

# Key to *Miryam* the Magdalene

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The word 'tower' in Hebrew is *migdal*. In verb form it refers to the growing up of a child. A son is *ben*, and the word for build is *boneh*. One easily sees from where the word 'bone' comes. The verb can also mean hair growing (Num 6:5), or growing of plants, like Jonah's gourd. It is used to express the idea of growing wealthy, or important, or performing great exploits. But as a noun, it means a tower or pillar.

There was an ancient culture on the island of Sardinia west of Italy in the Mediterranean. Today many megalithic structures can yet be found there. There recent interest is being given to structures called *nuraghe*, which are believed by some, to have been built by giants. The term *nuraghe* indicates a tower-like structure, the intent of its design not being well-understood. The Nuragic civilization flourished during the Bronze Age. Phoenician ships would go there as it was on the main east-west trade route in the Mediterranean. As strong as the Roman Empire was militarily, they could not conquer Sardinia until after the first century AD. Archaeology does not identify the purpose of the *Nuraghe* towers, however, in this article I would like to suggest to the reader, that one purpose for such ancient towers, was for the lighting of signal fires. This recalls the practice in Israel of waiting for the first visible crescent moon of each month, to appear in the west, following sunset when it was to appear, and then, when given the signal from a court that had received testimony of two witnesses, to light these signal fires in the towers, that quickly signed to other towers to do the same. If one views, The Lord of the Rings' video clips from the film, The Two Towers, this is depicted vividly. This might not be the only reason for a tower, but it is an important one.

On Sardinia one can find to this day more than 7,000 such structures. It is also reported that in the north of Israel, such structures are to be found in what was once the tribal territory of *Naphtali*. What draws our attention to this, is a verse in Matthew 4, that quotes from Isaiah 9.

Matthew 4:12 Now when *Yeshua* had heard that *Yochanan* was cast into prison, he departed into Galilee; <sup>13</sup>And leaving Nazareth, he came and dwelt in *Caperna'um*, which is upon the sea coast, in the borders of *Zebulon* and *Nephtalim*; <sup>14</sup> that might be fulfilled what was spoken by *Yishayahu* the prophet, saying: <sup>15</sup> the land of *Zebulon*, and the land of *Nephtali*, by the way of the sea, beyond Jordan,

Galilee of the Gentiles; <sup>16</sup> The people that sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up; <sup>17</sup> from that time *Yeshua* began to preach, and to say, “**Repent! for the kingdom of heaven is at hand.**”

Isaiah 9:1 Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of *Zebulun* and **the land of *Naphtali***, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations; <sup>2</sup>the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them has the light shined.

In comparing the two passages, we see the New Testament verse stipulates 'Galilee of the Gentiles', but the Isaiah quote reads 'Galilee of the nations'. This brings up a most curious matter, because the Hebrew has the word *goyim* and the Greek has the word *ethne*, in their respective source languages. We ask why the same words get translated differently in many instances. For example, the word *goyim*, a masculine plural form, always appears that way all through Scripture, never singular with the *-im* suffix attached, which is most of the time. The word means 'nations' and quite obviously, no individual is a nation unto themselves, let alone multiple nations. The colloquial usage of the term Gentile is errant in most cases. When we look deeper into this matter, we find the word Gentiles only once in the *Torah* (Gen 10:5), the first five books of Moses. Yet in 65 other appearances of *goyim* in Hebrew, in 61 verses, is the word *goyim* always translated as 'nations', and not as 'Gentiles', except in that lone instance; most curiously. In the verse where it appears, in Hebrew, the word *goyim* appears twice, first as 'Gentiles', and then as 'nations'.

Genesis 10:5 By these were the isles of the **Gentiles** (*goyim*) divided in their lands; every one after his tongue, after their families, in their **nations** (*goyim*).

We immediately notice that the word Gentiles has to do with apportioning lands and territories, according to their languages. These facts are leaving a trail for us to follow. Another curious fact, is that this word Gentiles, does not appear next in the *TaNaKh* until the book of Judges, where it is found three times in chapter 4; which is odd, indeed. Why odd? Because its next occurrence (in the KJV OT) does not come until Isaiah, chapter 11. Hold on! We were considering Isaiah 9, that is quoted in Matthew 4:15 that says 'Gentiles', but in Isaiah 9:2 it is given as 'nations'. If the two words mean the same thing, one of them is unnecessary. The subject matter of the verses speak about **where** the gospel of *Yeshua*'s death, burial,

resurrection from the dead, was to be preached first. Here is our tie-in to *Miryam* Magdalene, as she was the first to witness in person the risen Savior. Like those who announced the first visible crescent moon of each month from their towers, she is in the first position to announce the gospel to others.

