

WHO KILLED JESUS?



Julian Doyle

SAMPLE CHAPTER

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This is a detective story stimulated by some extraordinary happenings on the film set of, 'Monty Python's Life of Brian'. Unexpectedly, during the course of the investigation the monumental secret hinted at over the centuries has been uncovered.

This letter sent by Louis Fouquet to his brother Nicholas after a meeting in Rome with the mysterious painter Poussin reveals knowledge of the secret.

'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.'

Fouquet was arrested and imprisoned soon after and held strictly incommunicado for the rest of his life. Some historians regard him as a possible candidate for the 'man in the iron mask'. All his 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 hidden in his private apartments.

But now searching links between the history of Rome and the latest Biblical research, we finally reveal the extraordinary and truly monumental secret that Fouquet thought '*nobody would ever rediscover in the centuries to come.*'

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Acknowledgements

To the Monty Python comedy group who, in crucifying themselves in the desert of Tunisia, exposed errors in the Bible that this book attempts to explore.

The Film

For those who do not know 'Monty Python's Life of Brian' it is a very popular British comedy about Brian Cohen who was born in the stable next to Jesus and is mistaken for the Messiah. After many adventures Brian goes on to be crucified with twenty other characters from the film. While up on their crosses, the gang sing the very famous song, *'Always Look on the Bright Side of Life'* as their grand finale.

The Second Edition

Once it became clear exactly who killed Jesus huge amounts of information fell into place from various sources. Some I managed to squeeze in late to the first edition. But more came in and I have no doubt that when more people know 'who killed Jesus' even more information will flow in.

Introduction

This is a detective story; the crime under investigation is the killing of Jesus Christ. Of course some of you will legitimately claim he was a myth and so no real death occurred. We will confront that during the course of the book. But most will say it is an open and shut case since we already know the answer to 'who killed Jesus?' it was Pontius Pilate. So the purpose of this introduction is to prove that Pilate did not and could not have been involved in the death of Jesus, which is not as difficult as you might think. This is because there is a clear link between the death of John the Baptist in Israel with the date of the death of the Emperor Tiberius in Rome.

We know the Emperor Tiberius came to power in the year AD 14 and died in March AD 37. Towards the end of his reign in the year 32 or 33, Jesus was alleged to have been crucified by Pontius Pilate. Luke's Gospel offers us another useful date.

'In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea... the word of God came to John son of Zechariah in the wilderness. He went into all the country around the Jordan, preaching a baptism of repentance.' (Luke 3:1)

From this, one can calculate that John came preaching fifteen years after Tiberius began his reign, which gives us the year AD 29. It also offers us the names of two of the sons of Herod the Great, Herod and Philip. Philip was

married to Herodias who later married his brother Herod and the Bible tells how:

'Herod had arrested John the Baptist and bound him and put him in prison because of Herodias, his brother Philip's wife, for John had been saying to him: "It is not lawful for you to have her." Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet. On Herod's birthday the daughter of Herodias danced for the guests and pleased Herod so much that he promised on oath to give her whatever she asked. Prompted by her mother, she said, "Give me on a platter, the head of John the Baptist." The king was distressed, but because of his oaths, he ordered that her request be granted and had John beheaded in the prison. His head was brought in on a platter and given to the girl, who carried it to her mother. John's disciples came and took his body and buried it. Then they went and told Jesus.'

(Matthew 14:1)

This same story appears in Mark's Gospel but sadly at no time are we given the name of the dance, which has now become so famous. But we do learn the name of Herodias' daughter, Salome, from Josephus the Jewish historian writing around the time of Jesus.

It is after the death of John the Baptist that Jesus begins his ministry by addressing the multitude. Just two to three years later Jesus is arrested and then supposedly crucified by Pontius Pilate. If one puts all these events together the first thing that must strike you is the short time John was baptizing in the desert. Surely too short a time to become so famous.

AD 29 – John starts baptizing

AD 29 – John baptizes Jesus

AD 30 – John is arrested

AD 30 – John is beheaded

AD 30 – Jesus begins his mission

AD 32/33 – Jesus is crucified.

The timing for John is odd but it becomes almost impossible when one reads the full, complicated details of John's death in the Jewish historian, Josephus' book *'Antiquity of the Jews'*. Although Christians have heavily edited this book, some telling information has slipped through because of its convoluted nature. Here I will unravel one such event. This is how Josephus presents the death of John the Baptist. Firstly he describes the death of Philip in 34! Then he tells us that to marry Philip's wife, Herod divorced his first wife who was the daughter of King Aretas of Petra. Herod then married Herodias. Already if Josephus' order is correct then the marriage occurred after 34 so the Baptist could not complain about the marriage if he died in 30 AD.

