thrasea Paetus' family, see footnote 3 on same page.

12 *Annals* XV.50

13 *Annals* XVI.33

X. THE INNER CIRCLE—

1 C. S. Lewis, *The Weight of Glory and other addresses*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1977 pp 64-65

2 Ausubel, Nathan, *The Book of Jewish Knowledge*, Crown Publishers Inc., NY, 1964, page 499

3 *Ibid* page 487

4 Ausubel, Nathan, *Pictorial History of the Jewish People*, Crown Publishers Inc., NY, 1955, page 255

5 *Encyclopaedia Britannica*, 1968 edition, volume 2, page 84

6 See Trachtenberg, Joshua, *The Devil and the Jews*, Harper Torchbooks, Harper and Row, NY, 1977. Helpful in creating this image was Jesus' pronouncement to the Jews, "You are of (your) father the devil" (John 8.44).

7 Hay, Malcolm, *Thy Brother's Blood*, Hart Publishing Co. Inc., NY, 1975, pp 3-4

8 Parrinder, Geoffrey, *Jesus in the Qur'an*, Oxford University Press, NY, 1977, page 16

9 *Encyclopaedia of Islam*, E. J. Brill, Leyden, 1908, volume 1, page 793; volume 3, pp 506-507

10 Budge, Wallis, Sir E. A., *Amulets and Superstitions*, Dover Publications Inc., NY, 1978 (paperback edition) page 441

11 *The New Encyclopaedia Britannica*, 15th edition, 1974, Macropaedia, Karl Marx, Volume 11, page 549

12 Schweitzer, Albert, *The Quest of the Historical Jesus*, Macmillan Publishing Co. Inc., NY, 1968 (paperback edition), page 158 et al

13 Smith, Homer, W., *Man and his Gods*, Grossetts' Universal Library, Grossett and Dunlap, NY, 1956, page 190

XI. THE TRUTH MAKES FREE—

1 Fackenheim, Emil L., *The Jewish Return to History etc.*, Schocken Books, NY, 1978

"Josephus is the most diligent and the greatest lover of truth of all writers . . . his fidelity and his compass of learning are everywhere conspicuous."

Josephus, *Complete Works*, Dissertation I, page 639
—William Whiston, quoting Joseph Scaliger

"'Tis a lie,' said he, 'like nine tenths of what ye call history . . . history lies, as I have told ye . . .'"

The Door of Unrest
—O. Henry (William Sidney Porter)

"'What one man can invent another can discover,' said Holmes."

The Adventure of the Dancing Men
—Sir Arthur Conan Doyle

"As I said, he was never precisely unkind,
The defect in his brain was just absence of mind . . .
And I trust that the mould which he used may be cracked, or be,
Made bold by success, may enlarge his phylactery,
And set up a kind of a man-manufactory."

A Fable for Critics—James Russell Lowell

"Go, little book, from this my solitude!

I cast thee on the waters—go thy ways!

And if, as I believe, thy vein be good,

The world will find thee after many days!"

Don Juan, 1.CCXXII

—Lord Byron (George Gordon)

"T is strange,—but true; for truth is always strange;

Stranger than fiction; if it could be told,
How much would novels gain by the exchange!

How differently the world would men behold! . . .
Were things but only call'd by their right name,
Caesar himself would be ashamed of fame."

Don Juan, 14.CI-CII—Lord Byron

"Indeed, there is no lie so gross but it may be imposed on the people by those whom they esteem their patrons and defenders."

A Journey from this World to the Next, etc., Ch. XX
—Henry Fielding

"Myld Titus and Gesippus without pryde;"

The Faerie Queene, Book IV, Canto X (total 14),
paragraph XXVII, line 5 (total 14)
—Edmund Spenser

" . . . Christians . . . were ne'er thought upon Till
Titus and Vespasian conquer'd us . . ."

The Jew of Malta, Act II, Scene III
—Christopher Marlowe

"Shakespeare was of us, Milton was for us, Burns,
Shelley, were with us,—they watch from their graves!"

The Lost Leader—Robert Browning

"Can falsehood kindle or bedim
One bay-leaf in his quiet crown?
Ten thousand lies may pluck at him,
But only Truth can tear him down."

The Roman Way—Alfred Noyes

"O, then I know this world is fast asleep,
Bound in Time's womb, till some far morning
break;

And, though light grows upon the dreadful deep,
We are dungeoned in thick night. We are not
awake.

