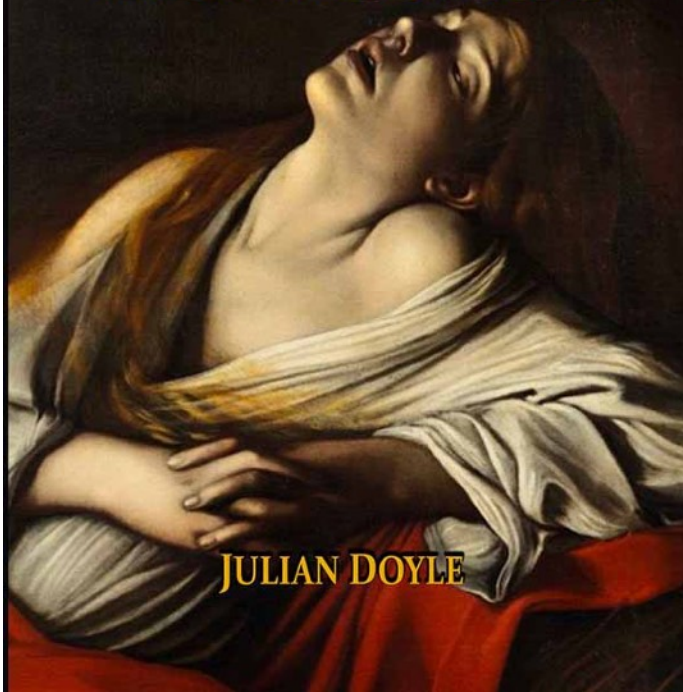


*'Obedience to Bethany, the castle of Mary and Martha'  
Oath of the Knights Templar*

**THE ASSASSINATION  
of  
MARY MAGDALENE**



**JULIAN DOYLE**

**SAMPLE CHAPTER**

[www.juliandoyle.info](http://www.juliandoyle.info)

Why through the whole of history has the Church made such a vicious and concerted character assassination on one of the most important persons in the Christian Bible?

Taking Luke's description of the Magdalene:

*'Mary Magdalene, out of whom had come seven demons.'* (Luke 8)

From this one sentence the Church decided that Mary Magdalene was, not only a sinner and a prostitute, but in AD 591 Pope Gregory declared the '*seven demons*' were in fact the seven deadly sins of pride, envy, gluttony, greed, lust, sloth and wrath and heaped all these seven sins on to her, on top of prostitution. So this infallible Pope had pronounced Mary Magdalene to be a fat, greedy, lazy, jealous, angry prostitute! You can see that the church show no restraint when it comes to assassinating the character of Mary Magdalene.

COVER: MARY MAGDALENE - Caravaggio

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Julian Doyle

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# Introduction

The concerted character assassination of Mary Magdalene has puzzled many through the ages. Some believe it was to conceal a marriage between Jesus and the Magdalene but whether there was a marriage or even a sexual relationship between the two, this is actually not the reason for these vicious attacks on her. If there had been a marriage it would not change one word of the Gospels, as they neither say Jesus was married or that he was not. They are silent on the issue but we certainly know some of the disciples were married, for example Peter was married and also had a son. The reason for the attack is much more complex and is nothing to do with events while Jesus was alive. It is actually to do with what happened to the Magdalene after His death and they are to conceal a truth that any serious investigation of the Magdalene would unravel. A truth that was so well known in the South of France that a crusade was launched against the area. It began with an attack on July 22, 1209 on the town of Beziers where the doors of the church of St. Mary Magdalene were broken down and the refugees from the surrounding area were dragged out and slaughtered. This ended in 7,000 deaths including women and children. Thousands of people were mutilated and killed. Prisoners were blinded, dragged behind horses and used for target practice. Arnaud wrote to Pope Innocent III that 20,000 of these Christians were put to sword, regardless of rank, age or sex. These innocent people clearly held Mary Magdalene in high esteem and it cost them their lives. So we can be sure that the church was making a concerted effort not only to destroy the reputation of the

Magdalene but to destroy all knowledge of the real story of this important woman. I would also ask you to note that the church in Beziers that was attacked was called Saint Mary Magdalene's but the Magdalene was not made a Saint by the Church of Rome for another seven hundred and fifty years. Furthermore the attack was launched on 22<sup>nd</sup> July, which always was Mary Magdalene's feast day!

