

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

HERETICS

the true
CHRISTIANS



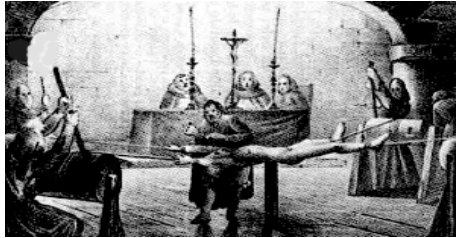
Julian Doyle

*'The importance of the denial of the cross.'
Initiation into 'Grand Commander of the Temple'
27th Degree of Freemasons*

SAMPLE CHAPTER

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These are Christians torturing other Christians as heretics!



Who are the true Christians, the clerics who do the torturing or the heretics who are being roasted alive?



Why did officialdom need to burn not only these devout Christians but even their books?



For two thousand years the heretical beliefs have been lost and the torturers beliefs accepted. **BUT NEVER AGAIN!**

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Martha' *Oath by the Knights Templar*

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'The Grand Commander of the Temple'

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Introduction

Throughout the history of Christianity there have been those amongst esoteric circles in France, often centered on the Church of St. Sulpice in Paris, claiming to know a monumental secret. 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.

Contained in this book, without doubt, is what Poussin suggested, "*Nobody else will ever rediscover in the centuries to come.*'

To unravel the monumental secret we must examine the beliefs of the heretics who suffered torture and death by

fire rather than recant their beliefs. Why kill devout Christians unless they undermined in some way, the official accepted story of Jesus, which we all know? One of the most well documented heretical organizations was the Knights Templar and so a simple investigation of their recorded heresies can point us to the monumental secret. There are also clues in their rituals, for instance, in the council of Troyes in 1129 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? In 1314 this organization was attacked as heretical and their leader, Jacques de Molay, was tied to a stake erected on the small Isle des Juifs in the Seine, and slowly roasted to death. He refused all offers of pardon if he retracted his beliefs, and bore his torment with a composure, that won for him the reputation of a martyr.

What was the heresy that he and his fellow devout Christian Knights were prepared to die for? Could it have anything to do with their seemingly inoffensive oath of obedience to the castle in Bethany? The incredible answer is yes! And their extraordinary heresy will unfold over the following pages of this book

Chapter One

THE MYSTERY OF BETHANY

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

By approaching history from the point of view of the vanquished rather than the victors, '*accepted wisdom*' is often turned on its head. If the vanquished, Knights Templar swore a crucial oath to the inhabitants of Bethany and their castle, then however strange that may be, that must be our starting point.

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 the Knights Templar believed this Bethany family existed and were prepared to die for them, our own beliefs, even if atheistic are not relevant to the task.

Let us look at all the references to Bethany in the Bible. They seem entirely inconsequential, although 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 Templars swore oaths of obedience to 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 together.' 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. Jesus stays the night and the next morning he gets on a donkey and rides into Jerusalem.

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.

The first reference to Bethany in the synoptic Gospels is the donkey story, but Mark, Luke and Matthew agree on a very different order of events from John, which 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)

Surely the people in this small village that they would ask for the donkey are Lazarus, Mary or Martha or at least their servants. So prior to John's Gospel being added to the New Testament Lazarus, Martha and Mary were not mentioned, as living in Bethany and so the magical version would appear more believable. Perhaps this explains why there was reluctance by some to include John's Gospel, as he seems to deflate the story and bring it down to earth.

The next reference to Bethany in the synoptic Gospels may surprise you. We all know that when Jesus entered Jerusalem on the donkey he was welcomed by cheering crowds laying palms before him and then went to the Temple and overturned the tables of the moneylenders. You may be surprised that this is not in any Gospel. No, all the hosannas and laying down of palms (on Palm Sunday) actually occurs when Jesus gets on the donkey in Bethany and not one Gospel has welcoming crowds in Jerusalem and in fact in Mark, you actually get this:

Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve. (Mark 11:11)

No crowds at all. And no over-turning of the tables at this point, only in Matthew and Luke does he overturn the tables on arrival. John in fact has the overturning of the tables actually occurring a year or two earlier at the start of his ministry not at the end.

But what we do get from Mark is that he went to Bethany that night. And Matthew confirms this.

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

But Luke seems to have a real problem with Bethany.

'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)

The only time Luke mentions Bethany by name, he has Jesus just passing by and adding another name in front of it to diminish it.

'As they approached Jerusalem and came to Bethphage and Bethany'

Why add the name Bethphage when we know this donkey event was in Bethany. It is very hard to believe he did not spend the night in Bethany as John and Matthew say. You may think these little contradictions are unimportant but they are definite clues as to an attempt to play down the importance of Bethany especially by Luke.

The following day we have the next reference to Bethany in the synoptic Gospels.

'The next day as they were leaving Bethany, Jesus was hungry.' (Mark 11:12)

In this story Jesus is annoyed that a fig tree has no fruit so he curses it and the following day the tree has withered. This suggests that each day Jesus goes to Jerusalem and every night he and his disciples return to Bethany. What is

odd is the great welcoming on a donkey is claimed on one day but then he repeats the journey every day of this week with no great fuss.

Following these journeys we get this mention of Bethany in the synoptics:

'While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard.' (Mark 14:3)

So this is the anointing, which we will investigate fully in the next chapter because it throws up a few rather odd contradictions.

There is one other event that is occurring in Bethany but Luke again does not actually mention the name Bethany, but it is clear from the people involved that this is exactly where it is occurring. So I will place it here:

'Martha had a sister called Mary, who sat at the Lord's feet listening. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" (Luke 10:38)

This is quite early on in Luke so it is suggesting a visit to Bethany before all the others.

I have actually left one mention of Bethany in John's Gospel to the end because it has always worried me. Last night as I was thinking about it I suddenly wondered if I had a solution. It actually is the very first reference to Bethany, time wise, but does not mention our usual protagonists. It is in fact about John the Baptist.

'This all happened at Bethany on the other side of the Jordan, where John was baptizing.' (John 1:28)

Why it worried me is that Bethany is not on the other side of the Jordan. And I doubt if there is anywhere to baptize

people in Bethany unless it is in a man made pool. So on religious maps they put a second Bethany on the other side of the Jordon River. Two places called Bethany in John's Gospel seems very odd to me.

You have now read every mention of Bethany in the Gospels and presumably you are none the wiser as to why it figured so prominently in the Knights Templar oaths, and you wont until we take each of these episodes, the anointing, the raising of Lazarus, and the journey into Jerusalem and examine them fully.