But there is more to the story. King Aretas' daughter went home crying to her father, who raised an army and attacked Israel. Herod sent his army into battle but they were completely wiped out. Herod then complained to the Emperor Tiberius who sent a message to the legate of Syria, Vitellius to either capture King Aretas and bring him to Rome or bring his head. Vitellius set out, but before he could attack news came that Tiberius had died (March AD 37) and so he retreated to await instruction from the new Emperor, Caligula. The death of Tiberius gives us a secure date for these events. Josephus also gives us the information that when this same Vitellius arrived in Syria he sacked Pontius Pilate in AD 36.

These events described by Josephus, are impossible to fit into the Bible timeline I have presented above. Here is a more likely one.

34 Philip dies.

35 Herod divorces first wife and marries Philip's wife, Herodias

35 John the Baptist complains about the marriage and is arrested

35 John the Baptist beheaded

36 King Aretas destroys Herod's army

37 Tiberius orders Vitellius into battle.

37 (March) Tiberius dies.

37 (April) Vitellius stops attack after news from Rome.

Given that Jesus' mission was for two years after the Baptist death in 35, this scenario has Jesus alive till at least AD 37! The only way to solve the problem is to advance the divorce of Herod and his marriage to Herodias to before John began baptizing in AD 29. That of course has the problem that King Aretas attacks Herod eight years after the rejection of his daughter, which is surely too long a time before taking revenge. But in a later paragraph in Josephus we do have an attempt to create such a possibility.

'Herodias took it upon herself to confound the laws of our country, and divorced herself from her husband while he was alive, and was married to Herod, her husband's brother.' (Josephus Ant. 18:5:4)

So although chronologically Josephus writes, firstly of Philip's death, followed by Herod's divorce and marriage to Herodius, this later addition clearly states that Herodius divorced her husband, Philip before he died in AD 35, so the date could be 28 or 29. But, as mentioned, this makes King Aretas's revenge attack, happen eight years after the insult, which does appear unlikely.

Furthermore, I would suggest that *'divorced her husband while he was alive'* looks very much like a Christian insertion because you could not divorce your husband if he was dead. Have you ever heard anyone say Elizabeth Taylor

divorced Richard Burton while he was alive? Of course not, it is ridiculous. So this emphasis on 'alive' seems to be because it had been noticed that if Herodias took up with Herod after Philip had died, then John would still be alive after AD 34 to moan about the marriage and so Jesus could not be crucified in AD 32 or 33. This botched up insertion almost suggests the opposite is true and even presents us with the clear possibility that the authorities knew very well the truth and had blatantly tried to change the facts.

But if you study the text carefully you can often spot the real story, just look how Josephus begins the second paragraph after he reports Philip's death:

'Now some of the Jews thought that the destruction of Herod's army came from God as a just punishment of what Herod had done against John, who was called the Baptist. For Herod had killed this good man...' (Josephus 'Antiquities')

This suggests that the destruction of Herod's army in AD 36 must have been no more than six months to a year after the Baptist's death. Nobody would link the death with the destruction of the army if they were nine years apart. It clearly places the death no earlier than 35 AD several years after the supposed date of Jesus' Crucifixion.

So John was alive well past the supposed date of Jesus' Crucifixion. All we need to do now is prove the Bible is correct and that Jesus did not start his ministry till after the Baptist's death, in 35.

'King Herod heard about this, for Jesus' name had become well known. Some were saying, 'John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him. But when Herod heard this, he said, 'John, whom I beheaded, has been raised from the dead!' (Mark 6:14)

So Herod thinks Jesus is the resurrected John, which clearly makes Jesus alive after the Baptist's death. There are many other quotes that say the same, one even by Jesus himself:

"From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence." (Mat 11:12)

Here Jesus is clearly talking about a person who has died some time ago. So, if Jesus preached for a couple of years after the death of John, it would take us to around AD 38, well after the date Pilate left Judea. This creates a new timeline where many of my dates are confirmed, while others can only be out by at the most six months to a year.

AD 26 Pilate arrives in Judea. [confirmed]

AD 34 Philip dies. [confirmed]

AD 34 Herod divorces his first wife.

She returns to her father, King Aretas.

AD 34/35 Herod marries Herodias.

AD 34/35 Baptist complains about the marriage.

AD 34/35 Herod arrests the Baptist.

AD 35 Lucius Vitellius becomes legate of Syria. [confirmed]

AD 35 Herod kills the Baptist.

AD 35/36 Aretas destroys Herod's army. [confirmed]

(Now within a year of the divorce)

AD 36 Vitellius sacks Pontius Pilate [confirmed]

AD 37 Tiberius dies (March) [confirmed]

AD 37 Vitellius goes to arrest King Aretas but stops when news arrives of Tiberius death. [confirmed]

AD 37 Vitellius arrives back in Jerusalem to be welcomed by cheering crowds. [confirmed]

AD 37-38 In this period of peace Jesus preaches.

