



Mary Magdalene: Wife of Messiah

by Noel Joshua Hadley

Mary Magdalene: Wife of Messiah

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This book is dedicated to

Sarah—research partner, high school sweetheart, and the mother of my children.

And also, to the endurance of the set-apart ones.

Those who keep the commands of Yahuah and the testimony of Yahusha HaMashiach (Revelation 14:12).

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The Orwellian and Miryam of Migdal

MARY Magdalene was a *whore*. Mind you, those aren't my words. I am simply quoting a long history within the Roman Catholic Church. Stop mixing me up with the pope, why don't you? The Vicar doesn't speak for me, nor I him. Actually, I sat here for quite some time this morning, wondering how to address this issue at hand. I *could* show you a list of paintings where Magdalene is exposing her breasts for the painter, but this is a family friendly publication. *Oh*, I'm sure women were throwing their bras at Yahusha wherever he went. More sarcasm. Moving forward, I will try to keep it at a minimal. The point needs to be made though. Mary Magdalene was framed, and why is that? I have my suspicions. Perhaps you do too. Which is *why* we're here, to take up the sleuth work again.

One potential explanation is that the Roman Catholic Church was simply projecting themselves onto others when thrusting Mary Magdalene into the red-light district. But why target her specifically? You will accuse me

of beating around the bush. “Get to it, Noel. We all know what you’re thinking. Why not just state what you mean?” Well, for starters, I have questions without answers. The question before us is whether or not Yahusha HaMashiach had a woman, and *if* so, was Miryam the one? Technically, those are *two* questions. *Three*, now that I think upon it. Did he marry Miryam of Bethany or Miryam Magdalena, but also, were both Miryam’s the same Miryam? If you’re doing the math, that’s four questions which I hope to answer over the course of this investigation. I will probably think up more as we mosey along. We are currently on the second paragraph and, so far, I don’t have any answers for you. Perhaps that will change before this is over.

For clarification, I am one of the few remaining people in the English-speaking world who has never read the Dan Brown novel, nor have I seen any of the Ron Howard films from his book series. Therefore, I haven’t sold out. My interest in a potential union between Yahusha HaMashiach and Miryam *or* Miryam, or any other Shebrew woman for that matter, stems from personal curiosity. I am not a Trinitarian. Elohiym is not three dudes in heaven. I take Scripture at its word when stating that Yahusha is the only begotten Son of the Father, just as assuredly as the Ruach HaQodesh is *feminine* and the Mother of Yashar’el. We are dealing with a holy family in heaven. If this is all news to you then I would suggest you have some homework to do.

At present, I take no issue in the Father handing a bride to his Son. You will tell me about Genesis 6 and the Watchers taking human wives and how that disproves the Son of Elohiym having one. It disproves nothing. The Watchers obviously stole what wasn’t there’s for sexual reproductive purposes. Before this is over, I’ll be sure to tackle the marriage issue, though probably not in the way that most imagine. And also, for further clarity, I have no evidence whatsoever in Sacred Scripture, Sacred Tradition, or any other historical resources that Yahusha and Miryam *or* Miryam sired a child together. Not yet. If I do happen to find one, then I will let you know. Attempting to prove some sort of hidden genealogy of Messianic babies is not my agenda. What I am mainly interested in is finding any credibility to the notion that Yahusha either had a wife or intended to take a wife, and if so, has the identity of that person been given to us? I believe so.





Right about now you might be saying to yourself: “My poor eyes. What in the world did I just scroll past? Think about the children!” That was my first reaction when stumbling upon this stuff too. They are all attributed to Miryam of Migdal, and she’s.... *harry*. And it’s not like we’re dealing with one artist either. Picture after picture. Carving after carving. To the point that it’s practically a genre unto itself, which people today refer to as ‘Harry Marry.’ Apparently, artists needed to grow her hair out because she couldn’t keep her clothes on. That must be it.

But then look *closer*. The hair isn’t simply flowing from her head. No, Harry Mary is a hairy beast. The title you are looking for is wild man. If you’re not aware, the wild men were the sasquatches of their day. They are even described in the earliest known literature. ‘The Epic of Gilgamesh’ has divine beings creating a wild man named Enkidu to confront Gilgamesh, a probable stand-in for Nimrod, over his insistence to order every woman he fancies into his own bed—even the married ones. The situation initially backfires on everyone when Gilgamesh and the wild man meet. They begin wrestling, and within seconds enter into a homosexual bromance.

I have quite the collection of wild men artwork, most of which derives from medieval books, and what is abundantly apparent is that wild men

were seen as subhuman creatures who needed refined into something of a human. And if that wasn't possible, they were hunted. Why would the Roman Catholic Church finance artwork which depicted Miryam of Migdal in the light of mockery?

And *then* I stumbled upon what may very well be a depiction of her in the Babylonian Talmud.

רב יוסף פי מטי לְהאי קרא, בכי: "וְיִנְשׁ נִסְפָּה בְּלֵא מְשֻׁפֵּט", אָמַר מִי: אִיכָּא דְאָזִיל בְּלֵא זְמַנִּיהָ? אֵין, פִּי הָא דְרַב בֵּיבִי בַר אֲבִי הֵנָּה שְׂכִיחַ גְּבִייה מְלֵאךְ הַמָּוֶת. אָמַר לִיה לְשְׁלוּחִיה: זִיל אֲזִיתִי לִי מְרִים מְגַדְלָא שְׂעִיעַר נְשִׂיָא. אָזִיל, אֲזִיתִי לִיה מְרִים מְגַדְלָא דְרַדְקִי.

When Rav Yosef reached this verse, he cried: "But there are those swept away without justice" (Proverbs 13:23). He said: Is there one who goes before his time and dies for no reason? The Gemara answers: Yes, like this incident of Rav Beivai bar Abaye, who would be frequented by the company of the Angel of Death and would see how people died at the hands of this angel. **The Angel of Death said to his agent: Go and bring me, i.e., kill, Miriam the raiser, i.e., braider of women's hair.** He went, but instead brought him Miriam, the raiser of babies.

אָמַר לִיה: אֲנָא מְרִים מְגַדְלָא שְׂעִיעַר נְשִׂיָא אָמַרִי לָךְ! אָמַר לִיה: אִי הֵכִי אֲהַדְרֵהּ! אָמַר לִיה: הוֹאִיל וְאֲזִיתִיתָ — לִיְהִי לְמַנְיָנָא! אָלָא הֵיכִי יְבַלְתָּ לָּהּ? הָתָּה נְקִיטָא מְתַאָרָא בִידָהּ וְהָתָּה קָא שְׂגָרָא

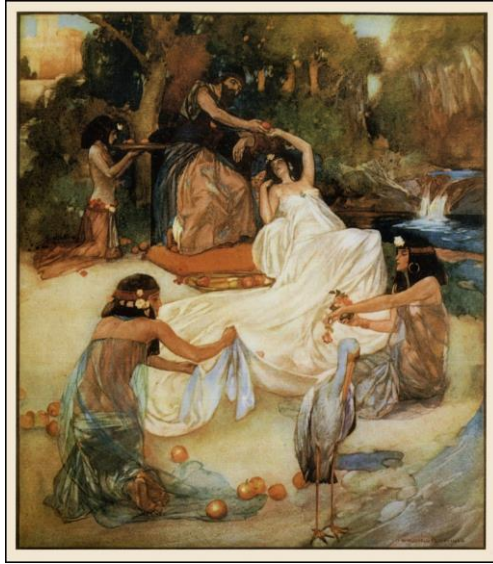
The Angel of Death said to him: **I told you to bring Miriam, the raiser of women's hair.** His agent said to him: If so, return her to life. He said to him: Since you have already brought her, let her be counted toward the number of deceased people. Apparently, this woman died unintentionally. Rav Beivai asked the agent: But as her time to die had not yet arrived, how were you able to kill her? The agent responded that he had the opportunity, as she was holding a shovel in her hand and with it, she was lighting...

Chaggigah (4b) [Talmud]

The scene involves a conversation between **Rav Beivai bar Abaye**, a Jewish Talmudist who apparently lived in fourth-century Babylon, and the **Angel of Death**. When Death asks the son of Abaye for Miryam the braider of women's hair, he instead brings her Miryam the raiser of babies, which only seems to frustrate Death further. Miriam **Megadia** Se'ar is interpreted here to mean "braider or grower of woman's hair." *Adorable*. Yet another encounter with Harry Mary. What sort of person is better suited to the part of hairdresser and wig donner than a wild woman? But even that is a probable misdirection. I did some digging, and Magdalene in the Talmud is more likely derived from the expression "curling women's hair," which is the same thing as saying *adulteress*.

And then one day it occurred to me. The Truth is certainly stranger than fiction, but it is also more often than not propagated to us in opposites. Being given the mysteries of heaven and then told not to believe any of it is a pastime prerequisite. Meanwhile, here on earth, every king has his queen. Well, the same can be said of heaven. A'dam the First was a priest and king over humanity from Paradise and he was gifted a queen by his Creator. Didn't our Messiah teach us how to pray with words containing the phrase: *On earth as it is in heaven?* He did. And so, why shouldn't the second A'dam have a queen to rule alongside of him?

The *following* is my report.



The Song of Shalomah Connection

MY quest to discover a potential betrothed of Mashiach was sired during a reading of ‘Shiyir Ha’Shiyriym’. That would be ‘Song of Solomon’ in English. I had absolutely no idea what I’d discover if anything at all. My only motive was to dig deeper into the mysteries of Scripture, though I assure you Miryam of Migdal wasn’t one of them, and yet here we are. There was four lines in particular that especially struck my curiosity.

¹² While the King sitteth at his table,
My spikenard sendeth forth the smell thereof.

¹³ A bundle of myrrh is my well-beloved unto me.
He shall lie all night betwixt my breasts.

Song of Shalomah 1:12-13 [KJV]

Nearly every translation reads slightly different, but they all depict the same scene. The beloved approaches her king while he reclines at his

table. Some translations *say* couch, but it's the same difference. The Hebrew noun כֹּסֶם refers to a dining couch. The banquet table as well as its cushions and pillows are all inclusive. He's not seated alone either. The king's entourage, including his closest advisors, are gathered in a circle around him, and what is happening? The woman is making their betrothal known.

Pick any century and nard held an erotic fragrance. It was a perfume worn by women at banquets because of its seductive charms. I have found no other connotation in the His-Story books but a sexual one. And it didn't come cheap either. The aromatic oil is extracted from the *Valerian narostachys jatamansi*, a plant which was imported from the Himalayan region of India. Cracking one of those bottles open meant business. The nard giving forth its fragrance tells the reader that she is ready to enjoy her betrothed in a sexual way. Her intent is made known when she claims: "He shall lie all night betwixt my breasts." The nard was furthermore offered to the king so that he might officiate their union that very night.



Here are two further translations.

<p>¹² Still the king's divan sends forth the sent of him from the spikenard he gave me.</p> <p>Shir Ha'Shiyriym 1:12</p>	<p>¹² The king is lying on his couch, enchanted by the fragrance of my perfume.</p> <p>Song of Shalomah 1:12 [NLT]</p>
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The Ceper claims the spikenard which the woman offered was first given to her by the king, further cementing the notion that the costly perfume was intended as a mechanism of their betrothal from the beginning. The king being enchanted by its fragrance in the New Living Translation

makes the conclusion to nearly any deductive reasoning an obvious one. The spikenard had always been intended for his arousal.



I guess I'll speak for myself when saying the question on everybody's mind is the identity of Shalomah's lover. That is no easy proposition considering the sheer number of women making their way down the catwalk. In the game of cold and hot, many have claimed she is Phar'oh's daughter, to which I would say, getting *colder*. Phar'oh's daughter arrives on the scene two chapters too late, in my opinion. *Here* is where we read about her.

3 AND Shalomah made affinity with Phar'oh king of Mitsrayim, and took Phar'oh's daughter, and brought her into the city of David, until he made an end of building his own house, and the house of Yahuah, and the wall of Yerushalayim round about.

Melekiym Ri'shon (1 Kings) 3:1



It's not her. I have put a lot of sleuth work into this, and I'm thinking the true identity of Shalomah's lover can be found in the provided nudie painting. Here we can see that she is cuddling with an old man, and why prey tell are her clothes off? Hold on, I am about to tell you. Also, I thought it best to add a censor bar or two for my more delicate audience, seeing as how this is a family publication. But then again, we are gazing in upon a scene in the Bible. And let's face it, there is hardly anything more scandalous than His-Story. Phar'oh's daughter arrives on the scene two chapters too late. The woman pictured is **Aviyshag the Shunammith**, and contextually speaking, there is far more going on with her than meet's the eye.

1 NOW King David was old and stricken in years; and they covered him with clothes, but he got no heat. ² Wherefore his servants said unto him, Let there be sought for my adoniy the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my adoniy the king may get heat. ³ So they sought for a fair damsel throughout all the coasts of Yashar'el, and found **Aviyshag a Shunammiyth**, and brought her to the king. ⁴ And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

⁵ **Then Adoniyahu the son of Chaggiyth exalted himself, saying, I will be king:** and he prepared him chariots and horsemen, and fifty men to run before him.

Melekiym Ri'shon (1 Kings) 1:1-5

Do you see what I did there? I read right on through the story of a very cold David and the naked nurse who warmed him and then kept on reading for another verse. That wasn't an accident. It *says* Adoniyahu wanted to be king, as soon as the old man was gone. If you keep reading another few verses, you will come to learn that Adoniyahu was born unto David after Avshalom. Avshalom and Adoniyahu were brothers, and seeing as how Avshalom was dead, Adoniyahu figured it was his turn to make a move. Another *clue* as to what is happening. Do you remember Avshalom's deed, after forcibly taking his father's throne?

²² So, they spread Avshalom a tent upon the top of the house; and **Avshalom went in unto his father's concubines** in the sight of all Yashar'el.

Shemu'el Sheny (2 Samuel) 16:22

He took his father's women by force as well. And just as importantly, he committed the deed in the sight of all Yashar'el rather than in secret. That's how he let everyone know that he was wearing the big boy pants now. You will recall that Cham did the same thing. He exposed his father's nakedness and then let his brothers know about it. Noah then

acknowledged having a fourth child who was simultaneously his grandchild. Noach's wife would have been defiled after Cham slept with her, which explains why he never had any other sons. He could never intimately know her again, and it's not like there were other women on the earth, apart from his sons' wives. It was the same with David. After Avshalom's transgression, he never knew them again.

So, while Aviyshag the Shunammiyth was busy delivering the body heat that David needed, Adoniyahu figured he could claim his place as heir-apparent and put on a feast for all his brothers. Excluding Shalomah, of course. That right there tells us Adoniyahu knew he was usurping. It was this action which prompted Nathan the prophet to warn Bath-Sheva that she and her son would die if Adoniyahu ascended to the throne. In turn, David declared Shalomah king. Adoniyahu however, being as cunning as he was half-witted, wasn't quite through with his scheming. Aviyshag the Shunammiyth was on his mind.

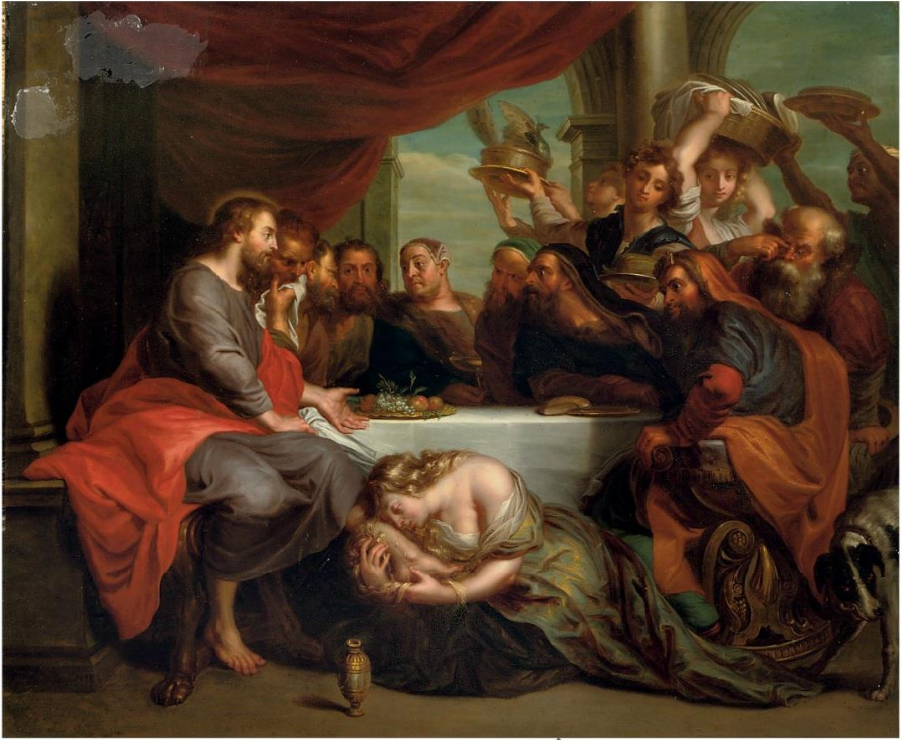
¹³ And Adoniyahu the son of Chaggiyth came to Bath-Sheva the mother of Shalomah. And she said, Come you peaceably? And he said, Peaceably. ¹⁴ He said, moreover, I have somewhat to say unto you. And she said, Say on. ¹⁵ And he said, **You know that the kingdom was mine, and that all Yashar'el set their faces on me, that I should reign: howbeit the kingdom is turned about and is become my brothers: for it was his from Yahuah.** ¹⁶ And now I ask one petition of you, deny me not. And she said unto him, Say on. ¹⁷ And he said, Speak, I pray you, unto Shalomah the king, (for he will not say nay,) that **he give me Aviyshag the Shunammiyth to be my woman.**

Melekiym Ri'shon (1 Kings) 2:13-17

There is so much going on in Adoniyahu's subconsciousness, I'm afraid to even tap into it, lest I never get out. How could the kingdom possibly be his to begin with if Yahuah had already declared the kingdom to be Shalomah's? Seems like Adoniyahu has a case of cognitive dissonance, and that's a headache. In making the case that Yashar'el had set their faces upon him, he is similarly claiming that the Most-High Elohiym needn't

govern them when he is completely capable of the task. But clearly, *his* kingdom had been stolen from him by another kingdom entirely, which is Yahuah's. And so, notice his sly request. He wanted the virgin Aviyshag for his own—and *why* is that? Shalomah figured it out and had him put to death.

That is the context behind 'Song of Shalomah.' Others wanted Shalomah's lover for themselves so that they might usurp his throne, thereby making the kingdom of heaven their own. I will be told nothing like that happened in the life of Yahusha HaMashiach, particularly if a wife is concerned. *Oh, certainly*, they murdered the Son of Elohiym. The reason why is because they hated the Father and the Father's law which Yahusha held them to, and also, because they wanted the kingdom of heaven for their own. A great number of people claim the gospel is good news, but when push comes to shove, is it really? I figure many holy men will have him crucified all over again if he were to return and tell us bacon was off the menu. Well, I'm here to tell you that Yahusha did have a betrothed, and they did make a move on her. Because, after all, what better way to usurp the throne but to claim his lover as their own?



The Woman and the Alabaster Jar

PERHAPS you already know where I'm going with this. *I checked*. Nard is only used on two separate instances in the entirety of Canon. Song of Shalomah and two of the four Gospels—Marqus and Yochanon. The *same* event happens in Mattithyahu without ever mentioning the nard. Same event though. So, I guess you could say *three*. Yochanon however is probably the most important. You shall see why in a little while. Here is how Yochanon puts it.

³⁶ And one of the Parashiyim desired him that he would eat with him. And he went into the Parashiy's house and sat down to meat. ³⁷ And, behold, a woman in the city, which

was a sinner, when she knew that Yahusha sat to eat in the Parashiy's house, brought an alabaster box of ointment.³⁸ And **stood at his feet, behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.**³⁹ Now when the Parashiy which had bidden him saw it, he spoke with himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner.

Besorah Luqas (Gospel of Luke) 7:36-39

Oops. I read from Luqas rather than Yochanon. How embarrassing of me. We should try this again. The mix-up happens sometimes. What I just quoted from is a completely different story—or is it? The story is told completely out of order from the feet anointing story in other gospels (this fact has been long noted), but if we pay heed to certain details then we shall certainly come to find that they are indeed the same. Only the inattentive or untrained eye will come to any other conclusion.

Yahusha is eating a meal at the table when a woman in that city enters the room to anoint his feet with a precious ointment from an alabaster box, using her hair. We are repeatedly reminded that she was a sinner. What sins did she commit? We are not told. It is only the Parashiy who calls her out on her transgressions without ever naming them. How convenient. For me, that beckons the question: did this woman transgression the oral law of the Parashiym (which is to say, the Talmud) or the written law of Moshe? Those are two completely different laws. Transgressing the doctrines of men, such as the Talmud, is not a sin, whereas transgressing Torah *is* sin, but a true Parashiym would not be able to tell the difference.

The house belongs to a certain Parashiym. His name is **Shim'on** the jar maker. No, we haven't read that far yet, but in a line or two he will be identified. The context simply isn't given by Dr. Luqas "the historian" here. The reason *why* Shim'on invited Yahusha over is because Eliezer had only days earlier been raised from the dead. So too was the dead man invited. The dead man was a celebrity and a major driving force as to why the crucifixion of Yahusha was pushed forward. The dead man El'azer

was presently sitting there, eating with Yahusha. Also, the woman was his sister. Getting back to Luqas' account of things.

⁴⁰ And Yahusha answering said unto him, **Shim'on**, I have somewhat to say unto you. And he said, Rabbi, say on. ⁴¹

Pause. You see, there he is. Shim'on the Parashiy. *Continuing.*

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. ⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? ⁴³ Shim'on answered and said, I suppose that he, to whom he forgave most. And he said unto him, You have rightly judged. ⁴⁴ And he turned to the woman, and said unto Shim'on, **See this woman? I entered into your house; you gave me no water for my feet: but she has washed my feet with tears and wiped them with the hairs of her head. ⁴⁵ You gave me no kiss: but this woman since the time I came in has not ceased to kiss my feet. ⁴⁶ My head with oil you did not anoint: but this woman has anointed my feet with ointment. ⁴⁷ Wherefore I say unto you, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loves little. ⁴⁸ And he said unto her, **Your sins are forgiven.** ⁴⁹ And they that sat to eat with him began to say within themselves, Who is this that forgives sins also? ⁵⁰ And he said to the woman, Your faith has saved you; go in peace.**

Besorah Luqas (Gospel of Luke) 7:36-50

I had asked the question regarding transgressing the law (which law, heaven, or man?) because the woman *is* Miryam. You shall see for yourself in a little while. Yahusha and Miryam are already recorded in the other gospels as having an important encounter together before this little episode. You would never get the sense from Luqas' account, but Miryam comes across as perfectly respectable. Regardless, Yahusha doesn't deny she is a woman who has sinned aplenty, telling us the Law of Moshe has

been transgressed rather than the Talmud. He even turns to her and says, “Your sins are forgiven.” So, her reputation was true then. She was a sinner. Why didn’t he forgive her days or weeks or even months earlier? *He did*. The argument Yahusha is giving is a circular one. The proof is in the pudding. The woman was showing a great display of love because her great many sins had already been forgiven and not the other way around. Whatever these sins were, and we are not told, had already happened long ago. Reputations are a fingerprint and a gripe, and Shim’on the Parashiyim simply had a negligible time in forgetting. Here’s a hint though. Shim’on was siding with her rapists.

Why was the woman weeping? According to Luqas, one might defer the context to one of sorrow and repentance. But again, Yahusha has already stated that her response was one of love due to her already being forgiven. When telling her: “Your sins are forgiven,” he may in fact have been lifting her up for his audience. Because look at their response. The Parashiyim were not willing that Yahusha should forgive her. They did not feel she was worthy to wash his feet with the ointment from the alabaster jar, using her hair.

Yahusha’s message to Shim’on is even more perplexing. Shim’on did not wash his feet with his hair and tears as the woman had. What sort of dude would do that? *Serious* question. That’s an extremely sensual action. Truth in plain sight, though we are asked repeatedly by the church to deny it. Don’t tell me this was the middle east and that they didn’t sexualize everything like we do today. Quite contrarily, have you even been to the middle east? I have. And I’m not talking about the LGBTQ+ beaches of Tel Aviv either. How about anywhere in the world before the 20th-century? A woman’s unbound hair was reserved only for her husband. Yes, that is precisely what everyone in that room was thinking. *Oh*, I’m sure Yahusha was just way ahead of the game in women’s lib, nearly two-thousand years in fact. That ancient ongoing fight against toxic masculinity. And only Miryam got it, whereas the Parashiyim and his Talmidim didn’t. The boys down at Seminary sure get it though. That must be it.

The hair mopping event has long implied that her former sins were of the sensual nature, and yet, the more I read of this event, especially when compared with the other three, a surer picture begins to form. The

complete opposite was true. The issue was over Messiah's betrothed. They didn't accept her. Yahusha used that opportunity to memorialize her for the ages.

Luqas does give us a clue as to the weeping woman's identity. It happens a couple of chapters later, when Yahusha enters the home of Martha and her sister Miryam.

³⁸ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. ³⁹ And she had a sister called Miryam, which also sat at Yahusha's feet, and heard his word. ⁴⁰ But Martha was cumbered about much serving, and came to him, and said, Adonai, do you not care that my sister has left me to serve alone? Bid her therefore that she help me. ⁴¹ And Yahusha answered and said unto her, Martha, Martha, you are careful and troubled about many things: ⁴² But one thing is needful: and **Miryam has chosen that good part, which shall not be taken away from her.**

Besorah Luqas (Gospel of Luke) 10:38-41

Ab, there it is. The disputed passage among many-a housewives to date. Why did Martha get stuck with the apron and the dirty dishes? Every Martha has a sister like Miryam, do they not? You know what I'm talking about, ladies. Always getting out of the housework. Always stealing the eye of the handsome lad while you're in the back room making things happen. Don't even get me started. Martha's observation delivers the philosophical question of the ages. What would have happened if Martha also had decided to sit down at Yahusha's feet? The fog remains because the context is too taboo to be answered. In Yahusha's words: the part which Miryam has chosen would not be taken away from her, and you know what that means. The irony is that many have tried to take the role away from her. A role which she alone was called to and, in return, had chosen.

Miryam's close proximity to Yahusha's words is a pointed connection to Miryam of Migdal, but we shall have to save that address for another

moment because, if I'm not mistaken, the last woman to sit at the feet of Yahusha was the weeping woman. Not a coincidence. The woman is Miryam, the sister of El'azar. Search your feelings. You know it to be true. You still don't believe me, do you? So much demur. Wouldn't be the first time. Well, stop doubting then, because Yochanan clears up any and all confusion when identifying her. Here is what he says.

11 NOW a certain man was sick, named El'azar, of Bethany, the town of Miryam and her sister Martha. ² (It was that Miryam which anointed Adonai with ointment, and wiped his feet with her hair, whose brother El'azar was sick.)

Besorah Yochanon (Gospel of John) 11:1-2

There is only one woman who anointed Yahusha with nard, wiping his feet with her hair—not two. Yochanan offers us far more than most would bargain for when giving up her name. And yet, it is only Luqas' account which tells us Miryam washed his feet with her tears. Why was she crying? You probably already have the answer. It's because she knew something which nobody else did, and why is that? Before I answer, do recall who Yahusha cried for. Here's a hint. It's the shortest verse in Biblical Canon.

Yahusha wept.

Besorah Yochanon (Gospel of John) Yochanan 11:35

Even sourcing the verse was longer. Who was he weeping for though? You will have to read chapter 11 for yourself so that you can do your fact checking while following along with my description of events. By the way, the account of Yahusha raising El'azar from the dead occurs only in the Gospel of Yochanon.

When Yahusha arrived at Bethany, he came to find that El'azar was already lain in the grave for the matter of four days. By that time, many Yahudim had arrived to comfort his two sisters. It was Martha who went to meet Yahusha as soon as word hit the street, that Adonai had arrived. Miryam however stayed behind in the house. Yahusha spoke to Martha

about how he is the resurrection and the life, he called for Miryam. Martha then relays this message to Miryam *secretly*, telling her: “The Rabbi is come, and calls for you.” As soon as she heard his request, Miryam arose and went out to meet him. We then read:

³² Then Miryam was come where Yahusha was, and saw him, she fell down at his feet, saying unto him, Adonai, if you had been here, my brother had not died. ³³ **When Yahusha therefore saw her [Miryam] weeping**, and the Yahudim also weeping which came with her, he groaned in his ruach, and was troubled, ³⁴ And said, Where have ye laid him? They said unto him, Adonai, come and see. ³⁵ **Yahusha wept.**

Besorah Yochanon (Gospel of John) Yochanan 11:35

It was the sight of Miryam which brought him to tears. *Sure*, there were other Yahudim weeping. It's not like I neglected to mention though that they had arrived to comfort Martha and Miryam. The grief wasn't there's to bear so much as they were weeping for the loss of the two sisters. More than likely, they put on a grand show. The only other time we ever read of Yahusha crying is in Luqas 19:41, when entering Yerushalayim days later. The reason is given to us. He was lamenting the divorce of Yahudah, *via* the coming destruction of Yerushalayim. We again read that he wept tears when offering up prayers and petitions to the one who could save him from death, according to Hebrews 5:7-9. Assumedly, this is the occasion when he sweated blood. His tears are always over the issue of death as well as marriage, it seems. So again, I will inquire: why was Miryam crying when anointing him at the table? No other account mentions her tears, so it is worth asking *now*. Hold that thought though. I will bring it around full circle.

Finally arriving at Yochanon's recounting of the nard incident, we read:

12 Then Yahusha six days before the Pecach came to Bethany, where El'azer was, which had been dead, whom he raised from the dead. ² There they made him a supper; and Martha served: but El'azer was one of them that sat at the table with him. ³ **Then took Miryam a pound of**

ointment of spikenard, very costly, and anointed the feet of Yahusha, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

⁴Then saith one of his Talmidiym, Yahudah Iyshqiryot, Sim'ons son, which should betray him, ⁵Why was not this ointment sold for three hundred pence, and given to the poor? ⁶This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Besorah Yochanon (Gospel of John) 12:1-8

The scene plays out precisely the same way as Shalomah —*nearly*. A woman approaches Messiah while he reclines at the table, surrounded by his entourage. She then opens up a bottle of nard and anoints him with it, inciting a pleasant fragrance throughout the house. I will once again remind you of how sensual an act it would be for a woman to unpin her hair and let it hang freely, not to mention sopping it on a man's body. Everyone keeps claiming this is a sexually innocent encounter. That only a perverse mind would see it otherwise. And yet, I have never seen such an act attempted on the church pastor. Sure, let's see a woman go through with it in front of the congregation. Or at the dining room table, surrounded by the elder board. Or how about if somebody else's wife did it? *Oops*, there it is. It *is* sensual. Only those wishful thinkers who avoid the elephant in the room could deny it. You will tell me that Yahusha is elohiym but was he man, or wasn't he? Did not HaSatan dare to tempt him? Why are women immune?

We are not told how Shalomah's retinue responded, nor are we informed of everyone's reaction with Yahusha and Maryam. Here at least, in this account, it is only Yehudah Iyshqiryot who has a problem with the unfolding scene. The *why* is obvious. He is only interested in the money. *Her* money. The opposite however can also be said as true. Yehudah Iyshqiryot has no interest in Yahusha's kingdom. None at all. His only enthusiasm is his own. Believe it or not, I have found a fascinating connection between Yehudah Iyshqiryot and the financial dealings of Maryam, but again, one thing at a time. This is beginning to look like a long read. If a profound announcement has just been made, that the heir

to David's throne has declared his queen, then the mind of Yehudah Iyshqiryot can apparently only maneuver to one place. His own personal inheritance is shrinking—financially speaking.

Here is how the *same* scene plays out in Marqus.

³ And being in Bethany in the house of Shim'on the jar maker, as he sat to eat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box and poured it on his head. ⁴

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? ⁵ For it might have been sold for more than three hundred pence and have been given to the poor. And they murmured against her.

Besorah Marqus (Gospel of Mark) 14:3-5

In *this* version of the story, the woman is never identified as the sister of Eliezer. We know it is the same occasion however because the Pasha is nearly upon them and Yahusha is in Bethany. There is Shim'on again, connecting us back to the woman in Luqas. Rather than anointing the feet of Yahusha with her hair, as we saw in Yochanon, the woman cracks open the nard and anoints his head, no hair. So, which is it then—his head or his feet, hair, or no hair? She anointed both. I figure it might have been slightly more awkward to dry his head with her hair. Perhaps she started with his head and then finished up with his feet. I don't know, I wasn't there.

The *other* difference with Yochanon is that Marqus identifies more than one person who did not respond in kind. But this time not even Yehudah Iyshqiryot is identified. Therefore, if you're going to tell me that the potential betrothed is being downplayed by the writer, then so is Yahusha's betrayer. Just as assuredly as Yahusha's short parable is not given to Shim'on. Not even Yochanon cared to mention who the other murmurers were. Only Yehudah Iyshqiryot was on his mind. The choice details of each writer may be different, as well as their recollections, but even Marqus plays off as a cross-reference with Song of Shalomah .

The *third*—or I guess you could say *fourth* and final witness is Mattithyahu. He states:

⁶ Now when Yahusha was in Bethany, in the house of Shim'on the jar maker, ⁷ **There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat to eat.** ⁸ But when his Talmidiym saw it, they had indignation, saying, To what purpose is this waste? ⁹ For this ointment might have been sold for much and given to the poor.

Besorah Mattithyahu (Gospel of Matthew) 26:6-9

Again, we are told of Shimon the Parashiym and jar maker's house in Bethany. Everyone seems intent on identifying the host of this episode. The woman is once again unnamed though, anointing the head of Yahusha with a precious ointment rather than drying his feet with her hair. Here the nard is nowhere mentioned, not even in the Hebrew. Also, the talmidim, *plural*, are troubled by this action, implying a great deal many beyond his betrayer. Still the same story though.

You will tell me I am taking all of this out of context when in fact Yahusha explains precisely what is happening in the following verses, which I have suspiciously left out, and you have also dutifully noted that fact. No, I am simply cross referencing Miryam with the nard *and* the Song of Shalomah incident. The Bible is like poetry in that it rhymes. Since when has cross referencing one parallel event with another ever been a crime? It hasn't let me down. I was saving Yahusha's response until now for a reason. This is what he told his disciples in Yochanon.

⁷ Then said Yahusha, "**Let her alone: against the day of my burying has she kept this.**" ⁸ For the poor always ye have with you; but me ye have not always.

Besorah Yochanon (Gospel of John) 12:7-8

El'azar had been risen from the dead. I would imagine a resurrection event such as what had just occurred would cause anyone to relish joyfully at his return from the grave, especially his sister. El'azer had become a witness

to Yahusha's dealings in the kingdom to come. And now we know why Miryam was crying. Yahusha had earlier cried for the loss of her brother. Miryam in turn was mourning for the loss of Yahusha. in front of his Talmidim, El'azer, and the rest. Here is how Mattithyahu assessed the situation.

¹⁰ When Yahusha understood it, he said unto them, Why trouble ye the woman? For she has wrought a good work upon me. ¹¹ For ye have the poor always with you; but me ye have not always. ¹² **For in that she has poured this ointment on my body, she did it for my burial.** ¹³ **Amein I say unto you, Wheresoever this Besorah shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her.**

Besorah Mattithyahu (Gospel of Matthew) 26:10-13

Miryam performed her deed for his burial. *Check.* You will argue and tell me her deed cancels out any claim that a betrothal was being enacted, based upon his explanation. No, it doesn't. What you need to be asking yourself is how Miryam was so certain that he was going to die in the first place, and in the next few days, as to go through with such a performance. Nobody else got it but Miryam. Imagine how many ways that could have gone wrong. She smothered Messiah with nard in front of his Talmidim, in front of her brother El'azer, probably in front of Martha, and at least one member of the Parashiyim, the last of whom belonged to a group were actively seeking his death sentence. The only cross-reference any of them had was Song of Shalomah. There is a contrast being told to us, which is like saying Shalomah 's lover opened up the nard in order that the king might recline in her breasts later that evening, whereas Miryam was pronouncing a tragedy. Her betrothed was about to be taken from her.

Notice what follows. Yahusha tells the group: Wheresoever his Gospel shall be preached in the whole world, what the woman has done would be told for a memorial for her. It is Miryam as well as her action which *is* the memorial. He was lifting her up as his queen in the coming kingdom, and in front of everyone. Her boldness would seem to imply that his anointing was either pre-arranged, *via* private conversations, or that she

made the move out of throbbing sorrow, knowing that she was about to lose him. The man who would be crowned king did not excuse her. I will be told Yahusha's proclamation, that her action would be a memorial of her wherever the Gospel is preached, is a false prophecy, if indeed the world doesn't recognize her as his betrothed. No, it simply means they either fail to see it or refuse to. Her action has been recorded in all four Canonical Gospels. Whether someone chooses to recognize her actions as a memorial of her is up to them.



The Wedding at Qana

IDENTIFYING the names of *who* was married at the wedding in Qana of Galilee is a long-held question which many have endeavored to answer. Speculation abounds regarding one of Yahusha's brothers, Ya'aqov, Yahudah, Yoceph, or Shim'on. This is based on the fact that Miryam the mother of Yahusha was actively involved in administering the ceremony. Perchance it was one of his extra-canonical sisters, Shalom and Miryam.

My only problem with each of these explanations is that extra-canonical literature insists that the mother of Yahusha remained a virgin until the end of her days, designating each sibling mentioned as belonging to Yoceph's former marriage. If this is news to you, then I've just handed you more homework. Get reading. I have thoroughly detailed this in past papers. Orwellian society has reversed everything. The Ruach HaQodesh identifies as a Mother but she's really a dude. Miryam Magdalene hung too

often by the lamplight. Yahusha had no choice but to remain a virgin, being a Trinitarian. And contrarily, Miryam his mother couldn't amount to a lifelong virgin if she wanted to, seeing as how Yoceph was sexually aroused with the choice mother of Elohiym's only begotten, always pouncing upon her.

Others have hypothesized the bridegroom to be Yochanon. This is partly based upon the fact that the bridegroom is never mentioned, and Yochanon later refers to himself as the disciple whom Yahusha loved rather than offering his name. There may be more to it than that though. Yochanon was one of Zavidy's two sons. If Shalom was indeed the wife of Zavidy, as many suspect, then I'm more open to this mainstream explanation than any other. Shalom was one of Hannah's three daughters, the eldest of which was the virgin Miryam, thereby designating Yochanon and Yahusha as blood cousins.

But then Yochanon tells us in his very last chapter that Qanah was the hometown of **Nethan'el**. Is it a clue?

²There were together Shim'on Kepha, and Ta'om called Didymus, **and Nethan'el of Qanah of Galiyl**, and the sons of Zavdiy, and two other of his Talmidiym.

Besorah Yochanon (Gospel of John) 21:2

Perhaps the wedding was his after all. Nethan'el had been called as one of his disciples only three days earlier. Is this why they were brought in to participate, or did Yahusha offer talmidim status only after the invite? Either way, the logic is still circular, as the marriage would have likely been with one of Yahusha's half-sisters, seeing as how Miryam was involved. Or perhaps Shalom had daughters in addition to her two sons. Who really knows? What we *do* know is that it was a family affair. Aside from his mother's involvement, *here* is another reason.

¹² After this he went down to Kapharnachum, he, **and his mother, and his brethren**, and his Talmidiym: and they continued there not many days.

Besorah Yochanon (Gospel of John) 21:2

It *says* his brothers were with him when departing from Qanah, implying that their attendance was required at the wedding. Yochanan gives us many clues. I had earlier stated that he may indeed be the most important witness of all. Yochanon is the only writer to name the mystery woman during the nard incident. But then also, he is the only writer to speak of the wedding at Qanah several chapters beforehand. Because the bride and groom are not mentioned, I will be told it is evidence that their identities are unimportant to the narrative. *Ridiculous*. That's like saying Miryam is unimportant because the other three writers chose not to give her identity away. Why even mention the wedding at all? The wedding and the nard incident may in fact bookend the other. It is in the naming of Miryam that the mystery couple at Qanah has been revealed.

The wedding at Qanah is described to us in the following way.

2 AND the third day there was a marriage in Qanah of Galiyl; and the mother of Yahusha was there: ² And both Yahusha was called, and his Talmidiym, to the marriage. ³ And when they wanted wine, **the mother of Yahusha said unto him, They have no wine.** ⁴ Yahusha said unto her, Woman, what is this to me? **My hour is not yet come.** ⁵ His mother said unto the servants, Whatsoever he says unto you, do it. ⁶ And there were set there six waterpots of stone, after the manner of the purifying of the Yahudiym, containing two or three measures apiece. ⁷ Yahusha said unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸ And he said unto them, Draw out now, and bear unto the governor of the feast. And they bore it.

Besorah Yochanon (Gospel of John) 2:1-8

Pause. It says Yahusha was *called*, as were his Talmidiym. Therefore, even if Yochanon or Nethan'el were the bridegroom, then they too were called. Meanwhile, Miryam's role as coordinator is well established. Nobody is debating that fact. Well, you know how some people want to be the bride at every wedding and the corpse at every funeral? We've all met those types. One might therefore deem her request as selfish and uncalled for if there was another man of the hour. His request is even more puzzling.

“My hour is not yet come.” What hour is he speaking of? Is he referring to his hanging from a tree or his resurrection from the grave or something else? Our clue is the wine itself. There were six jars, signifying 6,000 completed years of His-Story as well as the sixth day of creation, when man and woman was made. Wine was a signpost of his coming Millennial Kingdom.

¹³ Behold, the days come, says Yahuah, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; **and the mountains shall drop sweet wine**, and all the hills shall melt. ¹⁴ And I will bring again the captivity of my people of Yashar’el, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; **they shall also make gardens and eat the fruit of them.** ¹⁵ **And I will plant them upon their land**, and they shall no more be pulled up out of their land which I have given them, says Yahuah Elohayka.

Amoc (Amos) 9:13-15

A sign of Yahusha’s kingdom would be a scorched earth, complete with waste cities, by which wine would flow freely for the children of Yashar’el. You might say that wine would be supplied by Messiah himself. It’s certainly what I’m saying. And anyways, his kingship is what I believe he’s referring to when inciting the hour that is not yet come. Why turn water into wine *now* when there is an hour reserved for it? Miryam’s problem wasn’t really a problem. It’s just—she couldn’t wait for that moment. As a mother. Her comment wasn’t exactly misdirected either. The connection with the present wine and the Kingdom wine makes total sense when acknowledging this so-called wedding was in actuality a betrothal.

Here is another clue as to the identity of the bridegroom.

¹¹ Come forth you, O ye daughters of Tsiyon, and **see King Shalomah in the crown which his mother crowned him in the day of his espousal**, and in the day of the rejoicing of his heart.

Shiyr Ha'Shiyriym (Song of Shalomah) 3:11

Mm-hmm, we have come back around to Song of Shalomah again. The mother of Shalomah was Bath-Shiva. It is she who crowned him in the day of his espousal. A day, we are told, which was of great rejoicing. That is what Miryam ultimately did. It was before his hour, *obviously*. But the miracle announced who he was. Mainly, his kingship. It was his crowning event. It all came about because of his mother. The argument here, at least on my part, is that it happened on the day of his espousal.

Continuing with Yochanon.

⁹ **When the ruler of the feast had tasted the water that was made wine and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,** ¹⁰ And said unto him, Every man at the beginning sets forth good wine; and when men have well drunk, then that which is worse: but you have kept the good wine until now. ¹¹ This beginning of miracles did Yahusha in Qanah of Galiyl and manifested forth his glory; and his Talmidiym believed on him.

Besorah Yochanon (Gospel of John) 2:1-8

Notice the clever sleight of hand as well as the irony. The ruler presiding over the feast did not know who turned the water to wine. *Following?* He didn't know, despite the fact that the servants who drew the water knew. Look who he turned to. He expressed his amazement to the bridegroom. We are often told that Yochanon was indifferent as to who the bridegroom was when in fact, he and the water pourers were not willing to give his identity up. The bridegroom was Yahusha.



The Adulteress *and* Miryam

WELL, that went south quickly. A betrothal in Qanah and then sex and betrayal in the streets of Yerushalayim, and within only a *few* short chapters. I would obviously be amiss if I didn't include what so many others have made a personal duty to proclaim throughout the centuries. That the woman caught in adultery was none other than Miryam. If you're wondering *which* Miryam, it is Miryam of Migdal who's fingered as the culprit while Miryam of Bethany is strangely off the hook. Try not to forget that Shim'on the Parashiyim could not understand how Yahusha could forgive the woman whom we've already identified as Miryam of Bethany. I think the revelation in all of this is that we're not simply dealing with sporadic episodes in the life of Messiah. Yochanon is the only one to mention the woman caught in adultery which, knowing the story arch before us, isn't all that surprising. Every encounter seems to be connected with the other. The woman caught in adultery is the betrothed.

Was she really caught in adultery though? For years, I have had my doubts. Even those who haven't the faintest clue what we're talking about, that

the woman being mentioned is indeed Yahusha's betrothed, will still acknowledge that something is amiss. It's almost like Yochanon has presented us with a puzzle, and it is our job to figure out if Torah has been broken or not. But before we revisit the scene, I have something else to show you. It once again derives from 'The Song of Shalomah' and, much like the nard episode, has all the markings of another parallel.

