



Mary Magdalene and the Adulteress

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Part 1: Miryam Migdal: Her Wedding at Qanah

IDENTIFYING the names of the wedded couple in Qanah of Galiyl 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 upon the fact that Miryam, the mother of Yahusha, was actively involved in the feast. Perchance the bride derived from the womb of one of her extra-canonical sisters, Shalom and Miryam.

Others have hypothesized the bridegroom to be Yochanon. This is partly based upon the fact that the bridegroom is never mentioned, and Yochanon is later thought to refer 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) 2:12

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? 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) 2:12

It *says* his brothers were with him when departing from Qanah, implying that their attendance was required at the wedding. Yochanon 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 very likely in the naming of Miryam that the mystery couple at Qanah have 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 were 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.



Part 2: Mary Magdalene and the Adulteress

[**UPDATE** 6/16/22: 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) preform 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.]



[**UPDATE** 8/9/22: THE person responsible for penning the Gospel of 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. Yes, that is his name, and if it's not familiar to you, it is probably because Papias 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 John:

“The Gospel of John was made known and given to the churches by John while he was still in the flesh, as a man of Hierapolis by the name of **Papias**, a beloved disciple of John, **has related in the exoteric**—that is, the last—part of his five books. Indeed, **he wrote down the Gospel correctly as John dictated.**”

Fragments of Papias: 19

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-Storical 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.

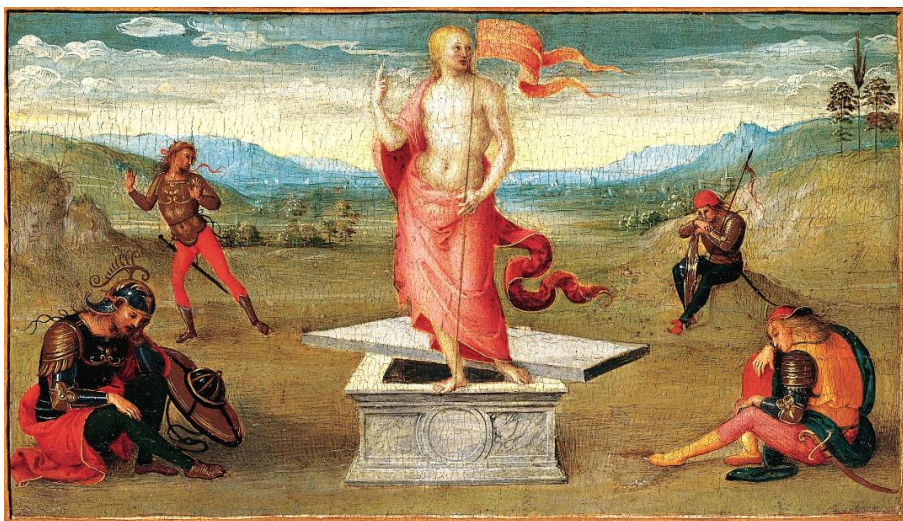
The most intriguing part of the quote relates to Papias penning Yochanon's gospel in the **exoteric**. Something exoteric is purposefully intended for or likely to be understood by the layman or the general public. But that also infers the flip of the coin. There is the *esoteric*, an inner teaching 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 the Gospel of John, he relates that in the book of John 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.



Part 3: Her Lover, the Roman Centurian

[**UPDATE** 6/7/23: SHE had a lover, and he wasn't Messiah. *Bummer.* I guess that settles it then. Investigation over. FYI, those last couple of sentences were sarcastic. The opening was true, just not the whole truth. No, I am not flip-flopping. No, I am not saying Miryam of Migdal wasn't Yahusha's betrothed. She most certainly was so far as I can tell. In an investigation such as this one, no rock should remain unturned. Everything must be evaluated and given consideration, and all ancient texts should be exhibited as evidence. Let's just say I've scoured the bookshelves of antiquity and stumbled upon additional information which deepens the narrative. Allow me to retrace my steps.

