

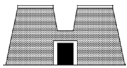
King Jesus, from Kam (Egypt) to Camelot

New revised edition

King Jesus, from Kam (Egypt) to Camelot

King Jesus of Judaea was King Arthur of England

by
Ralph Ellis



Edfu Books



Adventures Unlimited

King Jesus, from Kam (Egypt) to Camelot

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Muse

*To the Jews I became as a Jew,
so that I might gain the Jews.
To those who are under the Law, I became as under the Law,
so that I might gain those who are under the Law.
To those who are outside Law, I became as outside Law,
so that I might gain those who are outside Law.
To the weak I became as the weak,
so that I might gain the weak.
I am made all things to all men.*

The unscrupulous philosophy of
St Josephus Flavius (St Paul),
the creator of Christianity.
1 Cor 9:20-22

*I saw in his hand a long spear of gold,
and at the iron's point there seemed to be a little fire.
He appeared to me to be thrusting it at times into my heart,
and to pierce my very entrails;
when he drew it out, he seemed to draw them out also,
and to leave me all on fire with a great love of God.
The pain was so great, that it made me moan;
and yet so surpassing was the sweetness of this excessive pain,
that I could not wish to be rid of it.
The soul is satisfied now with nothing less than God.*

The erotic philosophy of St Teresa,
The Life of St Teresa of Jesus 29:17.

Acknowledgments

First and foremost I would like to thank John Hart, whose great enthusiasm goaded me into writing this book. It was intended as a joint effort on the subject of Saul-Josephus, but no agent or publisher was forthcoming and the project stalled. However, the concept still looked worthwhile, so I built it into an investigation into the entire New Testament. But I must again thank John for the first part of the introduction, which stands as originally written. I hope that the result of this long endeavour speaks for itself, for the result is my biggest and most comprehensive book so far, and I hope readers will be astounded at the results of this research.

I would also like to thank Peter Gotto of Counter Culture, my new UK distributor, for taking over the important job of representation and sales. Likewise, I would like to thank David Hatcher-Childress, my USA distributor at Adventures Unlimited, for his tireless efforts to promote this series of books. I would not still be in the business of research and authorship if it were not for the US arm of this enterprise. Thanks also go to Daria Renshaw, my tenacious editor who has to contend with a myriad of unfamiliar names and terms. And finally, I should not forget the jacket design team. This was a joint effort including myself as designer, Ian von Stietencron who so expertly painted the image of Jesus as a warrior-king, and Howard Blythe who masterminded all the digital wizardry that stitches it all together.

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March 2008
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Ralph Ellis

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Ralph Ellis

- The Garden of Eden in Egypt.
- Adam and Eve were Akhenaton and Nefertiti.
- The secrets of the Freemasons uncovered.

The Bible describes a river flowing out of Eden to water the Garden, and then splitting into four branches (Genesis 2:10). There is only one river in this region that fits that description, and that is the River Nile. Following on from this observation, it became apparent that there were great similarities between the early sections of the Genesis account and the Hymn to the Aten. Indeed, it soon became apparent that Adam and Eve were actually the famous royal couple from the city of Amarna – Akhenaton and Nefertiti.

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Scota, *Egyptian Queen of the Scots* Ralph Ellis

- Queen Scota was Ankhesenamun, daughter of Akhenaton.
- King Gaythelos was Aye, vizier to Akhenaton.
- Their exodus to Ireland and Scotland uncovered and explored.

Some six hundred years ago, Walter Bower set out to record the known history of the Irish and Scottish people. Drawing on records from the first millennium AD, the astounding account he wrote maintained that the Irish and Scottish people were descended from Queen Scota, who was an Egyptian princess. It is from Scota and her husband Gaythelos that the names for the Scottish and Gaelic people were derived. Needless to say, it has been assumed that this account is mythological; however, Ralph has amassed sufficient information to demonstrate that it is true history, and that the Irish and Scots people were descended from a daughter of Pharaoh Akhenaton.

UK ISBN 978-0-9531913-3-8 (Two books in one) USA ISBN 1-931882-64-9

– the sequel to *Scota*–

Cleopatra to Christ Ralph Ellis

- Jesus' great-grandmother was Cleopatra VII of Egypt.
- Jesus' grandfather was a king of Persia.
- Jesus' parents were exiled to Syrio-Judaea in AD 4, just as the Bible claims.