5 I AM Come into my garden, my sister, my bride: I nip off my myrrh with my spice; I eat wildwood fare with honey; I drink my wine and my milk.

Pause. The first line is attributed to the king talking. He is telling his bride where he can be found, and that the location is his garden. Spoiler alert, his bride does not receive the memo. *Continuing.*

Friends

Eat, my friends and drink; and get drunk my friends.

Pause again. The second line is attributed to the kings' friends. Why are they informing us about their desire to eat and get drunk and then encouraging others to do the same? Probably because they figure nothing terrible will happen to them. Not to their master, the king. Certainly not to the one person who is most precious to him, his betrothed. Somewhere along the way, they have forgotten about the enemy at the gates, but not just outside. The enemy is within. *Continuing.*

She

² I am sleeping, but my heart is aroused with the sound of my darling knocking: Open to me, my sister, my shepherdess, my dove, my flawless one: for my head is filled with nightmist, and my locks with the moistures of the night.

³ I have put off my tunic; how shall I put it on? I have washed my feet; how shall I make them dirty? ⁴ My darling put forth his hand from the hole, and my heart was moved for him. ⁵ I rose up to open to my darling; and my hands

dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the latch.

⁶ I opened for my darling; but my darling eluded me and had passed by my soul. I went forth to speak of him, I called him, but he gave me no answer. ⁷ **They found me the men guarding and going around the city, they smote me, they injured me; the ones guarding the walls lifted a garment of mine.** ⁸ I charge you, O daughters of Yerushalayim, if ye find my darling, tell him, that I am ailing of love.

Song of Shalomah 5:1-8

While the king is in his garden and the king's friends are too merry to notice, his lover awakens, aroused with the thought of the king knocking upon the door of her heart. She leaves her dwelling, hoping to speak with him. She calls his name, but he gives no answer. That is when *they* find her. The men who are given the task of guarding the city. Yerushalayim. You would assume guarding the city will also entail keeping the king safe, and above all else, the woman who is most precious to him, but they don't see it that way. When the men entrusted with the safekeeping of Yerushalayim see her alone, seeking out and calling upon the king, they either chase her down or surround her and then beat her into submission. When it is apparent that she can no longer fight back, the watchmen of the wall lift her garment, exposing all. Is this what Adoniyahu's men attempted with Aviyshag the Shunammith? Seems so. Was she sexually assaulted, or gang raped? The passage doesn't make that clear. What is apparent is that she was targeted by those tasked with protecting her.

And *now*, turning to the woman caught in adultery, we read:

8 YAHUSHA went unto the Mount of Olives. ² And early in the morning he came again into the Temple, and all the people came unto him; and he sat down and taught them.

Pause. Do you see what just happened? Yahusha left on his own. Nobody else is recorded as having left for the Mount of Olives with him. Like Shalomah, he went to the garden. We know he went there often, seeking

solitude. Perhaps his betrothed went about looking for him throughout the streets of Yerushalayim and talked to the wrong people. Or the wrong people simply saw that the Son of Elohiym's betrothed was wandering around all alone, thinking nothing bad might happen to her. Where were his talmidim or the other women? This was their opportunity moment. Best slip through the crowds and make a move before she slipped through their fingers. *Continuing.*

³ And the scribes and Parashiym brought unto him a woman taken in adultery; and when they had set her in the midst, ⁴ They say unto him, Rabbi, this woman was taken in adultery, in the very act. ⁵ Now Mosheh in the Law commanded us, that such should be stoned; but what say you? ⁶ This they said, tempting him, that they might have to accuse him. But Yahusha stopped down, and with his finger wrote on the ground, as though he heard them not. ⁷ So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. ⁸ And again he stooped down and wrote on the ground. ⁹ And they which heard it, being convicted of their own conscience, went out one by one, beginning at the eldest, even unto the last: and Yahusha was left alone, and the woman standing in the midst. ¹⁰ When Yahusha had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those your accusers? ¹¹ She said, No man, Adonai. And Yahusha said unto her, Neither do I condemn you: go, and sin no more.

Besorah Yochanon (Gospel of John) 8:1-11

The social pressure on a woman is quite enough, but then try to be the Messiah's girlfriend. Yahusha had enemies in low places and in high places, but especially the high places. Imagine the Son of Elohiym teaching in his Father's house of all places when the Temple controllers drag the woman whom he loves into the crowd. They heave her into the dirt, where she apparently belongs, claiming that she had been caught in the act. How did they catch her, exactly? Were they peeping through the curtains? And where is the man whom she was sleeping with? Adultery is

a two-way street, you know. The man who lusted after a betrothed or married woman and went through with his passion is mysteriously absent, or so they would have us believe. Ironically though, he is not.

The expectation is to tempt Messiah while he plays the role of the jealous husband and repudiates her. They will do anything in their power to eliminate his standing as a prophet of Elohiym. Embarrass him while they're at it. It is *clearly* a set-up. But here is the problem as I see it. They've greatly undermined Yahusha in their determination to destroy him. In their disbelief and denial, but mostly their disdain for the Most-High Elohiym, they have neglected to grant His Son the knowhow to peer into the hearts of men.

As the scene plays out, the Temple Controllers become ashamed of their actions. Yahusha knows exactly how it all went down, detailing each sin committed by them in the sand. It's why he says, "He that is without sin among you, let him first cast a stone at her." He is referring to *this* situation. By not repudiating her, by not divorcing her, even privately, and since nobody is left standing around to accuse her, their betrothal can proceed as planned. Notice what he says to her.

"Neither do I condemn you: go, and sin no more."

The first half of his sentence seems to imply that she is free of all charges. That is how many people have taken it over the years. Contrarily, those who insist the Temple Controllers were accurate in their appraisal often do so because their agenda is to prove that Messiah will not judge us according to Torah, and that a married woman is up for grabs. But then the second half of his line does seem to acknowledge that she had indeed sinned, despite being acquitted. Well, which is it then—did she sin or not? Difficult to tell. If this scene played out anything like what we have read in Song of Shalomah, then she may have sinned simply by not screaming. That is a sin, you know. Not screaming. It says so right *here*.

²³ If a damsel that is a virgin be betrothed unto a man, and a man find her in the city, and lie with her; ²⁴ Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man,

because he has humbled his neighbor's woman: so you shall put away evil from among you.

Devariym (Deuteronomy) 22:23-24

Was Miryam a virgin? Let's assume she was. *Check.* And in fact, I am inclined to conclude that she was indeed pure at their betrothal in Qanah. So again, *check.* Did a man find her in the city? *Check.* Did he (or they) perform some deed which would be rightfully defined as laying with her? *Check.* Did she scream? *Hmmm.* We are not told. When the same scene played out in the book of 'Shushanah', and the two judges appointed over the people attempted to rape the beautiful young woman, Shushanah cried out. She was still framed by the two judges as an adulteress, but if you've read the story, then you know the prophet Daniy'el was able to expose their sins. In turn, the two judges were convicted of the sin they had pronounced upon the woman and were promptly put to death. If Miryam was betrothed and a virgin and she did not scream, then The Torah is straightforward in that she sinned.

Aside from her potential sin, the woman had reason to feel shame. Perhaps she was thinking how she'd slipped up in her indiscretion, and that she had put Yahusha in a terrible predicament. As a general rule anyways, women feel guilt after being raped. She was no longer pure for her betrothed. She was thinking that he would be angry with her. That he had reason to call it off. Look again at how the woman addresses Yahusha afterwards. She calls him Adonai. Time and again, that is how Yochanon has Miryam addressing him, and in the most intimate of terms. Yahusha forgave her though, because Miryam wasn't the whore. Yashar'el had become the whore and Yahuah divorced them. And now, Yahudah was playing the part, and within the matter of four decades, so too would they be divorced.

The Roman Catholic Church has long claimed that Miryam was an adulteress, and more importantly, that she wanted it. But if what I have stated is in any way correct, then simultaneously calling her one is falling in agreement with her rapists.



By the way, the person responsible for penning Besorah Yochanon was somebody by the name of **Papias**. Oh, *stop* it. Don't get your knickers in a twist over this one. It was perfectly acceptable for authors to dictate their books or letters to a scribe. Papias just so happened to be one of them. I read that little nugget somewhere and then was never able to locate the information again. And so, either The Matrix is gaslighting me again or he arrived too late in the game to help in the writing process. This is what happens when I fail to immediately jot my sources down. Oh well, what does it matter?

Papias, that is his name, and if it's not familiar to you, it is probably because he was such an embarrassment to the church fathers that his work was scrubbed. Only snippets survive. They all claim his association with Yochanon though. I won't go through every one of them. Here is one such source, originating with the Codex Vaticanus Alexandrinus, which claims the Gospel is the work of his penmanship.

Here begins the summary of the Gospel according to Yochanon:

“Besorah Yochanon was made known and given to the churches by Yochanon while he was still in the flesh, as a

man of Hierapolis by the name of **Papias**, a beloved Talmidiym of Yochanon, **has related in the exoteric**—that is, the last—part of his five books. Indeed, **he wrote down the Besorah correctly as Yochanon dictated.**”

Fragments of Papias: 19

Perhaps that is the same quote that I had located earlier. Well, don't you just love it when there is much to be pulled from only a few lines? I do. And so, what have we learned in such a short time? Well, after Papias wrote down the gospel correctly as Yochanon dictated, he then went on to pen five books of commentary on that very gospel like an ace. Let me guess, all five books have been preserved for their His-Historical value and insiders' knowledge, as well as our edification, right? I said, right...? *Wrong*. All five books have been conveniently lost. From the bookshelf of every library in the world. The only reason why we have a collection of Papias snippets is because many of the early church Fathers quoted from him as a first-hand authority of Yochanon, before he was deemed unstable.

The most intriguing part of the quote relates to Papias penning Yochanon's gospel in the **exoteric**. Something exoteric is purposefully intended for or likely to be understood by the layman or the general public. But that also infers the flip of the coin. There is the *esoteric*, an inner teaching to be had. Another way of saying that is there is more than meets the eye. Indeed, the same might be said of the story concerning the adulteress woman. How ironic is it, for the purposes of this discussion, that the *one* quote of his regarding the events contained within the Gospel of Yochanon relates to the topic at hand? Here is what we read.

At this time there lived in Hierapolis a prominent teacher and author of many treatises; he wrote five treatises about the Gospel. In one of these treatises, which he wrote concerning Besorah Yochanon, he relates that in the book of Yochanon the Evangelist there is a report about a woman who was an adulteress. When the people led her before our Adonai to Christ (to him be the glory), he spoke to the Jews who had brought her to him: **“Whoever among you is himself certain that he is innocent of that**

of which she is accused, let him now bear witness against her.” After he had said this, none of them gave him any answer, and they went away.

Fragments of Papias: 23

It's as I've already suspected. Papias directly relates the guilt of the scribes and Parashiyim to the incident before them, not some random sins in their lives. The wording put forward by Yahusha incites **adultery**. Every single person who had drug the woman forward and then hurled her at his feet had practiced adultery. The proof is in the pudding. They all left. They were all adulterers. And no, the Jews were not thinking about lustful thoughts in their hearts when Yahusha spoke those words. The sermon on the mount wasn't exactly their cup of tea. These same people did not believe Yahusha's teachings. It's why they were trying to trap him. Who were they committing adultery with then? Am I to believe they were all sleeping with each other's wives? The most obvious answer has been right in front of us this entire time. *They* were the guilty ones. Casting the first stone would mean turning it upon the accusers.



Miryam of Bethany *or* Miryam of Migdal?

GET to it, Noel. Who are we dealing with, Miryam of Bethany or Miryam Magdalene? — you ask me. Truly, your inquiry was delivered with impeccable timing. I've been wondering the *same* thing and was just getting to it. But *first*, to state the obvious. What I have so far covered either has nothing to do with Miryam Magdalene or everything to do with Miryam Magdalene. Understand that I am not in the least bit concerned with what other historical revisionists have to say on the matter. So far, my interest has only relied upon the pages of Scripture. I have already shown you that the penitent woman and Miryam of Bethany are in fact the *same* person, connecting us with the adulteress woman, whom many have claimed is Magdalene, and furthermore, that she fits the description of the betrothed lover in 'Song of Shalomah.' So, if it comes down to one or the other, Miryam of Bethany or Miryam Magdalene, then we have our betrothed. Miryam *of Bethany*. It would mean that everybody else who

claims Miryam of Migdal as his bride is wrong. The question of the hour is whether or not Miryam of Bethany and Miryam Magdalene are in fact the *same* person. I believe they are.

The name **Miryam** is mentioned **54** times in the Greek canonical New Testament and is attributed to as many as *several* different individuals. **13** of those mentions belong to Miryam Magdalene alone, making her the second most identified woman in the canonical New Testament, falling only behind Miryam the mother of Yahusha, who tops out that list at **15**. Miryam of Bethany is given **5** mentions. If Miryam of Bethany and Miryam Magdalene are indeed the same person, then her number rises to **18**, making her the most mentioned woman. Not that this is a competition or anything. Some people will see it that way. We are simply taking note of their prominence in the life of Yahusha. Miryam the mother of Yahusha is an important player, no? Well, seems like Miryam Magdalene is too.

Here is how she is introduced to us in Luqas.

8 AND it came to pass afterward, that he went throughout every city and village, preaching and showing the good news of the kingdom of Elohiym: and the twelve were with him. ² And certain women, which had been healed of evil ruachoth and infirmities, **Miryam called of Migdal, out of whom went seven devils,** ³ And Yochanah the woman of Chuza, Herod's steward, and Shushanah, and many others, which ministered unto him of their substance.

Besorah Luqas (Gospel of Luke) 8:1-3

Upon her very introduction, Miryam is specifically targeted as once having seven devils. Every description of *either* Miryam in Luqas' gospel, Migdal or Bethany, focuses upon their former uncleanness. *Noted*. But then look how Luqas first describes the other women. They had all been healed of evil ruachoth and infirmities, *past tense*. Both the demon and the disease are tied with one another, inferring that Magdalene had been sick once. Even Yochanah and Shushanah are included in this description.

I can find no other information on **Shushanah**. The brief description given to us regarding **Yochanah** however is telling. Troubling even. Her husband was involved with the **Herod**'s. The Cephher chronicles **Chuza** as Herod's steward, while most translations simply say: "household manager." How much money would a household manager of the Herod's make, exactly? I'm imagining quite the penny, *er*, denarius. Normally, I would plant a red flag on that one. In fact, I already have. A big FAT red flag. Herod was a financier of spooks. You might even say he had them in his pocket, and on many-a street corner. Yehudah Iyshqiryot was clearly one of them. Chuza was as well. It has even been argued that Yochanah, or Joanna in English, is the same Junia whom Sha'ul claims to be related to in Romans 16:7. *Mm-hmm*, Sha'ul was also a Herod. But let's not get off topic. Perhaps Yochanah's close quarter with the Herod's is why the evil ruachoth and the infirmities which Luqas mentions are so important to this narrative. Yahusha had healed Yochanah of her demons when nobody else could, thus inciting her to believe in the kingdom of Elohiym rather than the kingdom which the puppet king was spinning. She became one of Yahusha's financiers.

Miryam Magdalene was too. She financed Yahusha's ministry, telling us that she at least carried a purse in her possession. Was it *old* money or *new* money and who is she related to? We are not told. That is simply how she is introduced to us, as one of his financiers. It has long been supposed that El'azer was financially prosperous, but even that inquiry isn't concrete. If so, then we have another Miryam of Migdal and Miryam of Bethany connection.

A connection is obviously what you're looking for. Well, so am I. I've been picking up various puzzle pieces and moving them around. To see what fits. So far, here is what I have.

Magdalene is derived from *Magdala*, an obvious reference to the town located along the Sea of Galil near Tiveriyah. That would be Tiberias in English. We are told Migdal was a wealthy city known for its prosperous fisheries. In as little as 40 years, the Romans destroyed the town as punishment for its involvement in the war of the Yahudim. *I checked*. The distance from Migdal to Yerushalayim is roughly **117 kilometers**, as the bird flies, whereas Bethany to Yerushalayim is only **3 kilometers**. Quite the difference. Then again, if Yahusha was betrothed to Miryam of

Bethany in Qanah, that city is only **11 kilometers** away from Migdal. Why Qanah rather than Bethany? Yahusha had family across the Galil region, and probably various other places, like Beyt Lechem in Yahudah. Who had relatives in Qanah—was it Yahusha or Miryam or both? We are not told. And when exactly did El'azer move to Bethany? *Mums* the word. Does it really matter though? It's not like Yahusha didn't travel to all of those places, living in a multitude of homes, including Kepha's for a time. Why couldn't Messiah's betrothed?



In this painting, we can see the woman washing Yahusha's feet, and she is identified to us as Mary Magdalene. It is not the only painting to do so though. Look them up for yourself. There are others. Seems I am not the only one to find it highly suspicious, how Miryam of Bethany and Miryam of Magdalene are never seen standing in the same room together. Not only that, but Miryam of Bethany is last seen anointing the body of Yahusha as a memorial of her. Afterwards, she is never seen nor spoken of again. When *next* we meet Miryam Magdalene, Yahusha is being

crucified. Who is she standing next to but Miryam the mother of Yahusha? Here are two parallel accounts which testify to it.

<p>²⁵ Now there stood by the cross of Yahusha his mother, and his mother's sister, Miryam the woman of Ach'av, and Miryam of Migdal.</p> <p>Besorah Yochanon (Gospel of John) 19:25</p>	<p>⁴⁰ There were also women looking on afar off: among whom was Miryam of Migdal, and Miryam the mother of Ya'aqov the less and of Yoceph, and Shalom. ⁴¹ (Who also, when he was in Galiyl, followed him, and ministered unto him;) and many other women which came up with him unto Yerushalayim.</p> <p>Besorah Marqus (Gospel of Mark) 15:40-41</p>
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You will immediately tell me it identifies Miryam Magdalene as someone who followed Yahusha from Galiyl and ministered to him, saying nothing about her role as a wife. Well then, do at least recognize that, if there is no familial relationship between the two of them, then of those who are mentioned, she is the only one. It says Miryam the mother of Yahusha was there, as well as **Miryam** her sister. Yes, Miryam had another sister named Miryam. There were two of them. *Confused?* Don't be. It's a long story. The short of it is that the Virgin Miryam was dedicated to the Temple as a young child, and so, because Hannah no longer had a daughter, she named her *next* daughter Miryam all over again. Apparently, Hannah always really-*really* wanted a Miryam.

This *same* sister Miryam was the mother of Ya'aqov the less and of Yoceph and Shalom. Ya'aqov the less was one of Yahusha's twelve Talmidiym, making them cousins. Nearly everyone within his inner circle was family. *Oh*, there were other women standing around and watching. Maybe dozens or even hundreds of women, for all I know. The writers of Scripture, however, seemed particularly interested in these three.

Afterwards, *who* was overseeing his burial but Miryam of Migdal?

<p>⁴⁶ And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock and rolled a stone unto the door of the sepulcher. ⁴⁷ And Miryam of Migdal and Miryam the mother of Yoceph beheld where he was laid.</p> <p>Besorah Marqus (Gospel of Mark) 15:46-47</p>	<p>⁵⁹ And when Yoceph had taken the body, he wrapped it in a clean linen cloth, ⁶⁰ And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher and departed. ⁶¹ And there was Miryam of Migdal, and the other Miryam, sitting over against the sepulcher.</p> <p>Besorah Mattithyahu (Gospel of Matthew) 27:59-61</p>
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That's *exactly* the sort of thing a widow might do. Bury her husband. Or perhaps in this case, her betrothed. I'm still undecided. Look who else is present again. Yahusha's aunt Miryam. Other texts which we do not have time for indicate that Yahusha's death became far too much for his mother to bear, and so, she returned with the new son appointed to her, Yochanon. **[EDIT: I was wrong. Yochanon is *not* the Talmidiym whom Yahusha loved. The indoctrination runs deep, even with me. You will have to keep reading to see *who* that person is.]** Let's not get distracted again. The point I am trying to make is that Yahusha was buried, and it was his family who did it. [And obviously, Yochanon was not listed as one of his burial attendees, telling us that he was not close relations. Had Miryam been his adopted "mother", could it be stated that he would have attended with her?] Extra-canonical material indicates that even Yoceph of Arimathea was the Virgin Miryam's paternal uncle. And so, if you're wondering why Yoceph of Arimathea and Miryam Magdalene ran off together, now you know. It was a family affair.

[6/6/2023 **EDIT:** Well, *well*, well, what have we here? A new Bible memory verse stating precisely what I've been trying to say all along, though very few cares about Yahusha's beloved enough to notice. Every person present at the tomb was a member of his family. Read it for yourself and then let me know your thoughts.

¹¹ On learning this, Pilate granted the Commander custody of the body, and though some Yahudiym present

objected, wishing Yahusha to be buried in the criminals' pit, they had to submit to Roman law. **Yet the Torah of the Yahudiym also stated it was the duty of the nearest relative to dispose of the body, irrespective of how death occurred.**

The Books of the Natsarim 21:11

Torah, hmmm? Duty, hmmm? Nearest relative, hmmm? Check, check, and again I say to you, check. Yoceph of Arimathea, Mother Miryam, as well as Miryam of Migdal are all present and accounted for, and what does that tell us? Well, according to Natsarim, it was the duty of the nearest relative to dispose of the body, irrespective of how the person's death occurred. And again, who is present to oversee the fulfillment of the Torah? Yoceph of Arimathea, Mother Miryam, as well as Miryam of Migdal. I'm thinking now I will have to cover Yoceph's important role as his adoptive caretaker after the death of Yoceph his father. But then, in the meantime, try not to let cognitive dissonance win the day.]

Even after that, *nbo* ventured to the garden on the first day of the week? You already know the answer, but I'll quote a text or two anyways.

<p>28 BUT late in the day of the Shabbath, as it began to grow light to that one Shabbath to come, came Miryam of Migdal and the <i>other</i> Miryam and beheld the sepulcher.</p> <p>Besorah Mattithyahu (Gospel of Matthew) 28:1</p>	<p>16 AND when the Shabbath passed, Miryam of Migdal, and Miryam the mother of Ya'aqov, and Shalomah, having gone to the market and bought sweet spices, in order to come and anoint him, ² And very early in the morning of that one Shabbath, they came to make a memorial at the rising of the sun.</p> <p>Besorah Marqus (Gospel of Mark) 16:1-2</p>
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Purchasing sweet spices at the market, and for the purposes of embalming a body, is *exactly* the sort of thing a widow or a betrothed might do. It's the little details. But we are not expected to pay any attention to that. We

once again see Yahusha's aunt at her side, and then somebody else named **Shalomah**, or Shalom. In English she is known as Salome. I had failed to acknowledge Mattithyahu 27:56 earlier, which says the mother of Zavidy's sons was also present near the cross of Messiah, watching from afar. We have been over this already. Shalom is identified as the wife of Zavidy, making her the mother of Ya'aqov and Yochanon, two of the twelve Talmidiym. This same Miryam Shalom was very likely another daughter of Yahusha's grandmother Hannah. Yes, she gave birth to three Miryam's. Long story. And anyways, it is two of Yahusha's aunts who have arrived to shower his grave with flowers, and the woman whom I'm claiming to be his widow. Because, at the risk of sounding like a broken record, the king kept an entourage, and it was a family affair.

Within minutes, *who* announces that Yahusha's grave is emptied to the other Talmidiym? You guessed it, but let's give it a read anyways.

20 NOW on that certain Shabbath **came Miryam of Migdal** early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. ² Then she ran, and came to Shim'on Kepha, and to the other Talmiym, whom Yahusha loved, and said unto them, They have taken away Adonai out of the sepulcher, and we know not where they have laid him.

Besorah Yochanon (Gospel of John) 20:1-2

I had stated earlier that Yochanon is perhaps the most important clue finder in all of this. He begins Yahusha's ministry with a betrothal at Qanah. Technically, it begins with Yochanon the Baptizer speaking of being a best man for the groomsman, but he doesn't live to see it, obviously. That is the tragedy in all of this. I'm still under the impression that Yahusha didn't either. But then, shortly after detailing their betrothal, he *identifies* the woman for us, if you've been paying attention. She is then exclusively involved in the discovery of Yahusha's empty tomb.

We are often told that women would not make a credible witness in a situation such as this one, but that is misdirection when in fact the deceased is being contrasted with his widow. Yochanon isn't even remotely interested in including Yahusha's two aunts, and why not?

Miryam tells Kepha there were others with her, but we wouldn't have the slightest clue who they were if it weren't for the remaining gospels. No, it is Miryam *alone* who takes the focus of this developing situation. A widow makes a far more credible witness than a former prostitute.

But even still, the writers of Scripture aren't done with Miryam Magdalene yet. Who was the *first* person to witness the resurrected Savior? *Uh-huh*. Same person as the other examples. I'm beginning to think she plays a central part in all of this, but again, that's probably none of my business. *Reading*.

¹¹ But Miryam stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, ¹² And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Yahusha had lain. ¹³ And they say unto her, Woman, why do you weep? She said unto them, Because they have taken away my Adonai, and I know not where they have laid him. ¹⁴ And when she had thus said, she turned herself back, and saw Yahusha standing, and knew not that it was Yahusha. ¹⁵ **Yahusha said unto her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener,** said unto him, Sir, if you have borne him hence, tell me where you have laid him, and I will take him away.

Besorah Yochanon (Gospel of John) 20:11-15



You'll have to excuse me for taking out the highlighter on that entire passage. I did it, and I'm not sorry either. Sounds a lot like a grieving widow—if you ask my opinion. I mean, what better person to stand by the grave of a loved one, or in this case, a *missing* loved one than a grieving widow? Also, if I were to die and resurrect from the dead, the very first person I'd appear to would be my wife. Assuredly, if there were others who went peeping around my empty tomb, as Kepha and Yochanon already had, I would have hidden in the bushes too. I would wait until that moment when my wife was alone, away from the group.

An even starker contrast to the grieving widow and resurrected husband scenario is the fact that Miryam Magdalene turned around and did not recognize her Adonai when seeing him. She mistook him for the gardener. This little detail alone causes me to contemplate the possibility that the couple have already consummated their marriage. It is yet another stark contrast to the developing narrative. *Continuing* that line of thought, we read:

¹⁶ **Yahusha said unto her, Miryam.** She turned herself, and said unto him, Rabbi: which is to say, Teacher. ¹⁷ **Yahusha said unto her, Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my Yah, and your Yah. ¹⁸ Miryam of Migdal came and

told the Talmidiym that she had seen Adonai, and that he had spoken these things unto her.

Besorah Yochanon (Gospel of John) 20:16-18

Miryam recognized Yahusha the very moment he called her name. Yet another reminder of the words spoken between Yahusha and Miryam in private moments. We haven't gotten to those quite yet, but here is one such private moment. It is in the pronunciation of her name and nothing else that Miryam recognizes who she is speaking with. But then look at his follow-up line. "Touch me not."

Much has been stated regarding his instruction not to have any physical contact with him, and yet, however it is explained, the picture we are given is an intimate one. Difficult hiding that fact. Nobody else was told not to touch him. That probably has something to do with him going to the Father first and then paying visits to the others—each in turn. And so, that being the case, why not just go to the Father *and then* stand around in the garden, waiting to be touched by the first person who recognized you? According to the progression laid out before us, the answer seems straightforward enough. If I were about to make a trek to the heavens, I can once again think of one individual who I'd want to speak with. The person who I'd been intimate with.

Miryam of Migdal was on his mind.



Miryam Migdal *and* the Two Towers

WHENEVER I start a new paper, I try to convince myself that I can knock it out of the park within ten or twenty pages, tops. *Easy peasy*. Starting any project is the hardest part. That goes for every topic that I write. How much harder would it be if I were looking down the barrel of a hundred pages with every outing? For my own sanity, investigations such as this one requires a slow development. Especially since I'm sticking my nose in so many unappreciated places. If I were expected to offer every piece of evidence from the get-go, then these papers would likely never get written.

All that to say, some things were purposely left out on our last outing. For example, there is far more to the Migdal than meets the eye. We are told she was named after a mountainous town near the Gilgal shoreline. I am not quarreling with that fact, as there are ample reasons as to *why* someone

would be identified with their geography. But what if the gospel writers specified her hometown as a double entendre? A double entendre is a phrase or figure of speech that could have two meanings or that could be understood in two different ways, and I'll give you an example.

⁴⁵ Philip finds Nethan'el, and says unto him, We have found him, of whom Mosheh in the Law, and the prophets, did write, **Yahusha of Natsareth**, the son of Yoceph.

Besorah Yochanon (Gospel of John) 1:45

It is Philip who is first recorded naming Messiah according to the town of his upbringing. Never mind the fact that he lived in various other places, Mitsrayim being one such location and, during much of his ministry, Kapharnachum. Natsareth has another meaning. Philip is somewhat important in the Magdalene narrative, and so, I can't help but wonder if he was the first to use the phrase Miryam of Migdal too. That is probably unimportant though. The fact remains that Yahusha was given Natsareth for a title. We are furthermore told in Mattithyahu that his Netseriy title was in accordance with the prophets.

²³ **And he came and dwelt in a city called Natsareth:** that it might be fulfilled which was spoken by the prophets, **He shall be called a Netseriy.**

Besorah Mattithyahu (Gospel of Matthew) 2:23

Only problem is, the text which Mattithyahu is referring to no longer exists. Isn't that exciting? There was a book written by a recognized prophet (whom, we are not told) which was deemed so harmful to the Establishment thinking that it was buried. Fine, I guess I'll speak for myself, but I get excited at the mere thought that there is still an undiscovered book, waiting to be found. Actually, it says prophets, *plural*. That tells us there was more than one prophet who spouted of the prophecy. Doubly excited. It is instances such as this one where I find it incredibly difficult remaining calm and focused on my chair. For both of our sakes, I shall try. Also, let's not get derailed. Natsareth holds more

than one meaning. And once again, the person who lets us in on that fact is Yochanon.

⁵ I am the Vine, **ye are the Netseriyim**: He that abides in me, and I in him, the same brings forth much fruit: for without me ye can do nothing.

Besorah Yochanon (Gospel of John) 15:5

Netseriyim means *branches*. We are once more seeing a wine analogy, which transports us back to the wedding at Qanah of Galil. That is what the early followers of Yahusha called themselves. The Netseriyim. I am not now affording the time to go through various quotes of the church fathers, where they acknowledge a rebel rousing group who follow Messiah and the law of Moshe, as Yahusha instructed us to, and call themselves the Netseriyim. Those people were either stomped out or scrubbed from Roman Catholic history, but that's probably none of my business. At present, you should be content with the knowledge that Yahusha of Natsareth carries with it more than one meaning.

The same could be said of Shim'on Kepha. Most everyone in the English-speaking world only knows him as Peter, but that is not his whole name. Yochanon *again* explains.

⁴⁰ One of the two which heard Yahuchanon speak, and followed him, was Andrai, **Shim'on Kepha's brother**. ⁴¹ He first finds his own brother Shim'on, and says unto him, We have found Ha'Mashiach. ⁴² And he brought him to Yahusha. And when Yahusha beheld him, he said, **You are Shim'on the son of Yonah, you shall be called Kepha**, which is by interpretation, a stone.

Besorah Yochanon (Gospel of John) 1:40-42

As you can see, the intended meaning of Kepha is *stone*. *Ub-hub*, a rock. Real exciting, right? *Oh*, I get it. I get jokes. He who throws the first stone, and as we all know, Kepha was the hot-headed type. But really though, The Rock, and I'm not referring to Dwayne Johnson, started out in Yochanon's gospel as Shim'on. *Simply* Shim'on. It is the act of becoming

Shim'on Kepha which relays to us important information. Right this very moment, if you're anything like me, then your thoughts are probably drifting over to She'ol. The entrance to She'ol, that is. You know what I'm talking about. 'the rock' passage.

¹⁶ And **Shim'on Kepha** answered and said, You are Ha'Mashiach, the Son of the living Elohiym. ¹⁷ And Yahusha answered and said unto him, Blessed are you, Shim'on bar Yonah: for flesh and blood has not revealed it unto you, but my Father which is in heaven. ¹⁸ **And I say also unto you, That you are Kepha, and upon this Rock I will rebuild my called-out Assembly: and the gates of She'ol shall not prevail against it.**

Besorah Mattithyahu (Gospel of Matthew) 2:23

There is an endless debate which rages over Messiah's meaning when claiming he would build his church upon *this* Rock, and perhaps you have been a part of it. Was it Shim'on Kepha or his confession? When capitalizing *Rock*, the Cepher seems to infer that Messiah is pointing back upon himself, thereby instituting the confession rather than the person. And yet, the grammatical construction allows for either view. Notice the play on words. "You are Kepha [*rock*], and upon this rock [*kepha*] I will rebuild my called-out Assembly."

I'm inclined to think both explanations are true, and that furthermore, there is a *third* to be had. Contextually, Yahusha and his talmidim were standing at the entrance to the **Grotto of Pan**. Elsewhere, I have already shown that Pan was in all likelihood Cham, the son of Noach. The Grotto sat near the base of Mount Hermon, the touch-down location of the Watchers, former home of the last Rephaim, King Og, and the real estate which the tribe of Dan adopted after forsaking their own land inheritance. The people who worshiped Pan at the Grotto believed the elohiym descended and ascended there, and if I'm reading Yahusha right, he agreed that they were indeed correct in so much that it was an entranceway to She'ol. From *that* very rock Yahusha rebuilt his called-out assembly when he broke down the gates of She'ol to free A'dam and the rest of them.

Kepha later toys around with the *same* word interplay when writing:

⁵ Ye also, as **living stones**, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohiym by Yahusha Ha'Mashiach. ⁶ Wherefore also it is contained in the Scripture,

Behold, I lay in Tsiyon a **chief corner stone**, elect, precious: and he that believes on him shall not be confounded.

Kepha Ri'shon (1 Peter) 2:5-6

In Greek, the word employed is *lithon* rather than *petros*. *Lithon* seems to imply something smaller than a rock, like a stone. They essentially mean the same thing though. It is still a play on words, precisely as The Rock passage in Mattithyahu reads. The set-apart are living stones, but they are not the chief corner stone. Also, one needn't squint their eyes when reading between the lines. Resurrection from the dead into spiritual bodies is thematic here as well. Therefore, all three theories that I mentioned in The Rock passage ring true.

RETURNING now to Miryam Migdal while keeping Kepha and Natsareth in the forefront of our thinking. First and foremost, the word *migdal* directs our attention to a "tower," not a town. You can look the word up for yourself at Strong's Concordance. Number **4026**. Or מִגְדָּל in Hebrew if you prefer. Strong's also reminds us that *migdal*, when employed as a homonym, can be translated as a "bed of flowers." For both of these reasons, I find it fascinating that Yochanon never mentions Miryam Migdal until after Miryam of Bethany cracks open a bottle of nard and then disappears from the scene.

Migdal. I recommend doing a search on your own. The word is found all throughout Scripture. There are dozens of instances. Its very first usage occurs with... wait for it... are you seated?... don't say I didn't warn you... the tower of Babel. That is right. The *migdal* of Babel.

And they said, Go to, let us build us a city and a tower [ū-miġ-dāl], whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Bere'shiyth (Genesis) 11:4

What we are doing here is cross-referencing in case you were wondering. Comparing as well as contrasting. Babel is the *first* tower. It is the *anti*-tower. Spiritually speaking, it is mankind's attempt to circumnavigate Yahuah's instructions in righteous living and enter heaven by their own power. You might even say by their own traditions or doctrine. This would also imply a conquest of heaven, seeing as how Torah isn't exactly their cup of tea. That is what the *migdal* of Babel is. As you can clearly read, it is an attempt at making a name for oneself rather than a Name for the Most-High Elohiym of Yashar'el.

There is, however, a *second* tower worth mentioning. Two *migdals*—both of which represent one church or another. The false church and the true. The true church which I am speaking about can be found in 'The Shepherd of Hermas.'

The story of 'The Shepherd' revolves around a former slave of Rome who, years afterwards, is confronted in a vision by his now deceased master, Rhoda. The beautiful woman accuses Hermas of once seeing her bathing in the river Tiber and then choosing to lust after her, though married. It is after Hermas seeks penitence and prays to Elohiym for forgiveness, for himself and for his house, that the narrative takes a rather interesting turn. A beautiful elderly woman, accompanied by angels and capable of giving Hermas visions from heaven, approaches him. We are never told her name nor how old she truly is, but as to her identity, we are given *some* clues.



In his *third* of five visions, Hermas and the old woman watch her **6** accompanying angels as they build a tower out of unhewn stone. Here is one clue as to her potential identity.

13 “Hear now concerning the stones that go to the building. The stones that are squared and white, and that fit together in their joints, **these are the apostles and bishops and teachers and deacons**, who walked after the holiness of Elohiym, and exercised their office of bishop and teacher and deacon in purity and sanctity for the elect of Elohiym, **some of them already fallen on sleep, and others still living**. And because they always agreed with one another, they both had peace among themselves and listened one to another. Therefore, their joinings fit together in the building of the tower.”

The Shepherd of Hermes 13:1

The apostles are included in the descriptions of those who have fallen asleep, while others still live. That’s the important thing. There were contemporaries of Yahusha who hadn’t bit the dust quite yet when Hermas conversed with the old woman. There’s your clue. The old woman was also a contemporary of Yahusha. *Next* clue.

3 **The tower [migdal], which thou seest building, is myself, the Church**, which was seen of thee both now and aforetime. Ask, therefore, what thou willest concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints.”

The Shepherd of Hermes 11:3

Well—*well*—well, isn’t that interesting? The Lady identifies herself as the very *migdal* which the living stones are being fitted in. You will tell me the tower cannot possibly be Miryam of Migdal because it has already been decided that the old woman is the Ruach HaQodesh. We shall see about that. For one thing, the Lady cannot possibly be Yahusha, for obvious reasons. I *thought* Messiah was the Church, *via* The Rock and all that. He is. It’s just that—the Lady is starting to come across like his counterpart.

When we finally get around to the gnostic gospels, you shall see for yourself that Miryam Migdal *was* very much his counterpart. Blasphemy, you tell me. Oh, is it really, though? I guess this is where the current discussion really hits the fan. Another analogy is that we're taking the car out the road for a test spin. Yahusha either had a wife or he didn't. I thought a wife was supposed to be a representative counterpart. Bone of my bone, flesh of my flesh, and all that. Taking a wife doesn't make Messiah any less holy. Yahusha is a representative of Yahuah, our heavenly Father, just as the Ruach HaQodesh is a Mother and representative of the same. So why wouldn't the wife of Messiah be given authority? *Final* clue.

23 Now after I had passed the beast, and had gone forward about thirty feet, behold, there meeteth me **a virgin arrayed as if she were going forth from a bridal-chamber** all in white and with white sandals, veiled up to her forehead, and her head-covering consisted of a turban, and her hair was white. ² **I knew from the former Visions that it was the Church**, and I became more cheerful. She saluteth me, saying, "Good morrow, my good man"; and I saluted her in turn, "Lady, good morrow."

The Shepherd of Hermas 23:1-2

The Lady, whom we know now to be the Church, had started out elderly during their first meeting. She didn't stay that way though. With each passing vision, The Lady became younger and younger, thanks in part to a life of penitence and righteous living, until it became abundantly clear that she was a virgin again. What it doesn't mean is that the Lady had always been a virgin. No, she was simply showing Hermas how it would be. Even Miryam of Migdal made mistakes. But through penitence and forgiveness she was made pure again. Nothing of what I just said is the final clue though. Read that last passage again if you need to. The Lady has already revealed herself to be a contemporary of the apostles, a migdal and the Church. The final clue is where she's emerging from. She's coming out of the Bridechamber.



The Woman and the Alabaster Jar *Revisited*

I *slipped* up. It happens in an investigation such as this one. You will recall that I spent so much time at the dinner party of Shimon the jar maker attempting to identify Miryam of Migdal as the woman with the alabaster jar that I didn't even think to interview the host. Shimon. He was her father. How did I possibly miss that one? And here I thought the puzzle was complete, or as complete as it would ever be, but no. The Miryam story arch takes on an entirely new perspective when that little nugget of information is known.

Do recall how the dinner party takes place immediately following Eliezer's vacancy from the tomb. I had speculated earlier that Shimon invited Eliezer over because he wanted to see what a resurrected person looked like in person. Perhaps ask him a few questions about the afterlife, who knows? It didn't even cross my mind that the party was thrown as a gift

of gratitude to the man who brought his son back to life. Why do I come to that conclusion? Because Luqas mentions a Parashiyim, Mattithyahu and Marqus identify him as Shimon, whereas Yochanon is the one who mentions Eliezer by name. All four gospels assume one lodging at Bethany. Shimon and Eliezer lived in the *same* household. And guess who wasn't invited to the party? The woman with the alabaster jar. Revisiting the Luqas account, this is what we read.

³⁹ Now when **the Parashiy** which had bidden him saw it, he spoke with himself, saying, **This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner.**

Besorah Luqas (Gospel of Luke) 7:36-39

Miryam of Migdal was not welcome at the party because Shimon the Parashiy had deemed it so. An outcast from her own family, she was probably lingering around outside with the dogs. Remember when Yahusha arrived at Eliezer's wailing procession? Ask yourself why Martha was among the mourners whereas her sister wasn't. No, Miryam was off on her own and already dead to some of them. It's why Shimon the Parashiy was off mumbling to himself, somewhat hysterical, that Yahusha would put two and two together if he were truly a prophet. Well, I'm not a prophet and rather slow at these things.

I have already covered the sexual connotations of the hair washing episode, but then there is the other facet to this story. Miryam's lack of head covering was a tell-tale sign that she had no husband or protector. Except for Yahusha, that is. Immediately I will be told that Yahusha would be breaking Torah in taking Miryam to wife if her father was against the idea, but I disagree. He had already turned his daughter out. In doing so, he had forsaken any authority on what vows she might make before Yahuah. Torah *does* have something to say about that and I am about to show you.

30 AND Mosheh spoke unto the heads of the tribes, concerning the children of Yashar'el, saying, This is the thing which Yahuah has commanded. ² If a man vows a vow unto Yahuah or swear an oath to bind his soul with

a bond; he shall not break his word, he shall do according to tall that proceeds out of his mouth. ³ **If a woman also vows a vow unto Yahuah, and bind herself by a bond, being in her father's house in her youth;** ⁴ And her father hears her vow, and her bond wherewith she has bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she has bound her soul shall stand. ⁵ But if her father disallows her in the day that he hears; not any of her vows, or of her bonds wherewith she has bound her soul, shall stand: and Yahuah shall forgive her, because her father disallowed her. ⁶ And if she had at all a man, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; ⁷ And her man heard it and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. ⁸ But if her man disallowed her on the day that he heard it: then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of no effect: and Yahuah shall forgive her. ⁹ **But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.** ¹⁰ And if she vowed in her man's house, or bound her soul by a bond with an oath; ¹¹ And her man heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. ¹² But if her man has utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her man has made them void; and Yahuah shall forgive her. ¹³ Every vow, and every binding oath to afflict the soul, her man may establish it; or her man may make it void. ¹⁴ But if her man altogether hold his peace at her from day to day; then he establishes all her vows, or all her bonds, which are upon her: he confirms them, because he held his peace at her in the day that he heard them. ¹⁵ But if he shall any ways make them void after that he has heard them; then he shall bear her iniquity. ¹⁶ **These are the**

statutes, which Yahuah commanded Mosheh, between a man and his woman, between the father and his daughter, **being yet in her youth in her father's house.**

Bemidbar (Numbers) 30:1-16

The relationship between a woman and her father and his role in either canceling out or accepting the vows his daughter has made with Yahuah are given in great detail in Numbers chapter 30. Assuming she has the hots for another boy and her father hears about it and puts his foot down, the Torah offers them no rights in pursuing that relationship any further. That is, if her father says anything. If she makes a vow and he holds his peace, saying nothing against the arrangement, he is not allowed to take it back at a later hour. She is in her full rights to move forward.

It says *in her youth*. The general idea is that she would remain under the care and protection of her father until it was agreed upon that another man would take her in as his wife. But then notice something else. A father only has a say in his daughter's vows so long as she remains under his roof. If he has turned her out or is no longer financially providing for her, then he has lost all say on the matter. It furthermore specifies the rights of a widow or a divorced woman. They too can vow without their father's intervention, seeing as how he has already released them at an earlier hour.

And *so*, revisiting Shimon's reaction once again, we read:

³⁹ Now when **the Parashiy** which had bidden him saw it, he spoke with himself, saying, **This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner.**

Besorah Luqas (Gospel of Luke) 7:36-39

Shimon grumbled amongst himself in questioning Yahusha's character. Because if you stop to think about it, Yahusha accepting her put his moral judgement into question. He did not protest however because the Torah had no longer given him the authority to do so. Miryam was pressed to make her own decision now. The reason why seems obvious enough. Either Shimon had already released Miryam to another man and she was

a widow or divorced, or there is the more likely option. That she had made a vow, her father did not allow for it, and she went ahead with it anyways, resulting in her being turned out and disowned.

Hold on, I just thought of something. Shimon was referred to as a **jar maker** in Marqus 14:3. Yes, a jar maker. Are you connecting the pieces now? Miryam offered Yahusha the nard from her alabaster jar. The Scripture writers are offering various clues, but I have been slow in taking the bait. For all I know, Shimon had given his two daughters a jar as an offering to their future husband and Miryam kept hers, despite being turned out. Shimon knew exactly what was happening when she brought that thing into the room and cracked it open.