The world's unborn, for all our hopes and schemes;
And all its myriads only move in dreams.

Read what our wisest chroniclers record:—

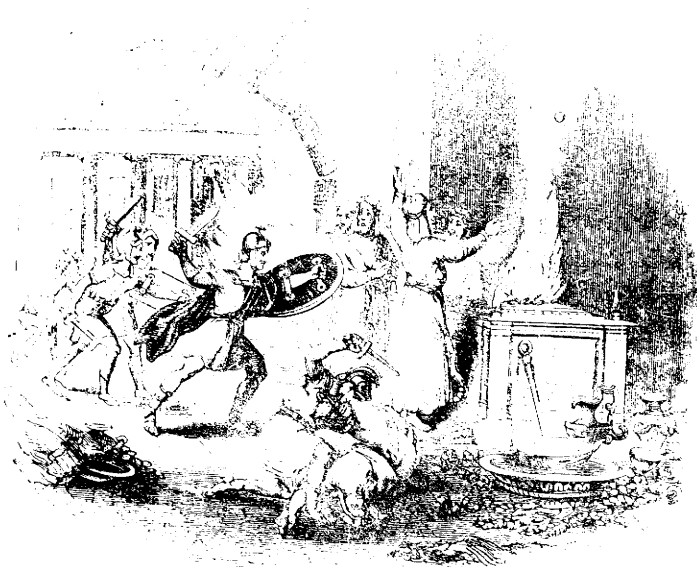
A king betrayed both foes and friends to death,
Delivered his own country to the sword,
And lied, and lied, and lied to his last breath."

The Ghost of Shakespeare—Alfred Noyes



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THE LEGIONAIRES OF VISO AND TITUS
STORMING THE TEMPLE

Islam—Its Koran and Hadith, and its Leadership

An addendum to

The True Authorship of the New Testament

By

Abelard-Reuchlin

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Islam—Its Koran and Hadith, and its Leadership

1: INTRODUCTION

The foregoing *True Authorship of the New Testament*, has had basically three purposes:

First, to prove which of the Pisos composed which of the New Testament books;

Second, to illustrate the code systems, which they developed and used in their writings in order to “copyright” themselves into their works;

Third, to also give examples of the countless great authors since the Pisos’ day who have likewise used the code systems to show that they too knew the great secret. That is how the Koran now enters the picture

The greatest Inner Circle writing since the New Testament itself has been the Koran. The tribe of Muhammad, the Quraysh, who put the Koran together about 652, which was about twenty years after his death, expressed their Inner Circle knowledge in various ways as we will show. However they also relied on the Pisos’ great work for the authenticity of its characters. And because as we will prove, PISO and his Family had created many characters beyond those in the Hebrew Bible, the Quraysh necessarily followed his path by authenticating 10 of those fictional Pisonian characters!

We will commence by explaining those ten characters, and then continue by exploring other aspects of the Koran, and of the Hadith which were later composed as supplements to it. And we will also explain what we have been able to decipher as to the background of the writing of the Koran.

We realize that this section on the Koran is a long divergence

from the Pisonian Saga, particularly because the *True Authorship of the New Testament*, which is the first volume of the Saga, covers only approximately to the end of Antoninus' reign in 161 C.E.

However, because of the Koran's importance with its countless allusions to the New Testament and its characters, and because of the vital importance today of knowledge of the Koran to the western world, we ask the reader's kind indulgence. For we have inserted the inception of Islam, although in the 500s, here at the end of the *True Authorship of the New Testament*.

We should note that two words frequently used in this chapter have alternative English spellings. One is Qur'an which is also spelled Koran., The other is Quraysh which is also spelled Koreish.

The sources we have used in this section have been notably:

1. George Sale's *Translation of the Koran into English from the original Arabic*. It was published in London by Frederick Warne and Co. Ltd.
2. Philip K. Hitti's one volume *History of the Arabs*, 882 pages, in paperback. It is published by Palgrave MacMillan, London and elsewhere, 1937-2002, Revised 10th edition 2002, preface by Walid Khalidi.
3. Marshall G. S. Hodgson's *The Venture of Islam*, (3 vols.) Volume I, *The Classical Age of Islam*, 532 pages, in paperback, Univ. of Chicago Press, Chicago and London, 1958-1977.

