

Was Yahushua Married to Miryam-Mary from Magdala?

Torah Evidence That Demands Consideration

Comments by the RAMYK

Please read this with an open mind it is rather interesting.

John-Yochanan, 2 chap., verses 2-8. "And both Yahushua was called, and His disciples, to the marriage. And when they wanted wine, the mother of Yahushua said unto him, they have no wine. Yahushua said unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother said unto the servants, Whatsoever he said unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Yahushua said unto them, fill the water pots with water. And they filled them up to the brim. And He said unto them, draw out now, and bear them unto the governor of the feast." Now at a Jewish wedding the guests cannot give orders. By Hebrew halacha-law and courtesy only the groom, the groom's mother, and the governor can give orders. While it is true that verse 2 says He was invited, even the bride and bridegroom receive official invitations from the wedding's overseer/governor. That does not negate the rest of this POSSIBLE line of reasoning.

The servants should have ignored Yahushua's mother and Yahushua. The groom should have been asked to allow them to do this and He would order the servants. For Yahushua to do this before he became a well known miracle worker would have been unheard of. As well it is unlikely that Miryam-Mary would have heard of the lack of wine before anyone else, again it would go against custom. But if Yahushua was the groom and it was His wedding, than this would have been perfectly alright. And throughout the entire chapter the groom is only asked by the governor why he hid the best wine until the end and to give it to the guests. So Yahushua could be the groom at this wedding. It doesn't prove it, but it definitely opens up the possibility. Yahushua might not have been mentioned specifically as the groom because later when people wrote about Yahushua they wanted him to appear unmarried, or more dedicated to His call. They wanted Him to appear more Catholic than Jewish. But since they needed to show Yahushua's miracle they had to leave this part in.

Or this could have been an Eruzin-betrothal and Yahushua in His sovereignty decided not to consummate the marriage to Mariamne, but only be close male and female friends. In Hebraic culture an Eruzin equals engagement and is tantamount to a marriage and cannot be broken off without a certificate of divorce! That accomplishes the marriage without the consummation, as Yahushua will reserve the consummation for the Passover Suppers of the Lamb with all His kingdom wives (See Mattiyahu-Matthew 25). (Gilyahna-Revelation 19:7). Additionally, Mariamne called Him RABONI, which can mean MY OWN GREAT TEACHER. Her own, meaning via wedding and Eruzin! By not consummating and not having a 7 day feast, He made sure not to have biological children, which would have been problematic, as they then would be half human, half divine-spirit, the very same sin of the fallen Nephelim-Anakim.

Throughout the Scriptures Yahushua is called a teacher-rabbi. By Hebrew law only married men may be teachers-rabbis-priests. As for teaching people about Torah, again He would have to be married by Hebrew halacha-law. The moment any Jews heard that Yahushua wasn't married, but was trying to teach them they'd all get up and leave. To be a rabbi, a man has to be married. So while Yahushua would not HAVE to be married, it would be considered bad form for Yahushua to teach children or teach in public, without being at least Eruzin-betrothed. So we have a question mark here.

Did the Jewish people just decide to ignore halacha-law and tradition for Yahushua, someone they despised? A slim possibility. Or did Yahushua get married-Eruzin and people didn't have a problem with Him teaching children and adults in public anymore?

The most critical part comes about after Yahushua is crucified and it shows us who Yahushua may have been married to. Yochanan-Moshe-Mark, Chap. 16, verse 1. "And when the Shabbath was past, Mary Magdalene, and Mary the mother of James and Shalome, had bought sweet spices, that they might come and anoint Him." **Now by Torah the ONLY women who can anoint a man are family members. For Mary Magdalene to even attempt to anoint Yahushua would be unthinkable under Torah, unless she was married-Eruzin to Yahushua. How did she gain access to the tomb with the other family members?**

According to Torah, only family members could anoint His body and remain undefiled. All others would be defiled. Only family members could anoint the body at the sunrise start of the day and still be clean to be in the camp of Yisrael for the start of the counting of the omer, on the first day of the week (not Roman Sunday but Aviv 16). Surely they could not be defiled for the start of Yom Ha-Bikkurim or the Day-Feast of Firstfruits.

Bamidbar-Numbers 21

1 And YHWH said to Moshe, *Speak to the Kohanim the sons of Aharon, and say to them, There shall none be defiled by the dead among his people:*

2 Except by his relatives, that are near to him, that is, by his eema, and by his abba, and by his son, and by his daughter, and by his brother,

3 And by his sister a virgin that is near to him, who has had no husband; by her may he be defiled (Mary who was Eruzin a virgin and near to Him. See why religion had to turn her into a whore, so she would not be His virgin?).