And *now* for the reason why I wanted to revisit the woman with the alabaster jar. I have stumbled upon another book during the course of my investigation into everything Biblical which not only identifies Miryam of Migdal as the woman with the alabaster jar but gives clarifying detail as to why she landed in her predicament. It comes from 'The Book of the Natsarim,' and reads as *follows*.

19 When Yahusha spent the days in Yerushalayim, the nights were spent on the slopes of Mount Olive. And the disciples built shelters close to a place where there was an oil press.

² However, one day at eventide, Yahusha went to the house of **Shimon the Pure, where some women who were followers of his were living**. Though the disciples were given food, little was said to them; for, they being strangers, the people in the house were suspicious, and Shimon lay on a cushion across from Yahusha.

The Book of the Natsarim 19:1-2

Pause. We find ourselves in the house of Shimon again though he is given the name Shimon the Pure rather than Shimon the Leper this time around, telling us that he has been restored to good standing within the religious community. The same could be said regarding his once-dead son, I suppose. Not his daughter though. The text informs us that he had

daughters, *plural*, though if we're being technical, it *says* there were women who were followers of Yahusha and living with him, which is the same thing. One of those daughters was left outside. Have you ever visited Yashar'el during the lunar month of Nisan? There are some warm days but overall, it is crisp, and the nights can get cold. *Continuing.*

³ After they had eaten and were talking together, a woman came from a house nearby. She was veiled and carried an alabaster jar. Now, this was Miryam of Migdal, whose father had been a merchant, but he disowned her, for she had lived with a centurion serving in the army of Rome. When he returned to his lawful wife, Miryam had kept herself by singing in the taverns of Galilee.

The Book of the Natsarim 19:3

Pause *again*. That is crazy. Long have we sought Miryam's predicament. It was sitting around waiting to be told to us in a book which practically nobody in the modern world has heard about until now. And so, what have we so far learned? First of all, the woman with the alabaster jar *was* Miryam of Migdal. There is no longer a question about that fact now. Her father is described as a merchant. I'm willing to bet he was a jar maker and that he was sitting on the cushion across from Yahusha when she entered. He is also referred to as Shimon the jar merchant, you know.

And as you can see, he disowned her. The reason being is that she played house with a centurion serving in the army of Rome without his vocal or written permission. She obviously didn't plan that one out. Love will do that to a person. Seems as though his tour of duty came to an end, and he returned home to the *real* wife, leaving her behind. Seeing as how Miryam's father wouldn't take her back, she had little choice but to pass around the tip jar in the taverns of Galilee.

That answers my other question, by the way. How the sister of Eliezer and Martha could reside in Magdala. We still don't know how she ended up there, but it's not too difficult to imagine her reasonings. You figure the money was descent for a tavern singer among all those rowdy fishermen. The passage before us claims Miryam was staying at another

house nearby. Some will tell me that proves she wasn't Shimon's daughter though the reasoning why she was staying in a separate location is as easy an explanation as any. Read verse one again. The disciples had built shelters close to a place where there was an oil press. I'm guessing they put the women up in lodging. Particularly if they were betrothed or unmarried. The problem this time around is that Shimon wouldn't have her, and so, she was pressed to find other accommodations. Most likely the *other* Miryam's related to Yahusha joined her. *Continuing.*

⁴ The woman unsealed the jar and poured a sweet-scented oil over the head of Yahusha, seeing which some of those present were indignant, saying, "What a waste, when this could have been sold for a lot of money which would have benefited the poor."

⁵ Yahusha said, "Leave her alone. There is little point in being angry with her when all she has done is to honor me. You can help the poor whenever you like, but I will not be here much longer."

⁶ Turning to Miryam of Migdal, he said, "Why do you pay me this honor? For the cost to you must have been great."

⁷ Someone said, "The price was easily obtained."

The Book of the Natsarim 19:4-7

Pause. Much of what we have just read should be familiar by this point. There are a couple of unique flourishes worth commenting upon though. Yahusha asks Miryam why she paid him this great honor, thereby setting up the marriage conversation to follow. Somebody then interrupts her with a rather snide remark, indicating that the price of her fragrance was easily obtained, as if that's not awkward. Who said that, exactly, her father? We are not told. It would certainly fit other descriptions of him in that he was putting Yahusha's quality as a prophet into question.

But then something I had neglected to mention was the fact that she had already veiled herself in verse 3. In no other variation are we given that information. I have no idea whether or not a Galilee lounge singer would

cover her face when stepping up to the bar stool and stage, but she clearly was amending her ways now. Being veiled is an act of modesty and greatly contrasts the “easily obtained” quip, which was likely intended to cheapen whatever was going on between her and Yahusha. It’s as if the speaker is attempting to convince everyone that she broke open the nard and offered her hair to any other number of men. See what I mean? *Continuing.*

⁸ Miryam said to Yahusha, “Sire, I am she whom you saw in Paneas, for when women reviled me, I came to you and said, ‘Forgive my sins.’ When you asked, wherein I had sinned, I said, ‘By loving while unwed.’ Thereupon you said, ‘That of itself is no wrongdoing and demonstrates greater love than that of many who say, “The price of my love is marriage.” You said I gave the greatest form of love any woman can give, for, being virgin, I went to my love without the security of marriage, seeking in no way to bind the man.”

⁹ Yahusha said, “With this man you did no wrong, and though your love was unblessed in the eyes of men, providing you loved truly, it was pure and sanctified in the sight of Elohim. The man, however, is not without sin in this manner and will surely be called to a proper accounting. And though since leaving him you have done wrong; he bears his portion of the guilt. You chose freely not to be a woman reserved for marriage - a choice you could rightly make. Only should you now seek marriage, saying, ‘Though I love you too, now I have my price,’ would you be doing wrong, this being committed against Elohim, love, and your husband.”

The Book of the Natsarim 19:8-9

Um. Nazareth, we’ve got a problem. Miryam claims she was told by Mashiach on an earlier occasion that she had committed no sin in handing her virginity over to a man outside of wedlock. Yahusha then responds that she’s right, she had done no wrong. *Hub?* That can’t be. We have already read the part about her father turning her out. There is no way he consented to his daughter bedding with a Roman centurion outside of

wedlock. That right is a breaking of Torah. The only situation where I can see this working is in his demanding the bride price be paid, soon as he found out about their sexual relationship.

¹⁶ And if a man entices a maid that is not betrothed, and lie with her, **he shall surely endow her to be his woman.** ¹⁷ If her father utterly refuses to give her unto him, he shall pay money according to the dowry of virgins.

Shemoth (Exodus) 22:16

Is this what happened? Miryam may have given her heart to a man with the expectation that she become his woman. We're dealing with a case of lust and hormones and two consenting adults entangled within the world of polygamy rather than prostitution. Her father would have then demanded a bride price. If he refused to hand her over to lover boy, he could still demand payment according to the dowry of virgins.

Not that a cocky Roman centurion need oblige the Torah. It seems to me that a payment of some sort *was* offered. I base this upon Yahusha's evaluation. He said no wrong had been committed, *initially*. Yes, there was a transgression but that had to do with the centurion ditching his woman rather than his taking her in. He would be held accountable for his recklessness, but now what about Miryam? She had already been turned out by two men. What is a little lonesome girl to do in a man's world? According to Yahusha, she had committed further wrongs in the years between the Roman Centurion and him. Sounds like there may have been other men in the equation. Difficult to tell though.

Going into this, I probably should have told you the text has its problems. Everybody I have so far spoken with has agreed that this passage and this one alone (though none other found in the whole of the book) contradicts what we find in the Torah. I am not so certain of that though. I may be wrong and am most willing to be. At the very least a case has been attempted on my part. Clarification if you will. The Torah doesn't explicitly outlaw sex before marriage, but that doesn't mean it approves of it, nor is Yahusha attributing this sort of behavior to a holy lifestyle. Feel free to pull out the Magnum and drill bullets into my rectification process. It just seems to me that we needn't demand the text has been

tampered with whenever something comes along that challenges our thinking.

Assuming the objectors are correct, and the scribes have had their way with this one, is it indeed not ironic then that Miryam of Migdal alone receives this sort of treatment? Something to think about. Again though, I am holding out that what we are given is legitimate, though wildly misunderstood, and can be further expounded upon in other areas. I intend to do just that when dipping into the gnostic texts. Oh yes, we're going there, eventually. *Continuing.*

¹⁰ Miryam said, “Sire, **I have been a sinner but have not sinned this last year, nor shall I again. Should I love once more, I will not now claim the rights of marriage which I once repudiated.**”

The Book of the Natsarim 19:10

Before commenting upon Miryam's response I feel like we need to back the trolley up one verse prior so as to review Yahusha's side of the conversation. Particularly this statement:

“Only **should you now seek marriage**, saying, ‘Though I love you too, now I have my price,’ would you be doing wrong, this being committed against Elohim, love, and your husband.”

Mashiach isn't saying marriage is no longer permissible for her. Read it carefully. Miryam is hoping to rectify her past situation. Yahusha is therefore clarifying that she has forsaken the bride price. To demand one is to commit wrong against her husband. Say that again? Her husband. She is seeking out a husband. Which husband are we talking about? It can't be the Roman Centurion or any of the others potential bachelors because she's never been married before. The husband she speaks of is the one whom she hopes to marry.

Why are they even having this conversation? Miryam's sister is there. Her brother Eliezer is most certainly accounted for. Her father is probably gasping for breath or clutching his heart on the other side of the table.

The ever-busy Martha might even be holding out a paper bag so that he can hyperventilate into it. The entire scenario is going down in the very four walls and roof which she was no longer welcome under. I might as well snap a picture and then frame it for you. Miryam of Migdal has cracked open a bottle of nard. She then anointed Yahusha's feet with her hair, in front of his entourage and her family, mind you. And now they're having the love and marriage announcement for all to hear. Why are you still fighting this? Is it really so difficult to fathom that Yahusha would take a woman?

Getting back to Miryam's response. *Verse 10*. Instead of making you flip back through the paper, I'll write it out for you again.

¹⁰ Miryam said, **“Sire, I have been a sinner but have not sinned this last year, nor shall I again. Should I love once more, I will not now claim the rights of marriage which I once repudiated.”**

¹¹ Yahusha said, **“Love is a blending of ruachoth and not a union of flesh.** Woe to those whose love compounds discord in the place where love is fulfilled. If these things confound you, read the Books of Wisdom.”

Book of the Natsarim 19:10-11

She confesses to having sinned with the Roman centurion and potentially with any number of others, but it hasn't happened at any time during the last year. Mm-hmm, *year*. The length of betrothal between a bride and her groomsman. Are you reading this? She has reserved her heart for Yahusha and has arrived to make that fact known. Another thing she has done is to clear her name. The entire adultery episode in the street was perpetrated by the Temple crew.

And then look at what follows. Miryam states: “Should I love once more; I will not *now* claim the rights of marriage which I once repudiated.” Marriage vows. That's what we are dealing with here. She's not talking about a marriage merely designed of the flesh, either. Some may be confused on that point. The other men were that to her. Fornication and flesh. Lots of people have those. No, she's talking about a marriage of the

ruach. Two ruachoth becoming one. That much is evident in Yahusha's response. Love is a blending of ruachoth and not a union of flesh. Those are his words, not mine. I suspect they are also included in his marriage vows.



The Kinsman Redeemer: Lessons Learned from R'oth

NEARLY every canonical gospel that we looked at involving the nard episode describes the mysterious woman as anointing the head of Yahusha with a costly fragrance, but that is all. It takes Yochanon to give her a name. But then there is another important detail to be found exclusively in his gospel as well. None of the other writers seemed remotely interested in the part where Miryam washes Yahusha's feet with her hair. To some of you that is still proof that I'm making a mountain out of a mole hill. Well then, perhaps you will better understand why Yochanon would recount that little detail when I finally get around to addressing the person who he was sourcing his information from, but that will not happen until a little later down the road. One thing at a time. I have already presented you with the Song of Shalomah connection but

now with the foot of Mashiach we have a R'oth comparison which requires our tending, and guess what? Both actions regard marriage.

3 Then Na'omiy her mother-in-law said unto her: My daughter, shall I not seek rest for you, that it may be well with you? ² And now is not Bo'az of our kindred, with whose maidens you were? Behold, he winnows barley tonight in the threshing floor. ³ **Wash yourself therefore, and anoint you, and put your raiment upon you, and get you down to the floor: but make not yourself known unto the man, until he shall have done eating and drinking.** ⁴ **And it shall be, when he lies down, that you shall mark the place where he shall lie, and you shall go in, and uncover his feet, and lay down; and he will tell you what you shall do.** ⁵ And she said unto her: All that you say unto me I will do.

⁶ And she went down unto the floor and did according to all that her mother-in-law bade her. ⁷ And when Bo'az had eaten and drunk, and his heart was merry, he went to lie down at the end of the sheaf: and she came softly, and uncovered his feet, and laid her down.

⁸ And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet. ⁹ And he said: Who are you? And she answered, I am R'oth your handmaid: for you are a near kinsman. ¹⁰ **And he said: Blessed be you of Yahuah, my daughter: for you have showed more kindness in the latter end than at the beginning, inasmuch as you followed not young men, whether poor or rich.** ¹¹ And now, my daughter, fear not; I will do to you all that you require: for all the city of my people do know that you are a virtuous woman.

Ruth (R'oth) 3:1-11

There is more to the story, *obviously*, and most of you know what the ending entails, though the gist of it has been given. R'oth needed a kinsman redeemer and Na'omiy just so happened to have a plan. I

highlighted the instructions given to her. The scene plays out a whole lot like the Miryam episode, does it not? R'oth was to slip in unannounced and present herself at the feet of the man whom she wished to marry, which is what I'm suggesting Miryam did. The feet is the important detail in all of this. Bo'az woke up during the night because his feet were exposed, cold due to the fact that the temperature had dropped. The scene is the threshing floor, telling us they were outside. R'oth would have been lying there shivering, desperate for warmth. You figure her teeth were chattering when telling Bo'az her name. It wasn't just warmth that she was after though. In pulling back the garment and exposing his feet, she was asking that he spread his garment over her, thereby assuming responsibility for her care. If you need this spelled out for you, she was seeking a husband. But also, in doing so, she was invoking the Torah.

⁵ If brethren dwell together, and one of them die, and have no child, the woman of the dead shall not marry without unto a stranger: her man's brother shall go in unto her, and take her to him to be his woman, and perform the duty of a man's brother unto her. ⁶ And it shall be, that the firstborn which she bears shall succeed in the name of his brother which is dead, that his name be not put out of Yashar'el. ⁷ And if the man like not to take his brother's woman, then let his brother's woman go up to the gate unto the elders and say: My man's brother refuses to raise up unto his brother a name in Yashar'el, he will not perform the duty of my man's brother. ⁸ Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; ⁹ Then shall his brother's woman come unto him in the presence of the elders, and **loose his shoe from off his foot**, and spit in his face, and shall answer and say: So shall it be done unto that man that will not build up his brother's house. ¹⁰ And his name shall be called in Yashar'el: **The house of him that has his shoe loosed**.

Devariym (Deuteronomy) 25:5-10

Whenever the scenario should arise that a Hebrew man dies, leaving his woman without a child, it is the duty of his next of kin to take her in and

seir an heir on his behalf. And look at how the feet play into it. The man who denies his duty to the widow is to have his shoe removed from off his foot in the presence of the elders. He is even to be given the name that lets everyone know he is the house of one whose shoe has been loosed, and who wants that? R'oth may not have known every implication, being a woman of Mo'av, but Na'omiy was a Yahud. Her instructions that R'oth undress Bo'az's feet were to likely remind him that he too would be a household of the loosed shoe should he not perform his duty to Yahuah and country and all that in covering the girl under his blanket.

Supposing you're intimately aware with the R'oth storyline, then you will recall that she had a next-in-line kinsman redeemer through Na'omiy her mother-in-law and it wasn't Bo'az. Bo'az had no legal rights at the moment. First and foremost, he had to go about seeking that person out. Upon finding his whereabouts at the city gate, her kinsman redeemer rejected the command in Devariym, and in front of the elders, on the basis that his own inheritance would be marred should he go through with it. We are not told if he had his shoe removed but his lack of love most certainly freed Bo'az to go through with it.

The entire story is a metaphor for Mashiach's love for his bride and everybody knows it. What is more, the feet which Miryam anointed with her hair is almost undoubtedly cross-referenced with this account. It's rather difficult unseeing it. Even the response which Yahusha offers to Miryam seems to reflect Bo'az with R'oth. According to Bo'az, R'oth had shown him greater kindness in the end rather than the beginning, choosing him rather than younger men, though again, the narrative is a match with Miryam. Just so you know, I don't always write these papers in order. I had a considered wedging the R'oth segment between the alabaster jar and wedding at Qanah sections, near the beginning of this report, so that it fell in the heels of Song of Shalomah. It would seem appropriate there. But then I would be somewhat handicapped that early on in talking about her desperate need for a kinsman redeemer. When Miryam undressed the feet of Yahusha her family was present. Her brother and her sister and probably her father. She needed a protector and had none.

A portrait is emerging in this investigation. Within that frame there are seemingly two layers to the Miryam of Migdal episode. To some they will

seem contradictory, though to me they scream of the love of Mashiach for his bride. On one hand, I have already shown you that the anointing of nard derives from the King Shalomah playbook. That's when I think Yahusha and Miryam may have initiated their marriage vows, on the very night. Throughout the passion week and afterwards, one hardly needs to read between the lines to see that they'd been intimate together. But then the anointing of his foot speaks of Miryam not having a kinsman redeemer. The Book of the Natsarim further establishes that likelihood. *Hmmm*. I thought they were betrothed by this point, so what gives?

Once again, the Book of the Natsarim offers us a clue. I'm thinking they *were* betrothed until the Roman centurion entered the picture and then they weren't, whereupon the wedding was canceled. Perhaps she ran off with him. Yochanon may not record that plotline, but the woman caught in adultery suffices. Between the two, we are handed a scenario which would complement the prophet Husha. Another likelihood is that she was coerced or even raped but then made the best of it by choosing love, which is the explanation that she offered Mashiach. The Centurion had after all taken her virginity. Rape was common in that era and would provide an explanation as to why it was stated that she had done nothing wrong, though her father had shunned her. Afterwards, she may have made some poor decisions, but then, as we read in Natsarim, an entire year had transpired without sin of this nature. She had set herself apart for Yahusha and he was once more willing to accept her. Their marriage was back on again.



The Marriage of Ruachoth: Lessons Learned from the Woman at the Well

REALLY, I would not be in the least bit surprised if the woman at the well *and* Miryam of Migdal did end up being the same person, nor would I be the first to make such a claim. Alas, they are not, despite the frequent double-take. Though their stories were intended to complement each other, and I intend to show it. First and foremost, the woman at the well was obviously a Samaritan. A Samaritan in case you were left unaware descended from the northern tribes of Yashar'el rather than the Yahudim. We are often told the Yahudim hated them so because they had interbred with the Persians during their dispersion hundreds of years earlier, but the truth of the matter is that they considered the Yerushalayim Temple as well as the Levitical priesthood illegitimate, and you know that wouldn't go over well.

The woman at the well was later baptized by the apostles and given the name **Photine of Samaria**, according to her eastern biography, which

means: “the enlightened one of Samaria.” Sometime in the early to mid-60’s, the matriarch is said to have moved her family to Carthage only to die a martyr during Emperor Nero’s worldwide shakedown in **66 AD**. So again, I would *probably* be getting my wires crossed if I identified them as the same person, but you never really know.

You may be wondering why I’m making a deal about Yahusha meeting the Samaritan woman at the well to begin with. Because he met her at a well of all places. Are you even faintly familiar with how many Hebrew men met their Shebrew women at a watering well? The list is too long to copy down and comment upon for this intended exercise, though I will list some off for you. Eliezer sought a wife for Yitschaq and found **Rivqah** at a well in Haran (Bere’shiyth 24). Avraham met **Keturah** at the Well of Sheva after the death of **Sarah** (Bere’shiyth 25). Ya’aqov met **Rachel** at a well (Bere’shiyth 29). Moshe met **Tzippora** at a well in Midian (Shemoth 24). **Ruth** and Boaz have the same story as the rest of them. There are probably others. It just seems as though the well was the happening place to be as it pertains to boys and girls in the Hebrew courting process.

It certainly doesn’t help that the conversation between Yahusha and the woman focus upon her sexual history, leading some to silently speculate that a betrothal was being discussed. I mean, it’s not like the disciples were shocked at Yahusha speaking with a woman at the boulangerie or the kosher deli. Those incidents probably couldn’t be avoided and were likewise never recorded because it is the watering hole which holds connotations rather than the others.

Another thing I needn’t do is rehearse the entire story. Unless you have been living under a rock then you are likely familiar with their encounter. A snippet will do. The incident lands only two chapters after the betrothal ceremony in Galilee, telling us that Yochanon had a *certain* theme in mind, though water was certainly one of them. Well, here is the part where marriage and water encounter their crossroads.

¹⁵ The woman said to him, Sir, give me this water, that I thirst not, neither come hither to draw. ¹⁶ Yahusha said unto her, Go, call your man, and come hither. ¹⁷ The woman answered and said, I have no man. Yahusha said

unto her, You have well said, I have no man. ¹⁸ For you have had five men; and he whom you now have is not your man: in that said you truly.

Yochanon (John) 4:15-17

Though it is possible that she experienced widowhood on five separate occasions, the mere fact that she had ventured to the well by her lonesome *screams* the far more plausible scenario to the reader. The Samaritan woman was outright rejected by most if not every last one of them. The sixth wouldn't marry her, but that may be explained in the fifth putting her away rather than handing a bill of divorce, thereby leading her down the road of an adulterous relationship. Then again, there is a possibility that she became a concubine on the last go-around.

Not much else is made of Yahusha's revelation other than the woman understanding him to be a prophet. It furthermore only lands in the lap of Yochanon's Besorah, canonically speaking, which is important in and of itself to the overall narrative before us. There is *more* to their encounter though, depending upon which gospel you read. The woman at the well shows up again in the Book of the Natsarim. Follow this through to the end and it will swing us right around to where we last left off in the Miryam of Migdal situation.

⁴³ The woman said to Yahusha, "Let me have this water you talk about, so I am freed from the necessity for drawing water."

⁴⁴ Yahusha said, "It would be best if you went and brought your husband, for two may understand better than one."

⁴⁵ She answered, "But I have no husband." Yahusha said, "In this you have at any rate spoken true, for though married five times, you now live with one who is not your husband."

The Book of the Natsarim 6:43-45

Same story. Different gospel. A near word for word rendition as well—*so far*. You have to keep reading to see how the woman’s five marriages (and some change) are expounded upon. The woman leaves in the usual manner, telling everyone about the prophet who approached her at the well. To be fair, you have to wonder how many Samaritans thought the same thing about a betrothal, but I am getting distracted. Read further on. The disciples then stand around asking questions. Typically, I would say it’s the usual affair, except *look* at what one of those questions happens to be.

⁵⁴ The one who had remained with Yahusha said, “Master, I am puzzled. This woman had many husbands; tell us which one will be her husband in Heaven.”

The Book of the Natsarim 6:54

Recognize the question? Yeah, me too. Makes me think the five husbands might have brothers and she that has no heir. Any son born through the sixth man in her life would be deemed a bastard child. Keep reading.

⁵⁵ Yahusha said, “In Heaven there is neither marriage nor giving in marriage, for there the promises of marriage are fulfilled. **To one she must incline more than towards the others; and if he inclines likewise, there is union of the ruach. But unions of the ruach may be either weak or strong.**”

⁵⁶ Another disciple said, “What of he who is not her husband?”

⁵⁷ Yahusha answered him, “**Marriage is not of the flesh, nor made by the words of men. It is of the ruach, and they who are joined in ruach and flesh in the sight of Yahuah let no man seek to lightly put apart. A marriage wholly of the flesh is fornication, though it be blessed by many priests.**”

The Book of the Natsarim 6:55-57

Well, that took an unexpected turn. Normally, Yahusha would say there is neither marriage nor giving in marriage in heaven and then drop a period into the sentence. End of story. Not here though. The woman at the well has been with six men in total and to only one of them has her heart been inclined, as the union of ruachoth go. If this is the *same* woman who married five brothers, I'm thinking her ruach was blended with the first one. That spiritual union is the very reason why she continued on with each of the succeeding brothers, for true love and all that. She wanted an heir in *his* name rather than the others. It's a Torah thing.

What Yahusha is saying, or rather what I believe he is saying, is that the physical act of procreation serves its purpose in our lifetime rather than in heaven because it is preexisting souls which need cycled through the womb of the earth. To *say* "till death do we part" in a marriage covenant is a true statement, as marriage is a binding act of the flesh. The actual union of ruachoth however, which may often be felt during an orgasmic experience, continues on into eternity, so long as the man and his woman are truly strong in their spiritual bond.

Mashiach has more to say on this matter. Much more. Here as well as in other places. I do as well but the bulk of my follow-up will be found when talking about 'The Kiss and the Bridechamber'. This is a journey which cannot be rushed. One thing at a time.

¹ Yahusha departed from where he was and moved over to the water in Yahudah across the Yordan. And here too crowds gathered about him to hear his message. Many of the usual questions were asked and similar answers given.

² One man put this question to him: "Great Teacher, is it lawful according to the great Torah for a man to put away his wife? For there are other laws concerning this."

³ Yahusha said, "What did one of the great lawgivers, speaking with the authority of Elohim, say about this matter?"

⁴ The man answered, “The Torah he gave permitted a severance deed to be made, and with this the wife is divorced.”

⁵ Yahusha said, “Such laws are needful while men are without wisdom. **I assure you it will not be so when the Rule of Elohim comes.** They are made for those who cannot overcome differences by compassion and understanding. Where there is no feeling, there cannot be love. Divorce is decreed for the failures in love.”

The Book of the Natsarim 16:1-5

Wait, did Yahusha just say what I think he said. The question is over the right to divorce. Yahusha says divorce laws are necessary for men without Wisdom. That’s a Ruach HaQodesh reference right there, but not what I’m trying to focus upon at the moment. It’s in the follow-up. Yahusha says, and I quote: “I assure you it will not be so when the Rule of Elohiym comes.” What will not be so? *Divorce*. The Rule of Elohiym is a reference to the kingdom of heaven but mostly the world to come. Notice what he neglects to say. That man and woman will not be wed. If that were so, then avoiding divorce would be an obvious choice. Nobody would need to make that decision because eternity belongs to bachelorhood. It doesn’t though. There is no divorce under the Rule of Elohiym because a union of ruachoth is not failed. *Continuing*.

⁶ “Since the beginning, there have been male and female, each needing the other for fulfillment and spiritual flowering. For this reason, a man leaves his parents and unites with a woman so the two become one in flesh and ruach. **The flesh is easily parted, but with the united ruachoth it is different.** Therefore, when two are joined together in the union of love, let no act of man sever them from each other.”

⁷ “Fornication occurs in marriage as well as outside it, for marriage is much more than the union of flesh. **And whoever divorces his wife and marries another commits adultery in ruach against the one who is his**

true wife. Should a wife divorce her husband and marry another, she too commits spiritual adultery.”

⁸ “Marriage has a much greater significance than this depraved generation realizes, for it enters into marriage thoughtlessly and irresponsibly, and then cries, ‘Loose us from our obligations, for we have failed and cannot stand the bonds of the covenant.’”

⁹ After this, a disciple came to Yahusha and said, “Master, enlighten me. If there can be fornication in a marriage blessed by tradition and priest, do a man and woman commit greater fornication if unblessed?”

¹⁰ Yahusha said, “**Marriage is the blending of two ruachoth; fornication is the joining of flesh**. Nothing done or not done changes this. But if a man and woman be married in the sight of Yahuah and not before a priest, let this union not be lightly put apart. For I assure you that no future marriage blessed by priest or otherwise will be a marriage in ruach; it will be no more than fornication.”

The Book of the Natsarim 16:6-10

A decision was made on my part to trudge through the entire dialogue without breaking for commentary because another disciple it seems confessed to the same confusion as most to all of us are presently experiencing. The divorce leading to adultery which Yahusha is speaking about is on a spiritual level. Some of you will respond with a *no dub*. Is that so? He’s not necessarily speaking about the physical. A physical fornicator divorcing another physical fornicator is not the same as a ruach severing his own ruachoth in two by way of adultery.

Clearly, there are two types of marriages going on here. A fleshly one and that of a spiritual nature. It reminds me of Pa’al’s circumcision debate if anyone is paying attention. I will direct you here to my [Romans commentary](#). Many people are outwardly circumcised but they are still idolaters without the inner Mark of Yahuah. Earthly inquiries are often

responded with a heavenly question, as we see here. How many men and women are truly united eternally in ruachoth? Very few it seems.

My emotional critics will claim permission is being granted for a man to divorce his fornicating wife in pursuit of his quote-unquote “soul mate.” *Wrong*. These personal convictions would be following the deception of one’s heart. Yahusha is claiming no such thing. He has already explained that there is adultery being committed when a ruach divorces the one who is his true wife, despite having convinced himself otherwise.

²⁸ One of the women, Salome, who had accompanied the disciples, asked Yahusha, “Is it within the Torah for a man to marry and yet not lie with his wife?”

²⁹ Yahusha answered, “It is never right to live falsely or to dishonor a pledge. Always let whatever be done accord with the intention declared.”

The Book of the Natsarim 16:28-29

Was **Miryam Salome** asking for herself or for a friend? LOL. Apparently, there was a woman on this earth, though we are presumedly never given a name, who never could nab her incoherent husband’s attention no matter how hard she tried, despite standing in front of the television naked during the golf game. Yahusha’s response is upfront and reassuring. The intention behind each *yes* or *no* is to be honored. If the husband had convinced her that he’d be working overtime to please her then he should have been a man and followed through with it. The problem with this negligent husband is that he wasn’t thinking spiritually enough.

And then look at what happens immediately following Yahusha’s answer. Miryam Salome goes from a sex question to a kingdom inquiry. It’s the perfect setup.

³⁰ Salome said, “**Master, when will the Rule of Elohim come?**”

³¹ Yahusha replied, “When women place greater value on the treasures they hold, for men will strive harder for gold

than for brass. **When man and woman cease to pander to the flesh and become truly one in ruach.** For of this I assure you: Unless man and woman exalt the ruach above the flesh, they will not know life in glory.”

The Book of the Natsarim 16:30-31

Even if Miryam Salome’s mind has wandered completely away from the intimacy issue, and I’m thinking so, Yahusha’s hasn’t. As I was saying, the perfect set-up. Salome asks when the Rule of Elohim will come about and Yahusha uses the negligent husband to explain its absence. Sex was an issue for him, or rather the lack of intimacy, but only because the unspoken couple were not united in ruachoth. Likewise, the woman who places greater value on the treasures she holds is speaking to the refinement of her ruach. That is the gold that a man should strive for. The woman’s ruach whenever possible, so long as he is not neglecting his own, and vice versa.

There are other examples in Book of the Natsarim and in fact it seems to be an overlying theme to it. The heavenly union of ruachoth. Which is why all of this leads us right back to Miryam of Migdal again. When we last left off, she was anointing Mashiach with her hair and speaking of marriage. Do you remember what he said to her?

¹¹ Yahusha said, “**Love is a blending of ruachoth and not a union of flesh.**”

Try not to act surprised when I tell you that Yahusha Ha’Mashiach showed by example how it was done.



The Kiss, the Bridechamber, *and* Miryam Migdal

ROMANTIC relationships complicate the workplace. And far as I can tell, the talmidim weren't always thrilled with the arrangement. I had at some point earlier mentioned that Yahusha and Miryam held conversations together. Private ones. Yahusha's desire to speak alone with Miryam and *Miryam only* before ascending back to the Father is the perfect example of what appears to be an ongoing trend. There were no other witnesses to their garden meeting. The only reason we know about it is because Miryam went and told the talmidim. That much is obvious. Still, only Yochanon thought to include their intimate meeting in his gospel. The reason why, as I've already shown, seems to continue a developing theme within his narrative flow. It is extra-canonical Scripture however

which informs us that the other talmidim might have been annoyed by this sort of thing.

And *yes*, we're going there. To the *gnostic* gospels. You knew we would eventually get to them though, didn't you? I mean, the Gnostics were all over Miryam of Migdal like Pooh paws in the honey jar and I could only hold them off for so long. And anyways, I often see what others say about me on the internet. One supposed reader of my work was going around claiming I was really a secret Gnostic and that what I needed to do is come clean about it. Be forthright and expose myself to humanity. As a Gnostic, that is. A secret one at that. *Oh dear*. He found me out. I have a hidden gnosis, and I'm not sharing it with my reading audience. *Ridiculous*. I literally sit here day after day fleshing out these papers telling you everything that I know, including what I happen to know or not know about the Gnostics. This the sort of stuff I have to put up with.

Since we're on the subject, how many people have even attempted to understand the Gnostics of old? I'm willing to bet Gnosticism held hands with Hebrew mysticism at the time. And Yahusha was *clearly* a mystic. Presently, I keep a replenished supply of red flags in my pockets with the full intent of planting them in the *bums* of our Roman Controllers whenever and wherever they crop up. Just look at how they've villainized the Gnostics. What we know about them comes almost entirely from the very public writings of our Controllers. The Roman Catholic Church *was* at war with them, as well as the Torah of Yahuah, telling us the stench of propaganda is to be found in the rising smoke. I would much prefer changing those soggy diapers and start out afresh rather than take a whiff of their offerings and go: "*Ab*, refreshing!" No thank you. The fact that they've been scrubbed from His-Story will require every last flag in your pocket. I should probably start selling them on my website for a nickel a piece and then I'd be fully capable of sustaining my ministry.

Not so long ago in this discussion, I ended by quoting the part about The Lady Church, whom I heavily insinuated was Miryam Migdal, that she was coming out of the bridechamber. I am inclined to suppose the only reason copies of 'The Shepherd of Hermas' survived is because the writer didn't go right out and connect the dots as I have. Or perhaps he was simply being faithful to his visions and didn't know. Either way, heads would have turned far more than what an owl is capable of had the Lady been

identified. Well, it's another connection which I aim to make between Yahusha and Miryam. The bridechamber. There are even *other* character traits between The Lady and Miryam that I have found, and which I hope to point out sometime. One thing at a time though.

In saying that no copies of Hermas would have likely survived, had a connection between the two women been made, I meant it. The only reason we have 'The Gospel of Miryam' is because it was dug up in the desert, and even then, pages of that book were scrubbed or torn out. The first six pages of the Coptic papyrus have been conveniently "lost" to the sands of time. *Wink-wink*. I didn't call part two 'The Forbidden Miryam' for nothing. When we are finally granted permission to enter the unraveling narrative, several pages into it, this is what we read:

Kepha said to Miryam, "**Sister, we know that the Savior loved you more than other women. Tell us the words of the Savior which you have in mind since you know them; and we do not, nor have we heard of them.**"

Miryam answered and said, "**What is hidden from you I will impart to you.**" And she began to say the following words to them. "I," she said, "I saw Adonai in a vision, and I said to him, 'Adonai, I saw you today in a vision.'"

The Gospel of Miryam

Oh no. Did I read that right? Miryam had *hidden* knowledge. Yahusha told her things, *privately*, like a naughty Gnostic. Not good. One can only wonder what the details are. Shame on them for not sharing their intimate conversations with us—every juicy detail. Wouldn't you like to know some of it? Good thing Miryam proceeded to tell Kepha and the other talmidim all that Yahusha showed her in the most recent vision. So that we wouldn't be kept guessing.

But then something happens. *More* pages are torn out. No, I'm not kidding. I wish I could relay to you all that Miryam had to offer to the group, but *alas*, when the narrative picks back up again, the woman whom Yahusha loved has finished her speech. How very convenient. It's almost

like somebody didn't want us listening in, but who am I to make such conclusions? Anywho, here is where we pick up again.

When Miryam had said this, she was silent since the Savior had spoken thus far with her. But Andrai answered and said to the brethren, "Say what you think concerning what she said. For I do not believe that the Savior said this. For certainly these teachings are of other ideas."

Kepha also opposed her in regard to these matters and asked them about the Savior. "Did he then speak secretly with a woman, in preference to us, and not openly? Are we to turn back and all listen to her? Did he prefer her to us?" Then Miryam grieved and said to Kepha, "My brother Kepha, what do you think? Do you think that I thought this up myself in my heart or that I am lying concerning the Savior?"

Leviy answered and said to Kepha, "Kepha, you are always irate. Now I see that you are contending against the woman like the adversaries. **But if the Savior made her worthy, who are you to reject her? Surely, the Savior knew her very well. For this reason, he loved her more than us.**"

The Gospel of Miryam

As you can plainly see, whatever Miryam had to say didn't go over well—*mostly*. Andrai the brother of Kepha was the first to speak up, and this is what we learn. He wasn't buying it. Kepha wasn't exactly a fan of her exclusivity either. Whoever took the magic eraser to her words apparently didn't want us making any other judgement call, either. Come to think of it, her missing words are probably far more controversial than anything she might have said. If they were truly the words of a false prophet and Miryam commanded that we break Torah, or even insinuate that it was done away with, then you'd think Marcion and the boys down at Seminary as well as the local Lodge would be all over that one. She doesn't though, and here's why.

“Go then and preach the gospel of the Kingdom. **Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.**”

The Gospel of Miryam

That’s Yahusha speaking, by the way. He is commanding his talmidim to go out and about preparing for the coming kingdom and reminding them once again how it is to be done. By not laying down any rules beyond what he has already appointed them, we know what the boundary line is, and it doesn’t extend *beyond* the Torah. The quip about not giving a law like the lawgiver, lest they be constrained by it, would therefore only be indirectly referencing Moshe. It is the Parashiyim who gave a contrary law like the lawgiver, the Talmud, and they were constrained by it. Good advice if I do say so myself. Keep with Yahuah’s instructions in righteousness. The 613 are enough to keep us all occupied.

We are given a clue as to Miryam’s gnosis. It is delivered in Leviy’s response, wherein we first and foremost learn that the Savior made her worthy. What exactly are the qualifying factors of making one woman worthy above even the men of his entourage, or any other woman for that matter? Leviy tells us. Surely, he says, the Savior knew her *very well*. How well? “He loved her more than us.” Just so all my bros know, I love my wife more than you. Implicit in that exclusivity is his pulling her aside from the others so that he might speak on intimate matters. Kind of sounds like the relationship between my wife and I again when taking my *bros* into account, but what do I know about marital relationships, really. What does anybody know?

Also, Yahusha kissed Miryam. On the mouth. I’m trying to get back to my original point, which is romance in the workplace. That’s what we read about in the gnostic gospels.

⁵⁵ As for the Wisdom [*Sophia*] who is called sterile [*steira*], **she is the mother of the angels. The companion [*koinonos*] of the Son is Miryam Magdalene. The Teacher loved her more than all the disciples and used to kiss her often on her [mouth].** When the disciples saw

how he loved Miryam, they asked him: “Why do you love her more than all of us?” The Savior answered and said to them, “Why do I not love you like her? ⁵⁶ When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness.”

The Gospel of Philip: 55-56

A different gospel this time, but he still loved her more than all the others. And as you can clearly see, the talmidim were not thrilled with the arrangement. You will tell me it doesn't say *mouth*, as the manuscript is illegible there, and that the translators only decided to claim *mouth* for feisty purposes. *Wrong*. If provocative is what they were after, they might have decided upon *neck* or *elbow* or *left earlobe*. You will tell me he was just giving her a kiss on the cheek and that it is perfectly normal between a gentleman knight and a lady of the realm.

Well then, let me ask you something. Would you kiss a woman in the middle east, particularly if she wasn't your wife? Publicly, I mean. There are conveniently placed stones in this scenario. Go ahead and give it a try. UNESCO isn't there to protect you. And even in ancient Yashar'el, Torah has strict laws about women in adultery. There is the law of jealousy, the bride price and all that. As we have already seen, the Parashiym never once accused Yahusha of misconduct with a woman (and you know they would have, even by their laws). Their only complaint involved Miryam being unworthy to be given his affection, but as I have already shown, that was likely her father. Nobody else came up to them and exclaimed: “Now, you stop that!” And let's not overlook the immediate context. The disciples were the only ones. They were jealous with the attention which Yahusha gave to Miryam rather than them. If he were merely greeting her with the kiss of a bishop among his clergy, then why were the disciples so insulted? Would you complain that your pastor kissed a woman on the cheek and not yours?

It probably had something to do with the fact that Miryam is also referred to as Yahusha's companion. I decided to add the Greek for your convenience. *Koinonos* has various meanings, one of which includes

marriage partner. But then again, it might be stating that she was his business partner or companion in the faith. Which is it? Don't lose track of the most obvious, that she was his companion. Kissing a business partner, really? The other talmidim were not described using that term, and I am having a difficult time finding any other example in Scripture which might describe the male-female companion relationship in any other light than a help-meet.

But then don't overlook the starker comparison. It *says* Wisdom was thought by many to be barren and yet she was the mother of the angels. In Wisdom literature we come to learn that she is also the Mother of Yashar'el. That is once again the context here. You might say Yahusha and Miryam held the same office of *koinonos* as Yahuah, the Most-High Elohiym, and the Ruach HaQodesh. The comparison *is* given. I'm just the one reporting upon it. Are we seeing yet another connection between Miryam and The Lady of Hermas? I believe so.

The idea behind *nashaq*, which is the Hebrew word for kiss, implies two people breathing together or sharing in the same ruach. When kissing her on the mouth, Yahusha and Miryam weren't simply exchanging their spiritual breath. They were unifying them into one. Nobody else was kissing Yahusha on the mouth. That is the meaning behind his saying: "When the light comes, then he who sees will see the light, and he who is blind will remain in darkness." It was an idiom for marriage. You shall see why I came to that conclusion soon enough. *Koinonos* therefore gives us a greater depth of understanding as to what was going on in the companion department. She was his feminine half. *Consider.*

⁷³ The bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

⁷⁴ Through the Ruach HaQodesh we are indeed begotten again, but we are begotten through Messiah in the two. We are anointed through the Ruach. When we were begotten, we were united.

⁷⁵ None can see himself either in water or in a mirror without light. Nor again can you see in light without

mirror or water. For this reason, it is fitting to baptize in the two, in the light and the water. **Now the light is the oil of anointment.**

The Gospel of Philip: 73-75

Hmmm, another reference to the light. Sounds important. It is once again being relegated to the restored union of a man with his feminine counterpart in the bridal chamber, as well as baptism. Only here we are fed one more clue. The light is the oil of anointment, something which Miryam and Yahusha would have been familiar with.

I will be told by the Gnostic critics that a kiss on the mouth from the Gnostic perspective symbolized the passing of the breath of the spiritual soul, aka *knowledge*, thereby designating the exchanges between Yahusha and Miryam a strictly exercise rather than carnal. Because the Gnostics were apparently never physical, you know, staying clear of the bridal chamber. No wonder why they died off. They simply went around kissing each other, men and women, in public, simply to upset everyone at the implications, which they weren't following through with. That must be it.

The passing of gnosis between a man and woman in a kiss is a true statement, but it is only a half truth. However you hold the knife, reposition the cake, and cut it, the lip locks were most certainly intimate, though not carnal. Or rather, a precursor to the bridal chamber. Difficult to frame that otherwise, even from the Gnostic standpoint. Just as assuredly as sexual intimacy between a man and a woman is a personal gnosis which cannot be known or expressed by anyone else but only felt between the two. You want gnosis, I have just directed you to it. Sex *is* gnosis whether you like it or not. Reproduction can be taught in biology class but the union or ruachoth cannot. And then we read filth like *this*.

“The sexual act is itself so shameful as to be intrinsically bad.” —Pope Innocent III

Apparently, Pope Innocent III was no friend of gnosis. And also, a conversation about Messiah and the bridal chamber would never be complete without the ‘God created man and then Satan came along and slapped on his genitals’ crowd. They’re everywhere. Driving our

subconscious. They hold a Creator who is either incapable or unwilling to procreate at the forefront of their theology and, though clearly holding the monopoly, claim to have the only and final word on the matter. Meanwhile, at this very minute, I witnessed two dragonflies having sex. And just this morning, the ducks were going at it. My wife is nearly 40 weeks pregnant. *More* proof. Sex is everywhere. The world would cease regenerating without intercourse. I would even argue that it wouldn't have existed in the first place without it. Satan created nothing.

After releasing the *first* draft of this paper, I was told that Yahusha could not possibly be Messiah if he had a wife. Chapter and verse, *please*. Chapter and verse. As if Yahusha was any less holy for doing or planning to do exactly what A'dam and Chuah were instructed to by their heavenly Father. Yahusha if I'm not mistaken *became* the second A'dam, but that's probably just a coincidence. Either he was human, or he wasn't. The Trinitarian crowd will claim he was one-hundred percent human but that he couldn't possibly have had sex because it would then be a conflict of interest with his being one-hundred percent Triune. Well, which is it? To claim he was any *less* holy or *sub*-human for taking a woman into his bedchamber only serves to reveal the 'Satan stiffened my penis' argument when in fact the complete opposite is deemed true. Sex *is* holy. When done right. I'm only getting started though.

The Gospel of Philip finds its core in the bridal chamber.

¹²² No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. **It belongs not to the darkness or the night, but to the day and the light.**

The Gospel of Philip: 122

Boom. There it is. This is precisely how Yahusha referred to his kiss with Miryam. If you recall, they were in the light. Only a blind man could stand in the light and fail to see it. Here Philip describes two sorts of marriages.