A curious thing happened on the way to the tomb. In [Besorah Kepha](#), also known as the lost Gospel of Peter, Kepha thought to name the centurion who was guarding the body of Mashiach, and why do you

Petronius

¹⁹ And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders

Besorah Kepha 19

n't you agr

2 languages

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In the non-canonical [Gospel of Peter](#), **Petronius** is the [centurion](#) who is ordered by [Pontius Pilate](#) to guard the [tomb of Jesus](#) ([Gos. Peter 8](#)).

of it. Wh



A favorite example is **Shim'on the Cyrenian**. He was the North African Yahudim in Yerushalayim for the holiday who was compelled to carry the cross beam for Yahusha HaMashiach.

²¹ And they compel one **Shim'on** a Cyrenian, who passed by, coming out of the country, **the father of Alexander and Rufus**, to bear his cross.

Besorah Marqus 15:21

That's a name drop if ever I've seen one. We're not simply given one either. No, Shim'on is described as the father of **Alexander** and **Rufus**, who are they? They don't even arrive in the story, so why bother? As mentioned, Marqus was an eventual member of the Coptic church. That's where he rode out his sunset years. It makes total sense that Shim'on would be included among his short stack of jumbled notes, being a north African and all. During the crucifixion, we don't even know with certainty if Shim'on's two sons were born yet. Obviously, Marqus was likely friends with the entire family. I am furthermore of the impression that they were noted and well-favored laborers in the early church, maybe even the church of Rome. It's why Pa'al thinks of mentioning one of the two in his letter.

¹³ Salute **Rufus**, chosen in Yahuah, and his **mother** and mine.

Romans 16:13

Yeah, Rufus potentially receives two name drops in the New Testament and he doesn't even show up in a single story. Supposing this Roman

iteration of Rufus was the *same* son from Marqus' Besorah (and mind you, Kepha and Marqus spent a great deal of time in Rome), then it may be safe to assume that Shim'on of Cyrene was dead by this point, leaving his wife a widow, seeing as how Rufus' mother was now the adoptive mother of Pa'al and likely countless others.

Anywho, the New Testament is littered with personal witnesses who went on to become instrumental kingdom citizens though sometimes they are not even given names. I've already covered the woman at the well in my [Mary Magdalene and the Women of the Bible](#) paper. Yochanon recalls the woman in chapter 4 of his gospel without mentioning her name, and then **Photine of Samaria** was like, "Hey! That's me! I was that woman at the well!" We have those cases as well. The reason why Yochanon didn't pen Photine into the passage is a simple one. 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**. Yochanon on the other hand is said to have moved to Ephesus. They were on opposite ends of the Mediterranean world, and it had likely been decades since their momentary meeting. He may have had absolutely no clue what had become of her, much less remembered her name. Contrarily, I am often of the opinion that these select stories were purposefully included because the gospels are written like a family quilt in so much that the individuals most greatly affected by Mashiach were intimately knitted and crocheted into the papyrus, thereby creating a beautiful portrait of the Fig Tree generation.



Another story which shows face in three of the four synoptic gospels has to do with the faith of the **Roman Centurion**. Perhaps you already know where I'm going with this. Well, I highly suspect the Centurion was another one of those NT drops, even if we are not given a name. Specifically, I am of the impression that the Roman Centurion may in fact be the Petronius we're after.