The Bible says that the infant Jesus was visited by the Magi of the east, and that he was educated in Egypt. Jesus also seemed to be of royal blood, and hence was crowned as King of the Jews. The inference from these sparse facts is that Jesus was of both Egyptian and Persian royal blood, but that he was exiled to Judaea in about AD 4. This may appear to be an impossible family history to reconstruct but, strange as it may seem, there was a royal family from the early first century AD that fits all of these requirements. Although this family's history has been known about for hundreds of years, theologians and historians have failed to make the obvious deductions.

UK ISBN 978-0-9531913-3-8 (Two books in one) USA ISBN 1-931882-64-9

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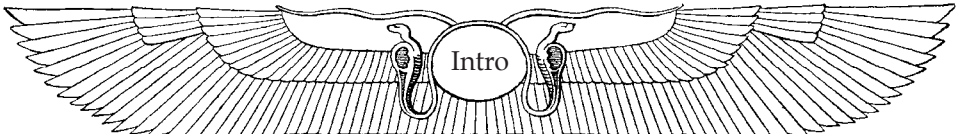
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Author and Historian

A man sits at a table, writing. He wears a loose-fitting ruddy-brown cloak and centurion's sandals. A heavy grey-blue shaft of light slants down from some high windows onto shelves stuffed with scrolls and parchment books, illuminating the dust and lamp-smoke billowing through the air. We are in a library; we are in Jabneh, the new Judaic university and administrative capital after the fall of Jerusalem in AD 70.

A servant precedes us, setting down on the table a pewter goblet of what looks like red wine, careful not to disturb his master's manuscripts or upset the pot of ink. We hang back, but before we can be introduced the writer waves away the hovering servant, distractedly. No matter. We have waited more than nineteen hundred years to make this man's acquaintance and a little longer will be of no consequence. Now, accustomed to the smoky, musty stillness of the university library, and breathing only as lightly as we dare, we even fancy we can hear the man's pen scratching as it moves across the fine velum parchment. What is it that he is writing? Not what you would think.

For before us is one of the lost men of history – none other than St Paul (St Saul) himself. Regarded by most theologians as being the true founder of Christianity, rather than the gospel Jesus, here is the man who has dramatically changed the beliefs of billions of people and the fate of many nations. Here is the man whose legacy divided a European empire, forged a new one, and then split it asunder once more. Yet the true identity of this man, the progenitor of western civilization who forged much of the social world that we see before us, has eluded all enquirers and researchers – until now.

But what is St Paul writing? Well, it is not one of the many epistles from the New Testament, and it is not the Acts of the Apostles. So, if not a work of religious inspiration, what is it that our evangelist is writing?

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Strange as it may seem, it is a long and detailed history of his people, the Jews. And the name of this great literary work? It is *The Antiquities of the Jews*, St Paul's personal version of the Tanakh or Old Testament. And if this may seem surprising, then dare we ask his real name? The answer is not that simple, for 'Paul' was merely a nickname that the great historian used during his evangelical missions around Europe, as was the name 'Saul' that he used during his youth. Only now have we discovered his real name and, incredible as it may seem, that name was Josephus Flavius.

The names, lives and histories of Josephus Flavius and Saul-Paul may initially appear to be radically different, if not completely incompatible, and yet it will be shown readily enough, and in great detail, that these 'two' individuals were nonetheless a single person. Here before us is Saul-Josephus: one of the protean survivalists of history, a man who harboured a mind of twistedly audacious brilliance and whose personality combined cunning and guile in equal measure.

Whiston

Now let us hurtle you forward in time, not to a library on this occasion but to a study; a wood-panelled affair with sparse furnishings and great sheaves of paper strewn all across the desk and floor. The year is 1737 and we are in Cambridge, in the English Fens. We hunch up a fraction: it is appreciably cooler. Before us is William Whiston, bewigged and wearing a blue velvet jacket against the dank chill. Academically gifted, he has succeeded Sir Isaac Newton as the Lucasian professor of mathematics at Cambridge University. Not quite a man of his time, Whiston is a Christian certainly, but also a believer in Arianism: he believes that while Jesus was divinely inspired, he was just a man, not a god. Thoroughly conversant with the contents of the Bible, Whiston is also a supreme scholar of ancient languages.

We have joined this Englishman in his dank, cold study because of the task upon which he is engaged, quill pen in hand. Whiston has undertaken the monumental task of translating into English, for the first time, the books we witnessed being composed in ancient Judaea – Josephus Flavius' *Antiquities* and his *Jewish Wars*.