Those of defilement and of the world, which is in itself a mystery, but then there are those which are undefiled and so much more a mystery. *Continuing.*

If a marriage is open to the public in the light of day, it has become prostitution, and the bride plays the harlot not only when she receives the seed of her man outside of their bedroom, but even if she slips out of her bedroom and is seen. Let her show herself naked only to her father and her mother, and to the friend of the betrothed and the children of the bridal chamber. **These are permitted to enter into the bridal chamber. Others cannot hear the voice of the Lover and the Beloved, nor breathe their perfume.**

The Gospel of Philip: 122

That is where the kiss leads to in case you were wondering. The bridal chamber. The embrace which unites the feminine and masculine into one breathing ruach inevitably ends up there. It is a gnosis which would be relegated to spiritual harlotry if anyone else except the two united halves would experience or know. There are *others* permitted into the bridal chamber, of course. The father and the mother of the bride may enter, as well as the friend of the betrothed, and the produce of their union, but I'm gathering very few.

What is the voice of the Lover and the Beloved exactly but the two joined in the bridal chamber? Breathing heavily together. Do I need to replicate the sound of a climax for you? Even at a whisper it can be heard from short distances. If you think others being permitted to listen in is perverse, have you observed the layout or perchance ventured into nearly any home outside of modern western civilization? Depending upon one's financial prowess, the marriage bed might be positioned in the same room as the bed of others. Sometimes a curtain may apply, but if not, roommates were expected to turn their heads and shut their eyes, but not before first growing up. Also, *why* it is vital that only the inner circle be allowed into the bridal chamber.

Don't miss out on the last part. Only those invited in can breathe their perfume. There is another nard connection for you. Without skipping a beat, the fragrance is once again connected with sexual arousal. When Miryam anointed Yahusha, the house of Shim'on was filled with its ointment, but only Yahusha's entourage and her family were there to experience it. The betrothment of Yahusha with Miryam has been hidden from nearly everyone, even from many of us who were invited to read about it.

... **and the holy of holies is the bridal chamber**... Trust and consciousness in the embrace are exalted above all. **Those who truly pray to Yerushalayim are to be found only in the holy of holies... the bridal chamber.**

The Gospel of Philip

Philip writes it *twice* hoping to drive his point home. The holy of holies is the bridal chamber, and in case you missed it, the holy of holies is the bridal chamber. And it only makes sense that it would be. If done right, then it is strictly in the light of the bridal chamber where we create another living soul in our likeness, and there is nothing filthy or sinful or subhuman in that. In other news, the holy of holies is the holiest place on earth. The Ruach HaQodesh does not hide her face from it. And certainly, Satan did not custom design an ornament or two, despite inner guilt which might demand otherwise. Miryam was invited into it, and why wouldn't she be?

Don't get hung up on the number of people who reject any notion of their betrothal. Because really, it's not for everyone. How many Leviyte priests do you suppose were invited into the Holy of Holies in Yerushalayim? Very few. Why should it be any different for those who are trusted with the mysteries of heaven? Here is what Shalomah says on these matters.

² **It is the glory of Elohiym to conceal a thing: but the honor of kings is to search out a matter.** ³ The heavens for height, and the earth for depth, and the heart of kings is unsearchable.

Mishlei (Proverbs) 25:2-3

Yahuah has secrets, as he is not in the habit of casting pearl before swine. I am not saying *you're* the swine. If you fail to see what has become so obvious to me during the course of this investigation, then perhaps you are simply not ready nor willing to accept this particular mystery. I couldn't say either way. Contrarily, I may simply be wrong about everything so far discussed. I am most willing to be, I just don't see that as the case. I claim you can't see it and you claim the same as me. And now we can be friends.

What I do know for certain is that the swine *would* and indeed *have* stomped all over this one, given the opportunity. I will remind you again of her harlotry, according to Roman Catholicism. Talk about calling the kettle black. Most recently, the people attempting to push Miryam of Migdal as the bride of Yahusha into the foray have no love for Yahuah's set-apart ways, by their own admission. Nearly just as many don't even believe Scripture to be true, from what I've found. Why are they so pressed on doing it then? If Yahusha isn't the only begotten Son of Elohiym, High Priest and King over humanity, and he's just some dude who was crucified by the Romans, then what does any of this matter? It wouldn't matter. But it *does*. Because Yahusha is the living Son of Elohiym and everything he says or does is modeled after our Father in heaven. That is why it is the honor of kings to search out what Yahuah has hidden. And in matters such as this one, discretion is key.



Becoming Man: Miryam's Gospel of Thomas Controversy

SPEAKING of gnostic gospels, the most controversial line in the Gospel of Ta'om, though you would know it as Thomas, happens to be Kepha's trash talk toward Miryam of Migdal of all people. Because she is a woman, you know, the cause of human evil and woe, LOL. In a moment I will show you the quote that has nearly everyone decrying the gospel in a hissy fit. It is my suspicion that a final line is missing. A line which, if rediscovered, would return the narrative to autopilot rather than its climatic last second tailspin. Because the rumors are true, and something is not quite right about the concluding dialogue between Kepha and Yahusha. That may seem a little too convenient for you, that I would claim

something is omitted when it doesn't fall in my favor. In actuality it is the entire book which denounces the final passage, not me. You will hopefully see what I mean hereafter.

Shimon Kepha said to them: "Let Miryam go away from us, for women are not worthy of life."

Yahusha said: Look, **I will draw her in so as to make her male, so that she too may become a living male ruach, similar to you. But I say to you: Every woman who makes herself male will enter the kingdom of heaven.**

The Gospel of Thomas: 114

Will somebody please tell me what has just happened? The hot headed Kepha involves a very common first century attitude towards women regarding their standing status in society as well as eternity and Yahusha actually agrees with him, huh? Apparently, Miryam of Migdal and every other woman in His-Story will never have a chance at the kingdom unless they first grow a pair. What makes the quote even more off-base is that Yahusha's response is completely against his character in that he fails to challenge worldly convention when it is pitched his way. That is not the Mashiach whom I've come to know. He should have turned the table upon Kepha but that is not what happened.

The book just ends like that. Miryam of Migdal is thrown under the bus. With a drop of the microphone, we are all expected to believe heaven will be filled with nothing but dudes. Dudes who were successful in the alchemical transformation of their souls after having once worn pretty dresses and given birth to babies. No wonder why so many of the hissy-fit people have had their way in ostracizing Ta'om with those ten-foot poles that they hand out at Seminary. It may in fact be the most taboo book of the dozens upon dozens of other extra-canonical contenders circulating among the Scripture circuit. Mainly because of the passage which I have just shown you.

Supposing the concluding line in Ta'om is in any way true then Yahusha has now changed his mind from what was earlier stated. You have to go back to logion 22 to learn of his aforementioned opinion.

Yahusha saw some infants being nursed at the breast.

He said to his disciples: These nursing infants are like those who enter the Kingdom.

The disciples asked him: "Then shall we become as infants to enter into the Kingdom?"

Yahusha answered them: When you make the two into One, when you make the inner like the outer and the high like the low; when you **make male and female into a single One**, so that **the male is not male and the female is not female**; when you have eyes in your eyes, a hand in your hand, a foot in your foot, and an icon in your icon, then you will enter into the Kingdom.

The Gospel of Ta'om: 22

See what I mean? To conclude that a kingdom citizenship would require a sex change from Miryam of Migdal contradicts what has already been laid out here. I suspect the statement involving male and female being made into a single One is reminiscent of what has been covered earlier as it pertains to the marriage of ruachoth. No reason to go over that again. But then making the male and the female into a single One is also speaking of those who are capable of losing their identity completely. Which is not the same thing as saying only females should sacrifice their being. No, it is a two-way street. At the risk of completely missing the mark, the most simplest way of saying this is that the kingdom refuses to glorify one gender over the other. Though now that I am thinking about it, that *is* far too simple of an explanation to be bullseye accurate, because it is not simply patriarchal society which is being challenged.

To help clarify, Yahusha says the person who enters the kingdom will have discovered the eye within his eye. What does he mean by that and is it a new age thing? He is saying you will see at last. In having a hand in a

hand, you will be able to give and receive. In having a foot in your foot, you will know the way. Perhaps this is what Pa'al meant in 1 Corinthians 12:27 when claiming the church is the body of Mashiach, with Mashiach being the head. It is one thing however to have a head knowledge of that well known fact and quite another to gain the insight of a personal gnosis which cannot be explained though only be experienced.

And speaking of Pa'al, didn't he *also* say: "In Mashiach there is neither male nor female"? I checked. He did. The line comes from Galatians, and *here* is how it reads.

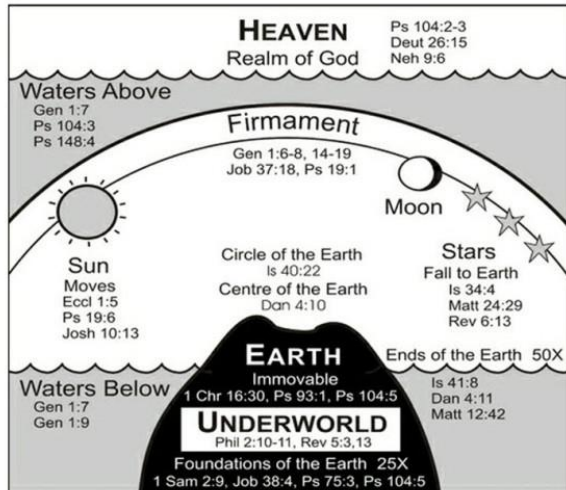
²⁶ For ye are all the children of Elohiym by faith in Mashiach Yahusha. ²⁷ For as many of you as have been baptized into Mashiach have put on Mashiach. ²⁸ There is neither Yahudiy nor Yavaniy, there is neither bond nor free, **there is neither male nor female: for ye are all one in Yahusha Ha'Mashiach.** ²⁹ And if ye belong to Mashiach, then are ye Avraham's seed, and heirs according to the promise.

Galatiym (Galatians) 3:26-29

How is it that Pa'al always gets off the hook? He straight up *says* there is neither male nor female in Mashiach's kingdom. Didn't we just read Yahusha making the same claim in Ta'om? He most certainly did. Even 'the One' phrasing is conveyed. Pa'al is often criticized for not quoting from the gospels, if they even existed in circulation at that time, but here we have one contender. Ta'om is often considered to be the first written gospel and I'm thinking that may be true.

Important to this context is the mystery rites of baptism, which Pa'al covers. The death and resurrection it symbolizes involves our very identity as a *new* person. There was a popular mantra among the Yahudim of that era claiming: "Thank Elohiym I'm not Goy, Woman, or Slave," which appears to be the sentiments that Kepha held to in Ta'om 114. Decades later, Pa'al is most likely rebutting his own former belief as well as those from among his Parashiym contemporaries when stating there is neither Yahudiy nor Greek, male nor female, among the congregation of those who have risen again with Mashiach. Afterwards, to claim one is a gentile

is to state he or she has never crossed over. Don't do that. Only the seed of Avraham through his spiritual offspring Yitschaq can be found on the other side.



The *becoming* One aspect of the male and female relationship can further be explored in the waters of Hebrew Cosmology, which is why very few seem to be aware of it. The passage I am thinking of derives from Chanok, and *this* is what it says.

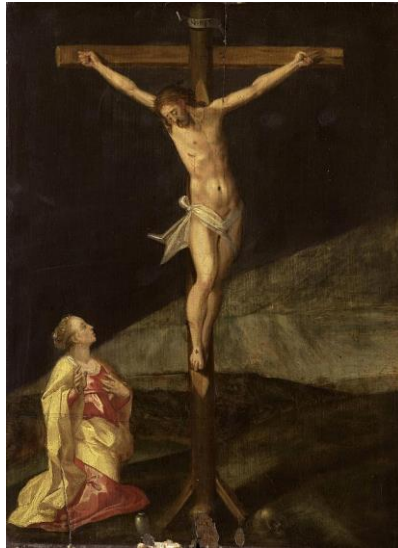
⁷ In those days shall punishment go forth from Yahuah Tseva'oth; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth. ⁸ All the waters, which are in the heavens and above them, shall be mixed together. ⁹ **The water which is above heaven shall be the male;** ¹⁰ **And the water which is under the earth shall be the female:** and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.

Chanok (Chanok) 54:7-10

Nearly everyone concludes that A'dam and Chuah were the first male and female component of creation to be separated from the other when in fact the male waters had already been parted from the female waters on the second day of creation. It happened when the *ruach* of the firmament divided them. You've heard it said how the floodwaters killed every living nephesh (soul) with the ruach of life but when was the last time that somebody told you it was the male waters becoming united with his female counterpart when judgement was enacted. Well, that's why I'm here. To give you the News. The earth is quite literally a womb for the gestation of souls, and it is only through a second birth that we can experience the connection between the earth and heaven, the feminine and the masculine. Which is to say, the transformation of the female into the male involves dying to the earth below and then resurrecting into the heavenly and imperishable.

There is a gnostic word which more often than not fails to be properly translated into these conversations. **Anthropos** is the Greek for **human**. In modern terms, *person* would probably be employing the wrong word. With all the transgender identity confusion of our own era, which is a clear abomination unto Yahuah in Devariym (Deuteronomy) 22:5, person has become the standard to describe in a broad legal sense a Corporate entity. The perverse will be perverse, twisting Scripture to their liking, and there is nothing I can do about that. Contrarily, to be **Anthropos** is to gain the *gnosis* of the human experience in its fullest term, which is to be restored once more to the image of Elohiym.

And so, getting back once more to Ta'om 114, what Yahusha is doing is turning the table back upon Kepha. Though Kepha is outing his jealousy of Miryam of Migdal when claiming that a woman is not worthy of Mashiach's love and affection, Mashiach is placing the tension right back upon Kepha. Yahusha is directing us towards the **Anthropos** experience. In saying that she will become fully human, the following deduction should have Kepha pondering, will he become fully human? And then what about myself and you the reader.



The Disciple Whom Yahusha Loved

MOST of you will tell me it's John and I don't blame you. Not so long ago I too had identified Yochanon. It's not *him* though. The talmid whom Yahusha loved is somebody of another name and I'll show you why I've recently come to that conclusion. I'm not saying that individual *is* Miryam of Migdal but with all we've been through I think she's a good contender. I mean, think about it. The only place in canonical Scripture where the Talmidiym whom Yahusha loved is mentioned is the Besorah of Yochanon. That should be your first tip off. Likewise, much of the information given to us regarding the betrothed of Mashiach derives from Yochanon in the first place. The wedding at Qanah of Galiyl. The woman caught in adultery. The raising of El'azer from the dead. Miryam is identified as the woman with the spikenard *and* given a private audience with Yahusha at the tomb. The narrative is either Miryam or somebody very closely associated with her.

The mysterious talmid is given **4** mentions in Yochanon. Aside from those examples, which I aim to give, many an objection will come my way when naming Miryam a talmidim and there were supposedly only **12** of them, none of which were women. Is that so? What of the **70**, were they not talmidim as well? Mashiach had many disciples surrounding him, though we are ever only given a dozen in most depictions. Not so in the Book of the Natsarim.

¹² Being so poorly received in the town where he had been brought up, Yahusha went out around the villages. **Choosing twelve apostles from among his talmidim**, he sent them away in pairs to deal with many things caused by the intrusion of evil.

The Book of the Natsarim: 6:12

It's not like the number of disciples were capped off once twelve dudes started to follow him around. The Twelve we know about were hand selected from a much larger group of talmidim. How many are we talking about in total? I haven't the faintest clue. If I had to guess though, I would give a liberal estimate far higher than seventy. We're talking in the hundreds. *Consider.*

⁵³ Yahusha said, "So you find difficulty in accepting what I say. Suppose you could see me communicating with my place of origin - would you believe then? But the eyes of the flesh cannot see things intended only for the eyes of the ruach."

⁵⁴ "Only the ruach contains the power of life, and the flesh of itself can see or do nothing. The words I have spoken concern only the life-holding ruach, and I have not referred to worldly matters. But still, you do not understand. I know you are perplexed and confused by my teachings. That is why I said something greater must speak internally to incline you toward me."

⁵⁵ **From this day, many talmidim and followers no longer heeded him.**

The Book of the Natsarim: 8:53-55

The scene before us takes places *after* Yahusha had selected The Twelve as Apostles. They're clearly not the ones abandoning him. It's not the Seventy either because they were sent off on missionary journeys. Yahusha's teachings doubled as a winnowing fork, separating the chaff from the grain. He wasn't through yet though. Skipping ahead another couple of chapters.

¹ Some days later, Yahusha was in another place with about **sixty talmidim**, one of whom said to him, "There is Yahushua the Faster, who claims to be the Mashiach of Elohiym, and Yoceph, who proclaims deliverance by the sword, while many say the Enlightener and Deliverer are two men. The gale of words makes it difficult to get a bearing on the harbor entrance."

² Yahusha said, "Things are changing, and many alive today will live to see a different world. I come to set men free by removing the shackles of ignorance and to deliver them from evil and from themselves."

³ **Hearing this, many of the talmidim left**, and Yahusha said to those who remained beside him, "Do you also wish to go your way?"

⁴ Kepha answered for all, "Master, your teachings excel those of others, for they carry the hope of eternal life. We believe you to be the chosen messenger of Yahuah who speaks with His voice. We accept what you say because it responds to the yearnings of our hearts."

⁵ Yahusha said, "We all make mistakes, and though I have chosen unwisely with others, I have not been mistaken with you."

The Book of the Natsarim: 10:1-5

And so, I rest my case. Far more talmidim surrounded Mashiach than what we are normally led to imagine. *Yes*, there were The Twelve, but only because many are called, and few are chosen. Here we can read of sixty in rank and a great deal many of them went off to live their lives in the world, though only after the far greater number of talmidim split a chapter or two earlier. The road is indeed narrow. FYI, Miryam of Migdal *is* named as a talmidim. I could have just steamrolled right over these other passages in accrediting her, but then somebody in the comments section would claim it wasn't possible since she's not listed among the Twelve or the Seventy and also because she's a woman. You see, covering my bases is necessary. I am always trying to think ahead of the rebuttals and have learned the hard way.

¹⁷ And at dawn upon Adonai's day **Miryam of Migdal**, a **Talmidiy of Adonai**, fearing because of the Yahudiym, since they were burning with wrath, had not done at Adonai's sepulcher the things which women are wont to do for those that die, and for those that are **beloved by them**; she took her friends with her and came to the sepulcher where he was laid.

Besorah Kepha (Gospel of Peter) 1:17

There she is. Miryam of Migdal. Talmidiy of Mashiach. Can't say she's not one of them now. And what is she doing? She is visiting the tomb of a dead man precisely as his grieving woman would. Did I mention how many times she visited the tomb before the resurrection announcement. A whopping three times. You will argue and claim it doesn't say *widow*. Well then, look at what it does happen to lay out in the open. Up until that moment, she was not capable of visiting the sepulcher as one who was beloved of the dead person. Did it just say what I think it said? *Mmm-hmm*. In one single passage we not only have Miryam listed as a Talmidiy of Mashiach, but she is also the individual who is loved by him. I won't say the case is closed, per se, but I'm thinking we have our winner.

The reason I didn't outright give her the medal from the get-go is because I also admit there is one noticeable complication to the Miryam of Migdal theory, from what I can tell. You probably already know what the blemish is. The rest of you will have to wait in the tension of the moment until it

arrives. Again, all four canonical references to the talmidim whom Yahusha loved derives from the gospel of Yochanon. I will be accused of beating around the bush if I don't get to them soon.



The *first* instance occurs at the last supper. Before venturing forward, I will remind you once more that I have never read nor viewed Dan Brown's *Davinci Code* beforehand nor at any time during the writing process, despite the temptation to do so. This is an independent investigation far removed from the holy grail crowd, and I don't wish my conclusions to be unnecessarily contaminated by theirs. That moment will surely come, the viewing party, though not until I have dotted and crossed ever jot and tittle. I am however informed that a crucial clue to the unraveling plot involves the Last Supper painting by Leonardo and the identity of the person forming the "V" to Mashiach's right. I will have you know that the very effeminate John was a point of discussion during my third-grade field trip to Forest Lawn, and that was a Christian school. Why they thought a cemetery was a good idea is anybody's educated guess. Our teacher scolded us for the suggestion. I bring it up merely because many children have all noticed the same thing over the years.

That being said, I'm not in the least concerned whether or not da Vinci believed the person on Mashiach's right to be Miryam or Yochanon. Whatever he believed is irrelevant. Painting a woman into the frame doesn't prove Yahusha was married just as assuredly as a man proves he

wasn't. The only thing it reminds us of is that others in history came to the same conclusion as some of us. *Whoop-de-doo*. Perhaps I am speaking out of ignorance and what I really need to do is read the book or watch the movie. The irony in the painting is that the one person who is supposed to be leaning upon Yahusha's bosom *isn't*. Though I believe I can still recall the explanation given to me in the third grade (the late eighties if you must know), and the person is listening to Kepha's question, wanting to know who the betrayer would be. Well, enough of Leonardo. Here is the scene as given to us in Yochanon.

23 Now there was leaning on Yahusha's bosom one of his Talmidiym, whom Yahusha loved. ²⁴ Shim'on Kepha therefore beckoned to him, that he should ask who it should be of whom he spoke. ²⁵ He then lying on Yahusha's breast said unto him: Adonai, who is it?

Besorah Yochanon (Gospel of John) 13:23-25

I have always found the idea that Yochanon would rest his head upon the bosom of Yahusha to be a strange one for sure. Among many, the mental image has received enough attention to raise a few eyebrows. If you need this spelled out for you, then there have been plenty of beeps from alert the homosexual radar. Understand, that's not what I'm claiming. Others have. Not me though. Defenders of the Yochanon angle will call upon maturity from their audience, but at the end of the day, it is still a very strange heterosexual action. We are never given a reason as to why Yahusha would snuggle up to Yochanon without invoking the jealousy of the other Twelve. I mean, children all wait their turn to sit on the lap of Santa Clause (*Sigh*, I know). Wouldn't you want a little snuggle time with Mashiach if it was offered? I would think they'd all be lining up, but no. They were apparently a militia of Stoics.

A mere six days had passed between the nard incident and the Pesach meal, according to Yochanon 12:1. One chapter earlier, specifically 11:55, we learn that the Pesach was nigh at the raising of El'azar. Never are we told about the disciple whom Yahusha loved until after the resurrection of El'azer. More specifically, the title isn't bestowed upon the talmid until after his sister Miryam anointed Yahusha's feet with her hair. In all honesty I hadn't made the Talmidiy connection when starting out this

investigation. It wasn't even on my mind. At the time, I had stated something to the effect that the nard episode was a declaration of their impending wedding night, and also, that their meeting at the tomb came across like the pair had already been intimate. Well, if Miryam of Migdal is the one, and you and I know she most likely is, then what vibe does the last supper give? She is leaning on his bosom, having now been given the title, the disciple whom he loved.



The *second* instance happens at the foot of the tree on which Yahusha was crucified. Search this out for yourself and you will find article after article claiming there was only one Talmiyd present and accounted for and that it was Yochanon. That can't be. I'm not saying Yochanon wasn't present for the crucifixion. I obviously wasn't there and so can't say either way. He simply wasn't accounted for in any of the gospels. They don't even know what to do with him in the paintings. He's usually just standing around, hands in his pockets, not quite sure if he should be in the scene or not.

²⁵ Now there stood by the cross of Yahusha his mother, and his mother's sister, Miryam the woman of Ach'av, and Miryam of Migdal.²⁶ When Yahusha therefore saw his mother, and the Talmiyd standing by, whom he loved, he said unto his mother: Woman, behold your son [*hyíos*].²⁷ Then said he to the Talmiyd: Behold your mother! And from that hour that Talmiyd took her unto his own home.

Besorah Yochanon (Gospel of John) 19:26-27

The problem I'm having is that I don't see Yochanon mentioned anywhere, do you? Verse 25 lists only three individuals standing nearby and they're all women. Miryam his mother. Miryam his aunt. And Miryam of Migdal *his woman*. One of them is then mentioned in the following verse as the Talmiyd whom he loved. It says Yahusha saw his mother and the Talmiyd standing at her side. Are we expected to believe that Yochanon appeared on the scene between verses 25 and 26? It appears as though our suspects list has just grown a whole lot shorter. Of the three Miryam's, the Talmiyd whom he loved was either Miryam *or* Miryam.

5207 *hyíos* – properly, a *son* (by birth or adoption); (figuratively) anyone sharing the *same nature* as their Father. For the believer, becoming a son of God begins with being reborn (*adopted*) by the heavenly Father – through Christ (the work of the *eternal Son*). In the NT, **5207** /*hyíos* ("son") equally refers to female believers (Gal 3:28).

5207 /*hyíos* ("son") emphasizes *likeness of the believer to the heavenly Father*, i.e. *resembling* His character more and more by living *in faith* ("God's inwrought *persuasons*," see **4102** /*pístis*).

5207 /*hyíos* ("son") highlights the (legal) right to the *Father's inheritance*, i.e. as the believer lives in conformity with the Father's nature (purpose).

Up until now I have neglected the elephant in the room. Both references to the talmid whom Yahusha loved and in fact the rest to come are referred to in masculine terms. That is not my problem. It is with the translators and their biases. "But Mashiach refers to the talmid as a son," you will tell me. And what of it? The word that is used is *hyíos*. It is a

reference to a son by way of birth or adoption, and when used figuratively, describes anyone sharing the same nature as the Father. Another thing it captures on a spiritual level is in highlighting the legal right to the Father's inheritance which a son or daughter might receive. But then look at what else we read in the old concordance. Strong's insists that *huyos*, aka son, "equally refers to female believers" when it is employed in the gospels and letters. They even list off Galatians 3:28 as a reference. We have only recently been over that passage when discussing the Gospel of Ta'om controversy. Best to revisit it then, see if we missed anything.

²⁶ For ye are all the **children** [*huyos*] of Elohiym by faith in Mashiach Yahusha. ²⁷ For as many of you as have been baptized into Mashiach have put on Mashiach. ²⁸ There is neither Yahudiy nor Yavaniy, there is neither bond nor free, **there is neither male nor female: for ye are all one in Yahusha Ha'Mashiach.** ²⁹ And if ye belong to Mashiach, then are ye Avraham's seed, and heirs according to the promise.

Galatiym (Galatians) 3:26-29

<u>New King James Version</u>	<u>New American Standard Bible</u>
For you are all sons of God through faith in Christ Jesus.	For you are all sons <i>and daughters</i> of God through faith in Christ Jesus.

I went ahead and added two other translations so that you can get a better idea of what's happening. The translator of the Cephher lists off *children* in verse 26 rather than *sons* and I wish he wouldn't. Other translators commit the same deed though certainly not all of them. The NKJV keeps it as it is and reads *sons* but then the NASB says sons and adds *daughters*, hoping to get some sort of point across. And what point is that, exactly? I get the feeling that an important theological statement is being made in accrediting everyone in Mashiach to Sons of Elohiym. Why must political correctness always get in the way of a deeper understanding? There are other references to all men and women becoming Sons of Elohiym rather than children or daughters and I have taken the time to list a couple of them.

¹⁴ For **as many** as are led by the Ruach Elohiym, **they are the sons** [*buioi*] **of Elohiym**.

Romaiym (Romans) 8:14

And *another*.

²⁶ Neither can they die anymore: for they are equal unto the angels: and are the **children** [*buioi*] **of Elohiym**, being the children of the resurrection.

Besorah Luqas (Gospel of Luqas) 20:26

One *more* for the road.

⁷ He that overcomes shall inherit all things; and **I will be his Elohiym, and he shall be my son** [*buioi*].

Chazon (Revelation) 21:7

Pa'al straight up assigns everyone led by the Ruach to sons of Elohiym when speaking of the many. Yochanon does the same when penning those words in Revelation. The Cephher once again swaps *sons* for *children* in Luqas 20:26 when in fact the huiot word is utilized, and why is that? The promise is that all men and women will become sons of Elohiym because, as we have seen on multiple occasions in Galatiym, there are neither male nor female in Yahusha Ha'Mashiach.

It is thought that the majority of early Messianic followers were women. Gnostics are depicted as stoic men, sometimes even haters of women, when in all likelihood their numbers were swarming with a far greater ratio of women. The Gnostics were criticized by the Roman Controllers for preying on weak minded women when in reality the women flocked to their teachings because they were offered equal standing with men. Certainly, if those women had a problem with becoming a son of Elohiym, then we are not told. Perhaps I'll just speak for myself, but that quip in 'The Gospel of Ta'om 114 regarding Miryam of Migdal becoming a man is starting to look more and more, how should I phrase this, *Biblical*.



The *third* instance is the one where you will call me out on this so-called Miryam of Migdal nonsense. I had started out admitting it's not a perfect theory, which is the same thing as saying it will be discredited by a great deal of my readership, though not all of you. I might as well just get it out there then, hadn't I? Here it is without interruption.

¹ Now on that certain Sabbath came **Miryam of Migdal** early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. ² **Then she ran, and came to Shim'on Kepha, and to the other Talmiyd, whom Yahusha loved, and said unto them:** They have taken away Adonai out of the sepulcher, and we know not where they have laid him. ³ Kepha therefore went forth, and that other Talmiyd, and came to the sepulcher. ⁴ So they ran both together: and the other Talmiyd did outrun Kepha and came first to the sepulcher. ⁵ And he, stooping down, and looking in, saw the linen clothes lying: yet went he not in. ⁶ Then came Shim'on Kepha following him, and went into the sepulcher, and saw the linen clothes lie. ⁷ And the napkin, that was about his head, not lying with the linen clothes, but wrapped

together in a place by itself. ⁸ Then went in also that other Talmiyd, which came first to the sepulcher, and he saw, and believed. ⁹ For as yet they knew not the Scripture, that he must rise again from the dead. ¹⁰ Then the Talmidiym went away again unto their own home.

Besorah Yochanon (Gospel of John) 20:1-10

Well, darn. So much for trying. I have already shown you the passage in Kepha’s Besorah where Miryam of Migdal is accredited as being the Talmidiym whom Yahusha loved. In this very scene no less. But then *here* it reads differently. Miryam of Migdal runs from the empty sepulcher to tell the others about it. She encounters Kepha, her old sparring partner, but also.... *wait for it...* the Talmiyd whom Yahusha loved... *gulp*. That sound effect was me being uncomfortable in case you were wondering. Migdal and the Talmiyd whom Yahusha loved has both encountering each other in the same scene. Having a faceoff, I shouldn’t wonder.



Kepha and the *mystery* person then sprint to the sepulcher, with the later overtaking the former, telling us that Miryam was a runner. They inspect the tomb for themselves only to return home, leaving Miryam of Migdal behind to encounter the risen Mashiach, which of course leads us directly into the scene where they hold their private conversation. I will admit that there is little about this scene which would naturally lead me to conclude

that Miryam of Migdal is the aforementioned Talmiyd. Miryam Salome then? LOL. The list is a rather short one. No, she doesn't sound right either. Nearly everyone thinks it is Yochanon outrunning Kepha, though I will soon show you why he discredits himself from the suspects list. It is somebody else.

Miryam. I cannot think of anyone else but Miryam of Migdal. Who better to run to the Talmidiym and then outrun Kepha her sparring partner but the wife of Mashiach? Some have suggested the faster runner was El'azer her brother and still others Ya'aqov the brother of Yahusha, but they are at best fallback positions. I see nothing in Yochanon's writing that would infer their identities. My back is to the wall on this one and I have no other choice but to claim a corruption of Scripture. It certainly wouldn't be the first occurrence either. The Hebrew Masoretic is replete with word swaps, scrubbing Mashiach's presence whenever or wherever possible, and the lying pen of the scribe has been discovered in the gospels as well. Particularly when it comes to their promotion of the Trinity, though the Ruach HaQodesh received a gender swap from female to male in the Latin texts. I would surmise that the Holy Family is the number one victim in the very book which testifies to them, and this is one such occurrence. Somebody committed their fingertips to a very simple word swap so as to forever frustrate what would otherwise be a straightforward investigation.

The only other gospel that gives the *same* account is in Luqas. Perhaps it can lend us more clues.

¹⁰ It was **Miryam of Migdal**, and **Yochanah**, and **Miryam** the mother of Ya'aqov, and **other women** that were with them, which told these things unto the **apostles**.¹¹ And their words seemed to them as idle tales, and they believed them not.¹² Then arose **Kepha**, and ran unto the sepulcher: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Besorah Luqas (Gospel of Luke) 24:10-12

Nope. It only frustrated the matter in including new suspects. Still though, I'm not reading anything about Yochanan in this version. It simply claims

Kepha ran to the sepulcher without making further mention of the talmidim who outpaced him. El'azer goes unmentioned as is Ya'aqov. Though the apostles are listed as being present to hear the News, we know they cannot possibly be contenders. Every last one of them split the scene at the crucifixion. Only Yoceph and Niqodiymon were accounted for when it came time to bury him, as male relations go. But then we see Yochanah mentioned at the crime scene. That's not John. Yochanah and Yochanon. *Huuuuuge* difference. Get your *ab* and *on's* straight why don't you? If you will recall she was one of three mentioned financial donors of Mashiach's ministry. It was Yochanah, wasn't it? The Talmidiym whom Yahusha loved. I knew it. Well, let's keep reading to see if it was Yochanah all along.



The *fourth* reference to the Talmidiym whom Yahusha loved lands in the very final chapter of Yochanon's gospel, and guess who it involves? Yahusha obviously but why am I not surprised to find Kepha in the mix. I'm detecting an ongoing theme in all of this. Before we go over it let's give a quick recap. Regarding what we have so far learned in two of the three given examples, namely Yochanon 13:23-25 and 20:1-10, the

mysterious Talmidiym was only mentioned in relation to Kepha. The Migdal vs. The Rock. After we are through here, I will encourage you to read the second and third chapter of Acts. They involve a ministry partnership between Kepha and Yochanon and nowhere do we get the impression that Kepha was envious of the love or the favoritism which his contemporary was shown by Mashiach. I'm saying it's because the mysterious Talmidiym and Yochanon are not the same person.

¹⁵ So when they had dined, Yahusha said to Shim'on Kepha: Shim'on, son of Yonah, do you love [*agape*] me more than these? He said unto him: Yea, Adonai; you know that I love [*philo*] you. He said unto him: Feed my lambs. ¹⁶ He said to him again the second time: Shim'on, son of Yonah, do you love [*agape*] me? He said unto him: Yea, Adonai; you know that I love [*philo*] you. He said unto him: Feed my sheep. ¹⁷ He said unto him the third time: Shim'on, son of Yonah, do you love me? Kepha was grieved because he said unto him the third time: Do you love [*phileis*] me? And he said unto him: Adonai, you know all things; you know that I love [*phileis*] you. Yahusha said unto him: Feed my sheep. ¹⁸ Amein, Amein, I say unto you: When you were young, you girded yourself, and walked whither you would: but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry you whither you would not. ¹⁹ This spoke he, signifying by what death he should glorify Elohiym. And when he had spoken this, he said unto him: Follow me.

Besorah Yochanon (Gospel of John) 21:15-19

Pause. I am merely giving you this information as a forerunner to context. Kepha has just been grilled by Mashiach on whether he loves him or not. And don't you know, the Greek language distinguishes four different kinds of love: Philia, Eros, Storge and Agape. Agape is the highest form of love and charity, ultimately describing the love of Elohiym for man. Yahusha employs that word in the conversation. *Agape*. Kepha responds in claiming that he philo loves him, which is to say he merely loves him as a brother. Yahusha repeats the question a second time with the same result. Do you agape? No, I philo. But then on the third go-round

Yahusha asks Kepha if he *'philia'* loves him, meaning, can they at least be friends? Finally, something which Kepha can agree with. Yes, I love you as a friend is his final offer. Well, you'd better step it up in the love department, Kepha, because in a little while you'll be stretching forth your hands for him. *Continuing.*

²⁰ Then Kepha, turning about, **sees the Talmiyd whom Yahusha loved following**; which also leaned on his breast at supper, and said: Adonai, who is he who betrays you? ²¹ Kepha seeing him said to Yahusha, Adonai, and what shall this man do? ²² **Yahusha said unto him: If I will that he tarries till I come, what is that to you?** Follow me. ²³ Then went this saying abroad among the brethren, that the Talmiyd should not die: yet Yahusha said not unto him: He shall not die; but, if I will that he tarries till I come, what is that to you? ²⁴ **This is the Talmiyd which testifies of these things and wrote these things: and we know that his testimony is true.**

Besorah Yochanon (Gospel of John) 20:15-24

There is so much happening in this small passage that I don't even know where to begin. The best advice I can tell you is the survival tip my older cousin gave me upon learning that I'd be attending his high school. "Just sharpen your pencil and breathe." I recommend you do the same here.

Supposing spoken words are any indication of the heart, then it seems somewhat certain that Kepha was jealous of the love which Yahusha showed to the *mystery* Talmidiym. Kepha wanted to be loved though he was unwilling to reciprocate, and she's all he could think about. I'm no shrink, but I would say Kepha was a shade north of alpha. We learned of his animosity towards Miryam in other gospels, like Miryam and Ta'om, though it is just as evident here. And so, follow the narrative flow. Mashiach has just prophesied of Kepha's death. Kepha relates his own impending martyrdom to the agape which Yahusha expects of him, and so, it is only natural that his first thought would fall upon the woman who had won over his deepest love and affection. Had he not proclaimed an equal sonship in the kingdom? To Kepha, it might only seem fair that he expect the same fate if not greater from the said individual.

Yahusha's response is so telling. In saying he-she will tarry until he comes, Mashiach is not giving us a preview of Yochanon's bestseller, Revelation. By now you should be putting it together. I have long heard within eschatological circles that Mashiach's return is symbolized by a groom returning for his bride, which is precisely right. He straight up told Kepha that he had a mind to come back for his woman.

Why I have deduced that Yochanon is not the Talmidiym in question can best be summed up in verse 24. And really, I can't believe I never saw it before. The writer says he based his narrative upon the written testimony of the Talmiyd whom Yahusha loved. *Um*. He based it upon his own writings, really? Is this the Hebrew way of describing a first draft or something? Obviously, if Yochanon is the writer of the gospel which bares his name, then the Talmidiym cannot very well be him, because the former is basing it upon the later. "Who is it then?" Haven't you been listening to anything? The entire story arch from beginning to end is based upon *her* written perspective. It validates Yochanon the Baptizer's role as the anticipated groomsman as well as the wedding at Qanah of Galiyl and the adulteress woman thrust down before her man. It brings to light Miryam's excommunication at her brother's funeral, the erotic significance of the nard incident, and the Talmiyd reclining upon his bosom during the Pesach meal. The intimate moment at the Sepulcher in particular screams of the testimony giver's identity, as nobody else would have known of their meeting but Miryam.





The Only Begotten Daughter of Elohiym

NOPE. Not a typo. That's only begotten daughter. I said it and I'm not apologizing. Not click-bait either. Moving forward, I will show you why I think Yahuah having a pre-existing daughter is worth our consideration, but also, that she is once again the woman whom we've come to know as Miryam of Migdal. Somebody really lost their marbles this time, you tell me, and it isn't the person reading these words from your side of the computer screen. *Sure*, shoot the messenger, why don't you? Because all I can do sometimes is report on this stuff. You will tell me it's heresy to even elicit the possibility. *Oh*, is it, now? Show me in the Book where it *says* so. You can't just make up heresies. The doctrines of men do that all the time, but I expect more from my reader. Either something is Scriptural and True or it's only *posing* as Scripture and is therefore a lie or completely missing the mark. The question is, given that something claims to be

Scripturally True, how do *you* determine whether you're being lied to or not? I have my own answer, but I'm curious as to what yours may be.

And really, I'm used to the knee-jerk reactions by now. Will every twenty-first century corporate church employee scoot my caboose to the curb at the suggestion that there may indeed be a divine daughter? *Probably*. They would have done that anyways some years ago at the mere mention of Torah obedience, had I given them the opportunity. Talk about a *bad* boy. If you seek to keep the Fathers commands, then you are apostate. Think about that long and hard. They'd run Avraham, Moshe, David, every Prophet imaginable, as well as Yahusha HaMashiach and his entourage to the curb for claiming the same. I prefer their company over the lawless group. How about you?

That *right there* should be the qualifier for Scripture. It's what I look for in every single book that I read, including the words of Messiah. If a book insists that keeping our Father's commands produces the blessings in the kingdom to come and *is* the narrow road to salvation, then I am curious to hear what else its writer has to offer me. Because really, how many books manage to stick the landing on that one? Contrarily, if a book throws the Torah of Yahuah by the wayside, tells me it's unnecessary, or worse, done away with, then you can be certain that I have no further interest in what it has to say. The speaker is a false something or other, as Torah is necessary for righteous living and cannot be done away with.

The book I am referring to in making the present assertion does just that. 'Yoseph and Asenath' pronounce the Torah of Yahuah as the ultimate Truth. By now, the book should be no stranger to you.

O Yahuah, my Elohiym, to thee I will cry: hear my supplication; And unto thee will I make confession of my sins. And unto thee will I reveal my transgressions of thy Torah.

Yoseph and Asenath 12:4

There it is. The person praying is **Asenath**, virgin daughter of **Pentephres**. We shall have to get to know her better. You may recognize the name as the woman who became Yoceph's woman in Mitsriym. But before ever

getting around to marriage, she is here confessing to and repenting from a lifetime of idol worship. Far more importantly, her guiding light is the Torah. She has finally discovered the Truth. She has come to terms with the fact that every other Elohiym, including the doctrines they offer, is a child of Satan. You see how she describes her sins? As transgressing the Torah.

You'd think billions of Catholics and Christians, hugging the Bible to their bosom as if their life depends upon it, would know better, but they nearly all claim the Torah is done away with. That's the lie right there. The *only* instruction in righteous living ever given is no longer a standard. That entire attitude is also testimony to the Truth of the Word. The darkness cannot comprehend the light, and so, the very few books in the history of mankind which dare to lead us towards what men despise should be paid careful attention to. And anyways, Asenath falls into perfect agreement with Yochanon, the up-and-coming disciple of Yahusha, who would later write:

Whosoever commits sin transgresses *also* the Torah: for **sin is the transgression of the Torah.**

Yochanon Ri'shon (1 John) 3:4

See what I mean? Clearly, I can conclude that Yochanon's words are true, just as Mashiach's words are true. And like 'Yoseph and Asenath', I can furthermore take an interest in what else the disciple of Yahusha has to say. And *no*, Asenath is not revealed as the only begotten daughter. You were probably thinking that. *Well*, she's not. The book referenced delivers those details, but I'm not quite ready to give them away yet, as there is still so much ground to cover. Be patient. We'll get there. Or just skip ahead and miss out on a lot of good stuff. It's your diet.

I have already established in these parts that there *is* a Family in heaven. Father. Mother. Son. Scripture *says* so. Why not have a daughter then? It never says he doesn't have a daughter. And it certainly never implies that he wouldn't want one. Contrarily, you will see for yourself where it says he *does* have a daughter, and that she is loved. Just as importantly, why she is concealed from the perverted gaze of the world. If the Bible was written under the conditions of a patriarchal society, then that means heaven itself

is patriarchal. The world is no longer patriarchal, but that just tells us how far removed we are from the Rule of Elohiym. The Father would have every reason to keep his daughter tucked away and concealed until the appropriate hour. How long did he keep his son hidden from knowledge? Quite a while. What happened when he was revealed? *Exactly*. Murdered. Imagine then what they would do to his daughter.



Rape her. That's just what they'd do. Every single generation of men would take up arms and then rape her as a spoil of war—if given the opportunity. And that's only the appetizer. I cringe even mentioning that on paper, but you *know* they would. I am showing you four separate occasions when rapes occurred in His-Story. **Europa** was raped by **Zeus** disguised as a white bull. **Persephone** was raped and taken to the underworld by **Pluto**. **Helen** was raped, inciting the Troy fiasco. The last

one on the bottom-right though is Biblical. It nearly happened to **Shushanah**. She would have been the victim of two elders of Yashar'el when they were in exile in Babylon had she not screamed at their attempt. When they failed to feed their lusts, they sought to put her to death, an attempt which would have succeeded if it hadn't been for that meddling prophet, Daniy'el.

I certainly wouldn't be the first to claim that nothing transpires among the children of Yashar'el apart from what has already transpired among the Patriarchs. And so, going even further back into His-Story, the same thing happened to Ya'aqov's only begotten daughter. **Diynah** was raped. Somebody is bound to tell me Diynah wasn't a Patriarch, as only her fathers and brothers were Patriarchs. *True*. But this is why the present journey is so important, as you shall eventually discover that Diynah was in fact a Matriarch, and just as much a mother to Yashar'el as her other four mommies, **Leah**, **Rachel**, **Bilhan**, and **Zilpah**. Not forgetting **Rivqah** and **Sarah** before them. Specifically, you shall see how Diynah's rape ties into the Only Begotten Daughter storyline as well as our plan of salvation.

The rape of Diynah is told in Bere'shiyth chapter 34. A much longer account however can be found in Yashar. How long? I'm glad you asked. It begins with the women's festival in Shekem but then goes on *and on* for several chapters, starting with chapter 33.

⁵ At that time some of the women of the inhabitants of the land went to the city of Shekem to dance and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Le'ah the women of Ya'aqov with their families also went to behold the rejoicing of the daughters of the city. ⁶ And Diynah the daughter of Ya'aqov also went along with them and saw the daughters of the city, and they remained there before these daughters while all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there.

