Jesus, King of Edessa

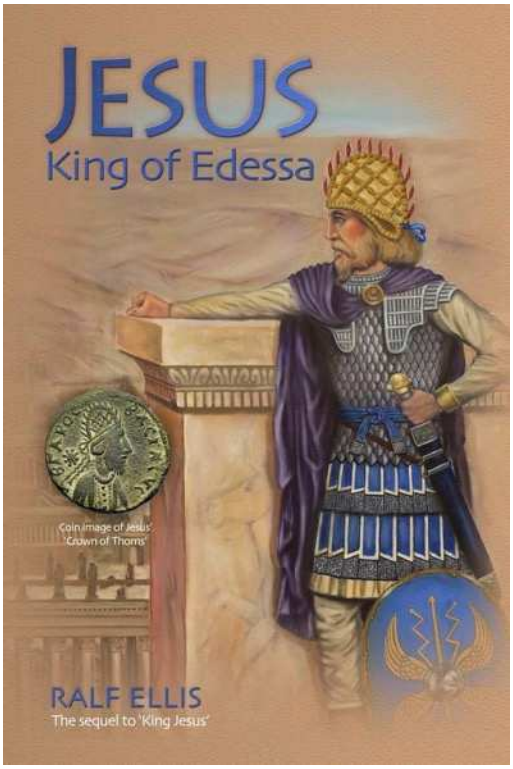
(Jesus was a king of Edessa, in northern Syria)

by Ralph Ellis

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This will be a challenging article for many readers, not simply because of the sometimes complex evidence that will be explored, but also because this research really does overturn all our preconceived ideas about the New Testament account and the history it was trying to tell.

Readers of Ralph's previous works will understand that Saul (St Paul) was actually Josephus Flavius, the 1st century Jewish historian. This novel conflation was proposed some 20 years ago in *Jesus, Last of the Pharaohs*, but since there was so much opposition to this proposal it was eventually re-explored and proven many years later in the book *King Jesus*. And this radical conflation of characters is not merely an interesting aside, it is central to understanding who Jesus really was; for perhaps the most important result is the troubling fact that all of the gospel accounts actually occurred in the AD 60s, some 35 years later than the orthodox chronology would suggest.



Jacket cover of:
Jesus, King of Edessa.
The image of Jesus - taken from contemporary coin and statue evidence.

This dramatic reevaluation of biblical chronology has been vigorously challenged, by a diverse array of both Christian and Agnostic critics, but time after time the ancient texts have backed up this claim - a list that includes the gospels, Talmud, Dead Sea Scrolls, and even peripheral texts like the *Vulgate Cycle* of Arthurian legend.

Within the gospels we find curiosities like Jesus lamenting the death of Zacharias in the AD 60s (Math 23:35, Lu 11:51); criticising Ben Zizit Hakeseth, a leader of the Jewish Revolt in the AD 60s (Math 23:5-6, Mk 12:38-39); and describing the siege of Jerusalem in AD 70 (Luk 19:43). Likewise, when writing the history of Joseph of Arimathaea, the authors of the *Vulgate Cycle* came across an insurmountable chronological problem, for Joseph also needed to be working for Emperor Vespasian. And so the humorous literary solution to this conundrum was to make Joseph go to sleep for forty years. Such are the many problems that the orthodox biblical chronology imposes on the true history of this region.

Ralph then produced *Cleopatra to Christ* and *King Jesus*, which proposed that Jesus was a descendent of the Egypto-Persian Queen Thea Muse Ourania (Thermusa), who had been given

to King Phraates IV of Parthia (Persia) as a diplomatic bride by Emperor Octavian-Augustus. But Queen Ourania was exiled from Parthia in AD 4 and made her way with 100 courtiers and 500 cavalry to Syria. And they did so just as the Star Prophesy gained popularity in Rome - the prophesy that claimed a new king would be born under an eastern star, an eastern monarch who would rule the whole Empire.

So in AD 4 we do indeed have a royal family who were on a journey, living in a state of relative poverty, perhaps in a stable, whose new infant son was born under the Eastern Star and may well have been visited by the 'three' Kings or Magi - the Persian-Parthian priesthood. Why else would the Parthian priesthood be interested in the birth of a Jew in Judaeo-Syria? And it then became apparent that this prince grew up to become who Josephus Flavius describes as King Izas of Adiabene, the son of the famous and influential Queen Helena of Judaea (and Adiabene). And so we at last knew who (King) Jesus was - he was King Izas, a minor prince of Adiabene and Judaea.