Suddenly, Whiston pauses, raises his quill in a subdued salutation to his ancient fellow writer, while a thin smile tickles his lips. It would appear that we have arrived just as Whiston has gained a potentially momentous insight. Whiston will go on to commit this insight to paper, but he will fail to follow it through to its logical conclusion. What he had just observed was (paraphrased):

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*Josephus's work and the Letters of St Paul
are written in the same style.*¹

This was an adroit and somewhat bold observation for the era, but the logical deduction that Whiston failed to make was:

*Josephus' work and the Letters of St Paul
were therefore penned by the same hand.*

Whiston may have been an Arian, and therefore a 'heretic' to Catholic orthodoxy, but he knew Josephus' works better than any man and so he knew full well the scale and import of the genie that this observation and association would release into the world. This was early eighteenth century England. The bitter civil wars against Catholic hegemony had only just been won, life was only just returning to normal, perhaps this was not the time to raise the possibility that evidence for the real historical Saul (St Paul) – and therefore evidence for the real historical Jesus – was lying in great sheaves all across his study floor.

Zeitgeist

A paradox of history is that on some occasions the further an event recedes in time the closer we can get to its true understanding. It takes a while for things to come to light and for people's perceptions to change: hundreds of years, sometimes thousands. Yet, even taking this effect into account, there appear to be so many mysteries which have baffled previous generations that are only now being examined and resolved. Our current epoch is one of especially pivotal significance and the zeitgeist is changing once more for mankind.

But it can only change if we open our eyes to the possibilities, to become enlightened by gnosis rather than blinded by dogma. As Professor Robert Eisenman says in his vast tome on the New Testament – *The New Testament Code*:

This is how to read texts, with one's eyes open. But in order to do this, one has to have a proper sense of history and literary genre, and not just ignore them on the basis of 'artificial' parameters one might be following.²

This is a cry for an open-minded approach to theological study, from a professional in the field whose own research has been hampered by

Author and Historian

orthodox scholars who will not deviate from their curiously early dating of the Dead Sea Scrolls.

However, having demanded an open mind, Eisenman's own mind is completely closed to the possibility that Jesus may still have been alive in AD 70, and it is this blindness that has blighted much of his research. Time after time, Eisenman has unearthed evidence that points towards the Dead Sea Scrolls being the fervent transcripts of Jewish revolutionaries involved in the Jewish War of AD 65 - 70, but time after time he evades that issue. He does so because his evidence clearly points towards those same 'Jewish revolutionaries' actually being the main characters from the New Testament accounts; but Eisenman refuses to believe that the hero-figure of those ancient scrolls could be Jesus himself, for the date he has determined for the scrolls is far too late for the orthodox chronology of Christianity. The result of Eisenman's chronological blindness is a hugely complicated book with a wealth of data, but absolutely no conclusions. In contrast, this book will explore new possibilities, seek out new facts and new perspectives, and boldly go where no theological book has gone before.

Gnosis versus Faith

As has already been mentioned, it is probable that with this book many religious and historical mysteries can at last be laid to rest: with the true, historical identity of Saul-Paul being the first of these mysteries to be deciphered and explained. But why should this matter to the enlightened people of the twenty-first century, you might ask?

Well, the discovery of Saul-Paul in the historical record is vitally important because it transpires that Saul was *the* great literary giant of the first century AD, and his prolific jottings hold the key to a great deal of 'unknown' history. Cracking open the door to Saul's (Josephus') library at the Jabneh university will shed valuable light on this dimly-lit apparition known as 'ancient history'; and with this extra illumination, and the extra information and understanding it provides, it is likely that more historical truths will become apparent. Indeed, this is exactly what happened during this research, and a 'simple' book about the life of Saul-Paul suddenly became a book about the life, crucifixion and exile of Jesus.

In many respects the New Testament accounts appear to be utterly divorced from real history, but with the aid of the historical Saul-Paul (Josephus) we will be able to extract increasing elements of real history from the gospel mythology. This will lead us to some momentous discoveries regarding the biblical family; who they were, where they lived, what their true ancestry was and, perhaps most importantly of all, what their social

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position within the hierarchy of Judaeen life was. For – contrary to the popular perception that is deceitfully peddled by the Christian clergy – rather than being paupers, Mary Magdalene and Jesus, whose teachings and legacy have shaped much of the modern world, were actually rich aristocrats. Indeed, they were the wealthiest couple in Jerusalem, born of an illustrious Egypto-Persian royal line.

