



Miryam of Migdal: Second Eve

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PSYCHE, she wasn't **Miryam of Migdal**. Not that I was kidding or anything, I wouldn't do that to you. Calling her 'Second Eve' was the natural conclusion that I had *sort of* maybe come to in the preliminary stages of my 'Wife of Mashiach' investigation, knowing the conventional logic paints Mashiach as a second A'dam. Everyone knows that much. It's a **Pa'al** reference. I'll get to it in a moment. The big unveil was certainly my hope in [Her Name Was Lilith](#). That she, Miryam, was 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. Chuah is the modern Hebrew name for Eve, by the way. In Paleo-Hebrew, she would be Cha'uaha. What a beautiful name. From here on out, that is what I shall call her, **Second Cha'uaha**.

Well anyways, **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 Cha'uaha? We're talking a woman scorned on a level 10 Biblical scale. I now suspect

Lilith played an active role in Cha'uaha's original temptation. 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.

Oh, there most certainly was a 'Second Cha'uaha' and I'd rather not leave you hanging. Her name was also **Miryam**. Miryam the Mother of Yahusha. I still think Miryam of Migdal has defining features attributed to Cha'uaha, and I will go over those, but it appears as though Miryam the Virgin Mother already beat her to the title. I'll be sure to untangle this knot but first, before I forget, here is the Second A'dam reference.

⁴⁴ It is sown as a natural body; it is raised a spiritual body. There is a natural body, and here is a spiritual body. ⁴⁵ And so it is written,

The first A'dam was made a living soul;

the last A'dam was made a quickening ruach. ⁴⁶

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. ⁴⁷

The first man is of the earth, earthy; the second man is YAHUAHA from heaven. ⁴⁸ As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. ⁴⁹ And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Qorintiyum Ri'shon (1 Corinthians) 15:44-49

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 Cha'uaha' as well as 'Besorah Niqodiymon' undoubtedly use that theme as their very story arch. Pa'al though, there are a few passages where he brings the subject up, Qorintiyum Ri'shon (1 Corinthians) 15:44-49 being one of them. Another

reference can be found in his chef-d'oeuvre, his epistle to the Romans, wherein we read:

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's 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 like a broken record, 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’.

This is true. 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 that he also said there were others who hadn't. Yup, I'm referring to my [Serpent Seed](#) paper. 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.**

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

We have already been over this passage in my Serpent Seed paper, and I'm under the impression that you've given it a read, 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 Cha'uaha. Even if a repeat visit from the Serpent was unlikely, what can be stated as true according to her testimony is that her generation was concerned with the mere possibility. In stating that she remained sexually pure and never committed adultery, the mother of seven sons is referencing the sin of Cha'uaha. 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. Not going over all that research again.

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 A'dam'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 Cha'uaha. ¹⁴ And A'dam was not deceived, but the woman being deceived was in the transgression.

Timotheus Ri'shon 2:12-14

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. They would rather be on top as Lilith was. 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 with Pa'al, and if so, they're missing out on the importance of the Second A'dam as well as the Second Cha'uaha, fulfilled by Yahusha's Mother, and even Miryam of Migdal's role as a Cha'uaha. Keep reading, I'm getting there.

[Eve] was invaded by the Devil through the seduction of the serpent for her own downfall. Why was this? Because he knew that the susceptibility of the woman would be more easily conquered than the strength of the man; and he saw that Adam burned so vehemently in his holy love for Eve that if he, the Devil, conquered Eve, Adam would do whatever she said to him.... By first misleading Eve, so that she might flatter and caress Adam and thus win his assent, since she more than any other creature could lead Adam to disobedience, having been made from his rib. Thus, woman very quickly overthrows man, if he does not hate her and easily accepts her words.

Scivias, Vision 2:10

I have just quoted to you from **Hildegard**, the female Medieval mystic. May the record show it is the first time I have ever referred to her in any given paper, how very exciting. Well, 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. Come to think of it, I may be describing Fabio. You're probably starting to get the picture. 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. Just as it was with Bil'am's assault on Yashar'el, the greatest temptation for nearly all men everywhere is women. The Serpent knew how to ruffle his truffle, and it was Cha'uaha. Perhaps now you can see where I am placing Miryam in that. She very likely fell to the wiles of the Serpent. The Second A'dam did not.

A follow-up question, what would have happened had A'dam not succumbed to Cha'uaha's temptation, I wonder? He would have remained as a High Priest over humanity, for starters. Stripped of her priestess role, might Cha'uaha have been disregarded as Lilith or could A'dam have been

given the opportunity to redeem her? That would all depend of course on Cha'uaha's willingness to repent of her transgressions. In the matter of Miryam of Migdal, Yahusha our High-Priest did happen to forgive her. She could then continue in her place as his rib partner.