Fig 1. Busts of Queen Cleopatra of Egypt and Queen Ourania of Parthia. Note the similarity between these queens, which is not so surprising if they were actually mother and daughter.

However, although these identifications were hugely radical and highly convincing there was nothing tangible to challenge classical theology, because you could not put a historical finger on any of these characters. King Izas had no city, no palace, no mosaic images, no records, and not even a contemporary coin to his name. And where was this mythical land called Adiabene? It certainly did not sound like the location in Iraq to which it was often ascribed. Thus King Izas was merely a phantom of literature, from the not entirely reliable quicksilver-quill of Josephus Flavius, and as such he could be dismissed by academics as a literary apparition, created by Josephus for his own nefarious purposes.

The Emmanuel key

But why did Jesus have a name that he never used? A name that was shoehorned into the gospel accounts in a most unsatisfactory manner? Was this simply a scribal error or oversight, or was this a deliberate ploy - a secret code or key that would conceal the true identity of Jesus from all but the truly enlightened? That, is the central mystery that we need to explore and explain. But that key would not have been of any great use without the lubricant provided by the mournful melodies of Enya, who brought this key to life. Thus in the introduction to this book, it is Enya who provides us with the beauty and wonder that this enigmatic key deserves.

But if the hymn 'Emmanuel' was the key to unlock the secrets of the gospels, then the new chronology that the previous books in this series provided was the locking mechanism itself - for there is absolutely no point in having a key if one is trying to unbolt the wrong lock. Readers could use the 'Emmanuel Key' for an entire lifetime on the classical AD 30s date for the gospels, and find absolutely nothing. It is only when we rotate this key in the AD 60s lock that the mechanism will slide open, and the true life of the historical Jesus-Emmanuel will become apparent. And so the identification of Jesus in the historical record that will take place in this new book is utterly dependent on this late AD 60s date for the gospel events, that has been painstakingly explored and explained in the previous books in this great series.



Vid 1. 'O Come, O come, Emmanuel'.
The key to the historical Jesus.
https://www.youtube.com/watch?v=DPHh3nMMu-I

So who was Jesus? In short, the previous books in this series were perfectly correct, and so this new book represents a rather satisfying confirmation that all of the previous research was likewise based upon solid foundations. The crucial difference is the new evidence that the lands of Adiabene were not in Iraq, where historians have previously assumed. Instead, the Syriac historians say that Queen Helena was actually married to King Abgarus of Edessa. So

the semi-mythical kingdom commonly known as Adiabene was actually the very real and historical Kingdom of Edessa, in northern Syria.

Abgar who? - readers might exclaim. Precisely. Readers are probably unaware, but King Abgarus of Edessa was a central character within 1st century Syrio-Judaean history and within New Testament accounts; and we know this because the ambassadors of King Abgarus were the apostles Saul and Barnabas. This is how close this monarchy was to gospel events, and yet a cursory glance at the gospels will not reveal this. Likewise Josephus Flavius wrote an entire history of 1st century Judaeo-Syria, but never once mentions King Abgarus or the influential city of Edessa once.

It is inconceivable that Josephus did not know of King Abgarus or Edessa, so how it is possible that he does not mention them? Well, he does mention them on numerous occasions, but he calls Abgarus 'Monobazus' and Edessa 'Adiabene'. Why? Because the true history of King Abgarus and Edessa was deeply troubling for both Rome and for the central tenets of the newly created Church of Simple Judaism, which eventually became Christianity. And so both the Church and Josephus Flavius have 'deleted' Abgarus and Edessa from history. Were it not for the alternative accounts by the Syriac historians, these events would have been completely lost from history.

Crown of Thorns

The the evidence for this claim is comprehensive and conclusive, for once we start making this comparison a veritable torrent of information pours forth from that region to confirm this



Fig 2. The once wealthy and influential city of Edessa, looking from the citadel above the city.

connection. Indeed, the biblical Jesus and this prince-king of Edessa even share common names or titles:

Biblical: King Jesus EmManuel of Judaea
Historical: King Izas Manu(el) of Edessa and Judaea.

This radical new identification goes on to provide us with contemporary coin and statue imagery of King Jesus-Izas, which demonstrates that the Edessan monarchs always wore a cloak and a ceremonial plaited Crown of Thorns. And since the political goal of the Edessan monarchs had been to take over the Throne of Rome, it is likely that King Izas-Jesus wore a purple cloak - the colour and symbol of the Emperor. Thus the famous crucifixion scene for Jesus, with his Cloak of Purple and plaited Crown of Thorns (Mk 15:17), was actually the ridicule of an Edessan monarch who had lost a battle with Commander Vespasian and with Rome. Which is why Jesus is said to have been jailed alongside rebels who had committed murder in the Revolution (Mk 15:7), which is a reference to the Jewish Revolt of AD 68 - 70.