John 20:1 Now on *mia twn Sabbatwn* *Miryam* Magdalene comes early, while it was yet dark, to the tomb, and sees the stone is taken away from the tomb.

Mark 16:9 Now when *Yeshua* had risen early the *mia twn Sabbatwn*, he appeared first to *Miryam* Magdalene, out of whom he had cast seven devils.

The renewal of the moon each month is a picture of the death, burial and resurrection (*DeBuR*) of *Yeshua*. The monthly renewal of the moon (Hebrew *chodesh*) is either two and a half, or three and a half days, the average of which is three days and three nights. From ancient time, towers were built from where to observe the first visible crescent moon sighting that represents the conclusion of renewal, and the commencement of the new month. One meaning of Magdalene that is possible is High Tower, or Moon Tower. This will be discussed throughout this article.

That the Phoenicians were accomplished seafarers accounts for them bringing language and culture from Israel, to far off ports wherever they traveled and traded. They were knowledgeable about all the civilization and wisdom culture of Israel, centered in Jerusalem.

In an article posted by *Abarim* website it states:

“In northern Israel ruins have recently been found that bear a striking resemblance to the architectural style of the Nuragic civilization. This strongly suggests that the Nuragics had outposts in the Levant. The archaeologist Adam Zertal even felt quite certain that the ruins belonged to *Harosheth-hagoyim* in the region of *Naphtali*.”

The Levant is Lebanon and the architectural style of the ruins there resembled the Nuragic towers on Sardinia. If this were not enough, Mr. Zertal certifies the ruins at *Harosheth-hagoyim* in particular, at the tribal area *Naphtali*!

We recall that three times in Judges, chapter 4 (vss. 2, 13, and 16). Here we have a coincident phenomenon linking where the gospel was first to be preached,

with the term 'Gentiles'. Let every word be established out of the mouth of two or three witnesses. The phrase “Galilee of the Gentiles” refers to the northern tribes of Israel. It is there that the tribe of Dan in particular had moved, and were leaving the land of Israel as early as 16<sup>th</sup> Century BC, which is the setting of Judges 4 and 5. This land is also known as the land of the giants, and thus we have another connection.

Judges 5:17 *Gile'ad* abode beyond Jordan; and why did *Dan* remain in ships? *Asher* continued on the sea shore, and abode in his breaches.

Isaiah writes about a land of a people that dwelt in darkness, even in the shadow of death. A picture is emerging here of an oppression that reminds us of Abraham in Genesis 15, the night he received the Covenant of Promise.

Genesis 15:12 And when the sun was going down, a deep sleep fell upon *Abram*; and, lo, an horror of great darkness fell upon him.

Genesis 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

This is similar also to the description Moses gives us about bringing the children of Israel out from Egypt.

Deuteronomy 4:20 “And YHVH has taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be to Him a people of inheritance, as *ye are* this day.”

These three incidents (Abram, Moses, and the Gentiles) all feature harsh oppressive circumstances out of which YHVH would make a Covenant, and bring forth a people unto Him. The latter group, Gentiles, were Israelite tribes who were awaiting the message of the gospel, that announced to them reconciliation back to the Holy One of Israel.

I recommend the reader to carefully go over Judges 4 and 5 to refresh their mind. There we find that Israelites were greatly oppressed by their enemies who had iron chariots and weapons, and forges (furnaces) to make them. The Israelites were not allowed to have weapons and their farm implements were controlled by those who held reign over them. We see this emphasized in the very

word *Harosheth-hagoyim*. Please understand that the environment of that land then was one of smelting ores, forging weapons and implements, toxic metal tailings, and foul noxious gases that fill the air where such endeavors are undertaken.

Again, from the *Abarim* website we read:

“The root-verb **הרש** (*hrsh* IV) is also not used and its meaning is also unknown. Its sole surviving derivative is the masculine noun **הרש** (*heresh*), denoting some kind of magic art (Isaiah 3:3 only). This word occurs all over the Semitic language area, with meanings that have to do with black arts.