What appears to have happened after these attacks in France was that the information was forced underground but can be glimpsed in rituals of initiation in secretive organizations. For instance in the council of Troyes the most curious of oaths was imposed on the Templar Knights:

*'Obedience to Bethany, the castle of Mary and Martha'*

What possible reason could an order of 'warrior' monks, formed to protect pilgrims on the roads in the Holy Land, be swearing allegiance to a building in a place called Bethany, whose occupants, if they existed at all, died a thousand years earlier? And a hundred years after the attack on Beziers and the Languedoc the Templar organization was also attacked as heretical and their leader, Jacques de Molay, was tied to a stake erected on the small Isle des Juifs in the Seine to be roasted alive. Importantly he asked to be tied so that he faced the Cathedral of Notre Dame because he knew, exactly who Notre Dame was to the Masons who built the famous Cathedral. You may be surprised but Notre Dame was Mary Magdalene and later I will supply the evidence on how the Roman Church removed this title from the Magdalene and gave it to the virgin mother of Jesus. DeMolay refused all offers of pardon if he retracted his beliefs, and as the bones of his toes blackened and fell onto the hot coals he bore his torment with a composure, that won for him the reputation of a martyr.

What were those beliefs that he was prepared to suffer and die for? And what element of them revolved around the building in Bethany and the family who lived there that he had sworn allegiance to? And are these beliefs still with us somewhere? Here is a letter sent by Louis Fouquet to his brother Nicholas Fouquet after a meeting in Rome with the enigmatic painter Poussin.

*'He and I discussed certain things, which I shall with ease be able to explain to you in detail – things which will give you, through Monsieur Poussin, advantages which even kings would have great pains to draw from him, and which, according to him, it is possible that nobody else will ever rediscover in the centuries to come.'* (Letter: Louis Fouquet)

Fouquet was subsequently arrested and imprisoned being held strictly incommunicado for the rest of his life. Even the jailers were forbidden to talk to him. Some historians regard him as a possible candidate for the 'man in the iron mask'. Fouquet's correspondence was confiscated by King Louis XIV, who inspected them personally. The King went on to obtain Poussin's arcane painting of 'Les Bergers d'Arcadia', which he kept in his private apartments in Versailles.

What is revealed when one puts together the real story of the Magdalene is, without doubt, what Poussin thought, *"Nobody else will ever rediscover in the centuries to come."*



## Chapter One

# THE MYSTERY OF BETHANY

*'Obedience to Bethany, the castle of Mary and Martha'  
Oath of the Knights Templar*

We only know of Bethany from the Bible but it has traditionally been identified with the present-day West Bank city of al-Eizariya (*Arabic 'place of Lazarus'*) about 1.5 miles to the east of Jerusalem on the south eastern slope of the Mount of Olives. Lazarus, in the Bible, is the brother of Mary and Martha, therefore another occupant of the house or 'castle'. So we must start our investigation by accepting that those who suffered torture and slaughter believed this Bethany family existed and for some reason were prepared to die for them: our own beliefs, even if atheistic are not relevant to the task. And I should add to Christians that if some of this unravels church doctrine it should not reduce the importance of Jesus to you as more Christian martyrs have died for these beliefs than for the those who follow the version that has been advocated by the Church.

Let us look at all the references to Bethany in the Bible. They seem entirely inconsequential; there are a few very minor contradictions, but even with these they appear innocent of any great revelation. But put all the references together and small clues begin to appear as to why the church of Rome were determined to suppress information about this family and their property.