2: The Ten Fictional Characters which the Quraysh Inserted In The Koran

It was not solely the Quraysh use of a few Inner Circle numbers (notably 19 and 114) in the Koran, by which they secretly showed they knew what Piso had done and were patterning their book after his. Nor was it only their inclusion of the fictional Jesus which showed their Inner Circle knowledge. Rather it was especially their honorable insertion of at least nine other fictional characters (additional to Jesus) which Piso had also created, by which they secretly sought to emulate him. And by so including all these Pisonian-created characters, it was the Koranic authors themselves who forever proved that their book was fiction!

Proving that these 10 characters in the Koran were fictional necessities a two-fold realization. One is that **these named persons had not appeared in writings prior to Piso's day**. And two, that **the books in which they first appeared had been written by Piso or his Family** (emphasis added).

First of course, the leading fictitious character created by Piso and whom the Koran later honorably includes was Jesus himself. It calls him Isa and mentions him all through the Koran. It is Isa to whom it makes Muhammad the great and ultimate successor, the seal of the prophets.

A second fictional character it inserted was Mary, the mother of Jesus. Surah 19 of the Kuran was entitled the chapter of Mary. A third fictional character was John (the Baptist) mentioned in surahs 19 and 21, and a fourth was his father Zacharias who was also mentioned in those same surahs. Piso had created John and given him his patronymic (as well as his personal name) after Yochanan ben Zakkai. It was mockery of him, his opponent, who had obtained the permission of Vespasian to found the Judean school at Yavneh.

It is obvious from this *True Authorship* that in the gospels Piso had created the foregoing four fictional characters, which were

later also included in the Koran. However, the Koran also includes six additional fictional characters whom Piso had created and inserted in the gospels. The proof that Piso actually created these additional six will be set forth in the next volume of this Pisonian Saga, entitled *Pisos' Further Writings*.

We commence an explanation of the additional six characters with the important Satan. Piso had created him in the gospels, and he was later inserted prominently in the Koran. The Koran also mentions Eblis, a genii whom the Koran says was rebellious because he refused to worship Adam. The name Eblis may be a rear-ranged and changed form of the final portion of Diabolos. Diabolos was the original title or name which Piso had given Satan.

More likely, Eblis was a secret allusion to Ebla, an ancient city-state in Syria which had been buried for many centuries. And if so, this indicates how knowledgeable the Quraysh were about the history of the middle-east.

The *Pisos' Further Writings*, which is the next volume of this *Pisonian Saga* contains a chapter explaining how Piso went back and historicized Satan in his book of Enoch (I Enoch), which he started about the year 100. He intended that book as a foundation for his having inserted him (and played that role too!) in the gospels. All in addition to having historicized Satan originally in the book of Job before the year 100

The sixth fictional Pisonian character in the Koran was Gabriel the archangel. Piso had him appear to Mary to announce she would give birth to the Messiah. Piso also sent Gabriel in Daniel IX to tell Daniel the computation of when the Savior would arrive.

Gabriel was made similarly important in the Koran. Its Surah two says it was Gabriel who by permission of Allah gave the Koran to Muhammad. And Hitti (at p. 101) says it was Gabriel who had given the Black Stone of Al Ka'bah to Ishmael and who taught him the ceremonies of the hajj (the pilgrimage).

The seventh fictional Pisonian character in the Koran was Haman. He was created by Piso in his *Jewish Antiquities* and then in his original Greek book of Esther. He intended him as a humor-

ous insertion of himself as “the Min.” Later he was borrowed for the Koran and inserted in its surahs 28, 29 and 40, where he was made a colleague of Pharaoh and therefore considered an Egyptian.

The eighth and ninth fictional Pisonian characters inserted were among the prophets created by Piso in books which he commissioned in Greek, and then forced into the Hebrew Bible in Hebrew translation. He had done the same with the story of Haman. These were the books containing the stories of Jonah and of Job. Job appears in chapters 21 and 38 of the Koran. The similar name Jove was another title of the Roman god Jupiter.

Jonas or Jonah as he is also called in the Koran, is especially respected in the Koran. He has his own chapter, Surah 10, named after him. He is mentioned there and in three other chapters. Piso had created him and his story as the (sole) prophecy of Jesus similarly returning from the tomb after three days.