Besorah Mattithyahu	Besorah Luqas
<p>⁵ And when Yahusha was entered into Kapharnachum, there came unto him a centurion, beseeching him, ⁶ And saying: Adonai, my servant lies at home sick of the palsy, grievously tormented. ⁷ And Yahusha said unto him: I will come and heal him. ⁸ The centurion answered and said, Adonai, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed. ⁹ For I am a man under authority, having soldiers under me: and I say to this man: Go, and he goes; and to another: Come, and he comes; and to my servant: Do this, and he does it. ¹⁰ When Yahusha heard it, he marveled, and said to them that followed: Amein, I say unto you, I have not found so great faith, no, not in Yashar'el. ¹¹ And I say unto you: That many shall come from the east and west, and shall sit down with Avraham, and Yitschaq, and Ya'aqov, in the Kingdom of Heaven. ¹² But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³ And Yahusha said unto the centurion: Go your way; and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour.</p> <p>Besorah Mattithyahu 8:5-13</p>	<p>⁷ Now when he had ended all his sayings in the audience of the people, he entered into Kapharnachum. ² And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³ And when he heard of Yahusha, he sent unto him the elders of the Yahudiym, beseeching him that he would come and heal his servant. ⁴ And when they came to Yahusha, they besought him instantly, saying: That he was worthy for whom he should do this: ⁵ For he loves our nation, and he has built us a synagogue. ⁶ Then Yahusha went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Adonai, trouble not yourself: for I am not worthy that you should enter under my roof: ⁷ Wherefore neither thought I myself worthy to come unto you: but say in a word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under me soldiers, and I say unto one: Go, and he goes; and to another: Come, and he comes: and to my servant: Do this, and he does it. ⁹ When Yahusha heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found</p>

	<p>so great faith, no, not in Yashar'el.</p> <p>¹⁰ And they that were sent, returning to the house, found the servant whole that had been sick.</p> <p>Besorah Luqas 7:1-10</p>
<p>Besorah Yochanon</p> <p>⁴⁶ So Yahusha came again into Qanah of Galiyl, where he made the water wine. And there was a certain nobleman, whose son was sick at Kapharnachum. ⁴⁷ When he heard that Yahusha was come out of Yahud into Galiyl, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. ⁴⁸ Then said Yahusha unto him: Except ye see signs and wonders, ye will not believe. ⁴⁹ The nobleman said unto him: Sir, come down ere my child die. ⁵⁰ Yahusha said unto him: Go your way; your son lives. And the man believed the word that Yahusha had spoken unto him, and he went his way. ⁵¹ And as he was now going down, his servants met him, and told him, saying: Your son lives. ⁵² Then inquired he of them the hour when he began to amend. And they said unto him: Yesterday at the seventh hour the fever left him. ⁵³ So the father knew that it was at the same hour, in the which Yahusha said unto him: Your son</p>	<p>Books of the Illuminators</p> <p>¹³ As Yahusha went back into the gathering, a centurion came up to him and said, "I have heard of your powers from many people, and my son is at home and in great pain. Will you kindly heal him? And for this I will be forever grateful."</p> <p>¹⁴ Yahusha said, "I will come and heal him." But the centurion replied, "My house is a very humble place and hardly fit for you to enter. Just command it and I know the boy will be cured, for I trust you. I who give and take orders know the power of command."</p> <p>¹⁵ Yahusha was surprised to hear these words and, turning to those who followed him, said, "Nowhere in the land have I seen faith such as this. Believe me, many will come from East and West, thinking to sit among our forefathers in the Kingdom of the Ruach, but many who are heirs to this Kingdom, having forfeited their heritage, will be found</p>

lives: and himself believed, and his whole house. Besorah Yochanon 4:46-53	outside the gates, and there will be weeping and wailing.” ¹⁶ Then Yahusha said to the centurion, “Go home, my friend. Because of your faith, I will not disappoint you.” Book of the Illuminators 12:13-16
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Yochanon often gets the bad wrap for being the Synoptic narrative offender when in fact it is Luqas this time around who strays into the daisy picking field. Only Luqas refuses to have the Centurion leave his home and come forward. I included Book of the Illuminators as a bonus, and it agrees with the others. Among all four mentions, Mattithyahu lays a pretty strong case favoring the Roman Centurion as an expected guest in the feast of Avraham, Yitschaq, and Ya’aqov, once the Kingdom of Mashiach arrived. Adding to his appraisal, the fact that so many gospel accounts think to mention him highlights the distinct possibility that he was a well-known and beloved member of the ecclesia in the decades to follow.