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 alahayam (gods) 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 YAHUAHA: 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 Cha'uaha 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 Qorintiyim as evidence against Miryam of Migdal being a second Cha'uaha 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 Cha'uaha through his subtlety, so your minds should be corrupted** from the simplicity that is in Mashiach.

Qorintiyim Sheniy (2 Corinthians) 11:2-3

Isn't it interesting how the pursuit of sexual purity is applied to the restored Cha'uaha, and not, *say*, refraining from the salad bar. Otherwise, all Pa'al manages to do here is extend the Cha'uaha 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 Cha'uaha in this scenario doesn't denote the existence of an actual Second Cha'uaha. If anything, it only seems to take the highlighter out on an actual Second Cha'uaha 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 last part 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 YAHUAHA. 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



[UPDATE 4/21/24: AND so, I guess I was right in stating that Miryam of Migdal fulfills a ‘Second Cha’uaha’ role after all. I was doubting my thesis for a little while, though it still holds water, sort of. I mean, it has already been shown in my [The 144,000 Were Women](#) paper that a ‘*bethulah*’ is a woman which can be a virgin or, contrarily, a widow, and that in either instance she is set-apart for YAHUAHA. After her fall from grace, Miryam of Migdal most definitely became one, a member of the 144,000, thanks in part to Mashiach’s redemption. Actually, she may in fact be *thee* **Daughter of Tsiyon**, but why be repetitive? You’ll have to read that report for yourself.

Miryam the Mother of Yahusha and Second Cha’uaha though. I had started out saying we would discuss her as a candidate in my latest update and I think it’s high time we get around to it. A notable mention to her role can be found in ‘Questions of Bartholomew’, or [Bar Talmai](#). It’s a somewhat lengthy passage, the bulk of which I don’t intend to show here. There’s a reason why I take the time to edit and publish these extra Biblical books, my suggestion is that you read the entirety of it for yourself. Here is a snippet of it.

2 Now the apostles were in the place with **Mariyam**.

² And Bar Talmai came and said unto Kepha and Andrei and Yochanan: Let us ask her that is highly favored how she conceived the incomprehensible, or how she bare him that cannot be carried, or how she brought forth so much greatness. But they doubted to ask her.

³ Bar Talmai therefore said unto Kepha: You that are the chief, and my teacher, draw near and ask her. But Kepha said to Yochanan: You are a virgin and undefiled and beloved and you must ask her.

⁴ And as they all doubted and disputed, Bar Talmai came near unto her with a cheerful countenance and said to her: You that are highly favored, the tabernacle of the Most High, unblemished we, even all the apostles, ask you to tell us how you did conceive the incomprehensible, or how you did bear him that cannot be.

⁵ But Mariyam said unto them: Ask me not concerning this mystery. If I should begin to tell you, fire will issue forth out of my mouth and consume all the world.

Questions of Bar Talmai 2:1-5

Um, *yeah*, Yahusha's Mother had the ability to open up her mouth and consume the entire earth with fire. End of the world stuff, you probably wouldn't be interested. Try not to upset her. For contextual purposes, the scene before us takes place after the resurrection of Mashiach but before his ascension to heaven. Miryam the Mother of Yahusha is clearly the person being addressed here though, let's be honest with ourselves, she appears completely out of character. In every other extra-Biblical text that I can find which hosts the familiar spread of Gnosticism, Miryam of Migdal would be standing in the present Miryam's place. It is Miryam of Migdal who spoke concerning the hidden revelations of Mashiach, and just as we read in this instance, it is Kepha who regularly approached her, and in fact was likely chosen to approach her, for questioning purposes, what gives?

Would it be helpful to note that 'Questions' survives in Greek, Latin, and Slavonic manuscripts, but that each copy varies considerably in the wording department? Sometimes a text in one language seems to say the complete opposite of another. Yup, it was being tampered with by our Controllers, considerably. The conflict of words is so confusing that very

few modern translators will touch it, which may have been the aim all along.

A common thought is that 'Questions of Bar Talmi' has an alter ego and that it is really Besorah Bar Talmi, the long-lost 'Gospel of Bartholomew'. Jerome mentions Besorah Bar Talmi in his commentary on Mattithyahu, whereas the author of 'Decretum Gelasianum' includes it in a list of condemned or unacceptable scriptures. It is my personal thesis that 'Questions of Bar Talmi' was an attempt to cover up and scrub very specific elements within 'Besorah Bar Talmi'. Rather than burying the book, as they did with Besorah Kepha and others, they simply recast Miryam of Migdal with Miryam the Mother, added in some additional Catholic approved dialogue, and then called it a day.

Well, on that sad thought, let's dip into 'Questions of Bar Talmi' again and see what else Miryam might be up to.