4 *But he shall not defile himself, being a ruler among his people, to profane himself.*

In addition, according to Torah, a kohen-priest had to be 30-50 years of age (Bamidbar-Numbers 4:2-3) and had to be married to at least one virgin. The idea that Miryam was a whore is mere tradition and found nowhere in Scripture! Some might say that He was not a Levite, but if we look at the known and declared order of Malki-Tzedek, we see that even in the earlier and eternal order, that men were NOT single but married. We do not find a single kohen in either the order of Mallki-Tzedek or Levi, where a single man would minister as a priest. We see this truth carried over into Paul's explanation in First Timothy and elsewhere that a congregational leader had to enter the pastorate BY AT LEAST ONE WIFE, meaning the leader had to be married to at least one wife and not be single. It is an impossibility that qualifications for leadership changed from the Torah to new Covenant Israel, as Hebrews 13:8 and Malach 3:6 command us that and admonish us that YHWH-Yahushua is the same yesterday today and forever. Therefore YHWH's shepherds in a congregational setting, had to be married to at least one covenant wife. Let's see:

First Timothy-Timtheous- First Timothy 3:1-2

1 This is a true saying, if a man desires the office of a teaching-overseer, or shamesh, he desires a tov/good work.

2 A teaching overseeing shamesh then must be blameless, **the husband of/by/via one wife**, vigilant, sober, of tov behavior, given to hospitality, able to teach;

1 Timothy 3:2-The Aramaic reads: b'khada antatah (literally by-thru at least one wife). In other words, he must have at least one, or else as a single man he would be open to the vilest of temptations. Since we know the New Testament can NEVER contradict Torah, this MUST be the meaning! Paul has NO AUTHORITY whatsoever to change YHWH's laws. But the good news is, do not fret. He didn't and merely confirmed that male Yisraelite leaders had to be married! The same principle applies to 1 Timothy 3:12 for elders.

Therefore it is very safe to assume that Yahushua HAD to be married at age 30, as He was a kohen-priest forever in the eternal order of Malki-Tzedek, not to mention our eternal High Priest in that order.

Bamidbar Numbers 21:

13 ***And he shall take a wife*** (definitive command) *in her virginity* (at least one).
14 *A widow, or a divorced woman, or defiled, or a harlot, these shall he not take: but he shall take a virgin of his own people as a wife* (so Miryam could not possibly have been a prostitute as religion claims).

So it seems much more likely through this verse that Yahushua and Miryam-Mary were Eruzin; that she was a virgin and already a family member. Yahushua KNEW that in order to fulfill Torah-all righteousness, He had to take at least one wife. He did that literally through Eruzin and metaphorically by betrothing the 2 houses, as seen in Ezekiel chapter 23 and Jeremiah 31:31-35.

From Phillip's Gospel we read: There were three who always walked with the Lord: Mary, his mother, and her sister, **and Magdalene, the one who was called his companion**. Her sister and his mother and his companion were each a Mary. Why are no other women disciples mentioned as HIS personal CONSORT-COMPANION? I thought women were not supposed to be a rabbi's companion? Did you know that a rabbi was not allowed to be alone with a woman at all unless that woman was one of his wives?

Since the church considered CELIBACY as the highest form of purity, is it LIKELY that they negated the truth by remaking Yahushua into a celibate monk type of character. If marriage is allegedly not as holy as celibacy, what about men with more than one wife? They were even less tolerated. Such is the ridiculous stain on the faith and on holy matrimony that the church has utterly corrupted.

From Phillip's Gospel we read again "As for the Wisdom who is called "the barren," she is the mother of the angels. **And the companion-consort of the [Master] Mary Magdalene. Yahushua loved her more than all the disciples, and used to kiss her often on her mouth.** The rest of the disciples [...]. They said to him "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The Gospel of Phillip has been historically dated as written between 180-200 CE.

If anyone becomes a 'son of the bride chamber' he will receive the Light. If anyone does not receive it while he is in these places, he cannot receive it in the other place.

Unlike the church, the Gospel of Phillip teaches that ONLY in the consummation chamber can the LIGHT of true teaching, living and Israelite understanding, all be more fully grasped by the children of Light. This gives new credence to Mariamne, or Mary the Beloved One, being the Eruzin-Consort of Moshiach Yahushua, when one day, she like us, will consummate things with our risen Master.

[Jackson Snyder](#) says

I just ran into something interesting that may help you. Malachi 2:14: "she is your companion and your wife by covenant." This is hebraic paralellism, in which, for a man, equates companion (chabertka) and wife (eshet) in a way, the difference being the ceremony. No ceremony was needed for an official companion, but ceremony for an official wife. As we said before, in the (originally) Syriac documents of Nag Hammadi, Magdala is continually referred to as "the Companion." The point I'm making is that the Mal text pairs wife and companion up, so that either term may now (after reading it) be understood as being under a marriage covenant - be it public or private. If we could get the Aramaic governor 'gowra' in here, we could really do some theology. A nice project for someone.