Shades of *Qayin* (Cain)! This enterprise was one of metallurgy, alchemy, magicians, and sorcery! It indicates to us that a huge weapons manufacturing industry, replete with slave labor to do the work, and harsh task-masters who were enforcing it all; not only in Israel, but also in Sardinia. The 'din' syllable in Sardinia is attributable to the migratory tribe of *Dan*, accompanying Edomite (Phoenician) sea captains on their high seas adventures.

Another reference from *Abarim* **at length**, with several citations:

“Equally exotic is a possible reference to the amazing *nuraghes* of the Nuragic civilization of Sardinia. In recent antiquity it was believed that Sardinia was named after a lady named *Sardo*, whose name in turn derived from Sardis, the capital of Lydia, which in the verbal universe of the New Testament ties it securely to the mission of Paul (Acts 16:14). Paul's Lydia was a seller of purple, and the production of Tyrian purple from a creature named *murex* was where the Phoenicians' initial commercial success came from. The word *murex* probably has to do with the adjective **μυρσιος** (*murios*), which means great or many, which is right on par with our Hebrew verb **גדל** (*gadel*), from whence come the noun **מגדל** (*migdal*) and the name Magdalene. The costly oil with which the women anointed *Yeshua*'s body was called **μυρον** (*muron*) and comes from this same root.”

“A tower (**מגדל**, *migdal* or **מגדול**, *migdol*) is essentially a very high house (**בית**, *bayit*), but where a house commonly describes the central building of one family's total economic sphere, a tower describes the central building of the greater society of houses; the 'house' that consists of many “houses” (John 14:2).”

“The Bible's quintessential tower is of course the Tower of Babel (Genesis 11:1- 9), in which mankind's aspirations of greatness are manifested in an accumulative result of works — but see for some verbal context the noun **אֶבֶן**, *'eben*, meaning 'stone'; the verb **לָבַן**, *laban*, meaning 'to bake bricks'; and the verb **בָּנָה**, *baneh*, meaning 'to build'.”

“A society's 'tower' is its total accumulated wealth in both material sense, and in a science and technological sense; **its total library of wisdom and skills, its centralization and infrastructure.** Quite literally, a society's tower is that what ties society together. The Greek word for tower as used in the New Testament is **πυργος** (*purgos*), literally meaning **fire-place or light-house; a structure specifically designed to burn a beacon fire in** and to guide people toward it. When the menfolk of *Penuel* refused to help out *Gideon*, he threatened to tear down their tower, because of which their society would bankrupt and disintegrate (Judges 8:9, 8:17).”

“**These structures would in time evolve into temples for tribal totems, central banks in which societies stored their collective surplus and ultimately centralized government.** In the bronze age, communities all over the world appear to have answered the call of nature to flaunt their collective powers and their communal capacities in elaborate monuments that have no further purpose.” [Metaphorically, erecting one's penis into heaven; rebellion.]

“Over time, the study and subsequent understanding of nature accumulates into a tower too, and since the Creator's “invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made” -Romans 1:20, king David confidently asserted: “The Name YHVH is a strong **tower**; the righteous runs into it and are safe” (Psalm 18:10). Likewise **Yeshua compared following him (the son of man) to the building of a tower** (Luke 14:28), and Paul wrote, “**in him are all the treasures of knowledge and wisdom**” (Colossians 2:3). Note that his profession was not carpentry, but a **ΤΕΚΤΩΝ**, *tehton*, meaning a builder or joiner.”

“The difference between a loose federation of tribes and a unified, centralized empire is that **the latter has the inbuilt tower of its legal code.** The second law of thermodynamics predicts that eventually every valley shall be exalted, and every mountain and hill be made low, the crooked straight, and the rough places plain (Isaiah 40:4), which implies that **all towers will eventually collapse and their energies be reappropriated.** *Yeshua* spoke of the collapse of the

tower of *Siloam*, which had killed eighteen people who were “no worse culprits” than the men of Jerusalem (Luke 13:4).”

“A tower's collapse can be prevented by continued maintenance, but when this maintenance fails or the tower was unstable to begin with, the tower will collapse and the builders are forced to return each to their separate square one. This is what happened when, for instance, the Roman Empire collapsed. But even when the original tower is stable and maintenance is kept up, any single tower can only support a surrounding society to a limited complexity. Once the society progresses beyond that point, the society will breach and copies of the original tower will serve to centralize its many unique interpretations.”