⁷ And Shekem the son of Chamor, the prince of the land, was also standing there to see them. ⁸ And Shekem beheld

Diy nah the daughter of Ya'aqov sitting with her mother before the daughters of the city, and the damsel pleased him greatly, and he there asked his friends and his people, saying, "Whose daughter is that sitting amongst the women, whom I do not know in this city?"⁹ And they said unto him, "Surely, this is the daughter of Ya'aqov the son of Yitschaq the Ivriy, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice, she went with her mother and maidservants to sit amongst them as you see."¹⁰ And Shekem beheld Diynah the daughter of Ya'aqov, and when he looked at her his soul became fixed upon Diynah. 11 And he sent and had her taken by force, and Diynah came to the house of Shekem, and he seized her forcibly and lay with her and humbled her, and he loved her exceedingly and placed her in his house.

¹² And they came and told the thing unto Ya'aqov, and when Ya'aqov heard that Shekem had defiled his daughter Diynah, Ya'aqov sent twelve of his servants to fetch Diynah from the house of Shekem, and they went and came to the house of Shekem to take away Diynah from there. ¹³ And when they came Shekem went out to them with his men and drove them from his house, and he would not suffer them to come before Diynah, but **Shekem was sitting with Diynah kissing and embracing her before their eyes.**

Yashar (Jasher) 33:5-13

I'll let you read the rest for yourself. Two of Diynah's twelve brothers, **Shim'on** and **Leviy**, convince **Shekem** and the entire city which bears his name to circumcise themselves as a trade agreement, whereas they afterwards might marry each other's sons and daughters. After word reaches the brothers regarding Shekem's desire to eliminate Ya'aqov and his offspring, Shim'on and Leviy enter the butt hurt city, though I am not exactly phrasing that right, and put everyone to the sword, save for 85 virgin women and a number of men who become their slaves.

As the narrative in Yashar continues, a confederation of seven kings, complete with ten-thousand fighting men, meet Ya'aqov and his sons in the field of battle. Hearing of the impending fight, Yitshaq prays to Yahuah for help. In turn, Yahuah puts fear into the hearts of the Canaanite kings, who all agree that the Patriarchs of Yashar'el might annihilate every single one of them, just as they had done to Shekem. Conflict is swayed—for now. The battle of the seven cities eventually unravels and its EPIC. Ya'aqov and his sons annihilate everyone in their path. And just think, it all resulted from the single act of raping Ya'aqov's daughter.



Do you recall who *else* was raped? Miryam of Migdal was raped. That is my suggestion at any rate. It happened on the streets of Yerushalayim, the reason being that she was the betrothed of Mashiach, and that sort of thing attracts the perverted gaze of Satan and the Temple Controllers working for him. In her case specifically, I don't think it could have happened to her had she been guarding the commands, particularly in the way that it went down. Most of you were probably wondering how we switched topics from the betrothed of Mashiach to the only begotten daughter of Elohiym and was there a typewriter swap with the cleaning service because I seemed completely confused as to what book we're presently inhabiting. I assure you then that it's all coming back full circle to Miryam of Migdal, eventually.

The thing is my research into "The Only Begotten Daughter of Elohiym" was put out long before I ever asked myself the betrothed of Mashiach question. I had absolutely no clue where it would ultimately turn to at the time. All I can do sometimes is present the information as it comes along

and see by way of experiment if it is a house of bricks or cards. Well, I am here to tell you that the only begotten daughter of Elohiym holds water, and she is none other than Miryam of Migdal. It's why I'm merging my research on that project with this one and then adding to it. Seriously, I thought the trail had gone cold and there was nothing more to say on the matter, but that couldn't be any further than the Truth. Yoceph was a Mashiach prototype, and his wife Asenath was a part of it. Fact of the matter is I had been staring at Miryam of Migdal all along.



The only begotten daughter of Elohiym has a name, and it's revealed to us as **Penitence**. Beautiful. The name of the Ruach HaQodesh is **Sophia** in Greek, meaning *Wisdom*, though its Hebrew equivalent is **Chokmah**. The Son as you know is Yeshua or Yahusha, the Hebrew word for *salvation*. And since we're on the meaning behind names, Miryam means *beloved*. Sounds precisely like the Miryam of Migdal I've come to know. Though oddly the root of Miryam also means *rebellious* or *bitter*. Don't you just love it when the meaning behind a series of names tells a story? The Mother dispenses *wisdom* and Yahusha *saves* whereas the entire role of Penitence is to petition on behalf of those who repent of their sins and turn in obedience to Torah. We'll get to that. But first, here is where I'm pulling my information from.

⁵ Take heart, Asenath: *lo*, Yahuah has given you to Yoceph to be his bride, and he shall be your bridegroom.

⁶ And you shall no more be called Asenath, but ‘City of Refuge’ shall be your name; for many nations shall take refuge in you, and under your wings shall many peoples find shelter, and within your walls those who give their allegiance to Elohiym in penitence will find security.

⁷ For **Penitence is the Most High’s daughter** and she entreats the Most High on your behalf every hour, and on behalf of all who repent; for he is the father of Penitence and she the mother of virgins, and every hour she petitions him for those who repent; for **she has prepared a heavenly bridal chamber for those who love her**, and she will look after them forever.

⁸ **And Penitence is herself a virgin, very beautiful and pure and chaste and gentle; and Elohiym Most-High loves her, and all his angels do her reverence.**

Yoceph and Asenath 15:5-8

The context to this scene has the angel Penu’el visiting Asenath in her tower abode after she had repented of her transgressions of the Torah. He announces to her glad tidings from heaven. First and foremost, that she will be Yoceph’s bride. But then secondly, that many nations will find refuge in her, a promise which can find its most applicable fulfillment with her future two children. It is through **Ephrayim** and **Manashsheh**, though Ephrayim in particular, by which the goyim would be grafted into Yashar’el at a later hour. Penu’el’s transition is peculiar. He introduces Penitence but does so in a way which would have us thinking she is a prototype of the Most High’s daughter.

I’ll have you know that I sat on this passage for a while hoping to make heads or tails of it. There were phone calls to friends. Some gasped with amazement. Why has nobody been talking about it? For one thing, you can dismiss the passage and the book as a whole but you certainly cannot claim I’m making it up. The implications are staggering. You know how

Yahusha HaMashiach serves the set-apart ones in his Father's kingdom? Well, Penitence does too. Eternally. But there's more. I took out the highlighter so that you wouldn't miss it. "She has prepared a heavenly bridal chamber for those who love her." What does that remind you of? I obviously couldn't say, since you are not me and vice versa. Though it directs my attention right back to the Virgin Lady Church in The Shepherd of Hermas 23:1-2, whom I've already explained was a probable stand-in for Miryam of Migdal. They're the *same* person.

I won't be the first nor the last to claim that Yoceph was a Messianic prototype. But then as I stated earlier, I will add to that because nearly everyone leaves Asenath out of the equation. She too was a prototype. Of Miryam of Migdal but also of the only begotten daughter. It would only make sense then that Asenath would be found modeling the character of Penitence. Moments before her visit from Penu'el, Asenath can be found sprawled out upon the floor of her room, bellowing *this* prayer.

13 Look upon my **orphanhood**, O Yahuah, for unto thee did I flee, O Yahuah. ² Lo, I took off my royal robe interwoven with gold and **put on a black tunic instead**. ³ Lo, I loosed my golden girdle and **girt myself with a rope and sackcloth**. ⁴ Lo, I threw off my diadem from my head and **sprinkled myself with ashes**. Lo, the floor of my room *once* scattered with stones of different colors and of purple, and besprinkled with myrrh, is now **sprinkled with my tears and scattered with ashes**. ⁶ Lo, Yahuah, from the ashes and from my tears **there is as much mud inside my room as there is on a public highway**.

Yoceph and Asenath 13:1-6

Nobody can be grafted into the Yashar'el, thereby becoming adopted children of the holy family in heaven, unless they first become an orphan to the father of this world. Yahusha said his kingdom was not of this world. Asenath gets it. We see her in sackcloth and ashes. She is removing the royal robe and the diadem from her head, which was offered to her by the elohiym of this world, in exchange for the attire of affliction which might ultimately manifest towards a queenship in heaven. When was the last time that any of us wept so passionately for our sins that the floor of

our room became as we might expect of the mud on a public highway? That's some serious penitence, right there. In doing so, Asenath is declaring war upon the kingdom of HaSatan.

That's how we ultimately meet Penitence, you know. The end game is achieved by humbling ourselves in repentance, a feature of her character. People love to advertise the supposed reality which assigns Miryam of Migdal to that of a fallen woman whereas Yahusha loved her for who she was while neglecting the part where Miryam humbled herself with such penitence and sorrow that she got on her hands and knees, washing Mashiach's feet with her tears.



I *checked*. Penitence can be found all throughout Scripture. I have found her to be a guiding presence in any number of references, though you will once again have to read with the mindset of double-entendre to decipher the hidden connotations. She is practically graffitied across the pages of Adamic literature, and here is one such reference.

“Now, come and **let us repent in penitence** for **forty days**, so that Elohiym may pity us and then give us better food than that of the dumb animals, lest we should become like them.”

The Book of A'dam 4:3

The penitence being presently spoken of, by which Adam and Chuah express their repentance, is through the baptism of water. Not sackcloth exactly, but the concept is much the same. Knowing that their promised baptism in a sea of glass awaits them in paradise, they are modeling their actions on earth as it is in heaven. Chuah ends up standing in the Tigris River for **34 days**, whereas A'dam stood in the Yordan River for **40 days**.

Hmmm, there is that familiar number. After Yahusha Messiah's baptism in the Yordan, the *second* A'dam was led by the Ruach HaQodesh into the wilderness for the same sum of days. A'dam was an example of repentance but then so was Chanok.

Chanok pleased Yahuah, and was translated, being **an example of repentance** to all generations.

Sirach (Ecclesiasticus) 44:16

We are never given details of Chanok's transgression, though for unspoken reasons it is no matter. You could *say* Chanok walked as Yahusha Messiah walked, but according to Sirach, you could *also say* he walked according to Penitence. Chanok lived as though he were a royal priest in Paradise, and so, he was offered his reward. Chanok was ultimately translated there. *Next* passage.

⁸ You therefore, O Yahuah, that are the Elohiym of the just, as to Avraham, and Yitschaq, and Ya'aqov, which have not sinned against you; ⁹ **but you have appointed repentance unto me that am a sinner:** For I have sinned above the number of the sands of the sea. ¹⁰ My transgressions, O Yahuah, are multiplied: My transgressions are multiplied and I am not worthy to behold to see the height of heaven for the multitude of my Torahless deeds.

Tephillah Menashsheh (The Prayer of Manasseh) 1:8-10

What have we so far learned? Repentance is on par with forgiveness in that it can only be handed to us as a generous gift from above. In Menashsheh's case, repentance was *appointed* to him, that he might turn from his lawlessness. That means he could not very well have turned and repented from his Torahless deeds had it not been decreed from above. In this way, neither Menashsheh, nor any of us, may boast in our works. *Next.*

⁸ **Bring forth therefore fruits meet for repentance:** ⁹ And think not to say within yourselves, We have Avraham to

our father: for I say unto you, that Elohiym is able of these stones to raise up children unto Avraham.

Mattithyahu (Matthew) 3:8-9

Bring forth therefore **fruits** worthy of **repentance**, and begin not to say within yourselves, We have Avraham to our father: for I say unto you, that Elohiym is able of these stones to raise up children unto Avraham.

Luqas (Luke) 3:8

Here we see the same quote from two synoptic gospels, Mattithyahu and Luqas. The speaker is Yochanan the Baptist. His purpose is to prepare for the groomsman, aka the Son *and Daughter* of Elohiym [*yes, I said it*], and the swiftly approaching kingdom of heaven. Interesting how the fruit comes first and then repentance follows. You'd think it would be the other way around, that fruit would hang from the branches of a penitent heart, but *no*. Everything I've so far read in Scripture informs me that fruit can only derive from the Ruach HaQodesh. Therefore, repentance is not possible without either—the Ruach or the fruit she offers. *Moving on.*

I came not to call the righteous, but sinners to repentance.

Luqas (Luke) 5:32

The speaker this time around is Yahusha. The sinners he is speaking about are not the lawless goyim, but the people of Yashar'el, lost in their transgressions. *Sure*, the goyim can also find the narrow path of salvation, but only if they're grafted in through Ephrayim, the child of Yoceph and Asenath. Salvation is a family affair, and the heavenly crew only offers it to the children of Yashar'el. Don't believe me? Yahusha *said so* right here.

But he [Yahusha] answered and said, **I am not sent but unto the lost sheep of the house of Yashar'el.**

Mattithyahu (Matthew) 15:24

He only came for the lost sheep of the house of Yashar'el. That is why Kepha's words ring true when he told the captain with the officers:

Him has Elohiym exalted with his right hand to be a Prince and a Savior, for **to give repentance to Yashar'el**, and forgiveness of sins.

Ma'asiym (The Acts of the Apostles) 5:31

Again, no surprises. Penitence is offered to Yashar'el. Here's another passage from Acts.

But showed first unto them of Damascus, and at Yerushalayim, and throughout all the coasts of Yahud, and then to the other nations, that they should repent and turn to Elohiym, **and do works meet for repentance.**

Ma'asiym (The Acts of the Apostles) 26:20

Not the first instance in which repentance is treated as a noun. Yahusha has already told us that he came [*verb*] to call [*verb*] sinners to repentance [*noun*]. Kepha said about the same in Acts 5:31. Similarly, the expected *works* serve as a verb in 26:20. And what are works again but fruit of the Ruach HaQodesh? All gifts from above. The anticipated meeting is with repentance. Let's see what Sha'ul has to say on the matter.

Or despise you the riches of his goodness and forbearance and longsuffering; not knowing that **the goodness of Elohiym leads you to repentance?**

Romaiym (Romans) 2:4

Is that another noun? Definitely *seems* possible. Looks to me like Elohiym is leading us to something but *also* to someone. And *now*, for a personal favorite of mine.

⁴ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Ruach HaQodesh, ⁵ And have tasted the

good Word of Elohiym, and the powers of the world to come, ⁶ If they shall fall away, to renew them again unto repentance, seeing they execute again to themselves the Son of Elohiym, and put him to an open shame.

Ivriym (Hebrews) 6:4-6

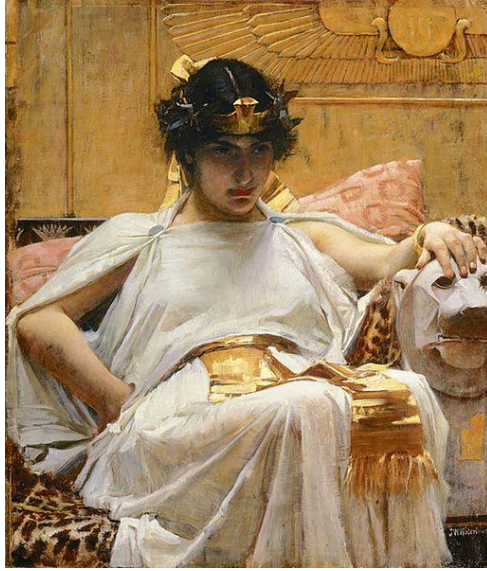
I tend to quote from this passage in Hebrews throughout my writings, probably because it appears to be saying salvation cannot be reclaimed by those who once tasted the Word of Elohiym, having once been a partaker of the Ruach HaQodesh, but then fell away from the commands. I have seen this unfold in real time and with far too many to count. Well, here is something which I never noticed before. The entire heavenly family is involved in this salvation warning. *Look closely.* We see our heavenly mother, the Ruach HaQodesh. We see the Son of Elohiym. We see the powers of the world to come, and power is ever only attributed to the Father. Important to this conversation however is the fact that the soul who abandons their heavenly citizenship will never be renewed unto repentance again. That is to say; such *and such* soul will not be capable of penitence here on earth, nor will they be appointed a meeting with her in heaven.

Conclusively, she's there in Scripture. The only begotten daughter of Elohiym. At least, she appears to be. Yahusha didn't call the kingdom of heaven a hidden treasure for nothing. *Look* for her. Again, I'm not saying Yahuah does have an only begotten daughter. All I'm saying is that he has a son and I see no reason why he wouldn't have or want a daughter of his own. Also, I only started talking about a potential daughter because I read in Scripture that he has one, and that Penitence is her name. There is no shame in that. So, why is nobody else talking about it? Probably because, *if* he does have a daughter, and I'm inclined to think it's true, there is very good reason as to why she would be hidden from the knowledge of the lawless world. *You know why.* Penitence is set-apart and waiting to be revealed, but only for those whom heaven appoints. One more passage for the road.

Yahuah is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not

willing that any should perish, but that all should come to repentance.

Kepha Sheniy (2 Peter) 3:9



The Seven Spirits of Miryam *and* Elohiym

UNFORTUNATELY, I just realized something. I got so excited about my discovery regarding Miryam's counterpart, the only begotten daughter of Elohiym, that I charged right ahead, forgetting to adequately explain the narrative of 'Yoceph and Asenath' to my reading audience. It's like I discovered a constellation in the firmament and attributed two separate women to the same diagram of stars without actually drawing the lines between them. How silly of me. And come to think about it, I could have just done some edits and you'd never know about my bum rush tactics. The explanation why I did it this way and then chose to spend an entire paragraph telling you about it is a simple one. It's my paper and I can write it however I want to. A writer is never late, nor is he early. He arrives precisely when he intends to.

Regarding 'Yoceph and Asenath,' I suggest you digest the book for yourself if you haven't already, though at present you can at least be contented knowing its plot stays true to the title. Y&A is all about the

Patriarch couple but from the woman's perspective, making it more of an Ecter (Esther) or R'oth (Ruth) as story arcs go. R'oth, I have already gone over, as it contained a plot device, or I guess you could say a MacGuffin which Miryam of Migdal later borrowed from. Ecter I'm not so sure about at present. Perhaps further investigation will exhume something of importance at the Persian beauty contest. Y&A though is saturated with weather forecasts for the up-and-coming Miryam marriage situation. I think what I will do is quote from the first couple of chapters without interruption and then state my comments afterwards. That seems like a good approach. It gives you the opportunity of thinking about things before I take up the page, filling in all the blanks. This approach has worked thus far but either way let me know as I'm always seeking improvement.

⁶ And Pentephres had a virgin daughter of about eighteen years of age, tall and beautiful and graceful, more beautiful than any other virgin in the land. ⁷ And she was quite unlike the daughters of the Egyptians, but in every respect like the daughters of the Hebrews. ⁸ And she was as tall as Sarah, and as beautiful as Rebecca, and as fair as Rachel; and this virgin's name was Aseneth.

⁹ And the fame of her beauty spread through all that land, even to its remotest corners; and all the sons of the lords and of the satraps and of the kings sought her hand in marriage, young men all of them. ¹⁰ And there was great rivalry between them because of her, and they began to fight among themselves because of Aseneth.

¹¹ And Pharaoh's eldest son heard about her, and he begged his father to give her to him as his woman. ¹² And he said to him, "Give me Aseneth the daughter of Pentephres the priest of Heliopolis as my woman." And his father Pharaoh said to him, "Why should you want a woman of lower station than yourself? ¹³ Are you not king of all the earth?"

¹⁴ No! See now, the daughter of King Joakim is betrothed to you, and she is a queen and very beautiful indeed: take her as your woman.”

2 Now Asenath despised all men and regarded them with contempt; yet no man had ever seen her, for Pentephres had a tower in his house, and it was large and very high.
² And the top story had ten rooms in it.

³ The first room was large and pleasant; and it was paved with purple stones, and its walls were faced with precious stones of different kinds. ⁴ And the ceiling of that room was of gold; and within it were ranged the innumerable elohim of the Egyptians, in gold and silver. ⁵ And Asenath worshipped all these; and she feared them and offered sacrifices to them.

⁶ The second room contained all the finery for Asenath's adornment and treasure chests. ⁷ And there was much gold in it, and silver, and garments woven with gold, and precious stones of great price, and fine linens. ⁸ And all her girlish ornaments were there.

⁹ The third room contained all the good things of the earth; and it was Asenath's storehouse. ¹⁰ And seven virgins had the remaining seven rooms, one each. ¹¹ And they used to wait on Asenath, and were of the same age as she was, for they were all born on the same night as Asenath; and they were very beautiful, like the stars of heaven, and no man or boy had ever had anything to do with them.

Yoceph and Asenath 2:1-9

The narrative has an **eighteen-year-old** Asenath living in a tower above her parents' home in the Egyptian city of On. Right away, what does that remind you of? We have been over it already. This is an open book test. *Chop-chop*. The Migdal, obviously. Asenath lived nearly two decades of her upbringing living in a tower and Miryam *was* the Tower. I'm detecting the

fresh scented breeze of an allegory. Also, it seems as though she beat **Rapunzel** to the punch by so many thousands of years and some change.

We then read that Asenath was tall and graceful, more beautiful than any other virgin in the land, looking suspiciously like a Hebrew woman. *Hmmm.* Well, I'm not commenting on that tidbit right here and now, as that will spoil everything when I discuss Diynah's part in this narrative. You will have to either jump ahead or wait. Reading only slightly between the lines, Asenath is described for us as one who is set-apart from the world. She is attended to by seven virgins for the whole of her life, having never been seen by another living male, aside from her father and what is later described to us as a dead brother. Her set-apart lifestyle is especially ironic since her father was a priest of On, making her an unclean idolator. It even says she worshiped all the elohiym of Mitsriym. That inconvenient detail will undoubtedly come around full circle when I address what's really going on with the 144,000.

Perhaps the greatest clue to *whom* she symbolizes is given to us when we are told that the fame of her beauty has spread throughout all the land, even to its remotest corners, so that all the sons of lords and kings alike sought her hand in marriage. Even to the point that they would fight amongst themselves in order to win her hand. You see, this is the problem I am having in writing a section this late in the game but then placing it ahead of the competition. The part about the kings of the earth fighting for her hand, killing everyone in the way, should make perfect sense given what we know now concerning the only begotten daughter of Elohiym. As evidence to the legitimacy of this threat, Pharaoh's son attempts to murder Yoceph and steal her for himself towards the end of the book. Once she has been revealed to the world, that is. I am telling you now because I don't plan on covering the third and final act.

Getting back to the **seven** virgins attending to Asenath from **seven** rooms of her Tower. There is meaning to be found in it, and I think I might know what it is. Returning to Miryam's introduction in the Besorah of Luqas, *this* is what we read:

² And certain women, which had been healed of evil ruachoth and infirmities, **Miryam called Migdal**, **out of whom went seven devils**, ³ And Yochanah the woman

of Chuza Herod's steward, and Shushanah, and many others, which ministered unto him of their substance.

Luqas (Luke) 8:2-3

It *says* Miryam was called Migdal and seven evil ruachoth possessed her. That's essentially the same thing as saying there were seven demons haunting The Tower. Not very flattering for the lovely young lady who became the betrothed of Mashiach, as descriptors go. Aside from those unpleasantries, I suspect there is something far greater going on. I would probably kick myself if I overlooked the **seven Ruachoth of Elohiym**. The Trinity fanboys avoid mention of the seven ruachoth at all costs. If the subject does come up, expect promotion of the Trinity to land within the next couple of frantic sentences. Yes, you've all heard of the Trinity, three dudes in heaven. But then what of the seven? They once again derive from Yochanon of all people. There are four notable mentions. I am about to show you.

<p>⁴ Yochanon to the seven called out assemblies which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Ruachoth which are before his throne.</p> <p>Chazon (Revelation) 1:4</p>	<p>3 And unto the angel of the called-out assembly in Sardis write: These things says he that has the seven Ruachoth of Elohiym, and the seven stars; I know your works, that you have a name that you live, and are dead.</p> <p>Chazon (Revelation) 3:1</p>
<p>⁵ And out of the throne proceeded lightnings and thunderings and voices: and there were seven menorahs of fire burning before the throne, which are the seven Ruachoth of Elohiym.</p> <p>Chazon (Revelation) 4:5</p>	<p>⁶ And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Ruachoth of Elohiym sent form into all the earth.</p> <p>Chazon (Revelation) 5:6</p>

Speaking of frantic tailspins, these seven ruachoth are almost if not always claimed to be the Ruach HaQodesh by the Trinity promoters, as if that explains everything. Because it most certainly doesn't. I *thought* the Trinity motto was three persons in one. What they should claim then is three persons *plus* seven additional spirits in one, but you know that doesn't sound quite right. It seems to me that Occam's razor is right again in that the simplest explanation is usually the best one. The seven ruachoth of Elohiym are before the throne in heaven and are sent all throughout the earth. It's not rocket science.



Yochanon attributes the seven ruachoth to menorahs in Revelation 4:5, a theological portrait which happens to agree with the vision presented to us in Zakaryahu 4:2. But then look at how Yesha'yahu describes the seven.

² And the Ruach **Yahuah** shall rest upon him, the Ruach **Chokmah** and **Biynah**, the Ruach **Etsah** and **Gevurah**, the Ruach **Da'ath** and the **Yir'ah** of Yahuah. ³ And shall make him of quick understanding in the fear of Yahuah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴ But with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Yesha'yahu (Isaiah) 11:2-4

I didn't ask you to count the names up on your fingers, but had you done so then seven in total would have been numbered. Those are their Hebrew counterparts, by the way. Yahuah should be known to you by now. The others translate to Wisdom, Understanding, Counsel, Might, Knowledge, and Fear (or Awesome Reverence) in English. And as I was saying, there are seven of them in total. My personal conclusion is that Chokmah *is* the



Ruach HaQodesh that we hear so much about. Though it is true that seven is the number for perfection we mustn't forget the set-apart day of the week, Sabbath. Chokmah is Yahuah's set-apart ruach among the seven and known in other passages such as Sirach 24 as the Mother of Yashar'el.

Therefore, the significance of Asenath being tended to by seven virgins shouldn't go unnoticed. Our prayer is expected to center upon a hope or a desire to witness the will of heaven manifested upon the earth. *On earth as it is in heaven*. It is by no means a far stretch of the imagination to suspect that the only begotten daughter of Elohiym is likewise attended to by these seven ruachoth in heaven. Is that not the point of Y&A, to compare Asenath with the only begotten daughter? Well, her and Miryam of Migdal.



You're probably wondering then why Miryam of Migdal gets stuck with seven evil ruachoth rather than the pure ones. I will admit that the seven demons are disturbing. The way in which Luqas just throws her under a bus without any further explanation. Marqus commits the same deed in 16:9. At what point in Miryam's life were the demons expelled from her? Yochanon speaks nothing of them. I wonder why that is all things considered. Were the demons expelled after she was quote-unquote

“caught in adultery” or beforehand? I’m guessing there were idols among the Roman centurion’s possession which would have affected her a great deal. If it’s a timetable we’re after, she was most likely exercised of her demons a year before the nard incident because we have already read that she did not commit the sin of sexual fornication for an entire year leading up to that event. A scene is missing.

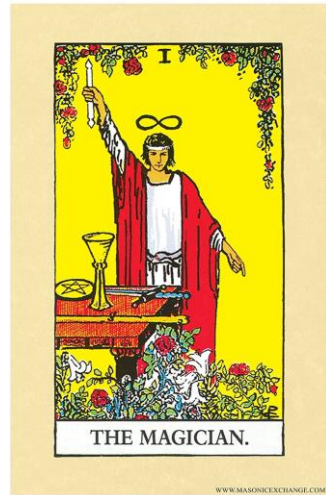
My back appears to be against the wall again. And so, I suppose the only thing to do in a sticky situation such as this is to attempt and explain my way out of the briar patch or surrender. Though I’ve already given away my avenue of escape. It derives from the prayer, *on earth as it is in heaven*. Only problem with a prayer such as that one is Miryam of Migdal was not living out the Edenic vision. Her choices would change in time, like those of Asenath before her, ultimately making Miryam the very embodiment of Penitence. The answer to her fallen predicament can be found in another familiar axiom. I am about to show you what it is.

⁹ And we ascended to the firmament, I and he, and there I saw **Sammael and his hosts**, and there was great fighting therein and the angels of Satan were envying one another.

¹⁰ And **as above so on the earth also**; for the likeness of that which is in the firmament is here on the earth.

The Ascension of Isaiah 7:9-10

As above, so below sounds an awful lot like *on earth as it is in heaven*. Many others have commented on their similarity, though they are not the same by any means. Yesha’yahu has just taken a *jab* at the secret societies running our flat motionless realm, and in doing so, revealed a dirty little secret. Simply put, there is chaos upon the earth because the neophyte conforms to the likeness of his master. That’s all by design. *Order out of chaos* is the recipe. The elohiym and unclean ruachoth ruling from the Aether, particularly the prince of power of the air, cannot accept Yahusha’s shalom, and so must attempt to wrangle the order they desire out of rebellion, which is



the same as saying they are bringing chaos to the Torah of Yahuah. It's why the human slaves of this world are forced to navigate through a daily gauntlet of Intel psyops, hoaxes, and other psychodramatic exercises. The performance witchcraft is intended to mold each willing participant into the image of the beast. Somebody is willing simply by giving their consent to be lied to. The belief in their operation is where the magic does its work. I have devoted an entire writing career to expounding further upon this and fleshing these details out into practical examples, but some things deserve repeating.

The seven unclean ruachoth who possessed Miryam of Migdal is by no means a coincidence, nor is it spiritually insignificant. Commit to a "seven demons" word search in Scripture. Go ahead. Give it a try. According to the results I pulled in, she's the only one. The seven unclean ruachoth were mimicking the seven ruachoth of Elohiym in heaven.



The Angel of Penitence

GUARDIAN angels is another discussion entirely and I'm kind of hoping you won't struggle too much against the idea, because I was hoping not to have to dig through the books on that one. *Oh*, never mind. Several minutes have passed before the introductory sentence and this one. I just got distracted thinking about guardian angels that I didn't want to give the scoop on and then found myself flipping through one of the books on my shelf, attempting to find a passage describing the reality. And so, without further ado.

16 AND when they had led it forth, **the customary angel preceded it** and said to it: O wretched soul, **I am the angel belonging to you**, relating daily to Yahuah your malign works, whatever you did by night or day; and if it

were in my power, **not for one day would I minister to you**, but none of these things was I able to do; the judge is pitiful and just and he himself commanded us that we should not cease to minister to the soul, till you should repent, but you have lost that time of **repentance**.

The Vision of Pa'al 16:1

Amazing how that works out. I honestly didn't suspect Penitence would be named in a random passage regarding guardian angels, but *there* she is. Two birds with one stone. Aside from an unexpected nod to the ministry of the only begotten daughter, a world void of guardian angels is rather difficult to argue for. Pa'al is taken beyond the firmament and shown the arrival of ruachoth into the heavens, both the righteous and the wicked, and with every dead soul a guardian angel accompanies them. So rock solid is the case for guardian angels, at least in this particular passage, that we can here observe an angel disgusted at the wretched soul whom he was assigned over. Had it been up to him he would have ditched the dude. He wasn't capable of doing that though. The reason being is that he was a guardian angel and that's what they do. Some men are righteous and a pleasure to minister too while others are a babysitting job, which one are you? The day is coming when your guardian angel will give you the scoop.

Now that we've gotten that out of the way, I wanted to revisit the messenger angel who told Asenath the good news regarding the latest talk in heaven. I'm led to believe it's Penu'el we're dealing with but can't prove that fact. I shall try. The name literally means '*the face of Elobiyim*.' But you probably knew that already. Either way, take a note of its meaning. Jot it down. Another random fact you're likely well-aware of, especially if you're Baptist or a recovering Baptist and the mere thought of 'First Enoch' makes you want to *spit*, is that there's an angel over repentance. *Mm-hmm*, lots of people want to hurl 'First Chanok' into the book burning pyre after learning that little nugget of information. I recognized the name and as it turns out Penu'el *is* that angel. *Uh-ob*. This very moment, somebody is writing a letter just to let me know Jesus is the only person appointed over repentance, and that heaven is too small for an angel to take on the role. Well, Chanok says otherwise, and I stand by it.

In the following scene, we are introduced to the four angels who surround the throne of Yahuah. These same four angels appear in other places throughout Scripture. They are described as Keruviym by the prophet Yechezq'el or 'living creatures' by Yochanan in Revelation. Here they are simply angels. But unlike their other appearances, names are offered, and job duties are assigned to them.

¹ And after that I saw thousands of thousands and myriads of myriads, and an infinite number of people, standing before Yahuah Tseva'oth. ² On the four wings likewise of Yahuah Tseva'oth, on the four sides, I perceived others, besides those who were standing. Their name, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing.

³ Then I heard the voices of those upon the four sides magnifying Yahuah of glory. ⁴ The first voice blessed Yahuah Tseva'oth forever and ever. ⁵ The second voice I heard blessing the Elect One, and the elect who suffer on account of Yahuah Tseva'oth. ⁶ The third voice I heard petitioning and praying for those who dwell upon earth and supplicate the name of Yahuah Tseva'oth. ⁷ The fourth voice I heard expelling the impious angels and prohibiting them from entering into the presence of Yahuah Tseva'oth, to accuse the inhabitants of the earth.

⁸ After this I besought the angel of shalom, who proceeded with me, to explain all that was concealed. I said to him, Who are those I have seen on the four sides, and whose words I have heard and written down? He replied, The first is the merciful, the patient, the holy **Miyka'el**. ⁹ The second is he who is over every suffering and every affliction of the sons of men, the holy **Rapha'el**. The third, who is over all that is powerful, is **Gavriy'el**. And the fourth, who **is over repentance**, and **the hope of those who will inherit eternal life**, is **Penu'el**. These are the four angels of El Elyon, and their four voices, which at that time I heard.

Chanok (Enoch) 40:1-10

There it is. The controversial passage that has the 66-book Roman Council crowd crying H-E-R-A-T-I-C around the pyre. If such a thought causes the Baptists to gnash their pearlies like a camel, then what I'm about to say would cause them to undo yet another one of Yahusha's many wonderful miracles, seeing as how they've already turned the wine back into water. Isn't it interesting how the *same* angel who fends off the satans also resides over repentance? That's bad ass. Penitence, the only begotten daughter of Elohiym, is *so* set-apart in her heavenly tower that she would most certainly need protected from unclean ruach.

I will remind you once more that we're dealing in double-entendres. That is, one word with two unique meanings. I had stated earlier that Yahusha means salvation, but a better rendering might read *Yah has saved*. Accordingly, we can find the son of Elohiym all throughout Torah and the Tanakh, as he is our *salvation*. I am therefore putting forward the distinct possibility that Penitence *is* our repentance. The holy family is a guarded mystery, indeed. The only begotten daughter is simply the most hidden of all four. What Chanok may ultimately be implying here is that repentance, or rather Penitence, is the hope of those who will inherit eternal life. Before moving on, let's take another look at those four angels as they appear in Yochanon's vision. The hope *of course* is to glean some more information on the angel Penu'el.

⁶ And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. ⁷ And the first living creature was like a lion, and the second living creature like a calf, and **the third living creature had a face as a man**, and the fourth living creature was like a flying eagle.

Chizayon (Revelation) 4:6-7

Remember how I told you to bookmark Penu'el's name? You will want to refer to your notes right about now. As a refresher, it means '*the face of Elohiym*.' I'm thinking the third angel described by Yochanan is the fourth angel described by Chanok, as he's the only one with the face of a man.

The reason for *why* the order is different is easily explained. If four angels stand in an infinite circle, then which one do you begin counting with—the one on the right of the left or the one on the right of the right of the left? It's not like they're wearing t-shirts that *says* 'Thing 1 and Thing 2. Yochanan may have stood there wondering, 'Hmmm, I wonder which angel Chanok began counting first,' but at some point, he chose to number them off on his fingers and then describe them, or else his book would never get written.

More evidence that Penu'el *is* the heavenly creature with the face of a man and *also* the protector of Penitence can be retraced to our source material, 'Yoceph and Asenath'. Penitence was introduced to us in chapter 15, verses 5-8. I'm not repeating it again. What I failed to show you is the method by which Asenath learned that Yahuah had an only begotten daughter. I did say it was an angel who relayed the message, though at the time, you had to take my word for it. *Read* for yourself.

14 And as Asenath finished her confession to Yahuah, lo, **the morning star rose in the eastern sky.** ² And Asenath saw it and rejoiced and said, "Yahuah Elohiym has indeed heard me, for this star is a messenger and herald of the light of the great day. ³ And lo, the heaven was torn open near the morning star and an indescribable light appeared. ⁴ And Asenath fell on her face upon the ashes; and **there came to her a man from heaven** and stood at her head; and he called to her, "Asenath."

⁵ And she said, "Who called me? For the door of my room is shut and the tower is high: how then did anyone get into my room?" ⁶ And the man called her a second time and said, "Asenath, Asenath." And she said, "Here am I, my *adonai*, tell me who you are." ⁷ And the man said, "**I am the commander of Yahuah's house and chief captain of all the host of the Most High:** stand up, and I will speak to you."

⁸ And she looked up and **saw a man like Yoceph in every respect,** with a robe and a crown and a royal staff. ⁹ But **his face was like lightning,** and his eyes were like the

light of the sun, and the hairs of his head like flames of fire, and his hands and feet like iron from the fire.

Yoceph and Asenath 14:1-8

Her guardian angel had the face of Yoceph. Well, that's weird. He happened to look exactly like the man she was soon to marry. In the very least you could say Yoceph had the face of an angel. No wonder why women were practically throwing their bras at him wherever he went. You've heard the one about Potiphar's wife not being able to keep her filthy paws off of him but that's only the tip of the iceberg for his attraction problems. Let's keep looking for clues as to the angel's identity.

“Is this not the **shepherd's son** from the land of Canaan, and he was abandoned by him?”

Yoceph and Asenath 4:13

As I was saying, I am always on the lookout for clues, and this may be one of them. *Shepherd*. I'm not so certain now that I've taken the time to ponder it, but you never really know. By the lowball chapter number you should be able to deduce that we're near the beginning of the story. Asenath is still lost in her transgressions and angry at the mere thought of Yoceph entering her parent's house. A shepherd or the son of a shepherd is far below the pedigree for any *elite* Egyptian, and so, calling him one is derogatory.

Another Penu'el connection can be found in the fact that Asenath's visitor, *here* described only as a man but who originates from the morning star, arrives after Asenath repents of her transgression of the Torah and needs deliverance from the elohiym of Mitsriym and their father, Satan. Asenath, while on the floor of her bedroom, prays the following:

⁷ I have sinned, O Yahuah, before thee. I, the daughter of Pentephres the priest, the haughty and arrogant Asenath. To thee, O Yahuah, I present my supplication, and unto thee will I cry: Deliver me from my persecutors, for unto thee have I fled. **Like a child to his father and his mother.**

⁸ And do thou, O Yahuah, stretch forth thy hands over me, as a father that loves his children and is tenderly affectionate, and snatch me from the hand of my enemy.

⁹ For lo, **the wild primeval Lion** pursues me. And **his children are the elohiym of Mitsriym** that I have abandoned and destroyed; and their father **the Devil is trying to devour me**.

¹⁰ But do thou, O Yahuah, deliver me from his hands. And **rescue me from his mouth, lest he snatch me like a wolf and tear me**, and case me into the abyss of fire, and into the tempest of the sea. And let not the great Sea-monster swallow me.

Yoceph and Asenath 12:7-10

Asenath pleads for help to her heavenly family, which would include her father and mother. It's a fifth commandment thing. As a result of her penitence, the *unclean* elohiym of Mitsriym and their father HaSatan have it out for her. Who does Yahuah send but an angel over repentance? In turn, no satan enters her abode. Not even a single hair from her head is singed. Again, I can't outright prove that the morning star with the face of Yoceph and the fourth (or by some accounts *third*) angel Penu'el are the same, but if it flaps like a Cherub and talks like a Cherub, and more than anything, has the face of a Cherub. Next witness.

³ "If then," he saith, "man is *adonai* of all the creatures of Elohiym and masters all things, cannot he also master these commandments? *Aye*," saith he, "**the man that hath Yahuah in his heart can master all things and all these commandments**."

⁴ But they that have Yahuah on their lips, while their heart is hardened, and are far from Yahuah, to them these commandments are hard and inaccessible.

⁵ Therefore do ye, who are empty and fickle in the faith, set your *Adonai* in your heart, and ye shall perceive that

nothing is easier than these commandments, nor sweeter, nor more gentle.

⁶ Be ye converted, ye that walk after the commandments of the devil, (the commandments which are so) difficult and bitter and wild and riotous; **and fear not the devil**, for there is no power in him against you.

⁷ **For I will be with you, I, the angel of repentance, who have the mastery over him.** The devil hath fear alone, but his fear hath no force. Fear him not, therefore, and he will flee from you.”

The Shepherd of Hermas 47:3-7

The scene is awfully familiar, ain't it? 'The Shepherd of Hermas' places us in the Virgin Lady territory. And as you know, I am advocating that she and Miryam of Migdal, as well as the only begotten daughter of Elohiym, are all one and the same person. An unnamed angel visits Hermas rather than Asenath, but in *both* instances, they have repented of their sins and are now in need of deliverance from HaSatan. Of course, the devil has no power over such a person, so long as they refrain from giving him fuel for accusation. What is fuel but transgression of the Torah? *Sin*. That's why being obedient to the Father's commands is so important. And if you were paying attention, it *is* possible to obey the commands.

Contrarily, what we have *just* read *says*: “they that have Yahuah on their lips, while their heart is hardened...to them these commandments are hard and inaccessible.” You know how Christians belittle the Torah by claiming it's impossible to keep? The angel of repentance has *just* told us they “are far from Yahuah.” *Uh-oh*. Penu'el cannot possibly be protector over such a person, as sheep listen to the voice of their master, and they are (*in reality*) far removed from the flock. Asenath prayed that she be rescued from the mouth of the wolf who sought to snatch her. Leave it to Penu'el then, her shepherd. *What*, don't believe me, that Penu'el is a shepherd? H-E-R-A-T-I-C, you whisper. Who do you think the shepherd of Hermas *is*, exactly? The angel tells us right *here*.

If then, when ye hear them, ye keep them and walk in them, and do them with a pure heart, ye shall receive from Yahuah all things that He promised you; but *if*, when ye hear them, ye do not repent, but still add to your sins, ye shall receive from Yahuah the opposite. All these **the shepherd, the angel of repentance**, commanded me to write.

The Shepherd of Hermas 25:7

Affirmation that the offhanded quip about Yoceph being a shepherd was a clue. Yoceph was a shepherd but then again so is the angel of repentance. Isn't Yahusha HaMashiach a shepherd by trade as well, spiritually speaking? It runs in the family. Let's put the pieces together. The shepherd with the face of Elohiym, though resembling Yoceph, and who watches over Penitence, the Most-High's only begotten daughter, as well as the penitent sons and daughters adopted into the holy family through Yashar'el, *is* non-other than one of Yahuah's four sentry guards, Penu'el. He was Asenath's guardian angel, and I think it is safe to deduce, with the facts so far gathered, that he was Miryam of Migdal's as well.



Diynah's Part In the Narrative

UP until now, I have spoken almost entirely about Miryam of Migdal but only because it is the title of this research project and I aim to deliver. Other names have recently entered the conversation. Asenath is of the utmost importance. But then so is Diynah. Assuming you're not jumping around or skipping ahead and are reading this paper in a linear fashion, then you will recall that Shekem raped her. And so, I turn now to the matter of Diynah's children.

Oh, you haven't heard...? Diynah had children. Lots and lots of children. Children is the plural for child, which is most certainly attributable to Diynah, as she had **eleven** in all. Seven sons and four daughters. One short of the Big Time. The first child derived from the Canaanite rapist and resulted in a girl. Her last three daughters are listed in the Septuagint with the given names of **Day** (Yemima), **Kasia**, and **Karen Happukh**,

meaning, ‘Amalthaea’s horn’. Somebody on the Internet has probably done their due diligence by reading the Septuagint and is already pausing to interrupt me: “Wrong again. Those are Job’s daughters.” I’m very aware of that fact. They’re *also* Dinyah’s daughters.

¹³ And there were born to him **seven sons** and **three daughters**. ¹⁴ And he called the first Day, and the second Casia, and the third Amalthaea’s horn. ¹⁵ And there were not found in comparison with the daughters of Iyov, fairer than they in all the world: and their father gave them an inheritance among their brethren.

Iyov 42: 13-15 [Septuagint LXX]

Nothing of Dinyah was mentioned among Iyov’s children, you explain. Yeah well, she’s there in Scripture. You just have to dig for these things. Often, the answers don’t come easy. It’s more like, one thing leads to another. That’s how bread crumb trails often go. Every book is written differently. You read something peculiar and then set it aside, waiting patiently for answers, and taking notes are important. Scripture was written that way, so as to make us work for the Truth.

^{17b} This man is described in the Syriac book living in the **land of Ausis, on the borders of Idumea and Arabia**: and his name before was **Jobab**; and having taken an **Arabian wife**, he begot a son whose name was **Ennon**. And he himself was **the son of his father Zare**, **one of the sons of Esau**, and of his mother Bosorrha, so that **he was the fifth from Avraam**.

Iyov 42: 17b [Septuagint LXX]

Still not reading anything about Dinyah, but we learned something. A few things, actually. The land of Uz was located on the borders of Idumea and Arabia. Idumea would be the land of Edom, just south of the Dead Sea. His first wife was an Arabian and his father’s name was Zare. In turn, Zare was a son of Esau, making Iyov at best a great-grandchild of Avraham. But then we read how Iyov was the *fifth* from Avraham. That indicates there had to be **two** more unmentioned fathers between Esau

and Zare. Still pits us in the same timeline though, as Dinyah was the third from Avraham. Was Dinyah older? Probably. *Much* older. Before this is over, you shall see why the two were a match made in heaven.