The tenth character created by the Pisos and later mentioned in the Koran was the archangel Michael. The proof that the Pisos created him originally is that Michael first appears in Piso’s book of Jude (verse 9) and then later in his son Julius’ Rev. 12.7. Both these Pisonian insertions were done to lend authenticity to Piso’s creation about 100 C.E., of Michael as well as his fellow archangel Gabriel in Piso’s book of 1 Enoch.

To summarize then, these were the Pisonian-created fictional characters which were inserted into the Koran when it was put together over 400 years later.

A. From Piso’s gospels, four, namely: Jesus; his mother Mary; John the Baptist; and his father Zachariah.

B. From Piso’s gospels and also from his book of 1 Enoch: two, namely, Satan and also the archangel Gabriel.

C. From Piso’s book of Jude and later from his son Julius’ Revelation (but originally created by Piso, together with Gabriel in 1 Enoch), one, namely, Michael the archangel.

D. From the “prophetic” etc. books which Piso created and then forced the Judeans at Bnei Brak to translate into Hebrew and then

include in their Bible, as our *Pisos' Further Writings* will prove: three, namely, Haman and Jonah and Job.

The total of the Piso-created fictional characters later inserted into the Koran was as thus summarized by sources, four plus two plus one plus three, for a total of ten.

The writers of the Koran, having Inner Circle knowledge, must have perceived they were authenticating many fictional characters. Apparently they were not concerned that they were thereby creating the seeds of the Koran's one-day exposure. The Koran and Islam were an effort to resist the inroads of the church, both east and west; that is, an effort to keep the populations under local control. In a day when the entire known world was controlled by despotisms, they could not foresee that the then all-powerful church to the north would one day witness the widespread dissemination of Inner Circle knowledge. Nor could they think ahead in order to fear that this would in turn place their own religious system also in jeopardy.

3: The Geopolitical Background to the Appearance of Muhammad

In the year 610¹ Muhammad experienced the voice which he later came to know as Gabriel's. This occurred in a cave outside Mecca. The wealthier portion of his tribe, the Kuraish, were at this time struggling to maintain control over their town of Mecca. Their position was being threatened by the gradual expansion of Christian imperial power from Byzantium.

By that date, the Annii Anicii, the branch of the Family who had controlled the west, had returned from their approximate 100 year sojourn in Constantinople, and were again ensconced in Rome under the successors of Pope Gregory the Great (590-604).

Since the Annii Anicii had fled from Rome to Constantinople under Ostrogothic pressure in the late 480s, Byzantium with its capital at Constantinople had become the only Christian empire. Thereafter Emperor Justinian of Byzantium finally in 535-562² reconquered Rome and Italy in a long series of difficult wars. This cleared the way for the Annii Anicii to return, with their papacy, to Rome under Pope Gregory the Great in the 580s.

Justinian's forces also invaded the Vandal kingdom in North Africa, centered at the site of old Carthage. This war was infinitely shorter. He conquered them in 533-534.³ The Vandals had previously with their navy controlled the western Mediterranean. Now it was no more. Byzantium controlled the sea to the west and through Gibraltar, as it did to the east.

Christianity had also been expanding southward toward Arabia. Byzantium had Christianized Arab tribes in northern Arabia and of course controlled Syria and Palestine and Egypt as well.

In the 500s, a war broke out between the Christian land of Abyssinia in east Africa, and the leading Arab state of al-Yaman (Yemen) in southwestern Arabia, with its center at Himyar. The Abyssinian military, as a southerly extension of Egypt, then under

Byzantium's control, in 523-525 invaded Yemen and conquered Himyar.⁴ In the process its Jewish king, dhu Nuwas,⁵ died.

Arabia's then growing problem was an aspect of Byzantium's efforts to gain control of the Arabian tribes and use them against Persia,⁶ which was its continuous enemy.

It was to the Persians that the non-Christian tribes of Arabia looked for help. Even the Quraysh, with so much to protect in their Maccas area, still lacked the imagination for their own religion with which to oppose Byzantine expansion. Only their scion, Muhammad, would develop this idea, and it would take a bitter struggle before he could bring the Quraysh to his view!

It is said that the Persian emperor in 575 finally sent an army of 800 men (was this number intended as a response to PISO?) and reconquered al-Yaman from the Abyssinians.⁷ For comparison purposes, Muhammad, who had been born in 571, was at this date (the year 575) a little boy.

Fifty three years later, 628, was another memorable date. For by that date, which was the 6th year after Muhammad's *Hijra* in 622, even the Persian governor of Yeman had converted to Islam.⁸

¹ Hitti: History of the Arabs From the Earliest Times to the Present – Page 112.