In which case the gospels were not wrong. In fact, the revised history of this region demonstrates that they are almost entirely correct, it is simply our perception of these events that is wrong. In reality, all of the gospel events happened during the turbulent AD 60s, rather than in the comparative tranquil of the AD 30s. More importantly, Jesus was not a pauper-carpenter he was a king, for that is what the titles 'christ' and 'messiah' mean: an anointed king of Israel. Which is why this famous leader was called the King of the Jews both at his birth and at his crucifixion. In reality, Jesus-Izas was an Edessan prince who was taking advantage of the great turmoil within the Roman Empire after the death of Emperor Nero, to advance his claim to rule the entire known world; and he was crucified after the revolt failed, as Josephus Flavius confirms.



Fig 4.
A King of Edessa wearing his Crown of Thorns, just as Mk 15:17 and Joh 19:2 describe. Note that the crown is plaited, just as the gospels record. Note also that the later depictions of a long-haired and bearded Jesus are correct, because all the Edessan monarchs were hirsute.

The Star Prophesy

Thus the true history of Rome and the Roman east was as follows. In AD 65 Nero had kicked his wife Poppaea to death, and so from that time on he was a dead man walking and everyone knew it. And so many influential and powerful Romans began jostling for power and for the Throne of Rome. One of those contenders for the imperial throne was King Jesus EmManuel

(King Izas Manu VI), the Nazarene Jewish king of Edessa (the Talmud explains that the Edessan monarchy were Nazarene, just as Jesus was a Nazarene. (Math 2:23)). How do we know this? Because the great oracle that was being spread in the corridors of power in Rome at that time was the Star Prophesy, which foretold that a star from the east would become the Emperor of Rome. The Roman chroniclers report this oracle rather more soberly, and the following is a conflation of the reports by Suetonius and Tacitus.

> *In most (Jews) there was a firm persuasion, that in the ancient records of their priests was contained a prediction of how at this very time the East was to grow powerful, and rulers coming from Judaea were to acquire a universal empire. This prediction referred to a Roman Emperor, as events showed, but the Jews applying it to themselves broke out into rebellion.* (Tacitus, The Histories, 5:13) (Suetonius, Twelve Caesars, Vespasian IV)

The rebellion mentioned here is the great Jewish Revolt of the late AD 60s, the revolt that Josephus Flavius says was led by King Izas-Manu of Adiabene-Edessa. And the 'universal empire' that this quote refers to, is the vast pan-national empire that Jesus-Izas wanted to establish. Remember that this princely Jesus-Izas was directly related to the royal lines of Egypt, Rome and Parthia, and could potentially have united the entire known world into one vast empire. And who would be the leader of this great empire? Well, in Judaic tradition this same prophesy was known as the Star Prophesy of the East, but who was born under the Eastern Star at this very time? The gospels say of these same events:

> *There came Magi from Parthia to Jerusalem, saying: "Where is he that is born King of the Jews? For we have seen his* ***star in the east****, and are come to worship him."*
> (Math 2:1-2)

The unmistakable conclusion to this ground-breaking book will be that Jesus was a king of Edessa in the AD 60s, who very nearly became the emperor of Rome. But King Jesus-Izas lost this battle to commander Vespasian, who took the Star Prophesy for himself, courtesy of Josephus Flavius, and became the next emperor of Rome.



Fig 3.
An image of a son of King Abgarus, based upon numismatic and sculptural artifacts. This is exactly what this prince looked like, and how he dressed. This, therefore, is an image of the biblical Jesus, complete with that straight Romanesque nose and ginger-blonde hair.

Roman propaganda

This historical truth undermines everything the Church has been saying for the last 1,900 years, about their pauper prince of peace. In reality, Jesus-Izas was a warrior prince of great wealth and even greater ambition. And so the New Testament's distorted version of Judaean history was not simply a parody of the true history of this region, devised perhaps for literary amusement, it was also Roman propaganda. Rome was exasperated with Judaeo-Nazarene agitation in its eastern provinces, and having comprehensively wiped Judaea off the map it decided to give the surviving populations in that region a socio-political double-punch - courtesy of Emperor Vespasian's quicksilver-quilled wordsmith, Josephus Flavius (the biblical Saul).