¹⁴ And when she had ended the prayer she began to say unto them: Let us sit down upon the ground; and come you, Kepha the chief, and sit on my right hand and put thy left hand beneath mine armpit; and you, Andrei, do so on my left hand; and you, Yochanan, the virgin, hold

together my bosom; and you, Bar Talmi, set your knees against my back and hold my shoulders, lest when I begin to speak my bones be loosed one from another.

Questions of Bar Talmi 2:14

Is it just me or have we seen this unfolding scene before? Lots of them, in fact. Do me a favor and check out [Miryam of Migdal and the Mandala](#) if you haven't already. It is only ever the betrothed of Mashiach who is depicted in the state of ecstasy, requiring the repeated aid of angels. I'm giving you one such sculpture depicting her daily regiment, though you will find many more depictions there. In this one, we see **four** separate angels surrounding her, and in a somewhat identical manner to what is described in Questions. We are told it is Miryam the Mother but that is a description of Miryam of Migdal if ever I've seen one. Kepha at her right, Andrei his brother on her left, Yochanon the virgin at her front, and Bar Talmi supporting her from the back, just as it is with the angels. Perhaps you are beginning to see why I so strongly suspect that Miryam of Migdal was scrubbed from the original manuscript.

⁴ And he [Yahusha] took them and brought them again unto the Mount of Olives.

² And Kepha said unto Mariyam: You that are highly favored, entreat the Lord [YAHUAHA] that he would reveal unto us the things that are in the heavens.

³ And Mariyam said unto Kepha: O stone hewn out of the rock; did not the Lord [YAHUAHA] build his church upon you? Go you therefore first and ask him.

⁴ Kepha said again: O tabernacle that are spread abroad. ⁵ Mariyam said: You are the image of A'dam: was not he first formed and then Cha'uaha? Look upon the sun, that according to the likeness of A'dam it is bright. and upon the moon, that because of the transgression of Cha'uaha it is full of clay. For Alahayam placed A'dam in the east and Cha'uaha in the west and appointed the lights that the sun should shine on the earth unto A'dam in the east in his fiery chariots, and the moon in the west should give light unto Havah with a countenance like milk. And she defiled the commandment of the Adonai. Therefore, was the moon stained with clay (*Latin says 'is cloudy'*) and

her light is not bright. You, therefore, since you are the likeness of A'dam, ought to ask him: **but in me was he contained that I might recover the strength of the female.**

⁶ Now when they came up to the top of the mount, and the Master was withdrawn from them a little space, Kepha said unto Mariyam: **You are she that hast brought to nought the transgression of Cha'uaha, changing it from shame into joy**; it is lawful, therefore, for you to ask.

Questions of Bar Talmi 4:1-6

In this scene, Yahusha takes his Talmidiym to the Mount of Olives, which just so happens to be Miryam of Migdal's backyard, no coincidences there, I'm sure. Miryam of Migdal, *no, wait*, scratch that, Miryam the Mother follows behind him, a habit of the Talmidiym whom Yahusha loved but who's really paying attention to consistency? Kepha then inquires of Miryam of Migdal, *er*, the Mother, a familiar pastime of Gnostic literature.

Comparing A'dam and Cha'uaha with the sun and the moon is something I covered in my [Earth Is a Womb](#) paper, no need to go over that again. Fun fact, they are also the **two pillars** of Freemasonry. But then, let's not overlook the masculine and feminine divine which can be found everywhere in Medieval architecture, via the [Vesica Piscis](#). It is the sun and moon discussion however that leads Miryam to claim: "In me was he contained that I might recover the strength of the female." Oh, come on, you know that's something which The Migdal would totally say.

To this Kepha replied: "You are she that hast brought to nought the transgression of Cha'uaha, changing it from shame into joy." And there it is, your 'Second Eve'.

So, who is it then, Miryam of Migdal or Miryam the Mother? Confusing, right? I was fully aware of 'Questions of Bar Talmi' during my initial Betrothed of Mashiach investigation but snubbed it on the basis that it had so heavily been toyed with. Come to think of it, 'Questions' is yet one more piece of evidence which suggests the RCC has had a central role in dismantling the Holy Family. Glad I'm finally getting around to it now. Getting back to the inquiry though, which Miryam best fills the role as the Second Cha'uaha? Sorry to be the break the news, but it's Miryam the Mother. Moving forward, I'll show you how I've come to that conclusion.



Some of you will criticize me for using paintings as evidence that Miryam the Mother was in fact Second Cha'uaha. I happen to like paintings, okay? You guys pay me to write. I would be just as satisfied getting paid to stand around in museums staring at paintings all day and then talking about them. Maybe I'll start doing that. Yes sir-ree, I just may start writing about the paintings I've stood and stared at, though unfortunately, these two, officially accredited to **Giovanni de Paolo** and dated to **1435**, are not among any that I've seen in person, *yet*. My bucket list keeps growing by the day. Just know they're not being used as final proof for anything. I'm simply showing it to class to help illustrate a point. Look at how the annunciation bleeds with A'dam and Chu'aha being expelled from Paradise. In this way, it is through Miryam that the set-apart are capable of entering Paradise again, a scene which can be enjoyed in our next painting. Speaking of that Annunciation.