This, of course, is why their opinions and message were so important, for they were the leading couple of their day within the entire region of the Near East. That their influential position in society was relegated, by the later Christian Church, to that of humble artisans was due not only to the devious and scheming activities of Saul (Josephus), but also to the extraordinary circumstances that existed after the fall of Jerusalem in AD 70. Here was a unique opportunity, when the entire population was in turmoil and the majority of records were destroyed, to rewrite all of Judaeen history; and that is exactly what was done.

That Saul (Josephus) achieved this onerous task so comprehensively, with the historical truth lying dormant for nearly two thousand years, is a tribute to the brilliance of his depraved mind. It is also a testament to the strength and influence of a self-perpetuating organisation, Christianity, which will do anything within its power to maintain itself, even if its leaders understand that the whole edifice is built upon a lie. And yes, Christianity is a complete and utter lie, an edifice built upon deception and deceit; for let us not delude ourselves that this creed has anything to do with the Church of Jesus.

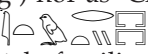
As we shall see, the belief system Jesus was following and promoting was actually very ancient indeed, and firmly rooted in the timeless mists of Egyptian history. This was not a belief system based upon something as intangible and insubstantial as faith; instead it was firmly based upon the doctrine of *gnosis* γῶσις (knowledge) – a reasoned and logical understanding of the cosmos and the divine. So the creed of Jesus and James was not born with these great leaders, and neither did it die with them, for it was too well-established for that. Instead, it underwent a change of name and identity, and it resurfaced during the Reformation and Enlightenment eras: firstly as alchemy (literally, ‘of Egypt’) and subsequently as *scientia* or ‘science’. Actually, there was no real change here at all, for the Greek *gnosis* γῶσις translates directly into the Latin *scientia* – and so modern science is simply an extension of the *gnosis* of the Church of Jesus.

Jesus in England

But this story does not end upon a cross in Jerusalem, as the Church would

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like us to think, and so we shall proceed further – much further – for we shall eventually discover that Jesus visited England. But perhaps ‘visit’ is the wrong verb here, for this was not a voluntary evangelical mission, it was a forced exile to the opposite end of the world for a rebellious Egypto-Persian prince from Judaea. Yes, those feet, in ancient times, did walk upon England’s mountains green; even if they were accompanied by the reverberating tramp of Roman hobnailed sandals. There, in the ancient Roman city of Chester, Jesus built a church – or perhaps, considering its splendour, one should call it a cathedral – which served as the cultural center of his Church.

But this was not a Christian cathedral as we would understand it, for that creed was the invention of Saul-Josephus. Instead, the edifice that Jesus built in England was dedicated to things of a more cosmic nature, as we shall discover. It is likely that Jesus lived in Chester until his death in AD101, a date much later than traditionally ascribed to him, and he became as famous in his land of exile as in his native lands in the East. However, the people on the wild northwestern frontiers of the Roman empire did not know him as ‘Jesus’ (meaning ‘divine being’) nor as ‘Christ’ (meaning ‘king’), instead they simply called him Atur-tii  (meaning ‘the Egyptian’). Such a name might not be immediately familiar to readers, but in the local Celtic transliteration this became ‘Arthur’. Thus, the popular mythology that this forced exile spawned was of King Arthur and the Twelve Disciples of the Round (Last Supper) Table – Arthur, the warrior king of Judaeo-Syria and England.

As readers can probably see, there is much to be discovered in this research, and many entrenched opinions to change. But how different the world would have been if King Jesus had been the victor, in this battle of mortal giants; if Jesus had triumphed over Saul-Josephus. Perhaps, with knowledge and understanding being the primary tenets of the Church of Jesus, technology and modern science may have developed back in the Dark Ages, and mankind may have already been on its way to the stars. But it was not to be. It is entirely possible that the work of one deranged mind, that of Saul-Josephus, set the progress of civilisation in the Western world back by more than a thousand years; just as the bellicose, nihilistic cult of Muhammmad is threatening to do in the twenty-first century. It is a sobering thought, and perhaps one that should shock us into becoming more active in the democratic system, where such systems exist.

We should choose our leaders and philosophers more wisely.

Notes to the reader

The references in the text are numerous. To ease the problem of continuously referring to the reference section at the back of the book, some references have been prefixed. Prefixes are as follows:

B = Bible, K = Koran, J = Josephus, T = Talmud, S = Strabo

It may also be advantageous to highlight some of the locations and people that will be being discussed in this book.