Some time ago I discovered another juicy morsel in the Aramaic Targum's account of the Exodus which, at the time needed set aside, as I didn't really know what to do with the information. There's actually an untold number of savory treats in the Targum's Exodus account, but the one applicable to this narrative can be found during the seventh plague, when Moshe and Aharon rain down Yahuah's fire and hail. *Follow along.*

¹⁸ Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hail, the like of which hath never been in Mizraim since the day when men were settled upon it until now. ¹⁹ But now send, gather together thy flocks, and all that thou hast in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die.

²⁰ **Iyov** who **reverenced the word of Yahuah**, among the servants of Pharaoh, gathered together his servants and his flocks within the house.

Exodus 9:18-20 [Targum]

Look at us, already back on the Iyov bandwagon again. Iyov was present during the Exodus, and it would only make sense that he would. The man who was told to gird his loins up like a man while simultaneously dealing with the presence of Yahuah in a tornado was blessed by witnessing the power of the Most High at work. You're probably wondering what Iyov was doing in Mitsriym though. I was too, the first time I read it. I therefore decided to do a little desert combing, and *this* is what I uncovered.

⁵ For I am of the **sons of Esau**. My brother is Nahor, and **your mother is Dinyah**. By her have I become your father. ⁶ For **my first wife died** with my other ten children in better death. ⁷ Hear now, children, and I will reveal unto you what happened to me. ⁸ **I was a very rich man**

living in the East in the land Uz and before Yahuah hand named me Job, I was called Jobab.

The Testament of Iyov 1:5-6

Found her. The mother of Day, Kasia, and Amalthea's horn *was* Diynah. You didn't believe me, did you? Well, *there* it is. It also says that Iyov was of the sons of Esau, but we've already established that fact. Notice how he says on his deathbed that he lived in the East in the land of Uz, *past tense*, and that his first wife, the Arabian one, had died. It's not like Iyov's presence in Mitsriym is completely unknown, as the man from Uz was *twice* recorded in Yashar, in 66:15 and 67:42, giving council to Pharaoh. We at least know now why he landed in Mitsriym. Because he married a Hebrew woman.

That's impossible as the math is all wrong, you will tell me. *Oh*, is it? The people of Yashar'el were slaves in Mitsriym for **400 years**, you say, *and so*, Iyov couldn't have possibly married Diynah and still lived to see their Exodus. *Bummer.* Very well then. We shall have to consort to crunching numbers. But first things *first*. The children of Yashar'el were not in Mitsriym for 400 years. Nowhere close. The Masoretic Text has it all wrong. But let's read it anyways, just to remain absolutely certain.

⁴⁰ Now the sojourning of the children of Yashar'el, who dwelt in Mitsriym, was **four hundred and thirty years**.

Shemoth (Exodus) 12:40

That's pretty straight forward, you tell me—and proves me *wrong* yet again. I'll admit it, I've been backed into a corner on this one, as it does appear as though the sons of Yashar'el were in Mitsriym for 400 years. *Hmm.* It's not what Yashar says. And if we further scrutinize the same text, not even the Masoretic holds to the 400-year narrative. The genealogies given to us claim otherwise. *Follow* along.

¹⁶ And these are the names of the sons of **Leviy** according to their generations; Gershon, and **Qohath**, and Merariy: and the years of the life of Leviy were a hundred thirty and seven years. ¹⁷ The sons of Gerson; Livniy, and Shim'iy,

according to their families. ¹⁸ And the sons of **Qohath**; **Amram**, and Yitshar, and Chevron, and Uzziy'el: and the years of the life of Qohath were a hundred thirty and three years. ¹⁹ And the sons of Merariy; Machliy and Mushiy: these are the families of Leviy according to their generations. ²⁰ And **Amram** took him Yokeved his father's sister to be his woman; and she bore him **Aharon** and **Mosheh**: and the years of the life of Amram were a hundred and thirty and seven years.

Shemoth (Exodus) 6:16-20

There are only **2** generations between Leviy and Moshe. Did they each live 200 years before having children? They most certainly may have gone a hundred years before conceiving the next generation, but 200 is a stretch. His father is Amram, his grandfather Qohath, making Leviy a great-grandfather. Tell me how that makes 400 years again? We can trace the genealogy of the other tribes and come up with the same results. Presently however, the Shemoth Masoretic agrees with Yashar.

67 THERE was a man in the land of Mitsrayim of the seed of Leviy, whose name was **Amram**, the son of **Qohath**, the son of **Leviy**, the son of **Yashar'el**. ² And this man went and took a woman, namely **Yokeved** the **daughter of Leviy** his father's sister, and she was **one hundred and twenty-six years old**, and he came unto her. ³ And the woman conceived and bore a daughter, and she called her name Miryam, because in those days the Mitsriym had embittered the lives of the children of Yashar'el. ⁴ And she conceived again and bore a son and she called his name Aharon, for in the days of her conception, Phar'oh began to spill the blood of the male children of Yashar'el.

Yashar (Jasher) 67:1-4

You *see*, the texts agree. Just not on the number of years. The actual number of years they were in Mitsriym, from Ya'aqov's arrival to Moshe's departure, was precisely **210 years**, but we'll arrive at that conclusion shortly. Also, Yokeved, the daughter of Leviy, was **126 years** old when

she conceived Miryam. Close to the 200-year count between generations, *sort of*, but clearly, no cigar. What this means is, Moshe was the great-grandson of Leviy, according to his father, but according to his mother, only a grandson. *Incredible*.

For whatever reason, the Hebrew Masoretic has chosen to scrub the line regarding Yashar’el’s tenure in Mitsriym, because *both* the much older Greek Septuagint and the Samaritan Pentateuch have included it.

<p>And the sojourning of the children of Yashar’el, while they sojourned in the land of Canaan and the land of Mitsriym was 430 years.</p> <p>Samaritan Pentateuch (SP)</p>	<p>And the sojourning of the children of Yashar’el, while they sojourned in the land of Mitsriym and the land of Canaan, was 430 years.</p> <p>Exodus 12:40 [Septuagint LXX]</p>
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And anyways, the Cephher Bible, my *go-to* text these days, has corrected the error in the Masoretic.

<p>⁴⁰Now the sojourning of the children of Yashar’el, who dwelt in Mitsriym, was four hundred and thirty years.</p> <p>Exodus 12:40 (KJV)</p>	<p>⁴⁰ Now the sojourning of the children of Yashar’el, who dwelt in the land of Mitsrayim, and in the land of Kena’an, they and their fathers, was four hundred and thirty years.</p> <p>Shemoth (Exodus) 12:40</p>
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Once again, the Aramaic Targum not only agrees with the most ancient sources, but it also fills in the missing pieces.

And the days of the dwelling of the sons of Yashar’el in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of **two hundred and ten** years. But the number of **four hundred and thirty** years (had passed away since) Yahuah spake to Avraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim.

Exodus 12:40 [Targum]

Ab, finally. *Answers in Genesis*. There were precisely 400 revolutions of the sun in the zodiac between the fifteenth of Nisan, when Yahuah made a covenant with Avraham, and the fifteenth of Nisan, when Yashar'el departed Mitsriym. But more specifically, **230 years** of those 400 were spent sojourning in Mitsriym.

The *next* hurdle we need to overcome is the matter of Iyov's age at the time of his death. Once again, we are given conflicting numbers.

<p>¹⁶ After this lived Iyov a hundred and forty years, and saw his sons, and his sons' sons, even four generations. ¹⁷ So Iyov died, being old and full of days.</p> <p>Iyov (Job) 42:16-17</p>	<p>¹⁶ And Job lived after affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. ¹⁷ And Job died, an old man and full of days: and it is written that he will rise again with those whom Yahuah raises up.</p> <p>Job 42:16-17 [Septuagint LXX]</p>
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The Masoretic and Septuagint fail to agree. *Again*. Why am I not surprised? The Masoretic does not tell us how many years Iyov lived *before* the plagues, but only that he lived 140 years afterwards. Contrarily, the LXX claims 170 years afterwards, making for a grand total of **240**. Therefore, knowing that we have 230 years to work with, Iyov may have been **10 years old** and living in the neighborhood of Edom when the Patriarchs entered Mitsriym.

How old was Diynah when she entered Mitsriym? Hard to tell. Iyov definitely married an older woman though. More numbers crunching is needed—me thinks. Let's try to figure this out, shall we?

Here's what we do know. Diynah was the last born of Leah's children, following brothers Re'uven, Shim'on, Leviy, Yahudah, and finally Yisshakar and Zevulun. Her birth would have only proceeded Rachel's

conception of Yoceph and Benjamin. *Well*, Zevulun was the closest brother to her in age, and he died 114 years old, 72 years after their arrival in Mitsriym. It says so right *here*.

³ And Zevulun the son of Ya'aqov died in that year, that is the **seventy second year** of the going down of Yashar'el to Mitsrayim, and Zevulun died a **hundred and fourteen** years old, and was put into a coffin and given in the hands of his children.

Yashar (Jasher) 61:3

Her *next* closest sibling is Yoceph. Same father but different mother. We read:

²⁵ And it came to pass after this that Yoceph died in that year, the **seventy first year** of Yashar'el going down to Mitsrayim. ²⁶ And Yoceph was **one hundred and ten** years old when he died in the land of Mitsrayim, and all his brethren and all his servants rose up and they embalmed Yoceph, as was their custom, and his brethren and all Mitsrayim mourned over him for seventy days.

Yashar (Jasher) 59:25-26

What this means is, Zevulun and Yoceph were born three years apart. We know that Dinyah was born between them. Zevulun furthermore entered Mitsriym at 42 years of age, give or take so many months. Yoceph was 39 when his brothers entered. We can therefore conclude the Dinyah was anywhere from 39 to 41 years old at the same entry point. If you need to see how I punched the numbers in on the calculator, I simply subtracted 71 from 110 and 72 from 114.

Now, assuming for the moment that Iyov was only 10 years old when Dinyah entered Mitsriym at 40 years of age, making her three decades his elder, she would have to be at a minimal 100 years old when the two decided to have a family. Probably closer to 110, seeing as how his plagues lasted for 7 years. Despite the fact that her siblings would begin to die off within the decade, it *is* doable, considering how Yocephed the mother of

Moshe was 126 years-old when she began to have her family. Yashar even records that he visited his mother at 18 years of age, making Yokeved in the whereabouts of 147. That's pretty old. Did Dinyah live that long? We are not told. But throw in a set of twins or two, she could have *easily* produced ten children for Iyov, with a year or two rest in-between, before reaching the age that Yokeved even started, given a quarter of a century head-start.

I'm not done crunching those numbers yet. We can do better. You see, I had mentioned that Iyov's plagues lasted for 7 years. That source material derives from The Testament of Iyov, where-in we read:

Thus, I endured for **seven years**, sitting on a dunghill outside of the city while being plague-stricken.

The Testament of Job 5:9

Well, the *same* book gives completely different years to the life of Iyov.

¹⁸ He had lived before his plague **eighty-five** years, and after the plague he took the double share of all; hence also his year's he doubled, which is **170** years. Thus, he lived altogether **255** years.

The Testament of Job 12:18

Well, *well*, well. The timeline is looking more *and more* interesting, given our present source material. If there were 240 years between Ya'aqov's entry and Moshe's exodus, and Iyov lived long enough to witness the Most High at work, then the number 255 works out to something like 15 years of age to match Dinyah's 40. Though their gap closes in, on closer scrutiny the adjusted timeline *increases* Dinyah's child-bearing years closer to 110 or 120 rather than 100. *Still* doable though.

The miracle of Iyov is that the man who defied the plagues of HaSatan, choosing rather to praise Yahuah, was blessed with a second lifespan. Not one of Dinyah's brothers lived to see 170 on their only go-around. Iyov lived two *separate* lifetimes, **85** and **170** respectively, equaling together **255**.

Why couldn't Dinyah receive a second lot as well? Her first shot at marriage was completely crippled by the rape of a Canaanite.

At a glance and seeing as how Iyov's second set of children were never included in anyone's Biblical lineage, (as far as I can tell), one might conclude that Dinyah was just as easily snubbed from any future genealogies. Seems like everyone else comes to those conclusions. But that couldn't be any further from the Truth. Like her Patriarchal brothers, Dinyah was indeed a great Matriarch. After all, her relationship with her captor and rapist, albeit a brief one, produced a child. *A daughter*. And you're about to find out *who*.

Before I spill those beans, there's something else you should know. I have just spotted another oversight in the Dinyah narrative. This one is rather embarrassing, as it's no small detail. I blame myself. I have put so much effort into claiming Dinyah married Iyov, making her his second wife. Quick recap. His first wife died during the seven years of testing. After crunching the numbers, I proposed that Dinyah bore her *first* of seven sons and three daughters for Iyov when she was somewhere between the years of 100 and 120. I furthermore *assumed* that Dinyah was never given in marriage beforehand, seeing as how Shekem raped her. Well, I was wrong about that one. I decided to give the book of Yashar another thorough read, and as it turns out, Dinyah did marry someone. It was her brother. It says so right *here*.



² And Eliyuram the woman of Re'uven conceived and bore him Chanok, Paullu, Chetsron and Karmiy, four sons; and **Shim'on** his brother took **his sister Dinyah** for a woman, and she bore him Yemu'el, Yamiyn, Ohad, Yakiyn, and Tsochar, **five sons**.

Yashar (Jasher) 45:2

Diyneh became the woman of one of her twelve brothers. Shim'on. And now isn't awkward? Also, it's an easily overlooked blink and you'll miss it detail. Still though, how is that being obedient to the Torah, exactly? I asked myself the same question. The short and quick answer is, it's *not*. The Torah *tells* us so.

⁹ **The nakedness of your sister**, the daughter of your father, or daughter of your mother, whether she be born at home, or born abroad, even their nakedness **you shall not uncover**.¹⁰ The nakedness of your son's daughter, or of your daughter's daughter, even their nakedness you shall not uncover: for theirs is your own nakedness.¹¹ **The nakedness of your father's woman's daughter**, begotten of your father, she is your sister, **you shall not uncover her nakedness**.

Vayiqra (Leviticus) 18:9-11

The prohibition, that no man uncover the nakedness of his sister, is put forward and then quickly restated so that nobody might claim a loophole with the fact that the girl is the daughter of his father through another woman other than his mother. It doesn't matter though, because both Shim'on and Diyneh were the children of Leah. They came from the same seed planted into the same womb. That's a naughty-no-no.

The only conclusion I can make is that Shim'on was playing the part of her kinsman redeemer, seeing as how Diyneh's rapist was, *a-bum*, circumcised, and then *offed* during the weakness of his butt hurt. Nobody else from the sons of Shem were likely to marry her after she'd been defiled. And since Shim'on was personally responsible for Shekem's death, it might make sense that he spare her from any further shame. Really, I'm just trying to figure out the mind of a Patriarch in a far distant culture, many centuries removed. It's the best I can do. Quite the redeemer though. Diyneh and Shim'on had five sons together. That's a lot of nakedness to uncover. The entire point of a redeemer, as commanded in Deuteronomy 25, is that a man was to take his deceased brother's wife, *if* they had failed to conceive any children together, and produce *one* child which might carry on the family name. You will recall

that Dinyah had a daughter. I haven't gotten to her quite yet though she was probably deemed an illegitimate. Couldn't succeed in the name of her father then, could she?

Before you tell me the marriage of Shim'on to Dinyah disproves my marriage of Iyov to Dinyah theory, I will go ahead and assure you that it doesn't. And it's not my theory anyways. Scripture *says* so. She became Shim'on's woman and then Iyov's woman—in that order. It's not like I'm making this stuff up. Take your issue to the complaint department of the ancients. If anything, Shim'on makes her *second* marriage to Iyov all that more reliably interesting, especially since we are further able to tighten up her timeline. Yashar records Shim'on's death in the *following* passage.

⁴ And in the **seventy fifth year** died his brother Shim'on, he was a **hundred and twenty years old** at his death, and he was also put into a coffin and given into the hands of his children.

Yashar (Jasher) 61:4

Knowing that Shim'on was 120 years old at his death, and that it happened during the 75th year of their sojourn, we can then know for certain that Dinyah was considerably younger.

¹⁴ And when Yahuah saw that Le'ah was hated, Yahuah opened her womb, and she conceived and bore Ya'aqov four sons in those days. ¹⁵ And these are their names, Re'uven, **Shim'on**, Leviy, and Yahudah, and she afterward left bearing. ¹⁶ And at that time Rachel was barren, and she had no offspring, and Rachel envied her sister Le'ah, and when Rachel saw that she bore no children to Ya'aqov, she took her handmaid Bilhah, and she bore Ya'aqov two sons, Dan and Naphtaliy. ¹⁷ **And when Le'ah saw that she had left bearing**, she also took her handmaid Zilpah, and she gave her to Ya'aqov for a woman, and Ya'aqov also came to Zilpah, and she also bore Ya'aqov two sons, Gad and Asher. ¹⁸ **And Le'ah again conceived** and bore Ya'aqov in those days two

sons and one daughter, and these are their names, Yishakar, Zevulun, and their sister **Diynah**.

Yashar (Jasher) 31:14-18

Shim'on was the *second* born child. Diynah was the *eleventh*. How many years between might that be between them? No biological twins are accounted for. Is every child of Le'ah therefore an Irish twin? Notice that Le'ah did not offer Zilpah as a woman for Ya'aqov until she realized she was barren. How long do you figure a woman might go before she realizes the eggs aren't coming? A few years, maybe. Contextually though, there is a cold war between sisters Le'ah and Rachel, and so you figure a year or two. But even then, Zilpah would need to get pregnant. Might not happen on the first try. Give the girl a few months. She bore two sons before Le'ah once again figured out that she was still capable of producing Patriarchs. Yishakar and Zevulun still proceeded Diynah. What I'm saying is, Diynah was at least ten years younger than Shim'on, if not more.

Assuming that Diynah *was* 40 years of age when the Patriarchs entered Mitsriym, Shim'on's death would place her at the whereabouts of 115 years old when she became a widow. But that can't be so. She had to have been younger than 115. More like 110 or 105 even. That *also* means she was younger than 40 when entering Mitsriym. I had placed that estimate based upon Yoceph, but for all I know, Rachel's son was older. Perhaps she was closer to 25 or 30 to match Iyov's estimated age of 15.

Anyhow, let's tally this up. That's *one* daughter through Shekem, *five* sons with Shim'on, *seven* sons and *three* daughters with Iyov, making her the mother of **16** recorded children in all. That doesn't even include her grandchildren, Ephraim and Menasheh, which came to her through Yoceph's marriage with Asenath. *Oops*. I just gave it away. That was a slip of the tongue, but the cat is out of the bag. We might as well roll with it. Asenath had a mother and Diynah is it.

Dub. Of course, Asenath had a mother, as nobody in the history of the world is exempt from one. You will tell me that is incorrect information, as you did a bit of fact checking, and **Potiphar** was really her father. *Also* correct. But that is only the half of it. According to 'Yoceph and Asenath',

Pentephres was also her father. Say what? Biologically, neither Pentephres nor Potiphar was her true father, and I can prove it.



And Phar'oh called Yoceph's name Tsophnath Pa'neach; and he gave him to be his woman Asenath the daughter of **Potiy Phera** **priest of On**. And Yoceph went out over all the land of Mitsrayim.

Bere'shiyth (Genesis) 41:45

See? Potiy Phera, or Potiphera, is just a slightly strengthened version of Potiphar. Same person. It looks like I've stuck my foot in my mouth. I'm backed into a corner and you're sitting there with your arms crossed, waiting upon an apology. Hold on. I'm not through yet. In the very least, let's not let the irony escape us. If Potiphar was Asenath's father, then wouldn't that make her mother Potiphar's wife? Wowzers! Yoceph married the daughter of the very man whom he slaved for and whose wife had the hots for him. Well, that's an unexpected twist. By the way, Yovheliym agrees with the Asenath narrative and names her father Potiphar.

And the king called Yoceph to be his woman the daughter of Potiphar, the daughter of the priest of On, the chief cook.

Yovheliym (Jubilees) 40:10

And so, getting back to what I was saying earlier, ‘Yoceph and Asenath’ names a certain Pentephres as Asenath’s father. *Uhh-oh*. Contradictions.

⁴ Now there was in that city a man, a satrap of Pharaoh; and this man was chief of all Pharaoh’s satraps and lords.

⁵ And he was very rich, and wise, and generous, and he was Pharaoh’s counselor, and his name was Pentephres; and he was the priest of Heliopolis of On. ⁶ And Pentephres had a virgin daughter of about eighteen years of age, tall and beautiful and graceful, more beautiful than any other virgin in the land.

Yoceph and Asenath 1:4-6

So, which is it? Was Asenath’s father Potiphar or Pentephres? I have just given you the answer. A major clue can be discovered in that they are both listed as the priest of On. Potiphar and Pentephres are two different names for the same person. If ‘Yoceph and Asenath’ were a forgery, you would think the writer would at least try and match up the father with Moshe’s naming of him.

Speaking of which, Moshe was given many names. In Yashar, his father Amram called him Chabar. His mother Jochebed called him Jekuthiel. His sister Miriam called him Jered. His brother Aaron called him Abi Zanuch. His grandfather called him Abigdor. His nurses called him Abi Socho. And his Hebrew contemporaries apparently called him Shemaiah. It was Pharaoh’s daughter who called him Moshe. The name stuck. Even Yoceph was given multiple names, as Pharaoh called him Tsophnath Pa’neach. So, why wouldn’t Potiphar have multiple names? It only seems likely that a priest *would*. It also gives the book more authenticity in my opinion.

‘Yoceph and Asenath’ even agrees upon the manner in which Asenath was given to Yoceph by Potiphar, I mean, Pentephres, for a wife. We have already gleaned that it was Pharaoh who handed her over. *Here* we read:

⁶ And Pentephres said to Yoceph, “Tomorrow I will invite the lords and satraps of Mitsriym, and I will celebrate your wedding, and you shall take Asenath as your wife.”

⁷ And Yoceph said, “First, I must tell Pharaoh about Asenath, because **he is my father; and he will give me Asenath as my wife himself.**”

Yoceph and Asenath 20:6-7

Did Yoceph just call Pharaoh his father? Obviously, he cannot possibly be referring to his biological father, as Yoceph had Ya’aqov for a father and also the eleven brothers who dropped him into a scorpion pit. Lots of adoptive fathers in this story then. Potiphar-Pentephres is just another that we can add to that list. *Mm-hmm*, Asenath was adopted. ‘Yoceph and Asenath’ never says so, but again, Scripture is never under that obligation, nor is it written that way. You are expected to search these things out for validation and the purposes of personal enrichment. We are however given one very important clue.

⁷ And **she was quite unlike the daughters of Mitsriym, but in every respect like the daughters of the Hebrews.** ⁸ And **she was as tall as Sarah, and as beautiful as Rivqah, and as fair as Rachel;** and this virgin’s name was **Asenath.**

Yoceph and Asenath 1:7-8

From this we gleaned that she did not share the same features as her Mitsriym parents. That’s usually a good indication that something’s off in the bedroom. Not looking anything like her Mitsriym neighbors speaks of more foul play. Call me suspicious, but looking like a Hebrew woman is beyond suspect. Features resembling those of Sarah her great-great grandmother, Rivqah her great-grandmother, and Rachel her grandmother, sounds like Hebrew material to me, wouldn’t you agree?

But where is the proof regarding her true father and mother then? The Aramaic Targum once again fills in the missing details.

<p>And unto Yoceph in the land of Mitsrayim were born Manashsheh and Ephrayim, which Acenath the daughter of Potiy Phera priest of On bore unto him.</p> <p>Bere'shiyth (Genesis) 46:20</p>	<p>And to Yoceph were born two sons in the land of Mizraim, whom Asenath the daughter of Dinah, educated in the house of Potiphera prince of Tanis, bare, Menasheh and Ephraim.</p> <p>Genesis 46:20 [Targum]</p>
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The defense rests. Asenath was only educated in the house of Potiphera. It says right *there* that Dinyah was her mother. Iyov must be her father then. *Nope*. The Targum tells us who her father is, and he's not Iyov.

And Pharaoh called the name of Yoceph, The man who revealeth mysteries. And he gave him Asenath, **whom Dinah had borne to Shekem**, and the **wife of Potiphera** prince (Rabba) of Tanis **had brought up**, to be his wife. And Yoceph went forth ruler over the land of Mizraim.

Genesis 41:45 [Targum]

The *true* father of Asenath was Shekem the Canaanite. Mystery solved. The girl was only brought up in Potiphera's household. How she arrived there, we are not told. But that in itself is unimportant when the implications here are YUGE. Menasheh and Ephrayim were blended with the **Qayins**. Her father, you see, was a **Cham**. Technically, the people of Mitsriym were *also* Cham's and therefore descendants of the Qayins. Therefore, given another scenario and the course of nature, Potiphera would have delivered the same outcome, as he too by default was likely a Cham. But with Shekem, we are given no illusions.



There is another reference that I can find connecting Diynah with Asenath in the Targum. The scene involves Ya'aqov blessing Yoceph's two sons. Timing is everything.

And Yashar'el looked at the sons of Yoceph and said, "From whom are these born to thee?"

And Yoceph answered his father, "They are my sons which the Word of Yahuah gave me according to this writing, according to which I took Asenath **the daughter of Diynah thy daughter** to be my wife." And he said, "Bring them now near to me, and I will bless them."

Genesis 48:8-9 [Targum]

You're likely familiar with the scene. Knowing that his father is ready to die, Yoceph places Manashsheh under Ya'aqov's right hand, being the elder, and Ephrayim under his left. Ya'aqov crosses his arms however, so as to place his right hand upon Ephrayim's head, the younger. In this way, Ephrayim received a special blessing. Yoceph was at first infuriated, even going so far as to think of Ya'aqov's reverse blessing as something evil, but you and I know by now that very little went down in personal lives of the Patriarch's as they expected.

Quick history lesson. Centuries later, Yahuah would hand the House of Yashar'el a bill of divorce. *Why?* The northern tribes wanted to worship the pagan Elohiym. More-so, they wanted to be goyim. And when it came down to it, Yahuah no longer wanted to be their Elohiym. So, he delivered them to the desires of their heart. Yashar'el was vomited from the land and cast into the surrounding nations, while only brothers Yahudah, Benyamin, and Leviy remained. In effect, they became goyim. I've said this dozens of times already, but the plan, which started with the disinheriting of humanity at Babel, was indeed a brilliant one. It was only after the death of Yahusha Mashiach that the goyim were grafted back in. And who were they grafted back through? The tribe of Ephrayim.

The right hand of Ya'aqov, you see, is a representation of Messiah, who is himself at the right hand of Yahuah, the Most-High Elohiym. Though Ephrayim is dispersed among the nations, Messiah's hand rests upon him to this very day. While in the act of crossing his arms, Ya'aqov formed an "X". That would be the letter "Tav" in the Hebrew alphabet. The letter symbolizes a sign or a covenant. And how did Yahusha refer to himself? In Revelation 22:13, he said he was the "Alef" and the "Tav." The Beginning and the End. The First and the Last. Whether or not Yoceph or his boys understood the profound significance at the time, his portion, as well as Dinyah's, was sealed with the sign of the completed work of Messiah. That happened to no other child but theirs.

And *now* you know. Dinyah was indeed the Matriarch of a great many people. The goyim returning to Yashar'el. Also, the plausible reason *why* Yoceph received a double portion of Ya'aqov's inheritance. Ya'aqov had not thought to overlook his only begotten daughter.



She Was ‘Lilith’ In the Chosen

JUST the other night I was asked the question after finishing up a LIVE presentation: ‘Is Lilith Satan?’ You should know that I talk about a great many subjects. Miryam of Migdal doesn’t come anywhere near to the top of that list. The recording was about another topic entirely, ‘Nero Rendezvous’ as it happens to be. And I’m somewhat certain that he didn’t have a clue regarding my position on Miryam of Migdal. My response was a simple and straightforward ‘No’ for the most part. Lillith may be *a* satan; there may be hundreds or thousands or millions of satans for all I know; but she is not to be confused with *thee* HaSatan. Those are two completely different unclean ruachoth. Also, I’m pretty sure I know where his curiosity originated from. A very possessed Miryam of Migdal started out with the name Lilith in ‘The Chosen’ series.

Mind you, I had never seen the series before. That is, until last night. Yes, I caught a screening, and no, I haven’t sold out. Numerous readers have been dropping me the Intel for months on end, insisting that I should give the latest Biblical drama a chance. Because Miryam of Migdal was

named Lilith in case you haven't heard that little detail. And also, because they were quite certain I'd be hooked. Is that so? Sounds like a challenge if you ask me. And so, only some of you will be happy to note that I managed to review the Lilith footage without becoming enamored by the sweeping production value. It was a get-in, get-out operation, for the most part. I arrived, I saw, I left, and can confirm firsthand that Miryam of Migdal was indeed named after the demon Lilith, A'dam's first wife.



Well anyways, there I was watching season one episode one of 'The Chosen' because I was told it was the Lilith episode. Lilith was featured all right but never once did the Jesus actor appear to cast Adam's first wife from out of her. The same went for the second episode. Never once were we told the obvious, that the Lilith character was in reality Miryam of Migdal. Seeing as how I aim to be a respectable researcher, I was given very little choice but to sit there on the couch through the third episode, in which Jesus finally arrives to do his thing, but not until the closing credits.

Okay, fine, I'll admit it, the buildup pried on my emotions. Somebody may have even been cutting an onion in the kitchen. That is my side of the story and I'm sticking to it. Mostly because of the way Miryam kept an amulet with her in hopes of warding off the demons. The amulet was inscribed with a passage from Scripture, Yesha'yahu 43:1. She would read it to herself often but to no avail. Lilith could have cared less if she quoted from Scripture. That is, until Jesus hunted her down in a back alley like the Terminator and paraphrased the same passage.

“Thus says the LORD who created you, O Jacob, and he who formed you, O Israel, Fear not, for I have redeemed you; I have called you by name, you are mine.”

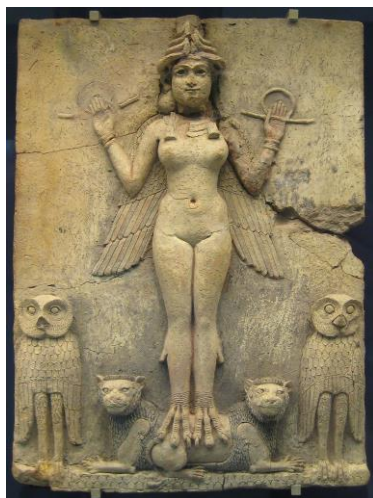
I have included the Jacob and Israel references though they were both cut from the quote. The Jesus character speaks nothing of Ya’aqov or Yashar’el, which is why I said it was only paraphrased. I have my thoughts on why the writers may have excluded the man and the nation named after him that but let’s not get distracted. Yahusha HaMashiach cast Lilith out of Miryam of Migdal, according to ‘The Chosen’, and I am having a difficult time concluding that it was simply a creative decision on part of the writers and producers. More like a Freudian slip-up. As I have already mentioned, Lilith was the name of A’dam’s first wife according to Jewish lore. And so, her inclusion here plays a very important part to the Miryam of Migdal narrative. I could tell you what it is that I see in the situation, but then I’d lose all the fun of taking you through the process of discovery. And also, if I didn’t reveal the breadcrumb trail, then half of you would immediately discount my claim anyways.

<p>The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow: the screech owl also shall rest there and find for herself a place of rest.</p> <p>Yesha’yahu 34:14</p>	<p>And there shall meet one another, martens and wild cats, and demons, each shall sport with its companion: verily dryads shall dwell there, and they shall find rest for themselves.</p> <p>Isaiah 34:14 [Targum]</p>
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Lilith actually manages to make an appearance in Scripture, you know. She happens to land some nine or ten chapters earlier than the passage scribbled down on Miryam’s amulet of all places. Most translations claim ‘screech owl’, which is of course an unclean bird in and of itself. The Hebrew word being used for ‘screech owl’ is לילית. That would be ‘Lilith’ if you’re Hebrew illiterate. It’s pronounced *lilylith*. Strong’s Concordance 3917, for the fact checkers out there. It’s a feminine word. But then labeling it exclusively Hebrew would not be using our peripheral vision, as the Assyrian, Babylonian, Akkadian, and other surrounding languages employs the same word to describe a night hag or night demon. Oh, somebody’s screeching in the night, alright, though she has a name.

The ASV says ‘night-monster.’ The BBE says ‘night-spirit.’ Many translations, however, leave it as it is, as if throwing up their hands, and says ‘Lilith’ so as to let the reader decide.

Those of you who insist the Yesha’yahu passage is exclusively dealing with a screeching night owl has some splainin’ to do in light of the **Burney Relief**, though its far more appropriate title is ‘**The Queen of the Night**.’ It is a carved stone depicting a woman with angel wings. Is that a snake for a crown? Hard to tell. She’s naked for certain though. Looks to be a fertility goddess. There are your screeching owls flanking her on either side. Try not to overlook her bird-like talons for feet either. It’s *okay*, you can say it. Something’s screeching in the night, alright, and her name is Lilith.



The Aramaic Targum drops another clue and tells us this Lilith character is a **dryad**. Well, that’s fascinating. Just so we’re clear, a dryad is a nymph or nature ruach who inhabits trees. By now my serial reader knows the earth is a spiritual realm, a womb really, and that ruach are in everything, including lightning. I have long been seeking a Scriptural reference to the inhabitation of ruach in trees, and with the Targum, I have finally been given one. This is your lucky day because here is another.

In the first days, in the very first days,
In the first nights, in the very first nights,
In the first years, in the very first years,
In the first days when everything needed was brought into
being,
In the first days when everything needed was properly
nourished,
When bread was baked in the shrines of the land,
And bread was tasted in the homes of the land,
When heaven had moved away from earth,
And the earth had separated from heaven,

And the name of man was fixed;

When the Sky Elohiym, An, had carried off the heavens,
And the Air Elohiym, Enlil, had carried off the earth,
When the Queen of the Great Below, Ereshkigal, was
 given the underworld for her domain,
He set sail; the Father set sail,
Enki, the Elohiym of Wisdom, set sail for the underworld.
Small wind stones were tossed up against him;
Large hailstones were hurled up against him;
Like onrushing turtles,
They charged the keel of Enki's boat.
The waters of the sea devoured the bow of his boat like
 wolves;
The waters of the sea struck the stern of his boat like lions.
At that time, a tree, a single tree, a huluppu-tree
Was planted by the banks of the Euphrates.
The tree was nurtured by the waters of the Euphrates.
The whirling South Wind arose, pulling at its roots
And ripping at its branches
Until the waters of the Euphrates carried it away.

A woman who walked in fear of the word of the Sky
 Elohiym, An,
Who walked in fear of the Air Elohiym, Enlil,
Plucked the tree from the river and spoke:

“I shall bring this tree to Uruk.
I shall plant this tree in my holy garden.”
Inanna cared for the tree with her hand.
She settled the earth around the tree with her foot.
She wondered:
“How long will it be until I have a shining throne to sit
 upon?
How long will it be until I have a shining bed to lie upon?”
The years passed; five years, and then ten years.
The tree grew thick,
But its bark did not split.
Then the serpent who could not be charmed

Made its nest in the roots of the huluppu-tree.

The Anzu-bird set its young in the branches of the tree.

And the dark maid Lilith built her home in the trunk.

The young woman who loved to laugh wept.

How Inanna wept!

The Epic of Gilgamesh, Tablet 12

The main character in this portion of the story is **Inanna**, the ancient Sumerian goddess of love, sensuality, fertility, procreation, and also of war. To the Akkadians and the Assyrians, she was the goddess **Ishtar**, though the Phoenicians knew her as **Astarte**, and the Greeks **Aphrodite**. And what is Inanna doing? She is pulling up a tree from the river and planting it in her holy garden with the hope of using its wood for her throne and perhaps even a bed. But then what happened? The Serpent made his nest in the roots of the tree. Where have we heard that before? Sounds rather Edenic if you want my immediate thought on the situation, which brings up the next observation. The feminine ruach Lilith made her home in the tree. She was a dryad. I would say this may be another loose retelling of the tree of knowledge of good and evil except that the timeline is off, way off. Inanna is also Shemiramis, thereby bringing an entirely different meaning to this holy tree of hers, though we haven't gotten to that part yet. I'll need more time.

The story of Lilith's origin can probably be found in numerous sources. According to Rabbi **Isaac ben Jacob Alfasi ha-Cohen** in *The Treatise on the Left Emanation*, a medieval Spanish text from the 13th-century, Lilith left A'dam after refusing to let him straddle her in the missionary position and ran off with **Samael**. Well, that sucks. Chuah, his second wife, did something similar. A'dam couldn't catch a break.

'The Legend of the Jews' is another one that delves into Lilith's origins. I will remind you that 'Legend of the Jews' is based upon tradition, Jewish tradition. I'm not saying Lilith *was* the first wife of A'dam. Rather, I'm simply laying out the



possibility that there is something to it. She may very well have been. She may have even been a dryad in the Tree of Knowledge of Good and Evil for all I know. I wasn't there and couldn't tell you either way. All I can do is report on this stuff. What we are doing here, you see, is *researching*. In a post mud flood society, you can't dig for the Truth unless you're willing to get your hands dirty. I therefore present to you the story of Adam and Lilith, according to TLOTJ.

The Divine resolution to bestow a companion on Adam met the wishes of man, who had been overcome by a feeling of isolation when the animals came to him in pairs to be named. To banish his loneliness, **Lilith was first given to Adam as wife**. Like him she had been created out of the dust of the ground. But she remained with him only a short time, because she insisted upon enjoying full equality with her husband. She derived her rights from their identical origin. With the help of the Ineffable Name, which she pronounced, Lilith flew away from Adam, and vanished in the air. Adam complained before God that the wife He had given him had deserted him, and God sent forth three angels to capture her. **They found her in the Red Sea**, and they sought to make her go back with the threat that, unless she went, **she would lose a hundred of her demon children daily by death**. But Lilith preferred this punishment to living with Adam. She takes her revenge by injuring babes—baby

“The angels who are in charge of healing are Sanoy, Sansenoy and Semangel. While God created Adam, who was alone, He said, ‘It is not good for man to be alone’ (Genesis 2:18). He also created a woman, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, ‘I will not lie below,’ and he said, ‘I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.’ Lilith responded, ‘We are equal to each other inasmuch as we were both created from the earth.’ But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air. Adam stood in prayer before his Creator: ‘Sovereign of the universe!’ he said, ‘the woman you gave me has run away.’ At once, the Holy One, blessed be He, sent these three angels to bring her back.” Said the Holy One to Adam, ‘If she agrees to come back, what is made is good. If not, **she must permit**

boys during the first night of their life, while baby girls are exposed to her wicked designs until they are twenty days old. The only way to ward off the evil is to attach an amulet bearing the names of her three angel captors to the children, for such had been the agreement between them.

The woman destined to become the true companion of man was taken from Adam's body, for "only when like is joined unto like the union is indissoluble." The creation of woman from man was possible because Adam originally had two faces, which were separated at the birth of Eve.

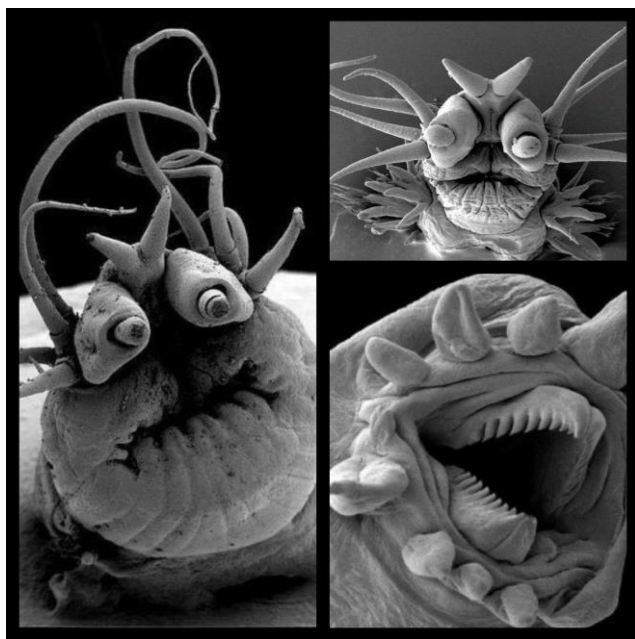
The Legend of the Jews 1:2:42-43

one hundred of her children to die every day.' The angels left God and pursued Lilith, whom they overtook in the midst of the sea, in the mighty waters wherein the Egyptians were destined to drown. They told her God's word, but she did not wish to return. The angels said, 'We shall drown you in the sea.' "Leave me!" she said. 'I was created only to cause sickness to infants. If the infant is male, I have dominion over him for eight days after his birth, and if female, for twenty days.' "When the angels heard Lilith's words, they insisted she go back. But she swore to them by the name of the living and eternal God: 'Whenever I see you or your names or your forms in an amulet, I will have no power over that infant.' She also agreed to have one hundred of her children die every day. Accordingly, every day one hundred demons perish, and for the same reason, **we write the angels names on the amulets of young children. When Lilith sees their names, she remembers her oath, and the child recovers.**'"

Otzar Midrashim: The Aleph Bet of ben Sira

What *really* stuck out to me is that Lilith is described as the mother of demons. Rather than filling the role of the Matriarch of humanity, by which the ruachoth created before Yah's throne might ultimately be

conceived and born in their allotted hour, Lilith wanted to create ruachoth of her own. *Demons*. In return, the Most-High promised to handicap their daily population growth, perhaps to compensate for the number of Adam's sons on earth. She attacks the infant sons and the infant daughters of A'dam, in which case amulets are used to ward her off. That's what it says in 'Otzar Midrashim: The Aleph Bet of ben Sira.' Miryam of Migdal employed an amulet in 'The Chosen'. Why didn't the amulet work until Yahusha HaMashiach quoted from the passage and, far more importantly, why was Lilith making a victim of her? Those are two questions which I aim to answer.



But then what of all these demons whom Lilith is said to daily deliver? I know that's what some of you were thinking. You were turning the very notion over in your head, perchance even mocking it, until you turned to the three examples just shown and were like, 'Oh, hell naw', knowing immediately where I'm going with this. The post Newtonian has a terrible time making sense of this stuff, though I expect more from my serial reader. Have you ever seen deep sea worms under an Electron Microscope? That's not Claymation you're looking at. Those are real creatures captured in real equipment zoomed in at 525 times, which makes them larger than an atom but still one of the smallest living *things* in the

known realm. Interesting, since worms of this variety are largely found near hydrothermal vents in the deep recesses of the ocean, leading some to jest they originate from hell. A joke is funny of course because it's true. Though in these parts we call it by its proper names, She'ol, the Abyss, Gey Hinnom, or Tartarus.



Here is yet another one. The tardigrade has eight legs and a gaping mouth with gnashing teeth. I am furthermore told it's nearly indestructible, and I [quote](#): "After being dried out, it can survive extreme heat or cold, and even live in the vacuum of space. But, once rehydrated, it can bounce back to life." You mean to tell me you can't kill these things? He sounds like he's a video game boss straight out of the fifth dimension. How many variations of these hydrothermal creatures do you suppose exist? Makes you do you a double take on the famous passage in Marqus, don't it?

⁴³ And if your hand offends you, cut it off: it is better for you to enter into life maimed, than having two hands to go into Gey Hinnom, into the fire that never shall be quenched: ⁴⁴ **Where their worm dies not**, and the fire is not quenched.

Marqus 9:43-44

Imagine having to be eaten by those microscopic monsters, digested, and then regurgitated through the pie hole repeatedly. I could show you dozens of other books describing the tormenting ruachoth in the underworld who enjoy the dead nephesh there, but why spend the time on it? The red letters of Mashiach are enough for this present exercise. It is once again my opinion that the undying worms as Yahusha HaMashiach called them were not created either by the Father or the Son. They were created and continue to be created by Lilith, the mother of demons. Hers are the children tasked with tormenting the children of A'dam and Chuah.



Parasites just may be our other contender for Lilith's ongoing soap opera, 'All My Children.' I could show you up close and personal mugshots of these wormlike monsters which infiltrate both animals and humans alike but why give you nightmares?

Can a parasite cause bipolar disorder?

t. gondii exposure in individuals with a psychiatric illness. For example, increased exposure rates have been identified in [4-6]: Bipolar disorder – people with *T. gondii* exposure have a 2 to 4 times greater prevalence of bipolar disorder.

Feb 10, 2023

You know how we're constantly told schizophrenia and bipolar disorders having nothing to do with demon possession according to the Science people? Out of pure curiosity, I decided to ask Dr. Google if there is any connection between bipolar disorder and parasites and it's true—all of it. People with *T. gondii* exposure are 2 to 4 times more likely to exhibit any

number of psychiatric illnesses. The ‘T’ is for Toxoplasma, as in Toxoplasma gondii, which is a parasitic protozoan that causes toxoplasmosis. We are told that people often get the infection from eating undercooked meat, though there are other methods. And as you can see, they specifically mention bipolar disorders, but schizophrenia comes into it.



There is one other person worth mentioning in connection with Lilith and Miryam of Migdal and that would be **Shemiramis**. I'm not budgeted the time to take you through her story all over again. I already highlighted many of those details in my [Many Lives of Nimrod](#) paper. In review, she was the lover of Nimrod, the *original* Nimrod, by which she delivered a short succession of Nimrod's. There were three Nimrod's in total according to my estimation, maybe four, and in probably every instance, she became their lover as well even though she was the repeated mother. Everyone thinks the father-son avatar cult was started with one Nimrod,

but the historians as I have shown thought differently and I for one agree with them. If you have read the report, then you will probably recall the passage from ‘The Book of the Two Pearls’ where Shem confronts Nimrod. That’s the context and I don’t care to repeat it all. Well, here is what I want you to see.

