THE TRUE AUTHORSHIP OF THE NEW TESTAMENT

AUTHORED BY

ARIIUS 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, exile, murder, and finally the Holocaust, the Jews are but 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 war-time 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.

How to Obtain Additional Copies—send $6.00 per copy requested to the sole distributor:

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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 Peso) 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. Approximately half or more of the Jews lived outside Palestine, of which many were descended from proselytes, male and female.

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. Seneca is later quoted by St. Augustine in his City of God (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 Judaean zealots 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 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.” 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, Licinius 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
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Prophecies” 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 Βίος 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 Arios 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 Judaean 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. 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 9600 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. 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 Judaean leadership were the non-political or fence-straddling Pharisees, who after 70 changed their names to rabbis. The remaining Judeans 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 Gamaliel (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
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 (writ-
ten 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 con-
cerning 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:

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

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 Apochrypha, each to express his and his family’s true identity. It was like copyrighting his work.

Centuries before, the Greek philosopher Pythagoras had developed the method of expressing ideas through the numerical equivalents of a word’s letters. 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:

   Κ Α Λ Π Ο Τ Ρ Ν Ι Ο Σ Π Ι Σ Ω
   20 + 1 + 30 + 80 + 70 + 400 + 100 + 50 + 10 + 70 + 200 = 41
   80 + 10 + 200 + 800 = 19

   The total of this word is 41
   The total of this word is 19

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 ☩ 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:

1. 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 the chapter and verse in Genesis was the source for his idea to make Jesus 30 years of age. 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:

<table>
<thead>
<tr>
<th></th>
<th>Pronounced</th>
<th>No. 1 Small Numbers</th>
<th>No. 2 Initial System</th>
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<td>Ρ ρ</td>
<td>r, rh</td>
<td>1</td>
<td>100</td>
<td>17</td>
</tr>
<tr>
<td>Σ σ</td>
<td>s</td>
<td>2</td>
<td>200</td>
<td>18</td>
</tr>
<tr>
<td>Τ τ</td>
<td>t</td>
<td>3</td>
<td>300</td>
<td>19</td>
</tr>
<tr>
<td>Τ υ</td>
<td>u</td>
<td>4</td>
<td>400</td>
<td>20</td>
</tr>
<tr>
<td>Φ ϕ</td>
<td>f</td>
<td>5</td>
<td>500</td>
<td>21</td>
</tr>
<tr>
<td>Χ χ</td>
<td>ch</td>
<td>6</td>
<td>600</td>
<td>22</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ps</td>
<td>7</td>
<td>700</td>
<td>23</td>
</tr>
<tr>
<td>Ω ω</td>
<td>o</td>
<td>8</td>
<td>800</td>
<td>24</td>
</tr>
</tbody>
</table>

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 Ἰςους (Jesus) in small numbering.
- 9 The 9th letter was "I" which stood for Ἰςους (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 X (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).
It should be noted, however, that Psalm 29 was chosen for singing each Sabbath at conclusion of Torah reading. An answer to Piso's secret use of 41.46 appears in the Erev Yom Kippur hymn Yo'hele. 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 Miriam (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 Josephus, The 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 Augustae), Life of Hadrian, XV.8
11 See Dio Cassius LXIX.17(1), volume 8, page 455.

VI. THE FAMILY IN THE NEW TESTAMENT—
1 Act I, Scene I, 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
11 Tacitus, Dialogus De Oratoribus, Volume I (of Tacitus), page 231
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 as Ephebus and urged on Stephanus (Ibid. 18.1-2).
2 Supra
THE TRUE AUTHORSHIP OF THE NEW TESTAMENT

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 Fiuu, which was one of the names used to describe the Pious. Parthenius used Maximus (which was Pliny's alias) and Stephanus as assassins. Also, Apollonius of Tyana, the fictional Pius [Jesus], mounted a rock at Ephesus and urged on Stephanus (ibid. 16.1-2). 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 Sulpicius Silvanus
3 He appears as "our sister Phoebe" in Romans 16:1; as Claudia in II Timothy 21.2; and as Claudius Ephebus in I Clement 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—the as Claudia Rufina and he as Pudens—is praised by Valerius Marial (IV.13).
5 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.
7 The Biographical Index at the end of Pliny's letters is very helpful in interrelating, and hence deciphering, the various names and identities.
9 These are published in the Loeb Classical Library series, in Volume I of two volume set entitled Aeneid.
11 This verse contains the letters Plus, which was one of the names used to describe the Pious. Parthenius used Maximus (which was Pliny's alias) and Stephanus as assassins. Also, Apollonius of Tyana, the fictional Pius [Jesus], mounted a rock at Ephesus and urged on Stephanus (ibid. 16.1-2). And Domitian had lived 44 years, 10 months, and 26 days, and had reigned 15 years and 5 days. The numbers totaled 100—KP!
13 The number of Ulpius produces one of his fictional names, Lupus. 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 "Arna" (Annals XVI.38)—merely a variant spelling. Arrius/Aria 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—
3 Ibid page 487
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).
8 Parrinder, Geoffrey, Jesus in the Qu'ran, 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
13 Smith, Homer, W., Man and his Gods, Grossetts' Universal Library, Grosset and Dunlap, NY, 1956, page 190

XI. THE TRUTH MAKES FREE—
"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

"'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, 1:Cl.CIII—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, Lin 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

"'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

"As I said, be was never precisely unkind,
The defect in his brain was just absence of mind...
And I trust that the mould which be 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)

"'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 dungeon'd 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 chronicles 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

"P = KP or <P