Locations:

Achaia	=	Southern Greece.
Adiabene	=	Supposed kingdom in Persia, around Mosul. More probably a reference to Palmyra.
Antioch	=	City in northwestern Syria.
Aurania	=	See Auranitis below.
Auranitis	=	Region to the east of the river Jordan.
Babylon	=	Southern and eastern Iraq.
Berytus	=	Beirut.
Bethanya	=	Region to the east of the river Jordan.
Bithynia	=	Northern Turkey.
Byblos	=	Coastal city north of Beirut.
Caesarea	=	Coastal town in Israel, north of Joppa.
Carthage	=	Roman city near Tunis in Tunisia.
Cilicia	=	Southeastern Turkey.
Chaldaeia	=	Iraq, near the Persian Gulf.
Commagene	=	Southeastern Turkey.
Cyrenacia	=	Northern Libya.
Dacia	=	Western Black sea area.
Decapolis	=	The ten major Roman cities in Syria and Galilee.
Egypt	=	Southern Egypt - Thebes.
Emesa	=	Modern Homs in Syria, known for its sacred stone.
Galatia	=	Region in central eastern Turkey.
Gallia	=	Southern France.
Gamala	=	Ancient city in Syria, NW of Amman – Umm el-Jimal.
Gamala	=	Also a small citadel on east-bank of Galilee.
Gaulanitis	=	Golan Heights northeast of the Sea of Galilee.
Illyricum	=	Yugoslavia.
Israel	=	Region to the west of the Sea of Galilee.
Jabneh	=	University run by Josephus after Jewish War, located just south of Tel Aviv.

Notes

Judaea	=	Region around Jerusalem.
Lebanon	=	Coastal strip west of Syria.
Leptis Magna	=	Roman city in Libya.
Levant	=	Coastal strip of Judaea, Lebanon and Syria.
Lydia	=	Western Turkey, near the Maeander river.
Lycia	=	Southwestern Turkey.
Macedonia	=	Northern Greece.
Mauretania	=	Northern Morocco and Algeria, also Tunisia and Libya.
Moesia	=	Bulgaria.
Nabataea	=	Arabian kingdom around southern Dead Sea.
Palmyra	=	Oasis city northeast of Damascus, possible capital of Thea Muse and Helen of Adiabene.
Pamphylia	=	Region in southern Turkey.
Pannonia	=	Hungary.
Parthia	=	Originally Bactria, but the empire spread to Iran, Iraq and eastern Turkey. Equivalent of earlier Persian Empire.
Petra	=	Rose-red city in Nabataea.
Phrygia	=	Region in central western Turkey.
Persia	=	An earlier empire occupying roughly the same region as Parthia.
Philippi	=	Town on the north coast of Greece, east of Thessalonica.
Qumran	=	Settlement on northwest of Dead Sea.
Samaria	=	Region to the west of the river Jordan.
Sarmatia	=	Northern and eastern Black Sea area.
Scythia	=	Ukraine. Sometimes given as Bactria.
Sidon	=	Coastal city south of Beirut.
Syria	=	Modern Syria, but sometimes a term for all of the Levantine coast including Judaea, Israel and Lebanon.
Tarichaeae	=	Town on southwestern point of Sea of Galilee.
Tiberias	=	City on west-bank of Sea of Galilee.
Thrace	=	North eastern Greece, southern Bulgaria, and north-bank Istanbul.
Troad	=	Region in northwestern Turkey.
Tyre	=	Coastal city south of Sidon and Beirut.

Notes

Characters and artefacts:

Abba Sikkra	= Leader of the Sicarii, nephew of Josephus.
Agabus	= Pseudonym for Monobazus.
Agrippa I	= King of Syria AD 37 - 44 and Judaea AD 41 - 44.
Agrippa II	= King of Chalcis, Syria AD 48 - 53, Tetrarch of Bethnaya AD 53 - 100.
Albinus	= Governor of Judaea, c. AD 62 - 64.
Alexander Severus	= Severan Emperor of Rome AD 222 - 235.
Antipas (Herod)	= Tetrarch, or minor king of Galilee 4 BC - AD 39 and later of Judaea AD 7 - AD 39.
Archelous (Herod)	= Tetrarch, or minor king of Judaea 4 BC - AD 6.
Banus	= Tutor of Josephus. Probably Barnabas.
Barabbas	= Probably Abba Sikkra, leader of the Sicarii.
Barnabas	= Comrade of Saul-Josephus on his travels - probably his brother, Matthias
Barsabas	= See Barnabas.
Berenice	= Sister-wife of Agrippa II. Mistress of Emperor Titus.
Boethus	= Jewish aristocrat, (step) father of Mary Mag and Jesus.
Caligula	= Emperor of Rome AD 37 - 41.
Cephas	= Another name for Peter.
Clarke, Adam	= Composed commentary on the Bible, 19th century.
Claudius	= Emperor of Rome, AD 41 - 54.
Clemens (Titus Flavius)	= Nephew of Emperor Vespasian. Husband of Domitilla, daughter of Vespasian. Known as Clement, the third 'Christian' pope.
Clement of Rome	= See Clemens.
Cleopatra VII	= Last Ptolemaic pharaoh of Egypt, 51 - 30 BC.
Cumanus	= Governor of Judaea, c. AD 48- 52.
Domitian	= Flavian Emperor of Rome AD 81 - 96.
Domna, Julia	= Wife of Septimius Severus.
Drusilla	= Wife of Felix.
Elagabalus	= Priest of Elagabal. Severan Emperor of Rome AD 218 - 222.
Elisabeth	= Husband of Zacharias, mother of John the Baptist, sister of Mary (mother of Jesus).
Elymas ben Jesus	= A son of Jesus.
Essene	= Ascetic Judaic revolutionary sect, based in Qumran on the Dead Sea. Said to be peaceful, but composed the War Scroll.
Eusebius	= Christian historian, bishop of Caesarea AD 313 - 339.
Fadus	= Governor of Judaea, c. AD 44 - 46.
Felix	= Governor of Judaea, c. AD 52 - 58.

Notes

- Festus = Governor of Judaea, c. AD 59 - 62.
- Florus = Governor of Judaea, c. AD 64 - 66.
- Galileans = Jewish sect, equivalent of Fourth Sect – as recorded by Hegesippus. Church of Jesus and James.
- Gill, John = Composed commentary on the Bible, 19th century.
- Hegesippus = Christianised Jew and historian, early 2nd century.
- Helena = Queen of Adiabene in the AD 40s and 50s.
Daughter of Queen Thea Muse Ourania.
Probably Mary the Virgin, mother of Mary Magdalene and Jesus.
- Herod (the Great) = King of Judaea, Galilee and Syria 37 BC to 4 BC.
- Herod = See Archelous, Antipas or Philip.
- Herodias = Daughter of Aristobulus, asked for John's head.
- Ignatius = Bishop of Antioch.
- Irenaeus = Bishop of Lyon, 2nd century.
- Izas = Son of Helena. Origin of the name 'Jesus'.
- Jesus Justus = Full name of Jesus, born AD 14.
- James Justus = Brother of Jesus. Also called Stephen.
- Jesus of Gamala = Son of Judas of Gamala, governor of Tiberias and Bethanya. Leader of Galileans c. AD 30s to AD 70s, Same as biblical Jesus, born AD 14.
Also called Jesus of Sapphias.
- Johanen ben Zakkai = *De facto* high priest after fall of Jerusalem.
Established university and sanhedrin at Jabneh.
Pseudonym for Saul-Josephus.
- John the Baptist = Possible leader of the Essene, died about AD 33.
Son of Zacharias and Elisabeth. Death incorrectly recorded as the death of Jesus.
- Josephus Flavius = Judaeen army commander turned traitor and author.
The same person as Saul (St Paul).
- Joses = Brother of Jesus.
- Julia Ourania = Daughter of Thea Muse Ourania, wife of Ptolemy of Mauretania. Probably Helena of Adiabene.
- Judas of Gamala = Possible exile from Persia, governor of Bethanya.
Leader of Fourth Sect. c. AD 4 to AD 30s.
- Luna = Partner of Simon Magus, also called Helena.
- Macrinus = Emperor of Rome AD 217 - 218. Not a Severan.
- Mary Magdalene = Daughter of Simon Boethus, sister-wife of Jesus, born c. AD 20. Name refers to a phallic tower.
- Mary the Virgin = Mother of Jesus. Probably same as Julia Ourania and Helena.
- Matthias = Successor to Judas Iscariot. Saul-Josephus' brother.