⁸ It came to pass that Shem marched with an army to Babel and overtook Nimrod in battle. The sword of Shem rent Nimrod asunder. Afterward, **his whore found one part of his body and set up obelisks in honor of that foul thing she found. She kept it by her and even did unspeakable acts with it.**

⁹ Seven years passed and she was torn apart by wild pigs in the desert. To this day, we have the saying, In the desert, the night bitch is there trying to find her resting place. **She became known as Lilith.**

The Book of the Two Pearls 2:8-9

She *became* Lilith is the key to all of this. Became—as in, she wasn’t but then she was. In my Nimrod report, the question I had proposed was whether or not it was humanly possible for Shemiramis to marry four consecutive lovers, father to son to son to son, and over a thousand-year timeline, leading all the way through Avraham to Esau. I’d say *not* if this were purely biological. But then look at what the text states again. She became known as **Lilith**. Most people would read that and presume she became the legend of Lilith, but that may not be the case. And as further review, here is why.

³ Moreover, **Nimrod** was instructed in all the secrets of the evil combination by his father **Qayin, for Qayin had not perished in the flood.**

The Writings of Avraham 18:3

Qayin, the son of Chuah and HaSatan, instructed Nimrod after the flood of Noach in all the secrets of the you know what, but how can that be? Just know then that Qayin surviving the flood isn’t speaking of his

physical self. No, the son of HaSatan was a terrestrial ruach rather than a heavenly born one. If more explanation is needed, then you are in luck. I have devoted the next chapter to a better understanding of the very important serpent seed doctrine. Another option is to read my [Preexistence](#) paper, which the serpent seed chapter is borrowed from anyways. It will go into much greater detail than what I intend to offer here.

The gist of it is that there is a divide between the seed of HaSatan and Yahuah. Heavenly ruachoth return to the Father of Ruachoth upon their death, whereas terrestrial ruachoth become demons. The terrestrial ruachoth, which included the children of the Watchers, may have died during the flood but they became the living dead afterwards in the form of wandering ruachoth. Demons. As the first Master Mason, Qayin was one of them. He was the one instructing Nimrod in the ways of his father. How any of this was possible can only be attributed to Qayin being the direct offspring of HaSatan.

It is time for me to close up shop and perhaps you will see what I'm getting at. The very mention of Lilith in the passage about Shemiramis implies far more than meets the eye. She lived on. Shemiramis may have *become* Lilith, but then again, according to 'The Chosen', so did Miryam of Migdal. She became Lilith. Until she wasn't Lilith anymore. And what do you suppose that all means? Now that I have established the very real reality of Lilith in the ancient as well as the modern realm we inhabit (whom do you suppose she might possess today?), I will tell you. But for that, you will have to brave the next chapter, or skip it for all I care. Because my greater interest lies with the second wife of A'dam.



The Angel She Desired: Serpent Seed

QAYIN is a literal son of HaSatan and there are multiple texts which outright claim him as one. You should know that it's become more and more of an occurrence as of late where somebody resembling the Grouchy Ladybug writes a one liner challenging me to an online debate over the issue. Which is only slightly confusing, their insistence that the doctrine is a wisp of my imagination, since there are so many passages outright stating what I am here proclaiming, that Qayin is the biological son of HaSatan. Look, you are free to argue in favor of King Jimmy's Bible or any other *onlyism* if that's what this is all about. My interest here relies upon what the ancients believed on the matter. There is a great assembly of witnesses to be found throughout Scripture, telling us that

they were indeed believers in the doctrine, though our Controllers have attempted to suppress that reality in recent generations.

⁷ The mother of the seven sons also shared these moral principles with her children: “I was a virgin who was sexually pure: I didn’t go outside of my father’s house, but I carefully took care of the body that was formed from a rib. ⁸ No man who takes advantage of women ever tempted me to have sex in an isolated field. **The destructive, lying snake didn’t ruin my innocence either.**

Makkabiyim Reviy’iy (4 Maccabees) 18:7-8

There is your first historical reference. The woman with seven sons was a Yahudiym martyr, by the way. She is also described in Makkabiyim Sheniy (2 Maccabees) chapter 7 and possibly other places. The story goes that she and her sons were all arrested by Antiochus IV Epiphanes, who ordered them to consume pork. When they refused, he tortured and killed her sons one by one in front of her, hoping she would give in. She never flinched. Amidst the grotesque scene, you can see how very important it was for that woman that she didn’t succumb to the destruction of Chuah via the sexual advances of the serpent. Some of you will say it’s inconclusive, and if so, then hold your horses. I am designing this present discourse like a video game so that the levels will become increasingly more difficult to beat. The next one will probably hit a little closer to home.

And the virgins who were with Mariyam said to him: “Yoceph, what are you saying? We know that no man has touched her. We can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of Elohiym speak with her; daily does she receive food from the hand of Yahuah. We know not how it is possible that there can be any sin in her. But if you wish us to tell you what we suspect, nobody but the angel of Yahuah has made her pregnant.”

Then Yoceph said: “Why do you mislead me, to believe that an angel of Yahuah has made her pregnant? But it is possible that someone has **pretended** to be an **angel of Yahuah** and has **beguiled** her.”

Infancy Besorah Mattithyahu 10

The context this time around is the nativity story of Yahusha HaMashiach. Yoceph has returned home after an extended carpenters’ gig only to learn that he’s having a baby, oops. His response is even more telling. Whereas the virgins fingered a holy angel as the culprit, Yoceph says this so-called holy angel of theirs was only pretending to be an angel of Yahuah. Obviously, Yoceph is thinking only about one thing, and that is the sin of Adam and Chuah in Paradise. By the way, the same scene is told in ‘Infancy Besorah Ya’aqov’. Some of you thought the last example was still inconclusive, and that Yoceph wasn’t necessarily referencing Eden. If so, you are going to have a difficult time squirming out of this one.

13 In the sixth month of her pregnancy, Yoceph came from his housebuilding and went into the house to find her swelling.² And he struck his face and threw himself on the ground in sackcloth and wept bitterly, “**How can I look to Yahuah Elohiym?** What will I pray about her, for I took her as a virgin from the temple of Yahuah and did not guard her?⁴ Who has set this trap for me? Who did this evil in my house? Who stole the virgin from me and defiled her?⁵ **Has not the story of A’dam been repeated with me? For while A’dam was glorifying Elohiym, the serpent came and found Chuah alone and deceived her and defiled her—so it has also happened to me.**”

⁶ And Yoceph got up from his sackcloth and called her and said to her, “After having been cared for by Elohiym, what have you done?⁷ Did you forget Yahuah your Elohiym? **You who were raised in the holy of holies, you who received from the hand of an angel, do you know how much you have *humiliated* yourself?**”

⁸ Then, she wept bitterly, saying, “I am pure, and I did not know a man.”

⁹ And Yoceph said to her, “Where did this thing in your womb come from then?” ¹⁰ But she said, “As Yahuah my Elohiym lives, I do not know where it came from.”

The Infancy Gospel of Ya’aqov 13:1-10

Can’t say I’m making this stuff up, can you? Can’t say I’m reading too much between the lines anymore. Yoceph mistakenly tells us that the story of A’dam is being repeated. I say *mistakenly*, but you know what I mean by that, as a complete *reversal* of HaSatan’s beguile of Chavah is transpiring. If there’s any confusion, he even recounts the story. While A’dam was glorifying Elohiym, the serpent came and found Chuah alone and *defiled* her. To dispense any further confusion, he then reminds everyone listening, “So it has *also* happened to me.”

That’s all serpent-seed really is. The doctrine tells us what we already know about the sons of Qayin and the sons of Sheth, that they are two *separate* lineages, but gives far more clarity. Chuah conceived and bore one son with the serpent and the other with her husband A’dam. Too much? And after all we’ve been through too. Supposing curiosity has gotten the better of you and you would like to know more about those two lineages and how Qayin’s seed continued after the flood, my sales pitch is that you will have to buy the book and give it a read. ‘The Angel She Desired’ is the name of it. Most of the information here is lifted of course from the first chapter, and so, let’s keep reading.

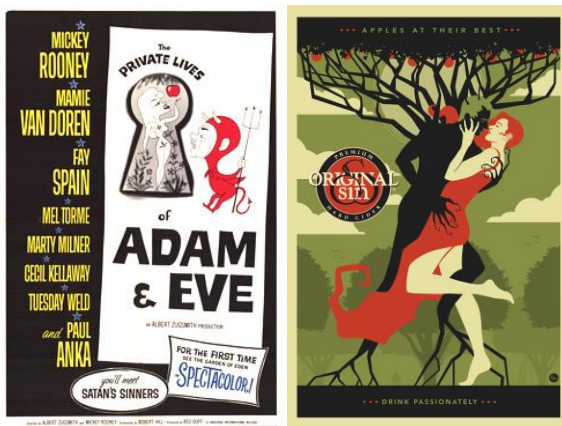
You would think our next stop might be the opening chapters of Bere’shiyth. Not so long ago, however, I was reading the whereabouts of Shemoth (Exodus) chapter 20 in the Aramaic Targum when I nearly fell out of my chair. I probably claim that action far too often but notice how I stress *nearly*. Perhaps it is only an imbalance issue on my part. I’m fine, thank you for asking. And really, I enjoy having the *official* narrative flipped on its head, even if it causes me to clutch at my chest now and then. At any rate, I will direct your attention to the Ten Commandments. The Big Ones. Though they are *also* known as the Ten Words. It is the seventh

commandment specifically which instructs us not to commit adultery, wherein we read:

My people of the house of Yashar’el, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Yashar’el shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for **through the guilt of adultery death cometh forth upon the world:**

Exodus 20:13

Didn’t death come into the world because of A’dam and Chuah’s first sin? *Mm-hmm*. It did. Hint, it wasn’t an apple. Pa’al was stating that death came to all even if they did not commit the likeness of his transgression, which in this case would be adultery. From this point forward, you are free to burn your copy of the Targum and call me baby-poopie sandbox names like *Gnostic*. Someone is already digging into the scrabble hat of Churchianity and preparing an indignant hour-long rant on the YouTube. Though you will certainly not be able to claim that I’m reading too much into the text, or that my imagination is getting the better of me. Death came forth upon the world because of adultery. There it is. Now you know. And knowing is half the battle.



Is it really surprising though? Pulling up two examples of HaSatan having

the hots for Chuah, one of which is a 'hard cider', *ba-ba*, the other a movie poster, was easy to do. There are probably hundreds of other archived examples floating around on the Intel-net. The sex scenario is not far reaching even in our subconscious. Chuah's eating of the fruit in the mainstream narrative is often if not always painted in shades of promiscuity. She's naked in nearly every recollection, for starters. And then you don't have to look far to see the way she's holding the apple in her fingertips. Nothing sexual about that, I'm sure. Oh, Satan is many things. He is a liar, a murderer, and a deceiver. In fact, he is the father of lies, but he would never wrest a woman's sexual innocence, especially the Mother of all humanity, did I get that right?

I'm thinking what needs to be done is that we take a closer look at that first act of adultery, seeing as how the people who wrote the Targum thought it was important enough to include in the Ten Words. And so, the scene before us is the Garden. In the Garden there is a tree. And in that tree, a serpent. The woman approaches. Let's listen in.

⁴ In that hour the serpent spoke accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hates the son of his art: ⁵ for it is manifest before Yahuah, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil. ⁶ And the woman beheld **Sammael, the angel of death**, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit and did eat; and she gave to her husband with her, and he did eat.

Bere'shiyth 3: 4-6 [Targum]

While playing the part of the accuser and *accusing* the Creator, **the angel of death** of all people tells Chuah she won't die by taking part in their little fruit eating ceremony. How adorable. It is *here* in the Targum, I would argue, where we see a more well-rounded vision. The serpents' issue isn't a worship of the Creator so much as the fact that Yahuah has made man from the dust of the Earth and yet still chose to crown him with glory and

honor, as Psalm 8 claims, not only giving him dominion over the work of his hands but putting all things under his feet. Even the angels. Satan didn't like that. Hebrews 1:14 adds that ministering ruachoth are sent forth to tend to those who will inherit salvation. Satan doesn't like that either. We can know the end from the beginning and Satan's ambition is to mold all of humanity into his image rather than Yahusha's. Hence, the *seed*. And eventually, the *medicine*. Moving on.

⁷ And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created**. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Bere'shiyth 3:7 [Targum]

You should be asking yourself why A'dam and Chuah suddenly woke up to the fact that they were inhabiting an Italian nudie painting. Were they too stupid prior to feel the breeze on their bum or notice the strong emphasis on skin tones? How is it possible that the sight of their nakedness was a point of praise one moment and disgrace the next? Being set apart is not the same thing as being morally ambiguous. The simplest answer is most often the correct one. Because they had previously worn clothes until the moment when they didn't. You will tell me that Genesis 2:25 in the Hebrew Masoretic frames a picture in which "they were naked and *unashamed*," but that is only to contrast when, a little later on, they were naked and *ashamed*. It is why the verse prior states:

²³ And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

²⁴ Therefore shall a man leave his father and his mother and shall cleave unto his woman: and they shall be one flesh. ²⁵ And they were both naked, the man and his woman, and **were not ashamed**.

²³ And A'dam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. ²³ Therefore a man shall leave and be separate from the house of the bed of his father and of his mother, and shall consociate with

Bere'shiyth (Genesis) 2:23-25	his wife, and both of them shall be one flesh. ²⁵ And both of them were wise, A'dam and his wife; but they were not faithful (or truthful) in their glory. Genesis 2:23-25 [Targum]
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It says in the Hebrew Masoretic that the man and the woman were naked and unashamed together but only after telling us a man would leave his father and mother and cleave onto a woman, so as to become one flesh. That first quip is *always* taken as sexual, the part about becoming one flesh, but then we are immediately prodded to think about their nakedness together in the Garden and not be ashamed. Because nakedness apparently had nothing to do with sex until it did. The typical Christian answer seems to suggest the notion that humanity was somehow intended as a nudist colony and that everyone was wanted to walk around showing off their private business until they realized the lifestyle was evil rather than good, *via* forbidden fruit, though I have never seen a satisfactory explanation for it.

Are we expected to believe snug fitting underwear is the result of sin and that A'dam preferred the chaotic sway of a pendulum? Context is everything. Tell me, were the father and mother whom the young man left expected to be naked as well? All three of them together? And what about when the father and mother visit the son and his wife, would they all still chat it up in the nude? And then there is the matter of the eventual population growth. Was a man expected to find his naked wife alluring but none of the other thousand naked women, many of whom weren't even married yet? Is that how sexuality works? Help me understand this. How far was this open parade naked charade supposed to last before somebody lusted after another man's naked wife?

The command has been purposely confused when it couldn't be any more obvious. A man and his woman feel no shame when they take their clothes off together, becoming one flesh. That is—make a child. The child is the one flesh being spoken of and a result of their unashamed nakedness. If we follow through with what they were instructed to, then we will become imitators of the Creator without shame. A'dam and Chuah

felt shame though. When was the last time that you ate fruit naked in public and then felt shame afterwards but only after eating the fruit?

Nakedness within the shared bed of a man and woman is not a shame. However, when viewed by others, nakedness *is* a sin. It says so right here.

⁸ The nakedness of your father's woman shall you not uncover: it is your father's nakedness.

Vayiqra (Leviticus) 18:8

Even assuming A'dam and Chuah inhabited the world alone, you figure the subject of clothing would eventually come up once the children came along and desired wives of their own. How about Qayin or Havel's mother-in-law? Were they permitted to look upon her nakedness as well? Read Bere'shiyth 2:24 again. The instruction to become one flesh predates A'dam and Chuah's rebellion. Draperies were always hung from the cloth rack. Specifically, purple robes. That is because they were intended to be vested high priests over humanity and all of creation. Psalm 8 again.

Reading on.

¹⁵ And I will put enmity between thee and the woman, and between the seed of **thy son**, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; **but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel**. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and **they shall make a remedy for the heel in the days of the King Meshiha**.

Genesis 3:15 [Targum]

Did I read that right? Yahuah is speaking to the serpent at this point. Take a mental note of the fact that the serpent has a son. I went so far as to highlight it so that you wouldn't miss it. Chuah did not need to wait

another several weeks to realize she'd missed her period. No, the announcement has already been made. His name is Qayin.

There's more to this passage of course, and that is obedience to the Torah. If you tell me this is demonstratively fake news (as Yahuah's Torah has finally been done away with once and for all, *says* Christianity), then I will direct your attention to Revelation, where we see the *same* serpent from the garden at war with the saints. If there is a war going on, then we should probably ask ourselves, who are the saints, and what is the qualification for sainthood? Revelation 14:12 tells us.

¹² Here is the patience of the qodeshiym: here are they that **guard the commandments of Elohiym**, and the faith of Yahusha.

Revelation 14:12

Commands of the Father *and* the faith of Yahusha. The two are dependent upon the other. The tree of life will be a healing medicine for the nations, and those who eat from the tree of life will be administrators of Torah. It's all there in the Targum of Bere'shiyth. See how we can know the end from the beginning and vice versa? The Serpent was at war with those who kept the commands in the garden, and he will be at war with the same sort until the end of time.

His job title is in the name. HaSatan. He hopes to accuse you of breaking the Law. Convincing you that the Torah has been done away with is even better. Therefore, if you choose to forsake the commands or claim they've been done away with, then by definition, the accuser has won. "But when they forsake the commandments of the law, thou wilt be ready to wound them in their heel." Difficult reading that in any other light. The houses of Yashar'el and Yahudah were tossed from the land and disbanded over the face of the Earth due to their obstinate attitude towards the Torah. It's a familiar theme, how many throughout His-Story have claimed to be His people and yet did away with the commands, and it never ends well. However, there would be a medicine in the days of the **King Meshiha**. Incredible. There is your Revelation 14:12 again. *Reading on.*

<p>¹⁶ Unto the woman he said, I will greatly multiply your sorrow and your conception; in sorry you shall bring forth children; and your desire shall be to your man, and he shall rule over you.</p> <p>Bere'shiyth (Genesis) 3:16</p>	<p>¹⁶ Unto the woman He said, "Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin"</p> <p>Bere'shiyth (Genesis) 3:16 [Targum]</p>
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Cause and effect. Consider how the monthly cycle of minstrel blood makes a woman ceremoniously impure, according to Leviticus 15. Between that and the pain of childbearing, the connection to Chuah's rebellion is not confused. Chuah would not scream out at the pain of bearing Qayin and Havel afterwards because she simply ate from a piece of fruit.

<p>¹And A'dam knew Chuah his woman; and she conceived, and bore Qayin and said, I have gotten a man from Yahuah. ²And she again bore his brother Havel. And Havel was a keeper of sheep, but Qayin was a tiller of the ground.</p> <p>Bere'shiyth (Genesis) 4:1-2</p>	<p>¹And A'dam knew Chuah his wife, who had desired the Angel; and she conceived, and bare Qayin; and she said, I have acquired a man, the Angel of Yahuah. ²And she added to bear from her husband A'dam his twin, even Havel.</p> <p>Bere'shiyth (Genesis) 4:1-2 [Targum]</p>
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When reading the Masoretic and the Aramaic side-by-side, somebody might conclude that Qayin and Havel were gestated in Chuah's womb separately in one account but then together in another. Perhaps that is so. I have turned this passage over repeatedly in the Targum and can see it going both ways. On one hand, it looks as though Chuah conceived a child through the angel whom she had desired and then A'dam added Qayin's twin into the equation while the window of conception was still

available. Ménage à trois? It would explain why his clothing was off. Contrarily, it might very well be stating that Havel was A'dam's twin image, whereas Qayin was not. I will show you another text which helps to clarify this thought in a moment, but first, here is what Yashar has to say about the conception of Qayin.

¹² And Yahuah Elohiym drove them that day from the Garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the Garden of Eden: and A'dam knew his wife Chuah **and she bore two sons and three daughters**. ¹³And she called the name of the firstborn Qayin, saying, I have obtained a man from Yahuah, and the name of the other she called H'avel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

Yashar (Jasher) 1:12-13

So, what are we dealing with here, Quintuplets? I'm counting five children on one hand. Two sons and three daughters with no fingers to spare. Is Yashar claiming they were all five gestated within Chuah's womb at once? Because what it doesn't say is that A'dam knew his woman again and again and again and again. No, he simply knew her after being driven out of the Garden and five children were the fruit of her womb. Sheth is not included, by the way, seeing as how he was a boy and only two other sons were accounted for. And then *look* at how First A'dam and Chuah places the birth order.

⁵ And Elohiym looked at His maid-servant Chuah, and delivered her, **and she gave birth to her first-born son, and with him a daughter**. ⁶ The A'dam rejoiced at Chuah's deliverance, and also over the children she had borne him. And A'dam ministered to Chuah in the cave, until the end of eight days; when they named the son Qayin, and the daughter **Luluwa**. ⁷ The meaning of Qayin is "hater," because he hated his sister in their mother's womb; before they came out of it. Therefore, A'dam named him Qayin. ⁸ But Luluwa means "beautiful," because she was more beautiful than her mother.

First A'dam and Chuah 74:5-8

Qayin did have a twin, but *she* was a girl. Her name was Luluwa by the way. And as you can see, she was more beautiful than her mother, an important plot point. So, only two of them then. And what we read regarding the meaning of their names provides yet another clue as to Qayin's origins. An unborn child exhibiting hatred in his mother's womb is quite unnatural and reserved to the plotline of Rosemary's Baby. Does that mean Luluwa was the seed of the serpent too? Well, for one, Qayin looked like his father. Luluwa *perhaps* did not. Allow me to rephrase that. Luluwa had a father, but Qayin and Luluwa's fathers were not necessarily the same. You have to jump ahead two chapters to find out *why*.

¹¹ When the children were weaned, **Chuah again conceived**, and when her pregnancy came to term, she gave birth to **another son and daughter**. They named the son Havel and the daughter **Aklia**.

First A'dam and Chuah 75:11

Havel was *also* a twin, but Qayin wasn't it. He too had a sister for a wombmate. There were actually several issues between the two, but Qayin's beautiful twin sister was the cake topper. Still not proof that Luluwa wasn't the seed of the serpent though. That's because I haven't gotten there yet. I said we needed to jump two chapters but only managed one. I'm simply attempting to lay down the presented facts. Skipping ahead one more chapter, and we read:

¹⁰ But as to the hard-hearted Qayin, Satan came to him by night, showed himself and said to him, "Since A'dam and Chuah love your brother Havel so much more than they love you, **they wish to join him in marriage to your beautiful sister because they love him. However, they wish to join you in marriage to his ugly sister because they hate you.**" ¹¹ Now before they do that, I am telling you that you should kill your brother. That way your sister will be left for you, and his sister will be cast away."

First A'dam and Chuah 76:10-11

The cause of Havel's murder, though certainly not the only one, was the fact that A'dam and Chuah had intended Qayin to marry his brother's twin sister rather than his own. The Serpent wanted to mold Yahuah's prized creation into his own image. Even from the very moment when the Word of Yahuah promised king Mashiach's arrival, thereby toppling the newly founded confederacy of darkness, the serpent set out to destroy A'dam's entire lineage. Qayin murdered Havel. And so, I will ask you, would A'dam and Chuah commission Luluwa as Havel's wife if she were indeed the seed of the serpent?

Then again, 'The Legends of the Jews' has a slightly different take on *who* was expected to marry *whom*. I said I would show you another text which helps to clarify the twin issue. *This* is the one. It most definitely clarifies in my opinion but then further complicates things. You'll see what I mean as we move along.

Wickedness came into the world with the first being born of woman, Qayin, the oldest son of A'dam. When Elohiym bestowed Paradise upon the first pair of mankind, He warned them particularly against carnal intercourse with each other. But after the fall of Chuah, Satan, in the guise of the serpent, approached her, and **the fruit of their union was Qayin**, the ancestor of all the impious generations that were rebellious toward Elohiym, and rose up against Him. **Qayin's descent from Satan, who is the angel Samael, was revealed in his seraphic appearance**. At his birth, the exclamation was wrung from Eve, "I have gotten a man through an angel of Yahuah."

The Legends of the Jews: Volume I

First and foremost, Qayin had the appearance of a **seraphim** angel. Those are the reptilians, you know. There are good seraphim as well as bad, and clearly, HaSatan is from the latter category. I am not budgeting the pages necessary to conduct a study on the character traits of a seraphim angel in this particular discussion. You will have to do so *here*. [Wastelands of the Seraphim](#). Just know that Qayin did not look like a Cherub nor A'dam. He looked like the class of angels by which his father derived from.

Well, the *same* book agrees with ‘First A’dam and Chuah’ in so much that Qayin and Havel were twins but not to each other, and *also*, that the issue was over a woman.

But this was not the only cause of Qayin’s hatred toward Havel. **Partly love for a woman brought about the crime.** To ensure the propagation of the human race, a girl, destined to be his wife, was born together with each of the sons of A’dam. **Havel’s twin sister was of exquisite beauty, and Cain desired her.** Therefore, he was constantly brooding over ways and means of ridding himself of his brother.

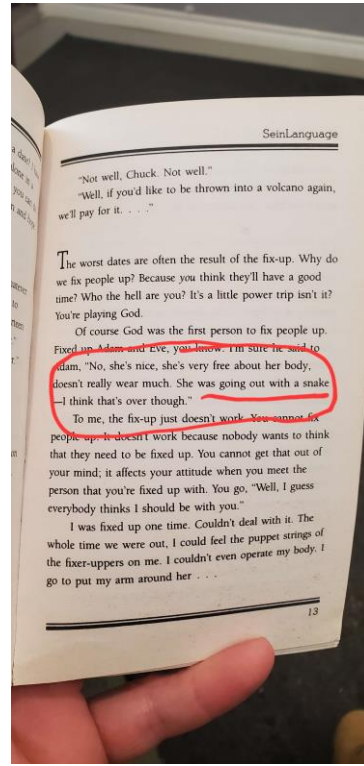
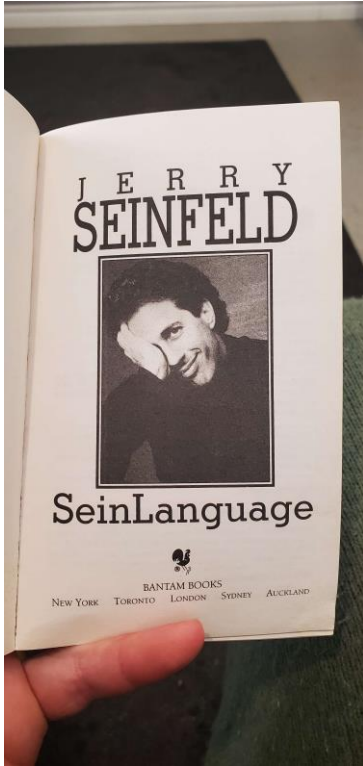
The Legends of the Jews: Volume I

The difference in accounts is easily detectable. ‘First A’dam and Havah’ paints Havel’s twin sister as the unattractive one, whereas LOTJ claims she’s the one worth beholding. Which is it? Also, Qayin and Havel were expected to marry the *other* brothers twin in the former account, but not here. Perhaps Luluwa was of another nature after all. It seems to me that both brothers would never be expected to have sexual relations with their wombmate, making ‘First A’dam and Chuah’ the more reliable on this point. Then again, Luluwa’s descendancy may have been too close of a call, which would explain why a *third* daughter was born for Sheth in the Yashar account. Either way, Qayin’s demanding a woman who was never intended to be his highlights HaSatan’s own actions with Chuah while simultaneously foreshadowing the coming Watchers event. Speaking of Sheth.

And A’dam lived a hundred and thirty years, and begat Sheth, **who had the likeness of his image** and of his similitude: for before had Chuah born Qayin, **who was not like to him**; and Havel was killed by his hand. And Qayin was cast out; neither is his seed genealogized in the book of the genealogy of A’dam. **But afterwards there was born one like him**, and he called his name Sheth.

Bere’shiyth (Genesis) 5:3 [Targum]

If there is any more doubt as to the picture being conveyed, we finally learn in the fifth chapter of Bere'shiyth that A'dam took one look at Qayin and realized Chuah's child didn't look *like* him. On the contrary, Sheth did.



A reader sent me these two photos. Actually, he sent others, but what I am showing you will do. Name drop, he's a staple at TUC and his name is Josh. And what do we see happening? For starters, Josh is holding the book open. You will have to look deeper than that though. This may require reading glasses. What is happening is Jerry Springer is slipping us The Eye. *The nerve.* Just look at him. Smirking at us while being *in the know*. The book of course is SeinLanguage. It was released in the whereabouts of 1993. I recall passing it on the book display in the mall some three decades ago and then giving it a read a little later down the road. Back then in the dark ages of my mind I would have breezed right over pictures such as that one, totally perplexed as to how one duplicates his success.

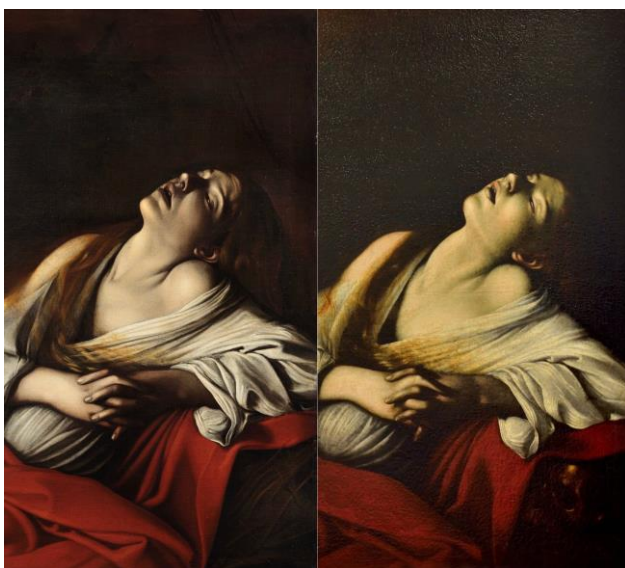
But we know. Seinfeld is allied with the Qayin's. He may even be one of them.

The only downside to casual reading is that it's a burden for the woke, as it obviously was for Josh. Or else he wouldn't have sent it along. And I haven't even gotten to it yet. Are you ready to laugh? I said, are you ready to laugh? Skimming right through from the old One-Eyed Willie Salute to page 13, *here* is what we read.

The worst dates are often the result of the fix-up. Why do we fix people up? Because you think they'll have a good time? Who the hell are you? It's a little power trip, isn't it? You're playing God.

Of course, God was the first person to fix people up. Fixed up Adam and Eve, you know. I'm sure he said to Adam, "No, she's nice, she's very free about her body, doesn't really wear much. **She was going out with a snake—I think that's over though.**"

I read this much off to my wife, and she quickly responded: "Is that what they are calling a date nowadays?" Seems to me that Jerry is making more than a passing joke. Most people will refuse to accept the Serpent Seed premise, but Jerry knows, and luckily for you, you needn't sell your soul to get it either. That joke, that is. It was so funny I forgot to laugh.



Second Eve

APOLOGIES. In the last chapter regarding Miryam of Migdal and her association with Lilith (or was it two chapters ago now?), I had intended to take you to the ultimate conclusion. Eve. There are two of them in the Bible so far as my estimation goes. Eve One and Eve Two is what I sometimes like to call them, though as you know, I'd much prefer her far more beautiful Hebrew name, Chuah. From here on out, that is what I shall call her then, Second Chuah. Everything I was trying to point you to some dozen or two pages ago when covering the topic of Lilith leads directly down this road. Lilith had it out for A'dam as well as the children of A'dam but then what do you suppose her thoughts were towards Chuah? We're talking a woman scorned on a level 10 Biblical scale. It's why I had stated that I didn't think Miryam being possessed by Lilith was a coincidence or mistake. A Freudian slip perhaps on the part of the writers and producers of 'The Chosen' but certainly not a meaningless creative decision.

The idea of Yahusha HaMashiach taking on the role of A'dam will likely not be a foreign concept to anyone. A'dam transgressed whereas the Son of A'dam did not. The transgression of the first A'dam secured passage to She'ol for all of his children in every successive generation whereas the obedience of the second A'dam reversed that penalty and led them to Paradise from whence the first father had fallen. That observation appears to derive exclusively from Pa'al, at least, canonically speaking. Other books like First and Second A'dam and Chuah as well as Besorah Niqodyimon undoubtedly use that theme as their very story arch. Pa'al though, there are a few passages where he brings the subject up, Qorintiyim Ri'shon (1 Corinthians) 15:45-49 being one of them. For the sake of the flow of this discussion, his chef-d'oeuvre should do just fine. I'm talking about his letter to the Romaiym.

¹² Wherefore, as by one man sin entered the world, and death by sin, and so death passed upon all men, because all sinned— ¹³ (For until the Torah sin was in the world, but sin is not imputed when there is no Torah. ¹⁴ Nevertheless, **death reigned from A'dam to Moshe, even over those who had not sinned according to the likeness of the transgression of A'dam, who is a type of Him who was to come.** ¹⁵ But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of Elohiym and the gift by the grace of the one Man, Yahusha HaMashiach, abounded to many.

Romaiym (Romans) 5:12-15

Everyone knows the part regarding death reigning supreme as a result of A'dam sin. What very few seem to observe however is the specifics of Pa'al's statement. I'll speak for myself, I didn't notice it until I sat here repeating Romaiym 15, attempting to undress it all. He says not everyone sinned according to the likeness of the transgression of A'dam. 'Well, no kidding, Sherlock', you tell me, 'he ate fruit'. Correction, he ate fruit from the tree of knowledge of good and evil. There are only two people in human His-Story whom the Bible ever records as having eaten that fruit in the location of the Garden. Could you even break into Paradise and partake if you wanted to? I think not. No, Pa'al is categorizing others as

having committed a deed in the same likeness. It's implied in so much that he also said there were others who hadn't. Case-in-point.

⁷ The mother of the seven sons also shared these moral principles with her children: "I was a virgin who was sexually pure: I didn't go outside of my father's house, but I carefully took care of the body that was formed from a rib. ⁸ No man who takes advantage of women ever tempted me to have sex in an isolated field. **The destructive, lying snake didn't ruin my innocence either.**

Makkabiym Reviy'iy (4 Maccabees) 18:7-8

We have already been over this passage in the Serpent Seed chapter, but it deserves repeating. The woman with seven sons, all of whom were martyred by Antiochus IV Epiphanes for not consuming pork, did not commit the same transgression as Chuah. Even if a visit from the Serpent was unlikely, what can be stated as true according to her testimony is that she remained sexually pure and never committed adultery. She is directly referencing the sin of Chuah. Notice how forbidden fruit from a tree planted in an inaccessible location wasn't her concern. And so, I think it is safe to say that many women have sinned according to the likeness of the transgression of Chuah but not all of them.

The same can be said of men in relation to A'dam. Aside from Mashiach, all men have sinned, though not necessarily in the same likeness. What was Adam's sin? The fruit is a given. We have been over this one already and it was most likely Ménage à trois. It explains why fraternal twins were delivered from the womb, boy and a girl, and only one of them was A'dam's. I will not ask for a raise of hands though I think it is safe to assume that some men have either handed out their wife to other men or even participated in the action but certainly those would be far and few in between. Of course, in A'dam's case, she committed adultery without his knowing. He only consented to it afterwards. That's what Pa'al seems to be getting at in Timotheus Ri'shon.

¹² But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³ For A'dam

was first formed, then Chuah. ¹⁴ And A'dam was not deceived, but the woman being deceived was in the transgression.

Timotheus Ri'shon 2:12-14

A'dam wasn't deceived by HaSatan in the same way that most of us men wouldn't even be placed on any computable scale of temptation should an oiled and shirtless supermodel with long blond hair flapping in the sunny summer breeze appear from behind the shrubbery, telling us in an Italian accent that he has some fat juicy fruit to offer and that he could make us feel like a god if we let him. You see what I mean? Nearly every guy who read that just now passed right on by as though it were nothing. Because we don't swing that way. But then throw a curvaceous babe into the picture and the story might be an entirely different one for a great many. A'dam took part in that. Just as it was with Bil'am's assault on Yashar'el, the greatest temptation for nearly all men everywhere is women.

The passage I have just quoted to you is probably one of the most divisive as well as despised passages among the normies. An untold number of women liberated by the ABC Agencies object to the model being proposed here, that the man is head over the household just as Mashiach is over the church. Very likely, the bulk of those who use Miryam of Migdal as a model for the feminine divine will also find themselves in sharp disagreement, and if so, they're missing out on the importance of the Second A'dam as well as the Second Chuah.

What would have happened had A'dam not succumbed to Chuah's temptation, I wonder? He would have remained as a High Priest over humanity, for starters. Stripped of her priestess role, might Chuah have been disregarded as Lilith or could A'dam have been given the opportunity to redeem her? That would all depend of course on Chuah's willingness to repent of her transgressions. There are a multitude of examples which highlight the ability of an entire household to be saved based upon the representative head. Pa'al and Ciyla before the jailor in Ma'asiym is a great example which comes to mind.

³⁰ And [the jailor] brought them out, and said: Sirs, what must I do to be saved? ³¹ And they said: **Believe on the**

Adonai Yahusha Ha'Mashiach, and **you shall be saved, and your house.**

Ma'asiym 16:30-31

The salvation of an entire household is argued against endlessly though it seems self-explanatory to me. Obviously, it is assumed that the jailer's wife and children will be subject to the patriarch or else they would not be living under his roof. It is his full right to destroy every idol in the house. Should any member disagree with his decision and desire to leave in pursuit of other elohiym then it is safe to conclude they are no longer under his protection. In the case of Miryam of Migdal, she was turned out by her father due to her decisions and no longer under his spiritual protection. That should tell us that the salvation of a household does have its limitations.

And in fact, at the risk of this becoming an exclusively Pa'al doctrine (when in fact I see the Torah written all over it), it is Pa'al once again who may sum up the entire scenario best.

¹² But to the rest I speak I, not Yahuah: If any brother has a woman that believes not, and if he be pleased to dwell with her, let him not put her away. ¹³ And the woman which has a man that believes not, and if he be pleased to dwell with her, let her not leave him. ¹⁴ For **the unbelieving man is sanctified by the woman, and the unbelieving woman is sanctified by the man:** else were your children unclean; but now they are holy. ¹⁵ But if the unbelieving departs, let him depart. A brother or a sister is not in bondage in such cases: but Elohiym has called us to peace.

Qorintiyim Ri'shon (1 Corinthians) 7:12-15

The instructions seem clear enough. Should the unbelieving woman be pleased to live with the set-apart ways of her man then he is capable of sanctifying her. Reverse that, the same can be true of the unbelieving man in relationship to his believing woman, and even the children are holy, so long as they remain under their roof. By this I think we are well within

our limitations to conclude that Chuah would have been restored under the authority of A'dam had he not shunned his role as High Priest. Even their children would have been. On a side note, you will recall that it is Qayin who left Adam's household after the murder of Havel. Even he as the seed of the Serpent was under Adam's spiritual protection up to that point.

And so, swinging back around to Miryam of Migdal. I am curious how many will use Pa'al's other letter to the Qorintiym as evidence against Miryam being a second Chuah prototype in favor of the church as a whole.

² For I am jealous over you with a righteous jealousy: for I have espoused you to one man, that **I may present you as a chaste virgin to Mashiach.** ³ But I fear, lest by any means, **as the serpent beguiled Chuah through his subtlety, so your minds should be corrupted** from the simplicity that is in Mashiach.

Qorintiym Sheniy (2 Corinthians) 11:2-3

Isn't it interesting how the pursuit of sexual purity is applied to the restored Chuah, and not, *say*, refraining from the salad bar. Otherwise, all Pa'al manages to do here is extend the Chuah role to specific members of the church just as I would assume the A'dam role can also be extended to certain members of the church. I will ask, who do you identify as, A'dam or Adam's wife? I for one am not planning to wear a bridal gown anytime soon. The politically correct answer will have most of you identifying as the woman in this scenario. Well, if it is cosplay, then I will be content placing the fig leaves over one part of my body rather than two. Look, just because one assigns themselves to the role of Chuah in this scenario doesn't denote the existence of an actual Second Chuah. If anything, it only seems to take the highlighter out on an actual Second Chuah when we know for certain that there was a His-torical Second A'dam.



The reason why that scene in ‘The Chosen’ impacted me so is because of what I’ve come to know. The biggest argument that has come my way which disfavors Miryam of Migdal being the betrothed of Mashiach is on the basis that she committed a sexual transgression and was therefore unworthy of the role. Oh, I’m sure you’re completely worthy to be the bride of Christ. That was sarcasm. It just goes to show how many completely stumble over the Second A’dam doctrine, despite how well it’s known. Unlike A’dam, Yahusha HaMashiach never transgressed against the Torah of Elohiym. It was in his perfect right to restore Miryam of Migdal to her former standing. Remember what he said to Miryam in the third episode of ‘The Chosen’? He quoted from a very specific passage of Scripture. Here, I will recite it for you.

Thus says Yahuah who created you, O Ya’aqov, and he who formed you, O Yashar’el, **Fear not, for I have redeemed you**; I have called you by name, you are mine.

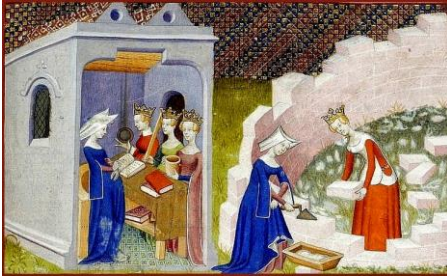
Yesha’yahu 43:1



The 144,000 and the Daughter of Tsiyon

AND *now* you're probably wondering why portraits of medieval women fill an entire page, and above a **144,000** heading no less. "Do the women share anything in common with *the Number?*" you want to know. My answer awaits your personal judgement on whether I pass the test or not. Somebody is already writing a letter of complaint to their pastor regarding the worst eschatology ever. Well then, I'm not ready to tell you quite yet. You will have to hold your horses until I walk you back down the happy bunny trail that brought about the sweet-scented breeze of these lovely ladies of the realm.





I offer you another colorful assortment of medieval me-ladies without affording any apologies. From the looks of them you'd think it was a woman's world. So many damsels, none in distress. I'm counting **9** on the first page and another **30** in the second batch, though some of them may be repeated. Still not enough. There should be thousands more. Tens of thousands isn't quite right either. I'm thinking at least **144,000**. Fine, you caught me. I have strayed from the cult mentality so as to take a new position. Look, sometimes an investigation doesn't always go the way you want it to. That's life. Deal with it. Kind of like how the Millennial Kingdom already happened. Dudes are still getting their knickers in a twist over that one. They're often telling me how I'm crushing their hopes of making the cut and that I should repent of that. I hate to break it to you then, because I'm about to shatter your dreams for the second time. Dudes may wear kilts in the kingdom, but the required attire at this dinner party is dresses.

It was while reading Hebrew Revelation that the discovery came about. The passage as everybody knows derives from chapter 14. I have taken

the time to write it down so that you can't in the very least claim that I'm making it all up. Read it and weep.



14 And I saw a Lamb standing on mount T'siyon, and with him a hundred and forty-four thousand, and the name of his Father was written upon them. ² Then I heard a voice from the heavens like the noise of great waters, and like the sound of great voices, and the voice which I heard was like the sound of a lyre. ³ And they were singing like a new song before the throne and before the four living creatures and the elders, and no one was able to learn this song except these **hundred and forty-four thousand** whom he bought from the earth. ⁴ (And these are they

who did not sin with women, and they are like virgins and go after the Lamb, and they are bought as first fruits of Yahuah and the Lamb. ⁵ And there is no deceit in their ruach, and they are blameless before the throne of Yahuah.

The Confidential Counsels (Hebrew Revelation) 14:1-5

Well, I'll be. The quip about the 144,000 being women has gone missing. It isn't there. For the life of me I thought it was during an earlier reading, *hmmmm*. In the very least I included some more illustrations of women strumming their song routine as a tie-in to Revelation. Probably playing that new song they'd learned before the throne. Still trying to fill that quota. How many are we up to now, 46? The problem isn't really with the Hebrew now that I think upon it. I didn't actually show you the original language. All I did was feed a line from one English translation or another. And so, here it is at long last.

וד השיר הזאר
ים שקנה מהאו
כבתולות והוי ²
והשה ⁵ ואין
ואריתי מלא ⁶
און גיליון ³ להון

That's a screen shot taken from Revelation 14:4 so that once again you can't claim I'm making this up. The underlined word is [בְּתוּלָה]. *Yup*, we have a match with what I just spelled out. Its English equivalent is 'bethulah'. Strong's Concordance 1330, look it up. It is a feminine noun employed all throughout Scripture and always refers to a maiden or a virgin or in the very least somebody's daughter. Usually it is used to infer a young woman who is separated and secluded from having intercourse

with men. Its earliest mention can be found in Bere'shiyth with Revelation 14:4 being the last. Here is the first.