In my first edition of ‘Mary Magdalene: Wife of Messiah’ I came >*this close*< to promoting the Roman Centurion mentioned in three of the canonical gospels as Miryam of Migdal’s lover. Had this been the case, and Mashiach would have personally confronted the individual responsible for breaking off his betrothal, then it would have made for an incredible picture of forgiveness, for sure. But then, after closer inspection, I decided the puzzle pieces did not fit and that we are looking at two separate Centurions, which is why I ditched that effort. Allow me

to explain, though it will take some review. Miryam of Migdal and the Roman Centurion's story comes together in the *following* account.

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 Galil.**

The Book of the Illuminators 23:3

Well, there you have it. Miryam did have a Centurian lover. Do recall that the scene involves the cracking open of the alabaster jar in the home of **Shim'on the Jar Maker**, soon after **Eleazer** was resurrected from his tomb. Shim'on was a former leper and a prominent member of the Parashiyim. He also happened to be the father of Eleazer as well as **Martha** and **Miryam**, whom I have shown in [Mary Magdalene and the Alabaster Jar](#) is clearly identified as the one and only Miryam of Migdal. By this time, Miryam of Migdal has been disowned by her father, which explains why she was not present for her brother's funeral, and why she was hanging around outside the house in the cold without a head covering while Shim'on entertained his guests. Also, why Shim'on protested so when she anointed Mashiach with the nard, indicating the finality of their betrothal was at hand. Read the report for yourself. I'm not getting into all of that again.

But then, you will also recall my suggestion in [Mary Magdalene and the Adulteress](#), that Yahusha HaMashiach and Miryam the daughter of Shim'on *were* betrothed at Qanah of Galiyl until the moment when they *weren't*. It would take a Roman Centurion to call the whole thing off. I wasn't there and can't be certain of the specifics. Rape is what I suspect happened, though she very well may have been seduced. Choosing love over fornication is a theme of '[Book of the Illuminators](#).' Either way, rape or fornication, Miryam "chose love" after the deed was done, her words. She ran off with the Centurion hoping to make things right. Eventually, the Centurion returned to his lawful wife, leaving Miryam alone and struggling to survive off tip jars in taverns.

And so, I will ask. Is this the *same* Roman Centurion as the one told to us in the canonical gospels? It is certainly a question worth asking. They both

derive from Galil, coincidence? In the very least, you should begin to see why I suspected the situation deserved closer inspection. If they *were*, then Yahusha would have shown the Centurion unimaginable kindness. And as I've already pointed out, he thought to include the Centurion on the Kingdom manifest. According to the order of events before us, I don't believe it's him. He's not Miryam's lover. Excuse my French, but the Centurion would have had to have been a total dick to use and abuse Miryam in the described manner. How do you suppose he dumped her? Did he buy her a drink at their favorite tavern and then excuse himself to the bathroom, never to return, or did he simply drop her off in the back alley, telling her to put that singing voice to good use? And when on the timetable did that happen? Therefore, my opinion relies on the Roman Centurion found in Mattithyahu 8:5-13, Luqas 7:1-10, Yochanon 4:46-53, and Illuminators 12:13-16 being an altogether different Centurion. Possibly even his replacement, but what do I know? I wasn't there.



A more likely scenario has Petronius being the Centurion who stood by Mashiach while he hung from his crucifixion device. The reason I can say that is because Petronius was in Yerushalayim within walking distance of Yahusha's burial, or else he would not have been personally asked or ordered by Pontius Pilate to keep a watch over the tomb. Again, allow me to take you through the finer details.

⁵⁴ Now when the **centurion**, and they that were with him, watching Yahusha, saw the earthquake, and those things that were done, they feared greatly, saying: **Truly, this was the Son of Elohiym.**

Besorah Mattithyahu 27:54

The evidence keeps stacking up against the Romans having anything to do with Yahusha's crucifixion, an issue I repeatedly examine in my 'Besorah Kepha' commentary. This isn't an investigation into the identity of his true murderers, so I will refrain from going there. And besides, a detailed case has already been made in my line-for-line [Besorah Kepha](#) commentary. A Roman Centurion who oversees the brutal mutilation of a man, well beyond human recognition, is participating in pure evil. Having him stand around in the darkness declaring Yahusha to be the Son of Elohiym makes far more sense in the scenario given to us in Besorah Kepha as well as the Hebrew gospels. In short, the Yahudim crucified Yahusha, whereas Pontius Pilate washed his hands of the entire affair. The Romans were not responsible. They didn't do it.