Notes

- Nero = Caesarian Emperor of Rome AD 54 - 68.
- Nicodemus = Rich man in gospels, (step) father of Mary and Martha. See Boethus.
- Origen = Third century theologian.
- Pa-nter-ra = Talmudic name for Jesus' father. Same as the title given to Ptolemy of Mauretania.
- Paul (St) = See Saul.
- Philip (Herod) = Tetrarch, or minor king of Bethanya 4 BC to AD 34.
- Phraataces = Son of Phraates IV. King of Parthia 2 BC - 4 AD. Son-husband of Queen Thea Muse Ourania. Second husband of Mary the Virgin?
- Phraates IV = King of Parthia (Persia) 38 - 2 BC. Husband of Thea Muse Ourania.
- Polycarp = 2nd century Christian historian, bishop of Smyrna.
- Pontius Pilate = Roman procurator of Judaea AD 26 - 36.
- Poppaea = Errant wife of Emperor Nero.
- Ptolemy of Mauretania = Grandson of Cleopatra VII, first husband of Mary the Virgin.
- Septimius Severus = Severan Emperor of Rome AD 193 - 211.
- Septuagint = Greek Tanakh, written by the 'seventy'.
- Saul = Later called St Paul. Author of many of the biblical Epistles, and possibly Luke and Acts. See Josephus.
- Sicarii = Title for Jewish revolutionaries allied to Jesus. Probably extreme wing of the Essene.
- Simon = Another name for Peter.
- Simon Boethus = Another name for Boethus.
- Simon Magus = Gnostic pupil of John the Baptist. Possibly Jesus' (step) father, Simon Boethus. Partner of Helena-Luna, who may have been Queen Helena of Adiabene.
- Stephen = Probably James Justus.
- Talmud = Discussions on Judaic law and history.
- Tanakh = Old Testament.
- Tiberius = Emperor of Rome AD 14 - 37.
- Titus = Roman commander in Judaea. Flavian Emperor of Rome AD 79 - 81.
- Thea Muse Ourania = Daughter of Cleopatra VII, wife of Phraates IV of Parthia. Possible founder of Galilean Sect.
- Theophilus = Possibly Clemens. Possibly Josephus' father.
- Torah = First five books of the Old Testament.
- Vespasian = Roman commander in Britain and Judaea. Flavian Emperor of Rome AD 69 - 79.
- Whiston, William = Translator of Saul-Josephus, 18th century.

Notes

- Zacchaeus = Rich tax-collector. Son of Zacharias.
May be identified with Saul-Josephus.
- Zacharias = Father of John the Baptist and Zacchaeus, wife of
Elisabeth. Possible father of Saul-Josephus.
- Zakkai = See Zacharias and Johanan.
- Zenobia = Queen of Palmyra AD 240s - 270s.
The fleeting Queen of Egypt c. AD 270.

See also the list of emperors and high priests in Fig 1.3.

Jesus and his disciples: (numbers and names vary in the different gospels)

- Andrew = Brother of Simon Peter.
- Barjonah = See Peter.
- Bartholomew = Might be Nethaniel.
- Boanerges = See James or John.
- Cephas = See Peter.
- Didymus = See Thomas.
- James Justus = The brother of Jesus. Called the Just or Less.
Possibly called Stephen.
- James Boanerges = Brother of John, son of Zebedee.
- Jesus Justus = Biblical Jesus. Brother of James, Jude, Joses and
Simon. Possible brother of Mary and Martha.
- John Boanerges = Brother of James and son of Zebedee.
- Judas = Probably Judas Iscariot.
- Judas Iscariot = Called Labbaius, Thaddaeus, Didymus and Thomas.
A Sicarii daggerman. Brother of James and Jesus.
- Labbaius = See Judas.
- Matthew = The tax collector (publican).
- Matthias = New disciple after Judas Iscariot. Brother of Saul-
Josephus.
- Nethaniel = Might be Bartholomew.
- Peter = See Simon Peter.
- Philip = Colleague of Andrew and Peter.
- Simon Peter = St Peter, also called Cephas and Barjonah. Peter and
Cephas both mean 'rock'. Brother of Andrew.
- Simon Zelotes = Called the Canaanite. A Zealot rebel, brother of Jesus.
- Thaddeaus = Also called Judas Iscariot. Disciple sent to Queen
Helena to convert her people to Judaism.
- Thomas = Called Didymus, probably the same as Judas
Iscariot. See Thaddaeus.