



The Adulteress *and* Miryam

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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 [Cepher]

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 Shunammiyth? 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 [Cepher]

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 Controllars 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 Controllars 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 [Cepher]

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.