The Bethany references only exist in the four Gospels and no other books of the New Testament, but these

Gospels are not four witnesses giving evidence about Jesus, just two, John and Mark. Luke and Matthew appear to be simply versions of Mark's Gospel, so these three are lumped together and called the synoptic Gospels, from the Latin, which means '*seen through one eye.*' The synoptic Gospels, Mark, Luke and Matthew tell many of the same stories, often in the same words, frequently following the same order.

So let us begin with the evidence, the original Gospel of John, brings to the story. At this point I am not expressing my belief or otherwise, just the story as told in the Bible. This then is John's first mention of Bethany.

*'Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha.'* (John 11:1)

This reference is the beginning of the story of the resurrection of Lazarus from the grave. It confirms that Bethany is the village where Mary and Martha live, and later it says Lazarus is their brother. We will look at the complete story later. The next reference is:

*'Now Bethany was less than two miles from Jerusalem.'*  
(John 11:18)

This certainly makes, al-Eizariya, '*place of Lazarus*' a most likely contender for Bethany. Later we have:

*'Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead.'* (12:1)

This second visit to Bethany is when Mary anoints Jesus with expensive oils and wipes his feet with her hair. Jesus stays the night and the next morning He gets on a donkey and rides into Jerusalem.

That is all the references to Bethany in John. It seems pretty straight forward; Lazarus has two sisters, Mary and

Martha and they live in a house in Bethany where Jesus has raised Lazarus from the grave and another time has been anointed with oils by Mary. He has stayed the night at least twice in Bethany and the second time in the morning he got on a donkey and rode into Jerusalem.

But now we come to the first problem, is this Mary our Mary Magdalene who anoints Jesus in Bethany? In church doctrine sometimes it is and at other times, the church says it is not and this Mary is a different person called Mary of Bethany. In fact Mary of Bethany was made a Saint well before Mary Magdalene and there are churches dedicated to her. But originally it was straightforward, when Jacopo di Voragine the 13<sup>th</sup> century Archbishop of Genoa, wrote up the *'Life of Mary Magdalene'*, from church records, he stated that *'Mary possessed the heritage of the castle of Bethany'*.

We know all portrayals of Mary Magdalene whether saint or harlot, always have the alabaster jar with perfume.



The age-old convention when painting the Magdalene was to give her red hair, a green or red dress but always with the alabaster jar to anoint Jesus in Bethany. It is of no use suggesting the painters got it wrong, this is nothing to do with the painters; they didn't come up with these conventions; it was the early church who commissioned the

work and you can bet your bottom dollar if the painter had left out the alabaster jar, the commissioning church would have sent the painting straight back.

Mary Magdalene and the anointing pose such a problem for the church that, whatever doctrinal strategies are imposed to manipulate her position they all self-destruct.

If you want confirmation that Mary Magdalene anoints Jesus feet and is the sister of Martha and Lazarus, you need look no further than any church dedicated to the Magdalene. Take, for instance, the beautiful, Gaudi inspired church of Santuario Santa Magdalena, in Alicante, very worth a visit for the architecture, but as you approach, there she is, the Magdalene, wiping His feet with her hair.



And inside are paintings of the Magdalene at the raising of Lazarus, Magdalene sitting with Jesus as Martha does the preparation and Magdalene anointing the feet. I should add here one other painting that you will always see in Magdalene churches is the Magdalene in a cave with a skull. We will consider this particular painting later but for now I think we can agree Mary Magdalene is the sister of Lazarus and Martha and she lives in a large house in Bethany and she anointed Jesus with perfume. I should report, hot off the press, the latest Vatican News:

*“Pope Francis elevated the memory of Mary Magdalene to the status of Festivity on July 22nd, 2016 in order to stress the importance of this faithful disciple of Christ.” (Vatican News)*

Now let us consider Mark and the other two Gospels in relation to what John has told us. The first reference in the synoptic Gospels to Bethany should be the raising of Lazarus. But you may be surprised, that not one of the synoptic Gospels mentions the raising of Lazarus at all. In fact Lazarus is totally absent from the synoptic Gospels. It seems hard to imagine this important person has slipped by especially as John’s Gospel was a late addition to the New Testament, so the raising of Lazarus was originally not in the Bible at all, nor was the person who was raised. If we think Mary has been badly treated and slandered by the synoptic Gospels, Lazarus has been treated with such disdain that he has been obliterated!

