



## Miryam of Bethany *or* Miryam of Migdal?

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GET to it, Noel. Who are we dealing with, Miryam of Bethany or Miryam Magdalene? — you ask me. Truly, your inquiry was delivered with impeccable timing. I've been wondering the *same* thing and was just getting to it. But *first*, to state the obvious. What I have so far covered either has nothing to do with Miryam Magdalene or everything to do with Miryam Magdalene. Understand that I am not in the least bit concerned with what other historical revisionists have to say on the matter. So far, my interest has only relied upon the pages of Scripture. I have already shown you that the penitent woman and Miryam of Bethany are in fact the *same* person, connecting us with the adulteress woman, whom many have claimed is Magdalene, and furthermore, that she fits the description of the betrothed lover in 'Song of Shalomah.' So, if it comes down to one or the other, Miryam of Bethany or Miryam Magdalene, then we have our

betrothed. *Miryam of Bethany*. It would mean that everybody else who claims *Miryam of Migdal* as his bride is wrong. The question of the hour is whether or not *Miryam of Bethany* and *Miryam Magdalene* are in fact the *same* person. I believe they are.

The name **Miryam** is mentioned **54** times in the Greek canonical New Testament and is attributed to as many as *several* different individuals. **13** of those mentions belong to *Miryam Magdalene* alone, making her the second most identified woman in the canonical New Testament, falling only behind *Miryam the mother of Yahusha*, who tops out that list at **15**. *Miryam of Bethany* is given **5** mentions. If *Miryam of Bethany* and *Miryam Magdalene* are indeed the same person, then her number rises to **18**, making her the most mentioned woman. Not that this is a competition or anything. Some people will see it that way. We are simply taking note of their prominence in the life of *Yahusha*. *Miryam the mother of Yahusha* is an important player, no? Well, seems like *Miryam Magdalene* is too.

Here is how she is introduced to us in *Luqas*.

**8** AND it came to pass afterward, that he went throughout every city and village, preaching and showing the good news of the kingdom of Elohiym: and the twelve were with him. <sup>2</sup> And certain women, which had been healed of evil ruachoth and infirmities, **Miryam called of Migdal, out of whom went seven devils**, <sup>3</sup> And Yochanah the woman of Chuza, Herod's steward, and Shushanah, and many others, which ministered unto him of their substance.

Besorah *Luqas* (Gospel of Luke) 8:1-3 [Cepher]

Upon her very introduction, *Miryam* is specifically targeted as once having seven devils. Every description of *either* *Miryam* in *Luqas'* gospel, *Migdal* or *Bethany*, focuses upon their former uncleanness. *Noted*. But then look how *Luqas* first describes the other women. They had all been healed of evil ruachoth and infirmities, *past tense*. Both the demon and the disease are tied with one another, inferring that *Magdalene* had been sick once. Even *Yochanah* and *Shushanah* are included in this description.

I can find no other information on **Shushanah**. The brief description given to us regarding **Yochanah** however is telling. Troubling even. Her husband was involved with the **Herod**'s. The *Cepher* chronicles **Chuza**

as Herod's steward, while most translations simply say: "household manager." How much money would a household manager of the Herod's make, exactly? I'm imagining quite the penny, *er*, denarius. Normally, I would plant a red flag on that one. In fact, I already have. A big FAT red flag. Herod was a financier of spooks. You might even say he had them in his pocket, and on many-a street corner. Yehudah Iyshqiryot was clearly one of them. Chuza was as well. It has even been argued that Yochanah, or Joanna in English, is the same Junia whom Sha'ul claims to be related to in Romans 16:7. *Mm-hmm*, Sha'ul was also a Herod. But let's not get off topic. Perhaps Yochanah's close quarter with the Herod's is why the evil ruachoth and the infirmities which Luqas mentions are so important to this narrative. Yahusha had healed Yochanah of her demons when nobody else could, thus inciting her to believe in the kingdom of Elohiym rather than the kingdom which the puppet king was spinning. She became one of Yahusha's financiers.

Miryam Magdalene was too. She financed Yahusha's ministry, telling us that she at least carried a purse in her possession. Was it *old* money or *new* money and who is she related to? We are not told. That is simply how she is introduced to us, as one of his financiers. It has long been supposed that El'azer was financially prosperous, but even that inquiry isn't concrete. If so, then we have another Miryam of Migdal and Miryam of Bethany connection.

A connection is obviously what you're looking for. Well, so am I. I've been picking up various puzzle pieces and moving them around. To see what fits. So far, here is what I have.

Magdalene is derived from *Magdala*, an obvious reference to the town located along the Sea of Galil near Tiveriyah. That would be Tiberias in English. We are told Migdal was a wealthy city known for its prosperous fisheries. In as little as 40 years, the Romans destroyed the town as punishment for its involvement in the war of the Yahudim. I *checked*. The distance from Migdal to Yerushalayim is roughly **117 kilometers**, as the bird flies, whereas Bethany to Yerushalayim is only **3 kilometers**. Quite the difference. Then again, if Yahusha was betrothed to Miryam of Bethany in Qanah, that city is only **11 kilometers** away from Migdal. Why Qanah rather than Bethany? Yahusha had family across the Galil region, and probably various other places, like Beyt Lechem in Yahudah. Who had relatives in Qanah—was it Yahusha or Miryam or both? We are not told. And when exactly did El'azer move to Bethany? *Mums* the word.

