



Mary Magdalene: Wife of Messiah

06/15/2022

by Noel Joshua Hadley

Contents

THE ORWELLIAN AND MIRYAM OF MIGDAL.....	5
THE SONG OF SHALOMAH CONNECTION	11
THE WOMAN AND THE ALABASTER JAR.....	19
THE WEDDING AT QANAH.....	31
THE ADULTERESS <i>AND</i> MIRYAM.....	37
THE ADULTERESS <i>AND</i> PAPIAS	43
MIRYAM OF BETHANY OR MIRYAM OF MIGDAL?.....	47
MIRYAM MIGDAL <i>AND</i> THE TWO TOWERS.....	59
THE WOMAN AND THE ALABASTER JAR <i>REVISITED</i>	67
THE KINSMAN REDEEMER: LESSONS LEARNED FROM R’OTH...	79
THE MARRIAGE OF RUACHOTH: LESSONS LEARNED FROM THE WOMAN AT THE WELL.....	85
THE KISS, THE BRIDECHAMBER, <i>AND</i> MIRYAM MIGDAL.....	95
<i>BECOMING MAN: MIRYAM’S GOSPEL OF THOMAS CONTROVERSY</i>	107
THE DISCIPLE WHOM YAHUSHA LOVED	113
THE ONLY BEGOTTEN DAUGHTER OF ELOHIYM	131
THE SEVEN SPIRITS OF MIRYAM <i>AND</i> ELOHIYM	147
THE ANGEL OF PENITENCE.....	157
DIYNAH’S PART IN THE NARRATIVE	167
THE 144,000 AND THE DAUGHTER OF TSIYON	187
HER LOVER, THE ROMAN CENTURION	204
WHERE YOCEPH OF ARIMATHEA COMES INTO THIS	217



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, בְּכִי: "וְנִישׁ נִסְפָּה בְּלֹא מִשְׁפָּט", אָמַר מִי:
אִיכָּא דְאָזִיל בְּלֹא זְמַנְיָה? אֵין, פִּי הָא דְרַב בִּיבִי בַר אֲבִי הֵנָּה שְׂכִיחַ
גְּבִיָּה מִלְאָךְ הַמָּוֶת. אָמַר לִיה לְשִׁלּוּחִיה: 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 אָמְרִי לָךְ! אָמַר לִיה: אֵי הֲכִי
אֲהַדְרָה! אָמַר לִיה: הוֹאִיל וְאֲזִיתִיתָ — לִיְהִי לְמַנְיָנָא! אָלָא הִיכִי יִבְלָתָ
לָהּ? הָהִן נְקִיטָא מְתַאָרָא בִידָהּ וְהָהִן קָא שְׁגָרָא

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.