We know there was a period of peace because Josephus tells us, Vitellius cancelled certain taxes and allowed the Judean Priests custody over their own vestments. And in the Gospels there does seem to be such a period of peace

between the Jews and the Romans, which we will learn is not true either side of these dates.

While I admit this is all very hard to accept, I must have at least sown doubt in your mind that Pontius Pilate was involved in killing Jesus. So while he must remain a strong suspect, I believe I have earned the right to ask from you an open mind as you read all the facts this book presents. Just remember throughout the history of Christianity there have been those claiming to know a monumental secret. Often these people have been associated with secretive organizations, Rosicrucians, Freemasons, the Compagnie du Saint-Sacrement, and two churches always seem to figure. The second biggest church in Paris, St. Sulpice, and the small mysterious church at Rennes-le-Château dedicated to the Magdalene.

Here, for example, is a letter sent by Louis Fouquet to his brother after a meeting in Rome with the mysterious painter Poussin who is closely associated with Rennes-le-Château.

'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)

It is pretty obvious that this monumental secret is what has been rediscovered in the research that led to this book. So be prepared for the unexpected.

You will find the style of this book as easy as I can make it and unlike an academic document, I assume no previous knowledge, so everything is explained, but don't imagine that makes the facts presented any less true, and I challenge

anyone to find fault in them. And I would be so bold as to say, that the extraordinary conclusions this book comes to are self-evident once you know all the facts.

Chapter One

THE CROSS

I suppose any murder investigation starts with a dead body. In this case the body resurrected and went to heaven, which does present a problem. What about a photograph of the corpse? Obviously cameras did not exist but there were painters and they could have recorded the event. But the most astonishing thing is that there are no paintings of Jesus crucified! Okay, you have seen millions of such paintings, but there are none from the first hundred years after his death, and none from the second hundred years, and none from the third hundred years after his death. This is like us having no image of Napoleon now and one suddenly appearing in 2100. It is not until the fourth century that scenes of the Crucifixion began to appear. And this is the very first.



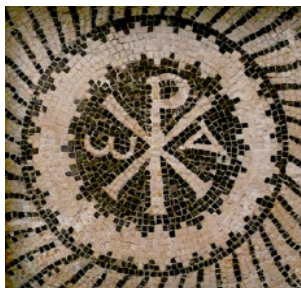
Yes, this is it, the very first image of the Crucifixion of Christ, which appears on a single small relief panel on the wooden doors of the Church of Santa Sabina in Rome.

Construction commenced during the pontificate of Pope Celestine (422–432) and it was consecrated in AD 440, almost exactly 400 years after the event. Can you believe there is no image of Jesus being crucified before this? And even this one is a bit weird. The crosses are not clearly represented, only two vertical posts in the background seemingly dividing the composition into sections. It is also puzzling that the crucified figures are not attached to crosses. They stand in the orans position of prayer although there are nails visible in the hands. This Crucifixion panel is at the very top of the left hand door of the church, a rather out-of-the-way location for the central tenet of Christianity.



So we have no body, no images and in a matter of a page we have gone from an open and shut case, to no case at all! And worse still, when excavating a Roman villa in England I remember seeing on TV the archaeologists announcing that the occupants were Christian, because they uncovered an X shaped cross in a mosaic floor of the villa. At the time I remember being a bit surprised that this was being

considered a Christian image, but it was so. This then was the original cross symbol used by Christians; not the vertical cross at all but the X shaped cross of the Chi-rho.



This appears in pagan papyri, where the sign was used for the Greek word 'chreston', meaning auspicious. We know the vertical cross was not in use when Constantine fought the Battle of Milvian bridge in 312, even though in paintings and films, Constantine is shown seeing a cross in the sky, which stimulated him to paint it on the shields of his soldiers, which brought him victory.



But we have contemporary evidence written by the Christian, Lactantius, who was both a friend of Constantine and tutor to his son, Crispus that it was not that cross.

'Constantine was advised in his sleep to mark the heavenly sign of God on the shields and then engage in battle. He did as he was commanded and by means of a slanted letter X with the top of its head bent round he marked Christ on the shields. Armed with this sign the army took up its weapons. The army of Maxentius was seized with terror and he himself fled to the bridge where he was hurled into the Tiber. (Lactantius De Mort)

So clearly these paintings are wrong and we can be reasonably certain that the X was changed to the vertical cross only after the time of Constantine when the Roman Empire officially took over the Christian religion.

From this you might expect me to conclude that Jesus was never crucified, but I am not. I am only going to repeat what the Gnostics said, that the crucifixion must not be taken literally. This clearly is very confusing as you are either crucified or you are not. But there is an explanation that will unfold over the following pages