Does it really matter though? It's not like Yahusha didn't travel to all of those places, living in a multitude of homes, including Kepha's for a time. Why couldn't Messiah's betrothed?



In this painting, we can see the woman washing Yahusha's feet, and she is identified to us as Mary Magdalene. It is not the only painting to do so though. Look them up for yourself. There are others. Seems I am not the only one to find it highly suspicious, how Miryam of Bethany and Miryam of Magdalene are never seen standing in the same room together. Not only that, but Miryam of Bethany is last seen anointing the body of Yahusha as a memorial of her. Afterwards, she is never seen nor spoken of again. When *next* we meet Miryam Magdalene, Yahusha is being crucified. Who is she standing next to but Miryam the mother of Yahusha? Here are two parallel accounts which testify to it.

<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>40</sup> There were also women looking on afar off: among whom was **Miryam of Migdal**, and Miryam the mother of Ya'aqov the less and of Yoceph, and Shalom. <sup>41</sup> (Who

<p>Besorah Yochanon (Gospel of John) 19:25 [Cepher]</p>	<p>also, when he was in Galiyl, followed him, and ministered unto him;) and many other women which came up with him unto Yerushalayim.</p> <p>Besorah Marqus (Gospel of Mark) 15:40-41 [Cepher]</p>
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You will immediately tell me it identifies Miryam Magdalene as someone who followed Yahusha from Galiyl and ministered to him, saying nothing about her role as a wife. Well then, do at least recognize that, if there is no familial relationship between the two of them, then of those who are mentioned, she is the only one. It says Miryam the mother of Yahusha was there, as well as **Miryam** her sister. Yes, Miryam had another sister named Miryam. There were two of them. *Confused?* Don't be. It's a long story. The short of it is that the Virgin Miryam was dedicated to the Temple as a young child, and so, because Hannah no longer had a daughter, she named her *next* daughter Miryam all over again. Apparently, Hannah always really-*really* wanted a Miryam.

This *same* sister Miryam was the mother of Ya'aqov the less and of Yoceph and Shalom. Ya'aqov the less was one of Yahusha's twelve Talmidiym, making them cousins. Nearly everyone within his inner circle was family. *Oh*, there were other women standing around and watching. Maybe dozens or even hundreds of women, for all I know. The writers of Scripture however seemed particularly interested in these three.

Afterwards, *who* was overseeing his burial but Miryam of Migdal?

<p><sup>46</sup> And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock and rolled a stone unto the door of the sepulcher. <sup>47</sup> <b>And Miryam of Migdal</b> and Miryam the mother of Yoceph beheld where he was laid.</p> <p>Besorah Marqus (Gospel of Mark) 15:46-47 [Cepher]</p>	<p><sup>59</sup> And when Yoceph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher and departed. <sup>61</sup> <b>And there was Miryam of Migdal</b>, and the other Miryam, sitting over against the sepulcher.</p> <p>Besorah Mattithyahu (Gospel of Matthew) 27:59-61 [Cepher]</p>
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That's *exactly* the sort of thing a widow might do. Bury her husband. Or perhaps in this case, her betrothed. I'm still undecided. Look who else is present again. Yahusha's aunt Miryam. Other texts which we do not have time for indicate that Yahusha's death became far too much for his mother to bear, and so, she returned with the new son appointed to her, Yochanon. Being adopted by Yochanon would seem rather odd if Miryam did not remain a virgin and she had any other number of children to take care of her, but that's apparently none of my business. Let's not get distracted again. The point I am trying to make is that Yahusha was buried, and it was his family who did it. Extra canonical material indicates that even Yoceph of Arimathea was the Virgin Miryam's paternal uncle. And so, if you're wondering why Yoceph of Arimathea and Miryam Magdalene ran off together, now you know. It was a family affair.

Even after that, *who* ventured to the garden on the first day of the week? You already know the answer, but I'll quote a text or two anyways.

<p><b>28</b> BUT late in the day of the Shabbath, as it began to grow light to that one Shabbath to come, came <b>Miryam of Migdal</b> and the <i>other</i> <b>Miryam</b> and beheld the sepulcher.</p> <p>Besorah Mattithyahu (Gospel of Matthew) 28:1 [Cepher]</p>	<p><b>16</b> AND when the Shabbath passed, <b>Miryam of Migdal</b>, and <b>Miryam the mother of Ya'aqov</b>, and <b>Shalomah</b>, having gone to the market and bought sweet spices, in order to come and anoint him,</p> <p><sup>2</sup> And very early in the morning of that one Shabbath, they came to make a memorial at the rising of the sun.</p> <p>Besorah Marqus (Gospel of Mark) 16:1-2 [Cepher]</p>
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Purchasing sweet spices at the market, and for the purposes of embalming a body, is *exactly* the sort of thing a widow or a betrothed might do. It's the little details. But we are not expected to pay any attention to that. We once again see Yahusha's aunt at her side, and then somebody else named **Shalomah**, or Shalom. In English she is known as Salome. I had failed to acknowledge Mattithyahu 27:56 earlier, which says the mother of Zavidy's sons was also present near the cross of Messiah, watching from afar. We have been over this already. Shalom is identified as the wife of Zavidy, making her the mother of Ya'aqov and Yochanon, two of the twelve Talmidiym. This same Miryam Shalom was very likely another daughter of Yahusha's grandmother Hannah. Yes, she gave birth to three Miryam's.