¹⁵ And it came to pass, before he had done speaking that, behold, **Rivqah** came out, who was born to Bethu'el, son of Milkah, the woman of Nachor, Avraham's brother, with her pitcher upon her shoulder. ¹⁶ And the damsel was very fair to look upon, a **virgin** **בְּתוּלָה** *bə-tū-lāh*], neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Bere'shiyth (Genesis) 24:15-16

Obviously, *bethulah* references a woman set-apart from sexual intercourse with a man. And in fact Rivqah was in every way a model of the 144,000 to come. It wasn't just men which she had refrained from. We don't know her history with idololatriy but she was a young woman, scarcely a day beyond childhood. **10** according to Yashar. With the age of accountability finally upon her, Rivqah chose to remove herself from the stench of her father's idols in pursuit of Avraham's elohiym, Yahuah.

Brown-Driver-Briggs

⁵⁰ **בְּתוּלָה** noun feminine **virgin** (compare Arabic **بَتُولَة**, Assyrian *batultu* (also *batūlu* of young man) 5 R 42:56 see Jerem^{ZA} 1886, 399, Late Hebrew **בְּתוּלָה** **בְּתוּלָה**) — Genesis 24:16 19t.; construct **בְּתוּלוֹת** Deuteronomy 22:19 12t.; plural **בְּתוּלוֹת** Esther 2:2 7t.; **בְּתוּלוֹת** Zechariah 9:17; **בְּתוּלוֹת** Exodus 22:16 2t.; **בְּתוּלוֹת** Lamentations 5:11; suffix **בְּתוּלוֹתָיו** Psalm 78:63 3t.; — one living apart in her father's house as a *virgin* Genesis 24:16 (J) Exodus 22:15 (E) Leviticus 21:3,14 (P) Deuteronomy 22:19; Judges 19:24; 2 Samuel 13:2; Job 31:1; Isaiah 62:5; Jeremiah 2:32; Jeremiah 31:13; Joel 1:8; *virgin damsel* Deuteronomy 22:23,28; Judges 21:12; 1 Kings 1:2; Esther 2:3; **בְּחֹר** Deuteronomy 32:25; 2Chronicles 36:17; Jeremiah 51:22; Ezekiel 9:6; personification of nations **יִשְׂרָאֵל בְּתוּלוֹת** Jeremiah 8:13; Jeremiah 31:4,21; Amos 5:2; **בַּת צִיּוֹן** 2:2; Kings 19:21 (= Isaiah 37:22; on double stative construct see Ges^S 130, 5 PhSt. construct 63) Lamentations 2:13; **בַּת עַמִּי** 2:13; Jeremiah 14:17; **בַּת יְהוּדָה** Lamentations 1:15; **בַּת בָּבֶל** Isaiah 23:12; **בַּת מִצְרַיִם** Isaiah 47:1; **בְּתוּלוֹת** Jeremiah 46:11; plural *virgins* Exodus 22:16; 2 Samuel 13:18; Esther 2:2,17,19; Psalm 45:15; Psalm 78:63; Lamentations 1:4; Lamentations 2:10; Lamentations 5:11; Ezekiel 44:22; Amos 8:13; **בְּחֹרִים** Psalm 148:12; Isaiah 23:4; Zechariah 9:17; Lamentations 1:18; Lamentations 2:21.

I am furthermore showing you dozens of passages all dealing with a *bethulah* reference and in every single one of them they're feminine maidens. You may need to take out a magnifying glass. Supposing the 144,000 are men, then it would be the only case in the whole of Scripture when *bethulah* is intended to be read that way, which is an odd habit for any writer of Scripture. Yochanon would furthermore be frustrating the expectation of his reader who has devoted his life to the Torah

and the Prophets and has only recently fallen upon the latest bestseller. Defying it, actually. And in fact I will argue that the reader whom I've just described, being taught Scripture in the intended order rather than the

reverse and inverted manner which Christianity expects of their neophyte, would never view it through any other lense.

Since I am always trying to keep up with the *nub-ub* game, I highly suspect the biggest objection to the 144,000 women will be the line where it reads:

“**And these are they who did not sin with women**, and they are virgins [bethulah בְּתוּלָה] and go after the Lamb.”

You’re probably wanting to know why it would stress not sinning with women if it is women and not men being referenced. First off, Yochanon is already describing them as virgins. It would be like him saying it twice. “They are virgins, *and* they are virgins.” Not having intercourse with women is a given. There’s nothing inherently sexual in the idea of sinning with women. The modern reader assumes that to be the case because they have already been taught to read men into the text. I have already shown you that Rivqah was the perfect prototype. If it could be said of her that she did not sin with women, then we could all conclude that idolatry is being referenced. A good example might be the women mourning for Tammuz in Yechezq’el (Ezekiel) 8:13-15. Those women were sinning with other women.



Changing gears but not really, there is another reference to *bethulah* in Scripture which needs attending, and it refers to the **Daughter of Tsiyon**. *Who* is the Daughter of Tsiyon but the Only Begotten Daughter of Elohiym, and *who* is the Only Begotten Daughter but Miryam of Migdal, though I'm already getting ahead of myself as I so often do. Can you blame me though? The excitement of it all. That is a common character description among connect-the-dot specialists. The **144,000** of course dwell on Tsiyon, the *real* Mount Tsiyon, and I'm willing to bet they're her handmaidens, every last one of them.

The first Scriptural reference that I can find to the Daughter of Tsiyon derives from Yesha'yahu 37:22 though I realize now this may require a backstory. Well, here it is. Somebody named **Cancheriy** king of Ashshur sent **Rav'Shaqeh** to Yerushalayim to surround the city and conquer it. Rav'Shaqeh was a haughty fellow. After telling the watchmen on the wall that they would eat their own dung and drink their own piss, he furthermore taunted Yahuah when claiming that their Elohiym could not possibly save them. This is all detailed in chapter 36 if you require reading the account for yourself. When **Yechizqiyahu** (Hezekiah) king of Yerushalayim heard the Assyrians words, he rent his clothes and covered himself with sackcloth and then went into the house of Yahuah. We're in chapter 37 now. I forgot to mention that Rav'Shaqeh wrote the king a letter, and in it, he came across like one of those snooty Frenchmen from

a Monty Python movie. You have to wonder if he had a coxcombical mustache resembling bicycle handles. Yechizqiyahu read the cepher written to him and then laid it before Yahuah so that the residents of heaven might also go over the fine print, which they did. Because *here* is the response that was given to him regarding the overly flamboyant Rav'Shaqeh.

²² This is the word which Yahuah has spoken concerning him; **The virgin [bethulah], the daughter of Tsiyon, has despised you, and laughed you to scorn; the daughter of Yerushalayim has shaken her head at you.**

Yesha'yahu (Isaiah) 37:22

Who is this daughter of Tsiyon, I wonder? *Hmmm*. It says she's a virgin, a bethulah to be precise. Some of you will claim the virgin daughter of Tsiyon is a metaphor. A metaphor for what, exactly? That's so nice of Yahuah, to hear of Yechizqiyahu real life troubles and then respond with a make-believe answer. He might as well have stated that the Easter Bunny and the Tooth Fairy are laughing at the Assyrian army if we are to believe that the Daughter of Tsiyon was something he whipped up in the frenzy. I am always trying to think ahead and some of you will claim the Daughter of Tsiyon refers to the Torah obedient. Well, Yechizqiyahu was faithful and nobody in his party was laughing. No, the scene was in heaven. Perhaps you can claim that the virgin daughter refers to the set-apart in heaven but after everything we've been through. Somebody in heaven had the bright idea of reading Rav'Shaqeh's cepher out loud and then everybody overheard the Daughter of Tsiyon laughing from her tower. She must be a feisty woman. And then look at what happens immediately afterwards.

³⁶ Then the angel of Yahuah went forth and smote in the camp of the Ashshuriym a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Yesha'yahu (Isaiah) 37:36

You've heard the one concerning hell hath no fury like a woman scorned. Well, this might as well be the origins of that quip. I will remind you that we are peering in upon the very first mention of the Virgin Daughter of Elohiym. The context preceding this event is that she laughed. While the inhabitants of Yerushalayim slept, the angel of Yahuah annihilated **185,000** Assyrians. They awoke to a field of dead corpses. Do yourself a favor and try not to be a dumbass like Rav'Shaqeh so that the Daughter of Tsiyon scorns you.



Miryam of Migdal comes into this as well because she also was a *bethulab*, though I haven't even gotten to the good part yet. Including her into the Virgin camp will seem confusing to some of you, especially if the hymen is the manner by which one defines the loss of their virginity. We have already learned about how Miryam lost hers. It happened by way of a Roman Centurian. Whether she broke a betrothment and ran off or was raped and decided to make the best of it is an unknown variable. What came of this experience is that she set herself aside for her groomsman afterwards.

That is told to us in the Book of the Natsarim. We have already seen the passage but I'll show it again.

¹⁰ Miryam said, “Sire, **I have been a sinner but have not sinned this last year, nor shall I again.** Should I love once more, I will not now claim the rights of marriage which I once repudiated.”

The Book of the Natsarim 19:10

Miryam of Migdal told Yahusha that she had been a sinner but then on the flip of that coin she hadn't sinned again in the last year, nor would she again. The sin she is referring to is sex. Some of you are thinking Miryam is disqualified from being a *bethulab*, but I'm not so convinced that's the case. I know she doesn't say she became a virgin again. You don't have to

read between the lines though to see that she had separated and secluded herself from having intercourse with men for an entire year afterwards. In that way she was very much a *bethulah*. If there ever were any resemblances to Husha's wife Gomer, then it ended there. Like Asenath with Yoceph, Miryam sought purity through penitence and was capable of reclaiming it again.



The context of her statement as you well know by now involves the nard episode. I have stated this repeatedly since the beginning of the investigation that the incident has all the markings of the precursor to a wedding night. At the risk of sounding like a broken record, Yahusha and Miryam were by all appearances intimate during the final week of his life, and it only makes sense that he would be. He was being brought into Yerushalayim as their declared king. Regarding Miryam's anointing, do recall what happened on the following day. He rode into Yerushalayim on the back of a donkey. It was prophesied that he would. The prophecy in question derives from Zakaryahu. Have you read it recently? No...? I would highly advise that you do. Go ahead. Give it a read. I'll wait. Seriously, you're missing out. Oh fine, how about I just show it to you? Just be prepared. Scripture isn't for the faint hearted and denominations are designed for people like that. Don't say I didn't warn you. *Here* it is.

5 And behold, one of the young men from Pentephres's retinue burst in and said, ² "Lo. Yoceph is at the gates of

our court.” And **Asenath** quickly left her father and her mother and ran upstairs and went into her room and stood at the big window that **looked towards the east**, so as to see **Yoceph** as he came into her father’s house.

³ And Pentephres and his wife and all his relations went out to meet Yoceph. ⁴ And the gates of the court that looked east were opened, and Yoceph came in, sitting in Pharaoh’s viceroy’s chariot.

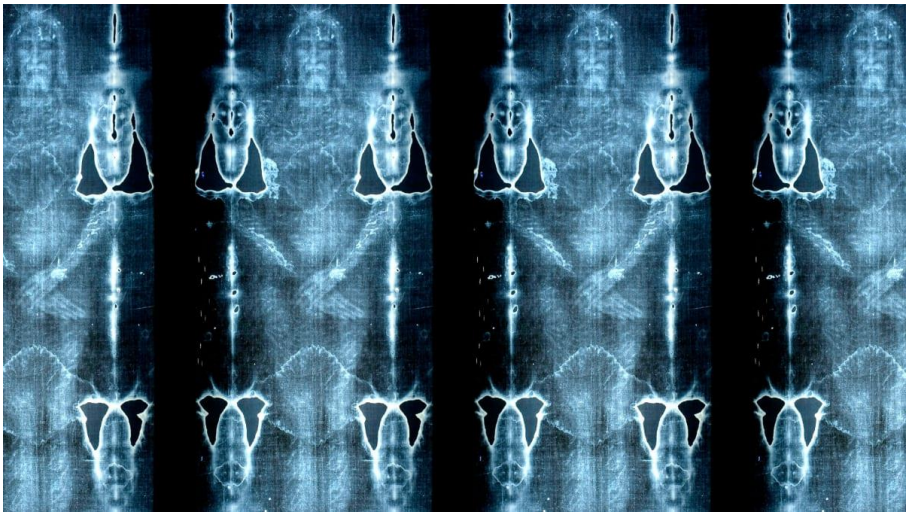
⁵ And there were four horses yoked together, white as snow, with golden reins; and the chariot was covered over with gold. ⁶ And Yoceph was wearing a marvelous white tunic, and **the robe wrapped around him was purple, made of linen** woven with gold: there was a golden crown on his head, and all round the crown were **twelve precious stones**, and above the stones **twelve golden rays**; and a royal scepter was in his right hand. ⁷ And he held an olive branch stretched out, and there was much fruit on it.

⁸ And Yoceph came into the court, and the gates were shut.

Yoceph and Asenath 5:1-8

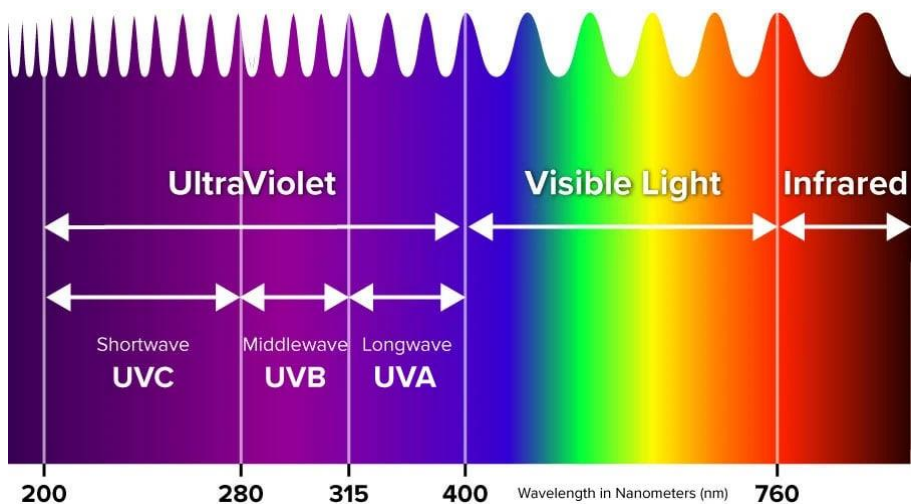
Okay, that wasn’t from Zakaryahu. I admit to that part. We’re back on Yoceph and Asenath again though if you’ve hung in with me for this long then you can be certain that we’ll swing back around. What I am proposing is that we’re gazing in upon an actual scene in the life of the Patriarch and his woman, but also, that it is a repeated event, one which prophetically gazes forward towards the day of Mashiach’s arrival in Yerushalayim. Yoceph’s attire isn’t simply a physical descriptor either. The purple robe I will get to in a moment because the twelve precious stones complete with twelve golden rays in his crown is an obvious reference to the Twelve. They were accompanying Mashiach for his bride. In fact, everything about Yoceph’s attire is self-explanatory on a spiritual level, which is what I believe both Asenath and Miryam of Migdal were

ultimately perceiving, though you may need a little help with the purple color.



Supposing you read my [End of the Millennial Kingdom](#) paper then you may recall my defense of the Shroud of Turin. In that defense I had stated that the body of the man within emitted a short intense burst of vacuum ultraviolet radiation anywhere from 48 to 72 hours into the burial process, thereby imprinting a perfect photographic negative image. I have read up on the conclusions of these Shroud researchers and what they're saying is nothing short of awe inspiring.

It has been argued by Italian researcher **Paolo di Lazzara** that the radiation was **ultraviolet** and that the instantaneous burst exceeds the maximum power released by all ultraviolet sources of light available today. It would also require pulses having duration shorter than one forty-billionth of a second. The intensities of those pulses would have to be on the order of several billion watts. His body became mechanically transparent in an instant, emitting light evenly from every three-dimensional point within, thereby imprinting an encoded 3D image on the front and the back of the cloth as well as an x-ray. This is why the Shroud cannot be reproduced in any Laboratory or art studio in the world. The ultraviolet color directs us to the power of Yahuah as well as the clothing attire of the Ruach HaQodesh, telling us that Father and Mother had a part to play in the resurrection of their Son.



I even found an instance when Yahusha glowed in the exact manner which has been described for us by the Shroud researchers.

³⁶ The following day, Yahusha took Kepha, Ya'aqov and Yochanon - three of the apostles - to a cave high up on the mountainside, where they remained in meditation for three days. On the third day, while seated in the cave, the others saw the whole body of Yahusha exude a light and become radiant, the colors being blue and white. They were astonished at such an inflow of power, for no other body could have contained it. Though manifesting in them also, it was much weaker. The three with Yahusha covered their eyes before the brilliance.

³⁷ And Yochanon said, "Master, while the Ruach Ha'Qodesh manifests in us as no more than a faint blue glow seen only in total darkness, your brilliance is like that of the sun compared with the palest star."

³⁸ Kepha said, "It is good for us to have seen this, for now we know how poorly we compare with you."

The Book of the Natsarim 15:36-38

Ultraviolet isn't the same as blue, you will tell me. Yeah, well, UV waves aren't exactly visible to the naked eye either. Blue is. Yahusha's disciples could only describe what they were capable of seeing. Being more brilliant than the sun compared with the palest star is saying something. That is while he was living, mind you. There is nothing in the textbooks which would describe how a dead man can accomplish the same task.

⁷ And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created.** And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Genesis 3:7 [Targum]

The purple robe can be found in other places as well, such as the Aramaic Targum. A'dam and Chuah were vested in purple until they rebelled against the Command and the glory of the Ruach HaQodesh departed from them. Read my paper on [The Hidden Wilderness](#) and there I will show you that the residents of Mount Tsiyon are dressed in the same attire. You see, it all relates. This is the very glory which Yahusha was clothed in for those with the eyes to see, and I wouldn't be in the least surprised if Miryam saw it when he came for her just as the other Talmidiym did on the mountainside. And then look at what happens when Yoceph finally comes for her.

19 And a little slave came and said to Asenath, "Lo, Yoceph is at the gates of our court;" and Asenath went down with the seven virgins to meet him. ² And when Yoceph saw her, he said to her, "**Come to me, pure virgin, for I have had good news about you from heaven, explaining everything about you.**"

³ And Yoceph stretched his hands out and embraced Asenath, and Asenath embraced Yoceph, and they greeted each other for a long time and received new life in their ruach.

20 And Asenath said to him, “Come, my Adonai, come into my house;” and she took his right hand and brought him inside her house.

² And Yoceph sat down on her father Pentephres’ seat, and **she brought water to wash his feet; and Yoceph said to her, “Let one of your virgins come, and let her wash my feet.”**

³ And Asenath said to him, **“No, my adonai, for my hands are your hands, and your feet my feet, and no one else shall wash your feet;”** and so **she had her way and washed his feet.**

⁴ And Yoceph took her by the right hand and kissed it, and Asenath kissed his head.

Yoceph and Asenath 19-20:4

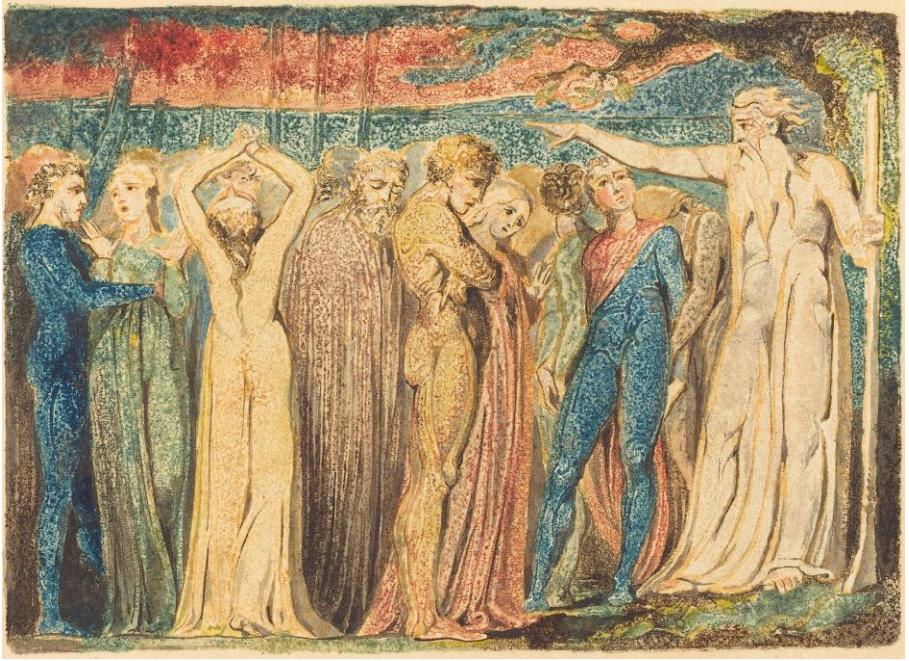
I said look at what *happens*, and I meant it. Yoceph arrives for Asenath, prompting an immediate foot washing incident. How many times do feet get washed in Scripture, I wonder. There are a few instances, such as Avraham and the three visiting angels in Bere’shiyth. The announcement of Yitschaq came out of that episode. All in all, foot washing sightings are extremely rare to come by. The similarities between Yoceph and Asenath and Yahusha and Miryam are certainly difficult to overlook though. Yoceph’s quip about having heard good news concerning her directly from heaven may even be applied to Yahusha with his betrothed. Did his Father and Mother let him in on her true identity? It seems the cat is out of the bag with his triumphant entry prophecy.

⁹ **Rejoice greatly, O daughter of Tsiyon; shout, O daughter of Yerushalayim: behold, your King comes unto you: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.**

Zakaryahu (Zechariah) 9:9

Everybody loves to quote the passage regarding the King and his colt, and I don't blame them. The King has a name and it's Yahusha. But then when was the last time that you heard about the Daughter of Tsiyon rejoicing at his arrival? We've spent an entire lifetime skimming right over that part, thinking it was another syrupy metaphor for one thing or another like a people group when in fact the king was coming for *her*.





Where Yoceph of Arimathea Comes Into This

BRITAIN was the place to go apparently but Miryam of Migdal didn't want to end up there. France was her cup of tea. Supposing you've read my report on the [Cities of the Millennial Kingdom](#), then you will know there was a concentrated effort to bring Messiah's Besorah to the lost kingdom of Yashar'el, which had been established by the prophet **Yirmeyahu** and was waiting to blossom along that shoreline. Many of the apostles as well the Seventy arrived there, one of which was **Aristobulus**, Kepha's father-in-law. **Marqus** was Kepha's traveling companion and he married a woman from the isles. There are others, including **Phillip** and

Shim'on. Even **Pa'al** managed to land there towards the end of his journey.

As I was saying though, Miryam of Migdal's final destination has been the cause of much confusion on my part, especially since **Yoceph of Arimathea** is accredited with being one of the earliest to depart from Yahudah, maybe even the first, and it is she who accompanied him. You're probably wondering where I pulled that information from. Various sources. I will do what I can to show the Yoceph and Miryam of Migdal connection. There are however some biographical tidbits of information which I have gathered over the years, regarding Yoceph that is, and they're worth mentioning.

⁷ Now, **one of the elders of the Supreme Council was a man named Yosias, called Yoceph of Arimathea** - son of Yoachim, son of Nathan, son of Eleazar, son of Eliyahu, son of Yakim, son of Zadok - who lived on the Merchant's Road, a day's journey from Yerushalayim. **He also owned an estate northwest of the city. He had a brother-in-law named Nicodemus**, and both were secret followers of Yahusha. Yoceph of Arimathea, the wise Commander, **had been present at the Council when it sat in judgment on Yahusha, and he supported him**, but many more who could have done so were absent because of the hour.

Book of the Natsarim 21:7

His brother-in-law was Nicodemus, and they were both elders of the Supreme Council. It doesn't say it here, but Nicodemus was likewise present and accounted for when the Sanhedrin sat in judgment over Yahusha. So, there's that. Another thing about him is that he was rich and affluent. It doesn't outright say that here, but come on, how else do you land in the lap of the Sanhedrin? The other giveaway is his living in two separate locations, one on the Merchant's Road, a day's journey from Yerushalayim, and then in another estate northwest of the city. Kind of paints the picture, don't you think? The Garden Tomb, which Yoceph had originally intended to bury himself in, also happens to be located

northwest of the city. I'm guessing they're not the same location though. The following passage helps to explain why.

⁵⁰ And behold, there was a man named **Yoceph**, a counselor; **and he was a good man, and a just.** ⁵¹ (The same had not consented to the counsel and deed of them;) he was of **Ramah**, **a city of the Yahudiym; who also himself waited for the Kingdom of Elohiym.**

Luqas (Luke) 23:50-51

Very few people seem to know where Arimathea is, and to the point that some claim it to be a mythical city. The Cephher goes ahead and gives the town its Hebrew correct title. Ramah is located some 8 kilometers or **5 miles** northwest of Yerushalayim. That would be the earlier mentioned estate northwest of the city. 5 miles is quite the commute though. Yoceph would have probably needed an additional apartment in Yerushalayim to avoid rush hour traffic.

Ramah is where Shemu'el the prophet was born as well as the location where Yirmeyahu gathered with the Yahudiym after Babylon destroyed Yerushalayim. Same city. That second mentioned fact may not be a coincidence. I have already taken you through the uprooting and planting process which Yirmeyahu was a part of. Not going through all of that again. Here is [the link](#) in case you missed it a couple of pages ago. Ramah was a strategic location where the rod of kingship was eventually passed over to Britain on two separate locations. Yirmeyahu was the first and Yoceph of Ramah would be the second. I have always wondered why Yoceph was given a city for a name title but now we are given a possible reason. I simply didn't latch onto the significance of that city then.

This same passage also informs us that Yoceph is one of the few people mentioned in the New Testament who was called **righteous**. *Yes*, righteous. I counted **8** names in total. That number includes **Yoceph** the father of Yahusha as well as Yahusha. But as you can see here, Luqas 23:50 calls him just, which is the exact same thing as righteous. Not bad considering he kept company with the Sanhedrin.

Another fun fact is that Yoceph of Arimathea was Yahusha's great-uncle through Miryam his mother, and so, it only makes sense that he would pull her away to safety. Miryam of Migdal. You don't have to take my word on his relations and can look that up for yourself among the ancient historians. There are actually quite a few claims which I am unable to substantiate at this time. *Here* are a few of them.

Yoceph was born in Arimathea-Ramah in **41 BC**, dying in **45 AD** at the age of 86 in Glastonbury, England. He made his fortune in the tin trade. At the time, England was the largest producer of tin mining, though the business went well beyond the Mediterranean, stretching all the way across the Atlantic to South America. Yoceph very likely had a hand in all of that. I will get to the part where Yoceph ended up in Britain. We have records on that. What I haven't been able to get a good fix on is his earlier residences in Britain, as well as the claim that Yahusha traveled there with him in his youth.



'Chariots of Fire' is a movie I haven't watched in a really long time. The 1980's if we're keeping a proper accounting. I was young and can't remember the overall plot but do distinctly recall the beach running sequence in its openings as well as lots and lots of running in other places. None of that is probably important to this conversation. The **Vangelis** soundtrack however is. I do confess to owning a few copies on vinyl. They have been set down upon the turntable often and it has been that way in my household for any number of years. There is a track on that album containing a church organ and lyrics sung by a choir which has long held

my interest. 'Jerusalem' is the name of it. The words recited within the song goes as *follows*.

And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among those dark satanic mills?
Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: o clouds unfold!
Bring me my chariots of fire!
I will not cease from mental fight;
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

The song *begins* with a question. In the instance that the listener is slow to latch onto *whose* feet is being implicated as having walked England's mountain green, the singers quickly rephrase their question into something more descriptive. The holy Lamb of Elohiym who was on England's pleasant pastures seen is none other than Yahusha Ha'Mashiach. We are often told this is a reference to his having traveled there as a boy but I am not so certain about that.

The *next* proposal by the choir has us pondering if his divine countenance ever shined forth upon them clouded hills. That may be a childhood reference but if I had to choose one or the other, I'd go with a resurrected Yahusha. The reason being is that we are then asked if Yerushalayim was built there among its dark Satanic hills. Say what? How does the building of a city in any way relate to a teenager traveling around with Great-Uncle Yoceph the wealthy tin trader? It doesn't. The songwriter is toying with us. He seems to be implying that Yerushalayim was there until it wasn't and that they could resolve to bring back what was lost to them again. That's a once and future king reference if you hadn't noticed. I am thinking Britain *was* the reestablished kingdom of Yashar'el upon the earth

and the epicenter of the Thousand Year Reign. It's all told to us in the song but nobody seems to be paying attention.

Again, this all goes back to Miryam of Migdal and why her arrival in Britain rather than France is so important to the narrative. France isn't a deal breaker by any means. I just think she went further than what we are told and I'm about to get into it. Retracing Yoceph of Ramah's steps again, *this* is what we read.

In that year, [A.D. 36] the party of Joseph of Arimathea and those who went with him into exile, was put out to sea in a vessel without sails or oars. This vessel drifted, and finally reached Massilia where they were saved. From Massilia Joseph and his company passed into Britain and after preaching the Gospel there, died.

Baronius: Ecclesiastical Annals

Baronius writes a passage having nothing to do with Miryam of Migdal, *seemingly*, but only to the untrained eye. It says Yoceph of Ramah went into exile with a party of *others*, presumedly the people of his household. Well, Miryam of Migdal was a member of his household. We simply haven't gotten there quite yet. Place a bookmark on the 36 AD date. But then look at where Yoceph of Ramah ended up. Massilia is a city on the southern coastline of France. And so, what is said regarding Miryam of Migdal is ultimately true. She did go to France. If only I could find a reference, any reference really, to a northbound journey across the English channel, to the White Cliffs of Dover and beyond, but so far, I got nothing. Let's keep trying though. Here is what we read regarding Miryam of Migdal's journey.

There was that time with the apostles S. Maximin, which was one of the seventy-two disciples of our Adonai, to whom the blessed Mary Magdalene was committed by S. Peter, and then, when the disciples were departed, S. Maximin, Mary Magdalene, and Lazarus her brother, Martha her sister, Marcelle, chamberer of Martha, and S. Cedony which was born blind, and after illumined of our Adonai; all these together, and many other Christian men

were taken of the miscreants and put in a ship in the sea, without any tackle or rudder, for to be drowned. But by the purveyance of Almighty Deus, they came all to Marseilles...

The Golden Legend: Mary Magdalene

Well, that's strange. Miryam of Migdal was put out to sea in a ship without any rudder and oars or any other sailing devices. Didn't the exact same thing happen to Yoceph of Ramah as well? He's certainly not mentioned in this party. Therefore, I guess we'll have to chalk it up to another coincidence. But wait. It says she ended up in Marseilles as well. I checked. The distance from the Port of Haifa to the port of Marseille is **1942 nautical miles**. Am I supposed to expect that separate parties of people were punished for being naughty, sent out to sea, and all landed in the exact same location but on two separate occasions?



Nobody really knows who Maximin is, though he is traditionally named as the builder of the first church on the site of the present Aix Cathedral. His [Wiki article](#) is slim enough to be well beyond anorexic in suspicion. He lived and presumedly died but that is about all. The Golden Legend claims he was one of The Seventy, but then so was Yoceph of Arimathea. It *says* **72**. We'll let that slide. Accompanying Maximin and Miryam were *also* Miryam's sister Martha, as well as their brother El'azer, and somebody named Cedony. Looks like the entire family.

Mary Magdalene later left him to continue his apostolate alone when she withdrew to the solitude of a cave, which later became a Christian pilgrimage site *Sainte-Baume*. On the day she knew she was to die she descended into the plain so that Maximinus could give her communion and arrange her burial. Her sarcophagus is now at the Basilica of St Mary Magdalene at Saint-Maximin-la-Sainte-Baume, along with that of Sidonius, Marcelle, Suzanne and Maximinus, after whom the place was subsequently named.

All we are told by the Roman Catholic officials is that Maximin had Miryam of Migdal under his care until he didn't, which is highly suspect. I'm not saying Maximin wasn't a real individual. Then again, that's kind of what I'm saying. That he and Yoceph of Ramah *are* the same person. Wouldn't surprise me in the least. Plenty of people went by different names back then. The only other connection I can think of is a close family member, either on Miryam and Martha's side or Yahusha's.

Here is what we so far have. Maximin and his party were sent from Yahudah to France in an oarless vessel but then so was Yoceph of Ramah and his party. The only difference between the two is that Maximin is listed as having Miryam under his care whereas Yoceph of Ramah is not—so far. The other difference is that Yoceph doesn't stay in the south of France. No, Baronius has him traveling even further north to Britain. This will take further digging.

The sources we have make it out like Yoceph of Ramah and Miryam of Migdal arrived in France by complete accident. That may be so. I couldn't really say. It would certainly be ironic that the tide sent Yoceph of all people right back towards the home of his origin. Know that I am not putting the adrift at sea story into doubt when in fact Yahuah Elohiym had already told him in advance where he was to go.

Yoceph said “know this, great king. I am a servant of The Great Elohiym of Light. I am sent in order to build a church here, where it will serve your people well. I will establish a place o light unto them. I come to teach the perfect commandments. Ask among your own about me, for I am not unknown to them. I have no human teacher, from whom I learned the wisdom, from where I got these things. I lived in the light of Christ but learned tardily. Then I had a message from Elohim Himself, **‘Go preach to those who dwell at the edge of the Earth.’**”

The Britain Book 4:22

Telling Yoceph to go and preach to those who dwell at the edge of the Earth was the same thing as saying return to his homeland. Notice how he didn't arrive in Deutschland or Norway or even China or India for that matter. No, he went to his homeland, which will be expounded upon hereafter. The *why* is a good question. And by that I mean why Miryam of Migdal was chosen to journey there with him.

Yoceph's fate is again expounded upon in Book of the Natsarim. It is thought that Yoceph may have actually written the book, though I am more inclined to conclude that Aristobulus and maybe even Philip had a heavy hand in it. For starters, the writer of Natsarim appears to have been a disciple of Yochanon the Baptist before his introduction to Mashiach, and secondly, had intimate knowledge of Kepha's household in Galilee. Aristobulus can be traced to both, as his two sons were recognized disciples of Yochanon and he was head of the mentioned household. But then, *thirdly*, 'The Gospel of Philip' comes across like written commentary upon the narrative in Natsarim. I'm not completely sure who the author is but that's unimportant. Here is what we learn regarding the fate of Yoceph.

³² Despite his authority, there was evidence against Yoceph, and he was imprisoned, being kept under constant guard. One Shabbat, during the night hours, the Ruach of Yahusha was projected to Yoceph so he was comforted. But the guards, seeing it, fainted with fear. Then Yoceph was brought before Pontius Pilate, but the Governor found no fault in him, and he was released.

³³ Later, Annas and his son-in-law, who were then the High Priests of the Yahudiyim, came to the house of Yoceph, bringing with them the Holy Books written on scrolls within their box. They requested that he swear upon it in the sacred name of Elohim, but he made oath only that he had done no wrong or broken no law. The wise Commander remained in his house for many days, after which he went about undisturbed.

Book of the Natsarim 21:32-33

He was thrown in prison. Not that it helps us much in this discussion, but it lines up quite nicely with ‘The Gospel of Nicodemus.’ Because the exact same incident happened to him there. In the same book, **Annas** and **Caiaphas** discovered that Yahusha had proclaimed himself Mashiach in the year **5,500**. We see an investigation played out here, though their conclusions are not shown. It is Annas and Caiaphas and their conspirators I believe who began the processing of corrupting the dates into what has become the Masoretic timeline. That’s a whole other story though, despite the fact that it all connects with the Thousand Year Reign discussion. Jumping ahead to the *next* verse.

³⁴ Then, when **Pontius Pilate** returned to Rome, **Yoceph** departed from his home shores, coming to **Setnadoin**, from whence he moved to **a well at the foot of a hill**. He brought with him a **clay cup** which had been set in silver by a silversmith, and this was that cup used by **Yahusha**.

Book of the Natsarim 21:34

Pontius Pilate returned to Rome. He is generally thought to have bowed out in **37 AD**, though as we have already seen, Baronius thought it was one year earlier, in **36**. The reason *why* Yoceph was deported immediately after Pilate’s parting relies upon the fact that they were friends. I also suspect that Pilate became a covert. At any rate, Yoceph was placed under Pilate’s protection and the Sanhedrin wanted their revenge. It’s why the boat story and placing Miryam under his care or a member of his household makes the most sense.

Setnadoin was a location known to the author though is apparently no longer identifiable. Even Microsoft Word doesn’t recognize the spelling and wants to auto-correct, but I won’t let it. Believe it or not, his move to “a well at the foot of a hill” is all we need to identify Glastonbury. There is probably a well at the foot of a hill in hundreds if not thousands of locations across this realm. And so, you’re probably wondering how I came to that conclusion. It’s in the preface. A scribe who wrote Natsarim had this to say about Yoceph of Arimathea-Ramah.

When **Elyid**, **our father in the faith**, came in full flight from afar, seeking refuge beyond the confines of his persecutors' dominion, he set his kolistone in **Lanavalok**. Here, when he spoke to them, the Druthin said, "We have never been without the light of Truth, yet you seek to bring another light, strange to us, which seems less bright than ours."

The Gospel of Kaledy 2:1

Don't make me lay out even more breadcrumbs for you. Elyid *is* Yoceph of Arimathea-Ramah. You can take my word for it or purchase your own copy and compile hours of research. In other places he is referred to as **Yoceph Idewin**, the father of their faith. The *Lan* in Lanavalok refers to a sacred enclosure and Avalok as you shall soon see is the name of the king and his kingdom whom Yoceph of Arimathea-Ramah was directly related to.

²¹ **Yoceph Idewin** was related to **Avalek**, whose kingdom bordered that of Arviagus, through Anna the Unfaithful. He converted **Claudia Rufina**, the daughter of Caradew previously called Gladys, who married **Pudens**, a Roman, and had a daughter **Pudentia**.

The Britain Book 5:21

There are some recognizable names from Pa'al's epistle to the Romans if I have ever seen them. I refuse to get distracted though. Yoceph was of a royal descent through this Avalek fellow. Very likely the kingdom of Yashar'el established in these parts by Yirmeyahu. Avalok. Say it again. *Avalok*. Once more. *Avalon*. Not a typo. I spelled it right the first time. Avalon. Yoceph Idewin of Arimathea-Ramah was descended from the kingdom of Avalon. It's most certainly where he settled.

Maelgwyn of Llandaff, the uncle of **St. Daviyd**, the Welsh bishop of Mynyw says the *same* thing.

Joseph of Arimathea, the noble decurion, received his everlasting rest with his **eleven** associates in the **Isle of**

Avalon. He lies in the southern angle of the bifurcated line of the Oratorium of the Adorable Virgin. He has with him **the two white vessels of silver** which were filled with the blood and the sweat of the great Prophet Yahusha.

And now for the mention which you thought I was snubbing. The holy grail. I wasn't snubbing anything. There are simply too many details in these small quotes to cover. I was attempting to establish Glastonbury with Avalon and any other number of small but important details. I've probably overlooked several already.

As a reminder, we are on a quest for Miryam of Migdal, and no, I am not suggesting for you that she and the holy grail nor some son or daughter of Yahusha Ha'Mashiach are it. There are others who have written books on the subject. Dan Brown comes to mind. This is not one of them. If the grail *is* a bloodline, and for clarity purposes I am not stating that it is, then that is an investigation for another time. It would be terribly difficult to convince me that a clay cup set in silver by a silversmith was somehow a metaphor for a bloodline, as if this were one of Daniy'el's dream interpretations. Speaking of which, here is *another* blood reference.

Idewin was buried in a shirt of fine linen, which he had worn when burying Yahusha, and which was stained with three spots of blood on the chest. He was buried by the two-forked cross. The saints had lived in twelve huts around a never diminishing well at the foot of the holy hill.

The Britain Book 5:21

Yoceph was buried in the very shirt of linen which he had worn while burying Yahusha. There were three spots of blood stained upon its chest. Seems as though the blood of Mashiach was important to Yoceph. Still not seeing how any of this is a coded message for a royal bloodline though. Do understand, that doesn't mean there isn't a family line to be had. I'm simply not seeing it in these texts quite yet. Therefore, the grail legend will have to be saved for another occasion. I had started out reading from The Book of the Natsarim. *Here* is what I wanted you to see.

³⁵ Some say Yoceph of Arimathea married Miryam, mother of Yahusha, after the death of his wife, but this is a known heresy put about by those in ignorance of what is written, for **his wife was not that Miryam.**

Book of the Natsarim 21:35

What the...? Well, that just tosses everything I've researched into the garbage in a hurry. Yoceph married Miryam. Miryam of Migdal or some other Miryam? How could he...? that double-crossing, low down, double timer. That was my first reaction when reading it. We're finally getting somewhere but *come on*. How does somebody go about ending a book like that? It's literally the last verse. It gets all scandalous and up in your face and then takes a plunge right off the White Cliffs of Dover. Try not to have a heart attack.

How is marrying Miryam the Mother of Yahusha scandalous, exactly? She was a widow needing taken care of. She was *also* his niece and that's kosher. Miryam was on the older end of the spectrum but then so was Yoceph. Nothing heretical there, had the two consented. Seems to me that the scribe who ended the book with his added commentary had a score to settle. Yoceph of Arimathea-Ramah did not write that, and the writer of 'The Gospel of Philip' sure didn't write that.

To better understand what is happening, we will have to retrace the conversation between Miryam of Migdal and Yahusha on the night that she anointed him with the expensive fragrance. This will be a short review.

¹⁰ Miryam said, "Sire, I have been a sinner but have not sinned this last year, nor shall I again. **Should I love once more, I will not now claim the rights of marriage which I once repudiated.**"

¹¹ Yahusha said, "Love is a blending of ruachoth and not a union of flesh. Woe to those whose love compounds discord in the place where love is fulfilled. If these things confound you, read the Books of Wisdom."

Book of the Natsarim 19:10-11

Some of you were getting ready to write me a letter explaining how Miryam of Migdal couldn't possibly have married Yahusha because she said it would never again happen. Obviously, that's not quite yet. Because she did marry, again. Complications arise then, don't they? A dominant theme of Natsarim is the multitude of marriages and the union of ruachoth in only one of them. If you jumped ahead rather than reading the previous chapters then, it is your loss. You will have to retrace those steps on your own. The complication relies upon the passages shown whereas Yahusha and Miryam of Migdal became a unified ruachoth. How could she become unified with Mashiach but then get with another man? She already said her love was reserved for the *next* man and nobody else.

Even if Yoceph did marry Miryam, *that* Miryam as he put it, then there is something else going on. A marriage perhaps but one of protection rather than intimacy or even sexual fornication. Bere'shiyth has already given us the inverted precedence in that Avraham told Pharaoh as well as Aviyemelek that Sarah was his sister rather than a wife. The reason being is that she was old and beautiful, and everybody wanted a piece of her. Should Yoceph truly desire to be the protector of Yahusha's betrothed then a civil ceremony would be the most practical approach. He could support her without a turning of heads and the kings of the earth would have to come through him first before claiming her as their own.

There is more to this just so you know. The Book of the Natsarim may have ended there but the same source material has more to dig through.

After our Adonai died, having been hung on the cross outside the city walls of Yerushalayim, Yoceph of Abramatha took Miryam, the mother of Yahusha into his home until Yochanon could make suitable arrangements. **Then, he was called Guardian of the Lady which title became confused in Britain with that of Guardian of the Sacred Vessel.**

The Britain Book 4:1

Let's see if got this right. Yoceph started out as Miryam the mother of Yahusha's caretaker but only until Yochanon could make proper arrangements. Makes sense. I'm following, I think. He then became

known as “Guardian of the Lady.” Who is the Lady, Miryam or Miryam, and who became a Guardian of her, Yoceph or Yochanon? And now I’m confused. Where are you at on a 1 to 10 scale? The text can be read either way. I’m thinking this is yet another attempt at erasing any identity confusion regarding who Yoceph carted off to Britain or France or wherever, but it isn’t working. It seems even back then people thought the holy grail was a lady when they are two separate things. Also, I *thought* he married her. Miryam that is. The *other* Miryam. Which is it? Guardian doesn’t sound like husband, unless Yochanon is the Guardian of Miryam the Mother, which still wouldn’t be her husband anyways, but then how is that title getting confused with the Sacred Vessel Guardian?

Why be so vague? Assuming this is still Yoceph we’re dealing with rather than Yochanon, then it seems to me that the Guardian title is precisely what he was doing. He was Guarding the Lady. Guarding the Lady meant taking care of her. Like what Yochanon was doing with the *other* Miryam. Keeping one hand upon the sword in the sheath so that the bad guys wouldn’t lay a hand upon the woman. This is the betrothed of Mashiach we’re talking about. It’s why there’s so many coded messages throughout the annals of Scripture. Much is insinuated but very few come right out and say it. Other scribes simply won’t believe it or would rather not have a married Mashiach be true.

Once is a coincidence but two or three or four is a pattern, and what do we see happening on the pattern scale? Miryam of Migdal, the woman who poured nard upon the feet of the man whom she’d soon be speaking alone with in the garden ends up on the *same* boat with the keeper of the grail. Not only that, but on the opposite end of the world. Far from the clutches of the Yahudim and probably even Rome. What also just so happens to be the same geographical location as what I have proposed to be the epicenter of the Thousand Year Reign. That is five or six coincidences, though there are more, far more, and I have already lost count. You and I both know however that a pattern in the dozens or the hundreds will always be a coincidence for those who have flagged this topic as the unthinkable thought in the face of their favored Trinity doctrine. Is it in any way ironic that these same individuals often consider themselves to be the bride of Christ. Ask them what that means. It’s all supposed to be a metaphor, apparently.



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