So the first reference to Bethany in the synoptic Gospels is the donkey story, but whereas John stated that Jesus stayed the night in Bethany and in the morning mounted a donkey to Jerusalem. In Mark, verse 10, Jesus cures a blind man in Jericho. Then verse 11 begins with the first mention of Bethany:

*‘As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives...’*

This suggests Jesus did not stay in Bethany that night but was on his way from Jericho and happened to pass Bethany. Josephus, the Jewish historian writing at the time, says that the first-century road from Jericho to Jerusalem was approximately eighteen miles long. Jericho is, extraordinarily, 800 feet below sea level. A traveler walks up hill to Jerusalem, which is a tiring, 2500 feet above sea level: an overall rise of 3,300 feet. I think we can assume that if Jesus made this journey he stopped somewhere over

night. The likely place is, as the Gospel of John says, in Bethany, which is on the way. But the synoptic Gospels make it sound like they travel from Jericho to Jerusalem in one day and that they just happen to pass by Bethany where instead of getting on a donkey belonging to Lazarus' family, all three synoptic Gospels now have getting the donkey in a slightly magical way.

*'As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives Jesus sent two of his disciples, saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, "Why are you doing this?" say, "The Lord needs it and will send it back here shortly."' (Mark 11:1)*

And lo and behold:

*"They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, "What are you doing, untying that colt?"*

*They answered as Jesus had told them to, and the people let them go.' (Mark 11:4)*

You might have believed this bit of magic prior to John's Gospel being added to the New Testament because in the synoptic Gospels Lazarus, Martha and Mary are not mentioned, as living in Bethany, so the magical version would appear more believable, if you don't know Jesus has these close friends living there. But once you know who lives in Bethany this story of getting the donkey looks a bit silly. And even worse, after Jesus gets to Jerusalem where does he go to spend that night?

*'He went out to Bethany with the Twelve. (Mark 11:12)*

And look at this from Matthew:

*'And he left them and went out of the city to Bethany, where he spent the night.'* (Mat 21:17)

Can you imagine that Jesus walked eighteen miles from Jericho to Jerusalem and on the way past the house where his friends Lazarus and Mary live and where he will spend every other night that week, he did not stop even to tell them that he will be back to stay that night? Surely you must agree with me that John's Gospel is the truth, he stopped the night in Bethany and in the morning he got the donkey and rode into Jerusalem. I want you to look at the wording in the synoptic Gospels:

*'As he approached Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples, saying to them, "Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here.'* (Luke 19:29)

This is word for word the same in all three.

*'As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives Jesus sent two of his disciples, saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. (Mark 11:1)*

How come? Why do they all mention Bethphage, which actually plays no part in the story and is not on the road from Jericho. Surely we are either looking at collusion between the witnesses or one of the synoptic writers has doctored the other two, but because John was added late to the Bible his evidence has not been tampered with.

There is actually a definite candidate for the editor but I will have to offer you one more piece of evidence before I name him. All the Gospels say Jesus spent the nights of Passion Week in Bethany except one.

*'And every day he was teaching in the temple, but at night he went out and lodged on the mount called Olivet.'*

*(Luke 21:37)*

I am not sure why he uses the term Olivet for the Mount of Olives but Luke is definitely avoiding mentioning Bethany. And I can back this up with one other Passion Week event.