Regarding Mashiach's Divine nature, the thought didn't simply spring to him. He had already been contemplating the matter in his heart. By his own confession, the man who was tasked by Pilate to guard the tomb of Yahusha HaMashiach was already a believer. He wasn't there to keep Mashiach *in* the grave. No, he was there to protect his body from being desecrated by his tormentors. Pilate had heard the false accusation put forward regarding the disciples wanting to steal his body and had the insight to know that his tormentors were projecting. It was the '*they*' people who were harboring evil thoughts, not Petronius.

The case I am trying to make here is two-fold. Firstly, Miryam of Migdal had a Roman lover, a Centurian, though he had already returned to his lawful wife long before the Nard episode. Secondly, the Roman Centurian who guarded the tomb of Mashiach had a name, indicating that he was renowned among early Christians. I'm furthermore indicating that he may have been the same Centurian who stood at the foot of the cross and, somewhat earlier on the timeline, had even been identified as the Centurian with great faith, the greatest in Yashar'el. Remember when I mentioned Photine of Samaria going, "Hey! That's me! I was that woman at the well!" There is a very good likelihood that Petronius did the same.



I get more into Miryam's bio *after* the resurrection in [Mary Magdalene and the Mandala](#) as well as [Where Joseph of Arimathea Comes Into This](#), and therefore, don't want to get ahead of myself. Here is a preview however regarding her plight from Yahudah. What happened is that **Herod Antipas** died and then **Pontius Pilate** was removed from power. According to many accounts, Pilate was martyred. Acts 29 has him committing suicide in Switzerland, but that may only be because he was "suicided." A changing of the guard meant Yahusha's entourage no longer found themselves with an alliance. They slipped away quietly in the night, early enough that **Pa'al** never thought of mentioning them in his epistles. And in fact, his persecution of the saints, starting with **Stephen**, maybe when Pilate was removed from power and their parting happened. Joseph of Arimathea, though I prefer calling him **Yoceph of Ramah**, along with **Eleazer** (Lazarus) and **Martha**, and of course Miryam of Migdal, were cast off in a boat with no oars, whereupon they landed in the south of France.

Well, here is a depiction of that event. The identity of the woman with the ~~Grail~~ Alabaster Jar MacGuffin is self-evident. With one foot in the boat, the other on the shore, she is looking longingly upon the soldier on the horse. In return, the horseman is seeing her off, that much is evident. He

may in fact have helped to orchestrate the event. Who is the handsome rider, and is he Petronius? I'll tell you what I suspect. Petronius may have been acquainted with Miryam of Migdal prior to the crucifixion, but not as a lover. He was acquainted with Miryam because the Centurion who'd bedded with her was a dick but also a contemporary of his. Whether or not the soldier in the carving proves to be Petronius, one more thing seems certain. Petronius witnessed the resurrection of Mashiach and became a recognized believer. Likewise, Miryam of Migdal was the first to converse with a resurrected Mashiach in the garden, the same garden that Petronius guarded, and as we can see, she had a Roman soldier for a protector.

I'm not through yet. Look closer at the wood carving and tell me what else you see. I'm counting **six** people in the boat. **Three** women and **three** men. The woman in the front of the boat is likely Martha, her sister. Eleazer their brother might be either one of the two bearded men, with Maximus being the other, whereas Yoceph of Ramah is probably the older bald fellow. Miryam of Migdal's hand is on a little girl. Who is that little girl and is the artist telling us something? Seems to me a very practical interpretation is that Miryam of Migdal had a daughter.]