Long story. And anyways, it is two of Yahusha's aunts who have arrived to shower his grave with flowers, and the woman whom I'm claiming to be his widow. Because, at the risk of sounding like a broken record, the king kept an entourage, and it was a family affair.

Within minutes, *who* announces that Yahusha's grave is emptied to the other Talmidiy? You guessed it, but let's give it a read anyways.

20 NOW on that certain Shabbath **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.

Besorah Yochanon (Gospel of John) 20:1-2 [Cepher]

I had stated earlier that Yochanon is perhaps the most important clue finder in all of this. He begins Yahusha's ministry with a betrothal at Qanah. Technically, it begins with Yochanon the Baptizer speaking of being a best man for the groomsman, but he doesn't live to see it, obviously. That is the tragedy in all of this. I'm still under the impression that Yahusha didn't either. But then, shortly after detailing their betrothal, he *identifies* the woman for us, if you've been paying attention. She is then exclusively involved in the discovery of Yahusha's empty tomb.

We are often told that women would not make a credible witness in a situation such as this one, but that is misdirection when in fact the deceased is being contrasted with his widow. Yochanon isn't even remotely interested in including Yahusha's two aunts, and why not? Miryam tells Kepha there were others with her, but we wouldn't have the slightest clue who they were if it weren't for the remaining gospels. No, it is Miryam *alone* who takes the focus of this developing situation. A widow makes a far more credible witness than a former prostitute.

But even still, the writers of Scripture aren't done with Miryam Magdalene yet. Who was the *first* person to witness the resurrected Savior? *Uh-hub*. Same person as the other examples. I'm beginning to think she plays a central part in all of this, but again, that's probably none of my business. *Reading.*

<sup>11</sup> But Miryam stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, <sup>12</sup> And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Yahusha had lain. <sup>13</sup> And they say unto her, Woman, why do you weep? She said unto them, Because they have taken away my Adonai, and I know not where they have laid him. <sup>14</sup> And when she had thus said, she turned herself back, and saw Yahusha standing, and knew not that it was Yahusha. <sup>15</sup> **Yahusha said unto her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener,** said unto him, Sir, if you have borne him hence, tell me where you have laid him, and I will take him away.

Besorah Yochanon (Gospel of John) 20:11-15 [Cepher]



You'll have to excuse me for taking out the highlighter on that entire passage. I did it, and I'm not sorry either. Sounds a lot like a grieving widow—if you ask my opinion. I mean, what better person to stand by the grave of a loved one, or in this case, a *missing* loved one than a grieving widow? Also, if I were to die and resurrect from the dead, the very first person I'd appear to would be my wife. Assuredly, if there were others who went peeping around my empty tomb, as Kepha and Yochanon already had, I would have hidden in the bushes too. I would wait until that moment when my wife was alone, away from the group.



An even starker contrast to the grieving widow and resurrected husband scenario is the fact that Miryam Magdalene turned around and did not recognize her Adonai when seeing him. She mistook him for the gardener. This little detail alone causes me to contemplate the possibility that the couple have already consummated their marriage. It is yet another stark contrast to the developing narrative. *Continuing* that line of thought, we read:

<sup>16</sup> **Yahusha said unto her, Miryam.** She turned herself, and said unto him, Rabbi: which is to say, Teacher. <sup>17</sup> **Yahusha said unto her, Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my Yah, and your Yah. <sup>18</sup> Miryam of Migdal came and told the Talmidiym that she had seen Adonai, and that he had spoken these things unto her.

Besorah Yochanon (Gospel of John) 20:16-18 [Cepher]

Miryam recognized Yahusha the very moment he called her name. Yet another reminder of the words spoken between Yahusha and Miryam in private moments. We haven't gotten to those quite yet, but here is one such private moment. It is in the pronunciation of her name and nothing else that Miryam recognizes who she is speaking with. But then look at his follow-up line. "Touch me not."

Much has been stated regarding his instruction not to have any physical contact with him, and yet, however it is explained, the picture we are given is an intimate one. Difficult hiding that fact. Nobody else was told not to touch him. That probably has something to do with him going to the Father first and then paying visits to the others—each in turn. And so, that being the case, why not just go to the Father *and then* stand around in the garden, waiting to be touched by the first person who recognized you? According to the progression laid out before us, the answer seems straightforward enough. If I were about to make a trek to the heavens, I can once again think of one individual who I'd want to speak with. The person who I'd been intimate with.

Miryam of Migdal was on his mind.