In the AD 70s Saul-Josephus produced the *Jewish War*, a secular history of 1st century Judaea which basically said that Rome was grievously provoked and was therefore entirely justified in destroying Judaea. Aramaic copies of this book were firstly sent to Palmyra and Edessa 'beyond the Euphrates', which may seem like peculiar locations to send these expensive books given that these events happened in Jerusalem. This only begins to make sense when we understand that King Jesus-Izas, the leader of the Jewish Revolt, came from Edessa and controlled all of eastern Syrio-Judaea including Palmyra, Harran and Amida.

But there were also the divisive creeds of Orthodox and Nazarene Judaism to tame and quell. Thus, in a triumph of mendacity over honesty Saul-Josephus also wrote or edited a religio-spiritual history of the Jewish Revolt, which eventually became known as the New Testament. This was essentially Josephus' *Jewish War* covered with fairy-dust and so King Izas-Jesus, the Edessan monarch who led Jewish Revolt, was now portrayed as 'turning the other cheek' to Rome and 'rendering unto Caesar' his Roman taxes. And to counter any further thoughts of revolution Saul-Josephus ensured that the new spiritual hero of this story was completely detached from his homeland in Syria, emasculated from his royal status, and removed from his chronology. Thus the true history of a wealthy and influential warrior king in the AD 60s, had become a semi-fictional cult of a pauper prince of peace in the AD 30s. Emperor Vespasian must have been very pleased with the successful propaganda that Saul-Josephus had so expertly crafted. Yet even Vespasian could not have imagined that his propaganda message to solve a domestic problem with militant Judaism, would eventually become the state religion of Rome and the most influential and wealthy organisation in the entire Western world.

Ralph Ellis
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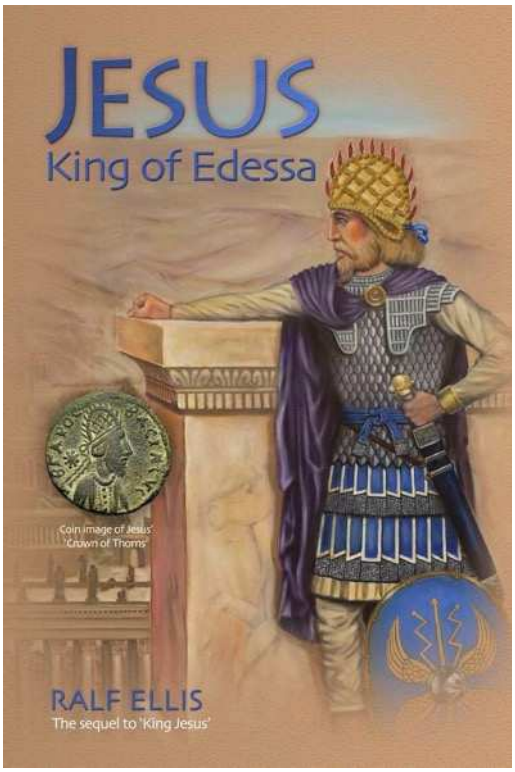


Fig 5.
The cover image for Jesus, King of Edessa. This is an image of the biblical Jesus, taken from contemporary coins and a contemporary statue, with Jesus wearing his purple cloak and his ceremonial plaited Crown of Thorns.

The King Jesus Trilogy includes:

Cleopatra to Christ
The biblical family was descended from a daughter of Queen Cleopatra, who became the queen of Parthia but was exiled to Syria.
Amazon ebook: Cleopatra to Christ.
PoD paperback: Cleopatra to Christ.

King Jesus
St. Paul (Saul) was Josephus Flavius the historian. But this means that the biblical Jesus MUST be Jesus of Gamala, the leader of the Jewish Revolt. This rebel prince was subsequently exiled to Dewa, a prison fortress in Britain.
Amazon ebook: King Jesus.
PoD paperback: King Jesus.

Jesus, King of Edessa
The history of Jesus of Gamala is further refined, and he has now been identified as King Izas-Jesus of Edessa. King Izas led the Jewish Revolt, but was captured and crucified while wearing the traditional Edessan royal Crown of Thorns.
Amazon ebook: Jesus, King of Edessa.
PoD paperback: Jesus, King of Edessa.

** and now **

The Grail Cypher
Arthurian history was derived from the true gospel story, the real history of Syrio-Judaea before the Church covered it in semi-fictional fairy-dust. Thus the history of King Arthur was based upon the true monarchal and martial history of King Jesus-Izas of Judaea.
Amazon ebook: The Grail Cypher.
PoD paperback: The Grail Cypher.