² Bury, Volume II – pp. 168-281/282.

³ Downey – pp. 86-87.

⁴ Hitti: History of the Arabs From the Earliest Times to the Present – page 62.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ Hitti: History of the Arabs From the Earliest Times to the Present – page 66.

⁸ *Ibid.*

4: The Religious Background to the Appearance of Muhammad

Hitti in his *History of the Arabs*, discusses the three feminine gods of al-Hijaz. They were Al-'Uzza, al-Lat, and Manah. Hitti (p. 98) says they were the three daughters of Allah. Hodgson calls the third goddess Manat, and does not say they were the daughters of Allah (p. 156). We will quote from Hitti, page 99.

According to Hitti, Al-'Uzza, which meant the most mighty and was based on Venus, the morning star, had her worship in Nakhlah, east of Makkah. He says she was the most venerated idol among the Quraysh, and that Muhammad when young bestowed on her a sacrifice.

Al-Lat, the second goddess, name derived from *al Ilahah*, meaning the goddess, had her sacred areas near *al-Ta'if*. He says the Meccans and others went there for pilgrimage and sacrifice, and that her area was holy and within it was prohibited shedding of blood and even hunting game or cutting down trees. He says Herodotus mentions her among the Nabataean gods as Ailat.

Manah, the third goddess, name derived from *maniyah* meaning allotted fate, was goddess of destiny. Her cult consisted of a black stone located on the road between Makkah and Yathrib (later called Medinah). And that two tribes, which later supported Muhammad on his vital Hijrah from Makkah especially revered her. Her name appears on older Nabataean inscriptions.

By the time of Muhammad his tribe, the Quraysh, centered in Makkah, had Allah (al-ilah) as its principal deity.¹ The name occurs in south Arabic inscriptions as early as the fifth century B.C.E.² and a century earlier in Syria,³ from which its worship apparently came.⁴ Muhammad's father had the name 'Abd-Allah (Abdullah), which meant "the slave or worshipper of Allah,"⁵ indicating Muhammad was quite familiar with Allah and his worship in Mecca well before Muhammad's remarkable messages from him, through Gabriel, in the cave outside Mecca.

Hitti explains that according to Moslem tradition, the Ka’bah was originally built by Adam, then after the flood rebuilt by Abraham and Ishmael.⁶ He continues that its custody remained in the control of the descendants of Ishmael until Arab tribes took control of it,⁷ and introduced idol worship.

Hitti says that Ishmael while rebuilding, received this black stone from Gabriel and set it in the southeast corner of a small building in Mecca, also known as the Ka’bah.⁸

Prior to the arrival of the worship of Allah at Mecca, Hitti says that the chief deity of al-Ka’bah was *Hubal*.⁹ He explains that his name was derived from the Aramaic meaning vapor or spirit. And adds that he was represented in human form. And also that when Muhammad eventually conquered Mecca, “Hubal shared the lot of the other idols and was destroyed.”¹⁰

In pre-Islamic times, Arabia at Najran in the north also had a moon-god, It was named Wadd. He is mentioned in Sura 71 as among the chief gods whom the enemies of Noah and of the Lord attempted to prevent being forsaken by those who instead followed Noah.

Pre-Islamic times, with the Quraysh and their Ka’bah stone encouraging the worship of Allah by pilgrims and sellers and buyers, still saw competition from “other pagan deities such as Nasr (“vulture”) and Awf (“the great bird”).¹¹

By Muhammad’s time, Arabia and specifically the Quraysh of Mecca were thus beset not only by the encroachments of Christianity, but also by a discordant religious climate. As Hitti says, there were some dissatisfied people, among the Quraysh called “Hanifs” who had “developed vague monotheistic ideas.”¹²

According to Hitti: “The stage was set, the moment was psychological, for the rise of a great religious and political leader.”¹³

¹ Hitti: History of the Arabs From the Earliest Times to the Present – Page 100.

² *Ibid.*

³ *Ibid.*

⁴ Hitti: History of the Arabs From the Earliest Times to the Present – Page 101.

⁵ *Ibid.*

⁶ *Ibid.*, P. 100.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ Hitti: History of the Arabs From the Earliest Times to the Present – Page 101.

¹² Hitti: History of the Arabs From the Earliest Times to the Present – Page 108.

¹³ *Ibid.*