



## Miryam of Migdal: The Disciple Whom Yahusha Loved

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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.

<sup>12</sup> 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.*

<sup>53</sup> 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."

<sup>54</sup> "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."

<sup>55</sup> **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.

<sup>1</sup> 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."

<sup>2</sup> 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."

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

<sup>4</sup> 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."

<sup>5</sup> 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.

<sup>17</sup> And at dawn upon Adonai's day **Miryam of Migdal**, a **Talmidiy of Adonai**, fearing because of the Yahudiyim, 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.

<sup>23</sup> **Now there was leaning on Yahusha's bosom one of his Talmidiym, whom Yahusha loved.** <sup>24</sup> Shim'on Kepha therefore beckoned to him, that he should ask who it should be of whom he spoke. <sup>25</sup> 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.

<sup>25</sup> 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 <sup>26</sup> When Yahusha therefore saw his mother, and the Talmiyd standing by, whom he loved, he said unto his mother: Woman, behold your son [*hynos*]! <sup>27</sup> 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 Talmid whom he loved was either Miryam *or* Miryam.

**5207** *hyiós* – 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** /*hyiós* ("son") equally refers to female believers (Gal 3:28).

**5207** /*hyiós* ("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 *persuasions*," see **4102** /*pístis*).

**5207** /*hyiós* ("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 *hyios*. 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 *hyios*, 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.

<sup>26</sup> For ye are all the **children** [*huioi*] of Elohiym by faith in Mashiach Yahusha. <sup>27</sup> For as many of you as have been baptized into Mashiach have put on Mashiach. <sup>28</sup> 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**. <sup>29</sup> 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 Cephers 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.

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

Romaiym (Romans) 8:14

And *another*.

<sup>26</sup> 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.

<sup>7</sup> 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.

<sup>1</sup> 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. <sup>2</sup> 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. <sup>3</sup> Kepha therefore went forth, and that other Talmiyd, and came to the sepulcher. <sup>4</sup> So they ran both together: and the other Talmiyd did outrun Kepha and came first to the sepulcher. <sup>5</sup> And he, stooping down, and looking in, saw the linen clothes lying: yet went he not in. <sup>6</sup> Then came Shim'on Kepha following him, and went into the sepulcher, and saw the linen clothes lie. <sup>7</sup> And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. <sup>8</sup> Then went in also that other Talmiyd, which came first to the sepulcher, and he saw, and believed. <sup>9</sup> For as yet they knew not the Scripture, that he must rise again from the dead. <sup>10</sup> 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.

<sup>10</sup> 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**. <sup>11</sup> And their words seemed to them as idle tales, and they believed them not. <sup>12</sup> 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.

<sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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.*

<sup>20</sup> 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? <sup>21</sup> Kepha seeing him said to Yahusha, Adonai, and what shall this man do? <sup>22</sup> **Yahusha said unto him: If I will that he tarries till I come, what is that to you?** Follow me. <sup>23</sup> 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? <sup>24</sup> **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.