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

Infancy Besorah Mattityahu 10

Yoceph walked into the room after being gone for several months, employed with carpentry work, and couldn't help but notice in the corner of his eye that Miryam was getting broad in the hips. After a pregnant pause, he accused the maidens attending to her that she was beguiled by someone only pretending to be an angel of YAHUAHA. I'm thinking that's a direct reference to the serpent seed doctrine but let's not get hasty. Best to check out another witness to the same scene.

13 In the sixth month of her pregnancy, Yoceph came from his house building 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 YAHUAHA Alahayam? What will I pray about her, for I took her as a virgin from the temple of YAHUAHA 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 ALAHAYAM, the serpent came and found Cha’uaha 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 YAHUAHA your Alahayam? 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 YAHUAHA my Alahayam lives, **I do not know where it came from.**”

Infancy Besorah 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 the serpents beguiling of Cha’uaha is transpiring. If there’s any confusion, he even recounts the story. While A’dam was glorifying ALAHAYAM, the serpent came and found Cha’uaha alone and defiled her. Clearly, Miryam’s pregnancy is being compared or contrasted with Cha’uaha’s. He then reminds everyone listening, “So it has *also* happened to me.” Hard to argue against the Second Cha’uaha and Serpent Seed doctrine with this one.

A claim which I am constantly confronted with involves the Catholic influence of both besorahs mentioned, 'Infancy Mattithyahu' and 'Infancy Ya'aqov'. Is that so? Anytime Miryam the Mother is revered the Catholics are to blame because, apparently, no other religious group would ever think to do so. Well then, I guess it's time to turn up the thermostat and get Gnostic up in here. You know I'm not a Gnostic, right? I said—*Right?* With all those "Noel is a Gnostic and I have found him out because Noel is harboring secrets which he isn't sharing with class!" comments floating around on the Intel-net back alleyways, most can't tell the difference between an actual Gnostic and those who happen to agree with several talking points being monopolized by the Controlled Opposition groups. I was baptized but you don't hear the Gossip columnists accusing me of being a Baptist. Well anyways, apologies for that. I don't get paid enough money to vent to the psychology department.

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 of Migdal**. The Teacher loved her more than all the Talmidiym and used to kiss her often on her [mouth].

Besorah Philip: 55

We've covered this passage already in the investigation, the kissy-kissy part, and so, what does any of it have to do with Miryam the Mother being the Second Cha'uaha? I'm simply setting up the importance of Miryam in Philip, as the Besorah happens to discuss both Miryam's. Actually, there is another Miryam spoken of that I can find. See for yourself.

There were those who always walked with the Lord; Miryam, his mother; the sister of his mother; and **Miryam of Migdal, known as his companion** [*koinonos*]; for him, Miryam is a sister, a mother, **wife** [*koinonos*].

Besorah Philip 32

Miryam, his mother; Miryam, his aunt; and Miryam, his wife. I'm counting three in total. Yes, I am well aware that Miryam's sister is not given a name in this passage. There were likewise three women standing at the foot of the cross. Besorah Yochanon 19:25 identifies one of them as Miryam, the sister of Miryam and wife of Cleophas, whereas the other two Miryam's you know. I've covered this in the [Disciple Whom Yahusha Loved](#) paper

and her name was Shalome. Miryam Shalome. If you don't believe me then I will let you go to the canonical gospels to figure that one out on your own. Now that we have established there is more than one Miryam being discussed in Philip, let's turn to the next passage.

First, adultery came into being, afterward murder. And **he was begotten in adultery, for he was the child of the Serpent. So, he became a murderer, just like his father**, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

Besorah Philip 42

It's okay, you can say it. **Serpent Seed**. This backs what Yahusha HaMashiach said in Besorah Yochanon 8:44, that the Father of certain Yahudiyim men was the Devil, and that he was a murderer from the beginning. Only here the son of the Devil is attributed to Qayin. He took on the actions of his father the Serpent when murdering his brother H'avel. Don't get off the theological choo-choo, as we haven't arrived at the station quite yet. Remain seated please. *Permanecer sentados, por favor.*

A'dam came into being from two virgins, from the Ruach and from the virgin earth. **Mashiach, therefore, was born from a virgin to rectify the Fall which occurred in the beginning.**

Besorah Philip 83

And there you have it. Case closed. I have shown you from an undisputed non-Catholic source that Miryam of Migdal was the wife of Mashiach but was not the Virgin we seek. The role of Second Cha'uaha was already given to another Miryam. Perhaps the spirit entity was staring me in the face all along. Miryam of Migdal the redeemed may very well be a Second Lilith.