“The collapse of the Babylonian tower famously resulted in the emergence of the various local languages from the global proto-language described in Genesis 11:1, which is precisely what modern linguists claim happened.

The key verb בָּלַל (*balal*; Genesis 11:7), folklore and tradition dutifully translate as 'confuse', but which actually is a ritualistic term that deals with the stirring of a mixture of grain and oil. This verb is somewhat on a par with the verb מָשַׁח (*mash*) to anoint, from which comes the familiar term Messiah, meaning an 'anointed one'. The Greek equivalent is the verb χρίω (*chrío*), from which comes the synonym 'Christ'.”

“The link between language and the Word is obvious, and the intent of the tower builders, namely to prevent being “scattered abroad upon the face of the whole earth” (Genesis 11:4) reoccurs in the intent of *Yeshua* as he states, “when I Am is **lifted up** from the earth, will draw all men to myself” (John 12:32). *Yeshua* hailed from Nazareth, which name could be construed to derive from a *Niphal* participle of the verb זָרַע (*zara'*), meaning to scatter, and the most favored of *Yeshua's* disciples was Mary Magdalene, whose epithet derives from this very word מִגְדַל (*migdal*).”

**Back to me.** Now let's take a look at her name. The suffix *-ene* is not well-understood. Here I propose that it is how many Greek words end. The Greek word for Greek itself is 'Hellene'. *Miryam* was not a Greek however. Other words like *selene* come to mind, which is 'moon'. This appears in Latin as *luna*, and in French as *lune*. It is relevant for our purpose here, because the towers of old, had the purpose of being used to signal timekeeping, either by those who had a view from a tower to witness a new moon crescent, or to broadcast that a new moon was

sighted by a court. The signal fires could be seen to be lit all over the countryside informing the whole land of the onset of a new month. This was imperative for records, commerce, and especially for feast observances, and also establishing *Shabbat*.

*Yeshua* 'built' *Miryam* as his tower, to display her as an example of how a 'church' should be. This is the sense of Achasverosh wanting to put *Vashti* on display, in Esther. This does not mean however that a woman is perfect, as men tend to feature beauty over moral substance. *Yeshua* built her with the same intent Nimrod built the Tower of Babel, that she might endure forever, as a heavenly being. He built her with the Word. She was to be put on display as one who had gotten it, who had received what there was to receive from Messiah.

The word 'Lazarus' in Hebrew is *lazaro* and it means 'his seed'. There is a verse, authored by King David (2 Sam 22:51), that mentions Messiah, and his Tower, and his seed. It was written a thousand years before they lived.

2 Samuel 22:51 The **tower** (*migdal*) of **salvation** (*yeshuah*) for His king; and shows mercy to His anointed, (*mashicho*) unto David, and to His seed (*lazaro*) *ad olam*.

In this verse I see a prophetic foreshadowing of the lives of *Miryam*, *Yeshua*, and Lazarus, respectively. Lazarus was the disciple whom *Yeshua* loved, specifically stated in John 11:5. It was this same one, after he was raised, to whom he had committed his mother for the rest of her days (John 19:26-27). This is the one who had leaned on *Yeshua* at the last supper. As for *Miryam*, she had not always been the paragon of virtue, however. In Luke's gospel we read about a woman anointed *Yeshua* at a Pharisee's home, at dinner. Though many dispute this was the Magdalene, in the same context, at the beginning of chapter 8, we read of her, and it plainly tells us that she had seven devils cast out of her, at some point, by *Yeshua*.

Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. <sup>37</sup>And, behold, a woman in the city, which was a sinner, when she knew that *Yeshua* sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup>And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. <sup>39</sup>Now when the Pharisee which had bidden him saw *it*, he spake within himself,



saying, "This man, if he were a prophet, would have known who and what manner of woman *this is* that touches him; for she is a sinner." <sup>40</sup>And *Yeshua* answering said to him, "*Shimon, I Am has somewhat to say to you.*" And he said, "*Rabbi, say on.*" <sup>41</sup>"*There was a certain creditor who had two debtors: the one owed five hundred denarii, and the other fifty.* <sup>42</sup>And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" <sup>43</sup>*Shimon* answered and said, "I suppose that *he*, to whom he forgave most." And he said to him, "*You have rightly judged.*" <sup>44</sup>And he turned to the woman, and said to *Shimon*, "*Do you see this woman? I entered into your house, you gave me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head.* <sup>45</sup>You gave me no kiss; but this woman since the time I came in has not ceased to kiss my feet; <sup>46</sup>you did not anoint my head with oil; but this woman has anointed my feet with ointment. <sup>47</sup>Wherefore I Am says unto you; her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loves little." <sup>48</sup>And he said to her, "*Your sins are forgiven.*" <sup>49</sup>And they that sat at meat with him began to say within themselves, "Who is this that forgives sins also?" <sup>50</sup>And he said to the woman, "*Your faith hath saved you; go in peace.*" <sup>8:1</sup>And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of *Elohim*; and the twelve were with him, <sup>2</sup>And certain women, who had been healed of evil spirits and infirmities, *Miryam* the Magdalene, out of whom went seven devils, <sup>3</sup>And *Yohanna* the wife of *Chuza* Herod's steward, and *Shoshanna*, and many others, who ministered to him of their substance.

Matthew 26:6 Now when *Yeshua* was in *Beth-Aniah*, in the house of *Shimon* the leper, <sup>7</sup> there came to him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. <sup>8</sup>And when his disciples saw *it*, they had indignation, saying, "To what purpose *is* this waste? <sup>9</sup> for this ointment might have been sold for much, and given to the poor."  
<sup>10</sup>When *Yeshua* understood *it*, he said to them, "*Why do ye trouble the woman? for she has wrought a good work upon me; <sup>11</sup>for ye have the poor always with you; but me ye have not always; <sup>12</sup>for in that she has poured this ointment on my body, she did it for my burial.* <sup>13</sup>*Awmein* I Am says unto you: **Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her.**" <sup>14</sup>Then one of the twelve, called Judas Iscariot, went to the chief priests, <sup>15</sup>And said to them, "*What will ye give me, and I will deliver him to you?*" And they covenanted with him for thirty silver coins. <sup>16</sup> And from that time he sought opportunity to betray him.

John 19:25 Now there stood by the cross of *Yeshua* his mother, and his mother's sister, *Miryam wife of Cleophas* and *Miryam Magdalene*. <sup>26</sup>When *Yeshua* therefore saw his mother, and the disciple standing by, whom he loved, he said to his mother, "Woman, behold your son!" <sup>27</sup>Then he says to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home*.

Matthew 27:55 And many women were there beholding afar off, which followed *Yeshua* from Galilee, ministering to him; <sup>56</sup>among which was *Miryam Magdalene*, and *Miryam* the mother of *Ya'akov* and *Yoses*, and the mother of *Zebedee's* children. <sup>57</sup>When the even was come, there came a rich man of *Arimathaea*, named *Yoseph*, who also himself was *Yeshua's* disciple; <sup>58</sup>he went to *Pilate*, and begged the body of *Yeshua*. Then *Pilate* commanded the body to be delivered. <sup>59</sup>And when *Yoseph* 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 sepulchre, and departed. <sup>61</sup>And there was *Miryam Magdalene*, and the other *Miryam*, sitting over against the sepulchre.

Mark 15:40 There were also women looking on afar off; among whom was *Miryam Magdalene*, and *Miryam* the mother of *Ya'akov* the less and of *Yoses*, and *Salome*; <sup>41</sup>who also, when he was in Galilee, followed him, and ministered to him; and many other women that came up with him to Jerusalem. <sup>42</sup>And now when the even was come, because it was the preparation, that is, the day before the Sabbath, <sup>43</sup>*Yoseph* of *Arimathaea*, an honorable counselor, which also waited for the kingdom of *Elohim*, came, and went in boldly to *Pilate*, and craved the body of *Yeshua*. <sup>44</sup>And *Pilate* marveled if he were already dead; and calling to him the centurion, he asked him whether he had been any while dead. <sup>45</sup>And when he knew it of the centurion, he gave the body to *Yoseph*. <sup>46</sup>And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. <sup>47</sup>And *Miryam Magdalene* and *Miryam the mother of Yoses* beheld where he was laid.

The term Magdalene represents also a foremost woman of standing in her tribe